

BOSTON, SATURDAY, SEPTEMBER 30, 1865.

comed by no joy of human and fatherly love; ret

{SINGLE COPIES, }

NO.

[Entered according to Act of Congress, in the year 1665, by WILLIAM WRITE & Co., in the Clerk's office of the District Court of the United States, for the District of Massachusetts.)

aterary

Deyartment.

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

Written expressly for the Banner of Light, . BY CORA WILBURN,

ther of "Agnes, The Step-Mother; or, The Castle of the Sea "- Duity Netbroot; or, Romance of Real Life".-"" Malph; or, The Power of Conteience" - Co-setla Wayns; or, Will and Destiny" - Jas-mine; or. The Discipline of Life".- "Fe-ilicia Almag; or, Cime and Reifs-button;" etc., etc., etc.

CHAPTER III. Self int

The History of Augusta Heath. "Is it the nature or the deed of God To render finite follies infinite, Or to eternize sin and death in fire ?" FESTER,

"I was one of many daughters belonging to a time-honored family, that once had been allied to some of the highest nobility in this, my native land. My father was a wealthy land-owner; strictly Orthodox and thoroughly conventional. holding on with might and main to the traditions of his ancestors, and sighing all his life-long for a title. My mother was a sensibly practical, thorough housekeeper, well versed in the accomplish. ments usual to ladies of those days. We lived in a small town or, rather, outside of it, in an oldfashioned, turretted house, pompously styled, 'The Domain.' There, with the customary ser-vanta; the conformable routine of persons in our station, my childhood and youth were passed. My two elder sisters married in accordance with parental wishes, and the aims of their own ambition. I followed in due order, accepting the offered hand and fortune of Warder Sheldon, and I left the paternal mansion for the distant home of my husband. I was quite young, only seventeen, and I thought I loved the man chosen for me by my parents; for it was at their earnest request and persuasion, far more than through inclination of my own, that I accepted Mr. Sheldon. He was possessed of a handsome face and figure, an casy and pleasant address, elegant manners, and a religious turn of mind. I came into a well-appointed house in a beautiful part of the country, not far from the great metropolis. I had costly dresses; jewels in abundance; no one to hamper me in the full'sway of my domestic rule. My husband's distant relatives' were kind and unobtrusive. He had no near ties of kindred. The first year of my married life was spent in comparative happiness.

"Certain eccentricities that I had heard lightly spoken of before, began to develop in my husband's character, until they assumed such formidable proportions as to deprive me of rest and hope for the future. He was a monomaniac on the subject of religion; all the time given to reading was devoted to controversial works on the subject. A full believer in what sectarianism miscalls Christian doctrine, he wavered between the different tenets of the 'varying sects;' and for this reason his days were either filled with gloom or with an unhealthy exaltation, which he named influx from on high! My first doubts and fears, and, consequently, my first thoughts of investigation for nivself on this momentous theme, were suggested by my husband's irrational conduct and erratic changes. I had hitherto blindly believed, as others had done before me. I could give no reason for my faith; I yielded an unquestioning tribute of formal word-prayers and outward observances that never penetrated with religious for or fervor the deeps within. Like thousands, I was a worshiper of externals in every sense. "I Ind never felt the quickening of the divine life within. I loved this life for its material uses. Upon the Saviour's merits I relied for the bless edness of the Hereafter. I knew nothing of soullgrowth; of preparation, by effort and aspiration, and cultivation of the faculties, for the commencement of a heaven-life upon the earth. I prided myself upon being practical with regard to everyday concerns, while I neglected my own interior realm, and doing my duty solely in the accepted conventional form, deemed myself a follower of Jesus. I thank God that I was awakened from the forpor of mental and spiritual indolence; that with bleeding heart I was led over solitary wastes, and through immeasurably deep waters of affliction! I have learnt to sympathize with, as for all suffering. I have gained a philosophy of life which will brighten my pathway to the grave. Did I say to the grave? That is one of the forms of speech that cling to us from educational prejudice; there is no grave-rest for the soul; there is no death, my child. Ignorance of natural law, perversion of the appetites, unregulated passions, have brought disease, and unnatural and premature release of the spirit from the body. Natural death is beautiful, as is the change of seasons; it is birth into a higher. life ; it is transition ; it is ascension; it is blessed relief, and divinely awarded compensation!" Oh, my grandmother! so blest, so crowned, so youthfully resplendent in thy spiritual beauty! Enthroned by the decree of God, the acclaim of angels, for thy sacred ministry of forgiving love on earth! Forgive me. I have shed a few reminiscent tears over that old paper. Once again the longing of my solitary youth has seized me to feel her hand, to sit at her dear feet, to weep out all my sorrow and my joy upon her faithful breast Ungrateful Olivel So late, and yet so timely matured desires! Give thanks unto the Giver of clared my master, T'set up in my own soul a all Good, commune with thy own soul, and he loftler moral code than that yet owned by the still in thankfulness!

ligious fanaticism shed over the innocent being its lurid doubts of eternal happiness. While my heart leaped with its maternal joyousness, War der Sheldon groaned in anguish of spirit for the addition to this world of another sinful soul, predestined, mayhap, to all the horrors of everlasting punishment. This fatal condition was impressed upon the character of my child, my pretty, firstorn boy, my Arthur! What knew I then, what know, our women now of ante-natal tendencies that embitter or embellish life, as the parents direct?, Religion, then, for me had, but one meaning: the observance of forms, the implicit obedience to instructions of the past. Now I have learnt to reverence physical laws, to believe in the expansion of the reason, the intuitions of the soul,... All of life is holy in my sight; not its set Sabbath days and festival seasons appointed of men. Lonce looked with a fastilious repugnance on the bodily functions; I reverence them now as beautiful evidences of diviner uses. Where I once beheld God, boxed into a narrow compass by the foolish imaginings of men, I see the everpresent Deity, the inexhaustible reservoirs of unending progress; Progress? Yes; I mean by that an education not derived from books or school routine. The symbolic ladder seen in Jacob's vision is a divine reality. From every human heart ascends the steps that lead to heaven, whereon the ministering angels of our Father descend to guide and bless us. Not only the beatific host, but the innumerable aids broadcast over the earth by the lavish bounty of the Lord, come to bless us. There are angels of consolution in the flowers; in the shining wayside pebbles; in the singing gladness of the streams and winds; in the summer sunlight and the noonday depths of calm; in the bracing inspirations of the frost; the falling of the virginal snow; the gathering together of the starry numbers; in labor and in rest; in mu-

sic, and in gentle words and deeds: in minerals. and plants, and animals; in all the varied bountiful creation; and grandest, noblest of all, in man aud woman, dwells the essential aids to Progress. And to all these is added the invisible help of those beyond the yell.

These thoughts, that may seem strange and fantastical to you now, but which one day will surely form the belief of the world, came to me lowly, by degrees, as, with tortured heart and mind ill at rest, I sat beside the bedside of my children watching their fitful, uneasy slumbers for parental inadaptation, the conflicts of my spirit, and the unfortunate bias of their father's mind was reacting through the pliable spirits of my little ones, on their frail bodily organizations. My little precocious Arthur died at the age of five, in unnaturally slight and serious child; never seeking the amusements of his age; nor acting with the playfulness of other children during his short and melancholy existence.

I should probably have given way to an excess frantic grief for his loss had not an other treas ure remained to me, my baby James. He lived to delight me with his prattle, to cheer me with his smiles, then he too passed away; quick, suddenly, in the night; before the sad and prematurely old expression that had marked my Arthur's countenance was as fully impressed on his. Then I was ill of grief for many weeks, and my husband wrung his hands and talked about God's judgments, and raked up all the long-forgotten sin's of his ancestry, and quoted daily in my ear that the sins of the fathers are visited upon the children." They were visited upon our offspring; not the decrees of an arbitrary punishment, but the inevitable consequences of physiological transgression and perverted mental states; and thus in ignorance and lack of true conjugal love, six chiliren were born to us, all boys; your father, Olve, my dear son Louis, the only surviving one of all; and he, I think, with the exception of one or wo peculiarities, is happily exempt from the fatal influences that crushed the rest. I had become emancipated from my worldly and religious fetters half-way, at least, by the time he was born. He never saw his father's face; for before his first baby wall was heard, Warder Sheldon had found a grave for his weary; worn-out body, in distant Palestine. He had never offered personal abuse, nor used harsh language to me; but he half broke my heart by indifference and cold neglect; by the atmosphere of gloom and hopelessness with which he environed me; by the denunciatory, horribly threatening texts he thundered at me. And thus fifteen years of my life were spent; my strength exhausted in maternal cares and nightly watching by sick beds; in daily, silent resistance to the dominant will that clutched me as with a grasp of iron: "Friends and neighbors kept aloof, for the gloomy master of 'The Heights,' our beautiful, residence, made himself, repellant to every one; and lastly he forbade my mingling with ' the silly and frivolous world,' as he termed it. Surrounded by one of the most beautiful landscapes in the world, I longed to flee from it: with all the appointments of wealth and luxury at my command. I was restricted as to the number and quality of my dresses; my very food was ordered for me, by the imperious command of him whose slave I was in very fact and deed. The envied mistress of one of the finest country seats in England was to be most sincerely pitled; for she had no freedom, and could gain no redress of the law, So I ipondered on the question of our nex'srights, as some tried souls have done before me, ne many brave and nuble ones will do after Tshall have gone from earth. And realizing in my heart that not one link of affection bound me to the blest with lave; with the fruition of all the heart's | man whom the unjust laws, human framed, de-

"When my first child saw the light, it was wel- | eventuate in action; and the laws of force shall | I was forty years of age when I met with Rusno more bind, but only the sacred law of love. One by one I followed my children to the grave; I became a prematurely faded, a sorrow-strickon margin of the eternal shores.

I believe in continued inspiration; in the visits his aberration of mind upon religion. of heavenly dwellers' under various fornis such cast myself down in all a mother's agony of bereavement, and cried unto God in heaven to restore to me my children.

And then I'saw, lifting up my face all wet with tears, a white rose blooming on the grave of Arthur; a tuft of violets upspringing from the sod over the little mound, my Edward's resting spot; a cluster of blue-eyed forget-me-nots wafting perfume from Warder's bed of earth; and the gramignionette. And these flowers were unlike the many I had culled before in earthly gardens: they | ening sentimentalism that passes current in its were vivid with coloring, and bathed in a sunlight that seemed the reflection of another and a better world. Low music thrilled my heart-strings; it was horne upon the breeze, that gently fauned the heavenly flowers, and it shaped itself into words, that calmed me as the written promises of the Book had never done:

Rest, mother, rest! thy loved ones are not sleeping Beneath this sod: They, live in realms where angel hands are reaping The fruits of Ged,

Where the beloved, in holy torognition-Behold the haven of the soul's fruition, In spirit-land.

Sing, mother, sing! thy children, mid the angels, Shall bring to thee

Tidings of faith, the beautiful evangels Of Liberty.

From the drear stupor of thy earthly sorrow We bid thee rise. And to the dawning of the glorious morrow. Uplift thy eyes.

All that thy soul is learning in the valley

sel Heath, and then, strange as it may seem, and contrary to all the usages of the story books and dramas, I loved, truly and deeply, and for the woman; at thirty years of see I looked old; since first time. The difference between the girlish then, my spirit has lived in magic waters and I fancy and the soul-deep affection of the matured have renewed my youth, by admitting the return woman was revealed to me. I knew the signifiof all its aspirations. One draught of divinely cance of life in its fullness. The compensation freighted earthly love was awarded to me; I have awarded me was such that it effaced all the painnot drained its cup of sweetness; it awaits my com- marks from my life, as it did their evidence from ing, held in an angel's hand, who stands upon the my brow. I had suffered from my first husband's inordinate family pride, as much almost as from

'I chose a man of the people-one of Nature's noas our mortal sense can bear. One night, soon blemen-who, of humble origin, and after a weari-after the birth of Louis, I had a dream, that I be- some struggle with circumstances, had attained some struggle with circumstances, had attained lleve was granted, by God's mercy, to cheer and a modest competency. Of course, I shocked the sustain me thenceforth. (I was in the first months | aristocratic neighborhood by such a descent from of my widowhood.) Methought that I wandered | the pedestal of their fancied caste; but I ensured sadly, as I had often done, through the silent my own happiness; and the years that I lived halls and chambers of my deserted home, and as with my own true and noble husband, afforded I walked I wept aloud and called upon my lost me fullest compensation for the trials of my past ones-Arthur, James, Warder, Edward, and days. I gave birth to no more children, but Rus-Charles. Then I passed out of the house and sped sel Heath was a father to my boy, and he gave over the fields and past the forest to the burial- him that title of his own free will. When it ground." And there by the five little graves I pleased the angels to call him home, the grief of Louis far exceeded mine; for I had a faith to sustain me which he had not learned. All the hid-

den poetry of my nature, so long repressed, was called forth by my husband's love. I developed late in life all the latent graces of my womanhood; I learned to idealize the common things of that covered James; sweet honeysuckle trailing life; to keep free from that hard, cold matter-offact, that looks upon the beautiful as an inuovation out of place in the domain of Uses. I learned to avoid extremes; to measure the meaning of that dling place of Charlie heaped with the abundant true romance that is for all ages and time; and the difference between it, and that sickly, weakname.

> Many years my beloved Russel has been an inhabitant of the world he poetically denominated the Italy of Souls.' Call it superstitiou, fancy, Imagination, what you will, I feel his presence, though I do not realize it through the sense of sight.

We did not live at 'The Heights.' By some of the never-to-be explained quibbles of the law-in which there is no justice-it passed into the hands of some very distant branch of the Sheldon family. In a far less imposing, but much happler home-at 'Roselienth,' in ----shiro--I spent the happiest years of my life. The dearces and on earth to me, is that which marks his grave; not because I think that aught of Russel Heath's soullife is there, but because I love and venerate the cast-off garment that once held the kingly spirit. See how, in the years long past, the evidences now brondenst over all lands, comp in gonsolation unto wounded souls. The encircling spirit-worlds send forth their ministry of blessed communion to the longing human heart."

CHAPTER IV. ravel Life

sweetest music to his car. I overheard him one night, as he was looking out upon the phosphorescent waters, say, in tones of such utter sadness as I never remembered from his lips before:

"Oh, treacherons seal Oh, beautiful and false! thou hast deprived me of my joy, my life!"

I pondered over these words, and yet I dared not ask their explanation, of my ever indulgent parent. An undefined dread kept me silent on this point. But I asked my grandmother, and she replied, gravely:

"Every heart has its sorrow. You are too young yet to be taken into your father's confidance; some day, no doubt, he will tell you, when the right time arrives."

"Have you or father ever lost a dear friend at sea?" I queridd; for the desire to know was strong within me.

'Yes, Olive: the dearest friend your father over had, and of gourse dear to me on his account; died on the ocean. But ask me no more questions now. Have you learned the verses I gave you the other dav?

"Yes, Grandmamma. But I was born at sea was I not?"

"I have told you so a number of times. Why urge the repetition?"

"Because you are all so queer about it. When I ask papa, he says he was away at the time; and mother says she would rather talk about something else; and you, too, are always putting me off. How can I help wanting to know what belongs to me?"

"You ask me many questions, Olive, which were I to answer would not satisfy you, for the replies would be beyond your comprehension, my child. The time of your birth was one of great suffering to-to-all of us. Now I know my little girl would not willfully distress me; so do not ask again until you are some years older. And now go and fetch the poem."

And with a bright smile and a kiss she dismissed me, and left my all devouring curiosity unsatisfied.

The term, "worship," would not have been misapplied to the soul-homage with which my beautiful mother regarded the husband whose thoughts so often seemed to wander far away, even when she was by his side, and her musical voice was speaking low and caressingly in her own Spanish tongue, or the broken English so becoming from her lips. The wife of many years was still, as ever, the adoring worshiper; the ideal of her first love had not been lost; nor dia her wondrous beauty seem to wane with the advancing years. Whether from the results of our travel.life or of some spiritually renovating springs within, her eye lost not its brilliancy; her check retained its ripe, rich hues; her glossy, raven hair its rare abundance. The expression of her face grew, perhaps, more matronly, and the melancholy grace overcast it oftener; but sho was ever to my sight and 'heart the " Wonder !" my beloved and most beautiful!

