VOL. XVIII.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, SEPTEMBER 23, 1865.

{SINGLE COPIES,}

NO. 1.

Niterary Department.

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DREAM-LIFE: A STORY OF THE IDEAL AND THE ACTUAL

Written expressly for the Banner of Light,

BY CORA WILBURN, of "Agnes, The Slep-Molher: or, The Castle of the
""" Daisy Nesbrook; or, Romance of Real Life"
Adolph; or, The Power of Conscience" "Cosella Wayne; or, Will and Destiny """ Jasmine; or, The Discipline of Life" "Felicia Almay; or, Crima and Reirybution;" etc., etc., etc.

DEDICATION.

To the dear and true friend, tried by time and proven by adversity, whose life of usefulness blends in loving harmony the beautiful Ideal with the requirements of the Actual-to Mrs Lizzie P. Anderson, this story of a life's experiences, trials and triumphs, is affectionately dedicated by the author.

CHAPTER I.

Olive Sheldon Willoughby.

Olive Sheldon Willoughby, at your service! Belying upon your most gracious indulgence, gentle friends and readers, I present to you the story of my life, and introduce myself without further ceremony. How I was led out of the valley mists unto the mountain heights of spiritual compensation; how my early dream-life resolved itself into realizations far beyond my mortal hopes; how out of sorrow's night was born the refulgent day; how through much tribulation I was brought up hither to the sanctuaries of love and peace; and how the all of life became glorified in the knowledge of its uses, it is the purport of this story to

I am living now in one of those new settlements, by courtesy termed a city, far "out West," on the wide prairie, so suggestive of expansion, of broad, free, all-embracing thought. But, ah! how I miss the seal first friend of my childhood, and inspirer of the dreams of youth! how I long for the mountains! oracles of the Divinity that they are to me! holiest shrines of inspiration to my soul! I shall hehold them soon-my mountain friends. I shall listen to the anthem and the lullaby of ocean; for a fair land beckons invitingly in the distance, with summer flowers and fruit that bloom perennially. We are going when the first June roses shall unfold beneath the azure skies-my husband and my happy salf, the faithful Caledonia, my contraband, and, may hap, a few choice friends.

While my loved one is absent, making prepara-tions for our voyage, I take upon myself this task of mingled pain and pleasure, in fulfillment of a duty I owe the world; I send forth these pages as love-tokens from my heart's trial-depths. I send them in greeting and in blessing into solitary and mourning hearts: as a warning to the young and romantic not to weave a chain of dreams for life, but to idealize with love and strength of moral purpose the common routine of duty. To the strict utilitarian I would point out the loveliness that everywhere abounds; so that the material striving may not chase from heart and hearthstone the attendant graces of the beautiful.

I locked myself in my own room this morning, secure, as I rashly thought, against all interruption. The day is lowering with clouds, and winter's snow-mantle covers the prairie streets and the low range of bluffs that skirt the frozen river. From my window I see a party of merry skaters enjoying the exhibitrating winter sport. I commenced my first chapter in earnest, and was getting along nicely, when there came a rap, tap, tap at my door! And if that only had been all! Oh, presiding genius of poor scribblers! such a Babel as I had to encounter for some three mortal hours!

Finally, in utter despair of accomplishing any writing that day, I put away my MS., folded my hands, left the door unlocked, and sat down, an image of patience outwardly, with a thousand reminiscences of the past floating through my brain, and mingling confusedly with present petty annoyances. Then, when I had resigned myself to my household martyrdom-lo! peace and quiet returned. And as I wish to make you acquainted with the inmates of my household and my neighbors here in Stagnationville, as I have undertaken to name the place, I will transcribe for you some passages in the life of a literary wo-

THE THALS AND TRIBULATIONS OF AN AUTHOR. "Come in," said I to the rap, tap, tap at the door, as I arose and unlocked it.

In stalked the portly figure of my dignified black Queen of Scotia, her eyes ablaze, her head more erect than ever. It is not often that Caledonia shows anger; something out of the common order must have occurred. Close behind her followed Caddle Green, a young German girl, whose brother has placed her in my charge for a time; and the pleasant face of Emma Van Ness, the daughter of my musical neighbor opposite, peered over Caddie's fat shoulder with a suppressed excitement that is not uncommon with her, but which is always on the side of justice.

Caledonia uses but little of the negro vocabulary we hear so much about; but she does occasionally string into her speeches some of the queerest sayings and wonderfully transposed words. Caddie makes fun for us all. She can speak good English, for she has been to school some years in this country, but she is so hasty in her talk that she says the most topsy-turvy things; in the general laugh against her blunders she joins most heartily, for she is as good-natured as she is fat, of ye." only the tares of pride and vanity are thickly strown over her better nature, I am striving earnestly to eradicate them. Caddle is short and unintellectual features. Her black hair curls prettily around her head; she has a tiny foot and hand, and thereupon rests her vanity.

Emma Van Ness would serve an artist for an ideal of wood or water nymph; or, still better, for the impersonation of the Spirit of Music, mrial, rose-cheeked, with light-brown hair and eyes of summer's deepest blue. She is as lovely in disposition as lu person.

I want to know, Miss Willoughby, whether it's after your orders as the Dutch comes into the kitchen to be orderin' me about, neck and heels, in the presence of the Irish; and a callin' me nigger, as is a free colored woman, a livin' with good Abolitioners? Say, Miss Willoughby, am I to be ordered about by the Dutch?"

With arms akimbo, my Ethiopian princess confronted me, talking loud and quick.

"What is it. Donis? I cannot make head or tail out of what you say."

"Well, missus, the head is you, if I understand what perliteness means, and they never gives sass to servants if they be colored. Tails is them what aint got any bringin' up, and puts on airs and make believe dispise a body! Miss Caddie-

"It sin't no such a ting! you are for everlastingly calling me Dutch, and nine hundret and ninety-nine times I tell you I bin Sherman; the Dutch comes from Holland, and I-"

"Yer a highfalutin, fly-away, lackadaisical, dono-good, Miss Caddie! And if you ever set one of yer little toes, let alone the whole foot, inter my kitchen, ye'll see what'll make yer hair stand on end, more nor if ye saw yer great granfather's ig spook! Now mind---"

"Dear mel what is it all about? Can't you explain, my dear Emma?" I cried, in despair of ever

unravelling the domestic tangle. "Yes, ma'am, if 'Donia will let me, and Caddle

will keep her unruly member quiet." Caddle took hold of her tongue between finger and thumb, in a very infantile way. Caledonia made an expressive grimnoe, her wrath still at the boiling point. Emma, in her clear, musical tones, said:

"The fact is, Mrs. Willoughby, Caddle is so careless of people's feelings, so full of her nonsense, what she calls her 'apishness,' that she put Donia out of all patience, trying to make cakes after some Dutch-no, German recipe. 'Donia told her of a better and easier way; but she got cross, and called her a nigger and lazy, and I do not know what besides. When Caddle gives the reins to her tongue, there is no end to her. She gets so excited she acts like the Methodists at distracted meeting, as Alfred Young calls it."

"No sich ting!" interrupted Caddle, and burst into tears; for I had been looking at her reprovingly for some minutes. She held her tongue in good earnest, and hung her head abashed.

"When will you learn, Caddie, that it is neither the color of the skin nor the expensiveness of dress that constitutes a lady? Have I not sought, for the year you have been with me, to impress" you with the thought that pride and haughtiness do not give evidences of good breeding? Caledonia is respected by us all; her past life of sorrow and slavery entitles her to the most tender consideration. She serves us from love, and not merely for wages. Let me never hear the unbecoming word, 'nigger,' from your lips again. It is not good Euglish, and proves very bad taste in you. If 'Donia complains of you again, I shall get your brother to seek other quarters for you,"

A loud cry, and the impulsive girl was at my

"Don't say that, oh, don't! I want to stay with you! I'll do any and everyting you tell me! won't never no more defend Caledonia; may I drop down right dead here if ever I do!"

"Don't offend Caledonia, and remember your promise. Get up, and calm yourself. Have I not told you all that I am going to write a book? How can I retain a single idea with such discord about me?"

The motherly Caledonia affectionately kissed my hand, and begged pardon for the intrusion. Caddie, with tears streaming down her ruddy cheeks, embraces the colored woman, and vows, in the most exaggerated terms, that she "will never no more" call her a "nigger," or anything else that is n't "ladylike."

Quiet Emma smiled her content, and the trio left me to my thoughts.

But before I could compose myself, up rushes Bridget O'Connor, my Irish assistant, and cried out, in great excitement:

"Och, mistbress, honey! let me in if ye besent slapin! Be shure and the ould Dutchman jist beyant is afther killin' his woman, and battherin' the brains out of the childrer!"

Why, Bridget, is old Habersack and his wife having another quarrel?"

"Shure and they be, mum. An' she runned out of the house a screechin' murther wid the bit a bable in her arrums, and lookin' like the divil in a gale of wind shure, this could day of the Lord!"

"Bridget, my good girl, I am glad to see you have so much sympathy; but we cannot do anything for Mrs. Habersack. Friends and neighbors have grown weary of advising her; and if she will submit to be beaten by a brutal husband, when there is redress in the law, she must abide by her choice. She told me the other day she could wring his neck with one twist of her stout arm, but that she sllowed him to beat her, and never struck back, because 'her feelings were so soft.' You know I do n't believe in returning evil for evil, but in justice to herself and her children. she ought to leave him."

"In course she oughter, the mean, skinny omedhaun! And it's divil a bit saft feelins I'd be afther havin' for a man as bates his wife and childther! Please excuse me, misthress, for disturbin'

Bridget returned to her work, and I looked out upon the spectacle of a small, thin, meagre-faced old man chasing a strong, tall, bony woman, who dark, with glittering, small, black eyes, and very is twenty years his junior, around the snow-covered yard, with a crooked stick, which he brandished in his rage, while curses dire and plentiful issued from his lips. The affrighted children brother Alfred,

clung to her scanty skirts, and the little babe in | her arms walled piteously. Such is the married | green?" asks Enima. life of those who enter that most sacred relation from motives of policy and convenience. The sturdy German woman married the hideously repellant man for a home; he took her for the post of housekeeper and nurse to his fretful self, and | tells us she has bought the most beautiful, lightto take charge of two children left by his first wife. He solaces himself with tobacco after his rain-shelterer, with a fancy handle, and a dog's oft-repeated experiments at wife-beating. Their children are petty thieves. Need we wonder at lars. You see the article was in a brown linen

I gave up writing until the afternoon, hoping to enjoy the rest of the day in quiet. But no: dospite of snow and a bleak wind, such as this Western region alone can produce for sweep of wildness, I had some visitors.

"Miss Willoughby, that Wildman woman and her Specific is in the parior. Shall I tell them you 're busy?"

"I will see them this time, Donia;" and I went to meet Mrs. Arethusa Wildham and her son Pacific. This lady is one of those unfortunate mortals who have, in reality, nothing to do. Therefore, she is on the search for a mission; and as her moods are unstable, and her ideas highly visionary, her mission changes, not only with the new and waning moons, but with every chance breeze of unregulated thought or circumstance. I believe I am somewhat positive, but Mrs. Wildham's visits invariably make me nervous.

"Mrs. Willoughby," she commences, talking fast and gesticulating freely, heedless of the dabs of snow she is leaving on my carpet, or that Pacific's feet are on one of my best chairs, " I want to tell you all about my intentions for humanity. I am going to St. Louis as soon as the river opens, to take charge of the hospitals and the contrabands. They need a person with atrong sympathies, and one like myself, impressible to influences. It came to me that that was the place for me; and Pacific can there develop his mediumistic condition. Here no one recognizes the talent there is in that boy. He has taken to a studious course of reading lately,"

"Yes," cries out the young gentleman, in an injured tone; "but I can't read what I wants to. It's travels and novels I'm in for, and she won't let me read anything but history, and stories about dead people coming back from tother world; and all about electricity and magnetism, and all such trash as do n't interest a feller!"

"My child!" says Mrs. Wildham gravely, to her sixteen-year old, "is that," a respectful mode of address to your own mother?"

to make an old granny out of me, like yerself!" "Shall you take your daughter with you?" I

inquired.

"No; Angelina Eve will remain with her aunt, my sister Melinda, in Chicago. She is too young thaired dog—in her arms. To this creature, the to travel much, and she needs home training. I childless woman clings with almost maternal teno travel much, and she needs home training. have pondered the mystery of that child's name, and I find it was by spiritual inspiration I named her as I did-the angel and the mother of all men. By the way, Mrs. Willoughby, I have something to do for you, by which you can realize a fortune. I want you to write the history of drapery ground a person portly as that of my my life; and if that don't create a sensation, I'll think people have no brains. I've been in the lunatic asylum a year, and my folks thought 't was craziness that ailed me, when 't was the highest kind of spiritual influence all the time; you see Queen Bess of England and Catherine of Russia, they took possession of my organiza-

"I guess you were, and no mistake!" chimed in young hopeful.

"It is impolite to interrupt, my son; I thought at one time, the building I was in was a large ship, and I was the steersman; the sofa was my helm, and the looking-glass my compass. I remember every single blessed thing I said and did; even to breaking my washbowl pitcher over the head of the cross nurse. I was influenced all

"Shucks!" cried young Pacific, irreverently. Sperits must be bigger fools than us folks if they go to cuttin' up such didoes."

"My son, you are too young to understand the mysteries of the spiritual; wait till you reach my point of development, and then ----

"Fiddlesticks! I'll be a bigger ninny yet;" broke in the the spiteful lad. "What's the use of yer wandering up and down the country like a ghost yerself, making a peddler and a tract-carrier and a fancy-notion seller out of yerself, in all sorts of weather, too; and me tacked on to yer skirts, like a kite. I'm sick of yer Speritualism. and wish ye'd give a feller enough to eat, and not starve a body on yer Graham messes."

Pacific is quite irate. I am astonished at the accusation of a low diet, for Mrs. Wildham is famed for her love of rich viands. It is but one of her changes.

"I am going to spend a few days with the Landises; then I go to the Severings; then to the Tompkinses. I'm selling a patent right for the cleaning of furs, and I have the veritable recipe for making Cologne. Then I have a new divine pomatum, and a crystallized soap that purifies and whitens the skin. And I'm agent for the sale of all sorts of the best spiritual literature, and I have several copies of the 'Miserables' left, besides other choice things."

She rattles on for half an hour, then departs to inflict herself and Pacific on other acquaintances. I never urge her to stay, for I would rather appear inhospitable than insincere. She is neither poor nor in trouble, but has an unbalanced mind, and makes no effort for its amendment. Her quarterly or semi-annual visits to the town are dreaded by all who know her.

In the next room a lively discussion is going on between Caddie, Emma, Monimia Young and her

"Did you ever hear of a color called a miscrable And Caddle interposes with, "Now don't,

pleasel' "But I do please! The other day Caddie comes in with a new umbrella, and in her excitement est, liandiest, I do n't know what else, kind of a head, at the very moderate price of twelve dolcase, so I asked what the color of it was; 'a miser-

able green,' says Caddie, the most beautiful color!" "What did she mean? Well, you are green as sourkrout, Caddie," says Monimia, amid the laughter of the rest.

" Well, laugh away, and maybe you'll grow as fat as I am, you pickled herrings, you! I meant invisible green, of course."

"Tell us your name in Dutch, Caddie." "I tell you again, and I have told it about nine

hundred and ninety-nine times, I am not Dutch, I am Sherman." "What, of the army?" queries Alfred.

I peep in at the door. Caddle's small eyes open to their fullest extent. At last she comprehends, and bursts into a loud ha! ha!

"I mean Tscherman," she says, with another futile attempt. "My name is Walgrun, and you Americans can't pronounce that; yes, my brother and me, we call ourselves Green, for short," she

adds. "What is the literal meaning of your name in English," asks Monimia.

"I don't know what you call literal, but it means Forest-Green, and the stupid people in York State, they will us Wallgreen; and in Pennsylvania they say Greenwall; and so we made up our minds to be Green, like all the rest of the Western folks."

Loud laughter greeted this witty retort, and I took my seat among the younger branches. They are bent on teazing Caddie, whose weak points are all too apparent. She claims an extensive acquaintance with books, of which she is sadly ignorant, and she jumbles authors and their writings together in a deplorable manner.

I go up stairs again, but I am followed by Mrs. Ryan, a good old soul whose husband followed our army into Tennessee in some capacity she never fully understood, and who has not been heard from for many weary months. She is a brave, true woman, never bidding adlen to hope, and ever confident of her John's safe return. She is loud-voiced, and rather rough in appearance "Shet up, do, and lemme hell says the promising youth, casting off the help says the promising youth, casting off the help says the promising youth, casting off the help says the promising wall-meaning. She makes her home with us, and wall-meaning. She makes her home with us, and is on the best terms with black and white. Site lives upon the sunny side of life. She has her invariable companion-her pet Nelly, not a child, but a little pug-faced, yellow-colored, smoothderness, much to the jealous annoyance of my own black pet, Fido, the house dog.

Mrs. Ryan sits down with such weight and emphasis as almost to break down one of my canebottomed chairs. She spreads out her ample swarthy queen down stairs, looks solemnly wise, and says:

"Mrs. Willoughby, I've been a noticin', and a takin' observations in this 'ere noddle of mine, as you know it haint got any book-larnin' in it; but it's got some grains of good, wholesome common sense; and I heerd you say t'other day to yer tion, and the ignoramuses around me thought me good man, as common sense was the most uncommon thing in this 'ere probation of a spere. I can't get hold of your fine language, you know. And to-day, I've seen you worritted and fretted eenamost into the dismals with one thing another; with 'Donia and Miss Caddie's souibbles: with that long-tongued talker of a Wildwoman, and her disrespectful cub-beggin' yer pardon, ma'am, for callin' names—and ye've run to the door for the milkman, and the peddler, and the woodman; and seems to me, all the folks in town and country has set up a combination, beginnin' from today, to bother you, and keep you from writin' that story as is to be finished before the good man comes back. And as ye thinks it's the last ye'll write on these shores, afore goin' to the land of gold, why, in coorse, ye wants all the quiet and rest for yer brain ye can get this side of Jordan. Now I've got an idee, Mrs. W-; and, ye know, two heads is better than one, if one is a cabbagehead, and that 's mine." And she laughs loud and heartily.

"Well, what is the idea, Mrs. Ryan?"

"You give me yer orders for to oversee the citchen, and all the rest of the work, instead of frettin' and goin' about it yerself. And you tell Dony that I am installed housekeeper, head cook and bottle washer, etcetera, pro tem, as the l'yers has it; and I'll settle with the washwoman, and the woodchopper, and the milky-man, and the hull on 'om; and you can settle with me after ye get yer story fixins out of yer head. And ye sha'n't do a solitary thing but walk to the postoffice when ye feel like it; or take a run for exercise with that black villain on four legs! You can't work with brains and hands at so many things to once, no how, Mrs. W--; and so you take an old, ignorant woman's advice, and let the house alone. I'll see to it that things is kept as you likes them. And I'll keep one eye on Miss Onddie, and t'other on Bridget. 'Dony's good enough, and won't shirk work. I'll see that Miss C. does her sewin' and feeds the canaries, and puts her snub nose inter her lesson books. And then, to-morrow mornin', bright and early, ye writes a notice on a sheet of paper that Mrs. Sheldon Willoughby is busily engaged and can't receive no calls for some time to come. Then ye'll have peace and quietness, and yer brain won't get confusticated with so many cares. And as you love Fido, there, next best to your own, dear, good husband, why, take the beast into the sanctorum with you; and then ye can go up into the seventy-ninth

spere, if ye want to, and need n't come back till the bell rings for grub—I beg yer pardon, Mrs. Willoughby-I mean for breakfast, din and sup."

"Your idea is a capital one!" I exclaim. "The notice shall go up the first thing in the morning, and no one shall be allowed to disturb me, until I write Finis on the last page of my story."

"Never heerd tell of Mr. or Mrs. Finis; but then, you do have the queerest names in your stories. I've got some witch tales for ye; could n't ye cram them into some corner, sometime, Mrs.

"Perhaps," I answer, smilingly.

"Oh, it would be such an honor for me in my old days to see my name in print! And in that splendid paper, the Banner of Peace, or Glory, or whatever it is! Oh, if my poor, dear John is really translated, how I wish he would come through the paper in a Message Department, from

Margaret Ryan leaves me to my thoughts. The young and merry party down stairs, I hear, have made an appointment for to-morrow evening, at Emma's home across the way, where there is to be music and a dance. I hear Caddie's rapturous exclamations of the "sky high above stairs" frolic they are about to have; and of her intention of acting as "apish" as possible.

So from my pleasant household cares and tasks, return to the still more pleasant task of authorship. With my faithful dog at my feet, secure in the dear haven of fond love and rest, I retrace the trial journey of the past, and introduce you to my childhood's homes-for they were many.

CHAPTER II.

First Impressions. "In an atmosphere of love I dwelt in childhood's happy days; Around me, like the breath of Heaven, the grateful memory plays, And with the angels of the past my soul in dream-land

strays."-C. W.

My first recollections are of the sea; of long, bright days of calm, in far-off tropical latitudes; my first thoughts of Immortality, vague, undefined, yet ineffably consoling, came to me upon the night-illumined sea. The spirit of romance and poetry stirred the still, inner depths, and I wandered in imagination through the star-worlds shining in the cloudless sky above. As the abode of Delty, I looked upon the sun; and the lightdispensing moon was to me a universe of beautiful mystery. The flowers, in those upper worlds, were gems; color, warmth and perfume, music and joy, transcending all of earth, there beckoned me; the loveliness of form and feature knew of no Llight of sorrow, no change of years; the biessed devizens of those worlds of summer were ever radiant with oternal youth.

Child that I was, I knew that sorrow was a guest of earth, for I had seen even my beautiful mother weep; and I have watched the pensive shadows enwrapping, as with a spell-that enompassed me also-—the natural brightness of her Creole beauty. I had seen my father, gentle, noble and loving, as he ever was to all, seclude himself for days; and when he emerged from his retirement, his eyes were heavy with the tears he had shed in secret; and thus, from my earliest years, I knew that sorrow abode in the hearts of

The controlling and beneficent genius of our household, the companion of our wanderings, was my father's mother. I enshrine her memory with reverential love. She and another are the guardian spirits of my earth-life; the unseen but felt angels, who, beneath the holy mandates of Eternal Law, have directed my destiny.

Augusta Heath, my grandmother, was a tall, majestic woman, singularly endowed with a native queenliness of manner that was accompanied by the utmost womanly gentleness. Fair-skinned. blue-eyed, light-haired-she must have been incomparably beautiful in her youth; she was forever lovely in my sight, My father was her counterpart in disposition.

save in a few traits that differed: he was dark. and small in stature for a man, with dreamy grey eyes, and hair that was almost black. Quick, impulsive and enthusiastic, a poet and a lover of nature; eager to defend the right and succor the oppressed, there was yet about him a certain haughtiness not manifest in the bearing of his stately mother. And his fastidious tastes, his extreme love of order, were often the subjects of calm discussion in the family.

My West India mother-how shall I describe her? She was to me a continued study of the beautiful, and I compared her to all things in Nature the most levely and 'attractive. That grace of motion which is the especial gift of the daughters of the Tropics, she possessed in completeness. Her dark, clear face was illumined by the lambent flame of eyes tender, brilliant, black as night; by the pomegranate tinge on lip and check; by the pearly sheen of teeth but all too seldom displayed in smiles; jetty tresses, that waved like ocean ripples, when unbound reached to her very feet; a figure full yet symmetrical; a diminutive foot, and hand small enough for a princess; and over this charming exterior the veil of an iuexplicable sadness, a yearning of remembrance, or a longing for gifts withheld, that oft suffused the glorious eyes with tears; how often have I seen her thus!

Her name was Maravilla (give it the right pronunciation, Maravilyah, with a soft, lingering tone, as if loth to part from so sweet a sound). She was named after a Tropical flower, that at mora is white as snow, at noon delights the beholder in a new-donned garb of reseate hue, at the setting of the sun appears arrayed in purple, and is therefore called "the Wonder."

I remember asking my dear grandmother why it was that I so loved the sea beyond all other beautiful things in God's world. She smiled and answered:

"That is quite natural, dear. You were born upon the ocean."

So I was a child of the free, blue waste, but beneath genial summer skies.

