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## Original Essays. TEN TABLETS ON THE NEW DISPEN-SATION

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Intimately related to a previous paper published in another journal, and entitled "The Harmonial Dispensation and the Approaching Crisis," is the title and subject matter of the following article. Special reference to the New Dispensation must still be the staple; but a boundless realm of generals, even that of all truth, widens out on the sky of mind as we tread up the starry way.

Now, any Dispensation at all must, as we all know, issue and ensue from the sphere of spirit. But it is associated spirit-that is, some Congress of Spiritual and Angelic Intelligence must be the dispensative fount. For, practically considered, the angel-world, guardian over this, is the only God we may now know. But we may ever feel a deeper; and, in the inter-conscious depths of being, | sense a soul-life divine, richer and grander than any to be philosophically conceived. Ever is feeling deeper and finer than thought.

Yet the New Dispensation-which has several significant denominations, to wit: The Harmonial, the Truth, Love and Force, and the Truth, Love and Wisdom-is universally Eclectic; not by generosity, but by an instinct of that justice Universal Truth demands. Hence it is, that it gathers up the true meaning, or grasps the central significance, of the three great human views of God. These are the Anthropomorphic, the Pantheistic, the Theistic. We know very well what antedated them-conceptions corresponding to the developments of mind of those entertaining such, and nominated in History as the Fetich and the Polytheistic. Well, these had subserved their best. Like everything, they had a use; and uses, like everything not based on instantial and universal principles, have limitation and expire when fulfilled. Then arose their successors. These three yield a certain something, indispensable to the full unitary view, that the diversity of an Harmonial Dispensation of necessity implies. But in what respect? This, then, is here the inquiry-in what respect?

What, therefore, is the measure of truth, the Truth, Dispensation discerns in find receives from, each. Spiritualism the feminine, and Harmonialism the masculine, factor of this opening Unity-Era, are, predominantly-the first, Pantheistic, the second, Theistic. That is, Spiritualism interproting the Divine as a breathing Essence universal, lying back of, yet pervading and shaping. Mat. Philosophy, Truth is the parent of both, and of ter, is, in the best sense Pantheistic. But perceiv- practical power. Do not Religion, Philosophy and ing that this breathing Essence must have methods Art rule the world? These embody the great of manifestation, which imply arrangement and threefold tendencies of the New Dispensation: the law, it is also. Theistic. For the Greek Theos, or religious the philosophic and the practical God, was an Arranger. On the other hand, Har- them has a living representative Forerunner. monialism, devoted as it is to the perception, exposition and application of Natural. Spiritual and Celestial truth, while it must and does recognize the immanence of life divine in all expression by Do I err in making the primary statement thus? form, is eminently Theistic. And it is so by its [1st, Use; 2d, Justice; 3d, Power; 4th, Beauty; 5th, doctrine of the Impersonal Intelligence and methodizing power of all Principles. But one thing then remains-Anthropomorphism, God in the form of Well; are we called upon to absolutely reject the central and essential truth of that? I affirm. that whoever amongst us does so, does not philosophically know what he does. Why? Because the fact of this truth is spoken by the mouth of the law of all Organization and order, in spheres ultimate of Harmony. both of Spirit and Matter. What is the argument? That there is in and over all things, without exception, a deathless law of Centrality. This makes possible Unity in Diversity, on every plane of special because adaptive to the condition of the Life. Solar schemes and material atoms, nations in Government, and men in business, alike attest to its inescapable presence, and its most divine, because orderizing, power. Order is not only Heaven's first, but progressive Nature's instinctive, law. Now, apply the principle to that religious method of the Divine Government issuing out of the angel-world to nations and men. The higher and superior control; that is, direct the lower and inferior, by virtue of the authority of a divine law in all life. Hence it is, that the ascended and unfolded angel-world, guardian over this, is practically, the God to it. But it is so only in the general sense. The special sense demands its sphere and office, and in this, as, in every other great affair, gets it. Things are general by Diversity, special by Unity. What then is the special truth herein? Every inhabited planet has its spiritual center and head. That Intelligence, that Individual, that Archangel, is the central representative of Divine Love. Truth and Power; so the Christ, or anointed, to and embodying, the other twain. In the general the planet over which, by the ordination of a most beautiful law of Centralities, he is its relative personal God. Herein, too, see the real meaning and rational interpretation of the God-ship of Jesus. That man, the first of this Earth's sons to be born, by the moulding grace, and magnetic power and divine manipulation of Archangels, into a practical individuality from the quickened inmost of sign of the same in the elements and characteris his beautiful being, became the medium for the tics of this Third Era. And we shall find that, in great Ohrist-Angel over this planet, and so him- correspondence with the great circular law of proself the Christ, and, representatively, the God of Love to men ripens up somewhat to fairly profit by it, a reve- | the essential truths of Judaism and Christlanism. lation of the triune Ohrist, that is, the most Divine, | over again with vast superaddition. Nay, not only that is, the Celestial, of Love, of Wisdom and of the indestructible use of the Hebrew past, but the Truth. Why may not the angelic-man Jesus, Greeian, Egyptian and every other are ours. Said shining, radiant and grand, by the cultures of near- | Galen' to the "Harmonist," referring to the New ly twenty centuries be, in the majestic heaven of Dispensation when ripened up and completed, it Spirit, rising regnant over the planet Earth, an embodiment of this very triune? Once more am I compelled by the voices to the within, to affirm just that thing. Jesus is the central pivot of this Dispensation-which is, as yet, only forerun. | in does Universal Truth of to-day show its beau-Said he prophetically, "I have many things to tiful, connected and indissoluble relation to the of Love in one hand, and the sword of Justice in brotherhood of man.

I share when the comparison have be

say unto you, but yecannot bear them now; howbeit, when he, the Spirit of Truth, is come he will guide you into all Truth." This is the opening of that Era. This universal reach of mind and sweepng grasp of thought, this inspiration to mediumistic women and men, and this repeated declaration by otherwise dumb lips of the entranced, show what is in the mind of spirit, what is the intent of God.

Therefore, standing on the threshold of the illumined to-day, we may with anointed eye farreaching, if so the Divine gifts us with His grace and power, view the come-forth of the matchless army of All Truth, as it defiles on the plains of mind. Behold! though we but see the vanguard, the significance of the bannered signs it bears.

What then, are those signs? As I see them, in number they are ten-and, by name, as I shall try to show. This Universal Truth must be elementally characterized-that is, it must be made up of principles. For principles are Elements of Mind. To get at these one must not only view the form of the new-comer, but psychometrize the characteristics of its parents. For Truth is the child of Love and Wisdom; and must bear in its spirit, and carry in its figure, the stamp of its parentage. Therefore, if we can but analyze Love and Wisdom, we shall, in the general sense, at least, gather up the primal traits of Truth.

Now to the illustrious seer of "The Great Harmonia" belongs the honor of having first stated the Attributes of Wisdom. He is Wisdom, as Jesus was Love. But he is not Love and Wisdom in all Truth. Yet standing as one of the three great Forerunners of this dawning triune Era, his words are weighty with Wisdom, and carry in their womb a pregnant something, clothed upon with form and nature yet to be made known. But this statement of his must meet with inevitable modification as it is conjoined with that of Love. It may be said, and in one sense be truly said, that as Wisdom expresses the life of Love in form and by method, it takes up into itself Love itself, as simply a development or extension of it. But the matter assumes a different aspect when we consider that Love and Wisdom constitute, philosophically considered, the sex of God; and, hence, neither can absolutely absorb the other. There is never any Love without some Wisdom, nor any Wisdom without some Love. But when these are conjugally conjoined, whether on the Natural, Spiritual or Celestial plane, the result of the perfect combination is Truth. Truth, then, the child of this mother (Love) and father (Wisdom) partakes of the nature of both. In fact, it is the ultimate of them. Hence, as Love is the mother of Religion, and Wisdom the father of Science and

truths of the two great Dispensations of the past? | the other, and it says: "Aucept Jesus, or take Critically scan the elemental analysis of Truth; Moses." and see. The Elements of Truth are, beginning with the masculine side and ending with the femiin itself, elementally, the latter.

Do I mis-state in this statement? Is it not the fact, which the Judaic History and the spirit of Dispensational Juraism verifies, that Use, Justice Power, represent the Mosaic Era? It does not matter how low or how crude this manifestation was-there it is. And its central principle, Justice, was incarnated and actualized in that tremendous moral maxim, the very essence, of Judaism, "an eye for an eye and a tooth for a tooth." On the other hand, Christianism, finer, diviner, and feminine to the other, gives us as its central gospel, sweet-hearted Charity. While Beauty, on one side, and Aspiration, on the other, complete its trinity. Justice, Charlty and Unity are the essential life of the Truth-Era.

But when we come to note the depth and breadth of meaning of Unity, we shall not only see wherein this Dispensation transcends in majesty and power all others, but find ourselves pushed back to the significance of the very beginnings that go to make it. Hence, the seven tablets of the ten, I am trying to indicate, demand, severally, specific treatment. For Unity, concretely stated, comes from Diversity and Agreement. But how shall the real meaning of Diversity, its essential, differential life in form, be determined, unless we critically consider Uses, which go to make it? Use is the altimate expression of all life and all form.

First, then, as to that interpretation of Use, which Universal and Unitary Truth infers. And I affirm that this Dispensation, which shall best represent the Divine, is in one great, central sense especially like him-irrespective. That is, though it is selective, in the special sense, it is irrespect-ive, in the general one. Giffed with a profound religious instinct and an insight rising out of that, t not only feels but perceives the immanent presence of God in all things. Hence to this eye, is tional state incarnated in the New of to-day. Sav- later sort is simply scientific embodimentalizaagelsm and Civilism; Judaism and Christianism; tion, in spheres of use, of his most divine love. Catholicism and Protestantism; Aristocracy and Democracy; Individualism and Socialism-every form of belief, and life, and institutional power, must yield its offering of indestructible use. For truths-that is, in the ultimate, uses-are never elementally old, but ever fresh and new; and the race, essentially, is the same to-day as many thousand years ago. As the harmonial man, who has taken up with him in growth the child, retains in character something of the child and manifests it, so does and must the race in its march to the summit of harmony. We are simply to drop the errors and abuses of the past-but even falses must have their due. In this new combination, so beautiful so divine, we shall have a different and a higher expression of so called old things. It is reconciliation that is needed. Partial, distorted, opposite, and antagonistic expressions of truth, whose act. ive body is use, must and will find a judicial inspection and a just relation. This is one mission of the Harmonial and Unitizing Era. I know what is said so frequently in our midst Spiritualism must be kept free from side issues." Certainly, if you can. But how can you when, as broadly understood, it comprehends all issues? Is Spiritualism simply spirit-communication, the doctrine of universal and perpetual inspiration, and the Gospel of Progression? These are only its basic formula. But grant, for the sake of argument, that they are the all of it; then I appeal from Spiritualism so defined, to a Dispensation of all Truth, and so of all clarified use. Now, then. when Celestialism, which is higher and broader than distinctive Spiritualism-when Celestialism, which is Universalism, and which with Naturalism and Spiritualism, forms a tri-unitary statement of the threefold nature of the Kingdom of Existence, as outer, inner and innermost, to which | life his celestial genius brought him. Unless the we are related: when that gets clear and full expression, we shall perceive a finer and more the deep God in man. Something more than vast searching, a deeper and broader and clearer definition of uses than was ever hitherto conceived a spirit baptised as with holy magnetic fire. Our in our philosophy. For justice must be done to truth, to use, to God, to Nature, as well as to man. thence crystallized into the moral will, and shin-And Celestialism will do it. So am I brought to, Second. Justice, than which, save Charity, none other under the Heavens of all Truth is so needed | piercing as the sun, it shall gift us with the grace amongst men. Indeed, without it, neither Uses. nor unity, nor anything else will get its due. So for this baptism, whose day of Pentecost has not we reproduce Judaism; but it is Judaism carried up and out, by grander aims, to all spheres of Elements of Truth. thought and life. Confucins yields his doctrine to be enforced; and one wing of Christ's great, living statement calls from out the graves of all martyrs for adjudication, though it be by the ry and the finer Arts, and all grace twining round bloody sword. We have come to that pass in the race's career, when the doctrine of submission finds | ranks Beauty as one of its other great trinity, of modification. Wisdom justifies herself by long results; and these results demand the defence, if not the offence, of war, to secure them when noth- of this Element, transfigured and shining white ng else will answer. Hence it is, that of the trin. ity representing Judaism, Christianism and Har- speech and act to charm the mind of man-Charimonialism-to wit: Justice, Charity, Unity-Justice is outwardly the first. But let me not be it speaks from soul to soul, as epiritual, any divine, misunderstood. This New Age carries the heart beauty. It breathes the fatherhood of God, the

How does the matter at large present itself? Is it not clear as a crystal that nearly all Governnine-Use, Justice, Power ; Beauty, Charity, Aspira- ments of to-day are based on, and three-fourths tion; Harmony or Unity. Now the masculine, in of earth's people are living under, because they the outward order, is first. The feminine is inner are in the sphere of, the Mosaio Gospel? Jesus, to, and finer than the masculine, always. Wis- hitherto, has simply been the great Ameliorator. dom, in a certain sense, is external to Love-just Hence, then an attempt is made to lift the ex-as thought is to feeling. Hence it is, that the first pression of Justice to the level of Christ, who felt three Elements of Truth, to wit-Use, Justice and all men to have certain " inalienable rights," the Power-essentially embody and present the foun- right hand of force is used to crush out the atdational formula of the Mosaic Era. The outer tempt. But Wisdom-which is the masculine must precede the inner, in manifestation of method | factor of Truth, whose feminine is Love-declares and form, even while the former has wrapped up that when the sussion of divine truth avails not

to have justice down, the force of its Power must enter in. Justice must be done now, though all religious, political and social heavens fall. Is it not evident in the inevitable tendencies of the times? The emancipation of Russian serfs; the deliverance of the American chattel-slave, and determination either to citizenize or separately nationalize him; the intensification of the English political contest for an extension of the franchiseright; the inspiration settling down upon this land, and settling in the hearts and brains of its wisest women and men, for the rights made clear by the wrongs of woman; and a subtile spirit of freedom ranging or burning in the mental atmosphere of the world all attest to the resolute and righteous animus of the opening New Age.

Of course, precisely what is Justice, is to be deermined by the illuminations of Truth. In the light of the friction of increasing contests is it, also, to be made clear. For many minds hard and shut to the truth in peaceful garb, have it let in upon them when it comes in warlike mien. Contests of any kind are openers. And often when a war of thought fails to grasp in victory the just end, a war of arms yields the prize to them to whom it justly belongs. This Dispensation is eminently suasice; it remembers the great Nazarene as he was; but it has in reserve, first, for defense, and last, for offense, a divine force. Hence it is that it is said, that that great leader for whom

we look, in the not far future, will be a combina-tion of Mahomet and Christ. *Power* must give Justico the Kingdom-the power of feeling, of thought, and of physical act.

Third, then, as to Power: It speaks in part for itself to most men, and, when its triple spirit gots in upon us, to all men. We all know how it divides itself. It is chiefly physical, intellectual, and spiritual, or divine. The first is the lowest, and the last is the first. Moses guided by adaptive wisno absence in the past of divine Truth. All forms | dom, and Mahomet, also, grasped and wielded the of error are to it simply misconceptions of the physical sort; but Jesus, standing on the spiritu-Truth. Every institutional life, in every age, con- al, intellectual plane, rose royally above the attains somewhat of this divine substance. Not a mosphere of the cruder part and let fall on a sintheory, not a formula, nor a social, religious or po- sick world the emanations of a most divine power. litical form, but what has had its use, and yields That look, that touch, that silvery speech has gone it up, to be, in its transpositional and transfigura- into all History since him. All civilization of the

But then what is Charity, in the strictest, which is the philosophic sense, to be considered. Is it merely an overlooking of faults, a ready forgiveness of sins, or an unselfish beneficence? It is all that and more. For this Element, like everything else, is doubly sexed. That is, it has its feminine side and its masculine, as well. Jesus, himself so interior and feminine, mainly showed the first. Yet even he, commissioned to display the everlasting love of God, now and then interpreted it with masculine vigor. In truth, the opposite qualities of that great prophet, so apparent in his speech and act, are to be reconciled by the interior fact that he took up the past and indicated the future. He had his central thought, of unhounded love; but it was winged, on either side, by a masculine interpretation of Charity, and by a perception of the domands of Justice. But what is the masculine of Charity? Let us leap to Swedenborg who gave it. This seer and religiospiritual genius-he, the embodimental forerunner and prophet of this Era of Love and Wisdom -who was divinely maneuvered in his mission, for ends of use his Age demanded, to plant himself on the Bible and Christ as God, declared, with philosophic precision, that Charity did not consist simply in forgiveness or benefaction, as ordinarily understood, but in earnest and wise efforts to rectify the moral state of the offender, to help a man to help himself, and to cut at the very root of his offence. Accepting this masculine defini-

tion, we see how Charity, which is the bride of Justice, interlocks with it. On the other hand, a masculine Justice, cold and hard and remorseless, needs to be feminized by the love and grace of its companion. And it will be, in part, the mission of this Dispensation to have them go hand in hand. Beauty suggests Charity; but the glowing heart of the latter is upward in its movement as well as all abroad. Charity seeks to lift up because itself lifted up-lifted up above the swamps of selfishness. Mere Benevolence is dispensational; but taking to itself a spiritual aim it strives to elevate.

Aspiration, then, as the sixth Element claims us. And here we faunch forward and upward into the outwardly Unseen. It is the basis of all piety. We ask in spirit that we may receive. Lot angels answer; and give sweets of heavenly life. Opening the soul shut by passion, by earthly affection, or by intellectual predominance and oride, inspiration enters in. Nay, Intuition, which is internal Understanding, as Intellect is external Understanding, is lifted up with it even as it lifts us up. The glow of its life invigorates the intuitive eye. Inspiration is femining reception; Intuition masculine outgoing of spiritual mind. And precisely in correspondence with that plane of life and thought of the within, to which we can be brought or go, is the quality of the descent. Hence, if we can but be quickened in the inmost deeps of being, and rise from that Celestial source of the Divine life in us, we may transcend the mere spiritual, hold intimatest communion with holy ones, and experience that silent, ineffable Unity with God, which Jesus knew. This last is response, flow and reflow, of divine, magnetic substance within, to divine, magnetic substance without. The subjective and the objective elementally intermingle. From this, it will be manifest, that the New Dispensation is to be eminently devotional. We know, we see, that it is, and is to be, with great power, philosophic and practical; but we must, also, feel that it is to be profoundly religious. Not lost in, or wilted by, a sickly, sentimental sort of piety, lacking naturalness and vigor fit for practical life, it shall yet show at last, all of that depth , and height of devotional life made evident by the Christ of Love. It is Religio-Spirituality that woos to win us. So, I affirm that the new Catholie or Universal Church is an inevitable offspring of the Third Era. Planting herself upon the basis of Love and Wisdom in all Truth, she shall be the spouse of the Theocratic-Democratic State-giving forth life, and light, and unction to all who shall receive her. But-Seventh, Unity, the sum of all, remains-characterizing the specific quality, in Universality, of the Truth-Era. What is its general two-fold nature? What does it, dually, imply? The answer must be, Diversity; Agreement. The first is masculine, separative, expansional, reputsional; the second, feminine; unitional, concentrational, attractional. Diversity is individuality; but Agreement, is relational adjustment of individualities. In Colors, in Music, in the Kingdom of the mental faculties you will see, Diversity, Agreement, Unity. The primary basis is sex; and out of the two comes the three. Apply, then, this great argument to all great affairs with which the New Dispensation shall deal. And you will behold the reconciliations which Unity affords. For it is unreconciled difference which splits the world. If, as has been observed. Truth is opposite, not to say antagonistic to itself, it is because of the lack of, first, a Unitary statement, and, next, a Unitary realization of it. This Diversity can only find Agreement, and hence Unity, upon a depth of basis broad enough not only to find some common tie, but free play for the difference. Only Universality can yield that. Everything must have its due; Uses must be everywhere recognized; Justice to all sides must be done. For instance, practically, in Religion, the conflict of the Ages has been, and still is, between the individuality of man and the supremacy of God; In Theology, between the prerogatives of a Church as expressive of God, and the rights of man, as divine; in Government, between the contral authorty and the individuals or states concentered to t; in Society, between Capital and Labor. Catholicism and Spiritualism; Monarchy and Aristocracy, on the one hand, and Democracy, on the other; Individuality and Sociality-these, and the like of these, exhibit a radical diversity, whose just agreement in Unity can only ensue, as a common tie, yielding to each what truly belongs to it, is found. Hence the need of a great new and

What, now, are the essential elements and the attributes of Truth, out of which are born all others? Primarily, they are seven; secondarily, ten. Charity; 6th, Aspiration; 7th, Harmony or Unity. Sex is here. For instance, the formula is-

LOVE (feminine). | WISDOM (masculine). (1st.) Beauty. (1st.) Use. (2d.) Justice. 2d,) Charity. (3d,) Aspiration. (3d,) Power. all in

Harmony, or Unity.

Thus it will be seen that there are three feminine, and three masculine attributes, uniting in one

Behold, then, a beautiful consistency and a progressive development of the providences of God. Those great providences, called Dispensations, race, are ever in the order of a methodic growth. We are now entering the vestibule leading to the sacred Shekinah of the third, which the Mosaic and Christian, as first and second, antedated. Not but that, however, there were other Dispensations, either antecedent to these, or, to other peoples than the Hebrew. But this peculiar Semitic people-made so by soil, by climate, by association, and by the religious selection of the angel-worldwere set apart, in that vast scheme of providential economy over this planet for the representation of the Religious side of the Divine, even as the Greeks were of the Philosophic, and the Romans that of Power. In other words, as Religion is central to all else-dealing as it does with the especial soul-relation of man to God and God to man-a Sustem of Dispensations was commenced.

in Religion, amongst the Jews, which should, in the end, reveal the triune nature not only of God but man. Hence, the New Era of Truth. Love and Force, being an ultimate of the others, does not destroy, but only does away with, by taking up ense, Truth, Love and Force correspond to the Wisdom, the Love, and the Will of God.

Now if this be so-that is, if this Dispensation embodies the Mosaic, of Force, and the Christian f Love-these two indicating the dual methods in Wisdom of Providential Government, first by force, next by sussion-we must see most evident gress, we are simply coming round to the original starting points, and representing on a higher plane

But the world needs, and will receive, when it | what was at first made known. Hence we have will reveal a unitary combination of Truths brighter than the noon-day sun."

What then, is the indication of Judaism and Christianism in the present Revealment? WhereMen have wrought everywhere not only wiser, but more loving than they knew. Love was in the secret heart of the skill of their wisdom.

But this Era is to be distinguished beyond all others for power of thought. Accepting the Mosaic use of this Element, as it finds its fit modification by conjunction with the Christly kind, or as it is to be nakedly enforced in Celestial Wisdom for ends of truth, it goes vastly beyond; and transcends all past expression of it. Because Universal Truth is the parent, in the brains of men, of universal thought. It is this view that shall discern all Uses and help make clear the path of Justice. Sweeping round the world's mental experiences, it shall speak by the mouths of the arisen ones who have cut the roads the peoples have trod in all ages. Solomon, Pythagoras and Plato; Newton, Faust and Fulton; Lycurgus, Bacon and Fourier-are these and the peers of these, an uncounted host of genii, allve or dead? Men call them, the dead; but they have been the active powers, unseen, behind the thrones of earthly life. With vision clarified by the pure airs of spirit-heaven, they see no more as through a glass, darkly; but with vast expansions of mind

resolve the problems of God. Such men, and women like them, two in one, usher this era in. In truth, they have been for centuries, or for years, silently ripening up the world's experiences, that so, out of this vast womb of prepared receptiveness, the greatest child the world ever saw might, at last, get born. That new Christ is the nower of universal thought.

Yet there is to be this endowment, as grace: a divine and holy spirit, unctional, penetrative, subduing. The Nazarene steps in, nay stands central; and, as of old, sheds that sweet and sacred truth be given with divine power, it cannot reach intellectual or intuitive comprehension is needed: depths of soul must receive it; and, rising up ing luminous from the intellectual realm, not with lurid light of ambitious and selfish life, but pure and and the power of God. How many eagerly long vet come. Thus am I brought to the Jesusonian

Fourth, Beauty; Fifth, Charity; Sizth, Aspiration-but the greatest of all is Charity. True, Beauty is the bride of use, and gives birth to poetthe multitudinous forms of Use. True, this Era which Convenience and Economy are the complements of the same. But, while accopting the all with colestial light, and weaving many a spell of ty remains the central and maple gem. Because

# BANNER OF LIGHT.

searching analysis; and that analysis canonly be reached, as we reach a Universal unfolding of Truth, defining all uses - in short a scheme of things, whose finer arobetype and counterpart obtain in the heavens of spirit and shine gut from the starry ways. Man himself coutains it wrapped up in him. If he did not, how could he ever graspit? For the magnetic combination of negative germs of the Microcosm in man with positive archetypes and elemental lives of the Macrocosm outside of him, gives to Consciousness, first, the sense, or intuitive sight, and then, to intellect, the knowledge of Nature and God.

2

Now it is by this very combination, or marriage, that we have all result.' Results are births; and hirths come from sexual conjunctions. Hence, Unity irresistibly implies Combination-as does Agreement of Diversity, Marriage is the divine mystery of the Nineteenth Century's apocalypse. There is primal sex at the root; and sex on sex, amidst all after diversified variety. Therefore, am I led by this consideration to make here the final statement of the ten tablets, whose primary preceding seven have already claimed specific attention, Combination (or Association) is the eighth; Development the ninth; and Progression the tenth.

Eighth, then, as to Combination. In Nature, in Man, in Government, in Religion, in Sociology, behold how it is made manifest. A certain tie of Affinity knits things first in pairs, then in families, in groups, in societies, in series and in degrees. But the affinity of pairs, of primal sex, is somewhat different from that attraction which causes "birds of a feather to flock together." For the common tie of Association lies deeper than any separate sexualism. Sex is at the root, it is true; but the deepest root is a certain unitary God-germ. Every kingdom has its specific own. Behold it in all men and women-in the white, the black and the brown; primary races-as that same soul-life, wherein all men are equal, and all men brethren. So that, while sex is the basis of combinations in Dicersities of Life-it is a secondary consideration to that primary Agreement, that conlescement of radical Affinity with which all specific and separate kingdoms in most divine Nature are endowed. Yet this Unity at the deepest root is indissoluble, elemental comminglement of opposite poles of Being, which, as in God of Love and Wisdom, is sex.

But neither is man-though divine-in his individuality, God, nor anything, whether it be the Church, the State, or Society in its millioned aspects of activity, which he originates and with which he deals. It is in the sphere of the diversity of Individuality that this Agreement, this Combination by sex ensues. Hence, two beautiful points here present themselves-first, that com mon divine, magnetic tie of likeness, running like a sacred giver under each separate kingdom and all; and second, that tie of specific sez in Diversity, by correspondence.

What is the practical argument? That development of the race must reach to the deeps of being ere the great divine bond of Attraction shall do away with all combinations in any sense, by Force. True, this day, and for many an age the divine deeps of being in man, together with selfish interest, has permitted, nay, compelled association, even while the common Consciousness of God in all men has not elementally gone into them, as Societies and States. And through every phase sex struggled to, and did, express itself.