Blest with a robust English constitution, with a

I will continue the narrative of that commissioned life: shallon the station safe brought, satisfie

world. In the future, men inspired of, truth, and

Shall teach thy spirit's inmost host to rally
'Gainst worldly fears,
And on the mountain heights thine own shall
greet theet
The goal divine,
The ministry of holiness and beauty,
Forever thine. –
Look unwards, mother, to the sunlit heaven.

The home of all par-List to the prayer-songs of the souls forgiven, The angels' call; Thy treasured heart-flowers safely are transplant-

ed To realms above,

Freed from the terrors that earth souls have haunted.

For God is love.

Then, as I hope to win eternal blessedness, I aw my children in shining garments of a silvery whiteness, wearing on their brows wreaths of the emblematic flowers that bloomed, not over their graves, but on the resting places of the caskets that once held their arisen souls. And all five pointed upward, and I saw mountains towering heavenward, and stretches of soft, green, shady valleys between, and flowing rivers, and seas that mirrored the calm, blue skies; and on the highest, most verdurously beautiful mountain, whose summit was enveloped in silver gleaming and azure clouds, I saw a sort of altar, around which was grouped a multitude. Oh child, I saw their vestments, luminous as if woven of the living light. And the staffs they held-no moharch's jeweled scentre can dispense such rainbow gleams of splendor! I looked on the coronets they worobrilliant flowers with the hearts of geins. But I veiled my mortal sight from the resplendent glory of their faces; and when I awoke in my lone room at the 'Heights,' it was to find my nillow wet with tears, and my heart filled with the loftiest consolation it had ever received. I said not a word to my servants, to any living being, but I was strengthened thenceforth for all coming trial. I grew resigned in spirit as in utterance, and devoted, myself to the care of little Louis without any of those and forebodings with which I had looked upon the infant faces of my other children. I wrote down the beautiful words that had imressed themselves indellibly on my memory. I thought with columess of my husband's distant and solitary grave. I could not conscientiously grieve, and I put on no mocking outward show of sorrow. I began to breathe freely and hopefully, and the old, light-hearted spirit of my girlhood returned. I renewed my youth, as it were, and with a calmer frame of mind came the restoration of health and strength. A provide the second

My mother had died some yoars before my husband, I was enabled to soothe and cheer the last moments of my father, by virtue of the power women randered, elequent of sorrow, shall give, He sail I did better for him than all the ministers to the world my thought; and that thought shall of the Ohurch of Eugland could have done to wayes; and yet he said their murmur was the normal second of the second second

"A voice, a flute, a dreamy lay, Such as the Southern breeze Might waft, at golden fall of day, O'er blue transparent scas !' FELECIA HENANS.

I traveled with my parents through many portions of the English Isle, filling my heart with plctures of its home beauties; its rural charms; its striking contrasts of wealth and poverty in the great cities. Thence over to beautiful France; through the legendary parts of Germany, through her mystic forests, and over her haunted mountain passes; over the storled Rhine, to earth's dreamland-Italy. What a fund of glorious recollections are mine! Amid the Winter's waste of snow, out on the far Western prairie, surrounded by all the appliances of the actual work-day world, how my spirit rests upon the contemplation of its poetic treasures, early gained in life! Some parts of the changing panorama are invested with dimmest hues of dreamy uncertainty; others stand forth in bold relief.

The moonlight flooding the wide expanse before me, with its low range of encircling hills, recalls the golden nights of song and reverle on the blue bosom of the Mediterranean; the walks amid the orange bowers and olive groves; the fairy bay of Naples; the mariner's song in the still harbor of Livorno. The canal bonts on the river, laden with the produce of the fertile Western soil, recall my Egyptian pinnace, with her oriental accommodations for comfort, though there is not the remotest resemblance in the shape or outfit of the Sally Ann of Stagnationville, and the white-winged skimmer of the Nile. And in place of wagons picturesquely laden with fragrant oranges and figs, half hidden in the wealth of emerald leaves, my eyes rest upon unwieldy lumber carts, filled with the black splendor of undeveloped diamonds, the plenteous vield of the abounding mines of coal.

The lazzaroni and the fruit venders of Italy are still fit subjects for the artist's pencil, the native loafer of these regions is simply a repellant animal. The Western farmer is not a poetic object; but better than that, he is devoted to an lionest calling, and without his aid the prairie soil, from which thousands derive their sustenance, would remain a desert.

Here is no music-volced vesper bell, but the hoarse damor of our village-I beg a thousand pardons, I meant to say oily-bells, calls the faithful to prayer-meeting in truly accredited Orthodox style, despite of wind and weather.

Every country has its institutions. Just now, prayer-meetings and dances are in vogue; of course on opposite sides. Every country has its superstitions; the Italians worship the Madonna, the Americans the Dollar.

My father delighted in this roving life; he seem ed to enjoy intensely the vast and diversified aspects of Nature; but the sight of the ocean saddened him; I never could find out why. I have that precious dream or vision endowed me with, seen great tear-drops standing in his tender grey eyes, while gazing wistfully upon the flowing

power of mind that exerted a healthful juliuence over the body, my grandmother lost nothing of the majestic carriage that was her natural gift. Her face neither paled nor wrinkled; enough of coloring was there to evince good licalth, but hers was not the tropical luxuriance that, sun-like, endowed my mother. She was a northern star that shone steadily, but never dazzled.

Whom did L resemble? A difficult question to answer. I ought to have been a handsome child, but I was not. I had not inherited my mother's glowing loveliness, nor my father's features and manner, nor yet my loved grandmother's blue eyes and whitom golden hair. My complexion and my eyes were dark, but the pomegranate hues on lip and cheek were wanting, as was the flashing brilliancy, the bewildering softness of my mother's eye. My mouth was wide, and showed white but most irregular teeth; while her lips were sculptured after Cupid's bow, and a symmetrical grace had fashioned the pearl rows that glistened when she smiled, an ever renewed source of admiration to me, her chief admirer. My hair waved, it is true, but not in my mother's graceful fashion; I always looked unkempt, and there were several shades to my tresses, from a rather lightish brown with reddish gleams, up to an almost black; heavy cycbrows, an irregular nose, indicative, perhaps, of strongth of character, but decidedly at variance with all established rules of heauty; unlike my mother's Arab foot, nine was a useful machine for long marches; my hands were small, but not cast in a shapely nold. They lacked the flesh and dimples, the tapering fingers, the velvet softness that made ny mother's hand a marvel; not a trace of her willowy, gliding motions. I was awkward and a tumble-about. I brushed past breakable things and upset them; I stumbled over every object in my way;'I invariably sat down upon the cat, and trod upon the dog's foot or tail. I tore my dresses. by an unfortunate propensity I had of hauging on to mails and brushes and door-knobs. I was most at home on the sea; there I felt the freest, and there I. lost a portion of that awkwardness that everywhere else formed my tormont.

As I was when a child I am now with my fortyyears. I still catch in the doors or by some other portion of the household, wares, especially since the advent of hoops. About once a week I cause an inundation by the upsettal of the wash-stand pitcher; my utmost care does not prevent me from forming tea-islands on the table-cloth. I daub my fingers with molasses; and since I joined the sisterhood of the pen, I have been compelled to use lemon juice and borax, bran and various preparations, to remove the tell-tale ink stains from my fingers. I love order and neatness dearly, but I get into great hurries and forget the practical and personal application. Only yesterday Mrs. Ryan called me back from the porch into the house, saying:

"Mcs. Willoughby, ma'am, you've got a big streak of black ink right across your nose. Looks as if ye'd been blacking stoves. Do wash 'it off' a good

Priving for all the probabilities as the Los

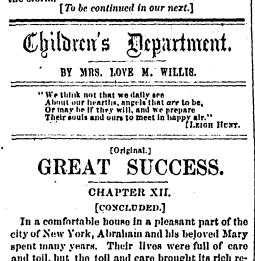
and take a good look at yerself before you go to the post-office in such a trim!" Well, well, some of my faults will never be laid

2

away this side of the river!' Where was I? In Italy?-Pardon my Tamhling

moods! they are a part of me, as was my roving life. We crossed the Egyptian desert, over which no prophecy of a railroad had passed. We had good traveling companions, and I took in such draughts of poetry and freedom as would suffice for half a life-time. Only the allence of the prairie can in some degree compare with the solemn stillness of that desolate region. The prairie is filled with the evidences of a fertile existence; grass and flowers wave there inxuriantly in their due season, and the rich soil invites the conquering hand of man. The song of birds is heard, and the merry chirp of insects; in the desert all is silence. profound and unbroken. And yet, sustained by the Almighty Hand, the wild dove lingers in the sandy path, the only reminder of the teeming, gracious world beyond the arid wastes.

What a picture of the olden times we represented-we modern travelers in our night encampments; how the whole tents glistened in the January moonlight, calm and warm as the June skies of Europe; how the docile camels crouched obediently at their master's command; how ludicrously loud the braying donkeys interrupted the silence of the night; how the great mastiff growled at imaginary assailments; my mother's pet dog nestled in her arms in assumed fear of his rough companion; how my father talked and jested with a return of the old hilarity that seemed so natural; my dear grandmother busied herself in overseeing the preparations for supper; my mother reclined at ease upon her cushions, while the strangers traveling on the same route and admitted to our tent, gazed on her beauty with a speechless and most respectful admiration; how our interpreter quarreled with our guide; and the cook expressed his indignation at something or somebody, in most barbarous gibberish that highly amused us all; how the brilliant stars peeped in at the tent door; and how my child-fancy fashioned dreams of other worlds. I love to dwell upon those happy days, precursors of the darkness and the storm



and toil, but the toil and care brought its rich reward; for they were not striving for selfish gain, but to bless others. Let us look into their cheerful home. Their youngest child is already as old as was Abraham when our history commenced. It is a cold winter's night, for a storm is abroad, and the northeasterly wind whistles through the streets; but the glowing fire in the grate makes the parlor cheerful. The beloved Doctor, whom we have so long known as Abraham, sits in a large arm-chair, with his dressing cown and slip-pers on. Mary, the beloved Mrs. Foster, sits opposite to him, busy, as is her custom, with her ecute. The paper has fallen from the Doctor's hand, and he sits thinking. He seems to find many images in the glowing coals, for his eyes do not leave them.

"Are you sure, Mary, that Patrick carried food enough to last all those hungry children through this storm?" said Abraham, suddenly arousing himself, as a cold blast shook the blinds and drove the snow against the windows.

"Yes, very sure," replied Mary. "I saw to itmyself."

and of their splendid wedding."

have as nice an outfit. Now let me tell you what sort of a wedding she shall have. She shall have through tearful eyes. her mother's whole life full of goodness to wrap about her for a white vell of purity."

and pearls, and if she can wear them because her own life is good and beautiful, then she will need no other ornament. You are right, Abraham, you are the richest man I know, though you give away every cent you earn."

you all than you think. I have just enough saved and the good woodman and his wife? But the old to keep you a home, and I know that all else will be added to you."

"There's the bell; but you can't go out to night, it's so bitter cold. Let them send for another doctor. Bridget, who is it?"

"And they say he's like enough to die, and will you come?—the boy with the fever." "Oh, yes, I'll go. Poor Sammy! No one to

nurse him, and in so dismal a place! Here, out.'

"That I will, sir!"

And so Abraham went out from his comfortable home at a call from a poor lad, as soon as he would have gone for his large fee.

The night was bitter, indeed. They went on blew, tossing up the snowflakes into their faces, and half blinding them; but Abraham had so many cheerful words, that he kept Bridget in good humor.

It was late before Abraham started for home. The night was more dismal than ever. The gas burnt feebly in the street lamps; the snow whirled foot-passenger was to be seen. The streets were point out some way for these people better than quite deserted. The Doctor's way lay through the worst part of the city, but there was no squalid misery to be seen now. The white snow had covered all the filth, and the cold had driven all to some shelter. Occasionally a riotous sound was heard from some place; but even the haunts of wickedness seemed almost forsaken on such a night.

As Abraham passed through the most wretched of all the streets and emerged into one of better annearance, but where the darkness seemed more intense and the storm more fierce, he saw approaching him a man with a huge muffler about his face-a rather rough customér. There was a glance of fierceness in his eye, and a gloomy determination on his brow. He approached Abraham directly in front. Abraham turned out for him, but he moved to his front directly, raised his hand and drew a knife from his breast and grasping him by the body, demanded his purse or his life. Abraham was a strong, vigorous man, and could have stood a reasonable chance to have disarmed, him but his heart was very tender; he had been sitting by a poor suffering boy, and had been thinking of the sorrow in this world, and of all the weary hearts that demanded sympathy and love. So he did not strike the man or attempt to seize the knife.

"Stop!" said he. "Stranger, let us talk a little. I will not attempt to run, or call help. You must be in trouble; perhaps I can help you without this hard way of cruelty and threats. No mundriven to it."

The robber let his knife fall; something in Abraham's voice was so kindly that his brow cleared and he said timidly:

"Yes, trouble enough have I! I never attempted such a deed before; but I must and will have money," and the old fierceness returned to his brow.

"And so you shall if you need," said Abraham; 'the good Lord gives me money only that I may give it to those that need. Tell me quickly what anything; and now we live in other people's you want, for it is a bitter night?" "Give me money, I don't care how little or

mave Abraham his title wheit the felt most proud poor woman when she could n't pay her rent, or of him. "I believe you are always right; but I get food; but I like best to help, the children, behad been thinking of our neighbors over the way, cause I am sure that is what she is doing, very sure, because I almost see her bearing them up "And you were wondering if our Sophia would yes, bearing them up in her beautiful arms,"

Abraham looked carefully at the old man "You'd like to know about her, I am sure,"

continued the old man. "She died long, long ago, "No, no, Abraham," said Mary; "she shall far away in the forest, and the wind sighed just have her father's generous deeds as her diamonds as it does to night when I buried her; but she did n't stay where I put her, she could n't, you see; she was too good, and the Lord wanted her; wanted her to help the children."

Abraham glanced at the old man again. What made his thoughts go back to that winter in the "Not every one, Mary; I am more careful of forest, the deep snows and the piles of wood, man went on, as old men love to do when they have a good listener.

"I work a little at the old work, on the woodwharves, and earn enough to keep a room to take such into, and there's always bread here, and Sundays some little cakes, just such ones as she used to make every Saturday, with those beautiful hands that tend the children now up there."

" Mr. Hardy," said Abraham, taking hold of the Bridget, here's a five-dollar bill; a nice new one; old man's hand, a you and I have learned the it's yours, if you'll go with me and stay the night same lesson that there's nothing so excellent as blessing others. You remember the boy Abraham, who worked for you? I am he, now called Dr. Foster."

The old man's face glowed with the flush of vonth again. There followed many explanations of events in their lives, and promises of future infoot, for it was not safe to take out the horse, and tercourse. Mr. Hardy and Abraham worked tothere were no conveyances. Wildly the winds gether ever after in the blessed work of helping those that need. It was not till the small hours told of the necessity of sleep and rest, that Abraham found his own home.

The next day he took the address of the high wayman from his pocket, and after telling his wife of his adventure, said, "Come, Mary, let us go together; a woman's influence is worth that of itself into drifts on the walks, and the track of no | ten men at such times. Perhaps we can together robbing."

They went to a genteel part of the city, rung at an imposing house, and were shown up to a room furnished with what had once been elegance; but poverty had put her damaging finger on nearly all that was to be seen. When the door opened from an adjoining room, a man in a threadbare suit entered, followed by a woman in a worn slik. There was an appearance of attempting to keep up a show of gentility, under which was a wretch-

ed poverty, in their dress and surroundings. When Mary's eyes met those of the woman there was an instant recognition. "Bophia! it is you?" said Mary; "how glad I

am. And Charlie, too; but how you have changed. You are not well. Perhaps the Doctor can help you.

"Don't tell her," said the man to Abraham, as they shook hands.

How did you find us out?" said Sophia, timid-"We have n't let you know where we were, lv. because Charlie has not been very lucky; and we thought it might trouble our friends."

"Never mind," said Abraham, "we did n't intend to intrude, and Charlie and I have a little business together; perhaps I can help him to better luck."

A gleam as of the olden time passed over Sophia's face, and Mary took her hand gently, and said:

"Don't think we wanted to force you from your privacy; we wish to be your dear friends, just as of old. Tell me, Sophia, is n't there semething I can lo for you? Do n't be afraid to ask me."

Sophia burst into tears; they randown her thin, wrinkled face-for she looked twenty years older than Mary.