Next followed a residence of some few year upon my mother's native isle, and my spirit drank deep of the inspirations of the dream-life of the Tropics. Its gargeous wealth of colosing its fervid skies; its mountain scenery; its suppliers sen; the long days spent at will in atter unconcorn of the turmolls or material cares of the world; the idyllian pictures of indolent repose, of careless occupation; the bright-hued pet birds I fondledamid the wintry stillness of my Western home. what contrasts, fraught with Wisdom's teachings, do they bring, these memories of the past!

Thence once more o'er the sea, to my dear father's native town in England. I remember well the sudden sense of a foreboding sadness that seized upon me on the first view of the chalk cliffs of Albion-how, with my natural impulsiveness, I fell upon my grandmother's neck and wept, not knowing wherefore. Strange it is, but all the thoughts that oppressed me, all the joy that filled my being, all the vague sorrow that haunted me, was confided to her. Ever tender and loving as was my father, something that was never akin to fear or distrust restrained me in his presence. Ever indulgent as was my mother, ever solicitous that my every want should be gratified, I could not be as frank with her as with the dear old grandmother. Loving both parents with all the dence that keeps our lives, often makes our failardent affection of which I was capable, I almost worshiped my father's mother, though she was the only one who reproved my petulances, and reprimanded me for my outbreaks of temper. To her guiding and restraining hand I owe the foundation of all the moral culture I possess.

My mother was a Catholic, my father a Protes tant. In the blissful security of a loving, childlike heart, Maravilla Sheldon prayed unto the Virgin mother, and believed in the intercession of the saints. My father seldom went to church, but I have found him studying books of devotion, and pondering deeply on the mysteries of religion. Grandmother Heath, with the power that the possession of a well cultivated intellect bestows, had discarded all creeds, and had framed for herself a standard of belief and morals to which I intuitively subscribed. She was angel-taught, was that receptive spirit and benevolent heart. And despite of these differences, not a sound of discord marred the household unity. Mother and son were heart-linked in closest bonds of affection. With her soul in the utterance, my mother invariably called the old lady "dear mamma," in that sweet lisping English, so fascinating in its brokenness from her levely lips; and she was, to all intents and purposes," my daughter." No foolish jenlousy on either side, but perfect trust, such as but seldom visits the divided households of our time.

To all that could please his mother, the wife would urge the husband; to all things conducive to the happiness of her "dear Maravilla," the good mother urged the son. The reins of dominion over me were freely given into her hands; for,. with unaccountable hesitation in his manner, my father would say, when well aware that I merited punishment:

"You are the best and most impartial judge. mother. Olive cannot be in better hands. But I cannot, I dare not punish the child. Do as you see proper; you need no permission from me." And my mother, looking at me with tear-filled

eyes, would add: "I cannot remonstrate with the child; you have the most power over her. The first harsh word I should speak to her would suffocate me. But you

can do what is right, best." And the gentle woman, sometimes so flery-

spirited, would burst into tears. What a miserable little sinner I felt myself at such times! No ill-treatment under any form, my very parents refusing even to admonish me; and yet, in view of the misery I caused them, I was tenfold more bitterly punished than if I had received the severest reproofs, or bodily lufticflon of

And how did my grandmother punish me? Not with the merciless whippings then, as now, so much in vogue; not with the customary threats of Divine vengeance. No; she appealed to the principle of love; to my sense of justice; she sought to make me self-reliant from a child; to inculcate absolute love of truth. I was willful, disobedient and indolent, but I never told a falsehood. I had the most exaggerated sense of honor; I was sensitive to a fault. Thanks to that dear old grandmother, conscientiousness was made the ruling organ of my brain, its dictates my rules of

Neither did my father interfere with my religious trainings, such as I received at my grandmother's hands. And mother never argued with one who, as she expressed it, was " her superior in wisdom and in years." Thus, you see, I took the blessed initiatory steps toward religious freedom in my childhood.

My grandmother's religion had grown out of her life, the spontaneous and natural result of the efforts of a fearless and far-reaching mind. In the seaport of H-, where for the first time I beheld the wonders of the winter-time, my grandmother related to us the story of her life. My father was absent on one of the short journeys he occasionally took alone. I was ten years old at the time. She then related it to my mother, but in after years she wrote it out for me. I give it to you in this place.

[To be continued in our next.]

PEACE.

BY PRŒBE CARY.

Oh, Land, of every land the best; Oh, Land, whose glory shall increase; in your whitest raiment dressed For the great festival of peace;

Take from your flag its fold of gloom, And let it float undimmed above, Till over all our vales shall bloom The sacred colors that we love.

On mountain high, and hill-top low, Set Freedom's beacon fires to burn; Until the midnight sky shall show A redder pathway than the morn.

Welcome, with shouts of joy and pride, Your veterans from the war-path's track; You gave your boys, untrained, untried; You bring them men and heroes back!

And shed no tear, though think you must With sorrow of the martyred band; Not even for him whose hallowed dust Has made our prairies holy land,

Though by the places where they fell, The places that are sacred ground Death, like a sullen sentinel, Paces his everlasting round.

Yet when they set their country free, And gave her traitors fitting doom, They left their last great enemy, Baffled, beside an empty tomb.

Not there, but risen, rodeemed, they go Where all the paths are sweet with flowers; They fought to give us peace, but lo! They gained a better peace than ours.

Probably the reason why so little was written in the dark ages was that the people could n't see

Department. BY MRS. LOVE M. WILLIS.

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

[Original.] GREAT SUCCESS.

CHAPTER XI. The following letter will take up the thread or

Abraham's life:

NEW YORK CITY. TO REUBEN NILES: My Dear Friend-Your lethave never forgotten. You wish to know some-

country. You know that as far as the world could had learned that sort of plety from Abraham." see, I had rather poor success in getting on in the world; but I have learned that the good Proviures wonderfully successful in bringing us good. I learned patience with Peter Hink; to love nature from you and Mary; I gained courage and faith from good Mr. Hardy; in my school I learned to study character; from Dr. Dean I learned that the best thing one can do is to bless his fellow men; Miss Jones showed me by her meddlesome ways the folly and wickedness of gossip; Mr. Potham made me sure how much better it is to attend to one's own affairs than to be interfering with other people's; from John Smith I learned that good deeds are sure to bring a blessing, and evil ones a curse, (I suppose you know that John was convicted of stealing in this city, and was sentenced to three years confinement, but I was so fortunate as to use my influence in his behalf, I sent him to the West, and he is now at work on s good farm); from Sophia Taft I learned how much better it is to do right without fearing the consequences, for Sophia's attempt to shelter Charlie made him ready to yield again to any temptation, and I fear he is not as faithful as he ought to be. So you see how many teachers I had, and I should have been a very unworthy pupil if I had not learned a great deal. My hardships made me brave and healthy, and my trials made me determined to overcome all evil. I am what the world calls a successful man; but my greatest success has been in myself, for all the outward

When I left Dr. Dean, because his wife was afraid the Dr. would like me too well, and wish to adopt me in the place of their son, I had no place to go to. The world was wide, and its occupations many; but all that I had tried I had failed to keep. 'For the first time in my life, I believe, I prayed in earnest, for I did not pray a selfish prayer, but I asked that I might become useful to my fellow-men. I had wished to be prosperous for my own sake. I thought I would like to make money and get rich, but I had not been able to, and I thought I had learned that rich people were not happy because of their wealth. The good Doctor, by his benevolent life, had shown me a better way to become happy, and I wished I could be beloved as much as he for his goodness.

When I left his house I walked to an adjoining town to save expense, for I had engaged to keep a winter school. As I went through the snowy naths I thought of good Mr. Hardy and his excellent wife, and I remembered that this life, at best, is not welast very long, and I resolved to decide on some business that should help the world in some way. I seemed to remember Uncle Isaac's words spoken so long ago, "Abraham, you'll make a good physician." I resolved, in a moment, to follow in the steps of the good Dr. Denn, I commenced my school with courage. I had a purpose, and I laid up carefully all my earnings, and in the summer I worked on the farms. My good mother had died, and needed none of my help, so in a year I had quite a comfortable sum to commence my education. I studied and worked for three years, and then people called me a Doctor. But I had only begun to learn. I profited by the knowledge Mary and I gained of plants; and I remembered what Mr. Hardy told me, and I kept studying nature. I studied every plant I knew, and tried to know all its virtues. It was to help John Smith in his troubles that I came to New York, intending to leave immediately, but I found it a good place to do good in, and I stayed.

As soon as I had learned that success means the greatest good to the spirit, I seemed to have stepped on the right track, and I hope I shall never leave it. I have a good home, enough money to allow me to bless others, and soon I hope I shall say I have the best of wives. I close this sketch of some portion of my life, by begging that you will accept a life lease of your old farm, which I was so fortunate as to purchase last week You know Mary and I will wish a home in the country. I should have told you that I looked up my Uncle Isaac's affairs, and received quite a little fortune from a piece of land he had owned and which was almost worthless in his life. When I took it. I said." Uncle Isaac, this is to be spent old farm. With another part I bought John Smith some land in the West, with another part I located Miss Jones comfortably in her old home, from which poverty had taken her, and I did not forget old Peter." I shall do as much more as will make Uncle Isaac happy in his new home.

From your old friend, ABRAHAM.

"Now I heard Deacon Dean say—"
"Now II. Potham," said Betsy, with spirit,
"I'll have no more of your say-sos in my ears!
Didn't you say amen to what I said? and here
you are trying to bring reproach on as good and
as Christian a gal as lives; for didn't Susan show went into the woods for flowers? And now you

sure I feel just like a girl, and can't believe I've been a school mistress these ten years."

"Don't tell me it's so long as that, and your cheeks are justons rosy as ever, and you love flowers just as well. Do put on this wreath and let me see if it will do for you to be married in. Here's just a bit more of the clematis buds, and a sprig more of the myrtle. There, that is lovely! Really, I most want to be married myself."

"Why not, Susan? The minister has asked you over and over again, and every time you say,

wait a little." "Well, I'll toll you, Mary," said Susan, "it's fust because I have n't been converted, and everybody says it's a shame for a minister to marry

anybody that is n't pious." "Let me tell you," said Mary, " what Abraham

said in one of his last letters. He had learned that real religion consisted in goodness, and that the most plous people were those that loved God by showing love to others."

Well, Mary, that is benutiful to believe, and I feel it is just so; but when Capt. Spooner's wife asks ma if I have mut with a change of heart, what can I say?"

Why Susan, some hearts are so loving that they don't need to change, but only to keep on in the same beautiful way of goodness. I'm sure I don't see how you could change, only by becoming a little kluder to the Rev. Mr. Worthington." "Ah, Mary, you preach to my liking; but if you should be wrong?"

"But you see I am not, Susie; because, you must know, that Jane Dean's saying she had got religion did not make her a bit kinder to Miss Jones ter giving me the free consent of yourself and wife | when she was sick. I can't help thinking what to the marriage of myself and Mary, was so full old Peter Bink said the other day: 'I like that of expressions of kindness that it carried me back sort of religion, that leaves the latch-string out, to my boyhood and the days when we worked 80 and says, "Come, here's a plenty and to spare, if happily together in the fields. I owe much of my it's nothing but a bit of a crust;" and I believe in present happiness to your good advice, which I that piety that's just like my pear tree that is growing and giving of the best it has to make thing of my history since I left your region of people contented.' And Peter added, 'that he

> "Well, Mary," said Susan, thoughtfully, "I'll dwell on what you've said until to-morrow, and then I'll give my final answer to that great ques-

tion that you have answered so well." "To-morrow is a great way off," said Mary but there is a charming to-day. Only think how nice if you'd be my bridesmaid, and then I would be yours! I'll run down stairs this minute, for I hear a voice that does not give its pleasautest tones

to the reading of hymns." And so there were two weddings at the old farm, and Susan consecrated her heart to the divine love of blessing the world by first blessing her patient admirer the Rev. Mr. Worthington. The house was as merry as in the olden time, when the apple-bee called together so many merry boys and girls. Jacob Tinkerton was there with his wife Cerinda, who forgot her old ill-will, and thought Abraham the best man in the world after and succeeded in getting his term shortened and Jacob. And Phebe Stamp sat beside a fat, rosychecked farmer, as easy and good-natured as her father; and by the glance of her eye at Mary's dress, it was quite evident that she was thinking of a dress that she soon expected to purchase for a wedding after her own heart. Jane Dean sat by herself, and looked anything but pleased at the turn affairs had taken; for everybody said that she had done her very best to win the place that Susan occupied as the minister's bride. There was so little love on her face, that no wonder Peter Hink said, "She was cut and dried for a crabbed old maid."

Peter was at the wedding, also, and his face good that I get is not to be compared with the seemed to have fewer wrinkles, and his hair to lie treasures I have gained from discipline and trial. smoother on his head than was its wont. Miss Jones also were a nice cap that Abraham had brought her, and his kindness had so changed her disagreeable nature, that she looked younger than when our story began; for nothing makes one grow old and wrinkled like an ill temper.

When the ceremony was over, Squire Niles "As this is not just like other weddings, when people are expected to be very quiet, I wish to say a few words to these young folks. Remember Abraham's motto, 'Make success of

nossible.' If you'll do that you'll have a prosperous life, let what will come." "I'm sure, I wish thee much joy," said Mrs. Niles, "and I hope thee has forgotten the trouble gave thee."

every failure by getting the most good out of it

"As for trouble," chimed in Miss Jones, "I'm sure I hope folks do n't remember by gones." "By-gones," said Peter, "I think we all may

as well forget a little that we don't care to remember." "Well," said Mr. Potham, "if I'd thought of this ere day, I'd jest minded my own business."

"I beg," said Abraham, "you'll all take my good will. I am only too glad to meet so many old friends. And now, Squire Niles, if you could bring back old times by one tune on your violin, it would warm up all our hearts."

Mrs. Niles looked toward the minister and shook her head, and the Squire protested he had grown too old; but soon the soft, sweet notes of "Auld Lang Syne" echoed through the rooms; a few voices joined, and then one after another chimed in, the trembling voices mingled with the steady, until every one present seemed touched with the spirit of the occasion and the harmony of good feeling, if not with the sweetest melody. "Dear me!" said Miss Jones, the next day, was quite broke down. Now I allers did set a lot

by Abraham, though I didn't show it like some folks. And it's true, as Squire Niles said, that things work for good, and no knowing, if folks had n't abused Abraham, as he 'd been more than other folks."

Thus Miss Jones tried to satisfy herself that all was well that ended well; but something very much like conscience spoke to her after this fash ion: "Suppose Abraham had not turned his failures to good account; suppose he had become discouraged by the unkind words spoken of him suppose he had thought it was no worse to do wrong than to have people say he did it; suppose all this, and who would have been accountable for his real failure, his wrong doing?"

And Betsy grew so excited at the thought of what might have been, and that there would have been no good, kind man to have kept her from for you," and with a part of it I purchased your the almshouse, that she shook her head, and stamped her foot, and exclaimed aloud:

"There's no sin greater than evil speech, I do believe. May the Lord forgive me for every evil word I have spoken." "Amen!" said Mr. Potham, who happened to

hear her; "that's all true. I just called in to say, don't you think it a living shame that the minister should marry a wife that is n't a profes-

her heart when she bore with my crossness when I was sick? Now I tell you, Mr. Potham, I'm deare going to be married, and I am here helping you fix. It makes me feel as old as Methusalah."

"But you do n't look old," said Mary, "and I'm and a stamp with her foot.

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"Don't be hard on an old friend," said Mr. Potham, mournfully. "There's nothing sticks by like habit, and I'm so used to stopping and telling you all I hear—"
"Well, Isay," said Betsy, "I'll have no more of it not I"

"Well, I say," said Betsy, "I'll have no more of it, not I."
"Well, well, do n't fire all your guns at me. I opine some on 'eur may as well plut to home."
Upon this Miss Jones entered her house in stately style, and this suded the principal part of the gossip of the town. For if Mr. Potham had no one to listen to him, he had nothing to say, and Miss Jones kent her promise. She would hear no no one to listen to him, he had nothing to say, and Miss Jones kept her promise. She would hear no evil speech, and Mr. Potham was forced to stay in Mr. Stamp's store during his leisure hours, and talk of, politics. So the town became quiet, and the Rev. Mr. Worthington enjoyed a happy honeymoon with his happy bride, who remembered Abraham's definition of religion and piety, and joined her husband's church without's fear.

[Concluded in our next.]

Griginal

THE GRAND ANTICIPATED MILLENNIUM ITS HISTORY AND ORIGIN. BY K. GRAVES.

> NUMBER THREE. "Go home, dear friends: dry up your tears; Here we shall lie till Christ appears. And when he comes we're sure to have A joyful rising from the grave."

It is a noteworthy fact of history that the votarlans, under the various ancient systems of religion, one and all, confidently anticipated the installation of a new Messiah, or the return to earth of a departed Saviour, as one of the signal events to accompany the introduction and establishment of the millennial age. The primitive Jews, (then known as Hebrews, or Israelites,) who so readily lubated the spirit of the Oriental religious with which they came in contact, predicted the divine birth of a "Second Adam," denominated by the Cabalists, or Cabalistic Jews, "Adam Cadman." He was to appear on earth in the character of a Messiah; and some of the Jewish sects still hold the realization of this prophecy as an established fature event.

Descending to a later period, we find in the New Testament Scriptures, that the texts are extremely numerous, (abounding in almost every chapter of some of the books,) which apparently announce, in the most explicit terms in which language can be used, the prospective Second Advent, or redescent to the earth of "the Son of Man," on the occasion of the general conflagration of the world, and the separation of the sheep from the goats-if the "just judge" should be so fortunate as to find any sheep among the goats. Texts of this character are so very numerous that our inflexible rule of excision must exclude the insertion of the greater portion of them here. We will select a few of the most explicit and appropriate. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom."-Matt., xvi: 28. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory."-Matt., xxiv: 30. "Verily I say unto you, this generation shall not pass till all these things be fulfilled."-Matt., xxiv: 34. "For the Lord himself shall descend from heaven with a shout."-1 Thes., iv:16. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air."-1 Thes., iv: 17. "Be patient therefore, brethren, unto the coming of the Lord."-James, v:7. "For the coming of the Lord draweth nigh."—James, v: 8. "Behold, he cometh with clouds."-Rev., i: 7. "Behold, I come quickly."-Rev., xxii: 7. "Little children, it is the last time," etc.

Many other passages of a similar character might be cited, if space would allow, or hecessity required it. Now most unquestionably to our comprehension, if human language can mean anything, the foregoing texts establish, beyond cavii, two facts: 1st. That the general expectation prevailed with the disciples of Christ, that their Messial-" The Son of Man "-would suddenly make his reippearance, descending on the clouds, something after the fashion, we suppose, that an aeronaut rides, or once rode, upon a balloon. 2d. That age or generation in which the anticipated occurrence was announced. They also evince the illiterate notion, prevalent in that age, that the earth is a flat tabular or level plain, inhabited only on the upper side; else how could they have spoken of those who should be yet "alive and remain" on the earth, witnessing the descent of the Son of Man, when this was impossible for more than onehalf of the inhabitants of a round or spheriodal shaped planet? However, we recollect that the Rev. John Calvin admonishes us "not to build our hopes in the Divine Word on the sands of human reason." And his coadjutor and co-laborer in the Protestant reformation, Martin Luther, seconds the motion, when he exclaims, "Reason is the bride of the Devil." That Christ and his cond practical fulfillment of the millennial hones of that epoch, and cherished the fullest conviction that it would occur in that age, and be witnessed and participated in by them in person, is not simply the forced deduction of an Infidel skepticism: for Christian writers, free from the remotest faith in "Second Adventism," have expressed this opin-

The Rev. Mr. Sitrat, after quoting the text, Then the Son of Man will be seen coming in the clouds with great power and majesty; his angels will gather the elect from one end of the world to the other," &c., remarks: " He announces all this as events to be witnessed by his apostles, and declares, 'verily I say unto you, this generation shall not pass till all these things be fulfilled." And similar Christian testimony is within our reach. But we hasten to show that the appearance or reannearance of a Saviour and Messiah as a "judge of the world " on the approaching event of " the consummation of all things," formed a very prominent article in the millennial creed of the Orientalists; and who believed, likewise, that he would bless and exalt their religion, and establish his reign in their dominions, and rule the world in right and righteousness.

The Holy Book which serves as a practical guide in the faith and practice of the Hindoos and Buddhists, declares that "in the last day, Vishnu (incarnated into Chishna) will appear on earth in the form of an armed warrior, riding a winged white horse. In one hand he will carry a scimetar, blazing like a comet, to destroy all the impure who shall then dwell on all the face of the earth. In the other hand he will carry a large, shining ring, to signify that the great circle of yugs, or Iron Ages, are completed, and the Golden Age at hand, and that the Great End has come. At his approach the sun and moon shall be darkened, and the stars fall," &c. This proclaims the Vedas at least twenty-two hundred years old. And so ardent were their anticipations for the consummation of this long-looked for event, that the devout among them were frequently heard to exclaim, When will the Divine Helper come? When will the Great Deliverer appear?"

Mr. Higglus tells us that "in the Province of Oude, in the North of India, the people still flatter themselves with the hope of a Saviour of whom they know nothing, except that he is to be the tenth Avatar or Outou." He is to appear in that country first, and will then proceed to "destroy all distinctions, and establish pure happiness on earth." He will be called "The Spotless—the Immaculate." The Parsec Messiah is to appear. not on a horse as the Buddhist's and St. John's. (see Rev. xix: 19,) but in the form of a horse. He is to appear "at the end of the world in this quadruped form."

It is quite possible that this story has got altered, and that the original tradition placed him on a white horse, as St. John places the Christian Messiali on a " pale horse." (Rév., xix: 8.) "And every Mexican inquirer" (says the Anachlypsis) "knows that the last Ayatar (Quvia) of that coun- is the advancement of the working men into the

try is always expected by the people to come mounted on a white horse tradition admitted by Maurice and other Cartelian writers, to be more than two thousand years old. "They had the appeciation," our author adds, "of the return of their crucified Messial," (Queralcoats). In the Persian Bible (the Zend-Avesta) we find the prohetio declaration that, "At the appointed time the Holy One will appear, whose inission it will be to judge the evil and the good, and to restore the world to its primeyal beauty. He will bring all the world to the worship of Zoroaster, and establish universal peace and happiness." "It is the universal belief among the Chinese, likewise." (says a writer,) "that a Divine Man" (God incarnated) "will establish himself in their Holy Mountain, and everywhere restore peace and happiness, and extend their empire (religiously) over the whole world." And their time-honored Bible (the five volumes) declares, "The God Fo will make his appearance in the latter days. The nations are waiting for him, like a plant for a refreshing shower. He will restore the world to order and to happiness." An ancient traditional prophecy among the Thibetaus leads 'them' to cherish with the most devout and unswerving hope the expectation of another incarnation of the Grand Lama, "to set the world in order." At whose approach they declare, "Fountains will flow even in the parched deserts, and flowers spring up wherever his foot touches the ground; and his person will exhale a celestial fragrance. He will see and know everything, even in the deepest recesses of the heart."

How much, the reader will observe, this sounds like some of the prophetic chullitions of the lead-, ing prophet of the Jews. "The desert shall rejoice and blossom as the rose."-Isa., xxxv: 1. "In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water."-Isa., xxxv: 6-7. We will only remark, with reference to these two strikingly analogous spiritual, soul-breathing aspirations for the dawn of the glorious, happy Eden of the Golden Future, that the one of Pagan origin is conceded by historical Christian writers to have found utterrance first, and hence could not have been plagiarized from that of the Jewish prophet.

We will cite a few other cases of ancient Oriental "Second Adventism." "It is the prevailing belief," says Mr. Crawford (Res., vol. II, p. 190), among the inhabitants of Ceylon, that Maitre (an expected Messiah) will appear to establish a new order of things upon the earth." A similar statement is made of Salavahara, of Bermuda. 'An ancient treaty" (snys the Anaculypsis) "declares that he would appear at Saileya d'Kara," (the city firmly seated on a rock.) Virgil, in his fourth "Eclogue," expatiates in most rapturous strains, and at considerable length, upon the prospects of a Messiah, or Divine Redeemer, and very impassionately ejaculates the petition, "Oh, chaste Lucina, speed the mother's pains, and haste the glorious birth." Again, as a result, he predicts "the universal globe shall enjoy the blessings of peace, secured under the mild sway of its new and Divine Sovereign." And in the Roman Sybilline verses it is prophetically and oracularly announced, "The Son of God shall come clothed in flesh like unto mortals on earth." And then we have the "divinely scaled" proclamation in the Koran, that the "Great Prophet" will make his second appearance "as a judge in the earth, this momentous event was to be realized in that and as a swift witness against idolators and unbelievers" (in which Christians are included) "and as a Saviour to the righteous, and to establish the only true religion on earth."