But now we need that religious expression of soul-life, wherein is the deepest unison, and that scientific analysis of sex of Agreement of Diversity, wherein is individualized union. Hence the Religion, the Absolute Religion of Humanity, which Christ revealed, will wed itself with a Universal system of Science. Then opposites, which are only kept from being antagonists by force, or by interest, in the civil life of man, will find theirs tism a detestable, not to say a damnable. Evil. harmonial adjustment. The true unions of sex will vastly help the union of soul.

Now the noble author of "The Great Harmonia," who has been such a luminous and voluminous a teacher to us all, has made a statement of this trinity I am dealing with, in a way that seems to me to admit of, if it does not really demand, nodification. Does Development precede or suc ceed Progression? Mr. Davis makes the order thus: Association: Progression; Development, I am moved to a somewhat different statement-to wit: Combination (or Association): Development: Progression. Because you must first develop forms of life before you can progress them. The child is a development-of the combination of the negative female and positive male germs. Then it further developes or progresses, into the youth, the man, the spiri', the angel, the scraph. Progress is simply a larger and finer expression of star. development. You develop life into individualized form; then you progress, or refine and elevate that form. But a new development implies a new combination. Hence the so-called "development theory ' is only half true. For while it is a fact of truth that man as to his spirit and body came up from the lower Kingdoins, it is not so as to his inmost soul. That soul-a divine magnetic monad-came out or down from the sphere of the most Divine. Nor is it true that one Kingdom pushed absolutely into the other. Because in the latter case, the law is, that to get a higher result you must liave a combination of the higher with the lower. In what sense, then, is, in this particular, the development theory true? In this sense: that each Kingdom, maturing, formed the matrix for the attraction and deposition of the archetypal germ of the next higher one. Each Kingdom is, in spirit, distinct, and yet related-distinct as an archetypal whole, but related as positive and negative. In other words, the lower Kingdom contains the negative germ of the next higher. But the new result is only born as that negative germ is impregnated by and conjoined with its positive counterpart. Each is a unity; but still-as negative and positive-must sexually conjoin, ere you can have the higher Kingdom. Now there is a primary and a secondary world of causes, of magnetic germs. The Celestial is the first; the Spiritual the second. Man's soul, or inmost, came from the Celestial: but his body, as to its spirit-germ and form, from the spiritual. How precisely the germs of every Kingdom gets into and impregnates the matrix of the one below it, may be understood from the simple Naw of Atmospheres. The Celestial penetrates and permeates the Spiritual, and the Spiritual, the Natural. Within, above and around us, are the invisible types and archetypes of the Kingdoms of God. It is Development, then, which expresses so pregnantly and powerfully the central doctrine of that trinity which underlies all manifestations of Mind and Matter, and therefore, of Use, of Justice, of Power, of Beauty, of Charity, of Aspiration, and of Harmony or Unity. And when we apply its significance in its fullness to the mental births of this Truth-Era, how vast is the view opened up, To-day, the spirit, the angel-world. as a positive power, is sowing the nations with the seeds of overlasting love and light. Within the peoples are the possibles of Justice and Charity, of Use and Beauty unbounded-nay, of a divine Unity; but there must be impregnations by God. The Divine works by instrumentalities,

nay, the lower, also-since all uses avail-as such seek to quicken, and do quicken, these possibilities in man, whose richer development in every sphere of life and use shall eclipse the births of the Ages. Inspiration is not only a perpetual fact but a living and working reality. A new Theology, a grander system of Science, a fresher, and more beantiful and, original Art, a new Heavens and a new Earth, open up and out before us. Progress by Developments and by new Combinations is not only shining, as if writ by the hand of God, on the sky of mind, but walks radiant in the midst of men. Its voice shall call the peoples from the prisons of the past and its spirit shall endow them with power to burst their bonds.

Tenth, then, specifically as to Progression, whose antecedent-Development-made the Ninth tablet, of this treatment, and I close the article embracing the ten. What, therefore, is to be under- ual, make him a slave to his passions; hence we stood, at this point, with respect to Progress? Its methods. For though it is at last a forward-mov- or lost in his, by authority in all things which would ing life, it has its forms of expression. For instance-this day, many men doubt if the world be | ing woman to enter into the marriage relation often really progressed, since the majestic civilization for a home merely, to save her from a worse fate; of Egypt gloried in its prime. Why? Because | being, as it were, compelled to disregard the true there have been such desolating deaths of nations merits of that relation. Her dependence makes and long periods of moral and intellectual night. It dangerous to risk the future. The next class But such minds do not grasp the law of Progress. It is circular first, then spiral-for all things, from | marry for wealth, caste, position, &c. Then there atoms to suns move in circles. Hence the progress of the race is to be determined not by the character of a particular Age, in its incompleteness, as contrasted with that of another antecedent to it, but by a sweeping view that takes in the vast Ellipse of that race's career. Moving round in an orbit, embracing the fullness and entirety of man's nature, and which sweeps in, in its circuit must be absorbed! Besides, which, as respects individual life, the Unseen must be embraced, indoes not balance accounts after the fashion of business men.

But there is another point implied in the foregoing, needing distinct statement: Progress is not in straight lines. It is from negative to positive, from positive to negative states, from rest to activity, and activity to rest, from gleam of day to the glooms of night, up and down. And here I am at once launched into the consideration of the ly of all those spheres of profit and use in which sphere and use of Evil. Because, if all things avail there is but little labor, of either body or mind, to the scheme and ends of Progress, Evil, which and which is properly adapted to female capacity in the relative sense is underiably a positive pow- in both, by man-who is much more within his er, must subserve. I afilrm, that it is not only a proper sphere in the performance of such duties positive, but in its sphere, which is overswept by as demand physical power-selling goods, making that of Absolute Good, an eternal power. Grant- and selling clothing for both sexes, all departed that it is of Matter-but then Matter is as Eternal as pure Mind,

What is the Argument? Whatsoever is, is inside of the Kingdom of God; whatever is inside of the Kingdom of God, is of God. For there cannot be, in the absolute sense, antagonism of God to Himself. Hence, Evil is a part of the Divine Economy-that is, it is the left hand of God, whose right is Good.

For instance, in Reform, Conservation, has its share as well as Radicality. 'The movement of the mass must be circular. So, in mechanics, you have one set of belts running one way, another set another way: propulsive power is the result. So there must be, in Reform, the .back-lick movement as well as the forward-go." But the radicalist who is not philosophic enough to see the use of his conservative antagonist, considers conserva-

But the late bitter and bloody events enacted in this country still more vividly teach the Polarity of relative Evil to Good, in progress toward the Absolute of the latter. Here, Evil though unquestionably, as it always is, in theory and fact, a negatire power as respects the Absolute of Good, was, in itself considered, a very positive force. In other words, the Rebellion co-acted with Northern radi- tiful; but the true philosophy of spirit-life in this, calism in giving birth to the fact of slave-freedom. A quiet progress would not, without the great evil | much as the experiences in this must come first, of that flery back-lick movement, have terminated, as a capital to begin in the next, for we are as for many a year, the greater evil of chattel-slavery. Progress, then, often developes from the combinations of terrible struggle, the junctions of conflict, as well as from the simply peaceful impregnations of Divine Good. And it is this law of Progress, which, deathless as ourselves, brings in the Golden Age, and leads us on from star to

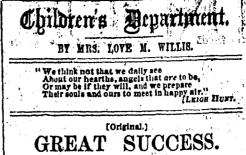
The loftler Intelligences of the invisible world, golden letters all round the world, that man is the product, either noble or ignoble, of the antenatal influences which his mother psychologically imparts, through the life forces of her being, upon the plastic existence of her unborn offspring. Add to which, educational influences are apt to correspond to those inherited; hence there is an abundant harvest of curses, richly merited, and for which we have contracted in full, our honest due.

> Truly, then, it is through man's ignorance that woman has been denied her individualized, as well as sexual freedom. He has been intellectually and acquisitively developed, but not morally and justly, wise and good. Selfishness has ruled through authority, based upon ignorance of the

obligation due, upon the principle of love and justice, from a stronger to a weaker sex. Man's animal propensities predominating over his spiritman's individuality or identity must be absorbed gratify love of self-the dependent condition causof false marriages is made up of both sexes, who are those who live purely upon the animal plane. The exception to all is a very small fraction, who unite upon a truly conjugal basis. It may be truly said, these false conjugal unions are all legitimate fruits of woman's dependence upon man; who denies to her those rights which he claims for himself, the withholding of which he is ready to make any sacrifice, even life itself. Unfrom pole to pole of Spirit and Intellect, age on age til woman is made free, progress must be very of birth, and life, and death, how many growths slow, inasmuch as these causes and false influand decays, how many rises and falls, how many | ences are constantly repeating themselves, with days of glory to be succeeded by nights of gloom, but slight modification. There must be an adaptation of means to ends. Agitation, the friction of ideas, is the medium of growth. Woman's encluded, overswept. In the absolute sense, there slavement brings, comparatively, the same effects can be no retrogressions. And it will be found to man as that of chattel or negro slavery to that all experience avails, in the long run of a life their masters. Action and reaction follow each that is illimitable. The God of Progress in man other; we must be affected by the atmosphere we live in.

The first duty is to pay woman for an equal amount of labor, the same as a man, which will enable her to exert an influence in behalf of all those acquirements, the tendency of which will be to break the bonds of ignorance and tyranny with which man has so long confined her. There has been, and is now, almost a universal monopoments of education, all departments of manufacturing, in fancy articles, where but little hard laboris needed, physician and nurse to all her sex, &c. Unlike negro slavery, woman's freedom must be effected through a growth, showing that she has an equal right, pertaining to all human interests, with man; that she, herself, is the proper judge of the sphere of life in which she shall move: that she shall be as free from man's dictation as he is of hers; that her individuality shall be as complete as his; that her dependence shall no more force her into false marriage; that she shall be as free to reject as to accept marringe, standing erect, individualized, in her true womanhood. What next? A race of men and women, born of such mothers, would need no legal restraints except the laws of God, which have been enstamped upon the tablet of their ante-natal existence, by the predominating influences of paternal and maternal life.

Causes and their effects, good or bad, are ever inseparable. All successful reform must come through the purification of this vast cesspool of ante-natal predispositions, begotten through the ignorance of false conjugal unions. The philosophy of spirit-life in the next sphere is very beauis of more immediate use than in the next, inasmuch in the spirit-world here in principle, as we will ever be, only in degree; consequently it is first in importance that we should be spiritually wise in the earth-life. We must be radical and practical, striking deep down, into the subsoil of cause, as the most successful field to labor in. The surface must be stirred; but mainly to let the sunlight of radical truth pulverize the subsoil of ignorance into vitality, which will in due time develop full grown man and womanhood, which will be coequal and coëxtensive with all reform consistent with true human destiny. Knightstown, Ind., 1865.



CHAPTER X. When Abraham was leading his last load of wood from the forest he looked toward the forsaken log hut. The morning sun had just risen so high that its rays touched the wooden chimney and lighted up the snow that had fallen during the night, so that it looked like a beautiful wreath hung about it, and Abraham thought of the sad death, and of those cold frost-flowers that adorned the place where it occurred. "It is like a great grave to my hopes," said he; " in that little home I have learned to love another friend and to look toward another future, and now I have nothing. All are gone, and this world has nothing for me." No wonder that in that chill, lonesome air, life looked dreary to him. He thought of his return home, and of what all the people would say. He remembered, too, that Sophia no longer would be anxious what he did, and for that reason, perhaps, he fancied he would not care himself. But the loving care that gives us our hopes and our fears, does not allow us long to forget the blessings of this life. As Abraham turned away from his forest home, and the honest toil he had found there, the sun shone over the white fields with a glow so bright that he felt sure that all hope did not rest in that little woodman's hut, and again a noble resolve came into his breast.

"If I have failed again, I have tried to succeed, and I will succeed again by trying," said he, as he trod with a noble pride beside his load.

When he had disposed of it for the best price, and left the team where Mr. Hardy had given him directions to leave it, he said to himself, "Who will help me now? Where shall I go? What shall I do? " He walked up and down the streets for some time without any particular object, until the sun, almost touching the Western hills, made him think that he must bestir himself. He went to the business part of the town and saw men hurrying here and there, some with happy faces, and some with anxious, careworn looks. One man particularly attracted him. He had the same benevolent look of Mr. Hardy, and the same good-natured smile of Squire Niles. Abraham heard him say to a gentleman "I want a man to saw wood; do you know one?" Abraham stepped up unhesitatingly and said, "I will do your work for you."

The man looked at him with surprise, for Abraham had on his best clothes, having tied his working dress up in a little bundle, and there was in his face so intelligent a look, and his manner was so gentlemanly, that he seemed to the man to be quite unfitted for what he considered so menial labor. But they quickly agreed for the price to be paid, and Abraham was to appear the next morning. When he was left alone he felt sorry for what he had done. Was all he had done to end in sawing wood? He remembered old Mr. Scrimp, who used to saw Miss Jones's wood, and whose tattered clothes told of poverty and shiftlessness. He remembered also that Miss Jones had relations in the town, and wondered if she would not associate him with the same miserable old man, and then what would Sophia say if she heard of it? But as he stood up with the manly flush already on his cheeks, he felt resolved to make any honest labor respectable.

The next morning he went to work at his task with cheerfulness. He cheered his labor with thoughts of what he had read and seen. No one came to speak to him from the fine house where his employer resided. He was only a wood-sawyer. He looked toward the windows occasionally. and thought how kindly Mary used to nod to him that he had not gone back to his home to hear the reproachful words of the busy-tongued people. And he was sure, also, that she would never despise him because he sawed wood for a living. Several days passed, and he worked industri ously at his task, taking his meals and sleeping at the residence of a poor woman where Mr. Hardy used often to carry wood. He had nearly completed the large pile, when his employer came out and thanked him for the faithful manner in which he had done it. Just then another gentleman came up, and they began to talk about the school, and the trouble with the teachers. "I've engaged three," said his employer, " and not one has been able to remain a week. I don't know what to do. I've called on several, and no one is willing to risk his reputation." Abraham's eye kindled; a quick thought struck him. "I'll offer myself to teach."

other teachers. Abraham had not held the plow or chopped wood in vain. The labor had made him strong and given him good command of his muscles. He went quietly about his work of arranking his classes, according to the plan, that Sophia had given him of the order at the Adams Academy. The morning passed quietly, for all were interested in his new method of teaching. At noon he saw fastened to the Doctor's door Capt. Spooner's old horse and sleigh, and he felt quite sure that the figure of John Smith was just entering the Doctor's house, and he supposed that Miss Jones had got him to bring her over." As he went back to the school-house after his dinner, he saw John talking with some of the older boys, and thought he heard them say, "We'll do it; don't you be afraid; we know how." Abraham

SEPTEMHER 16, 1865.

some maple sugar which he saw them eating, to make trouble for him in the afternoon. He entered the school-house, and immediately alled the school to order, and said:

felt sure that John had been hiring them with

"I perceive that some of you are bent on mischief. You can try your hand with me, but it will be far pleasanter for us to have a social, friendly time. I should like, in the first place, to form a new class in history, and to let you know whether you would like to join it or not I will relate you some portion of the history of Alexander the Great.

Abraham gave, in so interesting a manner, some of the events that he and Peter Hink had read of together, that every scholar forgot all else, and all the older boys joined the class in history and forgot their mischief. He had no further trouble during the whole winter, for he made it his study to interest the older boys and girls, and he soon found that they were his strong friends. Some of the older people complained that he went coasting of an evening with his pupils, and that of a Saturday afternoon they went on the crust into the woods, and gathered 'moss and evergreen boughs. But these complaints only made the scholars more anxious to prove that it did them no harm, and that Abraham was the very best teacher they ever had.

At the close of the term most of the parents visited the school, and as Abraham carried his classes through their exercises he felt a noble pride, and a thankfulness that at last he had been successful.

"I will be a teacher," said he; "what better ousiness could I have?"

Before another term commenced, however, Dr. Dean said to him :

"Mr. Foster, you have served us well, and we all respect you; but there are a great many here who are trying to find fault with you. They say you are too young, too boyish, and if you try again they will make it too unpleasant for you. Give up school-keeping, and come into my office."

Abraham was greatly disappointed. He had felt so secure in his success as a teacher, and so, pleased at the thought of continuing his labors, that he was unwilling to give up the idea. But he had so often seen that what seemed a failure in one direction was success in another, that he immediately accepted the benevolent physician's offer, and took his place as his office boy. During the winter Abraham received the following let-

My Dear Friend-I am glad to hear you are having such good fortune. How nice it must be to, teach those great boys and girls that are older than you. Miss Jones says you are "sot the world by," and if I have my guess, she'll not tell any more stories about you. I am sorry her arm. is no better, for she has no money, and like enough'll have to go to the poorhouse one of these days, for nobody likes her. But I was going to tell you that Papa has given his consent to my marrying Charlie this summer. Isn't that good? Charlie's father is dead, and he has no one to care for him now, so he needs me very much. I shall expect you to come to the wedding. Peter Hink grows more and more blind. They say he has cataracts on his eyes. Cerinda Potham and Jacob Tinkerton are going to be married. Susan Sloan has learned to paint, and she at his work. He was sure that she would be glad is going to teach in Adams Academy. I wish you would come home; I want you to tell me what kind of a dress I shall be married in, for you know everything. Charlie wants me to look nice, because we are going to live in New York. I am ever so glad, and feel as if I could n't wait to see all the fine shops. I can't write more. Your true friend, •SOPHIA.

CAUSE AND EFFECT. BY DR. J. H. HILL.

Much has been written lately, through your columns, upon the subject of Woman's Rights; in all of which, effects seem to be regarded as more potent than the causes which produce them. Effects must ever follow causes, as naturally as fire burns or water runs. There can be no woman's rights, as such, but inasmuch as woman is human, and an equal natural half of the human race, she is entitled to all the rights pertaining to it. Then let her stand side by side with man in the exercise of all her powers of body and mind, in whatever to her seems most conducive to her well-being, in conformity with her own individuality, as well as in her true sexual relation to man. The first and most important inquiry in regard to woman's condition is, what has begotten it? The religious organizations, as based upon the so-called sacred record of the old Jewish Bible, have had more to do with woman's enslavement than all things else. Old Paul even, who is the chief most worshiped by the socalled Christian sects, as also an apostle of God. has signed and scaled her enslavement, as done by divine right as well as might, which principle has controlled all religions to the present, save what is taught as the spiritual or Harmonial Philosophy, which demands right as a true practical religion; teaches that the strong should aid the weak and helpless, instead of using them to gratify selfish interests, both in wealth and power; teaches that if a true religion prevailed, human degradation and suffering for the needs of life would cease. Woman's enslaved condition, both in body and mind, is a product of barbarism engrafted into civilization, resulting because of the lack of physical power which would enable her to defend herself against the physical force and cowardly selfishness which her brother was engbled to wield. Hence her condition, which almost denies man's humanity. She has thus become a mere appendage to man's authority and sensualism, being a silly pet or a drudge, as circumatances are more or less favorable; all resulting from the want of her right to choose and act for herself, upon the true principles of human freedom., Has he who thus has enclaved his mother, wife, sister, escaped the effects of his tyranny? Her weakness, both of body and mind, has been righteously, visited upon him, through inherited predispositions, both physically and mentally, to

# HEART LEAVES. NO. FIVE.

#### BY LOIS WAISBROOKER.

Children never Pay for their Bringing Up. All and whose fault is it, if they do not? Did they thrust themselves upon you, thus forcing you to provide for them against your wills? Has their coming been a dreaded, instead of a looked and longed for event? Be this last as it may, it is certain that they have only come at your call; and if you have called from the lower instead of the higher plane of your natures, then God pity you, and them also, for the suffering that is thus brought upon you both,

'Children do not pay for their bringing up." And what recompense are you seeking, poor, earth-bound mortal? Must you be paid in dollars and cents, for bearing the burden of God's greatest blessing? Have your hearts become so stultified that the trusting confidence of their lov-

ing natures is of no value to you? Why, children are our guardian angels! To how much of good have they stimulated us, and from how much of evil have they kept us back! Some of us are so selfish in our very natures, that I sometimes think we should dry up and blow away, were it not for the demands that children make upon us.

But here comes another, who says, "When our children are small, they lie heavy on our arms; but when they are large, they lie heavy on our héarts,"

Alasi that this should ever be true. But is there not a cause? Had they held a larger place in your hearts ere they came to your arms, would not the result have been different? Had you been as careful in laying the foundation of being as you are in laying the foundation of your dwellings, would the rearing of the superstructure be so diffleult a task?

That we do not gather grapes of thorns, or figs of thistles, is as true in one department of God's kingdom as in another; and those who sow to the wind must not complain if they reap the whirl wind in return. The fountain must be cleansed, ere the streams can be pure. Study the laws of your own being, and live in accordance therewith, and you will no more have occasion to say, that children never pay for their bringing up; will no more find that their maturer years, bring to your yearning hearts a burden too intolerable to be borne, for Nature's lays are just and equal—they are God's laws, and their fulfillment can never disease and weakness. For, let it be inscribed in | result in positive evil.

"Please sir," said he to his employer, Dr. Dean 'if you'll permit, I'll try to teach your school." "You, you," excaimed both gentlemen.

Abraham asserted his belief that he was fitted, and that he would like to try.

"I'll finish your wood to-day, sir, and to-morrow I will be ready."

"Agreed," said Dr. Dean. "I see no reason why one that can work as well as you have done should not be able to govern unruly boys; but you must be examined. Cones," said he to the earnings. The remainder he sent to his mother, gentleman, "you and I are the Committee; let us after having purchased Miss Jones a pound of maining pile of wood, and Abraham rested his spectacles that he hoped would help his eyefoot on the saw-horse. He answered promptly sight. every question asked him. How glad he was that he had been so thorough, and had tried so carefully to understand all that he had studied. When he was pronounced fully fitted for the position of teacher, Dr. Dean said:

"Let me ask one question more before we enscholar."

"Because I would not be idle, and bear the reproach of Miss Jones's tongue."

"If you mean Betsey Aurelia," said Dr. Dean, just in time to hear all about our new teacher."

When Abraham took his pisce in the schoolcoom, and saw the eyes of all the boys intently | thing good somewhere." fixed on him as if to measure his strength, and ham had grown so rapidly, and his hard toil had lythin of white do it or weiter partiel made, him so rugged; that he seemed much older

My Dear Boy-I have missed you very much this winter. I believe my ill luck began when you left me. I have to announce to you that I entered largely into the manufacturing interests, hoping to increase my capital stock; the company has failed, and I am a poor man. Mary has determined to assist in her own support by schoolkeeping. My old farm will be sold next spring. It grieves me to the heart. I hope you prosper, as you deserve, Mary sends her kind regards.

I remain your friend, REUBEN NILES.

These letters had given Abraham much to think of. The ill fortune of his good friend, Squire Niles, made him sorrowful. He knew how the old man loved every rock and tree on his farm. and had hoped to live and die under the familiar roof. Abraham wished he was rich and could buy the place for his old friend. He read and reread Sophia's letter, before he could-really bring himself to believe that she was to be married to Charlie: He answered her letter by sending her. a portfolio, which he purchased with a part of his examine him here." They sat down on the re- best Hyson ten, and Peter Hink a new kind of

"Bless the boy!" said Peter, when he received them. "he was always a sort of light on my journey. Though I did treat him mean, there was a Providence in 't, arter all. He'd a' jest died for nothing, if he 'd stayed bere; and now I'll bet all my shoe leather he 'll come out something better gage you. How happened you to be willing than common. Soph would a done a heap better to be a wood-sawyer, when you are so good a if she'd took him rather than that snipper. I never forgot how she smirked on Abraham when he worked on my bench, and I kinder sot my heart on his courting her; but old men like me can't arrange the ways of Providence. I allers aughing, "I can well understand your motive' told Abraham that if it had n't been for Provide I know her well, and as I expect her here to mor. dence, Alexander the Great could n't have got on row to consult us about her lame hand, she'll be as he did. There's jest a something a leading" folks, though they don't know it, and I'm sure Abraham's going to be led right through to some

· Peter never failed to repeat something of this the girls all examining his hair, his eyes, his sort to every one that came into his shop. The clothes, as if to be sure of his capability, he felt a result was that the opinion of people began to quick beating at his heart and a glow on his change in regard to him. Even Mr. Potham could cheeks; but nothing did him more good than what not help: telling in Mr. Stamp's store all about the Dr. told him of Miss Jones. The thought that the school, as he had heard it reported by Miss she would be able to report his success or failure Jones. Squire Niles listened, and gave a few sly made him determine to succeed, and that deter- winks to his wife, who happened to be in the store mination spoke in his eye and on his lip. Abrail at the same time. Those winks said, quite plain-"Didn't I lalways tell you so? No boy ever than he was, and the scholars looked at his arm tried to live down people's ill words, as Abraham as if to measure its strength and meif they could did, without showing pluck enough to carry him put him out of the school-room as they had the through all sorts of hard places. You were glad enough to tell Mary that he had gone to chopping wood, as if it was a disgrace, I think I'll just tell her about the school."

What Mary heard about Abraham's teaching, made her resolve to try herself and do something to aid her father, who failed daily under his misfortunes. They left their home, and Squire Niles took Mrs. Foster's little cottage while she went to take care of Miss Jones, now suffering from her painful arm.

With all these changes we leave our acquaintances, and in our next chapter find them a few years later, to learn whether Abraham could say that his failures had proved his greatest success, [To be continued.]

## MY NEIGHBORS IN THE COUNTRY.

#### NUMBER SEVEN.

One of the warm summer nights, when the soft air came so mildly and gently from the south that it seemed as if it could never be harsh and cold again and nip our tender plants and chill our fingers, and all the doors were open, inviting it in, there came what seemed to be a living flower dancing about the lamp. This proved to be one of the most beautiful of the nocturnal moths, with wings as gay as a butterfly's, and a body of great beauty. It seemed a sprightly, joyous creature, fluttering its scarlet and brown wings in a most satisfied manner; but it had very little wisdom with all its beauty, for it fluttered so near the hot lamp chimney that it was continually in danger of being burned to death. To keep it from so sad a fate, and for the purpose of more distinctly be--holding its beauties, it was placed under a glass tumbler. It surely had reason to be very proud, if ever insect had, for its wings were like scarlet velvet covered with black embroidered lace, and its delicate antennæ looked like sceptres of power in the realm of Mothdom. Under a magnifying glass, the down on its wings was like the most beautiful feathers; and if fairles need feathers to ornament their hair, I am sure they might beg a few from this beautiful insect.

The pretty creature, after being sufficiently admired, was left under his safe covering until morning, when some friends desired him for a specimen. It was reasoned that it was a very shortlived creature, and that its life had been saved in a most kindly manner, and that it would probably rush to a dreadful death the next evening, if let out, flying on to some one's lamp and burning its delicate wings. If the little fellow was to die, it was desired to give him a tranquil and easy death; and one somewhat experienced in collecting curious insects, proposed ether as the pleasantest mode of extinguishing moth-life. Therefore a small cloth wet with ether was thrust suddenly under the glass, close by the moth's head. Its fore legs grasped one corner, it fluttered its wings as if sipping nectar, laid its head closer and closer to the cloth, opened its wings at last, and was pronounced dead. But, lest his beautiful garments should be injured and he should prove a less valuable specimen for a cabinet, he was left under the glass. Many times during the day he was looked at but not uncovered. Some tender words he received and many gentle thoughts. It was also considered by some as a most fortunate circumstance in the moth's life that he should be permitted to die so peacefully and not be eaten up by a bat, or scorched to death by his own folly. After six hours of quiet sleep and apparent death, a little fresh air being admitted under the glass the tumbler, and seemed to promise to return to active enjoyment. But it was presumed by all who were consulted, that he must be much the worse for his dose of ether, and that it would be quite cruel not to permit him to die wholly. Therefore a much stronger potion was given him, ing come under the discipline and instruction of and in the delight of slumber again he seemed to die,

"Pretty creature," said gontle voices, " it was beautiful you are! and what a history you have! him for the rugged ways and buffetings of the

#### TOO LATE!

Well may you gaze upon her careworn face, And smooth the tresses from her pale young brow:

Doomed but to mingle with an exiled race, The victim of a basely perjured vow! But yestenlay-a kindly look or word, Had changed the current of her wretched life, And e'en the tears of true repentance stirred The heart long used to misery and strife!