"Oh Mary! if I could tell you-if I dared! Do not ask me a question, and I will say all I can. You know Charlie is so good; but then, you know, he yields so to others, and I could n't keep him up; I was n't good enough for that, and he went from worse to worse, till-till he was willing to do rooms and furniture, because-because Charlie is hired-oh, dear, Mary-hired to do a mean, dishonest business, little better than stealing; and. oh, we are so miserable! Last night they threatened to turn us out in the storm, because Charlie had more than taken up his salary, and had a quarrel with his master, and he would not let us stay longer unless Charlie paid a part, and we had n't a cent. I cried, and cried, and then Charlie rushed out in all the storn, and came in with twenty dollars-only think! He said some one gave it to him; and we had n't a cent before, not one-not enough for even our suppers. But I must n't tell you any more. But only think, how good in some one to give him twenty dollars!" Mary gently changed the subject, and they talked of old times and old friends, till Sophia laughed one of her merry laughs.

the future, and I am looking at you to sooil you are strong enough for the burden; for I shall have to say twice as often, Mary, have you remembered this? and, Mary, have you-remembered that? But I am so tired; let me sleep, and I will tell you about old Mr. Hardy's last little wee lamb that he took into his fold. Kiss me, Mary. Goodnight,"

Abraham fell asleep in the soft twilight, with his happy thoughts flitting through his mind. Mary watched him until he breathed heavily, and then she went to fulfill some of his wishes; and when she stole in softly, and put her hand on his forehead, it was cold; and she listened for his breath, and it was gone.

Mourners from all classes came to his burial. Little ones, with their offerings of flowers; poor ones, with their tears; weary ones, with their sighs, and all crowded to pay some tribute of love to him. And he, from the calm, beautiful home of the angels, tried to say, "All my failures brought success. My death is the fullness of life." But they would not hear, but wept and lamented, for no one come forth crowned with his love and goodness to fulfill his work.

When Abraham's business was settled, it was found that from his large income only enough had been saved for the moderate wants of his family; but the wealth of love and gratitude was so great that the whole world seemed better for the life he The being I shall worship, as the years pass and had lived, and the serene death he died.

[Original.] MY NEIGHBORS ON THE JOURNEY.

NUMBER ONE.

Rattle, rattle, came the old red stage-coach; down the steep hills, over the sandy plains, beside the gurgling brooks, under the brow of the mountain, and past over and over so many forests, and rows of golden-rod, and patches of purple aster. Rumble, rumble, came its great wheels up to the door, and on to the rack were piled the trunks, and then came the many adieus, the sweet, sad words of parting, and we were at the coachdoor. But what a crowd. Men and women, and boys and girls, and bandboxes and babies. Was there an inch of room? "Not an inch," said some surly faces in their heavy frowns. "Oh, a plenty," said others, with their smiles. But stage-coach drivers know well enough just how many can find seats, and there is no use in spreading out one's coats and piling up shawls, and at last we were safely packed on the front seat between a very tall, stiff man, and a very short, fat woman. Rumble, runble went the wheels of the stagecoach again, and there was nothing to be thought of, but those dear faces further and further off. After a time, it seemed pleasant to look about. There was the little fat woman nodding as comfortably as if in her easy chair at home. There sat the tall man, sober and serious as if he had never seen the sunshine or the smiling asters. But it was not possible to look long on either side, for directly in front was something that all eyes turned to. A boy sat twisting and wriggling, and frowning, reaching first in one direction, then in another. Down came the stiff heel of his shoe on my foot. I pulled it away. Up came his knee against my basket. I moved it. He thrust his elbow into the sides of the old gentleman at his side. He got upon his knees on the seat, and

side of him. "Sit down," said the tall gentleman.

"I tell you I won't," said the boy; "I want to sit on the outside seat." Again his feet came down on my foot, and he stood up. :

on the lap of the feeble looking lady on the other

"Please sit down," said the pale lady; "you will fall." "I won't, I say," said the boy. at day.

Just then the stage-coach gave a lurch, and down he came into my lap. This was gone over with many times, until every one was worn out. The fat lady could n't sleep, and the tall gentleman frowned terribly. Things grow worse and worse, as the stage went on. The boy reached to the top of the coach, then thrust his hand toward the door, and then stamped with his feet,

Written for the Banner of Light. WAITING, WAITING! BY S. B. KEACH.

ł٣

Cin My heart is sad to hight; will the morning never dawn?"

- I have walted for its light, with the curtains half withdrawn.
- Within, the lamps are burning, and shadows to and fro
- Seem coming and returning, as spirits come and . 20:

Without, the stars are beaming, the dewvis on the grass;

I catch the transient gleaming of fire-flies as they DA85:

hear the night-winds sighing in mystic language by,

And o'er the moon-lit hill-top the whippowil's re-.ply.

- My heart is very sad; I am going back to-pight, To the distant Past, the spring-time of Love and Life's delight;
- Back through the Past with Memory, a pleasure and a pain,

To hear those well-known voices, and see their forms again-

To see, among the number, familiar long ago, and slow.

I will close my eyes and dream. It is sixteen years to-niglit

Since angels hore her heavenward, too far for imortal sight. I will close my eyes and dream, and I think that

she will come, And tell me, in my slumbers, of her bright and angel home:

She'll tell me of the blossoms perennial in the air;

Of the glad and happy voices, making music everywhere;

Of pure and holy thoughts, the bright ones ever give

- To loved ones left behind on this dark earth to live.
- And with some song of olden time, so sweetly floating by, \ I'll wake to hear the rustling wind around the

windows sigh; I'll wake and see the pitying stars-the willow

branches wave; The branches wave, the bright stars shine, above

dear Nelly's grave. Providence, R. I., 1865.

Correspondence.

Letter from Laura DeForce Gordon. Spiritualism in Maine-Bangor-Bradley-Houlton New Brunswick-" Haunted House"-" Blind Mediums, &c.

.The pure atmosphere, breathed as a sweet-scented incense from the grand, old fir and pine-clad hills of this beautiful State, is not only conducive to physical health and vigor, but furnishes favorable conditions for disembodied spirits to make known their nearness to mortals; and, to spirits embodied, the power to expand, by healthful soulwhen the coach moved suddenly, he came down growth, into more exalted conditions of life, spiritually.

> Seeking to recruit my health, which had become much impaired by sudden change of climate, I gladly responded to an invitation to visit some good friends in Bangor, where the month of July was passed most pleasantly and profitably. My physical health rapidly improved, and my spiritual strength was renewed through the natural and spiritual elements at work in that region. Mrs. A. A. Currier dispensed the Spiritual Gospel with her usual ability to the believers and inquirers who congregate in Pioneer Chapel every Sunday, to hear what the spirit hath to say unto them.

A few noble souls have generously sustained lectures in Bangor for several years, waiting patiently for the time to come when Spiritualism would become popular enough to call its believers. from the "stilted" church-organizations, with At last, the old gentleman turned their fashionable exterior, where they have been around, "I say boy, if you think we're going to hangers on by profession, but, in reality, believers in Spiritualism for many years. At Upper Stillwater, Dr. George Hopkins, who heals under spirit-influence and direction, is doing a great work; his success is wonderful; and, considering his entire ignorance of medicines, when unaided by his spirit-physician his cures are almost miraculous. Met many old friends in Bradley, where I lectured one Sunday to large and appreciative audiences, The Spiritualists of Bradley and vicinity are to be congratulated on their success in developing a medium for physical manifestations, who promises to become one of the most wonderful in. the ranks of spirit-mediums. Miss Vine Francis, a young lady about twenty years of age, is the medium in question, and I have never, fairly robbed us of them, and he is little better met one who has been a medium so little time, that the spirits could produce such wonderful manifestations through. They are similar to those of the Davenport Brothers, with the addition of. the spirit's speaking in an audible voice without the aid of the trumpet. The spirits predict that in a short time they will be able to deliver a lecture without having to use the medium's organs of speech, and that, too, in the light. The friends here (Houlton,) are intending to have Miss Francis visit them in a few weeks, and I will report the result of her scances. From, Bradley I came to this place, in response to an invitation to lecture through the month of August. There has never been any lecturer here (previous to my coming,) to speak upon the subject of Spiritualism, and the interest, not curiosity, manifested is truly astonishing." The spirits must certainly. labor upon the minds of the people, without any visible mediums through whom to manifest. There were but two families here, who were known to. be Spiritualists, previous to the lectures of last, month, and now there are at least a score who acknowledge a belief in spirit-intercourse. I hope. to be able to roll up a long list of subscribers before my engagement, which is extended to three, months, is ended. Having heard of a "haunted house" in the Province of New Brunswick, not far from Woodstock, we decided to pay the said domicile a visit, and last week carried out our resolution. The family has been formented, for about ten years, with strange" sights and sounds" in and about the house, both day and night. The outward chuge of the disturbance was soon found to be a young . girl of the family, who was blind-blind from birth This medium would be taken up in her chair by some invisible, power, and carried from room to room in the presence of all the family; at other times and would be taken up bodily from her, chair, carried about the room and dashed against the wall of upon the floor with great violence, often injuring her very much; and at times they have threatened to kill her because the family young, barefooted, costless native as all errand and people who come to witness the strange maple "devils," &c., and insisting that the medium was

"And did you send that money to Janett to pay up her board bill? What a pity she is so poorly, and there is no help for her!"

"Yes; I sent Sylvia. I did n't like-to, trust to the servants." "And did you think of the liniment for Betsy's

burn?"

"Yes."

" And did you-"

"Now let me save your questionings. I made the soup for that poor body you told of, and sent it to her address. And I wrote a note recommending Nancy to that place, and I entertained poor, lonesome Mr. Skiver a whole hour, and insisted on his staying to lunch; and I forwarded the check to that poor student; and I visited that pale, helpless boy you told of before the storm came on, and then I came home, and ----"

"Oh, don't tell any more, or I shall be afraid to say I'm tired. I was just going to tell you what I was thinking of to-night when the thought of those people came into my head. I went back to the time when I worked for Peter Hink, and thought I might always stay in his shop and apend my life making shoes. And I was thinking about Sophia and her cheerful words, and wondering what had become of her."

"I have n't, seen her since they went to Baltimore, or since they said they were going. I never felt as if they had gone."

"Did n't you? That 's strange!"

"Now, Abraham, it's so many years since, I think I will ask you, Why didn't you marry Sophia? Everybody said you would."

"I did think Sophia very beautiful and very good; but Providence, or what I call my good. augel, said nay, and it was very wisely said. Sophia would never have led me to goodness, and perhaps I should have learned to be no stronger in the right than Mr. Stanton. But, Mary, I have been thinking how very beautiful it is that we can live together and bless so many people!"

"But I was thinking," said Mary, gently, " that perhaps we ought-I thought I would ask you if we ought not to lay by a little more for our childron? There's Reuben and Sophia -----

"Why, bless you, wife, am I not laying up heaps for them? Treasure after treasure I store away .every day."

"But do you, Abraham, truly?"

"Yes, truly, in the only safe place, and that is in the kingdom of heaven. I mean to leave them something handsome, something worth having; something that can't be swamped like my railroad stock. Do, you know I was never more thankful for any failure in my life than for the failure of that speculation? Why, perhaps I should have been that poorest of mortals, a rich, selfish man, if I had succeeded. The fact is, Mary, all my failures have been great successes. Do n't dear for Reuben, or Sophia, or Mary; they 'll have the same chance I had, if I don't leave them a oent." contraction and a second

"You are always right, Doctor," said Mary, who

much; my wife! Oh, sir, give me enough." Abraham opened his purse, took out a twenty dollar bill and said :

"I rely on you to spend it well, but I give it to you on one condition; you must let me come to you and help you, if need be; tell me your home." The man looked doubtful; something about Abraham seemed to make him fear to reveal himself.

"Who are you?" said he:

"Never mind; I give you my word not to beray you; take this money and I will write down the address."

The man gave it, and they parted, for the blinding snow swept down the street. It happened so that all the light that was in the street shone on the man's face, leaving Abraham's in shadow. He had on also a coat with high collar turned up, and a cap drawn down about his eyes. His beard was filled with snow, making He gave a history of the past years. He told him look strangely. But as the man left him, he heard indistinctly, "If it should be he?" Abraham determined to hurry home the shortest route; but something seemed to lead his steps around a corner that would lengthen his journey considerably. He hardly understood why he had turned from his intended course, and was thinking of his encounter, and feeling thankful that another opportunity had been given him to aid his fellowman, and keep him from evil, if only for one night, when another form came toward him. It was that of an old man bearing something; and soon Abraham discovered it to be a child that lay in his arms. The old man could hardly hold his burden, and his step faltered.

"Let me help you," said Abraham; " your arms are too feeble for this burden."

"I found the poor thing in a cellar, its mother drunk, and its little cries kept me from resting. My room is just here," said he, " and the child was down there, so I have borne it only a step. I can't think how I happened to hear it, and perhaps, after all, it was n't the child I heard, but only the storm: but I keep listening for just such cries, because that is the way I keep the light shining up there."

They went up the narrow stairway and entered the humble room. Abraham put the child on a little cot-bed in the corner, and the old man arranged the few coals for brighter burning.

the old man. "I often take them in here when by all; to day, as if they were to be the parting they are cold and hungry, and have no one to care | gift to him. When he reached home, he threw for them. That's what she tells me to do up there; it is the same that she is doing, and we al- said: ways loved to work together. I always think she tells me when one of those little ones needs me, and I always go there. I was sure she was telling me to-night, and so I did not go to sleep; but am very glad for everything, and oh, so very, very kept listening."

"What a happy life you must lead," said Abraham. "Happyl yes, most as happy as when we were good I had done was mine, the other half yours,

As Abraham fixed his calm, benevolent eye on Charlie Stanton, it seemed to say, "tell me all," and Charlle began,

how he had yielded to one temptation, then to another, until he could be bought to do any wicked, dishonest work. But the wages of sin were not pleasant to spend, or profitable. All he got wasted away until he was brought to the greatest straights. He had gambled, had forged, had stolen; but he was not a very good player, or a ready penman, and he had a conscience, too; so at last he took up with an ill-paid position, to do the dishonest work that was disagreeable to the well-paid master. Charlie told all as if to his confessor, though his voice trembled.

"There," said he, at last, "I am glad that some one knows it. I've been afraid that I should have to tell Sophia, but I never have, only a part. Do what you will, nothing can be worse than this

"We understand each other now," said Abraham. "I'll send my carriage for you this afternoon. Next month I'll set you up in a small business, and test your desire to live an honest life."

Abraham did all this, and more; he furnished a neat suite of rooms for Sophia, and found some light labor for her to do. And she and Charlie began to live an honest and true life.

One more scene, and this history closes. Abraham had had a busy, wearlsome day for his body, but a restful one for his spirit, so that his spirit was very strong and his body very weak. He had made many hearts glad, had comforted many sad ones, and soothed many pains. There had "I'll take the child back in the morning," said been especial kindness and love shown him himself upon the couch, and called his wife, and

> "Mary, I feel very tired, but, oh, so glad and happy, as if the world was very full of love and goodness, and everybody trying to bless me. I glad for you. I was thinking if I had my life to

live over again, 'I could have done more good, and that made me remember that but half the in the clearing together. I have helped many a and I determined to double all my good deeds in | Why, I can't work; I'm white!"

stand this, you're mistaken; you've a right to a. seat, keep it and behave vourself."

Matters were better for five minutes, when they grew worse again. . We were all knocked and elbowed, and stepped upon. At last I gave up to the discomforts and fell to thinking. "Now what ails that boy? It's clear selfishness. He thinks of nobody but himself. Because he can't have everything his own way, he will make every one uncomfortable. He ought to be punished. But is n't he punished enough now? How everybody, dislikes him. All wish he was out of the way. He makes a whole coach full uncomfortable. The stage never seemed so comfortless a place. Where are those beautiful views of the mountains. Oh. we passed them when he was behaving so, He than a thief, anyway. He has robbed us of our comfort, of our sight-seeing, of our peace. He stole the content right out of us, and yet he gained nothing but discontent himself. I wonder if boys and girls think what it is to rob people of their time, their comfort, of beautiful sights, and pleasant thoughts. If I was to tell that boy he was a thief, he would be very angry, no doubt; but he's. taken some things I value very much."