We will omit citations from Tacitus, Sentonius, and other Messiaric seer Messengers of the Iron Age, who sailed on the river of Hope in pursuit of the "pearl of great price"-the key to perfected earthly bliss and blessedness—the Golden Era to be inaugurated by the installation of a Divine Messiah, Saviour, Redeemer, or Deliverer, upon the throne of a renovated and rejuvenated world. when the curtain of Time is to be rolled up, and our earthly home blotted from the sphere of existence, and her place known no more forever in the van of the planetary host which roll their blazing chariot wheels athwart the unbounded temporary followers really expected the literal sky, to give place to the New Jerusalem, which God out of heaven, and be henceforth the home, the Golden City" of saints and scraphims forever and ever.

Harveysburg, O., 1865.

THE SCHOOL OF PROGRESS.

BY JANE M. JACKSON.

Religion and literature have progressed side by side, tending slike to the elevation of the masses. Christian virtues and intelligence are in partnership for the interest of the world. Religion has been purified in the crucible of skepticism, and its history traced through the eternal ages of the past: and, viewed with prophetic inspirations, the sublime realities of its glorious future will lead mil- : lions out of the gloomy superstitions of fabulous eras into light, where it is felt by the fireside, at/ the altar, where love breathes its vows, at the grave, where its voice utters its sublime language of consolation.

Progress in religion tells the heart that faith is the highest wisdom, and love the richest treasure in the universe: it was owing to its revealed truths that the Czar of Russia liberated the serfs.

Reformers in this field should be like Alexander, not content with victories, but press onward: in search of new conquests, like brave warriors in this great, progressive war, and know no such word as fail, while there is one stumbling block in the way of its advancement. Each one has a mission to perform. Some are led to seek its solution in the Cimmerian Cave of German philos-. ophy, and, with patient investigation, reconstruct the histories of men who have disappeared, from, earth, from tangled traditions, imperfect records. and crumbling monuments; others suppose that, their mission lies in imitating the ancient philos-., ophers, and fill their rooms with crucibles, retorts, microscopes and other instruments. No chemical ; theory is too difficult for their ambition. To outrival all their predecessors and bring to light a:, new science, is the guiding star in their heaven of, progress.

The science of medicine has advanced steadily with the student's knowledge. The man who remembers the nauseons drugs that he was obliged, to swallow in his childhood, rejoices that his children are exempt from like treatment, and his progressive mind hails the advent of homeopathy and, mesmerism. Leeches, blisters and bleeding are; becoming obsolete, except in some country town;

where they do not "take the papers." All who pity the needle women, sitting at their, work, with fevered hands and aching brows, will: bleks the inventor of the sewing-machine, and., others, who, by their inventions, have given oper-ators thing for ineutal improvement, and saving of manual labor in mills, and factories; who select. instruments from all departments of nature, to,

combine them into a mighty machinery. The brightest ploture in the history of, progress,

ranks of distinction and influence. Progress, in thoughtless words, without an unkind intention. developing all the resources which the hand of the Would that persons, possessing little of the finer Creator has placed within our reach, is a divine feelings of human nature, were aware how the lesson in fraternal economy; it arranges the physi- untimely remark strikes home to the heart of a cal materials of our hemisphere into a compact sensitive-minded person. Would that they would system, and compels them to subserve a general pause and think, only for a moment, how much end, unfolds secrets from dynamic, chemical and magnetic forces, opens the spheres of art to repeat | the rude wittleism unsaid. Each word we utter the instruction and dazzling wonders of the universe, enforces every form of human power, and strengthens the relations of mind to matter.

Progress in inventions has given railroads to the whole land; implements to the farmer, miner and manufacturer.

The printing press has kept pace with all other improvements. The schoolmaster is abroad, and so is the lecturer, to penetrate into the highways; to scatter the seeds of knowledge where they will take root; to bring forth buds and blossoms that are to bloom through all eternity. Such teachings are cosmopolitan, despite of war, selfishness and sin. Man was never as near to his brother man as now. They show to each other much of the philanthropy by which the Apostle Paul was distinguished above all satirists, all social and political reformers of his own or any succeeding age.

Progress has made rapid strides in the musical departments, vocal and instrumental. Compare the harpsichord and spinet of olden times with the grand planofortes of the present day. The musical performances of artists seem miracles of a fearful price for the benefits derived from their compact organizations, in the loss of individuality exhaustless and sparkling inventions, until the and intellectual freedom? When an organization divine strains irradiate human hearts and throw 'over them a delicious spell, which elevates the is completed, in all its parts, it is virtually consoul to a region heavenly and inspiring.

The wish for advancement led men like Kelper and Galileo to toil among the stars and open a pathway to science by their radiance. Power is derived from created, original strength. The wish for progress has given to us records of Shakspeares in poetry; Raphaels in painting; Handels in music; and of men who have caught glimpses of the future and revealed the visions in burning words; men who were wise in counsel, fearless in trust, rich in hope, martyrs in spirit, progressive in action, and whose prolific pens have sent out thoughts from their brains which have found congenial soil in the hearts of their readers, and formed characters that have shone in grand conceptions and startling deeds of virtue, disseminating knowledge to millions of recipients throughout the world.

The world is now convulsed, but its revolutionizings are of the intellect. Men are thinking for themselves; investigating the growth of truth, and will not accept pulpit teachings for the solution of life's drama, but learn its mighty mysteries by their own individual genius and God-given powers of perception; they feel that they have within themselves powers that far transcend anything which past ages have considered within the range of possibilities. The day-star of knowledge now sheds its illuminating rays upon the hitherto night of faith. Augel hosts are speaking with the voice and power of the spirit, proclaiming to men the period of universal incarnation. They are witnesses to a divine wisdom and glory still present among the affairs of men, ready to meet them at every step of progress toward the sovereignty of this lower creation, arming them with vigor for new victory, and in every doubtful hour assuring them a complete and perfect triumph; then will earth be a nobler abode for man.

Every great truth is a prophecy of better days. The future opens a broader and more luminous vista, as genius, taught of God, announces some lofty and sublime sentiment which humanity ought to feel and obey. Souls are now living that have vaster empires in their yet unfathomed depths than have hitherto been conceived, and will give lessons to men, because they are teachers appointed, and just such minds as the advancing civilization of the age demands.

Another great era in progress is the important part that woman is ordained to fulfill in the fortunes of our country. Whether demonstrated in art, literature or science, she is in either sphere an axiom in civilization, and continues to vitalize unknown to its most faithful pioneers. The sethe private and public social relations with her talents and original genius, knowledge, beauty in attempts that will be made to cramp its free and love. She has shown an ennobling philanthropy, a wise and truthful devotion to all intellectual and moral interests. Woman has now a prominence, a position, an influence, not more profoundly felt than distinctly recognized. She builds hospitals, founds observatories, establishes institutions, writes books, edits magazines, travels as missionary in foreign lands. Truly the spirit of womanhood is abroad. She is educating the intellect, and through that, the heart of the world, while she enlarges the domains of science and art. She cultivates the soul of the age, and inspires its loftiest endeavors. Spirituality is the special province of woman. Though men may be unconscious of its subtle, penetrative presence, nevertheless it is working a mighty influence, with its ethereal delicacy, and has its bearings on the progress of society. Her example has kept many from the dangers of materialism, in its corrupt and chilling forms. Hereafter, man and woman will walk side by side in the vast fields of reform. Her divine guardianship srouses those instincts which preserve him from the curse of gross and degrading earthliness. God has anointed woman for a special work. She has become a great moral and social power in our land, and can now grapple with ignorance and destitution with the materials lier progressive mind calls into action. Bhe has a character, a sphere all her own by which she has become the best educator, philanthropist, and writer. Man now understands her capacity to love, and folds her to his heart with the purest devotion, and acknowledges her ability to aid him by her wisdom, lofty sentiments and sympathy, and assist him to oppose everything that will brutalize and degrade mankind. Her work, in the school of progress, will be to soften the heart by love, to govern by philanthropy.

WORDS.

Words, though simple in themselves, have yet a mighty influence abroad in the world. What radiant joy, what untold sorrow, have they wrought in the human heart. What varied emotions they have the power to awaken; what mingled feelings to create. Perchance sorrow cometh upon the soul, enshrouding it in midnight clouds of grief and woe, which even the eye of faith can scarcely penetrate; then how sweetly falls the gentle words and soothing tone of some kind-hearted friend upon the ear of the sorrowing one; while the light, careless words of the thought less-minded, strike the heart with painful discord; or the bitter taunt, the contemptuous, sneering remark, comes like a dagger to the soul, causing it to shrink in terror from its cruel lacerations. But to shrink in terror from its cruel lacerations. But we may listen to language of gool insult, bitter reproach or biting sarcasm—it can never rouse the feeling of indignation, so hard to be subdued, which the vile sayings of slander have power to produce; and methliks that person were not human, but divine, who could lightly pass the slanderer by, or easily forgive the words which have such a blighting effect. a creath organism."

Some men nobly nerve their country by dying upon the battle-field. Others can serve it by

Querics.

But the heart is often made to suffer by mere | dying anywhere.

Every thought that sweeps across the scroll of

living aspiration, every hope buried beheath the crumbling ruins of the past, and every desire that actuates the mind, every purpose we accomplish—differ as they may—all are leading us nearer the land of promise.

Written for the Banner of Light. POETICAL GEM FROM THE SUNNY SHORE.

ADDRESSED TO RELATIVES, THROUGH JOSEPH D. STILES.

Father, I would guide this mortal, That I may present to you, From the ever-shining portal, Some sweet message, brief and true,

better it were to be sometimes silent, and leave

may somewhere find a resting place, and its influ-

ence tell for good or evil; and who shall say a lit-

tle word may not strike a chord, which shall

vibrate throughout long years to come, even after

Let us have a care in the use of words, since

SPIRITUALISM AND ORGANIZATION

Among the questions which the spiritualistic

movement suggests for solution, is that of Organ-

ization. The experience of the world has demon-

strated the utility and importance of organiza-

tions for certain purposes. It enables those en-

gaged in the promotion of any cause to work more

efficiently for certain ends. It will not be ques-

tioned that the strength and efficiency of Catholi-

cism and Methodism are largely due to the thor-

ongliness and compactness of their organizations.

But do not the members of those communions pay

trolled by the lower stratum of minds; minds that

live and work almost solely for the interests of

organization, regardless of the general interests of

mankind. On this ground, then, are serious ob-

jections to be urged against organizations as they

All new movements, destined to usher in a bet-

ter era, must be untrammeled by the shackles of

sectarianism; because, in being thus shackled, they

cannot be outspoken and free, as their work de-

mands. From Moses to Theodore Parker, every

founder of a church polity was a comeouter. The

proverb relative to turning new wine into old

bottles will ever prove applicable to any new

movement that is to bless mankind. The scien-

tific and incontrovertible facts of Spiritualism can-

not be accepted by any of our church establish-

ments, because it is felt that the new wine would

inevitably burst the old bottles. How could The-

odore Parker have done his God-given work had

he been hampered by the conventionalisms of sect?

His social and genial nature would have relished

the social sympathies of the clerical class in Box-

ton and vicinity, but he could not have that sym-

pathy and fulfill his mission. Christ and his Apos-

tles did their work outside, not inside, of an or-

ganization. Had Jesus Christ been a strict con-

formist, he never would have done his Christly

The Universalists and Unitarians of this country

have done a noble pioneer work; and all the bet-

ter they have done it, because so loosely organiz-

If, in their present efforts to get organized,

Spiritualists succeed, their spiritual life will de-

part, and their condition will be analogous to the

Spiritualism has a vast duty to perform. Its

work is to break up and demolish existing creeds.

as such destroy the idols of the day, and eventual-

ly reconstruct, in part, out of what has been de-

molished. With all the sectarian advantages that

would accrue, the spiritualistic movement, in the

broadest and best sense, would be as impotent for

good, if compactly organized, as was Samson of

old for the exertion of physical strength, when

The writer of this knows something of the bitter

workings of the sectarian spirit, where men of

Should Spiritualists organize thoroughly, there

are thousands who would enlist in their ranks

for the purpose of heading the organization, now

verget trials of genuine Spiritualism are to come

Written for the Banner of Light.

AUTUMN.

BY ARTHUR L. MESERVE.

Like a queen in robes of purple,

Of crimson, flame and gold,

With the glowing grapes about her,

O'errunning each flashing fold,

Autumn comes over the hilltons,

With banners in the sky,

The sober, green old forest

And a train of glowing lancers

Guarding her footsteps nigh.

Has flung her welcome out,

And out from hill and hollow,

From dingle, marsh and fen,

The ringing call of the hunter

The harvest fields are empty,

The reapers' task is done,

The well-fought battle's over,

And a glorious victory won.

Autumn, with her lap of plenty,

Brings joy where'er she goes,

Till anon her footsteps are hidden

In the trackless winter snows.

Second Sight.

This, in all parts of Ireland, is the well-known superstition (if I may be allowed the expression.)

so called, whilst the person is still in the flesh-of

the Fetch, and which is the foundation of the of the retand most touching poem in the English language, by Bamin, in one of his exquisite novels. The Irish belief is, that when a person is about to expire, the ghost or spirit—if such can be

Is echoed back again.

In flame and blood and crimson, .

To the west winds' joyous shout;

CLERICUS.

small minds are enabled to wield its weapons.

brakes and switches on our railways.

shorn of his locks.

spirit by rigid organization.

work, nor should we ever have heard of him.

are ordinarily managed.

E. M. H.

they may have such a lasting influence.

long forgotten by the speaker.

I have left your world of sadness, All its scenes of bitterness, And have joined, in realms of gladness, Angel legions numberless.

Clothed in raiments pure and shining, Do they come by day and night, Every darkling shadow lining With the golden lines of light,

Oh! how it my soul rejoices, That I can this arm control, And that sweet, familiar voices, Can breathe comfort to your soul.

Earth is full of woe and trial,

Troubles gather in man's path, And the fearful war-flend's vial Overruns with hate and wrath. Strife and discord, blood and anguish,

Fill the thick and murky air; Aching hearts and households languish All around you, everywhere.

Still the demon dark is making Of your homes a fresh demand, Heeding not the hearts now breaking Over all your stricken land.

When will this black King of Terror Abdicate his bloody throne, And his reign of crime and error Nevermore to man be known?

When, oh! when will come the dawning Of the great millennium day; When will come the joyous morning, That true love man's heart will sway?

Not until his soul is ready To obey Heaven's highest law, And he makes his earnest study Arts of peace as well as war.

Not until by true endeavor He the triumph seeks to win, E'er determined to dissever All fidelity to sin.

Then, oh then! your eager vision Will behold the first glad ray Of that bright, mundane Elysian, Which proclaims the Coming Day.

Be not doubting; be not weary; Faint not in the harvest-field; From behind the clouds so dreary, God's pure sunshine is concealed.

Angels true for you are working; They will all your troubles quell; Dangers in your pathway lurking, They will speedily dispel.

Have faith, then, in those above you; Warmer friends you cannot know; They will ever, ever love you, Both in gladness and in wee.

Friendships formed on earth may perish, Fade away like dews of morn, Which a season you may cherish,

But the love in angels blending, Is unlike your earthly love: Theirs is faithful, knows no ending, Faithful as the God above.

Father, you I thank sincerely. For your kindnesses to me; Ever shall I prize most dearly Every precious memory.

Henry, I am glad to find you Interested in this cause; A great work has been assigned you, Do not in your mission pause.

If the world's cold, cruel slander Seeks your better name to soil, Do not from Truth's pathway wander-Backward will its weapons coil.

When you wish for sister Stella, Call her spirit-name in love, And you'll hear the answ'ring echo From the bending heavens above.

Father, mother, brothers, sisters. Partner of mine earthly life. Some day you in heaven will greet me, Daughter, sister, loving wife. STELLA C. BRYANT,

Wife of Thomas Tomkinson Woodstock, N. H., Feb. 2, 1865.

What is Life? What is Life? To sympathize with all Nature

animate and inanimate; to be gladdened by the sparkling fountain; to soar with the towering eagle; to contemplate with pleasure the flights of eagle; to contemplate with pleasure the flights of tiful faith. The earthly denizen passes through the ephemeral butterly; to muse by the murmurdark places, but the spiritual element within may ing brook; to feel fresh vigor from heaven's pure breezes; to have one' heart swell with the roaring of the mighty ocean, and again in its deep calmness to find repose; to expand thus universally; exulting with the lofty and powerful; softening with the subdued and gentle; bounding with the swift; lingeling with the tardy. This is Life! To appreciate ully good and evil, (without confusion of the terms) as they exist in their finite forms; yet to look it all things, generally, and without prejudice, allowing for what might have been with but little hange; to acknowledge the good that exists in the most depraved and tyran-nical, and what is pirhaps more difficult, forgive the frallties and failures; in fact, the evidence of humanity, from which our saints and heroes have not been exempt; to understand how deception or injury may have ruined in their turn the victimizer and his victim; to understand the strength and virtues of Nature, without being too strength and virtue-of Nature, without being too self-satisfied; and is weakness and corruptions without feeling too shased—this is Life! To ar-rive at conclusions tea from prejudice; to have grasp of mind sufficient to comprehend the vari-ous systems proposed, and reforms started for the ous systems proposed, and reforms started for the smelloration of makkind; to perceive all of the good which they yould achieve; to confess the fills which it is destrable to remove, yet to have sufficient acumen the discover that many of the limited so-called reformers possibly would produce almost unlimited evil, and that much of the sorrow which now arrounds us, is but the necessary concomitant of unpurified humanity; comprehending all this-not to reat in misery, but rise like a "strong mm refreshed" and selze on all it the good within reals, and give as freely as has been received; to have, in addition, the holy spirit of love, which will manifest itself in adoration of God, in tenterness in the social relation; in boneficence to criation at large; to have a detion of God, in tenserness in the social relation, in beneficence to creation at large; to have a desired ultimatum in flow, which is steadinally pursued—this will truy be to live, physically, intellectually, morall and spiritually. This is the fullness of Life! Tile, this is Life.

[Given by the spit of Edwin Barnett.]

Brooklyn, N. Y., farch 22d, 1805.

VERMONT ANNUAL STATE CONVENTION.

Again it falls to my lot to write to the dear Banner something of what was said and done at our recent State Convention.

It will not be expected by our intelligent friends that I shall do more than give a general outline of the whole, the prominent ideas that ingitated the mosting, and an occasional gem of thought that might be picked up from the mass of ideas and sentiments given.

We met in Ludlow, a thriving and pleasant village of Windsor County, on the Rutland and Burlington Railroad, on Friday, Aug. 25th, and continued the meetings with increasing interest through the following Sabbath.

The meeting was called to order by W. W. Russell, and the following officers were appointed, viz: Newman Weeks, President; Mrs. W. W. Russell, Vice President; George Dutton, Secretary, and George F. Baker, Assistant; D. P. Wilder, W. W. Russell and George W. Ripley, Business Committee; under whose management the Convention mayed on harmonicals. ness Committee; under whose management the Convention moved on harmoniously, inspiring the people with more life and earnestness, or with the belief, as expressed by one of the members, that "we have lived in the play-house of Spiritualism long enough." Warren Chase, Henry C. Wright, Charles A. Hayden, A. E. Simmons, M. C. Bent, E. B. Holden, Mrs. M. S. Townsend, Mrs. S. H. Matthews and Mrs. S. A. Horton were the principal speakers though themy others took an principal speakers, though many others took an

active part in conference active part in conference.
Several carnest and active friends from New York, Mr. and Mrs. Slocum, George F. Baker and Mr. Sprague contributed not a little to the interest and usefulness of the Convention. Mrs. Helen M. Slocum, Warren Chase and A. E. Simunons were early appointed a Committee on Organization, which was the dominant idea of nearly every

speaker.

Bro. Wright spoke briefly of "Home and its influence," and from the text: "The health of wo-man the hope of the world." Let Spiritualism be manifested in elevating the home.

"Home is not made of palace walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Homel to which the faithful dove
Salls beneath the heaven above us,
Home is where there 's one to love—
Ilome is where there 's one to love us!"

Be tender and considerate of the health of woman, for God has invested her with the power to gather up materials and fashion them into human heings; and the diseases of the mother must go into the child.

into the child.

Bro. Hayden spoke, Saturday afternoon, of "The Natural and the Spiritual," and again on Sunday. His discourses were torrents of eloquence and argument. A few thoughts from his discourses may serve your readers to determine their quality, like a cup of water from Niagara, but can give no idea of their quantity or power. Naturalism is Spiritualism, and vice versa. Every human being is God entroped in the material human being is God enthroned in the material universe, to attract and subordinate to himself. Through Psychometry we are opening up the treasure-house of the past; and eternity is in the past as much as in the future, yet the soul is linked to both. There are no mysteries of Godliness to-day. We dare to take the Christian's citadel, and walk there and study God there. Mystery is only another name for ignorance. Let knowledge be universally diffused. We would revolutionize the old Kingdom of Hell, like Basil, the good old monk, who was sent down there for neghuman being is God enthroned in the materia good old monk, who was sent down there for neglecting to count his beads. He went to work for the redemption of the unfortunate victims. The devil, in fear of losing his subjects, thrust him down deeper, but he worked there also, and at last was seen ascending the rounds of the ladder of moral worth, and was admitted to Heaven. Children need not be educated to be Spiritual-

ists; they are so naturally.
The Spiritualists' Bible is so large that it cannot be comprehended through the narrow gates of bigotry, and his divinity so large that it cannot be comprehended by any Church. We believe in immortality and the power of its demonstration. Through suffering comes purification, through pu-rification holiness, and through holiness happi-ness. The Programinal Trough is the most offers

ness. The Progressive Lyceum is the most effectual blow yet given to superstition.

Bro. Chass spoke strongly in favor of organization. We have no erank, and so our nower in the world cannot be applied. He asks organization, that we may separate education from superstition. We now are catching in information. sticin. We may separate education from super-sticion. We now are catechised in infancy and dogmatised in manhood and womanhood. His feelings are strongest for the elevation of woman, but his intellect is most deeply interested in edu-cation. Not one known practical truth in science was given by God orally. He has planted with-in us the soul-germ of nature, and given us power to read her book. We must educate ourselves. Our colleges, our theological subjects, teach con-fusion. Take a scale to the naturalist, or a plant to a botanist, and science gives one definite answer on which all agree. Ask Chapin or Beecher what eclipses the moon, or any question in anat-omy or mathematics, and either gives the same reply; yet in theology they do not agree, though teaching side by side, more than two ignorant men who cannot read or write. We want colleges established on reasonable principles, but without organization we can do no more than we have support the colleges as they are. Some practical questions we want settled; viz: What is the human soul? Where does it go at death? What does this life do for the next? What pocket change shall we take that will be current over there Shall we get salamander coats that will shield us from fire, or get insured in a Methodist insur-ance office? Let science deal with these as it has with material questions.

Bro. Sprague, of Schenectady, introduced Resolutions and called special attention to the spiritual and educational interests of the freedmen

and educational interests of the freedmen.