An outcast, wandering o'er a barren waste, What thoughts had she of other days agone? No home to which her weary feet might turn. No promise of a brighter, purer dawn. What if she erred? Was she alone to blame? Why add more poison to her cup of woe? Alas! she knew that for her sin and shame,

There was no mercy for her here below. and this is called a truly Christian world, Where millions daily bend the knee in prayer And yet see victims daily, hourly hurled Into that gulf which sinks them in despair! Oh, Father Just, from thy bright throne above, List to the prayers that now ascend to thee; Take Thou this wandering spirit to Thy arms, And grant her rest throughout eternity.

> Written for the Banner of Light. BIOGRAPHICAL.

" PET."

## BY D. S. FRACKER.

Chauncey D. Griswold, the subject of this sketch, was born in the village of Benson, Rutland County, Vermont, March 26, 1819, and was the youngest of fourteen children.

His father, Rufus Griswold, was a farmer, and a man of steady, industrious habits, possessing but ordinary intellectual capacity and attainment, and of too limited pecuniary means to furnish his numerous progeny with anything more than daily food, clothing, and a rudimental education.

His mother, Deborah Griswold, was a person of remarkable cultivation and refinement of mind. Her younger children were largely endowed with her mental character and disposition. Until within a few years preceding her departure from earth, she made it her habit to devote the first half of the night to reading, and just before rotiring reviewing some chapter of the Bible. She was well acquainted with theological literature, and read with the greatest interest the most obstruse works. She was a person of small form, dark hair and eyes, of the simplest habits, and lived mostly within herself, devoted to her Christian faith and her large family of children.

She departed the form at the advanced age of eighty-seven years, having been a wife and mother for nearly seventy years of her life. Several of her children had preceded her to her spirit home. Rufus W., the most distinguished member of the family in literary circles, and having a reputation as author of the " Republican Court," " Poets and Poetry of America," and other superior works. passed on from the city of New York in 1857.

Chauncey D. was a child of weak physical frame, but of large head and brain. In quite early boyhood he evinced that remarkable restless and enterprising spirit which was so distinguishing a trait in his character through life, and which was in consequence of the peculiar mental organism inherited from his mother. Keeping in view the fact of his large and active brain, and the little fellow raised his wings, fluttered about the fragile physical form to support such a structure, it will be easy to account for the restlessness and apparent waywardness of his nature.

While yet quite young, it was made his duty, with his brothers, to share the lighter labors of the house and farm during the day, and at evenhis mother. The amount of labor he had to perform, though light and easily accomplished, tended in a great measure to develop and strengthen too had to take your life, delicate as it was. How his physical system, and the better to prepare

#### emotion, full of human nature, susceptible to all changed for fresh hands at short intervals, good impressions, lofty in aspiration, and possessing a wonderful intuition as to truth, justice and an average degree of physical health and stamina, right, he without difficulty marked out his course and was unable to endure but for a few months of action in life, and pursued it to an enviable the enervating influence of that tropical clime. degree.

to Miss Octavia J. Clapp, of Shaftsbury, Vt., a woman every way worthy the regard and affection bestowed upon her, and the compeer of her husband in refined education and brilliancy of intellect.

With an over constant desire at heart to accumulate knowledge and wealth of mind, he disposed of his stock of jewelry in the October following, and removed with his wife to the city of New York, for the purpose of attending medical college and lectures, at the "New York College of Physicians and Surgeons." After a lengthy term of diligent study and attention, he graduated with honors, receiving a diploma.

Enfeebled, and physically prostrate from close application, he left the crowded and busy city, and sought restoration and strength from the invigorating air of his native State, and at Shaftsbury spent a time of thought and recuperation.

It will not be out of place to mention that his next eldest brother, Edwin, rendered him valuable pecuniary assistance throughout his medical course, and that the Doctor ever held in grateful remembrance the friend who aided him in those ago, by one Values Nunez de Balboa, a penuidays of anxious struggle. less

In the autumn hetreturned to New York, and und opened a drug store and office for consultation, at ment." No. 657 Broadway, where he continued until the and overcome many obstacles, he was the first spring of 1846, giving his undivided attention to white man, who, crossing over that narrow strip the interests involved. His health so failed him, in consequence of labor and exertions beyond his feasted his delighted eyes on the sun-dyed waters

endurance, as to render him unfit to continue in of the Pacific. personal supervision of his business, and make it necessary for him to seek a change of scene and climate. He accordingly left New York for New Orleans, making the voyage in one of the steam vessels of the regular line, and returning to the tined to become the road o'er which the wealth of East via the Mississippi River and the North-West through Wisconsin, Illinois and Ohio. During this absence, he wrote for the New York Tribune a number of interesting articles, titled, Sketches from the South and West," giving views of various cities and the country through which he journeyed. He was enchanted with the the Orient sen. beauty, enterprise and growth of the prolific and

boundless West, and immediately upon his return to New York closed up his business and removed Westward, to the beautiful and thriving town of Racine, Wis., at which place he opened an office, and commenced in fact, the practice of his profession; for in New York he was not dependent upon any medical practice for support, but relied | ing for its single object entertainment and mere upon the profits of traffic in drugs and medicines. Therefore, at Racine he first encounterd the difficulties to be met by a young physician in efforts to obtain position and practice. Under a pressure which he was struggling to overcome, he gave ex-

pression to some thoughts, called out by the occasion, in an article written for the New York Tribune, from which article I make the following extracts:

"It is impossible for the student to step imme-diately from the halls of the medical college into private practice; and in all large towns where there is a greater or less number of old physicians who have gained a celebrity, in nine cases out of ten they will receive the first calls; and only when they have more than they can do, does the young man have a reasonable hope of obtaining a patient. \* Again, it is the common opinion a patient. \* \* Again, it is the common opinion that experience only makes a good doctor. Now this is in a great measure wrong. True, experi-ence, rightly directed, may perfect, but the personal experience of no one man in medical practice made him much wiser in the treatment of disease than when he first graduated, if he had then learned, as he should have done, the combined knowledge of the profession before him."

Disappointed in expectation, unsuccessful in effort, and dissatisfied with conditions, he. concluded to remove from Racine, which he did in

men, and claim; a share of merit for every victory [influences of a climate so full of miasma, sickness ] won in the battle of life. Endowed with great and death, for any great length of time, the emrefinement of mind, high-toned and intense in ployees of the Company/were relieved and ex-

The Doctor possessed, in his best coudition, but

Therefore, after a hard service in administering In February, 1844, he was united by marriage medical aid to the victims of fever and other prostrating diseases, consequent on a change of climate, among the employees of the Railroad Company, he returned to New York, himself almost broken down from the effects of excessive service, and exposure day and night to the miasmatic atmosphere of the Isthmus. He, however, always regarded the time spent in the employment of the Company at Panama as of the greatest value to him, in a medical point of view, as he there gained much knowledge and experience, not otherwise readily obtained, respecting miasuratic fevers and diseases of like character.

After his return to New York, and during the leisure attending a restoration of his impaired health, he gave attention to writing and publishing a volume entitled, "The Isthmus of Panama, and what I saw there." The work was issued from the house of Dewitt & Davenport, and was well received by the press and public.

The first chapters give a succinct account of the settlement of the Isthmus by the Spaniards; in which chapters it is related that the Isthmus was first discovered over three hundred and fifty years mrer, who was flying for his life, being

ace of death by the Spanish Governor having encountered many dangers, that divides the two great oceans of the world,

How strange! Vasques Nunez de Balboa, a weak child of fortune-once high in the scale of prosperity, now deep in the mire of adversity-the discoverer of that boundless watery highway, des-Osmus and Ind shall be carried to feast the pampered appetites and extravagant luxuriance of the whole civilized world; destined even to become the great agent of civilization to the Tartar hordes of the East, and the rude inhabitants of the numberless Isles which, like gems, stud the diadem of

The latter chapters of the work are mostly taken up by the narrative of the author, written in a pleasant, easy style. The book is useful and attractive; more useful to the knowledge seeker, than attractive to the general reader of romance and fiction. It may be here remarked with great truth, that the Doctor never wrote anything havpastime. In all his writings his paramount object was to impart knowledge, truth, and whatever amount of light he possessed upon the subfoct in hand.

In the winter of 1851-2, having recovered his usual health, and being desirous of gratifying his restless spirit, and that natural disposition to spread knowledge among receptive minds, he assumed the character of lecturer, and delivered a number of pleasing and instructive lectures upon "Human Anatomy," "Physical Structure of Man," &c., before Library Associations, illustrating his lectures with a beautiful papier mache model of the digestive. respiratory and muscular organs-the first specimen of such model over made in this country--beside numerous charts and diagrams to exhibit the various functions of the animal organism. These lectures were lessons of instruction, and of great value. The speaker would urge upon his auditory the necessity of a better knowledge of the laws of health, stating that while the human soul had ever been a theme of profound investigation, the tenement which it inhabited was but little understood. To an absence of a proper knowledge of the laws of life, he attributed, with truth, the great mortality of children, and the presence of disease among the mothers of our land, At the conclusion of each lecture, the speaker would be most heartily applauded; and many, no doubt, wen't away deeply impressed with the need of a greater regard for the laws of our nature, and a more strict attention to laws governing the organs he had so ably alluded to. In the spring of 1852, he removed with his family to Fort Hamilton, L. I., and established a fine practice, being now widely known, and regarded as a physician and surgeon of remarkable skill and success. In cases of intermittant, typhoid, or fevers of whatever name, he brought to bear a knowledge and skill of superior character. He was the author of several articles upon various forms of fever, published in the journals of New York, which reflect great credit upon him as a profound student and writer, as well as upon the profession he represented. He was also author and publisher of a monthly medical journal called the "Esculapian," devoted to popular reading, though principally to the discussion of medical science, in an easy and interesting manner; imparting precisely such information as should be generally disseminated among the people. It ovinced extensive possessions of medical, as well as general knowledge, as do all the writings that have issued from his pen. Within the period, also, of his residence at Fort Hamilton, he established a laboratory in which he prepared and put up those valuable remedies, well known throughout the Middle States, as "Griswold's Diarrhea Cordial," "Griswold's Cough Mixture," "Griswold's Fever and Ague Remedy,' Griswold's Quinine Pills," and "Griswold's Triplex Pills." These were not "Patent" Medicines, but truly valuable and legitimate remedies, prepared by a regular physician of large experience and extensive knowledge. Neither were they "spirit medicines," or remedies prescribed through any medium sitting for that purpose. The Doctor was educated in the old Orthodox school of practice; he was unable to overcome entirely the force of that education; although in the later years of his life, he swayed, in a degree, from old teachings, and yielded, measurably, to a system of practice more in accord with higher and progressive schools. In the summer of 1856, that scourge and terror of Southern climes-the yellow fever-made its appearance at Fort Hamilton, bringing dread and death to the very doors of high and low, and creating a panie fearful and contagious. Death followed close in the footsteps of the pestilence, and claimed victims from nearly every household of those unable by any circumstance to fly the town and get beyond the influence of the terrible contagion. Amid all the alarm and confusion attending the fearful and deathly reign of the plague, one physician, of all others, remained at his post, nobly and generously giving all aid in his power to the prostrate and helpless sufferers of the place. It was in these trying times that the heart and judgment of Dr. Griswold wore tested and proved, to be located on the Isthmus in that capacity. He as by a flery ordeal. Though repeatedly urged by solicitious friends to follow the example of many others, and fiee the line of danger, he did what he esteemed his duty, and remained in his field of As none but natives were able to withstand the labor, working night and day, as good physicians

work, for the benefit of those brought under his charge. He thus stood at his post until symptoms of a personal attack of fever compelled his removal to New York city. Owing to the long unsettled condition of affairs at Fort Hamilton, he removed again to the beautiful village of Batavia, N. Y., continuing his laboratory and practice, and engaging, also, in editing the "Genesee County Herald," a weekly paper, published by A. J. Mc-Quain, and devoted to politics and general intelligence. In this connection, and through his suggestion and instrumentity, a small daily paper was issued, which was quite a novelty in that community, being the first daily over published in the village. It was of itself a success; but the enterprise seeming profitable, other parties commenced an opposition sheet, which so divided the patronage that, after a brief existence, both dailies suspended issue and never resumed.

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In 1858, through the urging and inducements of numerous friends, he removed to Buttalo, N. Y., and took charge of the editorial department of a political paper called "The Signal," devoted to the interests of the then so-called " Liberal " party, and advocating the election of Gerrett Smith to the Gubernatorial Chair of the State. In the editing of the Signal he had a wide range for the expression of those sentiments and opinions of a liberal, reformatory and spiritual character, which had for years been germinating, growing and maturing in his mind; and he wrote many articles worthy a higher literature and stamped with the imprint of his large and profound mind. After the election for Governor and State Officers, which occurred on the second Tuesday of November, the Signal was discontinued.

Dr. Griswold immediately thereafter commenced the publication, at Buffalo, of a weekly paper,. devoted exclusively to the promulgation and discussion of the principles and doctrines of the Spiritual Philosophy. The "Sunbeam" was the name chosen for the newspaper, and had for its motto: "The light shineth in darkness, but the darkness comprehendeth it not." The Doctor's soul was full of zeal and enthusiasm. The "Sunbeam" was his cherished vehicle of thought. He continually endeavored to make it a truly spiritual ray from the great Sun of Truth and holy Light, and, therefore, poured into its combination the beautiful and attractive elements of his own Christian and righteous spirit, with a heartiness and fervor that kindled and flamed like the intensity of inspiration.

The "Sunbeam" started upon its mission with a goodly list of subscribers, and grew in public favor and the esteem of those Spiritualists possessing the higher order of intellectual capacity and discernment. Owing, however, to great outlays necessary in establishing a paper, and a limited income to meet expenses, pecuniary embarrassment occurred in July, 1859, and compelled, for a time, its discontinuance.

With characteristic activity and enterprising energy, however, he succeeded by the following October in securing means for the resumption of business, and accordingly removed the office of the "Sunbeam" to Batavia, from which point its cheering and instructive rays again went forth to bless and improve the hearts and minds of men. Every undertaking in his hands had a practical and final completion, so far as human endeavor was related to the task. He was a man of industry and great labor. But he never labored for money; he cared nothing for it but as a means of advancing himself and the world in the scale of human progress. He valued property only for itself and its uses. He would seemingly lose sight of those dependent upon him, working out what he deemed a principle for general good rather than for individual comfort. He struggled for this to the end of his earth-life; and the good he has wrought out for humanity will live, while words of praise or censure will perish.

At Batavia no clouds intervened to obscure the invigorating light of the "Sunbeam" for some months. The Doctor was in hopes he had at last reached the open highway leading to the goal of is ambition; but, alas! how often in a pected manner are our anticipations overtaken by the night of adversity! The following spring brought a financial pressure, which the limited recelpts from the "Sunbeam" could not relieve, and it again suspended. Not discouraged, but over active in using every resource for the accumulation of means, and using those means for the furtherance of the cause in which his heart and soul took so deep and combined an interest, he soon made arrangements whereby he was enabled to again take the position of publisher, which he did in the issue of a semi-monthly periodical, bearing the title of " The Shekinah," having for its purpose the recording of communications from the spirit-world, and the advocacy of the affirmative in the argument touching the phenomena of spirit-intercourse. He had issued but a few numbers of the "Shekinah," when a way seemed opened before him by which he could resume the publication of the Sunbeam." His wishes in this matter, so near his heart, were fulfilled, and in September, 1840, he removed his type and office to Cleveland, Ohio; where, with overy encouragement and a flattering promise of success, in the cheering words of friends, he once more reared his spiritual standard and girded on the armor of battle, rallying around him many noble and zealous supporters. Among comparative strangers and in a new field, alone, and with but little means, it required untities of an unusual and elevated kind to iniinte and carry forward an undertaking of this character; but he unfolded the deep and full resources of his being, and with unshrinking courage moved forward. He was of a positive nature, impetuous, and of large executive ability. Affable in manner, and prompt in every transaction. He was a man of genius, abounding in inventive thought; gifted, evidently, with the vision and faculty divine, one who gives to the world more than they gain from it. He was a vigorous writer. with perceptions keenly intelligent and full of vitality and vividness. He was an acute, searching and correct critic. In a human sense, he was greatly misunderstood. With a frail body and a most sensitive spirit, which came to him as an inheritance from his mother, of whom he was the counterpart in mental and physical structure, he was often impatient toward humanity that they could not see principles as he understood them, and this impatience would, at times, manifest itself in language not mild, but in a degree harsh and impetnous, and often toward those who loved him best and whom he most loved. But a childlike spirit of forgetfulness of wrong and suffering, committed or received, was his, also; and herein nature was bountiful in her compensation. From Cleveland, the "Sunbeam" once more sent forth its vitalizing light and life, feeding souls with the bread and wine of eternal and unchanging Truth. The Doctor devoted his whole time and attention to the regular issuing of the paper, working early and late as editor, jour, printer, pressman, "devil" and janitor, assisted only by a young relative in setting and distributing type and reading proof.

# BANNER OF LIGHT.

Why! only a little while ago you were an ugly worm crawling on the earth. What are you now? who knows? Did you come to tell us the beautiful story of the resurrection, as did the butterfly. Would you have us know that the dear Father has ever some higher use for all that lives, and shows us always some beautiful truth in all things? What a pity we could not always understand just what he is telling us; then we should perhaps be able to see the angel hidden under distance of thirty miles from his father's house. every man, woman and child, although they have no garments of beauty and their life seemed very -far away from heaven."

resting place and all pronounced it dead: It was lifted gently to be placed in a box to be conveyed to a far-off home, when, behold! again it lifted its beautiful wings, fluttered them for a moment, and away it flow to gather some sweeter nectar than that found in a cloth wet with ether. We could not help wondering what the little thing had been dreaming about, and whether it felt the worse for its artificial sleep.

Perhaps you think that this was very unkind treatment to give so beautiful a visitor, and I am not sure that it was after the Golden Rule. I am very sure of one thing: I do not wish to help give pretty moths ether again, but prefer to give them a good chance to live, in spite of their folly in flying into every bright light.

I think the name of this moth is, The Beautiful Deiopeia. But, as I am not quite sure, I will not ask you to remember its name, but only its lesson, which I thought was, that a loving Father shows us, as the beautiful butterflies and moths emerge from the worm, that all the children that he has made, however humble and however far from goodness and purity, may yet have the angel within them, and that we should try to help them to reveal their goodness and beauty, by leading them from lives of wrong to purity and love.

> Written for the Banner of Light. FOSSIL WRITING. BY G. L. BURNSIDE.

There shall be sundry writings on the sand, That will describe the beauty of the sea, And what its whispers said confidingly To the lone pilgrim on its desert strand. To-morrow's wave will come with stealthy hand, And cover up the record-not efface. The carcless fisherman will view the place, And ask: "Where is the scrawl upon the land That idler wrote here but yesterday?" Ages will turn the sand to stone; and when The latest angel standing on the sea And shore shall swear time' ended, it will stay Firm as if graven with an fron pen And lead\* in rock to all eternity. June, 1865. . . . . .

Do all in your power to teach your children self-government. If a child is passionate, teach him by patient and gentle means to curb his temper. If he is greedy cultivate liberality in him. If he is selfish, promote generosity. 

material world he was soon to come in closer con tact with.

At the age of fourteen, tired of duties on the farm, and moved with an anxiety peculiar to boyhoud to see and experience more of the world than is within the limits of their immediate neighborhood, he threw down his hoe, gathered a few articles of wearing apparel into a bundle, and with this in his hand set out afoot for Whitehall, Vt., a At Whitehall his frank and unassuming manner readily procured him a situation as junior clerk in the store of Mr. Goodrich. Remaining but a Evening came, and the moth laid in its quiet few months with his employer, he returned to his native viilage of Benson, and found a situation in

the store of Mr. Bliss, to whom he became much attached. During the winter of this year he attended school, storing his mind with all the knowledge attainable in a common country school.

His next move was from Benson to Castleton, at which place he entered a printing-office as an apprentice. Tiring soon, however, of the position, and ambitious to rapidly acquire such knowledge from books as his heart and mind craved, he returned to his home, and collisted the sympathy and good will of a Mr. Kent, who, taking a deep interest in his welfare, placed him as a pupil in the academy of the town. An earnest and close student, he won the first position in all his classes, and was happy in the expressions of approval be stowed upon him by his teacher and friends.

The following spring he again turned his back upon home, and journeyed to Troy, N. Y., and found a ready friend in Mr. Bayeau, who installed him as apprentice and gave him employment in his watch-making establishment.

While at Troy, he was a regular attendant at the Presbyterian church, then under charge of Rev. Dr. Beman, of the old school faith. During a season of "revival" and excitement, he "experienced religion," and united with the Church, although, like very many others, under like circumstances, almost entirely ignorant of the principle of doctrine to which they subscribe.

Discontented with his surroundings at Troy restless and ambitious, with the tendrils of his mind stretching out like feelers into the broad, unexplored future of his wayward life, he bad adien to friends, and proceeded to Boston, engaging as a clerk in the jewelry store of Mr. Brackett, in which capacity he served his employer faithfully and satisfactorily for a short term, and then, with a stock of jewelry, went to Brandon, Vt., at which place he opened a store selling goods and repairing watches.

He remained in Brandon about a year, and from thence removed with his stock to Castleton, reopening his store. Here, diso, he commenced the study of medicine, employing all lesure time from the duties of his store, in a close application to medical works, under the instruction and guidance of Dr. Perkins, laying the foundation of that profession which, in later years, he so graced and adorned. This was in 1843, and from this date his purposes and line of life became more fixed and steady. Through great industry and discipline of mind, he had acquired a good and sound education, which, in connection with his natural talent and ability, fitted him to enter the ranks of

the autumn of 1848, settling in Batavia, Genesee Co., N. Y., and opening an office in the American Hotel building. He owned a large and well selected library, together with many valuable diagrains and charts of human anatomy, besides a rare collection of mineral and ornithological specimens, all of which were destroyed by a fire that consumed the building the following winter. He, however, established a new office, obtained remunerative practice, and remained in Batavia until March, 1850, when restlessness of spirit prompted him to again remove to New York City. Once more in the midst of bustling activity, and in an atmosphere most in accord with his stirring and enterprising nature, he engaged in the labor and responsibilities of commerce, taking charge of the drug store of Mr. Ciapp, during that gentleman's absence in South America for the benefit of his health. While in charge of Mr. Ciapp's business, his mind failed to find in that alone, sufficient channel for all his thought and enterprise, and the idea being suggested, he at once set about the publication of a medical journal, and soon issued the first number of the "New York Register of Medicine and Pharmacy," continuing its publication until the following autumn, when Mr. Clapp returned, and relieved him of the charge entrusted to him.

It was in the summer of 1850 that the celebrated Fox girls visited New York. During their sojourn, a sitting, or scance, was arranged, and hold with them, at the rooms of Rufus W. Griswold, on Broadway. The company present on that occasion was composed of persons well and widely known at home and abroad, among whom were J. Fennimore, George Bancroft, Rev. Dr. Hawks. Dr. J. W. Francis, N. P. Willis, and William C. Bryant.

It was at this meeting, so interesting and satisfactory in result, that Dr. Griswold experienced that renewed awakening of interest in the phenomena of Spiritualism, which led him into the public arena as an open and fearloss advocate of those truths whose seed had been, many seasons before, sown in the receptive and productive soil of his mind.

How rapidly grew the germ, warmed by the sunlight of a living God within. How strong and fruitful the vine; how far-reaching the tendrils, seeming continually to cry, "more! more!" thus ever grasping out into invisible realms, with a thirsting, feverish desire for the dews and manna of spiritual and eternal life.

His enthusiastic and ardent mind was over receptive of new truths and ideas, which he clothed in language comprehensible to all minds, and sent forth as missionaries to an idolatrous and worshiping people.

In the spring of 1851, during the progress of construction of the Panama Railroad across the Isthmus, Dr. Griswold was selected, and tendered the appointment, by the above named Railroad Company, of Physician and Surgeon to the Company, accepted the appointment, and removed to Panama, entering at once upon the laborious and wearing duties pertaining to his office.

It will be unnecessary here to recount or detail

# BANNER OF LIGHT.

#### 5**4**

the many vexations and difficulties encountered in the effort to establish the "Sunbeam," as a permaneut periodical. There are difficulties and obstacles to be met and overcome in the publication of a newspaper, which none but a publisher can understand or comprehend, and which none but those possessing indomitable courage, perseverance and unlimited means or resources, are able to auccessfully remove.

Amid alternations of sunshine of prosperity, and shadows of adversity-amid threatenings of financial storm and disaster, the "Sunbeam" maintained a healthful existence, and met its subscribers regularly, until July 1861, when, for want of sufficient support, consequent upon the breaking out of an intestine war in our country, its rays became obscured and lost to view, never more to be restored. The type, furniture and press were disposed of, and all business relating to the paper settled up and closed.

In September following, the Doctor received from Dr. J. S. Newberry, Secretary of Western Department of United States Saultary Commission, an appointment as Medical Inspector of Camps and Hospitals of West Virginia.

He entered upon the discharge of his duties as such officer, the first of October, 1861, and opened an office and depot of hospital supplies at Wheeling; the writer of this sketch being connected with him in the work of gathering donations of supplies, and issuing the same to the sick and disabled in camps and hospitals.

While in the employment of the Commission and discharging his work with accustomed faithfulness and zeal, in visiting the various military posts scattered through the wild and mountainous country of Virginia, he received from the hands of General Rosecrans, then in chief command of the United States military forces in West Virginia, a commission as Military Surgeon, with rank as Major; this commission being accompanied with an order to establish and take charge of a military hospital, to be located at Wheeling. In fulfillment of this order, he at once leased a large hotel building-the "Sprigg House"-sitnated in a quiet and pleasant neighborhood, fronting the Ohio river; and in a short time, through the assistant labor of various workmen and mechanics, converted it into a complete and comfortable home for the sick, receiving from camps of the Kanawha valley a large consignment of soldiers, disabled and ill, by reason of hard service and exposure.

In the administration of government, while in charge of this hospital, he exercised that care. watchfulness and kindness toward his patients which ever characterized him as a physician and nurse; and which finds a counterpart in the parental government and influence of a kind father over his beloved household.

In the spring of 1862, he closed his connection with the United States Sanitary Commission, and at the same time was detailed to take charge of a military hospital at Corinth, Mississippi; to which place he immediately removed, and assumed the charge designated. At Corinth, as elsewhere, he won the regard and esteem of officers, soldiers and civilians, and endeared himself, by uniform kindness and attention, to many a noble volunteer, who does not fail to remember and regard Dr. Griswold as his best friend and counsellor.

He remained at Corinth and Pittsburg Landing until July, 1862, when illness, induced by the climate and necessarily restricted diet, compelled his return North.