Glad were we all when the stage-coach stopped at a little red cottage, and the troublesome boy was let out. Other children rushed to the door to meet him, but he had no pleasant words for them, and it was quite clear that he was the same selfish fellow at home as in the stage-coach. He doubtless robbed his brothers and sisters of their good-nature and patience.

A. Oak

THE LOSS OF THE ALEXANDRIAN LIBRARY BLESSING.—Scholars and artists have mourned for ages over the almost universal destruction of the works of ancient genius. The Alexandrian the works of ancient genius. The Alexandrian library is believed to have contained a greater treasure of intellectual riches than has ever since been hoarded in a single city. These, we know, have all vanished from the earth. It furnished, fuel for years for the baths of illiterate Moslems." fuel for years for the baths of illiterate Moslems. I used myself frequently to wonder why it pleased God to blot out of existence these productions of nuclent genius. But the solution of this mystery is found, I think, in the remains of Herculaneum and Pompeli. We there discover that every work of man was so penetrated by corruption, every production of genius so defiled with uncleanness, that God, in introducing a better dispensation, de-termined to cleanse the world from the pollution of preceding ages. As, when all flesh had cor-rupted his way, he purified the world by the rupted his way, he purified the world by the waters of a flood, so, when genius had covered the earth with images of sins, he overwholmed, the works of ancient civilization with a delige of barbarism, and consigned the most sfilendid mon-uments of literature and art to almost universal oblivion. It was too bad to exist, and he swept it all away with the besom of destruction.-Dr. Way-

'An army surgeon in Arkansas tried to hire s

SEPTEMBER, 30, 1865.

BANNER OF LIGHT.

"witch" (as he styled the medium,) should be " well flogged with green withes," thinking that the most effectual way of exorcising the bewitching spirits or "devils."

Her parents being members of a church, they summoned clergymen from far and near, to come and pray, or drive the infernal powers away, but all to no purpose. The manifestations continued to increase in violence, until the poor medium became almost idiotic, through the ignorance of spirits both in and out of the body. For five or six years the spirits have taken full possession of the girl, and insist upon being recognized as disembodied spirits; and most wonderful tests of spirit-identity have been given, but have never been threatened with prosecution by the friends of many spirits who have come and manifested through his daughter.

The health of the medium is so much impaired that her attendant spirit objects to having many different spirits control her, but should she regain her lost health and reason, she will certainly rank with the most wonderful mediums of the day. The medium's name is Melissa Ridout. Her father resides on a farm in the town of Brighton, N.

The spirits wishing me to take her with me, to try and heal her, I complied with their request, and brought the girl back with me to Houlton. Should her parents consent to allow her to continue in the exercise of her mediumship publicly, (which they can never prevent, except to injure her,) she will prove a most valuable accession to the ranks of our test mediums.

Sunday Cars.

I would not like to say that religion makes a man selfish, because I know better; but it does sometimes seem as though saving grace took hold easier of those organized with a predominance of the narrower faculties, or as if the elect exhibited more selfishness than the respectable of the irreligious world. I am led to make these remarks on account of a feeling among some, akin to closing the public library on Sunday, that plety would be increased if the horse-cars were not permitted to run on the Sabbath day. Simply for a text, I copy from a highly respectable daily the following choice item:

"TO WHOM IT MAY CONCERN." To the Editor of the Transcript, Sir having thought much about the Horse-cars in the city running on the saboth, I thought I would ask you to publish a few ques-tions. Why does the Board of Aldermen, ore Why does Mayre Lincon, allow the horse Cars to be run on the Sabboth, there by brakeing the 4th Com mandment, the horse cares go by a number of churches and it must be very annoying to the people of the different churches, not one tenth of the people that ride in them go to Church. How long will the people suffer this nuisance.

A. Citisen. "To whom it may concern " means me, and that is my apology for the space I wish to occupy in your spiritually illuminated paper. How much of the above quoted paragraph, for its beauty, is owing to the devil, and how much to the writer's culture, is of no consequence; the questions and philosophy seem to have sprouted from a wellmeaning heart, if rather a darkened one; and, as the All-Father listens, it is presumed, when the heart speaks, eloquence or finish is of no consequence; so I, "whom it does concern," being a chip of the great block, respond to this " Citisen's '] sentiment, irrespective of his orthography; yet methinks, by a singular coincidence, the externalizing of his thought, as above quoted, is remarkably in correlation to the narrowness of view that could see a nuisance in what constitutes, in part, the convenience and happiness of so many people. I am, or hope I am, a religious man; but, having suffered some by bigotry and intolerance in my life-time, and knowing how far the best of us are from a perfect standard, I cannot, even in my devotions, be unmindful of others whose pursuit of happiness on a Sunday may be different from mine. I would not dare to make an absolute rule for mankind if I could; would "Citisen" dare to? If so, then he has got much to learn. Yet it would seem so by his questions and statements. In Ju- horse-cars on Sunday; and that he would ride in dea, eighteen hundred and thirty odd years ago, there lived a man-if it (as Josephus is made to | to the management, Make your accommodations say) be lawful to call him a man-who, according to the "record," gathered corn and ate it on the Sabbath day. Now he was out of the city on a cruise-I speak it reverently-and it is fair to infer that he walked there; his purse, you know, was a fish's mouth; but had there been horse cars, and he possessed any currency, would he have objected to a ride? I think not. The strong argument against the modern convenience of Sunday riding is, that it attracts people from Church services-tends to Sabbath breaking-the noise, per se, enters very little into the practical annoyance of worshiping. It is simply a tempter into the paths of pleasure, a cruise into the meadows and groves-where God speaks in the music of birds, the sighing of the wind, and the running brook-being more attractive to the thoughtless than devotion. For anght I know, "Citisen," who has thought so deeply on the subject of horse-cars, may have so little natural religion -though brimful of revealed-that he can hear no sermons in the running brook, but sees all outside of Church walls, on a Sunday, as "in the gall of bitterness and the bonds of iniquity." His duty and his pleasure are plain. But it does not follow that the duty of the Henry D. Thoreaus is in the same direction-he who could see more beauty, yea, and hear more voices in a blade of grass or a loving eye than perhaps "Citisen" could in a sermon two hours long. · Now, I believe in good preaching. I count it a great privilege to hear an eloquent, sincère, Godloving (or man-loving, which is synonymous,) man talk from a pulpit. The associations generally of a Church service (by which I mean Christian gatherings generally,) are to me attractive; and it grieves me when I see Josephus Fiskiwhiskey, the shrewd Russian-whose business during the week so overworks his delicate physique, though week after week, as he leaves State street, his interest and his capital increase while his bodygrows beautifully less-it has grieved me, I say, to see him drop asleep during these, splendid efforts. No horse-cars will disturb him there; and, those who weep for him, whether asleep or awake, whether in the Church. or rides, his income increases exactly, on the tiful daughters. average, twenty cents a minute, ... Now while the reverend Dr, --- preaches his fifty minutes, he wakes up ten dollars a richer, if not a better man. And yet he, on reading " Citisen's" item, said amen to it, and, having no intention of moving into the suburbs, thought the cars should be stopped on Sundays, on the score of morals. He is a good man and a good citizen, a little hard, but very just, worldly-speaking, and, like " Citisen," looks through a glass darkly, ... By and by-here or hereafter-he will see his mistake; and, walking in the Elysian Fields or the Better Land, arm in celve the divine recognition, as an old acquaint- pay the bills. This is not right. ance; and perhaps he may miss many a one, fa-

a "witch." One zealous advocate of the Gospel miliar in the pawa, or mamod on petitions against of Christ, named Osser, recommended that the Sunday cars, who, when weighed in the balance, were found wanting.

I would be sorry to see religion, even as it is today, collapse, as an institution. I feel, with Napoleon, that mankind need a religion. It is said that when he returned from Egypt and heard for the first time since his youth the Sunday Church bells, (Sunday and religion having been abolished by the revolution, and reproduced in his absence,) he was so touched with the effect it had on him, that he said, "France must have a religion." Endorsing the Frenchman's sentiment, and not like him from political motives alone, I still would not have the Sunday horse-cars stopped and the means of recreation to the toller circumscribed. Some wen need recreation more than seen the light, because the father of the girl has they need preaching. Whoshall say that God, who lets the fishes bite at the angler's bait, and the peas to blossom just as early though planted on Sunday, is not as much pleased when the toiling father takes his little ones into the fields instead

of the Church. I am not unmindful of the fourth commandment, but actions speak louder than words, written or spoken. The higher and the later inspiration reads, "the Sabbath was made for man, not man for the Sabbath." Are all the good people in the Church, and all the bad ones

out of it? God forbid! We have about two hundred thousand souls in this city, minus the young children and the sick, and we have one hundred and twenty-five thousand at least who can go to Church. Statistics show a Sabbath attendance of some twenty thousand; and in that sixth, some suburban Church-goers, via horse-cars, are includ-

ed. Will ".Citisen" then say that that small proportion should be gratified by stopping the nuisance, to the inconvenience of the five-sixths? Perhaps not a tenth as many ride as go to Church, Never mind; should one solitary man be inconvenienced, unless his convenience annoys his neighbor? That is the question. " Citisen" speaks for those disturbed in their devotions. Was a man ever disturbed, by the noise of horse-cars, in a church? "Cilisen" knows that is sophistry, weak sentiment, and not a truth. The habits of businesslife and the foolishness of much of the preaching are so potent in detracting from Sunday-service-attention, that the noise of a car, like the buzzing of a fly, cannot be measured; there is not curve enough to measure the sphere, it must be counted

out. Perhaps our "Citisen," who has thought so deeply, will say, that though only twenty out of one hundred and twenty-five go to church, one hundred and twenty-five ought to go, and any attraction, not parallel with a meeting-house, should be abolished for the public good; that church-going is a Christian duty, therefore all counter attractions should be abolished. Carry this out, and "Citisen's" logic will make it a punishable crime to neglect going to church. I hardly think Citisen" is prepared yet for his logical conclusion. Who shall say what is Christian duty? A man who has lost a dearchild, or had reverses, and like the poet, sees that "the trail of the serpent is over it all." will consider Christian duty quite a different thing from one whose gastric juice and vigorous vitality makes a number four mackerel as palatable as a salmon, having had no heart-aches and none of his cubs taken from him by the strong hand of death. Now who shall decide, the bilious man, or the sanguine man? The question might be asked here, what would Jesus do or say, walking in our streets to-day as in Judea? He seldom attended church then. He always, as the record shows, criticised and condemned the leaders and advocates of religion. He was practically what" Citisen" would call a Sabbath-breaker. But there were no Christian cnurches theh, he may say. He is welcome to the benefit of that argument; but certainly it becomes us, his disciples, to be modest in what we call Sunday nuisances, especially when we think there is good ground that he still would say, "Oh generation of viners:" "Strain at a gnat and swallow a camel," &c., &c., and still select his companions from among those 'Citisen" would call publicans and sinners. I feel, judging by what he taught and did then, that

he would never ask "Mayre Lincon" to abolish

Mrs. Moses Week's and their karmonial family. Dear Hattie, your beautiful letter is received. Thank you for your loving words. I shall often think of the "Modest Flower," as Violet calls you. All the friends are remembered; their kind expressions live in my memory, and like sweet flowers bloom in the garden of my life.

Again I waft my good wishes upon the folds of Lowell and Troy, Vt. Their light still shines. Dear Mrs. Lucas, your kind letter, with Helen's picture, is received; thank you.

There are some people who know that public mediumsget weary-bless their kind souls. Some of them live in Lebanon, N. H. Dear Mrs. Huntington, my soul blesses you and your good husband for the rest I received in your sweet home; and many thanks are due Miss Flint for her kindness. Mr. and Mrs. Durant, I shall often visit your beautiful home (in spirit,) where I ever find soft and soothing influences. Mr. and Mrs. Sargent. your cheering words will over linger in the halls of memory. Father and mother Lane's fervent God bless you, dear child!" is balm to my weary spirit.

I gave two lectures in Lebanon and one in Plainfield.

We attended the Vermont Convention, where we were fed with good spiritual food, and received ings. Much praise is due the President and Committee for their efforts to make every one happy. I shall spend a few days with my dear, good mother, darling Etta, our kind friends, Mr. and Mrs. Norris and Mr. and Mrs. Esty, Henry Esty and his brother were among the first to advocate the Spiritual Philosophy. They stood alone in their town for years, but have lived to see many others embrace the same beautiful truth. They

were so kind to us in my illness there; your sympathetic deeds shine upon your spiritual garments. Life is sure. I shall meet you all again in the halls of a higher life. Friends of progress everywhere, work for your spiritual unfoldment. Lay the corner-stone of true Spiritualism, upon which you can rear institutions that will benefit your children and humanity."

I expect to take another trip with the Doctor and wife, as we have been invited to visit a number of places in Vermont, I speak in Ludlow, Vt., the first Sunday in October.

Yours for truth and freedom,

S. HELEN MATTHEWS. East Westmoreland, N. H., Sept. 12, 1865.

Grove Meeting at Belvidere, Boone Co., Ill.

[Reported for the Banner of Light.]

This Second Annual Three Days' Meeting commenced on Friday, September 1st, and continued throughout the session under most favorable circumstances of weather, and harmonious expreslon of feeling.

F. L. Wadsworth and Mrs. E. F. J. Bullene were present as regular speakers, with several mediums, retired and incident lecturers, and active workers n other portions of the reform field, taking part n conference meetings. Called to order Friday morning, and A. Cady,

Called to order Friday morning, and A. Cady, Esq., chosen President. No one, for this day, to act as Reporter, proceed-ings were given briefly, from memory, by one present, to the Secretary We first had a, ivw remarks, from Belle Scougall and P. L. Ellis; then Frank Wadsworth and

Mrs. Bullene gave words of welcome and greet-Mrs. Builene gave words of wercome and greet-ing to the assembled audience. After adjournment, one hour's conference. Discourse by Mr. Wadsworth. Subject: "Com-parison of Christianity with Spiritualism." The

principal idea was, that the Christian world believe God to be outside of Nature, while Spiritualists believe him in and working through Nature's laws. The discourse was characterized by cogent and

tem. Panl, educated as a Jew, wrote with that influence upon him, and his writings to his congre-gations have since become canonized. Special revelations bear, everywhere, marks of human nature. It is the nature of childhood to be super-stitious; science is taking it away. Naturalism is to-day making strides everywhere to break down supernaturalism. Belleve in unchangeable, per-

feet law; and we must adjust ourselves to the re-Again I waft my good wishes upon the folds of guirements of that law. We must act, and use ef-the much loved Bauner to the friends in Eden, forts to discover the divine harmonies of nature, and reduce them to practice. We cannot bring the millennium at will; it must be outwrought by the clearest perception, calm consideration, and in simplifying and harmonizing life. We must dis-cover God and apply his ways to life. Peace al-ways comes in compliance with law; discord for want of it.

Conference for a short time in the afternoon.

few appropriate remarks by Mr. Parks. Dr. George Haskell said twenty-five years ago he, with others, met there to organize a Baptist Association. He had now been ten years attisfied of spirit-intercourse; was never before satisfied. He rejoices in the liberty he enjoys. One after autoher of the old beliefs became torn away; the last was that of vicarious atonement.

Mr. Snow, among other good sayings, said, we may apprehend, if we cannot comprehend, God. Regular speaker, Mrs. Bullene. Subject: "City and Country." She spoke in glowing terms of the beauty of the country and its life, in many respects, but it was deficient in producing beauty of form, and quickness of intellect. Why? Because peo-ple become absorbed in toil, and take no time for we were fed with good spiritual food, and received warm greetings from dear friends, which did us good. Everybody seemed pleased with the meet-ings. Much praise is due the President and Comment; so there is not that softness and roundness of muccle which our ideal of beauty demands. They should not be so intent on accumulating; exercise the principles of economy in preparing for old age, and let children learn to accumulate for themselves. Furnish them books and pictures and take some portion of each day to read, and assemble together in the best room. There is no farmer in the land who may not invest something others embrace the same beautiful truth. They have done much to aid me in the hour of adversi-ty. Our dear Woodbury's chair is vacant, but I hear the beating of his soul-life. He says: "Helen, I come to waft my loving remembrance to our dear friends, especially to those in Lowell, Mass., who in the beautiful, and give time to his children to ald in trying to bring about a reform; put every good thought and idea in practice; teach the des-titute how to make the most of life. These reforms are not visionary. Every mechanic has his ideal perfect before it is wrought out. Then all let in the glad sunshine; use the beautiful things cultivate music; bring out all the better parts of your natures, and your children will be more beautiful, and you will all be more harmonious and happier. Go on with your missions, physiologists, condemners of fashions; every time you overcome a weakness, or reform an error, you give out a sermon more potent than my words, because practice is more potent than words. Let practice be the teacher of the present age. Peo-ple in the country and towns should interchange conditions, and build up each other.