Bro. Simmons spoke of the logic and beauty of
Spiritualism. It appeals first to the intellect and
next to the heart. The Spiritualist has fastened
his falcon gaze upon the beauties of the hereafter,
and will not be turned asside. He is the nobleman
of nature, and goes boldly forth; as Daniel Webster asked not Dartmouth's diploma, but wifted,
for the world to give it. He can affect to be called. for the world to give it. He can afford to be called an Atheist, Pantheist or Inddel, or anything un-beautiful, for he qualis at the fountain of beauty. Let us so live that our lives do not sully our beau control and keep the temple of his nature. To day we may be called upon to fight the Waterloo of

our lives. Bro. E. B. Holden, of Clarendon, Vt., spoke in favor of organization. It was the break which we ought to apply to the car of theology, now crushing humanity in its progress. The bailot is the mightest power. We have passed Resolutions, but done nothing for education, for our faith and doctrines. He proposed to appoint a Committee to draft a form for local organizations, in the State, to publish it in the Banner, and go right to work. On motion of the speaker, Dr. Dutton, Dr. Ran-On motion of the speaker, Dr. Dutton, Dr. Kan-dall, Mrs. Townsend and Mrs. Randall, were ap-pointed as that Committee. Now go to work, said the speaker, and gather the particles of gold. The Committee appointed on the subject of or-ganization in general, reported the following Res-olutions, which were discussed in Convention, and

adopted:

Whereas, Local organizations are essential to all efficient co-operative action of spiritualists, either in propagating truits, or defending themselves and their religious belief, as well as for their representation and participation in Ratae, national and world-wide organizations and efforts at reform in the various departments of life; therefore,

Resolved, That we recommend to the Spiritualists and Reformers in general, in every neighborhood where ten or more can conveniently meet once per month, or oftener, to effoct an organization for co-operative efforts in extending the truths of spiritualism, and alding measures of reform.

Resolved, That in the opinion of this Convention, a national organization of spiritualists is both practical and desirable for purposes of uniting our attength and efforts for self-defence to protection and support of mediums and believers, and for carrying out such measures of reform in the nation, in the Hatto, in the family and in the individual, as may from time to time be deemed for the best interest of the race.

Resolved, That we approve of the Call for a Convention in Philadelphia, in October next, and recommend to that Cun' vention to take such stepass will effect or lead to a permanent national organization of spiritualists, and all who will co-operate with them in efforts to rid the world of superation, giorrance, bigotry, selfishness and depravity, and that we will cordially co-operate with them in such efforts.

Whereas. The Vermont Annual State Convention of Spiritualists is a permanent organization of twelve years' standing, and numbering a regular attendance of over two hundred members, it is, by the Call of the National Committee, entitled to a representation in the National Convention to be held in October next, in Philadelphia; therefore,

Resolved, That the President berquested to appoint a Committee of three persons to nominate lour delegates to the said National Convention, and report their pominations to the next session of conference. Whereas, Local organizations are essential to all efficien

The President appointed Thos. Middleton, Mrs. M. B. Bandall and E. B. Holden, Committee of

nomination. This Committee reported the names of Newman Weeks and George Dutton, of Rutland, Mrs. M. S. Townsend, of Bridgewater, and Mrs. M. B. Randall, of Woodstock, and they were duly appointed delegates to the next National Convention.

Bro. Sprague introduced the two following Resolutions, and they were adopted:

Resolved, That this Convention ask the special attention of the National Convention, to be held in October next, at Phila-delphia, to the spiritual education and elevation of the freed-men of the South. The Secretary was instructed to place this Resolution in the hands of the delegates.

Resolved, That a Committee of three ladies he appointed to raise funds and engage teachers for the colored freedmen, and that this arrangement be called the Martha Washington Association

Mrs. M. S. Townsend, Mrs. W. W. Russell and Mrs. Sarah A. Wiley, were appointed Committee for the above named Association.

The following Resolution was introduced by Dr. Randall, of Woodstock:

Resolved. That Spiritualists cannot consistently all pecuni-arily, or attend with their families and friends, any social or religious meetings where the freedom of speech of male or fe-male is ignored.

Austen E. Simmons, of Woodstock, Sahin Scott, of Eden, and George W. Ripley, of Montpeller, were chosen a Committee of Arrangement for our next Annual State Convention; George Dutton,

of Rutland, Corresponding Secretary.

A vote was passed thanking the Universalist Society for the use of their house; to George H. Cole, proprietor of the hotel, for his uniform kindness and hospitality to his guests, and to the President, for his decision and firmness in preserving order in the Convention. Adjourned sine die, Bratenally and sincerely yours for the right.

Fraternally and sincerely yours for the right, GEORGE DUTTON, M. D., Secretary, Rulland, Vt., Sept. 8th, 1865.

"TRAMP, TRAMP, TRAMP."

(This is the song which old and young are singing, playing, and whistling, at the present time:)

In the prison cell I sit, Thinking, mother dear, of you
And our bright and happy home so faraway;
And the tears they fill my eyes,
Spite of all that I can do, Though I try to cheer my comrades and be gay

Chorus—Tramp, tramp, tramp! the boys are marching;
Cheer up, comrades, they will come,
And beneath the starry tiag
We shall breathe the air again,
Of the freeland in our own beloved home.

In the battle front we stood, When their flercest charge was made, And they swept us off a hundred men or more; But before they reached our lines They were driven back dismayed, And we heard the cry of vict'ry o'er and o'er.

Chorus-Tramp, tramp, tramp, &c. So within the prison walls, We are waiting for the day That shall come to open wide the iron door; And the hollow eye grows bright, And the poor heart almost gay, As we think of seeing home and friends once

Chorus-Tramp, tramp, tramp, &c.

Letter from Dr. Coonley.

Dear Friends of the Banner, I am just able to drop you a few lines, briefly speaking of my late sovere sickness.

About three weeks since I was suddenly attacked with neuralgia, which soon assumed a typhoid character of the whole system. Every attempt to subdue the pain and procure an equilibrium was of no avail. I was rapidly sinking, and I remarked that if I could get to LaSalle and be under the treatment of Mrs. Dr. M. A. Thompson, I was satisfied I would get relief. I got there a week ago last Friday, and was enabled to return here, comparatively well, yesterday. I assure you I came very near "crossing the river;" and I am satisfied that but for the skill, perseverance and constant attention, night and day, of my worthy doctress and the angel-guides, I should now be an inhabitant of another sphere. It is but justice that I should say that Mrs. Thompson is a practicing physician of the truly "Eclectic School," though classed among the Electro-Homoepathics, She has long been known in LaSalle and vicinity as an independent worker in behalf of the poor, suffering and unfortunate.

The severe affliction through which I have just passed, I have no doubt was caused by over exertions in Treating the sick by "laying on of hands, in which I mve been busily, and, I think, successfully engaged for some time past. I shall be enabled to resume my labors in a few days.

The cause is progressing finely through this section of country. We go next week to Havana, Mason Co., Ill., where I can be addressed, as per

notice in Banner list. I regret exceedingly the unfortunate differences of opinion in regard to the last and coming National Conventions. I had boped that our divine philosophy would have so enlarged our feelings

that we could work in harmony with every effort to ameliorate the condition of mankind. The Banner is greeted, in its weekly visits, with the same fervent welcome with which I met its first unfoldings eight years since. Though we have a fine paper just started in Chicago, there is ample room for the sustenance of both with our critically reading spiritual public. May the Banner still wave, carrying its glad tidings to millions yet un-

L. K. COONLEY. Henry, Marshall Co, Ill., Sept. 6, 1865.

The Allen Boy Manifestations.

Some time since I read several communications in the Banner concerning the "Allen Boy," and the manifestations made through him. I will now relate to you what I saw of him last winter at Glover, Vt. The circles held were in darkened rooms. One evening I held the boy's right hand, another gentleman held the left. Soon I visibly felt the touch of a hand upon my arm, shoulder, head, face and breast. I could feel the pressure of fingers and their various movements, as plainly as I ever felt the touch of any person's hand in my life. Occasionally I would be slapped upon the shoulders, which I felt and heard as sensibly as I ever did anything; more than thirty persons present also heard the sounds. The hand unbuttoned my shirt bosom, took from my pocket various articles, combed my head, and patted my face very tenderly and lovingly. The hand also took candy from some one's

pocket and placed the same in my mouth, holding it for me to bite off a piece, then put the rest between my lips, by which means I could distinctly feel the flugers with my tongue. I heard the drum beaten with a force that seemingly must have broken in the head. The hand would obey my mental requests as readily as though I had spoken aloud. The manifestations were various, and some of them were executed very rapidly indeed, such as moving things into different parts of the room; and noises were heard, first in one place, then in another, almost at the same moment. The boy was raised up out of his chair while I had hold of his hand.

The boy scomed unsophisticated, plain, and I verily believe, truthful. And though I had been a believer for some time in Spiritualism, yet I a believer for some time in Spiritualism, yet I confess I was surprised at what I saw and heard, not quite realizing that it could be so plainly demonstrated. I have said that these circles were held in the dark, yet I have heard that the hand had been seen a day or two provious to the date which I speak of, by truthful and reliable persons in every respect. The hand was seen to take up shears and clip a lock of hair from another lad's head?

F. V. POWERS.

More about the Disorganization of

DEAR BANNER-A friend has called my attention to a criticism upon a recent article of mine relative to the disorganization of spirits in passing what is termed solid substance. Bro. Harris thinks I shall find myself "mistaken," touching the position I have taken, that spirits do not disorganize in passing doors, &c. It is quite possible, perhaps probable, that I may. In the past I have found myself mistaken many times, and expect to in the future; for I am only a child seeking the light—a pilgrim feeling my way through diverse experiences toward my preëxistent state. Hence, acknowledging the beauty of teaching and being taught, I am thankful for every brotherly effort to set me right.

The burden of the brother's difficulty lies in his confounding physical substance with spirit substance, and the physical laws that pertain to earth's grossness with those spiritual laws that obtain in spirit-life and govern spirits. The law of gravitation that lings a rock to the surface of the earth, would have little to do, I imagine, with the ascension of a spirit. Consequently an argument with premises resting upon the earthly and physical, would not be legitimate when applied to the spiritual. His remark, that "when countless millions of particles are organized into a glorious individualized being, the case becomes wonderfully changed," would have force, if the door to be passed were a living, reasoning, conscious organized being. He further says, "When he passes a bank of fog, smoke, water, or atmosphere, these elements do not necessarily pass through him, nor he through them; they are merely displaced." I grant it. Such was my position, to the letter. Consider that each particle in the door is doubtless composed of an almost infinite number of minuter particles, no two of which touch, and all are in motion, and from each is an aural emanation. Now a spirit wishes to pass; of course there must be a displacement; but the spirit being positire and understanding the laws governing physical matter and spirit substance, the displacement must be with the particles of the door. The brother may not see spirits thus pass doors and walls; neither do blind men see the sun; but clairvoyants do see them pass and repass, and testify accordingly. Therefore, I reaffirm the belief that spirits can pass doors, walls and earths, even without disorganization; and this belief is based upon the testimony of all spirits with whom I have conversed upon the subject, upon the testimony of all clairvoyants whose powers I have tested, upon those principles of science founded on the deductive method, and upon what little reason and logic I can master.

Finally, as Bro. Harris has volunteered to become critic and teacher, I earnestly inquire how a conscious spirit, once disorganized, each primary element disintegrated from adjoining elements, can become reorganized-that is, by what process? And then the law of organization being an infinite and ever-operating law, how came it to cease action? Individualized immortal spirits "over there," I suppose, are each dual, having a spiritual body and the spirit, the immortal, or God-principle; and if these can be absolutely disorganized, where, I ask, or what has become (during the process) of that infinite, ever-acting, central law of organization, the very seal of immortality? Again, it must necessarily require an exercise of the will-power to disorganize, and by parity of reasoning the same will-power would be required to re-organize; but how could a spirit will to organize, when disorganized, dissevered and divided into elementary conditions?

Suppose a band of spirit-workers, long in realms celestial, wend their way earthward in the twilight of a wintry evening, to magnetize and prepare mortal for future mediumistic usefulness. They enter the habitation by open door. Soon, the winds rising and howling furiously, the doors are closed, and not again opened.' The dwellers in the cottage retire, and these spirits from the heavens find themselves shut in, imprisoned for the night. What is to be done? Time is preciousthe night is long. Upon the hypothesis of Bro. H. only this course remains: they must unmake, dist and disorganize themselves for an es cape. Accordingly, limbs are loosened, joints unjointed, members dismembered; the functions of life cease, and the law of organization annuled; or overpowered; while particles and elements are flying in every direction, hunting a crevice for egress, "Mark well," the whole SPIRIT-MAN unmanned, unmade; dissevered, depolarized, particled and scattered in nebulous confusion. Tell me, oh tell me, my brother, how by what process, by what or whose will-power, by what law and the proximal time required for these unfortunately housed spirits to disorganize themselves, and reorganize themselves preparatory for future missionary labor? Am I told they might impress some member of the household to open their prison-door? So they MIGHT NOT. I sit at the brother's feet awaiting the response, that I may receive more light. J. M. PEEBLES. Providence, R. I., Sept. 9, 1865.

Trial of Colchester. The trial of Charles J. Colchester, a so-called spiritual medium, at Buffalo, terminated on the 23d in a verdict of guilty. He was prosecuted for neglecting to take out a license under the internal revenue law as a juggler, which he refused to do, on the ground that his spirit performances were not juggling. The testimony was neither so innot jugging. The testimony was neither so in-teresting nor so conclusive, one way or the other, as might have been expected. There were dam-aging charges of deception and fraud against the defendant, but the attempts to explain and coun-terfeit in open court his most remarkable feats— such as the blood-red writing on the arm—were failures. What Colchester did instancously could not be produced by the connecting "medicing". not be produced by the competing "magician" under several minutes, nor would the latter undertake to cross-write at all. It is to be regretted that the defendant was not permitted or called upon to show, if he could, the distinction between upon to show, if he could, the distinction between the two operations, in which the whole question of supernaturalism is involved; just as, that a table should be moved is no extraordinary matter, unless we see it stirring suo motu to all appearance. The counsel of Mr. Colchester applied for time to present certain points of law. Judge Edmonds, the well-known Spiritualist, has expressed, in a multiple later that the literature of Collegator. in a published letter, his distrust of Colchester's integrity, and condemns his practice of earning money by his manifestations.—The (N. Y.) Nation.

THE "HUB." Of all the cities of the land, Which in their strength or beauty stand And chain applause or psalm, I hold-albeit in humble scrawl-That Boston proudly o'er them all Must bear the victor's palm. Long live old Boston and her schools?

Despite the laugh of envious foels, Who loves not her communion? Still may her worth and beauty lasts The future hall her, as the past, The Candle of the Union!

MODESTY,-In the last Independent, the editor of that paper is called all sorts of flattering names, and is amounced as one." who to-day stands in the foremost rank of American editors, poets and popular orators!" "Fine preaching in Worcestor and a certain old clargyman to an popular orativii and a certain old clergyman to another parson in the street. "All you don't say so! who preached?" "I did," quietly replied the cunssuming divine.—Boston Transcript.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG. OTHER SPIRITUAL PUBLICATIONS.

This Paper is issued to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

Bunner of Tight

BOSTON, SATURDAY, SEPTEMBER-29, 1865.

CENTRAL OFFICE-No. 158 Washington street, Room No. 3, up stairs. BRANCH OFFICE-No. 274 Canal street, New

WILLIAM WHITE & CO.,

· · · EDITOR.

For Terms of Subscription see Eighth Page. LUTHER COLBY,

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

The Signs of the Times.

The querying and questioning that is so rife, is an unmistakable symptom of the underlying fact that dissatisfaction has done a thorough and perfect work among men, and that the age of individual action and growth has finally set in. Even in staid and slow-going England this change in the popular feeling manifests itself, and the rich and powerful Church, which was always thought to be so firmly established that it could not be shaken, is experiencing to-day the progress of a work which it never would have dreamed of. In our own country, so youthful and energetical, the prevailing spirit has always been that of inquiry and search; and those who gave themselves to watching closely the course of events early discovered that it would take but a little time for this active and aggressive spirit to push its way ing what is fresh and important in current social into matters of religious and spiritual as well as of scientific and secular concern. And the result the cheering spectacle which we are all of us permitted to behold to-day.

Who would have things any different, if he ould? Who would reach up and set back the hand on the dial? The present is better than any past that ever was known. Shall we say, like children who do not yet know what they want. that this age of active thought and awakened sensibility is not so good as the far-back times when women formed no part of the social system, when everything like inquiry was stifled and had no existence, when new ideas were ac counted proofs of infidelity rather than of procress and expansion, and when the spiritual life of man lay dormant in the closed hand of the priest or the puritan? Would any reasoning man have days like those come back again? God for bid. Having once broke loose from their influence, it will be impossible to bring us back within its baleful circle again. The time when the spirit should brood on the waters that covered all forms of life, is fully spent; and now the dry land with its teeming life emerges, and the sun appears in the heavens, and glory begins to shine round about us everywhere. To seek to blot all this out of existence, or to wish that the world was back in the dull and dreary cycle where spiritual life was scarcely apparent in vigor, would demonstrate that the wisher and the seeker was unacquainted with the very simplest laws of his being, and cared not to be born anew into the presence and enjoyment of those glories which form the highest stimulus to the real life of the immortal

The Church throughout the United States is becoming more and more spiritualized, though it may not know or accept the fact. Leaders cannot keep back the truth, nor hinder the flocks from coming into it as fast as it is discovered by them. If they will not go over to Spiritualism, then Spiritualism will go over to them: they may stand and parley long about their religious forms and requirements, but Spiritualism happens to care nothing for these, and therefore makes no sacrifice in advancing where ecclesiasticism is timid or scornful. As a leveller, in the very best sense of that much abused term, it is doing a great and glorious work; no influence, or power, which has made its appearance in these modern times can be cited as its equal. War, and its accompanying passious, have broken up a great deal of the ground which the Church stubbornly refused to have plowed, and good seed is being sown in the furrows as fast it can be, which will in due time bring forth fruit an hundred fold. The leaders in the Southern Churches even now manifest a sullenness and truculency which is wanting in the public men generally, but their temper will only serve to spoil their influence and bring their counsels to nought. The immortals rule above our heads, their heads as well as those of all the

The liberal and tolerant spirit which is everywhere professed and in very large measure manifested, is what gives character to all the hopeful prognostications which men are wont to indulge in while forecasting the future. Yet there is no need of our waiting until that future comes around to our doors. If we could but keep it in mind, there is no future with any of us, and there is to be none. It is always and everywhere an eternal present. It may, to be sure, be irradiated by the hopes which send back their bright rays upon the present but that is all. Each day and age is sufficient for itself. The Scripture says, "Sufficient for the day is the cril thereof"; and we presume to add, and the good likewise. We have everything to be thankful for, whatever our lot, for we are inspired with that fresh and buoyant hope which "springs eternal in the human breast." The signs all around us bring us only joy, and excite us only to gratitude. The immortals are always at work on our side, and will have the vic-

The Changing Foliage.

Autumn is making ready to show its manyhued giories by hillside and lowland, the leaves on trees and shrubs and vines giving evidence of those mysterious revelations which shed such radiance over the earth in the time of the dying year. We expect that the spectacle this fall will be fully the equal of any previous one known. Only those who live in country places, or go out into them to stay there through these changes in external nature, can form a trup conception of what they express. They require to be seen when coming on, rapidly as that process developes itself. The lover of nature needs to be out alone with her in these delicious autumnal days and woods, and then she will reveal to him what he can successfully learn on no other terms,

The Message Department of the Banner the present week is uncommonly interesting, especially the questions and answers.

The New Volume.

With the present number we take great pleasure in presenting the reader with the beginning of the Eighteenth Volume of the Banner of Light. Thus far we have been carried on in the work it was given us by the immortals to do. Under their guidance and inspiration it has all been done; and where it has been but imperfectly done, the fault of course lay with the imperfect human instrumentalities they saw fit to employ. The only consolatory thought in that regard is, that any other merely human instrument they might have chosen would have had its imperfections also. If, however, the consciousness of having labored with an undivided purpose and in the strength of a full and unqualified faith can excite to grateful and pleasing reflections, it is no straining of the limits of propriety to say that the record we have made through this paper has been in many very important respects a profoundly satis-

The times are wonderfully changed from those which welcomed the BANNER's advent into public existence. What was matter of prophecy then has been in rapid process of realization ever since. The future has become the past. The spirits saw what was to be the experience of this people, and have placed themselves in such close relations to mortals as to guide and control those great movements which are to result in the elevation of the individual and the whole human family. Our work was marked out for us as that of cooperation with them. Their wish has always been our own wish. In the fullness of time the first era of this social revolution will have been completed, and then we shall enter on the second and broader one. Men and women will be impressed into service by that time who would refuse to listen to the call made for them to-day. It has been so in the past, and it will be more strikingly so again.

It is unnecessary for us to pledge ourselves to increased efforts to make the BANNER the representative paper it has been hitherto in the grand Spiritualistic work, and to enlarge its capacity for usefulness in every possible way. Nor will it appeal with any less attractiveness to the family circle as a journal of miscellaneous instruction. offering the pick and choice of literature, furnishmatters, enlivening the spirits with works of imaginative power, and submitting views and opinions of its own that will arrest attention and encourage progress and elevation. The Eighteenth Volume should be better in all respects than its long list of predecessors, and that is what we shall sedulously aim to make it. Our friends, however, will not omit to cooperate with even more earnestness and vigor than before, and to combine to maintain the Banner of Light in that position which it has held with such strength since the great work of Spiritualism took shape and form in the present generation.

The European Condition.

Napoleon's finger can be seen without much difsculty in almost every pie that is baked in Europe, and he means to stick it in ours also. The cool way in which Prussia and Austria have concluded to divide up the Danish duchies between themselves, after all this war and these pompous declarations on behalf of their "liberation" from Danish rule, is very poorly calculated to excite confidence in their intentions or to tranquilize the general settlement of the peoples of Europe. It is certainly one of the most cold-blooded partitions of territory of modern times, Poland not excepted. Germany-that is, the smaller States of Germany-went into the war for the duchies originally, because they were convinced that Dena man no right to them or their population but little did they think that their movement was to result only in the aggrandizement of Austria and Prussia, the two great powers of the Confederation, of which they have reason to stand in

Austria takes one of the duchies, and Prussia takes the other. In return for a consideration in money, paid into the hand of Austria by Prussia, the latter power is permitted also to take possession of Lauenburg, with its entire population, when all Europe knows that one of then as good a right to it as the other, and neither has any at all. The Emperor of the French is thought to be a secret though active operator in this strange business, which is quite enough to account for its strangeness. There are troubles brewing in the heart of the continent which even his master-mind may not be potent to still. Germany is indignant beyond what she ever was before at this usurpation of the two great German

Beautiful Spiritual Truths.

The Rev. Dr. George Putnam, in his able and eloquent address, delivered at Harvard College on the occasion of the commemoration services in honor of the students who have fallen during the war of the rebellion in defense of the Union, gave utterance to beautiful sentiments, and also important truths which the believers in Spiritualism have long been trying to impress upon the minds of mortals, when he said: "It is most fit that, amid this day's solemnities, we, with the spirits of our dear martyrs hovering over us, and all loyal men giving us their sympathies and the freeman lifting to heaven his unshackled hands and his eyes streaming with grateful joy-it is fit that we bend our knees in bervent thanksgivings to God, for our country sived, for sweet Peace restored, for our fathers' graves redeemed from threatened dishonor, and for the bow of promise that spans the heavens for us, its one limb brightening in the present gladness, and the other encompassing the far, far destines of our posterity. Let us rejoice before the Lord, and be glad!

These young heroic lives which we commemorate to-day were too beautiful and precious that we should bear to think of them as lost in death. And we need not, must not, These lives given to their country are only so hat as to be foundformed in ampler tides of being, in fairer forms, in higher spheres of consciousness above, and wider fields of influence on earth. Our tears may flow for them, but they must be ters of admiring love, not of pity. Let all our pitygo to those who have a name to live, yet are dead-to our very selves, it may be-but least of all tothem."

Enough of War.

Evil certainly leads to its own cure. When we liave suffered for any known cause, we are very likely to shun contact with that cause thenceforward. The people of the fouth express themselves fully tired of war in every form, and are ready to resume the work ofpence. The few unsettled or turbulent spirits among them are not numerous enough to change his wide-spread and profound feeling. War has flirly killed the love of war out, as fire is the bet element at times with which to fight fire. Will such a sentiment prevalent throughout the Bath, we may confidently hope for a long term of peace, and the gradual return of comfort an general prosperity. A great change has come over the South, which will make itself hardly less his over the rest of the country.