He located at Cleveland, Ohio, and there established an office, under an appointment from the War Department, as Surgeon of Pensions; his duties requiring him to make a personal medical examination of all discharged, disabled and wounded soldiers, applying for Bounty or Pension, within his district. This office he filled with great satisfaction to the Department, and with merit and honor to himself and profession, and continued therein until that destroyer of physical forms-pulmonary consumption-which had for months been undermining his health, so shattered his frame, that he was compelled to relinquish the business of the office and be removed to his

#### Colchester and Spiritualism.

In one sense the Colchester trial is the most ridiculous farce that was ever brought under the jurisdiction of the United States Court, in that it was no transgression of law, but merely a petty disagreement in regard to the terms of a twentydollar license; but in the light in which it is regarded by the public in general, as shown by articles in leading papers, it is not a trivial affair, by any means.

A writer for the New York Herald says, "This question involves all the phenomena of Spiritualism," and is finally answered by the verdict of the "intelligent jury," after considering the distorted evidence; the eloquent argument of Mr. Hibbard, which held the respectful attention of a crowded court-room for nearly three hours; the almost ridiculous harangue of District Attorney Dart, which the press, that he so upbraids for 'swelling this case into undue proportions," was kind enough to pass over in silence, (a favor I hope he is grateful for); the very unusual charge of Judge Hall, in which he so far forgot the diguity and responsibility of a United States official, and the respect due the high office he holds, as to sneeringly impeach the truth of Spiritualism, because spirits had not thwarted, changed, or explained the solemn purposes of God, which have led our nation painfully and sorrowfully through its hantism of blood and tears.

Yes, since that "intelligent jury," after a solemi deliberation of five minutes upon the matter of that partial, prejudiced trial, in which half the impor-tant witnesses for the defence were refusion hearng, saw fit to find Charles J. Colche lt y of ugglery-the solution of the great as to the truth of Spiritualism and the evic nice of immortality, for which "millions of intelligent Spirtualists of all professions have been waiting with intense anxiety," is decisively given, and "at one stroke Spiritualism is cut off from the list of religions.'

Did ever before such absurd nonsense find ex ression through public print? Can any sensible person suppose that the belief of one of the millions f advocates of the spiritual religion is founded pon so shallow a foundation as to be in the least egree affected by such a burlesque of justice !

If Colchester were proved to be a juggler, which has not been done, it should have no effect upon any other medium. It would be just as sensible to pronounce the whole issue of the United States Mint worthless, because one dollar had been counterfeited.

Another thing which is dwelt upon with much exultation, is the article written by Judge Edmonds, exculpating himself from all connection with the Colchester affair. This, of course, he had a perfect right to do; but as highly as I respect Judge Edmonds's character, it does seem a little inconsistent with his knowledge of law quibbles, and the often unreliable nature of evidence, for him to pronounce Anderson's uncorroborated testimony sufficient to convict Colchester of jugglery, when all that he, and his associate Rodgers, could do, was to demonstrate, unmistakably, that they luggler or medium. And this same Anderson, with Rodgers, were the principal witnesses for the prosecution of a case which has cost the United States thousands of dollars, and had the case been fairly tried, it would have been clearly shown that both appeared upon the witness stand with avowed malice to the defendant.

Again, Judge Edmonds considers Colchester, at best, but a medium for unimportant manifestations."

If he can, so cannot I. While I agree with Judge to love an enemy is not to bayonet him under the Edimonds that these abysical manifestations are command of justice, but under the influence of Edmonds that these physical manifestations are fan inferior order, and the lowest phase of spirit-the hidden causes that produced them as the acts ual communion, being of little or no account to of self are true, whereby justice becomes useless those whose natures are so harmoniously devel. and blame and vengeance cease. oned that they may quench their thirst for knowl edge at higher fountains, still I think they serve a purpose not insignificant, if they convince any of the materialistic and sensual, whose consciousness could be affected in no other way, of the fact of a future life, and teach them something of its laws. Another idea upon which much stress is put, is this: that "such persons" would not be selected as the media of spiritual intelligence, that such communications would be given, if they are given at all, only through those whose moral natures are stainless. Oh, inconsistent bigots! we think, were that the case, long would ye walk in darkness.

#### Dr. A. B. Child's Answer.

MR. EDITOR-In the last Banner, Mr. Mahlon Garretson, of Prairie Grove, Iowa, asks for an explanation of the following sentences:

"He who has an enemy is always an enemy to "He who has an enemy is always an enemy to his enemy; so he who has an enemy always stands on a level with his enemy. Charlty steps in, and enemies go out of the heart. Enemies omake the world dangerous, and justice makes enemies. What the world wants is security-is successes. Neither can be had under the rule of untice. The rule of charity is the people's security; the justice of a people is the people's de-struction."

These sentences are different in their moral and religious tendencies from the teachings of the old schools of morals and religions. Both the saints and the sinners of the world have been so long to the dogmas of the old schools-b rent of popular opinion have been forced to their acceptance, and tacitly, if not professedly, been made to swear under these stereotypes of the past, that any new view, new idea, fresh in the progress of life, may well call for explanation. But mark it well, this century shall make a revolution in the accepted morals and religions of

the world that is little dreamed of. That which world has pronounced good in morals and good in religion, will be proven to the clear con-sciousness and acceptance of the people to be no better, if so good, as that which is called bad morals and bad religion. Men will more clearly and deeply discern the

causes of human actions and then wait for judg-ment to die-will see that what man calls justice, though it may have a cleaner outside, is as bad, if not worse inside than what man calls injustice will see that virtue is only a cloak that vice puts on-will see that religion is just as good out of the Church as it is inside-will see that the merit

and demerit of the saint and the sinner is chiefly in pretence, one puts on airs of holiness and cheats the world, the other puts on no airs and is honest before the world. Thus it is to be seen that the tenets, the dogmas, stereotyped in the old schools have done their work, are not for to-day and the future-it will be seen that progress is change, new truths, new thoughts, new expressions, new sentences must be put out before the world-new roads must be made for the moral highway of hu man life, and new religions must be acknowl-

edged. There is a vast area of untrodden ground to which the accepted morals and religions of the world is a stranger-over which the development of deeper thought and deeper feeling will lead, sooner or later, every pilgrim of progression. So be not surprised at any bold and unpopular ut-terance, for they will speedily come forth bolder and more unpopular, thick, fast and heavy—and they will be anathematical by the self-righteous-ness of men, and be questioned and criticized by the dying embers of old institutions, while the willing soul like Garretson's will ask explanations.

planations. The sinner will assert his heirship to his lawful inheritance as a child of God, and he will be suc-cessful in the hereafter and in the accepted reli-gions of this world, too; but this will not be done before there is a terrific contest between self-righteousness and liberalism; selfishness will try to ching will the inheritance of God for itself and to claim all the inheritance of God for itself and turn the sinner out-while liberalism will claim a heaven for all—equal rights—a common human-ity—common sense—and set up the institution of real Christianity.

A young gentleman of excellent standing be-fore the world, very just, very honest, very moral, a worthy member of the New Church, unblem-ished in every characteristic of social, moral and religious life—a young man so exemplary and unspotted in his life that it would seem to be could only clumsily *imitate* what hundreds are ingratitude if he did not thank God, silently and willing to testify that Colchester does, be he audibly, too, for being better than other young ingrit or medium. And this same Anderson men who were not as good as he was. He said that he would go to war and kill every rebel that he could-that he could run a bayonet through his enemy and love him while he was doing it. This young man was perfectly just-justice was

his rule of action. He was also perfectly sincere and conscientious in believing it to be his duty to kill another man that he thought had done wrong

who was not so good as himself. It is the counsel of Christianity to love an ene-my. But to love that which appears wrong or evil-to love that for which there is blame, which festations." Can Judge Edmonds, with all his study, expe-rience and deep research upon the subject of Spiritualism, for fifteen years, pronounce any manifestation unimportant which brings the faint-est scintillation of light from the eternal world? Can Judge Edmonds, with all his study, expe-rience and deep research upon the subject of Spiritualism, for fifteen years, pronounce any manifestation unimportant which brings the faint-est scintillation of light from the eternal world? Can Judge Edmonds, with all his study, expe-rience and deep research upon the subject of Spiritualism, for fifteen years, pronounce any manifestation unimportant which brings the faint-est scintillation of light from the eternal world? Can Judge Edmonds, with all his study, expe-with every effort of the lover. The lover never to love that for which there is binne, which is thought to be deserving of penalty-to love that any mind of thought, and soul of love, is abso-lutely impossible. For whatever is loved is fos-tered, cherished, supported, comforted, protected with every effort of the lover. The lover never to love one penalty is updated by the love of this love. So

If a man is an enemy to me, there is surely in me some want of manliness and generosity toward him that made him and keeps him my ene-my—there is something that feeds the lower ele-ments of his life and makes his hatred toward me -there is something given out of my life that may be unseen, voluntary or involuntary, that affinitizes with and supports his cumity, something that is agreeable food for his lower nature, that keeps the fires of his wrath alive, and this some-thing in me that keeps up his wrath and enmity belongs to a condition in me that in no wise is superior to or above the condition of his hatred for me. So the hated stands on a level with the hater he feeds his hatred.

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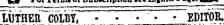
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BEIRITUALISM is based on the cardinal fact of spirit commun-on and influx; it is the effort to discover all truth relating to nan's spiritual nature, capacities, relations, duties, weifare und destiny, and its application to a regenerate life. It recog-izes a continuous Divine inspiration in Man; it same, through t careful, roverent study of facts, at r. knowledge of the laws und principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the upiritual world. It is thus catholic and progressive, leading to spiritual World. It is thus catholic and progressive, leading to Spiritual Magazine.

#### The Great Central Truth.

'If man can hold fast by a single truth which is fixed and central, he will find that every other one will discover itself to him in due time and in its right relations. The great truth that mortals and the invisibles can and do communicate one with the other, will warm the heart, and inspire the brain after forms and theories and superstitions have ceased to have a hold or an influence upon man. No truth brings so much comfort as this; none is so personal and direct in its appeal; none seems so entirely divine to us; none searches the chambers of the heart so closely, or brings to it greater store of hope, or kindles faith so brightly.

It is needless for people of this and that sect to deny, with a vain show of indignation and scorn, that there is such a thing as inter-communion between mortals and the immortals. If they persist in denying it, they ignorantly turn their backs on the very first conditions of the faith which they profess for themselves. Upon what do they rest their creeds and doctrines, but upon revelations made, as they express it, by miracle, and made by unseen and disembodied spirits? The Bible relies upon the record of these angelic communications to establish the sacredness of its teachings and precepts; and it is to these that believers ever appeal, both in secret and openly, when they would draw unfailing arguments for their own satisfaction or for others' discomfiture. Take away the Orthodox idea of a miraculous communication of angels with men, and those who delight to style themselves Orthodox would walk, as it were, with their feet in the air.

Not a Christian sect, or Church, but may be confronted with direct and unequivocal testimony, from some of its leading and gifted men. in favor of the great central truth that spirits communicate with mortals. It is no exclusive truth, to be swaddled in the bands which a rigid ecclesiasticism may choose to cut and make for it, but one which they cannot give up, if they will, and without which they could not hold on by their creeds'and tenets. The Calvanistic Church does but copy the belief of its founder in this matter. Martin Luther and Melancthon were not at variance on the subject, but held views very much alike; and those of Luther are well known to all who are at all familiar with his life and character. The Catholic Church abounds with instances of a personal faith in the intervention of spirits, both good and evil, and it is notorious that she has never openly denied or disputed the doctrine of spirit communion to this day. The English Church never presumed to make a denial of this truth, but accepted. it as a legacy from the Church out of whose loins | secret influence of their Government with that of it sprang. Its earliest writers employed their

#### SEPTEMBER 16, 1865.

#### The Cholers on its Way.

We have reports now from Europe that this scourge has fairly crossed the Mediterranean at several points, and is working its way westward with all rapidity. Not only is it raging in Constantinople, where the deaths are said to number fifteen hundred per day, but it has skirted that reat internal ocean, touching at independent points along on its journey, and finally breaking out at Marseilles and upon the West coast of Spain. It therefore presents every appearance of being about to visit the populous sections of Western Europe with its fatal influences.

The London journals are not disposed to close their eyes to the approach of the pestilence, but show no hesitation in discussing it on every side, in connection with all its probabilities. And the latter are such as to excite to very serious reflection. The Times is very candid, laboring to shed all the light possible on the case, both in respect to the danger, and the protection against it most likely to avail. It makes the open admission to all England that there are places-towns, cities, and particular localities-where, as soon as the cholera struck English shores, it would be sure to break out with malignant vigor, and ravage among a predisposed and overcrowded population until its force had been spent. An account which we have recently perused of the mode in which people exist, rather than live, in the single city of Belfast, opens one's eyes wonderfully. in regard to the attractions offered to the plague, even in a comparatively small town like that; no drainage, no ventilation, narrow burrows of streets, crowded dwellings, stench and filth, swine and the sun taking care of the business of sewerage. And the same is the case in the larger cities, and in London itself.

In 1832, this mysterious pestilence broke ont simultaneously in distant parts of England, baffling every attempt to discover the laws of its progress, and every effort made to anticipate its appearance. The healthy and unhealthy seemed to be suddenly stricken down together. The popular misgiving was directed with the greatest force to the use of vegetables and fruits; probably for no really accurate reason, the ruling fear magnifying the fact that some persons who had partaken of certain fruits had suddenly died from cholera, and connecting the indulgence with the fatality. In point of fact, however, it is quite as likely that one had nothing whatever to do with the other.

It has come to be pretty generally conceded by those who have given the whole subject the close attention it merits, that this plague travels on the wind, with the touch, in garments and parcels by the mail, and in every other way known to the scrutiny of science. Nothing seems suitable or sensible to oppose to it but strict sanitary regulations, and especially those of a personal character. The public authorities ought, in all places, to make a vigorous and sleepless use of their power, to search out all infractions and neglect of proper sanitary rules; and in this work they should be seconded by individuals to the last limit of care and thoroughnesss. Where men keep themselves clean and pure, both within and without, control passion, of every name and sort, keep down gluttony, intemperance, and the temptations to grossness of living, purify their local and personal atmosphere, and remain positive to all the influences of disease, by being full of a pure and heavenly magnetism-scarcely any plague can molest them, whether it be the pestilence that steals among us by night or walketh in the noonday.

#### The Sucz Canal.

This highly important scheme for mingling the waters of the Red and Mediterranean Seas has at length been accomplished, under the auspices of a French company who have been actively engaged in the operation for the term of seven years. The original money capital wielded by them was forty millions of dollars. They likewise enjoyed the Egypt, which of course secured many substantial pens in arguing the soul's immortality because of favors they might not have got in any other way. prise with satisfaction, and must naturally feel less inclined to it than ever, coming to a triumphant termination exactly when the British cable enterprise proved a failure for the second time. The event distinguishes the present era, which is one preëminently of progress, material enterprises, and the enfranchisement of the human mind. Every new bond of connection, like this one, between the different nations and the far apart quarters of the globe, is a powerful agent in disseminating larger and more neighborly feelings, in driving further back the darkness of mutual distrust which is born of ignorance, and in suggesting the grand possibilities that are the inheritance of the human race. This new route from Europe to the East will cut off the great circuit by the Cape of Good Hope, and many hundred miles of travel, and largely increase the trade with that quarter of the globe. The silks, and teas, and spices, and stores of rich goods which form the staple of their products, will be carried with much greater celerity to the markets of Europe, and establish a frequency of communication between the populations which will prove of the first advantage to both, as well as to the world. It only remains now for the United States to cut its commercial way through the Isthmus of Darien, and open still another highway between the West and the East.

comfortable home-"the greenest spot he had seen for a long time"-in Batavia, New York, from which place, on the 5th day of July, 1865, his noble, childlike and exalted spirit escaped its bonds and joined the hosts of the angel-world.

During his long illness and consequent confinement to his office and rooms in Cleveland, he continued to exhibit that mental activity and constant industry which had never tired through all his life. He filled up the hours from his regular business by writing many interesting and instructive articles, which have appeared in the 'Banner of Light" under his name: and in reading and reviewing the various works of eminent authors. He, also, in those hours of freedom from interruption by any exterior influence, gave himself up to the spirit of inspiration or exaltation. and was made happy, even to a state of joyous enthusiasm, in successfully and beautifully portraying upon canvas, as with a master hand, the suggestions of the spirit governing him.

Until confined to his rooms by illness, he had never painted. The world possesses the results of these quiet, ecstatic hours. The last, largest and most spiritually impressive painting from under his hand, called the "Descent of the Angels," and symbolizing the approaching New Era, when the Christ Principle shall be the law of mankind on earth, will ever remain an illuminated record of that ripening genius and exalted spirit which once animated a form on earth, but now finds food, life and growth in a realm where genius lives immortal and inspiration holds to a life eternal. Photographed copies of this magnificent oil painting can be obtained by addressing Mrs. Octavia J, Griswold, Batavia, N. Y., enclosing fifty cents, two dollars, or three dollars and fifty cents, according to size desired.

In physical stature Dr. Griswold was about five feet four inches in height, of light frame, small bone and muscle, and weighed about one hundred and fifteen pounds. He had fine, glossy, straight hair, worn long, and eyes dark, bright and piercing, which, in moments of animation or enthusiasm, gleamed and sparkled with great warmth and He had a careless, unaffected walk, and on meeting a friend would grasp his hand with firmness and shake it heartily. He had large so-cial feelings; loved to entertain and associate with friends, and reciprocate friendly attach-ments. He had remarkable powers of conversation, and at a dinner-table few could equal him in the original, rapid, brilliant flow of his remarks. the original, rapid, brilliant flow of his remarks. Was of the nervous-billous temperament, pos-sossing a large brain, superior talents, refinement and scholarship. He was a true man; a warm and devoted friend; a Spiritualist in heart and soul, and a physician of eminent knowledge and qualification. He left a wife and three children residing at Batavia, N. Y.; the wife a worthy and well-qualified representative and advocate of the philosophy and religion of Spiritualism, and the children, though young, meritorious scholars in rudiments of their father's faith. May we ever strive to imitate his examples of ilabor, goodness and charity; endeavoring always to walk in the paths of right and moral rectifude; and continually letting the light of our spirit-cui-cture and growth so shine before men, that they, seeing our good works, may be led to glorify our

Father in Heaven, by being loving and lovable, charitable and kind, and true brothers to our brother man.

But return to your Bibles, which you profess to endorse and believe. To whom did he, the high prototype of morality, first appear in his spiritual form ?

Was it to some august potentate? was it to judge or jury? was it to one of stainless reputation? Ali, no! 't was to Mary Magdalen. You, with all your boasted incredulity, believe that manifestation, because the account of it has come to you wrapped in the traditional robes of centuries; but remember, she was not believed when she told who she had seen. So now, when manifestations, equally positive and satisfactory to the parties concerned, are given, they are sneered at as impositions. British Consuls learnedly expound them as "school-boy tricks." Judges and justice is necessary to his security and successes 'intelligent juries" pronounce them jugglery, but on the earth, while it "raises the devil" everynound them as "school-boy tricks." Judges and strangely enough, a kind of legerdemain that prestidigitateurs cannot perform, though the Unit ed States Courts subpœna them by quartettes.

Bigots are very apt to pull out the foundation tone of their own belief to batter down their neighbors' with.

Communications are complained of because not always truthful; but do persons suppose that when they go to a medium in the frivolous manwhen they go to a medium in the frivolous man-ner that many do, they will attract highly devel-oped, intelligent, truthful spirits to answer their imbecile, ridiculous questions, that they would blush to acknowledge outside the medium's room? They forget that, spirits are human beings in another sphere, governed by the same law of attrachave thus drawn a class of mischievous influences round a medium, who, in that condition, is necessarily passive to all impressions, they are too

of in mediums, have so far progressed as to consider a knowledge of a future life, its conditions speculation or silly love affair, they will find media of a correspondingly high order.

The trees of spiritual knowledge hang heavy with rich fruit, and bright, pure and loving spirits away from, and makes the wretched of the earth. A revolution in the accepted governments of are ready and eager to feed the hungry, but that food will not be forced upon those who prefer the husks of earthliness and sensuality. L. M. A. Bufalo, N. Y., Sept. 3d, 1863. ار خمی از

If a man has come to love his enemy, he has risen superior to all provocation, all cause for hatred from an enemy, and an enemy is no longer an enemy. Hatred feeds on hatred. Love feeds on love.

Love-I mean love that is love, not the pretence kills hatred as quickly and as surely as the sunlight kills darkness, while hatred can no more de-stroy love than darkness can destroy the sunshine. It is the love of justice, not the love of man, that runs a bayonet through an enemy's breast to hurt, to injure, to kill him. The whole civilized world calls the murder of an enemy justice; but he who knows what love is cannot call murder love. Justhe is human judgment, and human judgment, in Christianity, is forbidden fruit, which if a man ent he shall die; so justice makes insecurity, and bad successes, for the compensation of nature will follow and pay a man for every devilish deed he does to add sorrow and suffering to the life of the already suffering sinner. The whole work of jus-tice in the moral rulings of men is inhumanity to man, punishment and suffering. Man thinks that where it goes, and its tracks are dangers and failures.

Love touches not a finger to justice, and is entirely above the need of judgment. Love fosters, cherishes and supports life, justice breaks, injures and destroys it. Love binds up the wounds of the wounded, justice cuts them deeper. Love com-forts and counsels an offender, justice gives him pain and sorrow by revenge. Love gives to an enemy what he asks, and more, justice wounds and kills him.

Before a man can have charity he must become a thinker, or, in other words, a seer, to discern the unavoidable causes that make the world just what t is-then ceases all blame and condemnation for tion that controls us on earth; and when they the sinful acts of others. And a man will have enemies, will stand on the same plane with and support them by justice and its autagonism until his thoughts become active, his vision clear and his heart rounded up with love. Charity is the ready to censure acts for which they are more re-sponsible than the medium. That ye ask for, ye shall receive. That ye seek for, ye shall find. And when that class of persons who now find so much to censure and complain the first counced up with love. Charty is the death of justice, and the life of the institution of Christ. Justice is the institution of man's child-hood; it is the devil's chiefest weapon, and makes a real hell for human life to go through on earth; it is the foundation of revenge, for it perpetrates ev-ery crime it punishes; it steals from the thief his liberty, his successes, his friends and his home: it murders the inurderer; it puts navies on the sea and armies on the land, and deals damnation out and the laws that govern those conditions, of to nations; it makes the waves of angulah flow more importance than the result of a business over the bosom of the human world, and wets ten thousand hearthstones with tears of sorrow; it locks up bread and shelter from the suffering poor, and holds in the landed estates and the bonded warehouses of the rich ten thousand comforts men haugs imminent over the present. Justice will be rejected as a thing that has fulfilled its mission, and the government of Ohrist will be adopted. A. B. CHILD.

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what they positively knew and believed in rela- and paved the road to certain success. The Engtion to the communication had by the immortals lish Government has never regarded this enterwith those still in the flesh.

And we are willing to quote verbally the testimony of a man so distinguished in the Unitarian Church as the late revered Dr. Channing, who wrote in these words of pathetic simplicity: "Did I think of those who are gone as dying to those they left, I should honor and love them less. The man who forgets his home when he quits it, seems to want the best sensibilities of our nature; and if the good were to forget their brethren on earth in their new abode, were to cease to intercede for them in their nearer approach to their common Father, could we think of them as improved by the change? Could we hear them, I believe they would tell us they never truly loved the race before-never before knew what it is to sympathize with human sorrow, to mourn for human guilt. A new fountain of love to man is opened within them. 🔹 🍨 🔹 They love human nature as never before, and human friends are prized above all price. \* \* \* A new soul, or a new eye, might show the spiritual world encompassing us on every side." And Albert Barnes, the well known Presbyterian of Philadelphia, and the author of those popular books known by the title of "Barnes's Notes," says of spirit communion as follows:-"In this doctrine there is nothing absurd. It is no more impossible that angels should be employed to aid man, than that one man should aid another." And he adds that the ministry of angels "constitutes the beauty of the moral arrangements on earth. Is there any impropriety in supposing that they do now what the Bible says they ever have done?"

The subject is of boundless interest, and can be followed out endlessly in any direction. The ministry of angels is the great truth which shall yet man in fellowship with the denomination of Unisave and exalt man while yet an inhabitant of earth.

#### Highly Gratifying.

Since the fall of Richmond upwards of six hundred thousand men, with all their regimental officers, have been mustered out, disbanded, paid off, and every man conveyed to his own doorstep at the expense of the Government, over the whole vast expanse of our wide country, from Eastport, at the extreme Northeast, to the Falls of St. Anthony, at the Northwest, and St. Louis, at the Southwest, and embracing all the Middle and Border States. This is certainly highly creditable, particularly to the Quartermaster's and Paymaster's Department, and it is equally creditable and honorable to this large body of men.

The Biography of the late Dr. C. D. Gris wold, in this number of the Banner, will be read with interest. He was a man of genius, and attained an enviable position in the fields of science and literature. His great love for the advancement of the human race opened his mind to free investigation, and he had the independence to give the Spiritual phenomena his early attention, he philosophy. We and being wilds here tacket | October.

#### How the Matter Stands."

We see by a late "Detroit Tribune." and learn from other Western sources, that at a "Liberal Christian Conference," recently held in Battle Creek, Mich., of which Rev. J. P. Avorill, a clergyversalists, was secretary, that the Rev. J. O. Barrett, a minister holding a pastoral charge in Illinois, was appointed a delegate to represent the above-named body in the Convention of Spiritualists to be held in Philadelphia in October.

That delegates may be sent from other religions organizations, with the privilege of voting in the Convention, is quite probable. To what extent they will throw their influence for or against Spiritualism, remains to be seen. That there are Universalist and Unitarian clergymen, who are firm believers in Spiritualism, is to us a matter of positive knowledge, and yet the majority of these, from motives clearly seen by seers and intuitional minds, make their Spiritualism secondary to denominational interests. Spiritualism is unsectarian. Its very sonl is mental, moral and spiritual freedom, and it gladly extends a heart-fellowship to all true, brave souls who dare to defend the holy principles of spirit-communion under the truly significant name of SPIRITUALISM. a vote of

athan ever Our Mootings, w al thing We hope to be able to announce next week the -re-commencement of our regular Sunday meetand soon became a firm believer in the trath of inge, in connection with the Dyosum, the first of and it is the provision of the state of the

## SEPTEMBER 16, 1865.

#### Dr. Hane and Margaretta Fox. According to the Rochester (N. Y.) Union, a book is shortly to appear that will give some new facts in the history of Dr. Kane, the celebrated Arctio navigator. It seems that he was for several years engaged to Miss Margaretta Fox, one of the young ladies of spirit-rapping celebrity, with whom he fell in love while she was exhibiting as a medium in Philadelphia, she being then only fifteen years old. With the consent of her mother Dr. Kane removed her from all association with Spiritualists and placed her in a private school near Philadelphia, to remain during his absence in the Arctic regions. On his return in 1855, they were to have been married; but the opposition of Dr. Kane's family was such that Miss Fox released him from his engagement. He loved her, however, too well to live without her; and in April, 1856, the engagement was renewed, with the understanding that it should be kept secret till the publication of Dr. Kane's great work should realize an independence for him. In October, 1856, his physician having ordered Dr. Kane to England, he was secretly married to Miss Fox, and made his will, leaving five thousand dollars to her in a private trust to his brother. His last letter was addressed to her. This legacy was not paid, and injurious reports being raised; Mrs. Kane sued for dower as the widow, and prepared a memoir, embodying one hundred and thirty-four of Dr. Kane's letters. The Doctor's family interposed to prevent the publication of the memoir, and agreed to pay the lady the interest of the money left her, and a sum down to repay her expenses; but they having failed to keep the agreement, the publication is now to be made in order to vindicate the character of the lady.