Another short lecture was given by Dr. Dunn He felt it almost useless to offer more after such a satisfactory and eloquent discourse, but would say a few words upon the theology of to-day and the past. Said love was the grandest and most powerful weapon ever wielded. Bible worshipers feel as if the Book was marred if it was handled. He told of the different Bibles of many nations. Ours had been admitted by its believers to need Ours had been admitted by its benevers to need forty-four thousand corrections. Thirty-four thou-sand had been made by the committee. Then how can it be pure inspiration? He gave a spicy relation of an argument with an Orthodox Chris-tian. Who shall define where Christianity begins? Said that church members in his town rent grog-shops, and that Five Points was owned by Trinity Church. Said some sharp words on re-formers not living up to their teachings, and re-inted most thrillingly Florence Nightengale's visit to the mad-house, where her love and sympathy

subdued the flercest manlac. Mrs. Bullene then described spirits she could see in the audience, most of whom were recognized

he the friends, in the second going backward or standing still, we ought to know it. He proved by a series of arguments that each succeeding generation was in advance of the preceding. Moses was to his generation the means of inspiring them to higher thought. Pythagoras was another man of noble earnest-ness, benefiting the men and women that clustered newsful reasoning. Evening lecture in the hall, by Mrs. Bullene, in Ber usually heautiful and effective style. Saturday morning in conference. An old man arose to testify that it was good for him to be arose to testiny time it was good for him to be Saviour, to which he agreed. What is it to save? there, that he had feared to come; and his good old tone, and stereotyped phraseology of Jesus's save from punishment from committed sin. God saving power, showed what school he had been trained in. But as the power of the spirit swayed his tottering limbs and whitened locks, we knew gave an elaborate illustration of the law of prothis tottering limbs and whitened locks, we knew that power would work within him, until a truer knowledge would gladden his heart. Belle Scougall said a few words upon the vague ideas given us by different teachers, of the proper worship of God, as each had his own ideal, and of life, Each reformer of all the preceding ages such as that was, his worship became. Defined was that potent power. Martin Luther's relation the office of prayer, and the blessings attendant to the Catholic Church was like a chemical pri-upon that belief and practice which did not crush (mate. He refused to be absolved, and stood out as a nucleus for aggregating a new compound. John Murray, with the convictions of his great and noble heart, cried out against the theology of his day and in favor of universal love. All new inventions have been called the work of the devil, and their introducers persecuted-Roger Bacon for spectacles, Benjamin Franklin for lightningrols, etc., all the way down to the present time. Human nature does not walk backwards, and the means of progress lie within the reach of all. At the close of the lecture, Mrs. Bullene became

are repelled by some persons when all looks agree-able? It is the natural action of the force within, that something which tells our spirits that ther Is an adaptation wanting to us, that they are no conducive to our growth. This is the guiding sta to human beings. There is no mutual benefit in the intercourse of such. Study in children their poculiarities. The majority of wrecked happines is caused by the natural desires of the spirit beis caused by the natural desires of the spirit be-ing warped and cramped, in spite of surrounding influences. Let us yield as much as possible to spirit growth, and by the volition of our wills throw off that which is repulsive to the spirit. Spirit growth is a principle. A gnarled and knot-ty condition is not a growth. Growth makes beauty. If the Gospel of heauty were practiced, children would be born models of spiritual beau-ty. The spiritual is formed first, then accumulate the particles of physical matter. The principles of correct generation should be understood. Ma-ternity should not be forced upon woman. Intolternity should not be forced upon woman. Intol-erance is passing away, and the knowledge of true conditions is rapidly moving on. Men and wo-men are educating themselves. The Gospel of men are enucating inclusives. The Gospel or Beauty enforces a knowledge of these things. Children born of proper conditions are removed but by a thin veil from spirit, can reach out their hands and touch them. The lecture closed by a powerful appeal to men and women to search into these things, the subject yet being only in its germ

Another inspirational song closed the regular

exercises. A call being made for an election of a delegate to represent this Convention at the National Con-vention to assemble in Philadelphia in October, Dr. George Haskell was appointed to officiate as such delegate. MRS. A. C. SPALDING, Sec'y.

The Border Widens.

A Picnic and Grove Meeting was held on the 26th and 27th of Aug., between Beloit and Janesville, Wis., on the grounds of Lewis Clark. So another temple becomes consecrated to the beautiful uses of inter-communion between spirit and mortal. Two as lovely consecutive days have scarcely been afforded us by our previously fitful summer.

As Saturday had been specially designed for social cheer and amusements, no particular arrangements had been for speaking on that day; but after a goodly assemblage had convend, they but after a goodly assemblage had convend, they were called to order, and P. S. Ellis chosen Presi-dent, and Mrs. A. C. Spaulding, Secretary. The President made a short address-mited to the occasion, when Mrs. Dr. Stillium was called

the occasion, when Mrs. Dr. Stillman was called upon the stand, and spoke of the importance of such social gatherings, where the wearled and worn gather in from their households, and feel free to speak like friends together. As she is an advocate; theoretically and practically, of the dress reform, a few moments were given to her favorite topic, closing with the remark, "A truth uttered will take care of itself."

Mr. Knowles gave his testimony in favor of re-form. He had been strengthened and invigorated in body and soul by associating with spirits in and out of the form; tobacco had become to him so repulsive that he sometimes thought he should refrain from visiting the little town near him, where it is excessively used.

Mrs. H. F. M. Brown liked the free temple; no high or low sents here; was once denied the use of a church in which to officiate at a friend's func-al, because Paul had forbidden it; but she could speak in God's temple. Bhe answered questions, described spirits she saw, and among them many children. If she had any plea to make, it was for children, who should remain here until they learnchildren, who should remain here until they learned their first lessons. There should be no igno-rant mothers. Instead of saying God took the child, say it is hearing the sho of some progenitor. She related some instances of physical and moral infimities inherited in that manner, interesting the audience exceedingly by her pleasing address and words of nower. and words of power. Mrs. Stilluan said if she did not believe acting

from principle would sustain one, she would hardly believe in God or angels. Men speak in favor of reform dress, and then will not sanction their wives in wearing it.

Mrs. Bullene said if the world is to be reformed Mrs. Bullene said if the world is to be reformed, commence at the foundation of crime; reform the prison system; go to prison-cells with free thought and spiritual works. Angels are weeping over The failen are in you fried the montal dearth, day or night until you give of light and Kuvni-edge. Inharmony in the heads of families distils polson to children. Suppress angry thoughts; an atmosphere goes out from thought, but much less than from spoken expression. Darkened spirits come to gather up what there may be of teachings for them. Could we look into the hearts of all we should find more good than we knew of. All would be better for this worship in the grove,

Music, dancing, singing and refreshments occu-pied the remainder of the first day.

them, as other rational people do. He might say better in the evening on Sundays; and tell them, as no one else could, to enlarge their souls, to practice less meanness through their agents, in reference to "currency," and not make a man pay an extra five cents for continuing his ride from the Granary Burying Ground to Scollay's Building. WAX.

Notes from Mrs. Matthews.

I am at home again, after a trip (in company with Dr. Boundy and wife.) among the northern hills of New Hampshire, where the White Mountains lift their lofty heads in grandeur. Dear, old hills! how I love them! We found the public houses crowded with city company, eager to inhale the fresh, balmy breezes from the mountains. We encountered the Banner of Light upon those northern bills, even in Lancaster, N. H., where there is only one openly avowed Spiritualist, Father Hazelton, who takes the paper and lends it to his neighbors. The Doctor hired a hall there, and I gave a lecture to a few attentive hearers. I have good reasons to suppose the people there are not afraid of Spiritualism, but of popular opinion. Lancaster is a beautiful village. I believe we left a favorable impression in the minds of many in favor of spirit-communion.

We spent a number of weeks in Whitefield, which is a pleasant little village. The people are very liberal in their religious sentiments. The Doctor and wife treated the sick with good success. I gave two lectures to intelligent audiences. We found a pleasant home with Mr. and Mrs. John Q. A. Sartwell, who did all they could to make us comfortable. Their son, an excellent planist, gave. us charming music; its sweetness still lingers in the balls of memory.

Your letter is received, Joel, informing us of the death of Mr. McGregor. We grieve that one so good and useful should pass away in the prime of his manhood. We deeply sympathize with his excellent wife and family, Dear Annal how she will miss her father. He still lives to love and bless

Our visit to Mr. and Mrs. Gordon and their or if he eyer should ride out of town, his financial pleasant family, is remembered with pleasure; yeast works while hosleeps; and whether ho bears | and also with Mr. and Mrs. Burns and their beau-

I gave two lectures in Bath. We found a few live Spiritualists there, but only a few who take interest enough to support meetings. Mr. Moses Weeks, his two brothers, Messrs. Lyons, Balch and Kimball are about all. Miss Sophia Ken drick has been giving lectures there with good success. 'I hope the friends will not get discouraged." It seems to me the Spiritualists of Bath and Haverhill could units and support good meetings.

Spiritualists everywhere should arouse themselves and make some energetic movement to suparm with the Master, may most there many of port the cause they advocate. In many places I those who rode in horse-cars on Bunday, and re- find that two or three have to do all the work and

We recall with pleasure our visit with Mr. and

ut nature's teachings. Mrs. Dr. Stillman endorsed the spoken senti-

nents of yesterday in regard to the education of hildren. Better to organize and fashion them in proper, natural conditions, develop them spiritualchildren. y, than let them choose their own theology. Advocates living out beliefs. Persons are not necessarily spiritual because they believe in spirit-communion. Sometimes finds more toleration among Orthodox than among Spiritualists. She, as physician, finds people everywhere dying for a physician, finds people everywhere dying for want of living up to the law of magnetic relations,

Mrs. A. M. L. Potts, M. D., said she, too, was on the physical plane. Made a short address on physiological subjects, in her earnest and spirited Manner, elloiting nuch applause. Mr. Dayton next took the stand and came down

Mr. Dayton next took the stand and came down sharply on radicalisms—had worn them out him-self. Wished the word *reform* was blotted out of the dictionary. Once thought everything wrong himself; thought he could save the world; found it was n't saved; was now willing everybody should do just as they pleased. God placed us here to enjoy ourselves; do not believe in wading through hell to get to heaven. Do not be made to believe anything. Do just as you please; take everything cam and easy.

everything calm and easy. Belle Scougall arose, saying she thought Mr. Dayton now just as radical as ever, only on the other extreme; to which the audience seemed to sssent.

Lecture by Mr. Wadsworth. Subject: "Rela-tion of the Infinite to the Finite." A conceded Lecture of Mr. Whas word, Subject: "Rela-tion of the Infinite to the Finite." A conceded point that human beings represent within them-selves the primates of Nature. There is a method to obtain a knowledge of the things necessary to us; told by some that all knowledge is given us in the Bible. Discourses comprehensively and with filmstrations from Nature upon Revelation. Said there could be no such condition between the Infinite and Finite. He understands it transmit-ting intelligence from one to another among men. God is the same ever, Nature the same in an infi-nite sense. Mangains and appropriates a knowi-edge of things through the practical. In propor-tion to his perception will perceive truths. Each sees that akin to himself. There is no revelation of truth to any beyond the practical capacity to perceive and apply it. Some affirm Moses and Chaist reactived above the limit of humanity. Mo-sees was governed by the same laws as men at the present time. When his desires and passions werg kublued by the solitude and calimess of his miomitain retirement, he could receive the Divine Infinite and Finite. He understands it transmit-Chist received above the minit of numarity. Mo-ses was governed by the same laws as men at the present time. When his desires and passions word subdued by the solitude and calmness of his mountain retirement, he could receive the Divine Conditions, would not receive them, he got mad. On the mountain, he and not kill, in the valley, he said kill. This was in keeping with Mones's con-alition, not referable to God as a revelator. God

ution, not reteration to Gon as a reventor. God revealed nothing, on the mountain Mones per-ceived. The caim, peacoful expression of Jesus's life, was the counterpart of his nature. He told his disciples of the peaceful condition of the king-doin to be. They quarreled for the honors. He saw spiritually, they materially. If God revealed ever will. We imbibe, more or less, the spirit of specially, why not see alike? Paul, seeking to the thought sent out by authors, therefore we can persecute, became convinced of a fact, not a sys-

entranced and gave utterance to a sweetly-thrillng spirit song. Early Bunday morning met again in conference

All the speakers heretofore mentioned spoke ant-matedly upon their several specialities, and Mrs. Parker read a poem and made a few carnest and sensible remarks upon the injurious effects of fashionable dressing, and woman's never yet having been allowed a voice in making or sustaining laws. She was quite willing the negro should be allowed

to vote, and hoped women would be permitted to do so after, if not hefore him. Mrs. Dr. Potts sparkled and flashed through sentences of truth, held up as in a mirror to men and women, who gazed abashed as they beheld

themselves. Then followed a lecture by Mr. Wadsworth, on "The Measure and Method of Human Responsibility." Responsibility is everywhere proportion-ed to capacities and relations. Human organization is the cap-stone of the universe, the conscious and unconscious recognition of law. All forms of matter recognize law, die human above the un-conscious, therefore he becomes responsible to law and its relations. The father and mother are responsible for violated law if the child is vicious or diseased, the responsibility being proportioned to degree of consciousness. Man caunot subject Divine order to his own will, but he can 'adjust himself to it. His power to do so increases as he unfolds the life within him. Ignorance exempts

spoke on systemitizing efforts for the dissemina-tion of free thought, the Sunday School system, tion of free thought, the ballady school Aysen, etc., followed by Dr. Haskell, on the need and prospect of reform schools, after which Mrs. Bul-lene took the stand, and after an appropriate in-vocation announced as the subject of her dis-course, "Spiritual Growth." The mass of the people have but little idea of the necessary growth and culture of the spiritual nature. Labor entrand culture of the spiritual nature. Labor earning to impart such knowledge. The spiritual region of thought belongs as much to us now as it ever will. We imbibe, more or less, the spiritual

Sunday morning all again assembled, with many accessions from the country around. Mr. Ellis being absent. Rev. Joseph Baker, of Janes-ville, was selected to officiate in his stend. He spoke a few words upon people having hobbics. It was all right, if they did not ride against others. He spoke of the progress of men in general. He was outstripped now by those who, a few years since, called him ultra. He thought fashion-plates, where waists were by actual measurement made smaller than the neck, had slain more than the war. According to his usual custom, he closed by Mrs. Bullene gave us an excellent discourse on

"Man as he is, and as he shall be." She said man was better than he knew himself to be She spoke of fashionable social parties, suggested improvements, advised to meet weekly; seek something ligher than all idle talk; read, and in-vite in others than Spiritualists. No matter if they do, for a time, misrepresent us. Teach some pleasant, attractive point of the doctrine to childron; they will soon become interested in it, and kept from other hurtful things. She spoke of the ante-natal law; if the mother were spiritually developed, conversed with angels, children would be anperior, even were the father low. From such came our great men; statesmen were gener-ally born of poor parents. Of the power of thought, she said, every word we utter, and every thought formed, goes on and on for good or evil; crime is propagated by indulgence in lustful thought; of the evil atmospheric influence of an impure man over innocent girlhood. Reforms were gradually working their way into all departments of life; spirit-power was creeping into pulpits. These ideas stir up the elements which produce the present inharmony. We are now external, scarcely entering into soul-life. We have power to hasten the time so much desired by all.