"Immortality of all Things."

the audience for the theme of the closing discourse of the series recently delivered in Haverhill by to the large audience present, says the Publisher, from which we clip the following synopsis: The speaker believed that all things were immortal, advertise at their central office in Boston. not only man, but everything in the animal, vegeworld-the tadpole, oyster, etc., and suggested that if this were the case, it seemed a monstrous idea that mankind should eat their own progenitors, the oysters. When man became so developed as to reproduce his kind, there appeared no further use for these lower orders of animal life; consequently, in the course of nature they become extinct; and the fact that they had not so become was sufficient evidence to the speaker that mankind had no such origin. If the spirit of the dog was not immortal, what became of its reasoning faculties, or instinct, when the body ceased to exist? It could not be annihilated. If it had once existed, it must still continue to exist, somewhere and in some form. So with other animals, in whom instinct, which was but another name for reason, was exhibited in a greater or less degree. Some even contended that children who were prematurely born, and ceased to exist, were not immortal. What, then, was to become of those who were prematurely born and lived, and lived, perhaps, their three-score years and ten on earth? Where was the line to be drawn between immortality and non-immortality? Some new and perhaps startling ideas were suggested to the minds of many present, furnishing much food for deep thought and investigation.

A Child's Vision of the Brother Jonathan Shipwreck.

Mrs. Norman C. Brooks, who was a passenger on the lost steamer, left her little son, Charlie Brooks, aged three years, at his graudfather's ranch, near Napa, Cal., taking with her an infant child, and her sister, Miss Mary Plass. The San Francisco Morning Call relates as a fact the following incident: "When Mrs. Brooks and her sister left the ranch at Napa, for San Francisco, for the purpose of taking passage to Portland, little Charlie Brooks, who was left behind, was kept in ignorance of his mother's intended departure from California, and made to believe that she was merely coming on a visit to San Francisco. On Sunday, July 30, little Charlie, being still at the ranch, and utterly ignorant of his mother's real whereabouts, seemed all at once seized with a paroxysm of grief and stood transfixed, having told his grandmother, who was sitting by, that he had just seen 'Ma and Aunt Mary go down into the water in a ship.' In vain Mrs. Plass endeavored to pacify him, and during the whole afternoon his grief was so violent that the family were fearful he would go into spasms. A few days afterwards came the dreadful tidings of the loss of the Brother Jonathan, with nearly all on board, the day and hour exactly corresponding with the singular vision-or whatever it was-of little Charlie."

Spirit-Portraits.

Last week, Mrs. Z. Kendall, of this city, placed in our Free Circle Room a life-size vignette crayon portrait of the spirit of a little girl of about eight years of age. (The picture is beautiful, artistic and life-like. Mrs. K. does not know who were the parents of the child, but was told by the spirits some one would recognize it.

This phase of Mrs. Kendall's mediumship is rather singular. She informs us that when in a passive or semi-trance condition she is controlled by some spirit, and, independent of her own will, is made to take up her crayons and commence drawing, until a portrait is finished. When any difficulty is encountered, such as getting the right color of the eyes or hair, the medium becomes fully entranced, and remains so until she sees the spirit distinct enough to obtain the desired color required to perfect a portrait,

The day after she finished the above picture, she ays the spirit of a lovely little boy came to her several times, and on the following day she was influenced to paint his portrait. It is the finest head of the two, with marked characteristics, and very natural and intelligent expression.

An Unhealthy Religion.

The American Consul at Palermo, writing to the State Department at Washington, in regard to the ravages of the cholera, says "eight hundred persons have died in Ancon, Italy." The Consul at Port Mahone says it is making its way eastward, five hundred having died on board a Turkish steamer, and adds, "Thus far the disease has followed the Pilgrims. Their religion does not allow them to sleep or wash while going to and from Mecca, and the consequence is that the disease is unchecked by any sanitary measures." It is unfortunate that any class of people should be so duped as to adopt such an unreasonable, not to say unclean, idea into their religious creed. Cleanliness and good deeds will prove the better saviour.

A Comet.

Biela's comet is now steadily approaching the earth and sun, and about the latter part of November, or during December, it may be near enough to the earth to be seen. It will approach the sun until Jan. 26, 1866, when it will reach its perihelion. At the return of this comet in 1846 its head was divided into two separate comets; in 1852, 1859, the comet was so situated that it could not be observed, and at its present return it will be favorably situated for observation, and great interest is felt in regard to the appearance or change going on in this comet's head. This comet is small and cannot be seen with the naked eye. It has a period of six and three-quarter years, and may be again expected in 1873.

"The Great Rebellion,"

When the late civil war broke out, we headed an article upon the subject," The Great Rebellion," to which one of our Virginia subscribers took great offence. He wrote his to stop his paper, inimating that it was no rebellion at all, or, at any rate, a very small affair. We presume our friend has ere this come to the conclusion that we headed our article very nearly right, for the rebellion has cost the South five thousand eight hundred millions of dollars, to say nothing of the valuable lives which have been sacrificed on the battlefield.

Mrs. Stockwell's Readings.

On Thursday evening week, Mrs. Stockwell, of this city, gave one of her popular readings of choice selections from the Poets, in the Town Hall at Medford. 'The audience, (not large, owing to the extremely hot and sultry evening,) were perfectly delighted with the spirit, she infused

Banner of Light Branch Bookstore, 274 Canal street, New York City. The above interesting subject was selected by

The subscribers, (successors to Andrew Jackson Davis & Co. and C. M. Plumb & Co., late Mrs. Laura Cuppy; and the manner in which it publishers at the above-named locality,) announce was handled was highly pleasing and interesting to their friends and the public that they will continue the business, keeping for sale all the Spiritual, Liberal, and Reform Publications that they

Our agent is J. B. Loomis, who will superintend table and mineral kingdoms. She referred to the all business connected with the New York Dedevelopment theory," advocated by some, that partment of the BANNER OF LIGHT BOOK Esman sprang from the lower orders of the animal 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 to the Branch office in New York.

Having thus taken upon ourselves 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 we hope will 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.

California Matters.

We learn from our friend, L. Armstrong, that the Spiritualists of Sacramento are holding meetings every Sunday afternoon, in Graham's Hall, ocated on Sixth street, between J and K streets, and are favored by addresses in the normal condition by Mr. Wm. F. Lyon, a prominent business man of that city, which are well received by the

We notice by the San Francisco papers, that Mrs. C. M. Stowe has taken rooms at the Meade House in that city, as a medical clairvoyant. She was formerly located at San José, where she frequently delivered lectures on Sundays.

Robert S. Moore, the phonographic reporter, formerly of New York City, where he took a great interest in the Children's Lyceum, is laboring to establish Lyceums in California. The San José Mercury speaks of his delivering two addresses in that city; one on "The Children's Progressive Lyceum; or, Old and New Methods of Education," and the other on "The School and the Church; or, Educational Reform."

Miss Angela Starr King has been giving readings with remarkable success in San Francisco and other places. In alluding to her readings in San José, the Mercury says; "Although she had drawn immense houses in San Francisco, and the critics of the city dailies had spoken in the highest praise of her readings, yet we were scarcely prepared to recognize in her dramatic and elocutionary talent of the highest order. She holds her listeners spell-bound from first to last, entering into the author's most subtle meaning and rendering the language with a force, elegance and expression that not even Charlotte Cushman, in her palmiest days, could excel."

Foreign Items.

Gen, Sir George Brown, of Crimean fame, and Judge Haliburton, author of "Sam Slick," are dead.

Queen Victoria has inaugurated the Prince Albest statue at Coburg. The cholera appears to be receding to the parts

from whence it came. The Atlantic Telegraph Company having issued

a formal notice that they will not attempt to recover the cable this year, the underwriters consider this equivalent to a total loss, and have settled insurances on the cable. The company have also given orders for the manufacture of a cable to be laid early next year.

A Vera Cruz letter says the French court martial at Zacatecas has caused the execution of more than two thousand Mexicans on the charge of being guerrillas.

Gatherings in Michigan.

The friends of the Spiritual Philosophy in Michigan have had frequent mass meetings this summer, at which a very large number of inquiring minds were present, anxiously seeking for something more satisfying to their souls than anything they have heretofore been able to find. The recent gathering at St. Johns was a perfect success. Our worthy co-laborer, W. F. Jameison, favorably known in the West as an inspirational speaker, took phonographic notes of the proceedings, which he promises to write out for our paper as soon as he can find time.

Mrs. Dr. Kane.

The family and relatives of the late Dr. Kane, the renowned Arctic navigator, having denied the story that the Doctor was married to Margaretta Fox privately some time previous to his death, as stated in our paper last week, that lady has since called upon the, editor of the New York Times. and exhibited to him proofs of her marriage with Dr. Kane, and reasserted her determination to publish a book containing the letters she had received from him, together with other facts in the

Belle Bush's Poems Appreciated.

Godey's Ladies' Book contains the following complimentary notice of Miss Bush's new volume of poems: "Voices of the Morning. By Belle Bush. We have turned the pages of this beautiful little volume with great satisfaction. They breathe the spirit of true poetry. The delicate conceptions, the pleasing fancies, the musical rhythm of the poems will charm the most fastidious, and give the authoress a high rank among American poetesses."

A Lecturer.

Mrs. Jennett J. Clark is spoken of by a corremondent as a remarkable and highly gifted inspirational speaker. She has recently been lecturing to attentive and delighted audiences at Fair Haven, Middleton and Bloomfield, Conn. Her address will be found in the lecturers' column.

The London Spiritual Magazine.

Copies of this monthly can be obtained at this office, and also at our branch office, 274 Canal street, New York, immediately on their arrival each month. The September number has been received. The state and the state

to be a problems on the great sight

Mrs. Annie Lord Chamberlain, the celebrated musical medium, contemplates a tour through portions of the State of New York soon She will return to this city, where she will resume her scances, on the first of November.

One of our correspondents writing from Pennsylvania, sayst " "Dr. A. B. Child's speech at Ablington, as reported in the Banner of Light, was very, very beautiful. I feel to thank him in behalf of humanity, for the utterance of such noble into the thoughts of genius. She possesses, in a said pure sentiments; and I would bless the good marked degree, fine dramatic and elequitonary angels for giving us such gems of truth through powers, risk his sale to the transfer of the powers of the control of the powers of the powers of the powers of the control of ज्ञान्तर प्रमानिक्षां का विभाव

ALL SORTS OF PARAGRAPHS.

Attention is directed to Prof. Spence's advertisement on our fifth page, entitled "A few plain and earnest words about Mrs. Spence's Positive and Negative Powders." Many people are receiving benefit from the use of these powders.

Correspondents are requested not to send us communications in pencil, as such never see the Light. We have some mercy for the eyes of our compositors, if careless writers have n't.

Nothing can be accomplished without labor, and with it nothing is too difficult.

The greatest devil mankind has to contend against is Ignorance. Nothing but ignorance made the infernal civil war that has deluged the land in blood. The devil of ignorance is a monster indeed. It not only makes our beautiful earth a hell, but peoples the spirit-world with fiends.

THE "DIVINING ROD."-The Liberator says: "Mr. H. B. Wyman, of Fairmount, in this State, has the gift of using the divining rod, so as infallibly to determine where an unfailing stream can be reached. During the last three years, he has located wells in various places, with invariable success; and he warrants a copious supply of water in every engagement he undertakes."

The concluding number of the Friend of Progress has just reached us. This was an American monthly publication intended to present articles on Spiritualism and the "Harmonial Philosophy," of a more permanently interesting character than a weekly newspaper could supply. We hope a monthly Spiritual Magazine of a somewhat more decided type, and under better auspices, may soon be established in its place.—London Spiritual Mag-

azine.
When the Spiritualists of America are ready to sustain a first class Spiritual Magazine, we are ready to publish it. But we are convinced that that time has not yet arrived.

Kindly acts never go unrewarded. A long time may elapse ere the debt of kindness is cancelled, but the law of compensation is inevitable, and, sooner or later, here or in spirit-life, it must be done. Here is a practical illustration: Some years ago a native of Newburyport, now residing in Boston, met there a man intoxicated and in want. The man said he had been led away and was desirous of assistance. He was taken in, and, when sober, money was furnished him to return to his home in New York. Recently that man, ever after sober and respectable, died rich, and recollecting the kindness shown him by the one who acted the part of the Good Samaritan, bequeathed him thirty thousand dollars.

A SCOUNDREL CAUGHT.-The person who attempted to throw a passenger train from the track on the Eastern Railroad, near Kennebunk, recently, by piling sleepers on the track, has been arrested. His name is Horace P. Willard, and he has confessed that he was the author of the fiend-

A fact, which all respectable medical men will certify to, is this: That a very large portion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented day. liquors as a beverage.

The great chief law which governs the spiritworld is the law of affinity, by virtue of which spirits of kindred desires and feelings attract each other and are necessarily associated together, and spirits, with contrary or opposite dispositions, separate and repel each other; and heaven is repre sented as consisting of innumerable societies of angels, all advancing toward higher spheres, as they progress in knowledge and virtue.

DEFINITION OF A DENTIST. A dentist, love, makes teeth of bone,
For those whom fate has left without;
And finds provision for his own
By pulling other people's out.

Mankind are more indebted to industry than ingenuity; the gods set up their favors at a price and industry is the purchaser.

DINNER TO THE BRITISH MINISTER.-Hon. Anson Burlingame, American Minister to China, gave a private entertainment to Sir Frederick Bruce, English Minister to the United States, on Saturday evening, Sept. 9th, at the Parker House, in this city. Among the company present were Governor Andrew, Hon. Charles Sumner, Ex-Governor Boutwell, Hon. Samuel Hooper, Hon. Alexander H. Rice. The relations between Sir Frederick Bruce and Mr. Burlingame are those of closest friendship, cemented by years of daily intercourse at Pekin.

A clergyman in a recent sermon said the path of rectitude had been traveled so little of late years that it had completely run to grass. "Why aint hay cheaper then?" soliloquized Digby.

THE DEAD SEA .- The pious humbugs about the Dead Sea are likely to be exploded:

"An English gentleman who has resided for a long time on the shores of the Dead Sea has a k in press, in which he states many of the stories about the margin of the sea being fatal to animal and vegetable life to be myths."

THE BARBARITIES OF WIRZ,-The disclosures made by the witnesses summoned in the Wirz trial fully confirm the most terrible reports that have ever been circulated in regard to the horrors of the Anderson ville prison. The recital is enough to make one's blood freeze in his veins.

"We often liear of "fashionable marriages." but never of fashionable deaths.

In Petersburg (Va.) there is much marrying done. They did a great deal of fighting there but a few months ago.

The Massachusetts State Convention, which assembled at Worcester last week, for the purpose of nominating State officers, unanimously selected Hon, Alexander H. Bullock, of Worcester, as a candidate for Governor, in place of Gov. Andrew, who positively declined a re-nomination.-The recent elections in Vermont, Connecticut and Maine have resulted in the success of the Republican tickets by increased majorities.

We are told by credible authority, that a prominent provincial official, recently imported, was heard, while journeying on one of the coast steamers, to make the anxious inquiry of his next neighbor at table, "Pray, do the hens in your country lay fresh eggs?"

The Times Washington dispatch says a delegation of Mississippians waited on Gen. Howard on the 13th ult., and announced their willingness to accept the conclusions of the war, and fully and sincerely acknowledged the freedom of the colored race.

In noticing the apparent failure in laying the Atlantic cable, the New York Times says, "The heavens seem to have decided that at present Great Britain and America are near enough to each other, and all the cunning skill of man, aided by the vast power and patronage of wealth, falls imbecile in the face of such opposition."

The Ohio State Fair opened at Columbus on the 12th inst. The entries were larger than at any previous Pair.

(1)

"SIX CENT-ER TYBANNIS."-Under this head the Advertiser announces that the fare on the Metropolitan Railroad cars within the city limits will hereafter be six cents instead of five, Our citizens who object to the new advance should not forget that there is an excellent and wellmanaged line of omnibusus running on Washington street to the West End and Charlestown, at the old rates, and also that there are "good side-walks from Camden street to Cornhill."

Hot, flery fellows are our soldiers-peppered while in the service-and mustered out of it.

In Illinois they are raising five hundred thousand dollars for a soldiers' orphans' free school.

Men are sometimes accused of pride, merely because their accusers would be proud themselves if they were in their places.

A Rochester paper says: A man who resides in Chili, N. Y., declares that he has discovered the cause of the prevailing drouth. He attributes it to the large number of lightning rods recently put up about this region of country. He says these rods take the electricity from the clouds, and they scatter without affording rain.

A man must have a very bad opinion of himself not to be willing to appear what he really is.

"Come till América, Pat!" writes a son of the Emerald Isle, to his friend in Ireland; "'t is a fine country to get a living in. All ye have to do is to get a three-cornered box and fill it with brick and carry it till the top of a four story building, and the man at the top does all the work!"

Only crows and fools are afraid of a shabby uit of clothes.

An old lady in Pennsylvania had a great aversion to rye, and never could eat it in any form. "Till of late," said she, "they have got to making it into whiskey, and I find that I can, now and then, worry down a little."

The sentence against waterfalls has come from the high comb of fashion; and we see it stated that if, after the tenth day of October, any lady appears with one of the cataracts, she is to be considered out of the pale of fashion.

"The Volunteer" in the title of a weekly paper, just started in Boston by Messrs. Chency and Frost, 33 School street, at two dollars and fifty cents per year. It is devoted to news, literature, and the interests of returned soldiers. There is need enough of looking after the returned soldiers' interests, we all know, for not a day elapses but that they are robbed by sharpers and left to "face a frowning world," "dead broke!"

The Fenians are looming up as a source of diplomatic trouble for Secretary Seward. The English embassy has carefully noted the Fenian demonstrations, and facts and statistics have been sent to the home Government, which have become the subject of communications and demands that may soon be invested with national interest.

The labor question is again agitating the people of Massachusetts. Progress is the order of the

He that loves himself has only one joy; he that loves his neighbors has many.

INTERNAL IMPROVEMENTS IN THE WEST,-A meeting was held in Davenport, Iowa, recently, and measures adopted for procuring a speedy survey of the route for a canal from the Mississippi river to Lake Michigan, and for a canal around the upper rapids.

The prospectus of the Banner of Light, a very ably conducted literary and spiritual paper, pub-lished in Boston, appears in another column. Any person seeking information as to the theories and beliefs of the people set down as Spiritualists, will find much to enlighten inquirers that is well and ably said on that subject in this singular pa-per.—Independent, Massillon, O.

What time is that, which, spelt backwards and forwards, is the same? Noon.

"Now, boys, this is a whale. Can you tell me what the whale does with all the water he swallows?" Smart boy (whose father is a pawnbroker) -" Please, sir, he spouts it."

"Bobby, what does your father do for a living?" 'He's a philanthropist, sir." "A what?" "A philan-thro-pist, sir-he collects money for Central America, and builds houses out of the proceeds."

Who learns and learns, but acts not what he knows, Is one who plows and plows, but never sows.

Mrs. Partington says that Ike has bought a horse so spirituous that he always goes off on a

A Methodist and a Quaker, having stopped at a public house, agreed to sleep in the same bed. The Methodist knelt down, prayed fervently, and confessed a whole catalogue of sins. After he rose, the Quaker observed, "Really, friend, if thou art so bad as thou sayest thou art, I think I dare not sleep with thee."

PERNICIOUS INFLUENCE OF TOBACCO.—It has been proved that the increase of lunacy in France has kept pace with the augmentation of the reve nue from tobacco. From the years 1812 to 1832 that tax produced 28,000,000f., and the lunatic asyiums of the country contained 8000 patients. The tobacco revenue has now reached the sum of 180,-000,000f, and there are no less than 44,000 paralytic and lunatic patients in the various hospitals devoted to their accommodation. This parallel has been drawn by M. Jolly, and laid before the Academy of Science. He says: "The immoderate use of Tobacco, and more especially of the pipe, produces a weakness in the brain and in the spinal marrow which causes madness."

Rosseau says: "The empire of woman is an empire of softness of address, of complacency. Her commands are caresses, her menaces are

Why is it impossible for a person who lisps to believe in the existence of young ladies? He takes every Miss for a Myth.

Edward Everett and Judge Story went to a nublic dinner. The ordinary toasts were given, when Judge Story arose and said: "Fame follows wherever it (Everett) goes." Everett replied: "Here's to the legal profession. It has never got above the first story (Story)."

A Saratoga letter, speaking of the machinery for making up a fashionable woman says: "Pads for every part of the body are in use. A device for puffing out to smoothness the wrinkles of the cheeks, called 'plumpers,' has been introduced."

Men should not think too much of themselves, and yet a man should always be careful not to forget himself!

Booth, Orsini, Charlotte Corday and Ravillac all committed their crimes on the 14th of April.

If you have a cough, don't go to church to disturb the rest of the congregation.

To Correspondents.

[We cannot engage to return rejected manuscripts.] "MARIA."-You have made a mistake in the number of the verse you refer to. Try and find "the fortleth verse" your-The second of the second of th

Business Matters.

A beautiful little wonder is the "Novelty Microscope." It combines instruction with amusement for old or young, and lasts forever, and is offered at so low a price that all can afford it, and no lover of the hidden beauties of the floral, mineral, vegetable and insect world should be without one. Schools, postmasfers, and others getting up a club of a half or whole dozen will be accommodated at \$1,75 apiece. Address, G. G. MEAD, Thompsonville, Wisconsin.

After perfuming every other theatre, Phalon's "Night-Blooming Corous" is now perfuming the late theatre of war. Southern orders roll in continuously. There is a perfect union of sentiment between the two sections as regards this peerless extract. Sold everywhere.

CARTE DE VISITE PHOTOGRAPHS.—As many of our friends in various parts of the country deof our friends in various parts of the country de-sire 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 pub-lishers', and Hudson Tuttle's. They will be sent by mail to any address, on the receipt of twenty-five cents, each. We will also send to any ad-dress a carte de visite photograph of Miss Emma Hardinge, on the receipt of twenty-five cents.

Particular Notice.—We wish to call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity 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 inconvenience by the omission of name of State, and often the town. A little care will be of services to often the town. A little care will be of service to

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

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

Special Notices.

SUMMER COMPLAINT and DYSENTERY. Bowel complaints seem just now to be the prevailing ele-ment, and any medicine that is everywhere acceptable, and that is reliable, is a very desirable acquisition. From what ve have seen, heard and experienced, we believe Davis's Pain Killer is this disideratum. For the best method of using it, we quote from Perry Davis's pamphlet of directions:
"For common bowel complaints give one tea-spoonful in a

gill of new milk and molasses, in equal parts, siltred well to-gether; lessen the dose for children according to the age. If the pain be severe, bathe the bowels and back with the medi-cine. This mode of treatment is good in cases of the choicra morbus, sudden stoppages, &c. Repeat the dose every hour. The quickest way I ever saw a dysentery cured was by taking one tea-spoonful of the Pain Killer in one gill of milk and molasses stirred well together and drank hot, at the same time bathing the bowels freely with the medicine. Let the lose be repeated every hour, until the patient is relieved." If every soldler, and every other person who has reason to fear this disease, would provide themselves with a bottle of this medicine, and use as occasion required, we believe a great amount of auffering and alckness would be saved, as well in the tented field as the domestic home-circle. [1]-2w-Sept. 23

Bincking, Blueing, &c. Use the Liquid or Army and Navy Paste Blacking, and also the "Laundry Blue," made by B. F. BROWN & Co., Boston. Ask your grocer for them; you

ADVERTISEMENTS.

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

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

NEW SINGING BOOK

BY GEO. F. ROOT. JUST ISSUED.

GLEE CLUBS AND CHOIRS.
GLEE CLUBS AND CHOIRS.
GLEE CLUBS AND CHOIRS.

· Price, \$1,25, or \$12 a dozen.

A sample copy sent any time during this month, postpaid, to any address, on receipt of \$1.

ROOT & CADY.

Sept. 23-lw 67 Washington St., Chicago, Ill

WILLIAM JACKSON,

LECTURER, TEST and HEALING MEDIUM; also, Answers Sealed Letters. Those wishing to ask any questions, or communicate with their departed friends, can do so by enclosing \$3 and four 3-cent postage stamps. He will delineate character by your sending him your name, tell their leading traits, tell past, present and future events, what business they are best to pursue. Also, tell any one how they can know who is to be their future husband or wife. Terms, \$2. Mr. Jackson takes Spirit Photographs for \$4. He also treats discase with great success: such as Nervous Debility, Seif-Abuse, Dyspepsia, Fits. Consumption, Jaundice, Asthma Caterri, Bronchitis, Gravel, Eruptions on the Face, Irritability of the Kidneys and Bladder, and all discases, both acute and chronic. Special attention paid to all private discases in both sex, &c. Medicines sent to any part of the United States or the Canadas.