"Hull's Monthly Clarlon." Rev. Moses Hull has commenced the publication of a monthly, devoted to the cause of reform, science and literature. He says: "Among other important truths which are receiving attention through our columns, are reforms in Religion and Politics. Religiously, the 'Monthly Clarion' believes in the Fatherhood of God and the Brotherhood of man. It advocates not only the immortality of man, but his power, under favorable conditions, to return after death and communicate with his brother man. Politically, it will advocate no candidates, and, perhaps, discuss no details. It will deal with principles alone, and in that broad Websterian sense which teaches us that politics is that science which comprehends the nature and form of Government, the preservation of its peace, prosperity and safety, the defence of its existence and rights, the augmentation of its strength and resources, the protection of its citizens, with the preservation and improvement of their morals, ours is a political paper. We have no hobby to ride; every reform shall have a hearing, but more particularly shall those reforms which can be practiced by the 'common people,' have a voice in the 'Clarion.'

Each number will contain one of the editor's popular discourses. Also a monthly history of his travels and doings. A quorum of good writers have been secured as regular contributors to our columns. In short, our paper is just what every progressive mind needs. Will you do all you can for us? Our subscription price is only two dollars per year. Single number, twenty cents. Address Rev. Moses Hull, editor and publisher, Decatur, Mich."

#### **Restoration.**

If we are to put faith in the open and undisguised manifestations of the Southern people, it is al causes, any one or more of which may be the not to be denied that the work of restoration throughout that lately rebellious section of the country is going forward as fast as could reasonably be expected. Mississippi has already declared herself a Free State, through her newly amended Constitution. Gov. Perry says the people of giance, and he hopes that will be the first State to comes within touch of the diseased ones. Vetercome back to its former relations, as it was the | inary science is altogether at fault respecting it,

## Branch Bookstore of the Banner of Light; (274) Ganal Street, New York City.

The subscribers, (successors to Andrew Jackson Davis & Co. and C. M. Plumb & Co., late publishers at the above-named locality,) announce to their friends and the public that they will continue the business, and keep for sale all the Spiritual, Liberal, and Reform Publications that they advertise at their central office in Boston.

Our agent, in the Branch Office, is J. B. Loomis, who will superintend all business connected with that Department of the BANNER OF LIGHT ES-TABLISHMENT. In this connection we wish it fully understood, however, that the BANNER is mailed from the Boston office only, hence all subscriptions for the paper must be forwarded to us, and not the Branch office in New York.

Having thus taken upon us new burdens and greater responsibilities-the rapid spread of the grandest religion ever vouchsafed to the people of earth warranting it-we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York especially, should redouble their efforts in our behalf.

The Banner can always be had at retail at the counter of our New York office.

WILLIAM WHITE & CO. Boston, Mass., Sept. 9, 1865.

#### Magazines.

OUR YOUNG FOLKS .- The September number of Our Young Folks is received, and we say, if you never buy another number, buy this and read what Dio Lewis says so charmingly about the sunshine and its curative power, in the article, "A few plain words to my little pale-faced friends." 'The cloud with a silver lining," is a charming story, and the contents generally continue their interest. Success to Our Young Folks.

THE AMERICAN ODD FELLOW for September contains an unusual variety of valuable matter, interesting to all readers, but more particularly to those interested in the social and benevolent aims of the Order. We are pleased to learn that its number of subscribers has largely increased of late. It advocates liberal and high-toned sentiments calculated to elèvate the human family, and is deserving of a hundred thousand subscribers. Send your name with two dollars to the publisher, J. W. Orr, 96 Nassau street, New York.

#### " "Voices of the Morning."

Belle Bush's new volume of Poems is having wide circulation, and receives praises from all who read the beautiful gems. The Cincinnati National Banner, in its criticism of the poems, says: "The style of Miss Bush is exceedingly chaste, and rich in poetic imagery. Her verses flow in easy measure and cadency, while they breathe a pure inspiration. Her 'Voices of the Morning' fall on the spirit like the melliloquent tones of the softest music, and awaken in the soul the sweetest harmony of feeling. They utter sentiments of the highest and purest patriotism. which are rarely equaled; and this noble spirit manifests itself throughout the book. It is a work that recommends itself to the consideration of every true patriot, and should be in the homes and hands of every true lover of his country. The book contains two hundred and seventy pages, and seventy-two poems."

#### The Cattle Disease.

The disease now raging with such fatality among the cattle in England is ascribed to severright one. Some think it springs from the beeves which are brought from the various countries on the continent, as they are crowded so closely on the steamers that transport them, and are heated beyond what they can healthily endure. Others think it a contagion allied to the typhoid fever of South Carolina areall ready to return to their alle- the ox, so called, infecting every creature that

#### Announcement-A New Story.

We are pleased to announce that we shall commence the publication of a SPIRITUAL STORY in the first number of our next volume, the present volume closing with this issue. It was written expressly for the BANNER OF LIGHT by Miss Cora Wilburn, author of "Agnes, the Step-Mother; or, The Castle of the Sea," etc. It is entitled,

BANNER OF LIGHT.

#### **DREAM LIFE:**

A STORY OF THE IDEAL AND THE ACTUAL. Those who desire every issue containing Miss Wilbury's best production should subscribe at once, as we anticipate a great demand for the papers containing it.

#### The National Convention of Spiritualists, and an Exhibition of the Children's Progressive Lyceum,

Will be held in Philadelphia, in October next, at Concert Hall. The Convention will commence its sessions October 17th, and on the evening of the 19th the Children's Progressive Lyceum will give an exhibition. The programme will be arranged with special reference to affording our friends and delegates from distant sections of the country, an opportunity of witnessing and becoming acquainted with the general working and exercises of the Spiritualists' Lyceum Movement. It is therefore hoped that the numerous Associations of Spiritualists throughout our land will take this opportunity of sending delegates to this Convention, not only for the objects stated in the Call, but with a view of establishing these institutions throughout the entire country.

M. B. DYOTT. Conductor of the Lyceum, and member of the Local Committee.

#### Dr. J. R. Newton.

Dr. Newton is still in Portland, Me., healing the sick, and we learn is meeting with great success. His office is constantly thronged with those suffering from different diseases. He treats on an average about four hundred a day.

The Doctor will close his office there on Tuesday, September 19th, and then, in a few weeks, starts on a Western tour, opening an office in Columbus, Ohio, about the middle of October.

#### Without Money or Price.

The poor who are suffering from disease, will be happy to be reminded that Dr. U. Clark, at his Institute, 18 Chauncy street, now invites all to come, without money or price, every Tuesday and Friday morning. Doors close, and operations and exercises commence precisely at 101 o'clock A. M. The Sunday morning free meetings still, continue at the Institute.

#### Carte de Visite Photographs.

As many of our friends in various parts of the country desire cartes de visite of those immediately connected with the Banner, we have ordered a supply of Mrs. J. H. Conant's picture, the editor's, the publishers', and Hudson Tuttle's. They will be sent by mail to any address, on the receipt of twenty-five cents, each.

Mr. Concklin, the Medlum, in Town. We are pleased to announce that this wellknown medium has arrived in town, and will hold public sittings at his rooms, No. 6 LaGrange Place.

## ALL SORTS OF PARAGRAPHS.

A report of the Spiritual Convention at Blue Earth, Minn., reached us too late for our paer this week; it will appear in our next issue.

Many of our readers will find food for hought, in perusing an article on our first page, entitled "Ten Tablets on the New Dispensation,' from the pen of Pardee.

Andrew Jackson Davis can be addressed, as usual, 274 Canal street, New York, he having secured desk-room at his former office. He will be happy to meet his friends, as formerly, at the above-named place.

The Portsmouth Journal contains a curlous account of how a lady in Maine was recently made wealthly by buying an antique stuffed chair at a second-hand furniture store, for fifty cents; when, on ripping off the covering for the purpose of replacing it with a new one, a will was discovered connected with the Derby family in England. The facts were forwarded to England, a special messenger sent out, and all that the public know of

the affair is, that the lady who bought that old chair has lately invested fifty thousand dollars in U. S. securities.

MR. CARETON'S volume, to be published in a few days, entitled 'Our ARTIST IN CUBA,' un-like many other books of travel, will neither lull the reader to sleep with soporlife extracts from the Guide Books, nor appal him with tabular sta-tistics—however correct—concerning the Slave trade, and the production of sugar; but strikes out in a new style, and by a series of comic draw-ings, leads the reader along, laughing in spite of himself at the ludicrous haps and mishaps al-ways characteristic of a traveler's adventures in the Tropics.—Boston Transcript. the Tropics .- Boston Transcript.

The Catholic Archbishop of St. Louis having forbidden the Fenian Brotherhood there to bury one of their members in "sacred soil," they replied that they should, whether the priest liked it or not.

TRUE LOVE-BY BEN. SHILLABER. What outrages are done in name of Love!-What outrages are done in name of Lovel— A principle, with naught save good allied; All violence, all selfishness above, With God's will done in earth identified. The pistol and the bowl find not a place In the blest catalogue that love imparts, And patient service, with uplifted face, Ne'ertakes the dagger's point to touch our hearts. The midnight broods of lust and jealous rage Find no comprisal in its heavenly scope. The indinguit proofs of this and jearns rage Find no comprisal in its heavenly scope, And not a blot profanes the pearly page On which is writ its prophecy and hopes. True love ne'er chills to hate. The fountain pure, Whate'er its course, the stream is always sure.

At a recent meeting of the coal-dealers in this city, they advanced the price to thirteen dollars.

To the Spiritualists and Reformers of the United States and Canadas the National Executive Committee send Greeting:

The SECOND NATIONAL CONVENTION OF SPIR-ITUALISTS will be held in the city of Philadelphia, Penn., commencing on Tuesday, the 17th of October, 1865, and continuing in session from day to day, till Saturday following. Each local organization is requested to send

one delegate, and one additional delegate for every fraction of fifty members. This call extends to all classes of reformers,

vithout reference to name or form of organiza-

All Spiritualists and other Reformers through out the world, are respectfully invited to send delegatos to attend and participate in the discus-sions of the questions which may come before the Convention. <u>B. S. JONES, Chairman,</u>

S. S. JONES, Chairman, F. L. WADSWORTH, Sec., HENRY T. GHILD, M. D., H. F. GARDNER, M. D., H. F. GARDNER, M. D., M. F. SHUEY, SOPHRONIA E. WARNER, MILO O. MOTT, WARREN CHASE, SELDEN J. FINNEY, H. B. STORER.

N. B.-The Second Annual Convention will as-semble in Concert Hall, Philadelphia, Pa., on Delegates will please report as early as con-venient to the Chairman of the Local Committee, Dr. H. T. Child, or to M. B. Dyott.

#### Business Matters.

The sweetest singer and the sweetest perfume of the day are Adelena Patti and Phalon's 'Night-Blooming Cereus." Both are American! The fair singer enraptures everybody-the perfume is in demand everywhere.

DR. RUTTLEY has opened an office in the Boston Hotel, Buffalo, N. Y., for three mouths, to heal the sick, without medicine. Buffalo, N. Y., Sept. 4, 1863.

THE HABITS OF GOOD SOCIETY. AN ADMIRABLE NEW BOOK.

5

Beautifully bound in Cloth ...... Price, \$1,75. THE HABITS OF GOOD SOCIETY.

A HAND-BOOK OF ETIQUETTE FOR LADIES AND GENTLEMEN: with Thought, Hints and Anecdotes con-cerning Social Observances: nice points of Tasts and Good Manners, and the Art of Making onceil Agreeable. The whole interspersed with humorous Hustrations of Social Fredica-ments: Remarks on Fashion, &c., &c. One large 12mo; ele-gant cloth binding.

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" It is by far the best, wittlest and most interesting book on manners we have seen."--. New Urleans Hulleim.

THE HABITS OF GOOD SOCIETY. "It takes a walk over the entire domain of social life, witty, sensible, good-humored, richly unecdotical, and, withal, well principled."-Philadelphia North American,

"It is a work that will amuse, and at the same time imparts many useful leasons to all who claim to move in 'good so-clety."---Hoston Transcript.

THE HABITS OF GOOD SOCIETY. "We have rarely met with a more sensible book on the sub-lect of good breeding-a more cutertaining and interesting one, never."- Philadelphia Christian Observer.

"Few are perfect in those observances that distinguish good society from courseness and vulgarity, and this book enables each one to 'ssee himself as others see him." Its advice is free from pedantry; its maxims will stand the test of the most severe criticism, and its style is singularly pleasing and un-affected. It is an admirable book, and its calculated to effect much good in the humanization of mankind."-Troy Why.

THE BANNER OF LIGHT

Will send this book by mail to any address, free of postage, on receipt of the price-\$1.75. Sept. 16. Address, BANNER OF LIGHT, Boston, Mass.



It the greatest triumph of American skill and genius ever at-lained in this or any other country, for the resention and radi-cal cure of Hernia or Rupture. All other patterns and styles are mere logs in comparison.

It Retains and Cures Hernia or Rupture.

It is Worn with perfect Ease and Bafety. It keeps its place under all circumstances.

It never gets out of Order. Its pressure is Equalized and Gentle.

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It is applicable to Single or Double Rupture. For the past thirty years Da. GLOVEN has been known to the public as the most extensive dealer in TRUSSES, BANDAGES and INSTRUMENTS for the cure of Hernia or Rupture, and Deformities of the Body and Limbs. His late "Trives hast-ture," under Barnum's Museum," has been celebrated tor-years past as the headquarters to procure reliable instruments and appliances. His last and greatest achievement is the NEW CHA ASTRUCE LIEPT TERTIES.

NEW CHAMPION LEVER TRUSS.

It is halled with Belight on all sides. It is equally applicable to young or old.

Every variety of the most approved Trusses, handages, Elastic Stockings, Supporters, Crutches, and Instruments for the cure of deformities of the body and limbs constantly on hand. Send for a pauphlet. Dr. Glover's "New Truss and Bandage Institute,"

11 ANN STREET, Bept. 16-4w A few doors from Broadway, New York.

SEWING MACHINES.

# WHEELER & WILSON'S ARE THE BEST. 228 Washington Street, Boston. ug. 16-3m H. C. HAYDEN, AGEST.

Aug. 16-3m

Aug. 16-5m H. C. HAYDEN, AGEST. MRS. M. E. BEALS, of East Boston, has taken Rooms at 121 BLACKSTONE STREET, concer of Hanover, where she will be happy to see her iriends, and all those who desire her services as TEST, BUSINESS and CLAIROVANT MEDIUM. 4w\*-Sept. 16.

J. B. CONCKLIN, MEDIUM, from New York. B. Rooms No. 6 LaGrange Place, Boston. Hours from 8 to 19. M., and from 2 till 9 P. M. Sept. 16.

#### DR. BABCOCK,

PRACTICAL PHYSICIAN AND DERMATCLOGIST, DEVOTES his attention to the discases and functional de-transcriments of the Mealp, Loss of Hair, Prema-ture Hinnehing or Greyness, and to the Initianal and Scientific Treatment of these annuying affections which have hitnere in the resource of the Tollet, such as "Ephe-lides," (freekles, " Acue Panetata," and "Acue Rossa," (skin worms and pingles,)" Chilosma, "(moth patch," "Th-nea," (hair-eaters,)" Alopecia," (bailaness,) and other discases of this class, all of which can be cromered starting, "and pleasantly by remedies which the Doctor has for many years used, in his practice, with extraordinary success. The Doctor would call attending to the fact, that is abeo-hity in curable, from the death or attropily of the hear foli-cle. All other cases may be greatly ameliorated, or perfectly safe, harmless, and pleasant in application, as will be appar-tent on trial. Patients are carnestly advised to either apply personality for PRACTICAL PHYSICIAN AND DERMATOLOGIST,

cut on trial. Patients are carnestly advised to either apply personally for advise or describe their cases fully and minutely in writing, as the Doctor prepares no quark mixtures as a standard Pati-cea in all aliments, but combines and modifies his remedies to which a particle of the standard patient of the standard patients to which a particle of the standard patients are standard patients.

MARY F. DAVIS, A. M. SPENCE, M. M. DANIEL. April 15, 1865.

seems to prevail, and found candid expression at are being killed, as well as dying of disease, in the Richmond meeting of citizens. On all sides it is acknowledged that secession has been beaten to death, and that slavery has no longer an existence, nor can it again have, on Southern soil. So much has been very shortly accomplished, and we trust the good work will go on without hindrance or obstruction.

#### Agricultural.

The season for the holding of Agricultural Fairs is returned; a pleasant time for all who love rural pleasures and are accustomed to rural labor. The country will be dotted with collections of men and cattle, of sheep and poultry and pigs and dairy products, of inventions, and other shows, all demonstrating the fact that, after all, agriculture is at the bottom of our national and rapidly coming into the knowledge that their social life, and deserves grateful attention, at least once a year, from all who really recognize a fact so important. These exhibitions occur at just the pleasantest part of the year, of course. Nothing is more delightful than the Harvest Home, with its many dear associations. No lover of the country forgets this particular time. The farmers have their holiday, greet their friends and kin from a distance, and cast up in their minds the agricultural accounts of the year.

#### Emma Hardinge.

Miss Hardinge and her mother arrived safely in Manchester, England, in due time, after leaving New York, on the steamer which sailed the 5th ult. We learn from the Spiritual Times that she intended resting there for a few weeks. It adds :-- "When she is ready for service, we are sure the friends of Truth everywhere will welcome her. Those of our readers who read her farewell to the American people, cannot, we presume, fail to appreciate the highly intellectual and withal humanly-loving woman, who for eight years devoted her whole time and abilities (which we are persuaded are of a very superior order) to the cause of humanity. We shall deem it a pleasure to aid her all we can. and hope our friends will not prove themselves less warm in their sympathies than have our American brothers and sisters."

### A Very Important Case of Cure.

Since we gave a short account of the cures performed by Dr. J. R. Newton, in Portland, Me., free, on Sunday, Alig. 6th, we have been called upon by O. T. Hall, Esq., of Cambridgeport, who gave us some facts in regard to a remarkable cure since performed by Dr. Newton on the brother of Mr. Hall. They are briefly as follows: Peter R. Hall, Esq., treasurer for the county of Cumberland. Me., who has been lame for more than twenty years from a white swelling, and obliged to use crutches during that time, was made to walk without the use of his crutches in five minutes after Dr. Newton placed his hands upon him. This case is exciting a great deal of interest in Maine, as Mr. Hall and the fact of his lameness were widely known. Either of the Brothers are willing to answer any question regarding the astonishing cure. Area to a 1. 1. 1. 1. 1. 1.

first to go out. In Virginia the same style of feeling and can really do nothing by way of relief. Cattle large numbers in England; and we may yet be called upon to supply that people in part with beef.

#### Our New Volume.

The reader will observe that this number completes the present volume of the BANNER; hence now is just the time to subscribe. Spiritualists of America, the angel-world calls upon you to circulate our and their organ over the entire world! Let its folds be opened in every hamlet in every land. Let it be extensively known that" Death is swallowed up in victory;" that immortality is a fixed fact; that the gulf which old theology has for so many long years asserted was impassable. has been bridged, and that the people of earth are loved ones who have passed over, can return and manifest to them.

#### New Questions,

Our public men are going to have greater questions to task their thought hereafter than those of mere party drill and party triumph. Our financial problem is already one of the greatest ones of the age, and certainly the largest one this people ever had to deal with. Out of it grows a cluster of related questions, each one of which is all the time crowding itself more and more with prominence. Every one of them naturally takes hold on the moral status of the people; hence the discussions which are to ensue, and the statutes which are to be the product, will be of a turn above those of the former time, and politics will gradually become something which the better classes of citizens consistently address themselves to.

#### Accidents.

The casualties by rail do not as yet appear to be greatly diminished. It has been, in this respect, a remarkable year. More collisions and break-downs have occurred, and more persons have been killed and maimed and badly bruised than during the same time in any previous year. Where the matter is to stop no mortal is competent to tell. The public are very patient, it must be confessed; one of the New York daily journals rather seems to hint that it may become necessary for the friends and representatives of the victims to take the administration of law into their own hands. The railroad managers, at any rate, may not expect that this state of things is to continue always. There must bo'a change.

#### Charlestown Picnic.

The friends in Charlestown who have commenced free Sunday meetings, enjoyed a fine picnio at Stanley Grove last week. Isaac P. and N. S. Greenleaf, Dr. U. Clark, Charlie Hayden and Dean Clark made brief and appropriate speeches; Mrs. Stockwell read two poems; Marsh furnished a good band of music, and the day was happily spent. A vote of thanks was tendered. J. B. Hatch for his efficient management of the two picnics in the interests of the Charlestown free A CONTRACT meetings. and all

Owing to the high prices of rent and the high rates for the necessaries of life. Mr. Farnsworth, the medium for answering sealed letters, informs us that hereafter he shall be compelled to charge three dollars for answering such letters, instead of two dollars, as heretofore. We have seen many letters of late from parties who have received satisfactory spirit messages through his aid, and they have no doubt of Mr. F.'s reliability,

EF The Atlantic House at Chelsea Beach, is the very best place on the Atlantic seaboard to get a first-rate dinner. An abundance of good things are always placed upon the table at this hotel, prepared in a style to suit the most fastidious,

The Boston "Express" comes to us greatly improved in appearance of late. Its new heading is very large and very Express-ive. We are pleased when any of our cotemporaries are on the high road to success. Printers work harder and get less pay than any people on earth.

Miss Nellie Starkweather, writing test medium, is located at No. 7 Indiana street, Boston. We consider her an excellent medium for spiritual manifestations. Our friend Hudson Tuttle, while on a recent visit to Boston, had a sitting with Miss S., with very satisfactory results. He has promised an account of it for the Banner.

Have n't seen the lecture of "Artemas," alluded to by our correspondent.

One of the lady graduates from Oberlin, this year, was born a slave in Washington, hired her time, bought her freedom, and prepared for college in Providence, R. I.

Dr. H. S. Phillips will be in West Chester, Pa. till the first of October, for the purpose of healing the sick.

Discharged soldiers cannot have it too frequently impressed upon them to keep their discharge papers. The brokers and speculators who buy them for a song, expect to sell them back at an immense profit when Congress shall have appropriated lands to the use and benefit of volunteers honorably discharged from the service.

ANOTHER SCHOOL-SHIP .- The Art Union, a ship of seven hundred and fifty tons, built at Newburyport in 1850, has been purchased by the State Government for a State School-Ship, in connection with the present ship Massachusetts.

The last invention of India rubber in Paris is a false bust for females-bust and neck," a perfect imitation of flesh and blood, and (as they say of good counterfeits,) well calculated to deceive." At the circle where the true and false neck are connected, is worn a band of ribbon, or a wide necklace, which completely conceals the function.

DEATH OF A POETESS,-Miss Hannah F. Gould. the well known female poet, died at her residence n Newburyport on Tuesday.

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

L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTERS.—Persons enclosing five three-cent stamps, \$3,00 and scaled letter, will receive a prompt reply. Address, 1179 Washington street, Boston.

PHOTOGRAFH OF EMMA HARDINGE .- We will send to any address a carte de visite photograph of Miss Emma Hardinge, on the receipt of twentyfive cents.

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

#### To Correspondents.

#### [We cannot engage to return rejected manuscripte.]

D. N., HABTFORD, CT .- Such people will not, cannot injure

the cause. They suffer enough for their misdeeds, without our animadversion.

#### Married.

In West Farmingdale, Mc., on the 24 inst., at the residence of the bride's father, by Alden Rice, Eq., Mr. Nelson Learned, of Nouth Boston, Mass., formerly of Milton, Vt., and Miss Sara T., second daughter of Edward and Pemelia Boston,

ADVERTISEMENTS.

line for every subsequent insertion. Payment

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FOR ECVECTEX DIFIERATION ALLORATION FOR ECVECTEX DIFIERATION WITH this as the leading idea, Dr. O. PIELTS BROWS has published a treatise, (the result of ten or twelve years experimental reserved) of ordyreight octavo pages, eleganity illustrated by colored plates, on *Herbal Remedies*. The in-struction contained in this remarkshile treatise is economical and profitable to the sick and affilted. If you have Const.MITION, send and get it. If you have DITSTETRIA, send and get it. If you have DITSTETRIA, send and get it. If you have NITSTETRIA, send and get it. If you have ATOMPT LAYER, send and get it. If you have ATOMPT LAYER, send and get it. If you have ATOMPT LAYER, send and get it. If you have ATOMPT LAYER, send and get it. If you have GREATED THEREATING, send and get it. If you have GREATED THEREATING, send and get it. If you have CHEATED THEREATER, send and get it. If you have CHEATED THEREATER, send and get it. If you have CHEATED THEREATER, send and get it. If you have CHEATED THEREATER STANDATES IN AND THE STANDATES. If you have CHEATED THE HOATER and and get it. If you have CHEATED THE SHOOD, get it. This work, the result of great Study and labor, teaches all now EXPERT ONE OF THE HEADER AND THE AND THE CHEATER THE AND THE BLOOD, get it. This work, the result of great Study and Labor, teaches all now EXPERT ONE OF THE ANDYE DISEASES AND BE CHEADER AND THE SHOOD THE SHOND THE SHOOD THE SHOULD TH



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# BANNEROFLIGHT

### SEPTEMBER 16, 1865.

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

Mrs. J. H. Conant,

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

reported revolution. These Messages indicate that apirits 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 destrine 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, TURSDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

#### Invocation.

-----

Oh thou who paintest the roseleaf and giveth whiteness to the lily, whose voice is the myriad voices of Nature, hear thou our prayer. We are weak, thou art strong. We are poor, thou art rich. We are ignorant, thou art wise. Oh give us of thy wisdom, give us of thy richness, give us of all that thou hast, that we may know the better how to worship thee, that we may come consciously into thy presence at all times; that we may drink thee in and become refreshed. /Baptize us with the conscious sunlight of thy life, so we may see thee in everything in life. May we he able to say unto thy sorrowing children, "Fear not, for the Kingdom of Heaven is with thee." Father, Spirit, bless these thy children with a knowledge of the presence of their loved ones. If they cannot hear spirit voices, or see spirit forms, may they feel they are with them. May they understand that the atmosphere is full of thy love, that they are breathing out blessings perpetually upon them. For all that thou hast given us, we praise thee. We would worship thee, Father, Spirit, in truth, in love, in all the holy attributes that belong to the soul. We would bring to thy shrine all perfect and holy gifts and lay them thereon, asking thee to bless them. We would go out into the great world by which we are surrounded and gather knowledge, then return, enter the sanctuary of our inner being and there worship thee. May all our utterances be truthful, and find a place in the hearts of thy children. May each one go forth from here to-day, feeling that they have been made the better for June 27. coming. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT .-- We will hear what the audience may offer.

Ougs.-Does God appoint the way and time of separation of the mortal from the immortal?

ANS. Certainly he does. He appointeth all things.

Q .- Does the spirit retain the form it had here, after death?

A .- It does, unfil it has outlived its earthly tendencies. As it passes beyond those earthly tendencies, it loses its earthly form.

Q.-Then we shall recognize our friends by their physical forms, as we do here? A .- Yes, that is one method of recognition, but

not the only one.

Q .- Can spirits take on the appearance of different individuals to deceive?