On assembling for the afternoon, a short con-ference was held, and in addition to others present, Mrs. Dr. Potts, who had just closed a course of physiological lectures in Beloit, gave those present, in her impressive manner, some remarks on "Inharmony in the marriage relation, and its causes." Then Mrs. Bullone, after an invocation to the Divine, announced as her subject for her discourse, "The Gospel of Harmony." The Gos-pel of Christianity, as it has been taught, has been found insufficient to redeem from sin. Deepwithin the brain-centre there lies a mighty power-of spirit, which rises above these outward, Orthonox uncondic teachings. Augels are now coming to open these closed apartments, which were be-coming musty from disease. The cause of the-present commotion is the putting in order of these unused rooms for the reception of their distin-guished guests. Two-thirds of the audience were connected with the antirit-world by the distindox theologic teachings. Angels are now coming connected with the spirit-world by the glorious tios of parentage. Are the offspring to be kept elements of harmony in your own beings, then you will produce beautiful children. Large spiri-uni developments cannot become sectarian. The Gospel of Harmony is born; Nature gave it birth. Another question called forth some remarks on obsession from spirits who enter the next life in ignorant, degrading conditions, with intemperatice and other shis fastened upon them. Other methods were cited for those spirits to obtain relief. It is not right for persons in the body to suffer for their sins. Friends should throw it off by willtime there will be a great reform in our asylums. A panakes for insanity keeps the bodily and menpower and magnetism.

A panaces for insating acoustic sector in a sector in ular, or baloful in their influence. Of the source seed sown will spring up sconer or later. Mus. A. C. BPALDING, Sco'y.

BANNER OF LIGHT.

Why Spiritualists are Dissatisfied. It was stated in the papers some time ago that Lists, probably the most thorough planist in the world, being unable to make his instrument express all that he musically felt, had become so illssatisfied as to renounce playing for a while, and had turned his attention to the manufacturing of a new instrument which he was determined should not be open to this objection.

<u>'</u>4

It is easy to complain, difficult not to, when and where there is just cause,

Whoaver has intelligently and critically watched the snoken and published words of the most earnest and allest thinkers, the foremost minds and souls known to the spiritualistic public; been treated in private to their own unreserved estimate of their respective public efforts and the probable effect produced upon their audiences; had them explain as best they could, the various phases of thought and feeling through which they had passed; heard their enumeration of the causes which produced these successive mental states, and saw how in the course of their spiritual unfoldment, as they obtained better perception and clearer insight of their own requirements, they had ready power to compass the needs of those to whom they administered; whoever has been either thus watchful, or thus privately and publicly favored, cannot fail to have noticed in looking back over a few years, a constantly increasing discontent with respect to the unsatisfactory spiritual status of Spiritualism. This dissatisfaction is becoming as general and wide-spread, as it is deep and heartfelt.

That such is the fact, no discerning mind will successfully seek to ignore or deny. Every issue of the Banner hears witness to this truth, A limited interchange of thought and private commingling with the advocates and acceptors of the Spiritual Philosophy confirms it; and proportionately as one makes a more extended and publie acquaintance will he be convinced beyond peradventure. The question however is not as to the existence of the fact, but to ascertain if possible why it exists. The reason for this growing dissatisfaction on the part of exponent and attendant, speaker and hearer, must be in every instance independent, yet analogous; though the special processes by which the same result has been attained, vary as do the individuals.

Now why is it that Spiritualism to-day, fails to meet or to fully satisfy the heart yearnings, the soul longings of Spiritualists? What is the meaning or cause of this? and to what does it inevitably tend? How comes it that in the midst of seeming plenty they are not filled? There muss be an answer somewhere to these queries. 'T is not enough to affirm that spiritual teachings generally are too diffusive; that our lecturers are in sufficiently and disproportionately paid; that Spiritualists are not sufficiently practical, charitable or harmonious. Granted that all this is painfully true; but were it otherwise, 't would not suffice-the questions still remain unanswered. 'T is not enough to accuse, however just the accusation, the mass of Spiritualists with evident lack of even an approximate comprehension of the scheme, scope and spirit, of this New Dispensation, this new-born system of the skies." Nor what is readily conceded, that more active faith and consistent cooperation is required, on the part of the so-called embodied with the disembodied. The multiplying of mediums with new and increased powers-however desirable in itself and for the cause-will not remove the difficulty; and it is not unlikely, but rather probable, that they themselves, sooner or later, will experience the same dissatisfaction. Neither local nor national Organization, however increasingly and imperatively demanded-will give the -- visite ---

Is there anything in the realm and nature of 8 dritualism that will? Most emphatically there is. As the African Sibyl phrases it: "Yes, chile, sure's God lives!" Yea, only by and through the laws which find truer exposition in Spiritualism than in any other system now know to man-is the relief to be sought, the satisfaction to be found.

Observation and experience testify to a commonly felt necessity—oftener and deeper felt than

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CANBERWELL, LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

This Paper is issued to Subscribers and sold by

Periodical Dealers every Mouday Mersias, six days in advance of date.

Banner of Light. BOSTON, SATURDAY, SEPTEMBER 30, 1865.

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

York. WILLIAM WHITE & CO., PUBLISHERS AND PROPRISTORS. For Terms of Subscription ate Eighth Page.

LUTHER COLBY, · · · · EDITOR.

SFIRITEALISM is based on the cardinal fact of spirit commun-lon and influx; it is the effort to discover all truth relating to man's apiritual nature, capacities, relations, duties, weithre and deatiny, and its application to a regenerate life. It recog-nizes a continuous Divincinspiration in Man; it aims, through a careful, reverent study of facts, at z. knowledge of the laws and principles which yovern the decut forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy,-London Spiritual Magazine.

"The Valley of Dry Bones."

When we have occasion to remark-as we often do of late-that there is a shaking and a quaking among the hide-bound formalists, pharisees, and bigots of Ecclesiasticism, the penetrating and intelligent reader, whose spiritual faculties are fully awakened by surrounding induences, of course understands that it is no material and visible tremor, like an earthquake or an explosion, but an interior, silent, unscen operation, that takes hard hold on the springs and life of things, throwing back the individual on the resources of his own thought and experience again, and thereby refashioning what we all style the institutions and laws of social life.

That is exactly the change which is proceeding to-day. It is in its nature a thorough and wide extended revolution-one of those very same revolutions which do not "go backwards." It is an interior and spiritual reformation, reforming man and his institutions together. And although it is heralded by none of the voices that announce what are called great events among men, and accompanied by none of the sensational manifestations which are such sources of excitement to the imagination, it is not one whit the less effective and real, going to the very root and core of modern life, setting up a constant inquisition on what is passing all around us, searching out what is effete and worthless only to throw it away, and what is valuable and lasting for its conservation, and challenging all customs which have nothing but their age to recommend them. This is the spirit and soul of the revolution that is to-day going on. Whatever is able to pass muster before its searching sight may be allowed to stand until its day of usefulness is over.

And yet it would be a disclosure of mere, recklessness of spirit and confusion of purpose to advocate a revolution of this sort just from a morbid love of excitement, or a habit of dissatisfaction, or an empty notion that it was according to the divine order to be all the while tearing down with violence and making havoc where existing circuinstances fail to comply with our desires. We need to guard carefully against such a temper as that. That is not reform, whether we agree to style it revolution ----- an and note of genuine reformation, the creative faculty is active as well as the destructive. It is a process of bursting old bonds merely to get larger room; but that room is wanted for more growth only. The annular history of the forest tree illustrates the case as exactly as any physical fact can do it. The divine law at all points suggests and enjoins economy-economy of means and of power. In/Nature's mysterious operations nothing is wasted. Every element and quality, and each shred and fibre of every element and quality is put to service where its true place is. There are no chips lying around. Loose work is not the sort of work which is done. And hence the vague desire which some unbalanced and ill-furnished natures feel within them to riot in the work of destroying what is old and useless and in the way of progress, is to be sternly challenged by the question whether they would lend themselves to this work of destruction in the hopes that something far: better than what has yet been shall be evolved. Else frenzy will be permitted to unseat reason itself, and men will come at last to hate reform worse than they ever did the institutions requiring reformation. The "dry bones," however, need to be clothed with a new and living covering. In our worship we have lapsed by too easy a surrender of our spiritual independence, if not our spiritual life it. self, into ceremonials, and formularies, and repetitions, and acquiescences and partizanship, so that it is going to require an almost hereilean effort on our part to rouse up from the semi-de funct state in which we find ourselves, and shake off the torpor-giving influences which hind us more potently than Circean spells or bands of Cy clopean forging. Upon that particular state the ecclesiastic, whether of design or by force of liabit, relies for success in his appointed work Being more or less spiritually numb himself from non-education of his faculties to the extent and in the direction allowed by Nature, he would find all others, of course, in a similar frame of mind; and when he meets with an occasional surprise in learning that here and there an exception exists, he falls to calling hard names, such as " Atheist." "Infidel," and the like, instead of borrowing the course considerable smaller, shows no signs of very hint he chiefly needs and lengthening the tether whose extent was so arbitrarily limited for him at the seminary where he learned to be come a mere ecclesiastical advocate. Here is where revolution is visibly setting in, overthrow ing the assumptions and conceits of religious dogmatists and theorizing bigots, and opening a way for fearlessness of thought, largeness of conception, and the unlimited and natural growth which has been hindered by conventional rules now destitute of power or meaning. The "dry bones" are shaking in this field, and a new race of living men will soon start up from the valley where they have lain so long in obliviousness. The Bible, for instance, is positively made of no vital meaning to multitudes, because those who seek to expound it pretend to an anthority which tyrannically permits no question to be special prerogative and office. Now there are numerous things contained in the Bible which are For these greatly desired changes in popular constitutional liberty they are unback to being sentiment and opinion it is incumbent on every subdued by any force, at libre or abroad.

advanced and progressive man and woman to work with the full measure of his or her zeal; but to be most effective, let it be a zeal with knowledge, and by no means without. That is as bail as bigotry itself. Either extreme is vicious and wrong. And though we may not have very much that is visible or tangible to encourage us in our efforts; taking one day along with another, we may certainly repose in the faith that the great work of reluvenation is going on, and that it is proceeding, too, through our own labors, directed by the wisdom that comes down continually from above.

Mysterious Sounds in a Church-Invertigation by the Police.

Considerable excitement has arisen in Jersey City in consequence of groans, yells and unearthly sounds said to emanate from a church in the upper part of the city, for some nights past, says the New York Herald. The first known of these mysterious sounds was some ten days since, when he pastor had occasion to return to the church after evening services to procure some manuscript which he had forgotten and had occasion to make use of. The edifice had been closed for the night and was in total darkness. On entering he lit a match to guide him along the aisle, and when approaching the altar, at the rear, his attention was attracted by a low moaning sound, which gradually increased and at the same time drew nearer. To this he at first paid but little heed, presuming it to be the antics of mischievous boys; but presently the sounds changed to seemingly unearthly yells, shricks and groans from innumerable invisible beings clustering around in close proximity to his person, until finally, his feelings were so wrought upon that he felt impeled to leave the building with all possible haste.

The above are substantially the facts of the case is stated by the pastor of the church to Chief of Police McMannus, after reports were beginning to be circulated in the neighborhood that the church was haunted, and requesting that the matter might be kept as quiet as possible, believing that in a few days at furthest he would be able to unravel the mystery and satisfactorily explain the cause of the sounds. Since that time the church, edifice has been thoroughly examined, inside and out, but without unraveling the mystery; and meantime these dismal and uncarthly yells and cries are heard almost every night. A couple of nights since, Chief of Police McMannus, accompanied by aid Doyle and detective E. L. McWilliams, determined to pay a visit to the reported haunted church. They accordingly procured the keys and entered the edifice shortly after midnight. Taking their position in the centre of the church, in total darkness, they had remained there but a short time when they heard a low, moaning sound apparently proceeding from the vicinity of the pulpit, which gradually grew louder; came nearer, until it finally culminated around their heads in howls, yells, groans, &c., and then gradually died away as it came. After a few moments of perfect silence, Chief McMannus drew from his pocket a bolver loaded with blank cartridge and fired one charge, when almost instantly the edifice seemed filled with thousands of infuriated demons, making the most hideous noises, and apparently bent on tearing them to pieces. The officers describe having experienced a very peculiar sensation in the head, and finally the noises became so hideous and unearthly that they made a hasty retreat, apparently pursued by the infuriated demons to the door, which they closed and locked. The officers then crossed the street to the opposite walk and remained there until daylight. no intruer sounds, and eries which would tend to explain the mystery, The people residing in the immediate neighborhood claim to have been disturbed at all hours of the night by these demoniac sounds, and a number of them have determined to leave the neighborhood.

The church folk have always insisted that "the devil" dwelt among the Spiritualists, and nowhere else. The above statement, however, goes conclusively to show that "his malesty" has taken possession of a church, and a great "scare" has been the result. Self-righteous people are always fearful that something denili them, and consequently attract" disorderly spirits."

The Odd Fellows. Hat while This body of men is doing a good work for humanity, in providing for the sick, the poor, the widow, and educating the orphan, besides tenderly performing the last rites in " burying the dead." Such an association is a blessing to the nation, become quite prominent.

On the assembling of the United States Grand Lodge of Odd Fellows, in Baltimore, on the 20th of September, the occasion was selected to perform the ceremony of unveiling the splendid statue of CHARTY, in that city, erected by the Order." The various divisions of Odd Fellows in Baltimore and other places, marched in procession through the streets in large numbers, occupying one hour in passing a given point. Most of his way home, he called at our office, where he the Lodges appeared in regalia, making an imposing appearance with their elegant banners and many of the most noted physicians and opticians ands of music.

But the most striking feature of the procession vas the appearance of half a dozen large vehicles, handsomely decorated and crowded with young orphan children, mostly girls, who bore numerous decorated shields variously inscribed with the names of States, Territories, mottoes, etc. Following these cars came a large number of orphan boys, who, like the children in the cars, are being also many other orphan children accompanying the several Lodges.

What a noble work is this education of the orphant The deed will prove a blessing to all engaged in it, and an imperishable advantage to the rising generation who are to step in and take our places in molding and guiding the destiny of our glorious nation, ' Success attend all such humanitary efforts.

In the rear of the procession came the Grand Encampments in their costly regalias. Conspicuous in this portion of the procession was the tent of the Grand Encampment, in which was seated the Chief Officer, arrayed in his vestments, with two guardians on either side of the door, clad in black velvet. Then came the members of the Grand Lodge of the United States, in carriages.

When the head of the procession reached the monument, the line lialted and formed in open order, while the Grand Lodge marched from the extreme left to the stand erected near the base of the monument, where the ceremony of unveiling the statue of Charity took place. After prayer by Rev. Mr. Williams, the report of the Wildey Monument Committee was read. Past Grand Sire Nicholson then formally presented the mon ument to the Grand Lodge of the United States, which was received on their part by Past Grand Sire Veitch in an eloquent address.

The scene at the moment was one of surnassing interest, as, forming a complete circle around the monument, the agitated mass of humanity extended to a distance not only far beyond hearing, much doubt that this story of a scant yield in but even beyond seeing distance. The following letter was read by Grand Sire Nicholson:

"GENTLEMEN-I had hoped to be able to accept your kind invitation for to-morrow, but I have found upon careful survey that it would be incompatible with existing arrangements. I pray you to believe that I reloice in the relinion of your Order throughout the United States as an auspicious presage of the restoration of order and complete political harmony throughout the Union. the present moment the proper aim of true pa-triots. I have the honor to be, Very respectfully, 'Your obedient servant, ANDREW JOHNSON."

Addresses were delivered by Lieut, Governor Cox, of Maryland, Mr. Andrews, of Texas, Mr. Fisk, of Kentucky, Mr. Fitzhugh, of Virginia, and Col. Duncan, of Missouri. The tenor of their remarks was congratulatory on the reunion of the Order and the return of peace, and presaging a happy future for the country.

J. A. T., writing from Grass Valley, under recent date, says: "There is scarcely a place in the country where a good test medium could do more be better supported than here." He estimates the amount of gold daily taken from the mines in Grass Valley at a thousand pounds. He has recently become a subscriber to the Banner. and says his constant regret now is, that so much time has been passed without it, and that he can not induce everybody to subscribe for it. In allusion to our Message Department, he remarks that "the verification of a spirit-message from Lewis Flinn, Sacramento, has done more good than volumes of argument;" and then asks, " Why can't we have more?" The reason is simply because those who have it in their power to furnish us with the verifications, are, in many instances. afraid to do so for fear they will be considered as aiders in spreading Spiritualism, little considering how much more important is the service they would be doing for the world, by offering their testimony in confirmation of so great a truth. We have, however, received and published many verifications of spirit-messages, and hope to many more, if friends will only take the trouble to send us such facts as come to their knowledge.