Mr. Jackson has also just published a new book, entitled, "The People's Comforter in the Hour of Need." It is the WILLIAM JACKSON,

Mr. Jackson has also just published a new book, entitled, "The People's Comforter in the Hour of Need." It is the best book ever offered to the American people. It contains truths which all are anxious to understand. It teaches how all diseases can be curred; the symptoms of disease; how you can learn of the future; treats upon religious, and various other subjects too numerous to mention. Price, 31. Sent to any part of the country well done up. Send two 3-cent stumps for Circulars, and address all communications to Villiam JACKSON, Oswego, Kendell Co., Illinois.

Sept. 23.

ARTHUR'S HOME MAGAZINE.

IT is with pleasure that we are able to announce a much larger circulation for the "HOME MAGAZINE" during the present year than it has ever before attained; and also a more heartly expressed approval, by subscribers and the press, of its tone and character

During the next year we shall bring into its pages a still more vigorous literary life—a higher excellence—a broader spirit, and a more earnest advocacy of all things pure and noble. The terms will remain the same, but from eight to sixteen pages of reading will be added, and the quality of the paper improved, so as to place our Magazine in allier spects among the leading periodicals of the day. Transs: \$2.50 a year; 2 copies for \$65\$; beoples and one to getter-up of cittle, \$10. Single numbers for sale by News Agents throughout the United States. Two volumes a year, beginning in January and July.

Address. Two volumes a year, beginning in January and Address. T. B. ARTHUR & CO., 323 Wainut street, Philadelphia, Pa. July. Sept. 23-2w

ASTRO-SPIRITUAL LIPE CHARTS. L'ustis Larrali), whose Charts have given such univer as a satisfaction, can still be consulted on any subject. Hundreds have received unerting tests. No trickery or innubug resorted to. Terms—Full Charts, \$5,00; Ten-year Charts, \$4,50; any five questions, \$1,00. Send day of month and year of birth; whether married or single, and say.

Sep. 22. Address, EUSTIS LARRARD, UAMBRIDGE, Md.

MRS. FRANCES, PHYSICIAN and BUSINESS MRS. FRANCES, PHYSICIAN and BUSINESS Lazavoyany describes diseases, and kinds of business, 147 Court street, Boston, Room No. 1. Consultation 31. Her Rose Ointment for the cure of all kinds of humors, pimpled faces, &c., 23 cents per box, and warranted sure remedies for Rheumatism, Neuraigia, Dyscutery, Diarrhea, Diptheria, Sore Throat, Brouchilat Affections, Cougins, Catarrh, Bick Headache, Dyspepsia, Bloating of the Stomach, Chapped Hands, and all diseases arising from impurities of the blood. Hair Dyes, and sweetly-scented Pomades for beautifying and promoting the growth of the hair. Also, a Scroulie and Suit Rheum Pomade for diseased scalps: Tooth Powders, and Washes for tender, cankered and ulcerated gums. Hours from 9 to 12 M., from 2 to 6 and from 7 to 9 r. M., Monday, Wednesday and Friday evenings Do n'r aixes.

MRS. A. M. SUMNER, Developing and Healing Medium, will hold Developing Circles at 24 Cottage 8t., Roxbury, the third and fourth Wednesday of every month, until December next, when she will endeavor to find convenient rooms for private or public slittings, provided there be interest enough manifested by those attending to continue through the whiter. Blue is existed great and will recomb the provided the state of the s rooms for private or public sittings, provided there be interest enough manifested by those attending to continue through the winter. She is satisfied great good will result from tills to people suffering general debility or mental depression, arising many times from an undeveloped condition of spirits, either in or out of the body. Admission to public circle, 15 cents, or private sittings, 50 cents.

MRS. F. A. SPINNEY, Magnetic and Sympa-and disagregable feelings removed. No medicines given.

MRS. COTTON, Successful Healing Medium, IVA by the laying on of hands. (No medicines given.) No. 111 East 29th street, near 3d Avenue, N. Y. Spet 23, TOR \$2, I will send, by mail, one copy eachy of my four books, "Life Line of the Lone One," "Fugure Wife," "American Urisis," and "Qist of Spirituation." For address, see locturers column. WARREN CHASE.

A FEW PLAIN

AND. EARNEST WORDS

ABOUT MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS are now firmly established in the confidence of the people. The spiritual origin, through Mrs. Spence, of the formula for their preparation, has already been publicly explained. The philosophy of their wonderful curative action, as vehicles or carriers of the Positive and Negative magnetic forces, through the blood, to all the organs of the body, has been fully set forth in the Banner of May 20th, 1865. Testimonials of the cures wrought by them, have, from time to time, appeared in the same paper; and others will, from time to time, be laid before the public through the same channel.

The severest trial to which a popular remedy can be subjected is that to which it is usually subjected on its first presentation to the public, namely, a trial on all the old, stubborn, gnarly, untyledding, chronic diseases that have gone the rounds of all systems of practice, and of all the various remedies, ancient and modern, which are recommended in such cases. To this test Mrs. Spence's Positive and Negative Powders have been subjected, and the result has been a most triumphant and overwhelming success. With full confidence, therefore, we carnestly urge all

been subjected, and the result has been a most triumphant and overwhelming success. With full confidence, therefore, we earnestly urge all those who are suffering from diseases which have bid defiance to all other remedies, to give the Positive and Negative Powders a simple trial, knowing, as we do, that their success in the future will be fully equal to what it has already been in the

But, while the Positive and Negative Powders But, while the Positive and Negative Powders have so triumphantly passed through the severest orded to which a popular remedy can be subjected, they have, at the same time, established an imperishable reputation in another, a wider and a more important field of action and of usefulness. We refer now to their success in the treatment of the thousand and one kinds of diseases which are generally scknowledged to be curable under proper treatment, including chronicas well as recent cases—diseases which are dangerous, and diseases which are mild and comparatively and diseases which are mild and comparatively harmless—diseases of long standing, and diseases of recent origin, such as occur every day in every community, and in almost every family, under the ordinary vicissitudes of heat, cold and moisture, electric and magnetic atmospheric changes, irregularities of diet, exercise, &c. These are the diseases which, by their repeated attacks, and by that whose every direction of the contraction with their unnecessary duration, or aggravation under bad treatment, gradually break down and destroy healthy bodies and minds by the thousand, and do far more damnge to society than the few isolated cases of incurable diseases which are the uned cases of incurable diseases which are the un-avoidable attendants upon civilized life. How important, then, that these diseases which are curable, and which are of every day's occurrence, in every community, and, I may say, in every family, should be properly treated. And by this I do not mean that they should simply be cured, but that they should be treated at once, the mo-ment they begin their inroads upon the human system; and that they should be cured as quickly as possible, and with the least possible injury or violence to the patient. In order to attain even an approximation to these desirable results, under approximation to these desirable results, under approximation to these desirable results, under app of the present acknowledged systems of practice, every family must either keep constantly on hand, and know how to use, all the drugs and medicines of an ordinary apothecary's shop, or else for every attack of disease, no matter how what it may be a plusted or must be sent for who slight it may be, a physician must be sent for who is often worse than the disease itself, or whose delays, either from distance or previous engagements, allow the disease to gain such a hold upon the patient, that perhaps days, and even weeks are required to cure what might have been cured in a few moments or hours, if properly treated in

But all the above-mentioned difficulties are now But all the above-mentioned difficulties are now done away with. Mrs. Spence's Positive and Negative Powders have not only made disease intelligible, but they have made the treatment of disease both simple and easy. As a Family Medicine, therefore, the positive and Negative Powders are more than equal to a whole apothecary's shop of old-fashioned or modernized remedies. They are adapted to the treatment of every disease, and of every variety of sickness which is likely to occur in a family of adults and children. In this respect, therefore, they are emphatically the great Family Medicine of the age; and I will here state that the invisible intelligences who originated the formula for the intelligences who originated the formula for the preparation of the Positive and Negative Powders, intend nothing less than that they shall su-percede all other popular remedies which now encumber the family medicina chests, and the encummer the family medicine chests, and the medical shelves of the family closets. Our faith a first in the use of Spiritualism will then he, to some extent, realized; and the departed medi-cal sages of the past will then be the acknowledged guardian-angels of the family circle, watch ing over the health of both parents and children, and placing in the immediate reach of every household this twofold Positive and Negative magnetic remedy, which shall nip disease in its early bud, and save and preserve the strength, purity, vigor, elasticity and youthful freshness of the human body and mind to the full ripeness of their allotted three score years and ten.

As an earnest man, seeking the truth only, and

ever striving to impart to others so much as I myself have found. I make these statements under a deep conviction of their truth—a conviction based upon, 1st, the philosophic principles of disease and its proper remedy; 2d, the overwhelming testi-Negative Powders; and 3d, my own experience with them, both abroad and at home, where I use nothing else and need nothing else as a family

All questions and inquiries will be freely and cheerfully answered. The printed directions which go with each box of the Powders are full and easily understood. Patients may send for a box of Positive Powders, or a box of Negative Powders, or a box containing one half of each kind. Those who prefer that we should decide for them, whether they should use the Positive or the Negative Powders, and how they should use them, will please, when they send for the Powders, send a description of the disease for which they are intended. Correspondents should say all that they deem necessary, and ask all the questions which they would like to have answered; but, at the same time, we would request them to be as brief as the case will admit of, always writing to the point, using as few words as possible, and intro-ducing no foreign subjects or extraneous matter.

Large and liberal inducements are offered to agents, male and female, local and traveling; also to Druggists and Physicians.

On the receipt of one dollar, a Box of the Powders, together with a Circular containing all the necessary directions how and when to use them. will be mailed, postpaid, to any address.

mail. Money thus sent to us by mail, is at our risk. Office, 97 St. Mark's Place, New York City. All letters and remittances should be addressed as follows:

We consider it perfectly safe to send money by

Prof. PAYTON SPENCE, M. D. General Delivery, New York City. Sept. 23-1w PHOTOGRAPHS OF DR. GRISWOLD'S PICTURE,

DESCENT OF THE ANGELS." L ARGE RIZE, SAIZ inches, mounted on heavy cardboard, \$2,00. Medium size, 638 inches, mounted on heavy cardboard, \$2,00. The receiver subject to express charges. Small size, sent by mail, 50 cents. Address, MBS, OCTAVIA J. GRISWOLD, Batavia, N. Y.; or, SARAII E. GRISWOLD, Cloveland, O. cow 2t-Sent. 9.

SEWING MACHINES. WHEELEB & WILSON'S

ARE THE BEST.

228 Washington Street, Boston.

18. In C. HAYDEN, AGENT.

SIX DOLLARS FROM 50 CENTS. CALL and examine something urgently needed by every-body, or sample will be sent free by mail for 50 cents, that retails for \$4,00. R. L. WOLCOTT, 170 Chatham Square, N. Y.

DELA MARSH, at No. 14 BROWFILD STREET, keeps conbeauty for sale a full supply of all the Spiritual and Reformatory Works, at publishers prices.

ALL ORDERS PROMPTLY

THE STREET TO.

DR. BABCOCK,

PRACTICAL PHYSICIAN AND DERMATOLOGIST,
DEVOTES his attention to the diseases and functional derangements of the Mealy, Loss of Hair, Premature Blanching or Greyness, and to the lational
and Scientific Treatment of these annoying affections which
have hitteric defied the resource of the Tollet, such as "Ephelides," (freekles,) "Acue Punctarn," and "Acus Rosea,"
(takin worms and pinuples,) "Cholosma," (moth patch), "Tinca," (hair-catern,) "Aloueds," theidness,) and other diseases
of this class, all of which can be removed safety, expeditionally
years used, in his practice, with extraordinary success.
The Doctor would call attention to the fact, that of every
ten cause of haldness, there is not more than one that is alsoluicly incurable, from the death or atrophy of the hair follicites. All other cases may be greatly ancilorated, or perfectly
safe, harmless, and pleasant in application, as will be appacent on trial.

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Falletts are earnestly 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 Panaccaln all aliments, but combines and monifies his remedies to suit the peculiar requirements of each individual case. It is of course impossible that any one remedy, or set of remediers, should meet the exigencies of the complicate and various defrangements of those delicate and important organs, and hence the advantage of consulting a skillful physician, who will prescribe mederatandingly for each instinct according to the symptoms and causes of his complaint.

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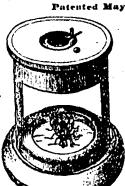
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Invocation.

Oh wondrous and mysterious Law, by whose wisdom the flowers bloom, the rain falls, the seasons come and go; who marketh every condition of life, and understandeth all things; thou, whose wisdom formed the rolling worlds and rounded the tiny dewdrop, give us light, more light. Let us read more perfectly thy law. Let us understand thee, for we would worship thee understandingly. Let us know how to praise thee, by reading thee. Oh Spirit, whose infinite power we may never fully realize, let us know somewhat of thee. Let us feel thy presence permeating all things that are. Oh wash away our doubts with thy great ocean of wisdom. Teach us by thine own ministering angels, that have outlived all doubt, gone beyond all skepticism. Let us minister to these thy children. Let us give them living waters. Let us plant bright flowers in their souls. Let us take away the dead leaves and give them green and fresh ones. Oh, let us give them truth in all its simplicity, in all its beauty, all its purity. Father, we praise thee, though we cannot fully understand thee. Father, for all shadows we bless thee, for all sunshine, for all the sorrows of life, for crime in its deepest, darkest form, for all things we praise

Questions and Answers.

CONTROLLING SPIRIT,-We are ready to answer the inquiries of correspondents or the au-

QUES.—Supposing two persons are born into this world with equal minds, but one possesses a great deal more physical strength and energy than the other-therefore possesses the ability to develop the mind-will that same power be manifest in the spirit-world, or will there be an equality there? or will the time ever come when those persons will be equal in development?

Ass .- To begin with, there never existed two mluds in all respects alike, any more than there ever were two bodies alike, or two atoms exactly alike. Although they may seem to be, yet a close spiritual analysis will determine otherwise.

Q.-By R. O. What evidence or proof can be given that the spirit is not resolved into its original elements, (like the body) or great ocean of spirit, and become lost, as to its identity?

A .- There is no other proof except the demonstrations they are able to give through these persons, and through certain things that are used as media. There is no other evidence, certainly none that we are acquainted with.

Q.-If God is in all and through all, wherein is

the accountability of man's spirit? A .- His accountability rests with his individuality. In that way, alone, is he responsible. Whatever is perpetrated through that individuality, the individuality itself holds him accountable

Q .- In the approaching religious war, will there not be some person who will stand out as the spiritual representative of that period?

A .- That a distinct human being will positively stand out prominent during the religious war that is to come, we fully believe. We also fully believe that that person is with you now. Q.-How long before this will take place?

A .- That we do not know, or if we did we should not answer it.

Q.—Is this to be a war of physical contention or a war of ideas?

A .- We believe it will be principally a war of ideas. But in certain localities, with certain groups of minds, it is very possible; and we may say very probable, that it will take on physical force.

Q.—What is expected to be the result of this war?

A .- A new divine dispensation; the death of the old, the birth of the new.

Q.-Will there be any sectarianism after such a

war?

A.-Oh yes. So long as there is in existence the elements on which sectarianism lives or exists, it will remain. This religious warfare will by no means wash out this sectarianism. Thousands of years will be needed to do this,

Q.-Inasmuch as this war is urged principally against sectarianism, will it be of long duration? A .- In one sense, it will be. Christianity and Paganism have been at war ever since the birth of Christianity. And so it will be with every new dispensation. It will be constantly growing, therefore constantly encroacing upon the old, constantly eating it up; and this will produce

perpetual, although somewhat silent warfare. Q.—Is the Spiritualist to stir up this war? A .- Oh no; the Spirit of Truth will do it, not the Spiritualist. June 29.

William Smith.

I was pretty bad off before I got free from the troubles of this world, having been in a Southern prison between four and five months; was sick most of the time. So I've been waiting until I could muster up power enough to come back in this way, although I've been away since last Sep-

I am from Michigan-I am from Keokuk, Michigan. I have a good deal to say, but I'd like to say it to my own people, my own folks.

I don't want to tell them, as I know of, how much I suffered before I died. According to all accounts, they'd like to know. But the most I care about is, to know how they are going to get along, how they are going to understand this Spiritualism. It's pretty deep, and takes a mighty sight of brains, stranger, to comprehend it, to begin with. My folks aint very well edicated, don't know a great deal; don't know anything about Spiritualism. I want them to know that we can come back, and that we live. There's no use in folks saying there's no proof of our existence after death. The proof is, that we come back; that's the proof; and if you hain't got that, you aint got anything that is worth having, any-

is more than I can tell. Well, Bill Smith that was, nint known by that name in spirit-life. He s known by his works, and not by his name now. That's the order of the day, sir. [You are known only by your name, here.]. Yes; so I had to keep my old name in mind, to give it here. You'll be known by your works-I want my folks to know that-and not by the name you bear. Now that's

I had a good old aunt who had lost two children of the same name. They're in the spirit-world; and she's terribly troubled, and wants to know how she's going to get along with having two of the same name there. I can tell her that the name belongs to the body, and you do n't carry it with you to the spirit-world; and that is the reason some poor fellows have hard scratching to think of it when they come back.

I want her to know that the two Mary Anna that were here, are the two Mary Anns in spiritlife. But the name don't go there, 'taint used. She needn't think she'll know her children by the name they had here. No; she 'll know 'em by their works, and by the attraction. [Don't you suppose they will come to her?] Oh, Lord bless you, yes! they 'll recognize her in spirit-life. I tell you what, it is well enough to have a name to be known by on earth. There's a mighty sight of truth in that passage of Scripture that says, "A tree is known by its fruits, and ye shall be known by the works you do." It might have read like this, "Paul won't be known as Paul, but by the works he does;" and you need not think your name will take you to heaven, for in spirit-life you'll stand or fall on your own virtues. That's it.

I knew plenty of fellows here that lived on their money and their good name; that is, it was good s far as the name went; but come to dive down beneath, and they wan't worth fighting for. It served their purpose here. They made their reputation, made money on it; but it aint going to serve them when they get on the other side. They ve got to live ou good sound virtue when they get there, if they 've got any. If they have n't got any, they'll be badly off, that's all.

Well, I do n't know how I'm going to approach my folks, only to let 'em know I'm alive and round. I did feel pretty bad in the spirit-world, at first: got little over that now.

I'm alive! I'm alive! that's it; although I did die in the body. I'm alive! Now you understand that, do n't you? I served thirty-two years in the body; and I've served in the spirit-world since last September, out of the body. Now you know just how much there was of me. That is all that I've got any account of. Good-bye to you, stran-June 29.

Matthew Perkins.

I am very glad that the way is opened by which we can return to our friends that live on earth, if we choose so to do. For my own part, before my death, I had no belief in the existence of such an open highway between the two worlds.

I am informed that some of my friends attribute my death to Spiritualism. I beg leave to correct them. I was no Spiritualist, not if I know myself. I had seen somewhat of it, and had hear! a great deal about it; but I was no Spiritualist. I did not commit suicide because I expected to make myself better off, according to the spiritual theory. No; they are sadly mistaken when they suppose that Spiritualism was the cause of my

I would like to inform them that for months, and I may say for years before my death, there were times when I would feel as though I must take my own life. There seemed no escape from it. Indeed, I would be so harassed by this terrible feeling, that it was a living hell to me; and, at last, rather than to be so harassed and tormented by this terrible incubus, I said I would do the deed, let the consequences be what they might.

I now see that these terrible feelings were within me at my birth. I had no control over their growth. They were there, and grew, and became stronger than I was. I was physically weak. I suffered for years from allments of the body, that rendered me very weak, physically speaking. But only when these fits seized me, did I contemplate taking my own life. When they did, I was ashamed to make my condition known. I was anxious to outgrow it. I felt I should be strong enough to resist the temptation, if such you may call it; but the desire was stronger than myself, consequently I succumbed to it.

Now I am exceedingly sorry that this feeling ever had an existence within my being. I cannot say how it came there, but in all probability it was given prior to my natural birth. I date it back beyond my natural birth. So, then, I could have no control over those elements. I did the best I could to bring them into subjection; and when I could not, rather than to be so tormented, I said, "I'll do the deed, let the consequences be what they шау."

I am, or was, Matthew Perkins, of Boston Good-day. June 29.

Georgie Donelson.

I am Georgie Donelson. I am from New York. been away from there a year and a half. I was eight years old, most nine; and I want to speak with my mother. [Do you see her here?] No, sir, she aint here; she 's at home.

I want to tell her how I live in the spirit-land, and all about the folks that I live with. And I want to tell her how I don't want her to feel so bad because I died.

Please to tell her that Dr. Carter's son-he was killed in the war-he helps me. Dr. Carter lives in New York; and his son Galen's in the spiritland, and he helps me to come. He said he could not come himself-wanted very much to-so he'd help me to come. I know him. We knew him when he lived in New York.

Dr. Carter's son says he thinks that his father will fix a way, perhaps, so I can talk to my moth er, although he do n't believe it, because he do n'i know anything about these things. You don't know how I can, do you? [Your mother will try to find some medium, if she reads your letter.] Well, that's what I want. And then I can tell her not to cry any more; how nice I am in the spirit-land, and everything about it, can't I? Dr. Carter says he'd give the world if he could

talk the way I do. He says things aint right for him to. He's got to wait. Good-bye, Mister. June 29.

Invocation.

Oh Holy Spirit, whose mysterious life no soul can define, whose presence has been felt in all the past, is in all the present, and will be in all that is to come, hear thou our prayers. We come to thee from the sacred temple of human life, seekyet, maybe, there is no need of this; maybe there is no need that we ask thee to bless us, for thy reasoner; understand my law, which is to underall alike, and no one is exempt from them; and of human law, and more of Divine law.", thy protection, like an eternal presence, is around us and within us forever. It is to that we look fluences? for all our strength, all our wisdom, all blessings that are to be bestowed upon us. Oh, teach us, one cause, sometimes from another. Sometimes Divine Life, to know what thy protection means. their near approach comes from physical difficul-

I was William Smith here, but what I am now Teach us to understand thee better. Teach us to know that then art our Father in every sense, that thou art the Divine Presence from which we have come, in which we live, and in which we are to exist in the future. Teach us to feel that this is an immutable truth, an unchangeable law. Oh, teach us to feel the greatness of immortality. Teach us that it comes laden with the glory of the past, is covered with the glory of the present, and prophesies of that which is to come. Oh, open to us the volume of thy creations, for we would read thy word and understand thy most Holy Scriptures.

Questions and Answers.

CONTROLLING SPIRIT,-Have you questions from correspondents? If so, we will hear them. Ques.—The chairman read a letter from G. G. who says he is somewhat bewildered on the subject of Spiritualism, thinks it is somewhat antagonistic to Ancient or Biblical Spiritualism, and wishes some criterion to guide him in coming to a right understanding of the subject.

Ans,-Life, when resolved to its simplest elements, is but life. It is a unit. There is a oneness existing throughout all life, and yet there is an infinite variety of form, of manifestation, of unfoldment. The truth that underlies Modern Spiritualism is exceedingly simple. The truth that underlied Ancient Spiritualism was also exceedingly simple. Both are one and the same, and yet in their outward form they differ. And this must needs be, because the very nature of their growth or unfoldment determines the variety of the form to be taken on. No two ideas can be unfolded alike, simply because no two can be aggregated alike.

Your correspondent is in doubt concerning Modern Spiritualism, simply because his ideas have not reached that standard of wisdom requisite to human comprehension of it. When the time shall arrive that he shall have grown large enough to comprehend Ancient and Modern Spiritualism, then that which is a mystery and surrounded with doubt will be resolved to a simplicity, divested of all doubt. Your correspondent seems to believe that Modern Spiritualism ignores Ancient Spiritualism. This is not so. In form alone they differ; but the life is the same.

Q.-Will the controlling intelligence please tell as what kind of spirits possessed the sons of Sceva, the Jew and chief of the priests, when the evil spirit answered and said: "Jesus I know, and Paul I know; but who are you?" And what were those curious arts they used? and what kind of books were those they burned?