A .- Yes, that can be done, just as you can disguise yourselves here. The spirit body is but the clothing of spirit. Now inasmuch as you can disguise yourselves by the garb you wear here, so the spirit is able to do the same thing.

O.-Is there any way they can be detected?

A .- Oh yes, the disguise is very apparent to the criticising spirit. Those who are disposed to criticise the external of those they meet with in

Q .- I know an individual here who always used crutches, and since death has always been seen the same way. Was this the work of the spirit, or a panoramic view?

A .- The spirit is able to produce that effect, or surrounding, for himself. The atmosphere conproduction of these symbols. Q .- His object being to identify himself?

Q.-Is it not the case when the physical body is very much diseased, that the spiritual body may have the same appearance for a time, if the spiritual is but an outgrowth of the material? A .- The spiritual body does not of necessity

take on the deformities of the physical body. And yet those deformities are often taken on; but, mark us, not from necessity. QR.-Those deformities are physical, not spirit-

#### ual. A .- They are.

O .- So that an individual who is deformed here would not be so in the spirit-world, would he?

A .- Yes. You sometimes, in going through a forest of trees, chance to meet one that is badly proportioned, to your vision, that from some cause or other has been deformed. That is its external appearance. But if you could see the spiritual appearance of that tree, you would perceive no deformity. - You would see that it was perfect, that its proportions were beautiful. So it is with regard to the spirit body. Even while the spirit dwells in a deformed body, could you see the spirit-body, you would see there was no deform-

Q .-- Why do spirits tell us that our friends are not true to us, when to all appearances those friends are so?

A.-Perhaps they are not true to you. Perhaps the disembodied spirit is better able to discern who are true to you than you are. And again, it is very possible that the disembodied may be mistaken. They are quite as liable to be, as you are. Q.-Would not the individual misrepresented be likely to know if they were true?

A .- Certainly he would. You are not called upon to place implicit confidence in spirit because it has passed beyond the boundaries of death. No; you must weigh and measure all things by your own reason.

Q .-- Whence is the spirit of prophecy? Is it part and parcel of our real being? or is it something given us by spirit influence?

A .- The old adage, that " coming events always cast their shadows before them," is a true one. All those events that are ripe in the future, project their shadows in the present. And those persons who are gifted with the spirit of prophecy, or what is termed second or far sight, they, by discerning these shadows, know positively what is to come. June 27.

#### Ellen Murphy.

I am Ellen Murphy. I stopped here, in all, ten years, and I 've been away most eighteen months. was a Catholic, and my father and mother are Catholics. I have two brothers and a sister. I took the fever and died.

I wanted to come to tell my mother what it is that makes the sounds around her. It's me and my cousin, what has been in the spirit-land about seven years. And my mother is a medium. Her name is Catherine. We lived in Judson court, just a little ways from the Bowery.

I'm not happy in the spirit-land, sir. [Not hap py? Why not?] No, sir. Well, my mother steals. She's got in the way of it. She's-she's been sent to the Tombs once. She's been sent to the Tombs once, and she'll go there again. I'm afraid if she steals any more.

I wanted to come here to tell her not to sten any more, because it makes her afraid all the time that somebody's coming after her. [Has she ever been detected?] Yes, once, sir. [Can't you prevent her stealing?] That's what we make the sounds around my mother for. She don't know what it is, so do n't get any good from it. Oh dear. if I could only go and speak there. I'm troubled so much about it I can't feel happy.

My name was Hodgkins-Harry Holgkins. I was good enough fellow in my way, but my way want other folks' way. If a man thrashed me, I'd be protty sure to thrash him back again, if I could. I was none of your easy kind. I would do a man a favor as quick as any other person; thins all the elements that are necessary for the or, if I'd see anybody suffering, I'd never withhold from them my last dollar. But if a man stepped on my toos intentionally, I'd be pretty A .- Solely to identify himself. Without those likely to lay him on the floor. I do n't say my way symbols the medium would fail to identify your was the best way. I know very well that there are many better ways of getting along than mine. Well, I've got a little sister, who said she'd give all the world to hear from Harry. Now what a lie that was. She aint got all the world to give, anyway. She's apt to offer large rewards. I'm going to correct her a little, you see, sir. In one of her letters to me she says, "Harry, if you'll only write, I'll do everything for you when you get home." I knew very well she did n't mean what she said when she wrote those words. She says she'd give all the world to hear from brother Harry. Now, little Jip (that's what I used to call her), if you want to hear from me, just come right up to one of these folks what act as mediators between folks living on your side and mine,

and if you happen to get one that will let me talk with you, all right. Make yourself known, and I rather think I can satisfy you that I'm brother Harry. I'll take some of the timidity out of you, too, if you'll come and talk with me. Now if you can overcome it, little Jip, just enough to go to some medium, that's all I'll ask. You've said you'd give all the world to hear from Harry. Well, here I am. I'm ready to talk with you alone any time if you 'll just come right straight up to the scratch. Show me that you mean what you say, and I'll come to you; and then if you want to tell the folks about it, you can. If they do laugh at you, why, you need n't say any more about it. Some good friend, I don't know who, has old little Jip something about spirits coming back, so she's hoping I'll come, and afraid I will all the time.

You see I was devilishly disappointed in not getting home to the old home. [It was too bad.] Yes, it was too bad, too bad. I sell you what, it is pretty likely to stir one up, I can tell you. My first thought was, when I found myself on the other side, that if I could I'd snake 'em on the same side mighty quick; I'd take away their bodies, as they'd taken mine away. Oh, I tell you what it is, these fellows want to be severely punished for their carelessness. [There seems to be more accidents on that road than upon any other.] Yes, that's a fact. There's been more accidents on that road the last fifteen years than on any other road in the country. I don't know whether it's because they put men on the road that haven't any brains, or whether they do n't use their brains right. There's a screw loose somewhere, and if there's anybody round can tighten it, not for my benefit, but for others, I'd like to have 'em. Good-day. June 27.

#### Elbridge Joy Harris.

My friends, I know, would be glad to hear from me. I have availed myself of every means they have offered, so far as I could, to manifest to them since my death.

They're very anxious to know if I'm happy and satisfied with my new condition. Yes, I am. At first I was not happy; I was homesick and dissatisfied, and anxious to be all the time near those I've left. But I am happy now; I am reconciled, and am getting along well.

I would like that my parents should bestow all that they would have bestowed on me if I'd lived, on some good deserving person or persons who are needy. And I would n't like to have them wait until they get to be old, or get too near the spirit-world, because then they won't see the fruits of their labors. The only true way to be happy, the only proper method of gaining happiness, is to make others happy; and I am very sure if my parents will just turn their attention to making others happy, if they 'll give them just what they would have bestowed upon me, I shall feel happier for it, and I know they will.

I go home every day, and am py than when I see those I love happy. When they mourn for me I feel sad, and somehow or other sadness covers me all over. The atmosphere is thick, and everything is cloudy. I do not know but what I shall some time outgrow my love of earth-they say we shall-but I for one don't wish to. I should be very unhappy if I could n't love those I 've left, and know that they loved me. I'm Elbridge Joy Harris, sir. Goodday. June 27.

#### A. unit Correspondence.

Interesting Notes from Mrs. Wilcoxson. On the 15th of July, after a long and painful illness, covering weeks of the vernal season, and a slow convalescence, reaching to midsummer, I left the heated soll of Jersey, and the home of my ever faithful daughter and kind son-in-law, for the mountains of Pennsylvania. My first stopping place was in Marietta, at the hospitable home of my good friends, Dr. Wm. B. Fahnestock and his amlable wife. Here I remained two weeks, giving one discourse in the Town Hall, and meeting a good congregation in the Bethel Church, composed of both whites and blacks. On applying to the Burgess of the town, for the hall, he declined loaning me the room for a Sunday meeting, owing to the prejudice of the people against any such privilege to our order, but cheerfully offered it to me for any week-day evening. But the prejudice of the people did not prevent their going to the church of the despised blacks of a Sunday, to hear the angel gospel, and I must attribute the oppo-sition to a very small and weak minority. Marietta is indeed a promising field.

Since my visit there one year ago, over twenty mediums for rapping, tipping and writing, have been developed, mainly through the indefatigable labors of our friend and co-worker, Dr. Fahnestock. This gentleman takes the sacrament of Spiritualism to all his patients who will partake thereof. He lends books, pamphlets and Banners, wherever he finds an open door of inquiry; and by conversations and circles explains the philosophy, and encourages investigation. The circles were so crowded as at last to destroy all conditions, and they were discontinued in the spring, but not until many convincing tests had been given.

In the meantime the Methodist shepherd poured out the vials of condemnation upon the heads of recreant members who were heroic enough to throw off the sectarian yoke, and doubtless hoped to annihilate the "delusion" of Spiritualism. But ike the rebels, he only burnt his powder to find the foe the stronger.

Passing on to Spruce Creek, I next rested beneath the spacious roof of another veteran in the army of spiritual freedom, our brother J. S. Isett, firm, staunch and consistent ploneer of the cause in that neighborhood, whose public duties and influence have enlarged the field of his operations: and like Brother F., he has circulated his library of spiritual literature, on every hand. Here I gave two discourses in the church, a primitive building, and was voted in for future service. Though quite rainy, our last congregation was large and encouraging. I learned that Dr. Coonley had labored once in this place, but no female speaker had ever before addressed them in behalf of the New Gospel.

From this place I journeyed on to Unionville. where I gave a course of lectures last summer. Found the friends still strong in the faith, and hungering for the manna of spirit-communion. The Spiritualists here are nearly all converted 'Friends," who find the fires of inspiration among their own people too much smothered by the pramping influence of the creed, and consequenty they hail with a true welcome the old pioneers, George Fox, Elias Hicks, Penn, Hoag, Hopper, &c., and all truly humane and progressive spirits. A severe cold prevented any public labor at this place: and the heavy fogs, and damp, cold air of the Bald Eagle Valley admonished me, in conjunction with my higher monitions, to press on to higher ground. Yes, higher ground-how, in a greater than a physical sense, have I ardently prayed and labored to reach it! With the fetters of selfish policy drawn tightly round my earthly condition, its iron bands too often riveted by those who claim the name of "friends," but who understand us not; how, with double weights pressing upon the wearied frame, we urge our way, in answer to the angel call, to higher ground !

And at last, after long hours of sickness, conflict and trial, in various forms, we reach an alti-tude where the evelooks down upon the cloud-ART. VI. Of Finances.--The financial and prop-ART. VI. Of Finances.--The financial and propwrapt valley, and rejoices in a new freedom. As now my wandering footsteps press the summits of the Alleghanies, and my vision stretches away over the glorious landscape spread out before me, I can but realize the guardian power which has brought me hither-opened the hearts and homes of God's children, once strangers, and prompted them with such loving care to minister to my physical necessities, and assist in restoring me to a condition of magnetic and spiritual harmony, that from the mountain tops of a new life I may again "go preach" the gospel of Righteousness. Yesterday I attended the Friends' meetinghouse, and discovered that, as in Unionville, a goodly part of the society are outgrowing the old form, and embracing the Spiritualistic faith. It is expected that ere long the progressive members will receive a ticket-of-leave, or be required to recant. In that case, they will be the majority, and carry with them a large proportion of the wealth and influence of the society. This, probably, is the reason they have not already been expelled. Fraternally thine, M. J. WILCOXSON. Grampian Hills, Penn., Aug. 21st, 1865.

our speakers, to turn ' them' away with an empty pocket.

Pay your speakers; see that they do not leave you with a heavy heart and dissatisfaction written on the countenances. We know of a first class speaker, who has lately returned from a lecturing tour, who relates the following facts in regard to himself: He had made an engagement to speak before the friends in a certain city, where no speaker of superior ability as to style and subject-matter treated upon, had ever preceded him. He gave a satisfactory course of seven lectures, and was then allowed to go on his way with the prodigious sum of nineteen dollars. Out of that amount he had to pay three dollars and fifty cents at his next stopping-place,' leaving him fifteen 'dollars and fifty cents!

My friends, can you expect to have the food that feeds the soul, when you allow good speakers to be treated thus? Pay your speakers, friends, and never engage one until you know whether you have the means of amply recompensing them for their time-for time is money; if not, it ought to be. Then the hearts of speakers, as well as hearers, will rejoice in knowing that their labors were appreciated and amply rewarded.

I repeat: Spiritualists, everywhere, pay your speakers! support the Banner of Light, and assist in lightening the sorrows of those who are to-day spending their time for the benefit of those who are struggling in the vortex of a darkened, unforgiving theology. Then, and not until then, will the divine order upon earth be responded to by the divine order in heaven, and grief and sorrow be driven from the chambers of the human heart. A PUBLIC LECTURER.

#### Organization at Berlin, Wis.

The Spiritualists of Berlin organized on the 13th inst., and adopted the following Constitution. Will you please find a place for it in your, columns? We believe it is a model document, in its way, and that its publication may assist other friends of the cause of Spiritualism who may wish to organize.

E. WARNER. Yours respectfully, Berlin, Wis., Aug. 30, 1865.

#### FIRST SPIRITUAL SOCIETY OF BERLIN, WIS. Organized August 13th, 1865. CONSTITUTION'.

#### PREAMBLE:

Believing that some sort of religious organization is necessary in every civilized community, as an efficient means of satisfying certain natural desires of the human heart;

THEREFORE, WE, whose names are hereunto appended, do mutually unite ourselves together under the name and title of the "FIRST SPIRIT-UAL SOCIETY OF BERLIN, WISCONSIN," and in ursuance of this agreement we do enact and es tablish these following

#### ARTICLES OF ASSOCIATION.

ART. I. Object .- The object of this Society shall be to promote the highest and truest physiologi-cal, intellectual, moral and spiritual welfare of its members individually, and of every person who may ever in any manner come within the sphere of its influence

ART. II. Of Membership.—An expressed desire to enjoy the benefits and promote the objects of this Society shall be the only prescribed qualifica-tions for membership.

tions for membership. [To the end that a goodly faith in the integrity of human nature may be fostered and built up, and each member put upon his or her own sense of moral honesty for the rightcousness of their

ART. III. Of Government.—This Society shall be forever sovereign within its own membership, for all that pertains to its existence and welfare as a religious organization. [To the end that the usurpations and abuses of

ecclesiasticism may be forever done away.] ART. IV. Of Doctrines. No creed, articles of be-lief, or prescribed formula of doctrines whatever,

shall ever be established FOR AUTHORITY in this Society.

ITo the end that free thought, free speech, and a broad, generous, reasoning and healthy individualism may be promoted among its members.] ART. V. Of Ordinances.—No ordinance or c

ART. V. Of Ordinances.--No ordinance or cere-monials shall over be prescribed AS A REQUIRED

OBSERVANCE in this Society. [To the end that all the priestly rites and super-stitions of sectarian ecclesiasticism may be done

spirit-life, find little difficulty in detecting deception.

Q .- Would not one that was deceiving, if questioned in regard to their identity, be likely to be angry?

A .- No, we do not think they would be likely to.

Q .-- If temper is shown, would it not be correct judgment for us to suppose they were deceiving?

A .- Well, it would certainly be a very fair inference, yet it would not be wholly correct. Now spirits might become irritated because of their non-ability to identify themselves. Now this irritability may not be shown to the world, and yet inwardly exist with the spirit. These conditions depend very much upon the make-up of the individual. If you were of an irritable temperament here, the characteristics of that irritable temperament would be very likely to show themselves upon the disembodied spirit's return to earth again, because they must carry themselves everywhere.

Q .- We are not to understand that the spirit body is artificial, are we?

A .- No, you are not to understand that; but the spirits have the power to disguise their spiritual bodies by the forces they are able to extract from the media they come in contact with and the atmosphere. Your spirit friends ofttimes present symbols to your mediums in earth-life. Now close examination will show you that these various symbols that are from time to time presented, have been formed out of the atmospheric life and magnetic life of the media such spirits have come in contact with.

Q.-Don't the characteristics of the individual soften after death?

A.-No, by no means; they are precisely the same.

Q-How long will the earthly tendencies remain with a body after death?

A .- That depends very much upon the surroundings of the individual. If you have strong attractions to earth and earthly things while here, then after death you will be attracted here, will live in every sense ou the earth.

Q .- Why do some spirits say they feel differently after death than what they did here?

A .- To be sure they do, because they have not the physical difficulties that belong to the body to contend with.

Q .- Are they more inclined to forgiveness? . A .- Certainly.

Q .- Is not that, then, a softening of their charactors?

A .- You may term it that, if you choose. A .- Are they able to present their invisible form on earth?

A.-They are.

Q,-Are they able to assume the same form, they existed in here?

A.-They are.

Q .- Is this done for any apparent benefit to mankind?

A .- Certainly, overything is done for the benefit of mankind. Nature never takes any backward stops, but always goes onward.

I like the priest to take the paper to my mother. because my cousin says he reads the paper. Yes sir; and I like him to give the paper to my moth er, and say that Ellen come, and wants her not to steal any more; give it to her at confession. He told her the last time that she went to confession, that if she stole again, he'd never absolve her any more. He tells her that every time she goes to him, and then he does again; when she goes he absolves her. [Do you think the priest tells the truth?] No, sir; he tells a lie." Oh dear me, I don't know what to do with 'em. If the priest will lie, and my mother will steal, oh dear. I do n't know which is the worst, at all: I don't know, sir. Well, sir, maybe he don't think he is lying when he says to her that he'll not absolve her any more if she steals again. And then he pities her, and that's how he happens to tell a lie, sir. The last time, she said to the priest she 'd never do so ngain, never, so sure as he lived, if he'd only absolve her that once. So he did. [Do you think he could absolve her?] I do n't know, sir; no, sir, I suppose he could n't. Well, he thinks he can my mother thinks he can, so it's just as well. Anyway, I want him to read my letter to my

mother, and then, I think, she won't do it any more. [Can you give the priest's name?] Yes, sir, I can. His name is Kearney, not Carney, sir, it aint Carney. He is not dead, sir; he's aliveis not like I am. -I'm going now. Good-bye. June 27. . . .

#### Harry Hodgkins.

Whew! This getting orders to march home, and getting killed before you get home, is pretty tough. It seems to me that if I was in the inventing line. that I'd invent a preventive for railroad accidents. or else I 'd give up claims to brains. [You could not invent a preventive for carelessness, could you?] Yes, I would, because I would invent something that would take care of itself, brains or no brains. [Suppose, through the carelessness of some person, two trains should run into each other?] Yes; but I would n't have 'em both running so they could run into each other. Oh, you are all too much in a hurry to get ahead. The amount of it is, you don't give yourselves room enough to live in. You build your houses on an inch of ground, and try to get to heaven by adding story upon story. The consequence is, if you aint very strong, you're apt to feel as if you was in hell by the time you get into the garret. Well, I was homeward bound on the Baltimore

and Ohio railroad, when pop went the cars, and away went I and about a score of us. Some got maimed, some got killed. I was one of the latter class.

You know when we go to war we expect to lose our bodles, and we are ready for it; but when we take our seat in the cars, with our ideas all raised to the highest pitch about getting home, and find that through the carelessness of some drunken conductor or engineer you are suddenly deprived of your body, you 're not apt to feel very pleasant about it.

1 16

#### MESSAGES TO BE PUBLISHED,

MESSAGES TO BE PUBLISHED, Thursday, Jane 29. – Invocation : Questions and Answers ; Wm. Smith, oi Kcokuk, Mich., to his aunt, and other friends ; Matthew Perkins, or Boston, Mass. ; Georgie Donelson, of New York, to his mother. Monday, July 3. – Invocation ; Questions and Answers ; Judge Alcott, of Walpole, N. H., to his friends; Hon. Rufus Choate, of Duston; Benj. Aldrich, of Troy, N. Y.; Musan Wickliffe, of Philadelphia, Pa., to her father, John Wickliffe. *Monday, Seyl.* 4. – invocation ; Questions and Answers ; Alcotternholm, to Wm. Trenholm, of Navannah, Ga: Davo Carney, of the 2d Michigan Reg., to his mother; Frances Miller, of Tarrytow, N. J., to his wife Rebecca; Den-nis Casey, of Fall Hiver, Mass. to John Casey. *Taesday, Seyl.* 5. – invocation ; Questions and Answers ; David Kenney, to friends in Cleveland, O.; Edith Beckford, who died in Haltimore, M., to her parents; Wm. Wilde; Cool-lidge Johnson, A. Nw York Breman, to Tim. Carnes.

#### Written for the Banner of Light. BEYOND.

#### BY S. B. KEACH.

Beyond those hills the setting sun Fires the green hilltops one by one, With rays that fade in softened light. Till blended with the coming night That silent stalks with viewless feet As fast as flies the day,

Out the green hills they seem to meet. Not far, not far nway.

Beyond those hills the sunlight shines, On the bright green of waving pines-T is very beautiful to me. And, gazing there, I seem to see Some who once met among the trees, Long years ago to-day;

Among the pine trees such as these. Not far, not far away.

Beyond those pines and glowing green Of wooded hills that rise between; Beyond a gleaming river's flow, They made a grave long years ago, And laid poor Nelly peacefally

To slumber, night and day; The only sacred spot to me, Not far, not far away.

Beyond the grave I cannot see; The daylight dies-the mystery Of Night and Silence hideth all; Yet stars break through the cloudy pall, Hope smiles beyond the wastes of Time,

As oft I hear her say She waits me in a better clime,

Not far, not far away. Providence, R. I., 1865.

"Pa, they tell us about the angry ocean; what makes the ocean angry?" "Oh, it has been crossed so often."

#### Pay Your Speakers.

Allow me, through the columns of the Banner. to say a few words to the Spiritualists at large, in relation to the payment of their speakers. From almost every quarter of the country comes the universal cry from itinerant lecturers: "We are not paid for our services; and unless we are sustained, we shall be obliged to quit the field and seek some other employment, in order to obtain the necessaries of life."

It has been the prevailing practice of many of the friends to engage first class speakers, and then allow them to depart from their midst with a most miserable pittance, hardly sufficient to defray their traveling expenses, to say nothing of other expenses that naturally occur.to speakers traveling from place to place.

The greater portion of the last fourteen years of my life has been spent in the lecturing field. And many a day, under a hot, burning sun, have I traveled with my valise on my back, to fulfill my next appointment, for the very reason that I did not have the means to pay my fare, either by railroad or by stages. A great many of the Spiritualists (or those that class themselves so,) tell us that they will not pay one dime to support a speaker they do n't like, but, nevertheless. attend all the lectures. When the time arrives to recompense the speaker, and these persons are called upon to contribute, they will shrug up their shoulders and say : "We do h't like his style; we have no funds to give."

I think, Mr. Editor, that I make a humane and generous remark when I say that Spiritualists are in duty bound, by the ties of justice and right, to see that speakers whom they engage for the ostensible purpose of lecturing, shall receive a fair and satisfactory compensation for their labors. There are no speakers in the field to-day but what can' satisfy the wants of some poor and lonely heart. It throws a pall of discouragement and heavy-heartedness over the finer feelings of

erty interests of this Society shall be under the control of a Board of Trustees, as provided by Statute—Title XIII, Chap. 66, Revised Statutes of Wisconsin. Said Board of Trustees shall consist of six members of the Society, to be first elected on the 13th day of August, 1865, and annually thereafter on the first Sunday in August, in the manner prescribed by the statute. ADOPTED AUGUST 13, 1865.

Board of Trustees—J. F. Hamilton, three years; C. E. Phelps, three years; H. P. Fairfield, two years; E. Smith, two years; N. Whitman, one year; I. Webster, (Secretdry and Treasurer,) one year.

#### Another Case of Healing in Providence,

Dr. J. A. Neal, of New York, who has been in Providence several weeks, still continues his beneficent ministrations, and has performed several remarkable cures. The following notice of a case we clip from the Providence Evening Press of August 22, furnished that paper by its reporter, Mr. W. Foster, Jr., whose communications are frequently published in the Banner. The following is the article:

"A REMARKABLE CASE OF HEALING.-Mr. William Talbot, 207 High street, has been very much out of health for several years, and several times has been obliged to give up business after he was well under way, because he was unable to attend to it. He has sought relief from various sources, and resorted to several schools of practice, but with no permanent results. At times he would be partially relieved, but it would be only for a few days, when he would relapse, and be-come worse than before. He has had scores of conversations with the reporter of the Press, who has a perfect knowledge of all the symptoms and his condition for at least five years. His disease was doubtless at the outset an affection of the liver, but as time wore on, dyspepsia in an aggra-yated form supervened, there was a derangement liver, but as time wore on, dyspepsia in an aggra-vated form supervened, there was a derangement of the renal organs, swollen bowels, and other difficulties, indicating a general derangement of the whole system. A prominent symptom was a pain in the right side—a duil, heavy pain, contin-uous, and extremely aunoying. This has pre-vented his sleeping or resting at all upon, that side for four years. His limbs were affected, and it was necessary he should sustain himself with a cane... Labor or exercise, bayond a very moderate

cane. Labor or exercise, beyond a very moderate degree, overcame him. He is now fully restored. His cane is dispensed

He is now fully restored. His cane is displated, with, and he takes as much exercise without any difficulty as men ordinarily can. His appetite is fully restored, and he can eat without fear of dys-pepsia. The pain in his side is removed, and he can rest and sleep in one position as well, as an-other.

This wonderful change has been induced by the treatment of Dr. J. A. Neal, at the Earl House, and has, been accomplished, without any medi-cines whatever. The means were manipulations by the hands alone. One treatment entirely ro-moved the difficulty in the right side, and the night following Mr. Talbot slept upon it for the first time in more than four years. The change was equally wonderful in all respects. As the case had been of long standing, three other ina-nipulations were made, when Mr. Talbot declared he fits a set as he ever did in the life. He was extramely overloyed, and language cannot express life fellings that he is relieved and capable of act-ive exercise, which on several occasions he has taken to test the reliability of the dure? This wonderful change has been induced by the -stapice2dT

rearried and far propagation that and an contain E'en heaven and enth do meet to kiss out In kissing, then, can there be harm interiment I do n't think so-do you?

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## SEPTEMBER 16, 1865.

#### Obituaries.

Beleased from its physical form, Aug. 21st, the spirit of Susan Mary, daughter of Mr. and Mrs. Henry and Emily Hard-

Beleased from its physical form, Aug. 21st, the spirit of Susan Mary, daughter of Mr. and Mrs. Henry and Emily Hard-ing, aged 18 years 3 weeks and 1 day. She was for some time previous to her change used as a writing and clairvoyant medium, and ane bade fair to make a good ieat medium, as she was often used to give people tests, loading them to feel that the spirit lives beyond the tomb. Just as she was afrepping hito womathood, and ashere of usefulness, the fell destroyer, suppression, or, more properly called quick consumption, visited her, under whose balferil in-fuence she suffered some four monthis, when it succeeded in setting air the folding doors of mortality, and allowing a gentile spirit-friend to lead her through into the eternal fields of progressive life, from whence she has returned and made her presence known to her family and friends, saying that she was happy and satisfied with the change, and allowing a philosophileally that takes from desth all its terrors. The services were conducted by the write, who read some appropriate words from the 'Volces of the Moming', 'Atter which the angel guardians controlled my organism, and made some appropriate remarks. We then followed her body to the grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it in its narrow house, read anoth-grave, and after depositing it is habor with angelle benedie-tions. *Jour La Portzw. Waterloo, Jowa, Aug.* 29/1865. Densetied to the Summor Land et also have here point the Summor Land. The serves to the Summor Land et also have here point the sume book, end there hered

#### Waterloo, Iowa, Aug. 29/1865.

Departed to the Summer-Land, at her home, Braceville, O. Aug. 9th, Prudence L. Rood, aged 58 years.