SEPTEMBER 50, 1865.

profit softe Dr. J. R. Newton. The Portland Dally Evening Star of Sept, 12th, contains the following significant remarks in regard to the wonderful cures he has been performing in that city during the last three weeks. The editor, says: "By a notice in to-night's paper it not nierely for the good it does in disbursing its will be seen that Dr. Newton's stay is limited to a charities and educating the fatherless children, few more days. We can only say that the minisbut for the social and brotherly feeling it engen- | trations of this man have been scarcely less than ders all over the land. These facts have recently miraculous, Hundreds have been raised from sickness to apparent health at a touch of his hand. We do not write this as a puff, at all. We are as much at fault in regard to this wonderful man as any member of the community. But through some agency - Spiritualism, he claims - he has done cures never performed, to our knowledge, by any other living man."

. The Doctor has closed his office in Portland, and is to open one in Columbus, Ohio, Oct. 10th. . On met a "blind man," who had been treated by in the country without benefit. Having heard

of Dr. Newton, he went to him before the Doctor visited Portland, as he says, "because other people did, but he had no faith that he would be cured." The Doctor put his hands on his eyes. and told him his sight would be restored, and immediately he saw quite distinctly. The Doctorfurther told him that in a certain number of days he would be able to read coarse print. The man educated at the expense of the Order. There were said that promise came true. On learning that the Doctor was to be in this city last week, the patient, whose faith had now grown strong, desired to meet him again, and so came to our office for that purpose. The Doctor put his hands upon his eyes again, and his sight immediately became much clearer, and the Doctor assured him that in

ten days he would be able to read very fine print. The man went on his way rejoicing, in full faith that the prediction will be fulfilled.

The angel-world, through the instrumentality of Dr. Newton, is truly blessing suffering humanity. The skeptical world should hide its head in shame for reviling this man because he sometimes fails in curing an incurable case. If but one cure in a thousand was effected, of the many thousands who come to him, even then he would be doing a holy work. But he does cure the majority of invalids who visit him, and therefore he is one of the noblest of public benefactors.

English Harvest Prospects.

The expectations of large harvests in England this year are likely to be disappointed. The wheat crop everywhere is short, so that they will be obliged to look to foreign aid for their supply; which will be no bad thing for us of the United States, although our own crop falls short of the magnificent series of crops which have been made since the year 1859. We have large quantities of grain, however, left over from last year's production, which, added to our yield of the present year, ought to answer all purposes. Still, we have not Great Britain will send up prices as fast and far as they will go, or ought to go. The speculative spirit is not such an easy ruler to put down, after it has once had the reins in its hand. What with the meagre harvest and the cattle murrain in England, their condition in an agricultural point of view is by no means flattering. But we hope they will weather it without suffering.

Petroleum.

It is providential, that is to say, it was intended and predetermined, that the discovery of petroleum at this stage of civilization should be so helpful to the human race by taking the place of other agencies which were rapidly being supplanted. It came just when the stock of whales was about exhausted, thus supplying us with the means of illumination; and now it has just been discovered. that it can be used in a crude state, or before refining, as fuel. This, among other things, will enable steamships to make long voyages without carrying such enormous weights and bulks of coal, Petroleum will make as hot and safe fires under boilers as anything else that can be burned. We are having it offered already for cooking, heating and illuminating, in stoves specially d

California.

can be expressed-of a lack of the divinely religious phase of Spiritualism. There is need and will in due season be furnished, corresponding to the fervor, the sincerity and receptivity of the soul-nature upborne on the wings of Aspiration-a quickening within of Celestial life. a far deeper, intenser and divinor experience in the love element of the Infinite God of Love, Wisdom and Truth.

What is measurably true of Spiritualism in this respect, is immeasurably true of the popular religions of the day. While the Churches of Christendom claim to possess all the virtue there is in Christianity, the majority of members thereof are apparently satisfied with worshiping according to Saint Custom, the crystalized forms and ceremonies of the dead past. The nineteenth century finds Ichabod-the glory hath departed-written all over the walls of the Modern Church, and no amount of galvanic effort can erase the everlasting inscription. If there is not an actual necessity for a new religion, there is absolute need of a better and universal manifestation of the old. The world has not had its religious nature anecifically and profoundly moved these many years, People, Society, Governments have grown cold. callous, materialistic. The nature of things forbid that this should continue. Never as now have the innermost depths of our nature such need of being stirred. A change is absolute; and while this is to be in greater part the work of the angelie houts of heaven, a joint effort is necessary on our part. In virtue of such copartnership or union, 'tis not too much to expect a mighty upheaval or down-pouring of the Spirit of God.

The living world to day craves a fresh and vitalizing influx of divine grace, commensurate with the larger needs of the New Age. By some, this demand is peculiarly felt and made. The supply must be forthcoming. Before Spiritualists as a body, become an effective, shaping, directing power, as is their destiny, they are to be subjected from without, investigated from within, insphered and inspired by a divine magnetism which shall individually and collectively permeate their inmost centres.

Dis dawn of this New Day illumines the horizon. Let the faithful of every name and clime and station-those who have patiently labored and watched for its coming, be prepared to receive its theaventy effulgence; be like those who on a cortain occasion were found both ready and deserving of their Pentacostal baptism.

Does the reader experience this need? If so, is he or she in the way of doing the best to usher dt in? G. A. B. Washington, D. C., Sept. 15, 1865.

"The editor of the "Southport Visitor," quoted the account we sately reprinted from the Ban-ner of Light," of the physical manifestations of the Eddy Brothers, and says: "If true, they go far toward proving that Ferguson, Fay and the Dav-enport Brothers are not the humbugs which they have been generally accounted." -- London Spirit-and These ual Times

The European, Visitors.

A narty of distinguished European gentlemen of large capital are traveling in the country at the present time, to look after some heavy investments which were made by them in the railway interest not very long ago, and to see further where there may be opportunities for additional investments. They are welcome in our midst, and will be likely to find a great many objects to interest and anrprise them. Not only will they behold what our needs are, and are to be, for railway communication between the distant points of the continent, but their wonder will be excited at the sight of our stupendous coal, iron; copper, gold and silver fields, as well as our oil wells, all of which, covering millions of acres as they do, will suggest very forcibly to them the wealth that lies hidden for nothing but the capital and skill to develop it for the common benefit. It is thought the visit of these gentlemen will lead to important results to ourselves as well as to them.

South America.

The conflict between Brazil and its allies on the one side, and the little State of Paraguny on the other, continues without any signs of abatement, Preparations are now going on for a resumption of war on a larger scale than ever before. The allies count from twenty to thirty thousand troops all together, and the Paraguayan army, though of trepidation or doubt. The resolution on both sides to fight it out is without abatement. The Paraguayan navy was pretty nearly used up, in the late battle on the Parana river; but Lopez, the Paraguavan President, has constructed some hattories along the banks of the river, which are thought sufficient to protect the vessels that remain to him. He is at present engaged in marching an army Southward, and a column under Flores is moving up to oppose him. It will not be long before operations in the field will be resumed by the contending parties,

Mexican Matters.

Affairs in Mexico are in very much of a muddle still. Now the Liberal party gets the upper hand, and now it is the turn of the Imperialists. There are not many States in Mexico, in fact, where raised which will be likely to bear hard on their Maximillan has yet obtained a secure hold. There was a rumor that his wife, the Empress so called, was going home to her father in Delglum; but as calculated to feed and stimulate and inspire the | the story also said that it was only b' pretext for soul of man; but those are the very things which, him to follow her and get safely out of the coun for a purpose, are deprived of their, real spiritual try, it has been thought best to give up the plan meaning, and made lusks for mooking men's which did include a visit of Maximilian to one of hunger. That book will do the work it is capa- the Southern States. The Liberals; on the whole, ble of doing not until it is unlocked from the may be said to be defaut, though their means of keeping of ecclesiasticism and allowed a true and resistance are limited. Thay will be very hard to natural, and therefore a spiritual, interpretation. | conquer, for although they may care but little for

The Naval Fete.

France and England have been doing the best they can at hobnobbing on the water. The ironclad fleet of one has been over to pay a formal visit to the iron-clad fleet of the other, and vice versa. These ceremonies comprised a naval display of both fleets at Oherbourg and Brest, and think the millennium is come. Perhaps so. We hope it has, at any rate. Napoleon has managed is concerned, and it would not surprise us to find that he had done it now. What it really is, will soon appear. It is far pleasanter to think of these neaceful exhibitions, howover, than of the bloody and destructive wars of the First Napoleon's time. If they are an actual inauguration of a reign of peace and tranquility, when justice and fraternity are to rule on the earth, then they are many, many times welcome.

The Cholers.

· sit at

The last accounts make out this torrible scourge to be on the retreat, having fallen back from Valencia and Marseilles, and it being reported that it is going back to Asia, where it came from. Thus far it has confined itself to the great Mediterranean basin, not yet presuming to stride across the European Continent and assail the people that crowd the heart of that vast stretch of country. The mystery of the progress of this pestilence has not yet been discovered any mora clearly than be- smoothly and propriet more in the most of the more fore. It is a source of gratitude that it has kept can do their work? away from the great centre and hive of population we leaf that the selimote lady is still at nople, in Turkey." Whether it will experience a revival another year, and attempt to complete the voyage across the Spiritual Times, that she may exclude the popular apprehension at home as well as abroad. this season as it has, its havoo being principally

signed for that purpose; and it is not unlikely, that it will make a cheap and efficient fuel which may successfully compete with coal, and be a great deal more handy, portable, and cleanly. This is verily the day of wonders and marvels.

Equinoctial.

We thought we had the "line storm " on us sure, at the beginning of last week, but it was a "false alarm." There came a terrible blow on Sunday night, and the easterly rain set in strong on the following morning; but after a day's visit it left. almost as abruptly as it came, the sun shining out brightly on Tuesday morning again. The fall of rain, and in large quantities, is badly needed. The springs are very low in these parts. It is the old rule that winter never sets in until after the springs are full from the fall rains. So we need have no fears of winter yet awhile. The summer has been hot and dry, and a moister season for autumn would not be unwelcome. But it is not permitted us to chronicle its approach yet.

Spirit Sympathy.

'The end of duty is never seen. When it begins' we know: but when it ends who can tell? It goes with us beyond the grave, binding our spirits in one everlasting bond of union, through the laws of sympathy. The gratitude of the spirit that has passed out of the form; is intense, to those who then at Portsmouth. The London papers seem to aid it to rise higher in the scale of wisdom and happiness. We have in the past and are still aiding undeveloped ones to the best of our ability; generally to carry his point where Great Britain and we feel repaid tenfold for our labor by their return to us to day breathing forth blessings in our behalf, its

ale petienders Camden, N. Y. S. f. Sweder

J. A. Woodin has a large hall in Camden, Onelda County, N. Y., in connection with his hotel, the use of which he offers, free, to any good speaker or test medium. Ada L, Hoyt was there a short time since, and created quite a sensation among the good people by her remarkable tests of spirit presence. Mr. Woodin expresses a desire to likve Warren Chase pay them a visit, and thinks he will do much good there.

AL AILINGS OF Moses Thill, - Barris

We regret to learn that Moses Hull, editor of the Decatur Clarlon, and lecturer, has been guite ill of late, from a severe attack of rheumatism. We trust ere long lis limbs and joints will be able to perform their accustomed functions as smoothly and effectually as his tongue and pen

-most warad- Dillow Hierding 6. - actu a dr. word)

SEPTEMBER 90, 1865.

BANNER OF LIGHT.

New Publications. We have from the press of Beln Marsh, a neat and pungently written pamphlet, sptitled "The

Living Present and the Dead Past; or, God made manifest and useful in living men and women as he was in Jesus. By Henry O. Wright", These who are at all acquainted with Mr. Wright's vig. orous style of thinking, and his equally vigorous style of expression, will need but little explanation of the character of this his last production. It is free thinking and liberal sentiment without qualification. The work is published in the form of Letters, addressed to himself, thus enabling him to make with greater naturalness and force those confessions of his profound inner life which are all that we really seek for from a man, in any case. Mr. Wright says that from his boyhood he has been attended by what has seemed to be another self, which he always thought his "wiser, better, and nobler self." It seemed to him to be the God-man within him, whose mission it was to .control and subject the primal-man. For forty years, he says he has been in the habit of having General Butler's speech at the recent State Conconstant intercourse with this second and better self, by spoken and written.words, as well as by silent thought and communion, His private journal contains numerous letters, therefore, addressed to "H. C. W.", on all that relates to " the origin, nature, needs, relations, duties, and destiny of man." And this little book contains some of those letters. They are of great interest and value, because so genuinely personal and spiritual.

The fundamental idea of, the author of these Letters is, that God creates man and woman in his image; and his whole effort, full of energy and inspiration as it is, is to make this truth, already accepted in the abstract of all Christendom, a living and practical reality, governing men and women in all their relations. He has wrought out his purpose with remarkable success; no one can lay down this little work after a thoughtful perusal, without being powerfully influenced by its reasoning and filled with its living spirit. He would have us see and worship God-not in a creed, a church, a Sabbath, a priesthood, or in any other form and symbol, but-in living men and women, and in all living relations. If God is indeed to save the human race. he maintains that it is to be done through the race itself, and not through mere books, Sabbaths, ordinances, or institutions. He would have a personal God, as we all would, whose presence, sympathy, and support in living human beings, is one great demand of the soul.

We have read an Address on the Life, Services, and Character of the Rev. Adam Hurdus, the First Minister of the New Church west of the Alleghauy Mountains. By Hon. A. G. W. Carter. This is an affectionately drawn sketch of a very This is an affectionately drawn sketch of a very resolute, religious, and remarkable man, by his dutiful Grandson. The venerable Mr. Hurdus was the first regular preacher and teacher of the spiritual views of Swedenborg in the great West, spiritual views of Swedenborg in the great West. His life was a romance, he having been born in England and enlisted as a recruit in the British armies in the time of our Revolution. It was at that time that he became acquainted with this country. He was taken prisoner by the French in the West Indies, whither his regiment had been England; and afterwards engaged in a large manufacturing business in Manchester. But misfortune overtaking the firm to which he belouged, ual longings.

A. Williams & Co. have for sale, from the press of T. B. Peterson & Brothers, Philadelphia, another of the productions of the very productive | leave their names with C. D. Marcy, 93 Main Mrs. Henry Wood, entitled "The Lost Will, and the Diamond Bracelet." It is rapid and exciting rangements, on or before Tuesday, the 26th, so reading, sensational and impressive as all the that they may secure seats at the lowest price. The stories of this really talented authoress are, and nrinted on good coarse type, which for the eyes in railway travel.

Written for the Banner of Light. THE MORNING OF LIGHT.

BY D. H. FIELD.

Rise; suffering spirit, weary heart, Cast off the galling chain; The flowers of truth and beauty start

On Error's blackened plain. The glorious sun of Reason tints

Dark Superstition's mount, And Wisdom's light and glory glint Th' Inspirational fount.

Hail! hail the light with matin lay, That makes Creation bright,

And brings to earth a happier day From Error's sorrowing night.

Galesburg, Ill., 1865.

The War and its Results.

Below we give the whole story of the war and its results in a nut shell. We clip it from Major vention of Massachusetts:

"With an unanimity without parallel; by exer-tions most herculean; by sacrifices uncounted; by expenditure of treasure without limit; by effort of arms without precedent; by the heroism of our soldiers, unequaled; by the patriotism of our peo-ple, unchangeable in its loyalty and devotion to country, a more formidable rebellion than history has ever recorded has been overthrown and fully crushed out, and a war wore bloody in its hattles crushed out, and a war more bloody in its battles more gigantic in its operations, more decisive in its results than the world ever saw, has been fully

fought out and gloriously ended. We, the delegates of the Union party in Massawe, the delegates of the Union party in Massa-chusetts, that glorious Commonwealth whose blood was first shed in the conflict, and whose ideas of Governmental policy have led the van of the contest to this hour, meet together with greater cause of congratulation and triumph than ever bechase of congratulation and triumph than ever be-fore was the good fortune of her people. As sons of the old Commonwealth, we have an honest pride in her foremost glory in activity and con-duct in arms; in her expenditure in money; and, above all, in the adoption of her principles. As citizens of the United States we glory in the ex-hibition of national strength and national re-sources which but a us foremest amount the nasources, which puts us foremost among the na-tions of the earth, so that hereafter not only our rights, but our sentiments, feelings and traditions as a people, must and will be respected. Here-after we are to be one of the arbiters of the laws of nations to the world. But specially and above all, do we triumph in the fact that, with us, as a inition, truth, justice and rightcousness have pre-vailed; that morality and plety now may go hand in hand in the Government; the great blot on our escutcheon is erased; the great national sin is wiped away; that slavery is no more forever; and, we rejoice in the authoritative hope that the great Massachusetts idea, that 'every man has the right to be the equal of every other man, shall become a living, vital essence of government en this Continent forever. To this end must we address ourselves; to us

erhiental science were not all poured out to them, to the exclusion of their posterity, more than were his good gifts in mechanics or physics."