A.-They were curious and mysterious simply to those who questioned them, because they did not understand them; but, in themselves, they were simple, exceedingly so. Now these spirits were simply differently aggregated in soul-life from those that approached them and dared to question them. Therefore many mistakes occurred concerning them.

Q.-Please explain why the sons of Sceva were not able to cast out spirits?

A.—We should suppose, judging from observation in localities not altogether dissimilar to this one, that the cause was simply this: They did not understand the process by which those evil spirits could be expelled or driven thence. Jesus says, Some are cast; out only by fasting and prayer; some by the exercise of love in all its simplicity; some by the exercise of sternness mingled with

QR.—One would suppose that they should not have called forth the indignation of those spirits. A .- You seem to be very, very short-sighted. Are you not aware that there are some persons, some spirits, who are so conditioned that they do not see the good you offer them, only in the light of evil, and therefore meet you accordingly? Do you not meet exhibitions of the kind in your' everyday walks in life here on earth?

Q .- I would ask whether many of those cases we call insanity, or madness, are not caused by persons being possessed with evil spirits?

A-Yes; in our opinion much of the so-called insanity may be attributed to such a cause. Sometagonistic spirits so disturbs the spiritual atmosphere as to produce what is called insanity. Sometimes these evil influences take possession of human forms. Such individuals are obsessed in all their parts by foreign, antagonistic spirits, then. Physicians at the present day have but a very limited knowledge of the causes of insanity. We

hope in the future they will learn more concerning it. We hope, instead of dealing entirely with the material, they will deal more particularly with the spiritual. We have often told you that all your human ills had their origin in the spiritual. Now if this is true, the physician should deal with that first, if he expects to accomplish a radical

Q .- Would it not be possible that some law, or laws, could be laid down, by which spirits could be cast out?

A .- We cannot believe that there is any general law that could be made available in every case. Each case has to be governed by its own peculiar laws; and in order to treat any one case with success, all that is necessary is to understand the law governing in the case. . There is no general law that can be made applicable, with success, in our opinion. That which might be made appli cable to one, could not be to another.

Q.—Jesus Christ, in giving his disciples instruction, as regards the casting out of evil spirits, seemed only to give them some general laws. Now is it not possible that the power they pos-

sessed is possessed still? A .- It certainly is possessed still. The only difficulty is, they do not know how to use it. If you are really possessed of that Christ-spirit, that power that thinketh no ill, but beareth love to all, you could do just what he did; perform-the same miracles. He tells you this; but can fou find this power in your Churches? Oh, no; the Devil enters there, and from beneath the roof of the Church thousands pass on annually simply from obsession. And yet your priests have no power to cast out these evil spirits. And whais this so? It is because you have not the Spirit of Christ, If you had, you could do just what he did. But there are many in your midst, thanks be to the great God, who understand the process of doing away with evil, or harmonizing these inharmonious conditions. But they stand back and dare not come forward, because society has placed her band there, and they find it very hard to overcome it. There is an antidote for all ills, whether mental or physical. Seek those things that will effect a cure, a power that will harmonize, then you will be restored to a moral and healthy condition. You are all physicians in the hands of ing thy blessing, imploring thy protection. 'And the Great Physician, who is saying to you, through countless avenues, "Know thyself, oh human blessings, like the sunshine, are showered upon stand thine own; then you will understand less

Q.-What causes the near approach of evil in-

A.—That we cannot tell. Sometimes it is from

ties, sometimes from mental derangement; some-

times from inharmonious surroundings. Q.—Are we to understand that all diseases can be cured without the aid of medicines by spiritinfluences, if we understand how to use that pow-

A.-Yes; the remedial agents that exist in what is called medicines are only needed, only a necessity, because you do not understand the use of | to meet them privately. the higher.

Q.—Is there not some mode of prevention better than cure?

A.-Yes; live as naturally, as harmoniously, as heavenly as possible. This is the most direct way. And there are ante-natal circumstances surround ing every individual, that have been projected into their beings, over which they have no control. These circumstances must be met and dealt with according to their necessities. Some have a tendency to produce insanity; some to bring sorrow in one way, some in another. Yet if you are wise, and know how to govern the elements by which you But at present you have not this wisdom. You must seek earnestly for it. Do the best you can to live harmonious lives. Above all, obey the Three years ago I was rather unceremoniously laws that govern you as individuals, ignoring all driven out of the house I occupied. It was some other laws: render obedience to that that applies particularly to yourselves.

Q.—But if those circumstances have been projected by God, how is it possible to evade them? A .- You cannot evade them, perhaps, but you that you might have strength and wisdom to bear them, to understand them.

Q .- Is the speaker aware whether Jesus Christ himself has ever personally communicated, or endeavored to correct the misunderstandings that they taught the people, and lost no opportunity of have been made in regard to himself?

A .- Jesus Christ has made many personal communications with humanity at the present day. He has endeavored, through many ways, to correct the wrongs of his life, as given in the Scriptures. Do not suppose because Christianity has hallowed this individual, that he cannot come among you and minister to your needs; but rather suppose that he is with you, dealing with humanity, not alone in thought, not in a general way, but speaione in thought, not in a general way, but specially, personally. Oh, yes; he is with you. He has communicated many, many times to individuals who understand his presence. Why, the law of spiritual attraction would answer the question. He must dwell with you. The great mass of Christian minds are continually drawing him hither. The perpetual thought that is kept up concerning him determines his presence among July 3.

Judge Alcott,

It is many years since I was on the earth possessed of a human body. I think in all it is something like thirty years, and yet I have never seen a moment when I could say, I have no longer any wish to return to my earthly home, the place where I suffered so much, and enjoyed so much. Within the last fifteen or eighteen years, the

subject of the return of the departed spirit has been producing such an intense agitation among people, that there has been a corresponding agitation in the spirit-world. Many have said we cannot return, because we

have not experienced the blessings of return. Now it may seem very strange to you who believe in spirit-power, that there should be any individuals in the spirit-world who are not able to know that they can return. But it is a fact. There are thousands to-day who do not know, will not know this truth, as there are thousands of millions on earth who do not know anything of Spiritualism. Some of us may suppose you are very ignorant because you do not all believe in the return of the spirit. Seeing that the two the return of the spirit. Seeing that the two worlds are so near, seeing that the manifestations are so very potent and strong, that all must ap-

indeed the gulf was so very wide and deep no one could bridge it. But the more I heard about it, to give, I'd give it to know where my loved ones the more I began to believe I could come, as a spirit; but I did not believe I could take on a body and communicate through that body, as I do through this one. But recently, within the last through this one. But recently, within the last few years, some with whom I was related, so far as earthly things are concerned, have become interested in the beautiful theory of spiritual communion, and have called upon their friends to return to them. Among the rest I have been called.

When I taked with him hoodt dying, he said, who will go do what you call die, but I can't die, for I'm going to a newer and better life." "But," I said, "have you no regrets because you're going away from your friends?" "No, for I'll go straight to them," he says, "as soon as I leave here."

I couldn't understand it but I thought of it. turn to them. Among the rest I have been called

but I have taken the first step in answer to their call. If they wish the second, they must help me take it themselves. I am possessed with a memory of events of any time in my life, that I can recall, that is, if they 'll come to me. Let me come to them as I do here, and not say to me, "Judge, go away; tell us this and that about the spirit-world," and at the same time give me a proper mouthpiece. I can't give the sound of the trumpet through the violin. Give me this same instrument in the presence of my friends who have called upon me, and I can answer all they ask. I am just as earnest to prove that I am an immortal spirit, and that I can return, as they are to know what becomes of them beyond the grave. They want to know-some of them are all really to step across-and they ask, "Oh, give us light concerning the future." Yes, that is what we all want-light, more light.

Well, friends, seek on, but seek in the most direct way. Ask for the highest gifts, and if you put yourselves in a condition to receive them, the Great God, who is able to bestow them, will not withhold them from you, rest assured of that. July 3, Good-day.

Rufus Choate.

I did not intend to gain control of your subject to-day; but I was here to congratulate this dear old friend of mine upon having gained light enough to return with, and I suppose I was drawn a little too near, and so was obliged to come and take positive and full control of your subject, in order to free myself legitimately from it on leaving. It's very pleasant to know that we can return, and it's more so to know that we can do comething for our friends who are in the dark.

This good old Judge held a very pleasant relationship to me until I took my departure from the body, which was that a few years ago. I learned his condition, although I was somewhat in darkness myself, yet I was able to impart some light to him, coming, as I did, fresh from this side of

open; really believe you can return, if you choose. to earth; so let us put all our forces together, and try if we cannot build a bridge upon which to return. I rather think you can return; think it will carry you safe over,"

The old man has gone on rejoicing, and I earneatly hope that the friends who have been kind enough to will his return, will give him a chance RUFUS CHOATE. July 3.

Benjamin Aldrich.

And so the wheel keeps moving. Sometimes we are up, sometimes down. How are you?' So the old man there and his son-in-law put their strength together to build a bridge, and when itwas done the old man was afraid to come over it, for fear it would fall in. [Was he afraid to come over the bridge he'd helped build himself?] Yes, he was. Now if they 'd called on me-I was when here somewhat in the way of building bridges-I might have given them a little light. I don't know-I suppose the building of bridges in spiritare surrounded, you can overcome these elements. life is somewhat different from the materials you use here.

Well, my friend, I hailed from Troy, New York. time before I could get reconciled to my new home, until I met the person who drove me out of the body in the spirit-world. Then we rather squared up matters, and I felt better about it.

You see, the case was rather an unpleasant one. can meet them with strength, not weakness. We I had been called South on business, was called would not ask that the ills of life could be turned to Savannah, Charleston, and some other places. away from your pathway. We would only ask Just before the breaking out of the rebellion I was pretty largely tinctured with abolition principles. I suppose in my way I was a sort of a quiet Wendell Phillips and Lloyd Garrison, though I didn't speak in public, but I believed in what expressing my views privately. Well, I did n't know the hellish spirit that was existing at the South. So when I was questioned upon that subject by persons there, why, I spoke my mind freely. The more I tried to get out, the deeper I got in, until at last they played lynch law upon me

and strung me up. I felt so hard and unsettled about it, that I believe if I could have had the power to return and hang every one at the South, I'd done so. As I said before, I didn't feel reconaway, he's thinking of the very best means to get through their thick human senses to make himself known. Now that's a bad position to be in, My friends here at the North never knew what

became of me. They heard I was impressed, kept there, retained, then imprisoned, and a good many stories, every one of which was false. They have n't heard the right one at all. My brother understands it like this, I believe: that I was detained there, kept in prison, that prison life so were upon me that I at last died of despair. I was n't in prison a day. I was just as free as I ever was, but somehow I got into trouble, and kept getting in despressing of getting out. Somehow or in deeper, instead of getting out. Somehow or other, I would say what I wanted to; but I didn't know, as I said before, what a hellish spirit there was existing at the South, or I should have pursued a different course.

Now I should be very clear to be the state of the state o

sued a different course.

Now I should be very glad to meet my folks in any reasonable way. I hear that there is a very good medium living not far from here. And if they'll avail themselves of all opportunities, I'll try to do the same. I don't want them to feel hard toward the South, or Southern institutions, because they killed me, for they've killed thousands that are far better than I was. Just think of them as a nearly hidded to their own interests. sands that are far better than I was. Just think of them as a people blinded to their own interests. If they had n't have been, they never would have hugged slavery to themselves so long as they did. It turned upon them, and it's lashed them pretty severely ever since. So that's proof enough that they have been blinded to their own interests, and

Susan Wickliffe.

are so very potent and strong, that all must appeal to your inner senses and outer combined, it seems as though not to believe in the spirit's return were ignorance upon your part. It is the same with us who do not believe we can come back.

In the first of these agitations in spirit-life, I could not believe in spirit return; for I had believed, in my earthly life, there was no return, that indeed the gulf was so very wide and deep no one

During my sojourn in the hospital, I learned something of this Spiritualism from a sick soldier. When I talked with him about dying he said,

I couldn't understand it, but I thought of it. for; so I am here to lay to obey the summons.

I was called in my earthly life Judge Alcott.

I was called in my earthly life Judge Alcott.

I lived in Walpole, N. H. I spent most of my time in Hanover. Now although I have returned, yet I have not the means at hand by which I can demonstrate to my friend the tenth of the month of the month of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate to my friend the tenth of the means at hand by which I can demonstrate t monstrate to my friends the truth of Spiritualism; with him—Susan, John, Joseph, Eliza and Mary—hut I have taken the first step in the fir

MESSAGES TO BE PUBLISHED.

Monday, Sept. 4.—Invocation; Questions and Answers; Alice Troubolm, to Wm. Trenholm, of Savannah, Ga: Dave Carney, of the 2d Michigan Reg., to his mother; Frances Miller, of Tarrytown, N. J., to Elizabeth, Miller; Col. Wm. Torrey, of the 7th Georgia Cavalry, to his wife Rebecca; Dennis Casey, of Fall River, Masa, to John Casey:

Tuesday, Sept. 5.—Invocation; Questions and Answers; David Konney, to friends in Cleveland, O.; Edith Beckford, who died in Baltimore, Md., to her parents; Wm. Willer, of Wilde's Hotel, Elm street, Boston, to Solomo Wilde; Coolides Johnson, a New York freman, to Tim, Carnes. dge Johnson, a New York fireman, to Tim. Carnes.

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

The SECOND NATIONAL CONVENTION OF SPIR-ITUALISTS will be held in the city of Philadelphia, Penn. commencing on Tuesday, the 17th of Octo-ber, 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, without reference to name or form of organiza-

All Spiritualists and other Reformers throughout the world, are respectfully invited to send delegates to attend and participate in the discussions of the questions which may come before the

S. S. Jones, Chairman, F. L. Wadsworth, Sec., Henry T. Child, M. D., H. F. Gardner, M. D., M. F. Shuey, Sophronia E. Warner, MILO O. MOTT, WARREN CHASE, SELDEN J. FINNEY, H. B. STORER, MARY F. DAVIS, A. M. SPENCE, M. M. DANIEL.

N. B.—The Second Annual Convention will assemble in Concert Hall, Philadelphia, Pa., on Tuesday morning, Oct. 17th, at 10 o'clock. Delegates will please report as early as convenient to the Chairman of the Local Committee, Dr. H. T. Child, or to M. B. Dyott.

April 15, 1865.

Yearly Meeting of the Friends of Progress for Indiana.

The next Yearly Meeting of the Friends of Progress will be held at Richmond, Indiana, October 27th, 28th, and 29th.

Scidon J. Finney, S. S. Jones and others will be present to dispense the word of wisdom and

Arrangements will be made for all visitors. By order of the Executive Committee.

AGNES COOK, SAMUEL, MAXWELL, Richmond. SETH HINSHAW, Greensboro, Ind.

Oblinaries.

Gone home, from South Reading, Vt., Aug. 3d, Otis Town Gone home, from South Reading, Vt., Aug. 3d, Oils Townsend, aged 47 years, passed to his home in the Summer-Land.

Mrs S. A. Horton, assisted by the writer, officiated at the funeral. Orson Townsend, aged fifty-seven years, was at the funeral, and took charge of the singing. At the close of the services he remarked to a friend, "It will be my turn next, s and I desire to have the same speakers and services, as near as possible." On the 24th of August, after a short lilness, he passed on, singing as long as he could articulate a sound, happy in our soul-sustaining religion, proving that its equally as "good to die by as to live by." His request was granted. Mrs. Horton and myself were in attendance, with aimlar services. Otts and Orson were cousins. The first leaves only a wife; the latter, a wife, three daughters and a son.

Also is South Reading Vs. Aug. 20th Nelconish Wilking.

Also, in South Reading, Vt., Aug. 29th, Neltemian Wilkins, He was also a firm believer in our Truth. He leaves a wife and one son. May all mourning hearts be comforted is the prayer of M. S. Townsend.

In Pelham, N. H., Aug. 3d, Geo. M. Porter, aged 17 years 10 months and 4 days, a grandson of Maverick Wyman. He was a youth of amiable and spotless character, and be-loved by all who know him. He had made himself acquainted with the Spiritual Philosophy, and was a firm believer in its trutts.

In Cambridgeport, Mass., 11th inst., Olive, wife of C. C.

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Whose soul is still prepared for death, United unto the worldly care
Of public fame or private breath; Who envies none that chance doth raise,

Or vice; who never understood How deepest wounds are given by praise, Nor rules of state, but rules of good; Who bath his life from rumors freed, Whose conscience is his strong retreat;

Whose state can neither flatterers feed, Nor ruin make oppressors great. This man is freed from service bands Of hope to rise or fear to fall; Lord of himself, though not of lands, And having nothing, yet hath all.

Words cannot heal the wounds that words can

NATURE AND MAN. The old earth still is fresh and strong, And wreathes her brow with flowers; The stars still sing their ancient song, As troop the Joyous hours. Tis we alone are dull and sad, In us the difference lies; Nature is ever young and glad In youthful, happy eyes. The heart reflects on all around Its evil or its good; And every sight, and every sound,

Reflects its varying mood.

—Thomas Brevior. The pleasure of doing good is one that never

A QUIET AUTUMNAL DAY. The little birds upon the hillside lonely,
Filt noiselessly along from spray to spray,
Silent as a sweet, wandering thought, that only
Shows its bright wings and softly glides away. The scentless flowers in the warm sunlight dream-

ing, Forget to breathe their fullness of delight, And through the tranced woods soft airs are streaming, Still as the dex-fall on the Summer night.

So, in my heart, a sweet, unwonted feeling.
Stirs, like the wind in ocean's hollow shell,
Through all its secret chambers sadly stealing,
Yet finds no word in mystic charm to tell.

Content is the riches of nature: he is richest who is contented with the least,

Correspondence in Brief.

THE "SPIRIT RAPPERS" AND "ROCHESTER KNOCKERS."—"SPIRIT RAPPINGS" EXPOSED.—The New York Express contains the following:

The New York Express contains the following:

We are glad to learn that Spiritualism is at last exposed beyond a doubt by one of the chief of the spirits, the leader, we believe, in the famed "Bochester Knockinga." The person stated, we are told, before a reliable witness—a physician of good standing in this city—that her young sister has deceived, and is still deceiving thousands who vist her; and this person, she avers, has practiced her art successfully upon one of the leading bankers of this city.

The deception first originated with two little children. The raps were made by cracking their toe joints in sport. This woman is said to have convinced the Buffalo physicians that no jugalery was practiced. She now comes out by first acknowledging the deception of her sister, who, she says, has an accomplice to slid her in showing spirits.

We are glad to learn that this person has exposed the wicked deception of the "spirit rappings," and hope the next news will be that the youthful medium. Miss Kate Fox, will appear on the stage at the Academy of Music, and exhibit openly to the world the toe-knockings and phosphorous lights. Prof. Amidexon was right, some years ago, in his exposition of the "Bochester Knockings."

EDITOR BANNER OF LIGHT—I find the on-

EDITOR BANNER OF LIGHT-I find the enclosed in one of our city papers. With what a vidity are such items seized by the press all over the country. Is there any need of a refutation? "The physician in good standing" might become a public benefactor by authenticating the facts over his proper signature.

over his proper signature.

The vehicle containing this intelligence—the New York Express—is of rather questionable authority. Suppose we ask it to furnish the name and proper address of this same physician. We have seen and heard Prof. Anderson. We had him in court here lately. His exposition of the Colchester case compels us to call on the physician. We want all the facts that were consequent. cian. We want all the facts that professors and physicians can furnish, "to expose Spiritualism beyond a doubt." Yours truly, J. Forsyth, Buffalo, N. Y., Sept. 8, 1865.

From New York State.

The good work progresses in the old Empire State, as elsewhere, but here we have had a good chance to see its workings, and to get acquainted chance to see its workings, and to get acquainted with some of the active sympathizers who exert themselves to keep the ideas and truths of Spiritualism before the people. Baptists and Methodists have a strong hold on the communities where we have labored, yet there is a "feast of reason" served up at our meetings. Something is said which pleases and interests even those who have have "intraresed" and "savihidal" as well as we been "immersed" and "sprinkled," as well as those who know nothing and care less about either These, who constitute the ordinary gatherings, liston, think and talk, however much opposition they may manifest; and as none "talk back" excopt liberal, soul-growing Spiritualists, they all come under the influence of the grent influencing principle, spirit, which is the root of Spiritualism; and once under its power the liberal thinker and

investigator soon becomes a Spiritualist.
We had a gathering of such individuals, on the 13th ult., in a grove in Cicero. Mr. Waldo, of Syracuse, acted as chairman. Two discourses were delivered, by the influence of spirits, through the organism of the writer; and remarks pertinent to the occasion were made by the chairman and others. The venerable John Haskell, who has had forty years experience in the school of "baptism," his son, and good Dencon Ball, provided at their homes a good generous lunch for those who came from a distance. Our thanks are due them; also friends L. Haker and Waldo for the system, order and harmony which continued through the meeting.

J. H. RANDALL: order and harmony which commenced with and

Upper Lisle, N. Y., Sept. 9, 1865.

An Advance in Knowledge.

I have the honor to inform you, first: that with one side and an angle only given of an obliqueone side and an angle only given of an oblique-angled triangle, I have demonstrated the linear measure of the remaining sides. Second: that with one angle only given, and a line inscribed within the triangle, I have demonstrated the linear measure of all the sides. Whether the triangle be right-angled or oblique, they are without exception, being all subject to my law of science, and hence an advance in knowledge.

Yours in the reform of science,
WM. ISAACS LOOMIS,
Pastor of Baptist Church, Martindale Depot, Col.

Co., N. Y., Sept. 7, 1865.
P. S. You were the first to notice me on former occasions, and your magnanimity inclines me to give to you the first opportunity to place before the human mind the light of my advance. All of your readers and subscribers, who, in consequence of your notice, purchased my Key to the Measuring of Distances, who will send to me five cents to pay for return postage and paper, (all others fifteen cents,) I wish to present a copy of my work under the title: "What mathematicians have pronounced impossible I have demonstrated to be mathematically certain." W. I. L.

Farmers Wanted.

If you have any friends or acquaintances, Mr. Editor, (Spiritualists, honest and agreeable,) that would like employment, you would confer a favor on them, and also myself, by giving information. I have a farm of eighty-four acres, stocked with cows and sheep, horse, tools, &c.; also, saw and grist mills, which do a good business. It will require two persons to carry them oh—father and son, or perhaps two brothers. I propose letting the whole place at the halves, reserving a part of

the house for myself and wife. Will let for one or more years. Application should be made soon, as there should be rye sown, and fall work done

P. S. One of the men should have some knowledge of mill work, also farm ditto. J. C. M. Hooksett, N. H., Aug. 30, 1865.

A Note from Mrs. Bliss.

A Note from Mrs. Bliss.

After a tedious illness of several weeks, permit me to say to those interested in me that I am again able to resume lecturing, and therefore I now, with a show of consistency, can make further fall and winter arrangements. Many calls, I presume, are already filled that I was obliged to refuse, fearing I should not be able to futil, but now I can accept such as are open to me; and as I am to be in Plymouth, Mass., through Septematically appropriate the subjects. Two subjects were furnished. One was, "Were the Scriptures of the Old and New Testaments given by inspiration, are they the Infallible Word of God, and are they also to make wise unto salvation?" and the other, "Are all persons mediums, and if so, what can they do to develop their gitts?"

Mrs. Ballou, in answer to the itrst, again proved that all surrounding things insular us, that much now I can accept such as are open to me; and as I am to be in Plymouth, Mass., through September, any who may desire my services will please address me here, in care of John Battles.

A journey to California will, for the present, be

put off, and all home communications will re-eelve prompt attention. Many comforting letters from sympathizing friends during my season of prostration, to which I have been unable to reply, I here gratefully acknowledge. My heart has blessed them again and again, and I pledge myself to make every effort to realize their expectations. Encouraged to action, and dedicated anew

to humanitary reform, I am, Very truly, Mrs. E. A. Bliss. Plymouth, Mass., Sept. 12th, 1868.

Children's Lycenm.

Permit me through the columns of the Banner to tender my most grateful thanks to Mr. J. S. Loyeland for his beautiful and truthful effort. published in your last number, on the subject of a Children's Lyceum. I have read and re-read that article, and each time with unmixed sat-isfaction. It is high time that the New Dispensa-tion take defiults form for good practical uses; and it seems to me this movement of Mr. Loveland's is eminently in the right direction. The educational, as directed toward the infantile mind, is unquestionably the sure process for radical and permanent growth. Shall we not soon hear from Mr. L. again. Yours Truly, J. FORSYTH.