Aug. Bth. Prudence L. Rood, aged 58 years. Words are of little worth in expressing our loss, or in speak-ing the praise of a dear departed friend. She was good, truth-ing the praise of a dear departed friend. She was good, truth-ing the benevolent, after the high ideal of the Spiritual Phil-osophy she had for years believed. A medium of a high or-der, her whole belog was absorbed in its teachings, and by it she ordered her life. To her we owe a debt of gratitude for her unitring devotion to our Aggie during her terrible liness, and the soothing ten-derness with which she closed her eves after the ordeal was over. When we parted from her there in tears, she expressed her *impression* that before summer was passed, earth would be be home no longer, and that we should no more meet in mottal life. Her feelings proved too true. While deep sorrow remaineth for her numerous friends-sorrow such as no belief or philosophy can annul -we can see her pure spirit, radiant will joy, having won the bright goal toward which we are all heavening and we cry. "Wait, loved one, wait beside the heavening and we cry." Wait, loved one, wait beside the heavening act, while we toll up to the heights of a hetter iand." . Boston, Mass., 1865. Boston. Mass., 1865.

## Passed to the sunlit shores of the Summer-Land, from Bos-

ton, Mass., Aug. 26th, 1865, Mrs. Margaret Davis, (wife of the late Joshua Davis, Esq.,) aged 88 years and 10 months. The cosing in memory is the calm, beautiful and spiritual life of this departed friend, sister and sainted mother. She not on's adopted the Spiritual Philosophy, holding personal converse with the immortalized, but was hereif bleet with open visions of the inner life. When the angels came, they found her ready and walting. Her last earth-moments, surrounded by a worthy and affectionate family, were truly beautiful. She found Apiritualism just as superior to Universalism, as is inordedge to failt. "Blessed are the dead that die in the Lord; their works do follow them." May Heaven's blessings rest upon and adde with the family. J. M. P.

On the 28th of August, from the pleasant home of Mr. 8. P. Willis and lady, of Randolph, Mass., went darling Lizzie, their only child, to the homes of the angels.

- " The angels have need of these haly buds In their gradens so fair: They graft them on immortal stems, To bloom forever there."

Heavenly guardians will frequently bring her, with her brother Willie, to the earthly residence of their parents for discipline and experience. Services by J. M. P.

Called home, to join the little angel-band, on Friday morning, Aug. 25th, after a brief stay of nine weeks, Geo. Pierce, only son of Issac, Jr., and Mary L. Hale.

The benutiful little form, as it lay cold and tenantiess, clad in its white garb and decked with bright flowers, looked too pretty and innocent for the cold earth to claim. After kind and counciling words by Mr. Lamb, (formerly Universalist preacher,) the little form was laid down to mingle again with its kindred dust.

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Ere he'd known of loy or serrow, From this plane of grief and toll He was gathered by the reaper, And conveyed to purer soll. Necouryport, Mass., Sept. 3, 1665.

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eis. [eis. Circulars with fuller lists and particulars sent free to any address. WANTED.—Agents, local or traveling, male or female—par-flexilarly mediums—in all the towns, clitles and villages of the United Hattes, and foreign countries. A LABOK and LIBERAL commission given. Mulicd, uostpaid, on receipt of the price. PRICE, \$1,00 per box; \$5,00 for six; \$9,00 for twelve. Office No. 57 St. MARKS PLACE, New York City. Address, PHOF, PATTON SPENCE, M. D., General Dellw-ery, New York City. For sale at the Hanner of Light Office, No. 155 Washington St. Hoston. Mass. July ].

MRS. S. J. YOUNG, MEDIUM, No. 80 Warren Washington St., Boston, Mass.



**SOLGSSUM VALUE 5 PIEASANT to the plattic, cuize no pain, act promptly,** hever require increase of dose, do not extinuit, and for el-derly persons, females and children, are just the thing. Two taken at night move the bowels once the next morning. War-ranted in all cases of Piles and Falling of the flectum. We promise a cure for all symptoms of Distribution of Cold tional cases of piles and Falling of the flectum. We promise a cure for all symptoms of Distribution of Cold tional cases of the Skin and Eves, Sick Headache, Conted Tongue, Illiousness, Liver Complaint, Loss of Apletic, De bility, Monthly Falms, and all frequing times. Not a first they are so compact and isolators in the Bock and Loing, years of the Skin and Eves, Sick Headache, Conted Tongue, Illiousness, Liver Complaint, Loss of Appetite, De bility, Monthly Falms, and all frequing just what they need, or they are so compact and isolators that they may be carried in the vest pocket. Price 60 cents per loss 1 and Illoxes 30 cents. For sale by J. 8, Il ARDINON & CO. Proprietors, No. 1 Try-mont Temple, Boston. Will be mailed to any address on pen-cloding 60 cents.

"THE PEN IS MIGHTIER THAN THE SWORK." SNOW'S ROUND-POINTED PENS,

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dune 17.

DR. J. WILBUR, OF MILWAUKEE, WISCONSIN. MAGNETIC PHYSICIAN

Mediums in Boston.

MRS. R. COLLINS, OLAIBVOYANT PHYSIOIAN and HEALING MEDIUM, No. 6 Pine Street, Boston, CONTINUES to heal the sick, as Spirit Physicans contro Derfor the benefit of suffering humanity. Examinations 30.00. All medicines prepared by her wholly compared of Boots, Barks and Herbs gathered from the gamien of Nature.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, BOSTON. THOSE requesting examinations by letter will please en Close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. July 1.

address, and state sex and age. DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all dis-eases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, 41.00, No. 4 Jury removed. PLACK (leading from Nouth Bennet street), Hoston. July 1.

MADAM GALE, Clairvoyant and Prophetic Medium, 23 Lowell street. Examination of Discases by Letter, 61.00: three questions answered on other business for Ocenits, and two F-cent stamps. April P.

CLAIRVOYANCE. - MR8. COLOROVE may be consulted personally, or by letter, respecting Humers, Health, dec., at 34 Winterstreet, Boston. Directions by letter 51,00; lost or stolen property, 62,00.

MRS. CHARTER, Chairvoyant and Writing Medium, No. J. Lagrange Place, Boston, will give in IN. Medium, No. 3 Lagrange Place, Boston, will give in atructions about business and describe absent friends. Hours from 0.4. M. to 6 P. M. Terms, \$1,00. 4w\*-Sept. 9.

MRS. C. A. KIRKHAM has resumed her Sit-tings at rear of logs Washington street. Hours from 16 to 12 M. and 2 to 5 o'clock p. M. Terms, 62,00. am"-Sept. 9.

MRS. A. C. LATHAM, Medical Clairvoyant Manual Healing Medium, 292 Washington street, lioston. Treatment of Body, Mind and Spirit. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite liarvari street.) July 1.

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PRACTICAL MAGNETIC HEALING PHYSICIAN,

BY THE APOSTOLIC MODE,

THE LAYING ON OF HANDS,

WILL DE IN

YORK, Pa., from August 4th to Sept. 4th.

By this treatment any curable disease may be cured in a is complete; and it only requires a two operations to cure the most inveterate cases, where the adaptation is font partial; provided always, the patient strictly adheres to the laws of leading, without which no cure can be permanently effected by this or any other practice.

The ann, without which do cure can be permanently checked by this or any other principle. Terms of traditional according to the ability of the patient. THI RSD, V of cach week, will be devoted to the tradition of the ambried poor, free of charge. Cleandiness in person al-ways replained.

MADAMIC JULIAN, The Wonderful Portugnese Clairvoyant,

Whose powers for examining and prescribing for disease are considered second to none in the country, will, give attention to any who may apply for her services, either in person or by later

100 for CLAINVOTANT EXAMINATION in person. 81,00 for CLAINVOTANT EXAMINATION by letter. 550 for CLAINVOTANT EXAMINATION by letter. 550 for CLAINVOTANT EXAMINATION 15 to 451 and 5 to 574 P. M. July 22.

SOUL READING.

SOUL READING, of Psychometrical Delineation of Character. ME AND MIS, A. B. SEVERANCE would respectfully mannounce to the public that those who what, and will visit them in person, or solid their autographic or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and faiture life; physical disease, with prescription therefor; what business they are best adapted to pursue ha order to be successful; the physical and mental adaptation of those in-tending marriage; and blut to the inharmoniously married, what fuculties should be restrained, and what cultivated. Neven years' experience warrants their in asying that they can do what they advertiae without fail, as hundreds are with-ing to testify. Skeptics are particularly invited to investigate. Everything of a private character star function as defined. For Written Delineation of Character, \$1.00 and red stamp. Heres'ter all calls or letters will be promptly attended to by either one or the other. Adverse, JMR. AND MRS. A. B. SEVERANCE.

ther one or the other. Address, MR. AND MRS. A. B. SEVERANCE, July 1. of Whitewater, Walworth Co., Wisconsin.

DR. URANN,

WHO has made so many wonderful and INSTANTANEOUS CURES in Boston, New York, Hartford, Springfeld, and more recently in Sew Hampshire and Vernuori, has taken rooms No. 163 Court street, Boston, where he may be found from the let to the 20th of each month. The ternahider of the month he will visit patients at a distance who may desire his services. June 17.

am\*-Sept 2.

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FIFTY OENTS PER COPY. The following well known and admired Poems are included in this collection: Dedication; Hymn to the Night; A Psalm of Life; The Reaper and the Flowers; The Light of Stars; Footsteps of Angels; Flowers; The Beleagued City; Midnight Mass for the Dying Year; The Rainy Day; It is not always May; The Goblet of Life; Maidenhood; Excelsior; A Gleam of Sun-shihe; Rain in Summer; To a Child; The Bridge; Sca-Meed; Afternoon in February; The Day is Done; The Arrow and the Bong; The Old Clock on the Stairs; The Arrow and the Bong; The Old Clock on the Stairs; The Arrow and Ladder of St. Augustine; Hannied Houses; In the Church-yant at Cambridge; Tho Two Angels; Daylight and Moon-light; My Lost Youth; The Golden Milestone; Daybreak; The Ronewalk; Sandalphon; The Children's Hour; Show-Flakes; A Day of Numshine; Something fut Undow; Wearh The Ropewars; Sandainnon; The Children's Hour; Show-Flakes; A Day of Sousshine; Something left Undone; Wearl-ness; Children: The Bridge of Cloud; Pailagenesis; The Brook; Song of the Silent Land; The Two Locks of Hair; The Singers; Christmas Bells.

TT A copy of the above will be sent, postpaid, to any ad dress, or receipt of the price. For sale at this office. July 1.

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Price, 40 cents; postago, 4 cents. For sale at this office. June 27. tf

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BY A. B. CHILD, M. D. THIR/popular work has now resched its third edition, and is atill in good demand. The following are the subjects of each chapter:-Truth; The Purulias of Happiness; Nature; Nature Rules; What Appears to be Evil is not Evil; A Splitt-ual Communication; Causes of What we call Evil; Evil does not Exist; Unhappiness is Necessary; Harmony and Inhar-mony; The Soul's Progress; Induition; Religion-What is it Splittualism; The Soul is Real; Self-Righteousness; Self-Ex-cellence; Vision of Mirs. Adams; Human Distinctions; Ex-tremes are Balanced by Extremes; The Tee of Sympathy; All Men are Inmorial; There are no Evil Npirits; Inmony of Soul that the All-Right Doctrine Produces; Obsession; The Views of this Book are in Perfect Harmony with the Precepts and Anyings of Christ; What effect will the Doctrino of this Book have upon Men? Prices (100, postage 16 cents. For sale at this office. Book have upon Men? Price \$1,00, postage 16 cents. For sale at this office. May 14.

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TOM CLARK AND HIS WIFE,

TOM CLARK AND HIS WIFE, THEIR DOUBLE DREAMS AND THE CURTOUE THINGS THAT BEFREL THEN THEREINS ON, THE ROSTCHTCARN'S STORT. By DE. P. B. RANDOLTH, author of "Pre-Adamite Man," "Yealings with the Drad," etc., etc. The author, in his introductory, aga, "In giving what fol-lows to the world, no one can be more alive to the fact that this is the latter hair of the nineteenth century, and that the present is emphatically the era of the grandest Utilitarianism, Revolution, Matter-of-Fact, and Doubt, that the world ever know, than is the editor of the following extraordinary tale. He has no apologics to make for offering IL-no excuese, even as a novelist, for departing from the Undter Inck of' War, Love, Murder and Revenge: 'Politics, Passion, and Prussie Acid, which constitute the staple of the modern novel." Price \$1,35, polage free. For sale at this office. May 28. THEE ROTEANS

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HEALING THE SICK. BT THE LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their life. Our institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly mar-velous, and daily the suffering and relief at our hands. The institution is located in MILWAUKEE. WISCONSIN, on Marshall, two doors south of Division street, and within one hundred factor is the street railroad. For other brinker 171. Milwaukee, Wis. Joly 1, 1665.

SCENES IN THE SUMMER LAND! NO. 1.--THE PORTICO OF THE BAGE

BY HUDSON TUTTLE.

BY HUDSON TUTTLE. THE Artist has endeavored to impress on carvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Nages. Wishing those who desire to have the same view as himself of that mys-terious land heyond the guil of darkness, he has published it in the popular CAITE DE VINTE form. Single copies 25 cents, sent free of postage. Large size photograph, 61; large size colored, 53. Usual discount to the Trade. For sale at this office, June 25. June 25.

EQUIPHENTS FOR CHILDREN'S LYCEUMS!

ALL the Targets, Flags, Badges, Tickets, and Manuals re-quired by a lully organized "Children's Progressive Ly-ceam," may be obtained at the lowest cash price, by address-ing, MRS, MARY F. DAVIS, No. 274 CARAL STREET, NEW YORK.

YORK. CAP She will be happy to answer inquiries relative to the organization and government of these attractive Schools. Aug. 12.

Aug. 12. CARNER AND CER. A NEW and wonderful discovery, Da. J. C. DINON'S CAN-A CER ANTIDOTE, which has already proved, in over five handred cases, to be the most successful treatment for Cancer that has ever been used by man. The method of treatment is indeed simple. This terrible disease is entirely removed in a solid mass, without the use of the kulle, loss of blood, produc-ing of pain, causite burning, or affecting the sound parts. Office hours from 9 A. M. to 4 F. M. No. 76 Bloodway, New York. J. C DIXON, M. D. BRUNKARD, STOP I TUHE Spirit-World has looked in mercy on scenes of suffer-

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of strong drink, and given element that takes away all desire for it. More than three years, been redeemed by it use within the hast three years. Send for a CheerLan. If you cannot, call and read what it has done for thousands of others. Enclose stump. OF N. B.-It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 31 Essex street, Boston.

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ROOTS, Herbs, Extracts, Olls, Thechures, Concentrated Medichnes, Pure Wines and Liquors, Proprietory and Pop-ular Medicines, nearranted pure and genuine. The Anti-Scrof-ula Pannes, Mother's Cordist, Mealing Extract, Cherry Tonic, &c., are Medicines prepared by Maney & and unsurpassed by any other preparations. N. B. -Particular attention paid to putting up Sylarit's Land other Prescriptions. June 12-41

#### D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW.

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SIX DOLLARS FROM 50 CENTS. CALL and examine something urgently needed by every-to hody, or sample will be sent free by mail for 50 cents, that retails for 66,00. It. L. WOLCOTT, 170 Chatham Bquare, N. Y. Nov. 26-1y

BELA MARSH, et No. 14 BROWFIELD STREET, keeps con-stantly for sale a full supply of all the Spiritual and Re-formatory Works, at publishers' prices.

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#### FOR ACUTE AND CHRONIC DISEASES,

WIL', close his Booms at Cleveland, O., Aug. 8th, after which time he may be bound at his residence, Sol MIL-WAUKEE STREET, MILWATKER, Wise, where he will treat the sick until further notice. He cures all curalise diseases without medicine. Also, cures at any distance by sending him their handwriting. Send superscribed cuvelope and two red stamps. Persons who cannot afford to pay are confully invited, without morey and without price. Cleanliness only being required. Office hours are from 9.a. M. to 12 M., and from 1 to 5.r. M. Aug. 19.

#### NO MEDICINE\_GIVEN!

DR. J. DODGE WARREN,

DR. J. DODGE WARREN, DURING the last six months, has publicly healed the sick in Concert Halt, Philadelphia, P., Vernadah Hall, St. Louis, Mo., Mechanics' Institute, Cinclinati, O., with a suc-cess unpredented in the annuals of medical history from the time of Christ to the present day. Will be at the New Assembly Rooms, Baltimore, Md., from Nept. 6th, till Get. 6th, 1865. Open for all to criticize, to investigate and to be healed.

ALSO, TAKEN PABLORS AT THE EUTAW HOUSE,

FOR THOSE WHO WISH TO PAY.

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(OF CLINTON AVENUE, BROOKLYN, N. Y.)

# PRACTICAL PHYSICIAN CHRONIC DISEASES;

HAS opened Rooms at the HEALING INSTITUTE, 119 Wiscomin street, (opposite Post Office), MILWAUKEE. WIS., till November fath, 1885. Chronic Dhenase cured with a few operations! No Medi-cines given! No Surgical Operations performed! TT Terms for treatment sloways reasonable, according to the means of the patient. Those perions unable to pay, are cordially invited, "without money or price." If -Aug. 26.

DR. HATHAWAY'S HEALING INSTITUTE

DR. HATHAWATS REALIST INSTITUTE No. 110 Wisconsin At., Milwaukee, opposite file root office,
 HAS been refitted and newly furnished, and is now open for the reception of Patients. All diseases treated by the most improved methods, to used the various wants, so that each patient will have the especial treatment required, wheth-er it is Eelectic Medicines, Water Cure, Electricity, or Au-mal Magnetism, good operators being always in attendance. DR, J. P. BUYAST, one of the greatest Healers of the ace, will practice at this institute for three months from the 15th of August, 1805.

#### HEALING THE SICK WITHOUT MEDICINE ! DR. D. A. PEAME, Jr.,

DRACTICAL PHYSICIAN for Chronic Diseases by mag-netic treatment, will open rooms at FORT WAYNE, Ind., Trenday, Aug. 8, at 90 octoor A. M. and close Thursday, Aug. 1, at 80 octoor A. M. and close Thursday, Aug. 1, at 80 octoor A. M. and close Thursday, Aug. Day, Aug. 21, and close Thursday, Aug. 31; and commence healting in PEORIA, III., MONDAY, Sept. 4, and close Thursday day, Sept. 14th.

#### HEALING THE SICK

Without Medicine-and those Unable to Pay Without Money.

DR. D. A. PEASE & SON, 127 Jofferon Avenue, Willis Block, up etails, DETROIT, MICH. Consultation and advice at office free; by letter, \$1.60. Aug. 19.

advice at once free; by letter, 81.00. Aug. 19. **PAY CHEOM ETTRY AND CLATRYOYANCE: MRS. V. B. BALDWIN will read character personnelly or DR BS. V. M. BALDWIN will read character personnelly or** out of the form i set for spirit-communications, &c., &c. Bend a lock of huir, or the handwriting of the person. July 1. Address, Ripon, Wis.

#### DR. J. R. NEWTON

WILL heat the Sick in PORTLAND, ME., for five weeks, commencing Triesday, Aug. 21. Rooms at Coxontes HALL, Chapp's Block.

A. H. RICHARDSON, Mesmeric Physican and Healing Medium, No. 132 Main street, Charlestown. July 15-3m Λ.

A LADY who has been cured of great nervous debility, after many years of missery, desires to make known to all fellow suberra the sure means of relief. Ad dress, enclosing a stamp, MIR, M. MERINITT, P. O. Dox 306, Borton, Mame, and the prescription will be sent free by return mail.

Im July I. Im Jul

# THE RORAN; commonly called THE ALCORAN OF MOHAMMED,

# BANNER OF LIGHT,

# SEPTEMBER 16, 1865.



WHAT IS HOME? Home's not made of palace walls, Though with pletures hung and gilded; Home is where affection calls, Filled with shrines the heart bath builded. Homel to which the faithful dove Sails beneath the heaven above us, Home is where there 's one to love-

Home is where there 's one to love us. Home's not merely roof and room-Home needs something to endear it; Home is where the heart can bloom, Where there's some kind lip to cheer it. What is home with none to meet, None to welcome, none to greet us?

Home is sweet-and only sweet-Where there's one we love to meet us.

The truly great are humble, as those cars of corn and boughs of trees that are best laden bend

SUPPORT EACH OTHER. Fellow-worker, toiling brother, Come into the fields with me; See! the sheaves support each other, So with us it ought to be.

Lean upon me in your trouble, And support me with your joy; Friendship can a lifetime double, Hatred will two lives destroy.

Oh! remember the Eternal Lays us in one barn together, When, with his right hand supernal, Sheaves of life he stoops to gather.

Those who are careful to avoid offending others, are not apt to take offense themselves,

LOVE FOR A MOTHER.

Oh mother, can thy love endure forever-Thy fond affection live beyond the grave? I have been wayward, but, oh mother, never Have I forgot the love thy pure heart gave. They tell me you have passed beyond the portal-Have closed your eyes to all below the sky-Are now an angel born to life immortal,

While I am left alone to weep and die.

Always lend a crutch to halting humanity; but trip up, if you will, the stilts of pretension.

THE CHANGE.

For we shall not sleep, but we shall be changed: And when that change at the last is made, Ve shall bring realities face to face With our souls, and we shall not be afraid!

All genuine advancement must come from within.

# Correspondence in Brief.

#### Notes from Chicago.

Again we hail you, dear Banner, from the "Me-tropolis of the West," reminding you of the inter-est we cherish for "our paper," and the philoso-phy of which it is so able an exponent. Weekly we are greeted by its appearance, freighted with the choiceat matter and Spiritualistic items. If it augments in subscription as fast as it advances in merit, a very liberal support will it have. The new paper, the Religio Philosophical Journal— rather a loog name—has at length presented its new paper, the Religio Philosophical Journal— rather a long name—has at length presented its first issue to the people, expecting to start with forty thousand subscribers. A few inquire, " will not the publication of this paper lessen the circu-lation of the Banner in the Northwest?" and whether there will not "rivalry exist hetween those journals." We see-no-cause why anything more than an honest emulation of each other's virtues and merits should characterize them. The field is large enough for the laborers, and no clash-ing of interests will result from the circulation of both in the same section. both in the same section.

Mr. E. H. Eddy, the medium who has been holding scances here this summer, is still engaged, astonishing skeptics and promulgating the truth of spirit communion. New tests mark his development, Spirits materialize vocal organs, and speak audibly to the audience, J. W. Booth frequently rendering extracts from Shakspeare, oc-cupying five and tenuminutes for their recitation. All this taking place while the medium has his mouth filled with water, discharging it after the speaking coases.

speaking coases. The spirits pass around the room rattling casta-nets, thrumning the guitar, singing, slapping the ceiling with hands, tracing their names with a pencil upon cards, calling every person in the circle by name, and offering other tests, conclusive evidence of spirits' ability to return to earth and manifest. Mr. Eddy is doing good among inquir-ing minds, and stemming the tide of Orthodox opposition.

rance, bigotry and superstition. We are a power, although without external union or organization. Soul truths cement as in one great aspiration. We want means to carry on the work; in every town a treasury to hold funds; honest men for treas-urers and secretaries; honest men and women to use such funds as may be donated or contributed, for the highest and best good of God's children,

through your columns, my thanks and approba-tion of a lecture given on the subject of Spiritual ism. Such instructions cannot but have a decide ed effect for good upon the minds of those who are searching for truth. The nolleness of purpose, frankness, and sceming fearlesaness of all outside influences with which he manifested in uttering to man the light which had been given him, made the lecture all the more interesting. Oh, that many, many might come forth with that frankness which characterizes his teachings. These lines convey but an inadequate idea of the sentiments intered, but at the same time felt, by thousands who have not the alements of the senteres to come who have not the elements of true courage to come forth from behind the shroud of popular opinion which holds or keeps them from revealing their

which notice of a second them in the second supersti-true position. When, I ask, will this blind, bigoted, supersti-tious garb be stripped from their understanding, and reveal the light to them? My prayer for such develop the second secon is a speedy return to those duties which devolve upon them as Spiritualists. To others who are upon them as Spiritual understanding, may they be seeking for spiritual understanding, may they be led by the same spirit which governs and guides Brother Chase. Yours for truth, S. E. PARK.

Swanton Falls, Vt., Sept. 4th, 1865.

#### Departed Spirits.

As the following is new to me, and perhaps to most of the readers of the Banner, I send it to you for publication. A medical author, Dr. David Hasack, who wrote as long ago as 1815, having Consider, who wrote as long ago as this, having occasion to strengthen his position, quotes as fol-lows: "Imlac, in Rasselas, speaking of the appear-ance of departed spirits, says, 'Some who deny it with their tongues, confess it by their fears." Respectfully yours, DR. THOMAS J. LEWIS. P. S. The above is from a work entitled "Ob-servations on the Laws Concerning the Communi-

cation of Contagious Diseases, &c. By David Hasack, M. D., F. L. S. New York: Printed by Van Winkle & Wiley, 1815." DR. T. J. L. Norfolk, Va. Sept. 1st, 1865.

#### A THREE DAYS' MEETING, HELD IN

CADIZ, INDIANA, AUG. 26th, 27th, 28th, 1865.

The meeting was called to order by Dr. James Cooper. of Bellefontaine, O. Dr. Braffitt, of New Paris, O., was appointed President of the meet-ing; Lois Waisbrooker, Secretary, and Mrs. J. Bond, of Cadiz, Ind., Hiram Gregg, of Canaden, and Dr. Hill, of Knightstown, Committee of Ar-rangements. rangements.

Music, with words, "Ally Ray." The speaker for the evening, James Hudson, of The speaker for the evening, James Hudson, of Terre Haute, commenced by reading a poem, and quoting the words of the Prophet, "Come, and let us reason together." He said, these words are just as applicable to-day, as in the past; and though you may differ with me in opinion, I too, would say, Come, and let us reason. Some may have come here from mere curiosity, but others have their scale lit with use involves the terms.