Buffalo, N. Y., Sept. 13th, 1865.

Notice to Healing Mediums.

If any of the "Hand-Healers" now traveling through the country should ever make a call with-in one hundred miles of this place (say Cincinnati, Dayton, Xenia, Springfield, or Columbus,) for the purpose of healing the sick and relieving the affilieted, and will apprize me previously of their intention to do so, and the name of the place selected to operate in, I will furnish them with a numto operate in, I will furnish them with a number of subjects who have been waiting for years for healing mediums to call at some accessible point, that they might visit them, and be benefited by their healing energies.

Harveysburg*, O., 1865.

K. GRAVES.**

Appreciated in the Far West.

Enclosed you will find three dollars, for which you will please send me our beloved old friend, the Banner, for one year. Whatever else I may have to deprive myself of, I cannot dispense with that. It always finds a hearty welcome with us, as it comes laden with beautiful thoughts from the inner life of our brothers and sisters in and out of the form. Long may it wave in the land of the free and the home of the brave. E. H. Gregory.

White Pigeon, Keokuk Co., Iowa, Sept., 1865.

A Test Medium.

I think it only justice to introduce to your notice Miss Maggie Morgan, an estimable young lady of Pine Grove, near Wilmington, Ohio. She is regarded as a reliable test medium. She describes persons and characters while in a claryoyant state. Her services are highly appreciated by Spiritualists as far as she is known. They have kept her traveling abroad in their service, in Ohio and Indiana for the last ten or twelve Ohio and Indiana, for the last ten or twelve months. She is now engaged at Moncey Town, Delaware county, Pa., during September. ROBERT WAY.

Spiritual Convention in Minnesota.

Pursuant to notice a Spiritual Convention met at two o'clock P. M., on Saturday, the 20th day of July, 1865, in Mead's Hall, in Blue Earth City, in the County of Faribault, and State of Minnesota. D. H. Morse was chosen Chairman and D. Birdsall Secretary pro tem., and the following officers were elected for and during the Convention.

D. H. Morse, President, and D. Birdsall, Secre-

Committee of Arrangements: J. W. Anderson. Chairman, and Alpheus Colton and Miss Ada

Committee to Draft Articles of Association: T.N. Wheeler, Chairman, and Mr. M. Hoyt, S. G. Crampton, Mrs. Hoyt and Mrs. Crampton.

Committee on Finance: The Hon. J. W. Wakefield, Chairman, T. N. Wheeler and I. S. Mead. Mrs. Ada Ballou was then introduced to the audience, and gave a very able lecture. Subject-Modern Spiritualism. Adjourned.

Convention met pursuant to adjournment at o'clock. Several short addresses were given by different persons, after which Mrs. A. Ballou read a poem, given under inspiration by Miss Lizzle Doten. She then addressed the inecting on "Spirit Manifestations." The audience was held spellbound for about two hours. The subject was very ably treated. The meeting then adjourned.

Pursuant to adjournment the Convention met on Sunday morning the 30th, at 9 o'clock, and opened with beautiful music by Miss Annah Wilson, a little daughter of Professor J. H. C. Wilson. on his melodeon, accompanied by the excellent Choir under his management.

The Committee on Resolutions reported a set of Articles of Association, which were amended and adopted as follows:

adopted as follows:

ARTICLES OF ASSOCIATION.

1. This Society shall be halled and entitled the Southern Branch of the Minnesots Valley Association of Spiritualists.

The object of the Society is advancement of knowledge of the laws of life both here and hereafter, and to make our acts and plans must potent for good, and honor God.

3. The officers of the Society shall be a President, Vice President, a Secretary and Corresponding Secretary.

4. It shall be the duty of the President to preside at all meetings, introduce speakers, enforces alle observance of the rules of the Society, and appoint all officers and committees not otherwise provided for.

5. The officers and committees shall hold their office for the term of one year, or until successors shall be chosen.

6. There shall be a standing lusiness Committee, consisting of three, and a Frinance Committee of three.

7. It shall be the duty of the Frinance Committee to keep a just and true account between the Society and its members, credit the amounts paid, and pay the same to the order of the Society, taking a receipt from the President for the same.

8. The Business Committee may call special meetings at such times and at such places as they shall appoint, and make a full report at each general meeting of the Society.

9. Any person may become a member of this Branch by alguing these Articless of Association.

The following named persons were then elected

algoing these Articles of Association.

The following named persons were then elected officers of the association: T. N. Wheeler, President, A. B. Colton, Vice President, D. Birdsall, Secretary, A. B. Colton, Corresponding Secretary, I. S. Mead, Chairman, H. T. Stoddard, L. W. Brown, Business Committee, Mrs. L. W. Brown, Chairman, Ada Carlton, Heman Hoyt, Commit-

ee of Finance.
Music by the choir, after which Mrs. A. Ballou Music by the choir, after which Mrs. A. Balon again addressed the audionce on the subject of "the Mornlity of Spiritualism," ably showing that the beautiful philosophy of love, kindness and universal charity to the undeveloped and erring was all-potent, and eminently calculated to lift up, purify and elevate the most degraded and fallen of carth's sons and daughters. Then Miss Milson gave a beautiful song, accompanied with her melodeon. Mr. J. W. Anderson, entranced, followed with a discourse on the "Beauties of Nature," arguing that it is the best volume of Inspiration for our study. After a Benediction by Mrs. Ballou the Convention adjourned to meet at

1 o'clock P. M.
Convention met pursuant to adjournment, and
was called to order by the President. Miss Wilson discoursed some excellent music on her melo-

peculiar to itself, and that everything inspires us in accordance with its own peculiar atmosphere or magnetism, and that all inspirations of former, as well as later times, were and are, high or low, good or evil, in accordance with the wisdom and development of the spirits controlling the me-

Music by Miss Wilson and the choir. The Convention met pursuant to adjournment at 8 o'clock P. M. Mrs. Ballou was announced as

that all surrounding things inspire us, that much in the Bible, given through inspiration, was "profitable for reproof, for instruction," and calculated to make more perfect, while much, as translated, if taken for our rule of faith and practice, would have a retrograding tendency, throwing us back to a low plane of barbarism; that while much of it was very beautiful and elevating, some of it was too low and vulgar to be read publicly in good society, and consequently that all con-tained in the Old and New Testaments could not be the infallible word of God, and able to make wise unto salvation.

In answer to the second subject, she said all have medium powers, that some are more sus-ceptible to spirit influence than others; that all could train and develop themselves by discipline, that in her own experience she had developed her different gifts by fasting from all hurtful diet her different gifts by fasting from all hurtful diet and by constant prayer, that she had abstained from the use of animal food, living exclusively on vegetables and fruits, and by keeping the mind in a perfectly passive and harmonious state, and that such a course of training would greatly facilitate the development of spiritual gifts in all.

The contribution-box being called for, was passed through the audience, and in a few moments returned containing twenty-five dollars, for the benefit of Mrs. Ballou, giving unequivocal evidence of the high appreciation the audience had of the merits of the speaker.

Mrs. Ballou then saw and described a number of spirits, several of whom were fully recognized and acknowledged by their friends. She then returned her sincere thanks to the audience for their kindness and sympathy, and for their Chris-

their kindness and sympathy, and for their Christian tolerance and forbearance. And then dismissed the meeting with a benediction.

The Convention adjourned sine dis.

The meetings were very much crowded. All through the Convention the utmost harmony provided. Strangers who visited us must have been

vailed. Strangers who visited us must have been very favorably impressed with the remarkable kindness and Christian tolerance exhibited by members of all the different churches in and around Blue Earth City. We feel truly thankful to the Blue Earth City Choir, and particularly so to Mr. Huntington, Editor of the Blue Earth City D. H. Monse, President, D. BIRDSALL, Secretary.

"Psyche."

The following notice of this new paper was translated from "L'Avenir," (Fr.) for the Banner of Light:

"Psyché is the only German paper treating of Spiritualism, odic force, and other kindred sub-jects. Chief editor, H. A. Bertheler, D. M., Tittan, Saxony. Published monthly. They thus speak of it: The end of this journal is to make the German nation acquainted with the rich treasure of facts which have taken place the last twelve years on both sides of the Atlantic, Providence intendon both sides of the Atlantic, Providence intending to develop the superior forces of the human mind, and to bring about the new era, the reign of the Holy Spirit. The Psyché occupies itself then in examining and studying these same gifts and powers, which, according to St. Paul, precede this advent, manifesting themselves in each for a common utility, but have seemingly slept for centuries, until the Church have believed they had disaurant forwar and that they were required no appeared forever, and that they were required no more; but now behold them distributed anew and abundantly amongst different nations, in dreams, by presentiments, in visions, inspirations, in dreams, by presentiments, in visions, inspirations, gifts of prophecy, healing, speaking in foreign and un-known tongues, the power of distinguishing spirits, etc. But whilst German literature has produced etc. But whilst German literature has produced nothing upon the interior life of the spirit since the dearly of Lavater, Jung-Stilling, Eckartshausen, Schubert, Keener, and others, America possesses more than twenty journals, and more than a hundred inportant spiritual books, writings which have been spread in England, France, Belgium, Sweden and Italy. Idealist Germany, not to remain outside of this movement, has need of an organ devoted to Spiritualization. voted to Spiritualism, if only as a necossary centre-weight against the mass of scientific journals and light literature, the editors of which, in their narrow and material views, absolutely deny spirit, and consequently its existence after death, whilst they preach the eternity of gross matter. These journals have either passed in silence all these spiritual facts, or have so distorted them that all shown themselves, also, as unjust in their truth disappears under their lies. They have shown themselves, also, as unjust in their trentment of the odic force. This new science of the Doctor of Reichenback has been repulsed until now by all our universities, but will find in the Psyché an asylum for all its investigations and communications, although it strictly belongs to the physical department."

NOTICES 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. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every 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. Seats free. D. J. Ricker, Sup't.

Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Christian Spiritualists hold meetings every Sunday at 10% A. M. and 3r. M., at 121 Blackstone street, corner of lianover street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Musle by Miss Minnie Pouty.

Charlestown.—Meetings will recommence in the City Hall Sept. 3, at 2% and 1% o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lycoum meetfat 10 A. M. Speakers engaged:—Mrs. Fannie Davis Smith, Sept. 17 and '24; Mrs. M. S. Townsend during October and November; Bonj. Todd during December.

Charlestown.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics' Hall, corner of Chelsea street and City square, every Sunday atternoon and evening. These insectings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed,) assisted by a Committee of well known Spiritualists. Many good speakers have been engaged, who will lecture during the season. The public will please take notice that these incettings are free, and all are invited to attend.

Christian.—The Spiritualists of Chelsea have hired Library Hall. to hold regular meetings. CHRESEA.—The Spiritualists of Chelsea have hired Library CHRISEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Stunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. Speakers encaged:—Charles A. Hayden during September; Mrs. Faunie B. Fetton, Dec. 3 and 16.

FOXBORO', MASS.—Meetings in Town Hall. Speaker engaged:—Miss Suste M. Johnson, Nov. 5 and 12. Meetings during the summer months at 1% and 5% P. M.

TAURTON, Mass.—Spiritualists hold meetings in Concert Hall regularly at 2% and 7% P. M. Admission 5 cents. PLYNOUTI, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Progressive Lyccum meets every Sunday forencon at 10% o'clock. tch. Carver, Cot. Sec., to whom all letters should be addressed. Speakers engaged:—Mrs. E. A. Bilss, Sept. 24; Mrs. Fannie Davis Smith, Oct. 1 and 3; Miss Suele M. Johnson, Nov. 19 and 26; W. K. Ripley, Dec. 24 and 31; Mrs. M. M. Wood, April 22 and 29.

April 28 and 29.

Lowrit, —Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Lyceum" meets at noon. Speakers engaged:—Mrs. Nellio Templo Brigham during September; Charles A. Hayden during Uctober; J. M. Peebles during November; J. U. Fish during January.

MANARILL, MASS.—The Spiritualists and liberal minds of Haverhill bare organized, and hold regular meetings at Music Hall. Speakers engaged: —Isaao P. Greeniesf during Septem-ber; Mrs. Anna M. Middlebrook during October; Nellie J. T. Brigham during November; N. S. Greeniesf during Docem-ber; Susie M. Johnson during January.

Wordcartz, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:— N. Frank White during September; Mrs. Mary Wood during October; Mrs. Anna M. Middlebrook during November; J. M. Poobles, Dec. 2 and 10; Miss Susie M. Johnson, Dec. 17, 24 and 31.

and 3...
PROVIDENCE, R. I.—Meetings are held in Fratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7%
o'clock. Progressive Lyceum meets every Sunday forenoon,
at 10% o'clock. Speaker engaged:—J. M. Peeblee during Septembor and fletchar.

tember and October.

PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forencen. Lectures afternoon and evening, at Jama 70 clock. Speakers engaged:—Mrs. A. A. Garrier, Sept. 24; Mrs. Laura Cuppy during October.

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

ROUKLAND, Mr.—Meetings are held at Rankin Hall every Bunday, afternoon and evening. Regular speaker:—J. H. Hodges.

doon, accompanied by the choir.

Mrs. Ballou offered an invocation, after which she announced her subject, "Inappretion." In the course of her able remarks, ahe maintained that every material thing, both animate and inanimate, was surrounded by the atmosphere, or magnetism.

Naw York.—Spiritual meetings are held at Hope Chapel avery Sunday. Seats free.

Meetings are also held as Bublit Hall every Sunday, at 10% and 71% of clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2r. m. /Speaker engaged:—Benj. Todd during September.

CINCIPLATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Chio as a "Religious Scolety of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

LECTURERS APPOINTMENTS AND ADDRESSES. OF LIGHT.

(To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. Should perchance any name appear in the list of a party known not to be a lecturer, we desire to be so informed, as 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. MISS LIEZIE DOTER WIll speak in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above announcement. Address as above, or Pavilion, 57 Tremont street, Boston, Mass.

MES. LAURA CUPFT will lecture in Portland, Me., during October. She will answer calls to speak week evenings. Address as above, or care Banner of Light.

N. FRANK WHITE will speak in Worcester, Mass., during Soptember; in Troy, N. Y., during October. Will answer calls to lecture in the West Sundays and week evenings through the rest of the fall and winter. Apply immediately. DR. and MRS. L. K. COOPLEY will lecture and heal in Havana, Mason Co., from Sept. 15 to Nov. 1. Address, Havana, Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

Spiritual and Reform Books.

MRS. AUGUSTA A. CURRIER will lecture in Portland, Mc.,
Sept. If and 24; in Chicago, Ill., during November and December. Will answer calls to lecture in the West through the
Winter. Address, box 815, Lowell, Mass., or as above.

MISS MARTHA L. BECKWITH, trance speaker, will lecture
in Lynn, Mass., during November; in Philadelphia, Pa., during December. Address at New Haven, care of Uco. Beckwith.

with.

CHARLES A. HAYDEN will speak in Chelsea, Mass., during September; in Lowell during October; in Philadelphia during November. Will make engagements to speak in the West through the winter and spring of 1886, if the friends desire. Address as above.

Miss Emma Houston will lecture in Cincinnati, O., during September; in Milwaukee, Wis., during October; in Cloveland, O., during November; in Elkhart, Ind., during December and January. Would be happy to make further engagements in the West.

Altare F. Sumona will speak in Woodstock Value has

ments in the West.

AUSTRE E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Beshel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

WARREN CHASE will lecture in Middle Granville, N. Y., Sept. 24; in Syracuse, Oct. 1 and 8; in Rochester, Oct. 15; will attend the National Convention at Philadelphia in October, and lecture in Vincland, N. J., during November; during January and February next in Washington, D. C.; during March in Philadelphia, and spend next summer in the West. He will receive subscriptions for the Banner of Light.

Miss E. H. Fuller, trance speaker, will lecture in Newport, Me., Sept. 24. Address as above, or West Carland, Mc.

Mes. M. E. B. Sawere will answer calls to lecture during September and October. Address for the present, Baldwinsville, Mass.

W. A. D. Humn will speak in Grand Rapids, Mich., during November. He will answer calls to lecture during the fall and winter. Address, Cleveland, O.

MRS. BARAH A. BYENES WIll lecture in Flymouth, Oct. 29: in Providence during November; in Lynn, Dec. 3 and 10. Ad-dress, 87 Spring street, East Cambridge, Mass. Miss Sarah A. Nurr will speak in Petersham, Mass., dur-ing September; in Athol during October. Address as above, or Claremont, N. H.

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

Mus. FANNIE B. FELTON will speak in Lynn, Mass., Sept. 24; in Chelsea, Dec. 3 and 10. Will make engagements for the autumn and winter. Address, South Malden, Mass. MRS. E. A. Bliss, of Springfield, Mass., will speak in Plymouth, Mass., during September. MES. LAURA DE FORCE GORDOR WILL lecture in Houlton, Mc., and vicinity during September and October. Does not desire calls to lecture after that time until further notice. Address, Houlton, Mc., care of C. E. Gilman, Esq.

J. M. PERRLES, of Battle Creek, Mich., will lecture in Providence, R. I., during September and October; in Lowell, Mass. during November.

during November.

E. V. Wilson will speak in Louisville, Ky., Sept. 20 and 27; in Cincinnail, O., during October; in Memphis, Tenn., during November and December.

ISAAO P. GERRNLEAF will speak in Haverhill, Mass., during September. Address, Exeter Mills, Me.

MRS. MARY M. WOOD will speak in Worcester, Mass., during October and May; in Lowell during December. Will answer calls to lecture in New England up to that time. Address as above.

Miss B. C. PELTON will speak in Rockingham, Vt., Sept. 24 and Oct. 1. Those desiring her services as a spiritual medium and trance speaker are requested to consult her by letter, directing their communications, until further notice, to Woodstock, Vt.

Mns. Sahan Helen Matthews will locture in Ludiow, Vt., Oct. 1; in Londonderry, Oct. 8. Address, East Westmoreland, N. II.

N. II.

ALCINDA WILHELM, M. D., inspirational speaker, will lecture in Indiana and lilinois during September; in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further notice.

MRS. Susie A. Hutchirson will speak in Alton, Ill., during September; in Elkhart, Ind., during October: in Amsterdam, N. Y., Nov. 5 and 12; in Stafford Springs, Conn., during Deember. Address as above, or 39 Grape street, Syracuse, N.Y. W. K. RIPLEY will speak in Dover, Me., during September. Address as above, or Foxboro', Mass.

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. Mas S. A. Honron will speak in Rutland, Vt., the first Sunday of each month until November.

MRS. M. S. TOWNSEED will speak in Chicopee, Mass., during September; in Charlestown (City Hall) during October und Novemberf in Troy, N. Y., during March; in Philadel-thia, Pa., during April. J. G. Fish will speak in Baltimore, Md., during September; in Hammonton and Vineland, N. J., during September; in Hammonton and Vineland, N. J., during October; in Cincinnait, O., during November; in Providence, R. L. during December and February; in Lowell, Mass., during January, Will receive subscriptions for the Banner of Light. Address, Hammonton, N. J.

F. L. WADSWORTS speaks every Sanday morning and evening in Sturgis, Mich., till further notice. Address accord

HERRY C. WRIGHT will answer calls to lecture. Address LOIS WAISBROOKER may be addressed at Liverpool, O. MRs. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York. DR. JAMES COOPER, of Beliefontsine, Ohio, will take sub-criptions for the Banner of Light, as usual. MRS. FARRIE DAVIS SMITH, Milford, Mass.

A. B. WHITING, Alblon, Mich. MRS. N. J. WILLIS, trance speaker, Boston, Mass. Elijah Woodwohth, inspirational speaker. Address, Les io, Ingham Co., Mich. Mas. Frank Ruid, inspirational speaker, Kalamazoo, Mich.

LEO MILLER, Davenport, Iowa.

IRA H. Curtis speaks upon questions of government. Ad-iress, Hartford, Conn. Mos. Lovina Hrath, trance speaker, Lockport, N. V. MRS. MARY J. WILCOXSON, Hammonton, Atlantic Co., N. J C. AUGUSTA FITCH, trancespeaker, box 1825, Chicago, Ill.

MRS. Addix L. Ballou, inspirational speaker, Mankato, inn. J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

SAMUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York. MRS. ENNA M. MARTIN, inspirational speaker, Birmingham Mich.

Miss H. Maria Worthing, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals. MISS BELLE SCOUGALL, inspirational speaker, Rockford, III W. F. JAMIESON, inspirational speaker, Decatur, Mich.

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Mis. Sarah M. Thompson, trance speaker, post office boa
1019, Cleveland, O., residence, 36 Bank street.

Mrs. Sophia L. Chappell will answer calls to lecture or
attend grove meetings. Address, Forestport, Oneida Co.,
N. Y., care of Horace Farley, Esq.

Mrs. C. M. Stows will answer calls to lecture in the Pacific
States and Territories. Address, San Jose, Cal. G. W. Rics, trance speaking medium, will answer calls to acture. Address, Brodhead, Green County, Wis.

A. P. Bownan, inspirational speaker, Richmond, Iowa, THOMAS COOK, Huntaville, Ind., will answer calls to lecture on organization. B. T. MUHH will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skancateles. N. Y.

N. S. GREENLEAP, inspirational speaker, Lowell, Mass. MES. M. L. FRENCH, inspirational medium, will answercall to lecture or attend circles. Free Oircles Wednesday even ings. Address, Washington Village, South Boston.

DR. B. M. LAWRENCE WIll answer calls to lecture. Address, Quincy Point, Mass. (1997).

M. H. HOUCHTON WILL answer calls to lecture in any of the Eastern or Middle States the coming fall and winter. Address, Tolland, Conn. dress, zonand, comb.

MRS. JERRETT J, CLARK, Fair Haven, Conb., will answel
calls to lecture or attend funerals in adjacent towns,

MRS. H. T. STRARRS, South Exeter, Me. MRS. E. K. LADD, No. 140 Court street, will answer calls to EMMA HARDINGS. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardingo, carb of Mrs. Gil-bert Wilkinson, 350 Gleetham Hill, Manchester, England.

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tion, Spiritpallam, and kindred aphiects. Address, 27 Walnut attect, Nowath, N. J. J. L. POTTER, tranco speaker, will make engagements through the West to speak where the ricents may define. Address, Ceder, Falls, Iowa, box 170, until further modies. ... Miss Maetha S. Sturtkyart, trance speaker, 72 Warren street, Boston.

MRS, DR. D. A. GALLION will answer calls to lecture, underspirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, lowa. jects. Address Dr. J. Gallion, itealing institute, Reckuk, Iowa.

ARNA M. Middlebhook. Engagements made for the remainder of the year. Address, box 778, Bridgeport, Conn.

J. H. RARDALL will answer calls to lecture in the central
and northern parts of New York during September. Address,
Upper Lisie, N. Y.

Miss Sornia Kendnick, trance speaker, will answer calls
to lecture Sundays, week evenings, or attend funerals. Address, Lebanon, N. H.

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L. JUDD PARDEE, Somerset, Somerset Co., Pa. MRS. H. F. M. BROWN may be addressed at Chicago, Ill. SELAH VAN BICKLE, Maple Bapids, Mich., will answer calls to lecture in that vicinity. F. L. H. and Love M. Willis, Address, Hancock, N. H., till September.

MRS. CORA L. V. HATCH, Seymour P. O., Alleghany Co., N. Y. ALDERT E. CARPENTER will answer calls to lecture. Address, Putnam, Conn.
D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hamilton and the True Mode of Communi

Miss Lizzie Carley would like to make engagements for the late fall and winter months with the iriends in New York and Pennsylvanis. Address, Ypsilanti, Mich.

MRS. F. O. HYZER, 55 South Green street, Baltimore, Md. MRS. ARMA M. L. POTTS, M. D., of Philadelphia, will lecture upon anatomy, physiology, hygeine and dress reform through the Western States. Address, 452 State street, Chicago, Ili. GEORGE F. KITTEIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

H. B. STORER, Brooklyn, N. Y.

MRS. E. M. WOLCOTT, Eden Mills, Vt. J. M. and C. F. ALLEN may be addressed, for the present, at Bockland, Me. Mgs. Frances T. Young, trance speaking medium, No. 12 Avon place, Boston, Mass.

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