Dr. Cooper then read a poem from Charles MoKay, entitled, "Little at first, but mighty at inst," and took for his subject, "Little Things." How liable we are to pass them over, and yet our whole existence is made up of them. They should be thought more of; more attention should be paid to the small, the insignificant things.' How many of our inventions, of the practicalities of life, owe their origin to the dream, or to some

An Appreciative Word from Vermont. DEAR BANNER-Feeling that depth of interest which characterizes one who has been somewhat schooled in the understanding of those principles which were expressed by Warren Chase, in a lec-ture recently delivered at St. Alhans, and which was given with that clearness of perception, deen through your statements and the the science of astronomy, and the out-growth thereof weighs and mensures distant uni-verses. We, as reformers, should a statements then the the science of astronomy and the out-growth thereof weighs and mensures distant uni-verses. We, as reformers, should a statement to the the the tendent of tendent of the tendent of the tendent of the tendent of tendet of tendent of tendent of tendent of tende power, and we but declare our folly when we ig-nore them. All things become immortal through non; even as the granite rock, dissolved in wa-ter, is taken up by the wheat, forming the stiffen-ing matter in the stalk, and the conting for the kernel, so do the same elements enter into and form the bony structure of man. All things have their use; the Jamestown weed, (Stramonium.) that was once deemed so obnoxions, is now associated to have the parent of parameters.

is now ascertained to have the power of appropri-ating to itself carbonic acid gas, thus purifying the atmosphere for our use. Science tells us that could there be a stop put to the generation of mosquitees, the putrid emanations of that which gives them life, would give us disease and death. Our entire structure is built up of particles. The stream that comes from the mountain, carries down and deposits at its mouth little by little of the earthy matter borne upon its bosom, even till soll enough is formed, as is the case at the mouth of the Misis formed, as is the case at the mouth of the Mis-sissippi, to raise grain enough to feed the million. Oh, the power of little things; the reading of Com-mon Sense, by Ethan Allen, and the Age of Rea-son, by Thomas Paine, changed the current of my whole life. I had imbibed the idea from Ortho-doxy that if I was elect, I might be as bad as I pleased and yet be saved; and if non-elect, all the good acts in the world would not benefit me. Paine's work had been represented to me to be the very essence of explicit but it was nut into my the very essence of evil, but it was put into my hands by a friend, and secretly I read it. Yes, I read it, and found it a perfect vindication of the character of God. From its influence I determined to do the very best I could, under all circum-stances; to be what Paine says a man ought to stances; to be what Paine says a man ought to be. Reading this book set me to thinking; and I used to ask my mother questions concerning the-ology, that caused her to lay her hands heavily upon my cars for my boldness. Take care of the little things. The affecting stories in our Sunday School books of wicked children converted to God, are not fit for our chil-

dren to read; they are the veriest trash. I will tell you a vision I had, not long since, that has di-rect bearing upon this question. Methought I saw a church standing in the distance, in the centre of a low, level plot of ground; a sickly, foggy emana-tion floated near the earth, and it seemed to come from this church. I saw multitudes of bright-eyed little ones going down into this low ground, and entering this church; and notwithstanding the hue of health that was upon their checks when they entered, they came forth with a pale, wan, frightened look. Now I thought that these ap-pearances did not indicate the condition of the body, but of the mind. Let us see to it, friends,

that the Orthodox are not permitted to frighten our children with their horrid tales. Lois Waisbrooker followed, urging the claims of our new Publishing Association, from the very fact that in its success liberal books can thus be scattered broadcast over the land. Adjourned till two P. M.

Afternoon Session.—Meeting called to order. Music: "Tenting on the old camp ground." Regular discourse by Lois Waisbrooker. Sub-ect, "Hobbles." Every one has, or ought to have, ject, 1) Jeet, "Hobbies." Every one has, or ought to have, a hobby; that is, some particular object to work for—something on which they more particularly expend their energies. Folly consists not in hav-ing a hobby, but in using it as an end, instead of a means to the general good. After noticing some of the prominent hobbies of the day, she dwelt more particularly more that of self-right ourses. have their souls it with Inspiration's flame; and we, as a people, have met here to come into rap-port with those whose lives on earth are ended, and we can commune with these, the angel hosts, and with each other. There never was an age when there existed upon the earth a people so blext as oursare. We are the freest people under heaven, not only politically, but spiritually; for men like A. J. Davis and A. Lincoln have lived together, have been and are appreciated, and yet in an age of reason; we reason together; and then those who have passed over the river during the dark storm of war that has swept over us, have now the privilege of coming back and communi-dark torm of the soldier? He is not to be found, simply because the principles of his creed at the funceral of the soldier? He is not to be found, simply because the people have reasoned togeth-funceral of the soldier? He is not to be found, simply because the people have reasoned together and will not hear it. Thus Reason is breaking the chains that hold us, one by one, till mankind the chains that hold us, one by one, till mankind the chains that hold us, one by one, till mankind the chains that hold us, one by one, till mankind the chains that hold us, one by one, till mankind the chains that hold us, one by one, till mankind the chains that hold us, one by one, till mankind

Lois Waisbrooker said that some were afraid that too many things would get bitched to Spirit-nalism, but that she had no fears on that subjuct. The steam-engine that the spirit-world had put upon the track of progress was strong enough to do its work. Bond B. Wheeler said that error and truth can-

Bond B. Wheeler said that error and truth can-not long exist together; error must give place to truth, or destroy the organization through which it manifests itself. Music, with song. J. Hudson, speaker for the hour: In going far back into the vista of time, and examining the dealings of the Infinite, we find evident the de-sign to develop all that is good in humanity. The same spirit worketh in us, governs us. Our in-spiration is from the same source as was that of the ancient prophets and seers, but they under-stood not its true nature as we do. The suffer-ings and privations that those in the past had to undergo, in order to the enjoyment of this great undergo, in order to the enjoyment of this great blessing, were much greater than ours, from the very fact that the law involved was not undervery fact that the law involved was not under-stood. And, even later, after the advent of the great medium, Jesua, look at what these who were called witches had to suffer; and the monks and hermits of the middle ages giving up all, and retiring from the world, in order to the enjoyment of the great gift that comes to us so freely and with so little sacrifice. But what was it that pre-vented the general enjoyment of these gifts in the past? why were they confined to the few? The Church, popular theology—whether Jewish or Christian—forbade their exercises outside of their jurisdiction, and, within it, the people must take what was given as a finality, forbidden even to reason upon it. The case of the Woman of Endor is in point. She proved herself a true medium, but has rested under the ban of ages because she

but has rested under the han of ages because she went not to the Urim and the Thummin, and had she attempted to consult these oracles it would have been forbidden. And thus it has ever been with the priesthood; but their power is broken. Lois Waisbrooker followed with some remarks

Lois Waisbrooker followed with some remarks on the second birth and the transfiguration on the mount, showing, from Scripture, that the true second birth is when we enter the spirit-world; that we are sown a natural body at the germinal or starting point of life, and raised a spiritual body, out of that natural body, at what is commonly called death; also that Jesus demonstrated the truth of the declaration, "Verily I say unto you, there be some standing here till they have seen the Son of Man coming in his Kingdom!" at his the Son of Man coming in his Kingdomi" at his transfiguration, thus showing them that his King-

dom was indeed a spiritual one. Music, "Darling Nelly Gray."

Adjourned till two o'clock P. M. Afternoon Session.—Meeting called to order. Song: "Life in the Spirit-land." Some business matters were here attended to. The Committee for sending a delegate to the National Convention, report adversely to sending

Music Lois Waisbrooker then came forward and dwelt for three-fourths of an hour upon some of the objections that are brought against us Spiritualists—

istakes of mediums, dark circles, free love, etc. She was to have been followed by Dr. Cooper; but business had taken up so much of the time, and a large private circle in the neighborhood drawing away a part of the audience, he declined. But at the earnest request of his numerous friends, of the Committee, and of the speaker who had previously been indicated for the to hour be final. previously been indicated for that hour, he final-ly consented to address us in the evening. Music, and adjourned till half past seven o'clock

Sunday Evening Session .- Music, " Zula Zan."

Dr. Cooper then came forward and read from Charles McKay: "An old philosopher's advice to a young one:"

# "Every seed that grows to-morrow, Lies beneath the ground to-day."

## "How could noontide ever bless us But for dawning of the morn."

"Continuing the subject of objections," said the Doctor, "Spiritualists are accused of having no God; are called Atheists; but this is not just. We believe both in a God and in his infinite Fatherbelieve both in a God and in his infinite Father-hood, togethér with the brotherhood of the race. How could the vast universe come into existence without an originating mind. We recognize mind everywhere in the works of man; and how can we look upon yonder starry suns, gleaming on the brow of beauty, in a setting of azure, and not recognize the universal Good? God is but Good with one vowel left out to distinguish it from common good. Yes, when we look upon yon azure sea, pebbled with diamonds, we know there is a God, our God. But what kind of a conception of God do the Orthodox give you? They tell you of one who slept till about six thousand years ago, and then, waking up and wishing something to look at, made the universe in six days, and so exhausted his infinite strength that he had to rest on the soventh. Milton, however, gives us a little different idea of this matter. According to his theory—one that Christians take as a very good Bible—this earth was a separate creation, and the cause thereof was a young rebellion in heaven, in which God's General could not defeat the rebel General only by strategy—by digging the put of hell in the night time unbergy bigging the nut of hell in the night time unbergy bigging the rebel General only by strategy—by digging the nut of hell in the night time unbergy bigging the nut of hell in the night time unbergy bigging the nut of hell in the night time unbergy bigging the nut of hell in the night time unbergy bigging the node of hells the matter will speak in Dover, Me., during September; in Bangor, Me., during the orbit of hell in the night time unbergy bigging the nut of hell in the night time unbergy bigging the nut of hell in the night time unbergy bigging the nut of hell in the night time unbergy bigging the nut of hell in the night time with bigging the nut of hell in the night time with bigging the nut of hell in the night time with bigging the nut of hell in the night time the product with speak in Dover, will speak in Bangor. We, during the nut of hell in the ni hood, together with the brotherhood of the race. the rebel General only by strategy—by digging the pit of hell in the night time, unbeknown to the rebels; and in the morning, when the conflict was renewed, the unsuspecting ones fell into it, leaving a great many vacant seats in heaven; and God, missing some of the volume of voice in Old Hundred, created our earth, and man upon it. to supply the deficiency. But the Devil-that much abused gentleman-got the start of him." The Doctor's discourse was full of good points sharply put, and the very large audience showed their put, and the very large audience showed their appreciation of it. Lois Waisbrooker followed, showing that the assertion so often made, to wit: that the mani-festations are undignified, is wholly without foundation; that all true dignity consists in use; that though God sometimes planteth his footsteps in the sea and rides upon storms that shake Crealittle, the insignificant things.

forenoon. Lectures afternoon and evening, at 3 and 7 o'clock: Speakers engaged :- Mins. A. A. Currier, Sept. 11 and 24; Mrs. Laura Cuppy during Octobet. Dovzz AND FOXCHOFT, MS.- The Spiritualists hold regular meetings every Sunday, formoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. Speaker engaged :- W. K. Ripley during September. Maw Toxx.-Spikitual meetings are held at Hope Chapel every Sunday. Seals free. Meetings are slob held at Ebbitt Hail every Sunday, at 10M and 7M o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2r. M. Speaker engaged :- Den, Todd during Sep-tember.

LEOTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED ORATUITOUSLT EVERY WEEK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appolutments, or changes of appointments, whenever they occur. Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, an this column is intended for Lecturers only.]

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

Address, Banner of Light office, Boston. Miss Lizzis Dorsn will speak in Philsdelphia during Oc-tober. Will make no othor engagements to lecture until further notice. Her many correspondents will note the above announcement. Adaress as above, or Pavilion, 57 Tremont street, Boston, Mass.

MRS. LAURA CUPPT will lecture in West Chesterfield, N. H., Sept. 17; in Portland, Mo., during October. She will answer calls to speak week ovenings. Address as above, or care Ban-ner of Light.

ner of Light. N. FRANK WHITE will speak in Worcester, Mass., during September; in Troy, N. Y., during October. Will anawer calls to lecture in the West Sundays and week evenings through the rest of the fail and winter. Apply immediately, Address as above. DR. and MES. L. K. COONLEY will lecture and heal in Ha-vana, Mason Co.from Sept. 16 to Nov. 1. Address, Havana. Will receive subscriptions for the Bauner of Light, and sell Spiritual and Reform Books. Mass Andapara A. Curseyses will locture in Portland Ma

MRS. AUGUSTA A. CUERIER will lecture in Portland, Me., Sept. 17 and 24; in Chicago, Ill., during November and De-cember. Will answer calls to lecture in the West through the Winter. Address, box 815, Lowell, Mass., or as above.

MISS MANTHA L. BROKWITH, trance speaker, will lecture in Lynn, Mass, during November: in Philadelphia, Pa., dur-ing December. Address at New Haven, care of Geo. Beck-with.

with. GRARLES A. HAYDEN will speak in Chelaca, Mass., during September; in Lowell during October; in Philadelphia dur-ing November. Will make engagements to speak in the West through the winter and spring of 1866, if the friends de-sire. Address as above.

sire. Address as above. Miss EMMA Houston will lecture in Cincinnati, O., during September; in Milwaukee, Wis., during October: in Clove-land, O., during November; in Eikiart, Ind., during Decem-ber and January. Would be happy to make further engage-ments in the West.

ments in the West. AUSTER E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sinday of every month during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt. WARREN CHASE will lecture in Rutland, Vt., Sept. 17; in Middle Granville, N. Y., Sept. 24; in Syracuse, Oct. 1 and 8; in Rochester, Oct. 15; will sittend the National Convention at Philadelphia in October, and lecture in Vineland, N. J., during November; during January and February next in Washington, D. C.; during March in Philadelphia, and spend next summer in the West. If will receive subscriptions for the Banner of Light. Miss F. H. Future transameter will locture in Frederic

M185 E. H. FULLER, trance speaker, will lecture in Excter, Me. Sept. 17; in Newport, Sept. 24. Address as above, or West Garland, Me.

MRS. M. E. B. SAWTER will answer calls to lecture during september and October. Address for the present, Baldwinsville, Mass.

ville, Mass.
W. A. D. HUNE will speak in Middlebury, O., Sept. 17; in Grand Rapids, Mich., during November. It's will answer calls to lecture during the fall and winter. Address, Cleveland, O., MRS. SARAH A. BTENES will lecture in Lynn, Dec. 3 and 10.
Would like to make early engacements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass.
Miss SARAH A. NUTT will speak in Petersham, Mass., dur-ing September; in Athol during October. Address as above, or Claremont, N. H.

or Claremont, N. H. BENJAMIN TODD, normal speaker, will lecture in New York during September; in Claricatown, Mass., during December; in Washington, D. C., in March. He is ready to answer calls to jecture in the New England and Middle States. Address as above, or care Banner of Light office.

Mus. FANNER B. FELTON will speak in Lynn, Sept. 17 and 24; in Chelsea, Dec. 3 and 10. Will make engagements for the autumn and winter. Address, South Malden, Mass.

the autumn and winter. Address, South Maiden, Mass. Mns. E. A. BLISS, of Springdeld, Mass., will speak. in Plym-outh, Mass., during Soptember. Mns., LAURA DE FORCE GORDON will lecture in Houlton, Me., and vicinity during September and October. Does not desire calls to lecture siter that time until further notice. Ad-dress, Houlton, Me., care of C. E. Gliman, Esq. J. M. PEBLES, of Battle Creek, Mich., will lecture in Prov-idence, R. I., during September and October: in Lowell, Mass., during November.

E. V. WILSON will speak in Evansville, Ind., Sept. 10 and 17; in Louisville, Ky., Sept. 20 and 27; in Cincinnati, O., dur-ing October; in Memphis, Tenn., during November and Do-cember.

Miss SUSIE M. JOHNSON will speak in Bangor, Me., during September: in Stafford, Conn., Oct. 15, 22 and 29: in Foxboro, Mass., Nov. 5 and 12; in Plymouth, Nov. 19 and 26; in Worces-ter, Dec. 17, 24 and 31. MRS S. A. HORTON Will speak in Rutland, Vt., the first Sunday of each month until November. MRS. M. S. TOWNSERD will speak in Chicopoe, Mass., dur-ing September; in Chiarlestown (City Hall) during October and November; in Troy, N. Y., during March; in Philadel-phia, Pa., during April.

[Reported for the Banner of Light.] FIRST DAY.

we, as a people, have met here to come into rap-

the chains that hold us, one by one, till manking are saved from the bondage of creeds. I have been a bigot. I have been bound by creeds, and I know how bitter is their bondage, and, tasting the know how bitter is their bondage, and, tasting the sweets of freedom, am happy to labor in the field of Reason, that I may assist in liberating others. Song—"Gen. Sherman, and his boys in blue." Lois Waisbrooker followed, taking as her sub-ject, "The power of au idea, a thought," showing that as all the works of art are man's thoughts when it owned so the corthe with its counters embodied, even so the earth with its countless enholicants, the sun, moon, and myriad rolling stars that deck the vault of night, are God's thoughts taken up and embodied by Mother Nainhabitants, the sun, moon, and myriad rolling stars that deck the vault of night, are Gol's thoughts taken up and embodied by Mother Na-ture; and that as man must form an image in his mind—that is, he must *think* before he can em-body the thought in the external—even so with God, the great thinker; but as he works to the line and the plummet, lets the chips take care of themselves, ever keeping the end in view, even so should we do. But if the thought be little, the embodiment will be in keeping therewith. A and then working from that plan build a samal house, one. The ideal and its actual expression will corand then working from that plan build a large one. The ideal and its actual expression will cor-respond. Then, repeating a poem, "Come up higher," urged upon all, and especially upon the byoung present, to see to it that their ideals, the poince for which they lived, were worthy of them;

The State Fair commences Monday. Preparations indicate a successful exhibition.

Yours, H. OLMSTEAD. Chicago, Aug. 30th, 1865.

#### Songs for the People.

I am preparing a series of songs, and hope soon to have them published in sheet form with origi-nal music, to be sung at conventions, public con-

certs, and at my reformatory lectures. It was a wise and good man who said, " Let me make the songs of a people, and I care not who makes the laws." It was a blessed spirit that di-tated the following sentiment: "Over all life broods POESY. She is the true preacher of the word, and when in times of danger and trouble the established shepherds have cast down their crocks she tenderly careth for the flock. On her calm and fearless heart rests weary freedom, when al the world have driven her from the door with scoffs and mocking. From her white breast flows the strong milk which nurses our herces and martyrs. She blunts the sharp sting of the firs; makes the axo edgeless, and dignifies the pillory and the gallows. She is the great reformer; and when the love of her is strong, wickedness and wrong cannot long prevail."

At the close of one of my health songs, before his school in New York City, Prof. R. T. Trall arose and remarked his gratification, affirming that "soon as we begin to sing reform into people, we shall succeed."

Marcus Aurelius, the great Roman Reformer,

Marcus Aurellus, the great Roman Reformer, urged his followers to present new truths to the people in the most pleasing manner. Soon I hope to resume public labors, and when-ever a teorker is teanted, if your readers will write me, at Quincy, Mass., anything that I can do to improve the health and happiness of humanity will be done cheerfully. Waiting for work, I re-main yours, B. M. LAWRENCE, Outgor, Mass., Sept. 14, 1885. main yours, Quincy, Mass., Sept. 1st, 1865.

#### Jennie Lord, the Musical Medium.

Will you please allow me space, dear Banner, to reply to the many inquiries of my friends con-cerning my health and the arrangements I have made for the fall and winter?

My health is slowly improving, and I am in hopes to fulfill my engagements in the West in October. I take this opportunity of expressing my heartfelt gratitude to the many kind friends who have so tenderly cared for me in my hours of sickness; especially those dear ones in Chicopee, Mass., where I have spent so many pleasant days within the hospitable home of Mr. and Mrs.

days within the hospitable home of Mr. and Mrs. Stebbins. May the guardian care of loving an-gels be over near to guide and protect them through this weary world of ours. I am at present on a short visit at my father's home in Cumberland Centre, Maine, but shall re-turn to Chicopee the last of this month. All let-ters directed to the care of Erastus Stebbins, Chicopee, Mass., will reach me. That the bright and glorious Banner may ever

wave triumphantly over all these who live to peruse its sacred pages, is the prayer of

JENNIE LORD. Cumberland Centre, Me., Sept. 4th, 1805.

#### A few Words from Mrs. Townsend,

I feel that our good cause is steadily moving on. a test that our good cause is steadily moving on. True, noble souls are engaged in its promulgation, both in this and the spirit-spheres, constantly seeking to teach the mind how to use its own God-given powers, and thus *liberate itself* from igno-

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Some business matters were now discussed, followed by singing, "We'll all meet again in the morning." Adjourned.

#### SECOND DAY.

Meeting called to order by the President at 84 clock A. M., ten-minutes rule adopted for Con ference

Dr. Hill said that old inspiration was the same as ours, only less important; but that we were not as practical as we should be; that true wisdom consists in a proper understanding of the uses of this sphere. But what have we gained over others, if we do not practice? Each contains within himself the elements of health; we only want the knowledge to use them aright. Go back to the spiritual elements of man's nature, and you will there find a balm for every ill in this and every other life.

every other life. Dr. Cooper spoke of ante-natal conditions. He said that we must strike at the root of, all inhar-monics, improper marriages; that the mother stamps upon the brain of the unborn babe those elements which afterwards work themselves out in the mold of conditions. Urged that we, as pa-rents, are to blame for permitting the Orthodox to educate our children.

Lois Waisbrooker here related some circum-stances-facts that had come under her observa-

tion, showing the effects of ante-natal conditions. James H. Hudson spoke of the difference that the Orthodox were making between the children the Orthodox were making between the children of the rich and of the poor; that in his town, means had been raised to establish a Missionary Sabbath School, where the children of the poor, and of infidels, could meet for Sunday in-struction. Thus are the very children made to feel that poverty and free thought are degrading. Slyly and secretly was my own boy drawn to this school of separation; the poorly dressed on Sun-day wend their way thither, while the children of the rich go with their parents to fashionable ohurches; and yet the money used to make innochurches; and yet the money used to make inno-cent children feel inferiority, would have purclissed clothing for them good enough to enable

them to appear elsewhere. Hill, Cooper, Brafilt, and others, speaking upon various questions of reform till the hour for the regular locture arrived.

ists, can use our hobbles as handspikes, to roll the burning brands together; and when this is done, having no more use for them, we can burn them up also.

Conference, with remarks from several.

Song, and adjourned till evening. Evening Session.-A public circle by Miss Jordan of Muncie.

Remarks by Dr. Braffitt and Dr. Cooper, upon the necessity of suitable conditions in order to se-cure good manifestations. The latter, in speaking of the conditions of darkness, very pertinently

question Samson, and ascertain his wishes, he an-swering yes, or no, with raps that sounded more like blows on the under side of the table. The hall was lighted as usual, and densely crowded. A large tin pan was then placed under the table, containing two small tea-bells, and a small accordeon. Tunes were played on the accordeon, the hells were rung, the pan drummed on, the table lifted, and time kept with the legs with a tune played on the melodeon by Miss Small; and several wont up, and placing their hands against the coverlet, had them grasped and shaken; all the time the medium sat quite still, with the exception, perhaps, of an occasional change of the position of the hands, as one would naturally do when sitting some time. The manifestations were excellent, and the audience behaved themselves admirably, considering the naturally exciting circumstances, and the excessively crowded condition of the house

The manifestations through Miss Jordan are of course much better under better conditions. Samson, as the spirit calls himself, pulled off boots and shoes for us at a private circle, by our sitting at the opposite end of the table and putting our feet under the coveriet. I untied my gaiter, and he unlaced it and pulled it off, and I could feel the fingers of two hands at work that seemed perfectly like human hands.

#### THIRD DAY.

Mooting opened by the President at half-past aine A. M.

Subject of National Convention called for.

Call read by Dr. Cooper, and remarks made. Dr. Bailey, of Cold Water, relates a vision that is resented to him, in which he sees Lincoln, who declares his sympathy with us and urges organi-zation for business purposes, that we may work more effectually.

Brother Boud proposes a committee to choose a lelegate.

Brother Hudson favors sending one.

Dr. Hill favors organization. A Committee of Five chosen to confer on the

Singeot, Dr. Bally opposes the declaration of principles in organization, as bordering on a creed. Dr. Ocoper favors the declaration of principles. Dr. Brafit said that we were old enough to un-derstand principles; if not, we are not old enough to appearize to organize. 100 A. .....

A vote of thanks to the speakers, officers of the meeting, and friends in general, was passed. Music, and adjourned to meet again in Uncle Seth Hinshaw's Hall, at Greensboro', the 17th, 18th and 19th of November.

LOIS WAISBROOKER, Sec'y.

#### NOTIOES OF MEETINGS.

RELIGIOUS SERVICE, with vocal and instrumental sacred music, is held at Dr. U. Clark's Health Institute, 18 Chauncy street, Sundays, at 10% A.M. Free.

street, Sundays, at 10% A. M. Free. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings overy Sunday in hall No. 118 Tremont street, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't. CHRISTIAN SPIRITUALISTS hold meetings every Sunday at 10% A. M. and 3 P. M. at 131 Blackstone street, corner of Hano-ver street. Lecture in the Antornoon by Dr. G. W. Morrill, Jr. Music by Miss Minnie Pouty.

Music by Miss Minnic Fouty. CHARLESTOWN.-Mocilings will recommence in the City Hall Sept. 3, at 3'A and 7'A o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. Speakers engaged:-Mrs. Famile havis Smith, Sept. 17 and 24 Mrs. M. S. Townsend during October and November; Ileni. Todd during December. CHARLESTOWN - The Spirituality of Charlestown here

October and November; Beil, Told during December. CHARLESTOWN.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics' Hall, corner of Chelsca street and City square, every Sunday alternoon and evening. These meetings are to be conducted by Mr. James B. Hatch; (to whom all communications must be addressed, assisted by a Committee of well known Spirit-ualists. Many good speakers have been engaged, who will ice-ture during: the Seasch. The public will please take notice that these incetugs are free, and all are invited to attandi Converse. The Anistrople test for the test of the test of the second transmission of the second state of the test of the test of the second second second second second second second second second the second second second second second second second second second the second second second second second second second second second the second se

CREESA.-The Splittualists of Chelses have hird Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Grandon. Chelses, Mass. Speakers en-gaged :-Charles A. Hayden during September; Mrs. Fannie J. Feiton, Dec. 3 and 16.

p. cetton, proc. 3 and 19. PLTMOUTH, MASS.-Spiritualists hold meetings in Leyden Hall, Bunday afternoon and evening, one-half the time. Pro-gressive Lyccum meets every Sunday foronoon at 10% o'clock. Ich. Carver, Cor. Sec., to whom all letters should be address-ed. Bpeakers engaged :- Mrs. E. A. Hilas, Bept. 10, 17 and 24; Mrs. Fannie Davis Smith, Oct. 1 and 8; Miss. Susie M. Join-son, Nov. 19 and 29; W. K. Lipley, Dec. 24 and 31; Mrs. M. M. Wood, April 22 and 29.

Lowatt.-Spiritza anu 29. Lowatt.-Spiritualisis bold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Ly-ceum" meets at noon. Bpeakers engaged:-Mrs. Neille Tem-ple Brightam during Soptember; Charles A. Hayden during Uctober; J. M. Feebles during November; J. G. Fish during January.

January. IATWERBILL, MASS.—The Boiritailist and liberal minds of Haverhill have organized, and huid regular meetings at Musio Hail. Bpeakors engaged:—Isaac P. Greenleaf during Septom-ber; Mrs. Anna M. Hiddiebrook, during Octobor; Nollie J. T. Brigham during November; N. S. Greenleaf during Docem ber; Susie M. Johnson during January. Wozczerze, MASS.—Meetings are held in Horticultural Hall svery Bunday alternoon and evening. Speakors engaged :--N. Frank White during September; Mrs. Mary Wood during October; Hrs. Anna M. Middlebrook during November; J. M. Peebles, Dec. 3 and 10 Miss Saude M. Johnson, Dec. 17, 24 and 31.

and al. PROVIDENCE, B.I.-Mestings are held in Pratt's Hall, Wey-bouset struce, Bundary, attractions at 3 and evenings at 1M 0'clock. Progressive Lyceum meets every Sunday forenoon, at 10H o'clock. Beakar sugaged :-J. M. Fashles during Sep-tember and October.

Pohricano, Mr. The Spiritualists of this erry hold require moetings every Sunday, in Congress Hall, Clapp's Block, other of Congress and Eim streets. Free Conference in the

HENRY C. WBIGHT will answer calls to lecture. Address Bela Marsh, Boston.

LOIS WAISBROOKER may be addressed at Liverpool; O.

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