Union Picnics.

The Worcester Spiritualists will make an excursion to Alexander Grove (Killingly, Ct.), where ordered, and carried to France and thence to they will meet the Putnam Spiritualists, and give a Union Picnic entertainment, on Wednesday, Sept. 27th, consisting of exercises by the Children's Lyceum, speaking by some of our best norhe emigrated to Philadelphia, and gradually found | maland inspirational speakers, boating and swinghis way to Cincinnati. Here he founded the New ing, and dinner. A good band, with a prompter, Jerusalem Church, and died at the ripe age of will be present, and those wishing can have an eighty-six. This essay on his character is a mer- opportunity to join in the healthful and pleasing ited tribute to a noble man by one who thorough- | exercise of dancing. A general invitation to join ly appreciated his worth and has done them both | the excursion is given, and a good time is expectample justice out of a heart full of love and spirit- ed. Perfect order and decorum will be maintained at the grove. It is hoped a large party will go from Worcester and vicinity, as this will be the last picnic of the season. The fare will be reduced, and those intending to go are requested to street, or either member of the Committee of Arcars will leave Worcester at 61 o'clock A. M. If

ALL SORTS OF PARAGRAPHS.

Mrs. J. H. Conant (the Banner of Light me-Thursdays, until after six o'clock P. M.

We are under obligations to Mrs. A. C. Spalding for reports of meetings in Belvidere and Beloit.

We have just received a pamphlet of eight pages, entitled "Circle Songs," given through the mediumship of Mrs. C. Fannie Allyn. It contains the following named poems: "Angel Whisper-ings," "The Onward Halleluiah," "Morning Light," "The Power of Truth," "Eden Home," "Angel Guidance," "Esperanza," and "Good Night."

Our worthy Montreal friend should know that an editor who properly attends to his business cannot leave his editorial "sauctum" whenever he chooses to do so. We have been trying to leave ever since Spring, to keep pace with inunimate nature; but it was "no go." Excuse us, therefore, for not " taking that trip down the St. Lawrence."

Many children have died in Boston this season, from the effects of eating rotten fruit, solely.

The 'churches 'North and South are "reconstructing." In other words, the dry bones of Old Theology are shaking. It is too late, gentlemen. Two Days' Meeting at Farmersville, The die is cast. You must give place to a more N. Y. The die is cast. You must give place to a more natural, scientific religion.

A new Croton reservoir is to be built in New York; the city tax for next year is eighteen million dollars, and one hundred and seventeen thousand dollars have been paid to colored sufferers by the riots of July 1863.

Jo CosE tells us of a visit of his to a silver wedding where there was a great crowd of persons, and -a lady unintentionally, as it was charitably supposed, sat down on his beaver hat. It was ir-retrievably ruined. "There," said Jo, taking it in hand, " when I brought that here it was a hat, and now it's a little stove."

We sleep, but the loom of life never stops, and the nattern which was weaving when the sun went down, is weaving when it comes up to-morrow.

Invalids who are tired of taking medicine, and have tried other physicians in vain, will see Dr. U. Clark's new card in the Banner.

A curious phenomenon is reported from the Pacific Ocean. During a violent hurricane near the Society Islands, one of the Palmerston Islands was washed away, and there was left a dangerons coral reef on which several vessels have been wrecked. The reef is visible in still weather, but in a storm it cannot be detected.

A man may say a thing twice if he says it better the second time than the first.

The oldest piece of furniture is the multiplication "table." It was constructed more than a thousand years ago, and is as good as new.

RECONSTRUCTION.-The State Conventions of South Carolina and Alabama have assembled, following closely after the movement for reörganization in Mississippi.

Why are public lecturers like old maids? Because they are always open to engagements.

SPIRITUALISM is struggling for birth, through the darkness and oppression of the age, that it may awake the dead to a sense of the dan-ger into which time has brought us. God is sounding the spirit-trumpet to call all the Churches to judgment, one way or the other, either to divine spiritual life, or to that fatal judgment of the grave, where darkness reduces all to their native dust.

Wonder if "Humbug" Barnum edits the New York Mercury now?

Jeff. Davis was removed on the 15th instant to

Reduction of Fare to the Convention. Will you please give notice in the Banner that the Raritan and Delaware Bay Railroad Company dium) wishes it distinctly understood by her friends will sell excursion tickets from New York to Camand the public generally, that she gives no pri- dem, opposite the City of Philadelphia, and revate sittings; and also that she receives no vis- turn, for three dollars, the tickets to be good until itors on Mondays, Tuesdays, Wednesdays and the close of the Convention in October? Tickets can be procured on board their boat, "Jesse Hoyt," Pier No. 3, North River, or at the offices of Westcott's Express, New York City. There will be a change in time-table of the road previous to Oct. 17th, which the friends will have to look out for. I made this arrangement more especially for the benefit of the delegates and friends in this part of New England, but it is a general thing for all who may wish to avail themselves of its advantages. Below is the official letter from the

> Yours for the Cause, N. WEEKS. Rutland, Vt., Sept. 18, 1863.

Rutland, VI., Sept. 18, 1863. RARITAN AND DELAWARE DAY RAILDOAD., SUPERINTERDENT'S OFFICE. IND DARK. N. J., Nopi. 15, 1865. § NEWMAN WREES, EGO.: Draw Nic-YOU favor of Nept. 12 is received, and in reply I must say that the excursion tickets from New York to Camden and return, at three dollars each. will be good until your Convention clored. They can be pro-cured on board our bont. "Jesse Hoyt." Pier No. 3, North River, or at the offices of Westcoiltis Express, New York City. There will be change in time-table before Oct. 17, so plense look out for it before that time, that your parties may not be disappointed. Yours, &c., This notice is not outle axplicit enough. In the

This notice is not quite explicit enough. Is the conveyance all the way by rail, or boat and rail? What is the expense from Camden to the city of Philadelphia?-ED. BANNER.

No Yo The Spiritualists of Farmersville and surround-ing country, will hold a Two Days' Meeting at the Methodist Church, in Farmersville, on Saturday, Sept. 30, and Sunday, Oct. 1st, 1835. Charles C, Burieigh, of Mass.; Lyman C. Howe, of Clear Creek, N. Y.; Geo. W. Taylor, of Collins, N. Y., and others, are expected to be present and address the meeting.

address the meeting. Ample arrangements are made for those from a

distance. Let us meet and commune with angels. Per Order of Committee, L. L. LINES,

Farmersville, N. Y., Sept. 16th, 1805.

Business Matters.

THE TWO STANDARDS .- Liberty's standard sheet, the Star-Spangled Banner, and America's, standard perfume, Phalon's "Night-Blooming" Cereus." Wherever the one floats on the air, so does the other. Sold everywhere.

HINTS ON PARLOR CROQUET, an in-door game for WINTER EVENINGS, neatly bound in cloth, will be sent to any address, after Oct. 2, 1865, on receipt of 30 cents.

CARTE DE VISITE PHOTOGRAPHS,-As many of 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 necesity of writing the name of the town, county and State in which they reside, or where they wish the paper sent, as we are often put to great incon-venience by the omission of name of State, and often the town. A little care will be of service to both partice. both parties.

L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTERS.—Persons enclosing five three-cent stamps, \$3,00 and scaled letter, will receive a prompt reply. Address, 179 Washington street, Boston

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

To Correspondents.

[We cannot engage to return rejected manuscripts.]

S. E. P., FENNEMORE. -- Your spirit friends have the privilege of coming to our circle whenever they find they can do so. We never call for any particular spirit; but any one may come who can.

THE OBLEBRATED MAGNETIO PHYSICIAN; DR. J. A. NEAL,

DR. J. A. NEAL, O' NEW YORK, will remain in this city for a short time in the purpose of HEALING THE RICE. His plant of man-putation is possible to himself and uniformity successful. He may be found at the ADAMS HOUSE, Boom No. 78. Sep. 30. M ISS. L. R. TAYLOR, M. D., 23 Farmer St., ef, examines and successfully treats all creating of every description; letter, whose clarvogant powers are successful the about a foody and minit looks into hualness matters of every description; letter where clarvog and to a stoler property provide of Wells, &C. Can be consulted by letter. Diseased of their hair. Terms, si and a 3-cent stamp. Matisfaction war rented. Y. G. & P. B. ATWOOD. Magnetic and Clairyoy.

2w-Sept. 20. L. G. & P. B. ATWOOD, Magnetic and Clairvoy-Nept. 30 - 3m

A NEW SUPPLY JUST RECEIVED.

DEALINGS WITH THE DEAD: THE HUMAN ROUL-Its Migrations and its Trausmigra-tions. By P. B. RADOLER. "What is here written is truth, therefore it cannot die."-

"What is here written is truth, therefore it cannot die."--Por. "I have found it! This night have I read the Myalle Servits. The GRAND SKERET OF THE AGE attands revealed. It is mine! Alone I delved for it; alone I have found it! Now let the world laugh! I am inmortal?"-P. B. Rendards. Some men are daily dying: some die cre they have learned how to live; and some find their truest account in revealing the myateries of both Hfs and death-even while they them-selves perish in the act of revelation, as is must wonderfaily alse aliment sectors to be the case with the pennan of what lerein follows. The criterion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby u judge a thinker, comsists in the ment treasures which, during life, they heap up for the use and benefit of the age that is, and those which are to be, when the full forer of the rise with the reality their dealings with the dead.-Profere.

Trice, 75 cents; postage, 12 cents. For sale at this A NEW EDITION JUST OUT.

PRE-ADAMITE MAN;

PRE-ADAMITE MAN; THE STORY OF THE HUMAN RACE, from 33,000 to 160,-000 years ago. By GRIPPIN LEE, of Texas. (P. B. Ran-dolph.) BY GROPTCORY.-Adam not the first Man; Men built effet in Asia thirty-live thousand years ago; Luke Burke and the credibility of History; The Fate of Genlue; The New York Tribune and Leonard Borner on Egyptian Instite Placed years old; How we know that the Egyptian Instite Placed years old; How we know that the Egyptian Belta; Discovery of the Pronch Engineers in the Egyptian Belta; Discovery of the Colossal Nature of Thampset IL, and what followed fr. Syn-celius and the Chaldeau Chronology, stretching back 36,000 years, followes Kings 19,000 years ago; EGP Piece, 61,25; postage; 20 cents. For all at this office. Nept. 30.

THE HABITS OF GOOD SOCIETY, .

AN ADMIRABLE NEW BOOK.

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

A RANDING OF LTQUETTE FOR LADIES AND GENTLEMEN: with Thoughts, illust and Anecdotes con-cerning Social Observances; pilce points of Taste and Good Manners, and the Art of Making ourself Agreeable. The whole interspersed with humorous illustrations of Social Predica-ments; Remarks on Fashion, &c., &c. One large 12mu; cle-gant cloth binding.

THE HABITS OF GOOD SOCIETY. ³⁰ It is by all odds the best manual of eliquette we have yet encountered. A clear current of common sense runs through it, and it is interspeered with pleasant and agreeable ance-dotes."—*Hoston Gatette*.

"It is by far the best, wittlest and most interesting book on namers we have seen."—New Orleans Bulletin.

THE HABITS OF GOOD SOCIETY. ¹¹ It takes a walk over the entire domain of social life, witty, sensible, good-humored, richly nucchatical, and, withal, well principled."—*Philadelphia North American*.

" It is a work that will anuse, and at the same time imparta-inany useful lessons to all who claim to move in 'good so-clety.''--Boston Transcript.

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

"Few are perfect in those observances that distinguish good society from conractices and vulgarity and this book enables each one to 'see himself an others see thin." Its advice is free from pedanity: its maxims will should the test of the most severe criticism, and its style is singularly pleasing and un-affected. It is an admirrable hook, and its calculated to effect much good in the humanization of mankind."--Troy Why,

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

THE ART OF CONVERSATION !

AN ATTRACTIVE AND FASCINATING BOOK. BRAUTIFULLY BOUND IN CLOTH.

THE ART OF CONVERSATION, WITH directions for Scif-Culture, teaching the art of con-versing with case and propriety, and acting forth the literary knowledge requisite to appear to advantage in good soclety-a work of real merit and intrinsic worth.

THE ART OF CONVERSATION. A really sensible, instructive and extertaining treative, its advice shows exferience as well as information. The behavior which the writer recommends, and the course of realing he marks out, indicates that the writer is a man where intelligence and accomplishments are as good as his manners. Few can read the book without an increased desire and solility to botter discharge their social obligations."—*Houton Tran* script.

General Ticket Agent.

PETERSON'S LADIES' NATIONAL MAGAZINE for October adds still another to the magazine triumphs of the publisher. It contains some pleasant tales, besides engravings, fashion plates, patterns for working, and the usual number of receipts. A. Williams & Co. have it on their counter.

THE LADY'S FRIEND for October is out. Elegant illustrations and fashion plates, as usual, and choice reading, fill up its pages. William's & if mediums will comply with this request. Co. have it.

HOURS AT HOME. The October number of this substantial monthly has reached us through A. Williams & Co. It has a good table of contents, furnished by some of its ablest contributors. .

NEW BOOKS RECEIVED.

From W. H. Piper & Co., "Artemus Ward; his Travels," and "Cuban Pictures."

In the Lecturing Field.

We are pleased to announce that Mr. Dean Clark has finally consented to fully enter the lecturing field and devote his time, aided by the spirit-world, in promulgating the truths embraced in the philosophy of Spiritualism, for which work the invisibles have been preparing him for some time past.,... He is a young man, possessing the requisite powers and ability to soon rank among the other noble champions whom Vermont has sent forth to proclaim the glad tidings of the Spiritual Gospel of the present age, and teach it to the people. We have heard him speak once; and seen others who have heard him often, and do not hesitate to predict for him a brilliant career, in which he will accomplish great good in enlightening and elevating humanity. Read the following modest note from him: ----

Boston, Sept. 20, 1865. The great movement, demoninated Modern Spiritualism or the New Dispensation, Mr. Editor, has called many of the humble and obscure from has caned many of the humble and obscure from the ordinary avocations of life, to a new sphere of tinue the business, keeping for sale all the Spirit-labor, as promulgators of the thomentous truths unl, Liberal, and Beform Publications that they which are being revealed from the supernal world, and among "the least of these," the humble writer has been summoned, and is constrained to yield to the off repeated importunities of the "in-visibles" and the solicitations of many anxious visions, "and the solutiations of many autous inquirers after truth, who are enger to receive it, even though it come through " the weak and fool-ish things of this world." And now I am resolv-ed to consecrate my life and all the energies of my being to the service of liumanity, as an agent of the Higher Powers who are now shedding the light of a living inspiration upon the favored peo-ple of this generation,

ple of this generation, The phase of my mediumship is that of "in-spirational speaking." I make no pretensions to any marked ability, and offer my services at pres-ent only to those who "do not despise the day of small things." If there are any of the friends of truth, as revealed in the Spiritualism of to day, within the preclucts of New England, who are willing to tolerate the imperfect efforts of a tyro in the lecturing field, they can address me, for the present, at No. 28 West street, Boston, Mass. 2710'' Yours for truth and humanity, DEAN CLARE.

the weather should prove unfavorable, it will be be postponed to the first fair day.

Mediums located in New York City.

We are requested by J. B. Loomis, conductor of our New York Branch office, to invite all mediums in that city to send their address to him at 274 Canal street, as he is daily receiving inquiries for mediums and their whereabouts.

Strangers visiting that city very naturally call on him for information in regard to all spiritual matters, and it will oblige him, as well as others,

Meetings in New York.

Mr. Benjamin Todd, recently from the West, with whom our readers are somewhat familiar, is lecturing hefore the Lyceum Society in Ebbitt Hall during this month. We learn that he is meeting with good success. The Children's Lyceum re-commenced with new energy, and is increasing in numbers.

Illness of Dr. L. K. Coonley.

In consequence of the continued illuess of Dr. Coonley, he cannot at present fill his engagements at Havana, Ill., and vicinity, but intends, if able, to go further north, perhaps into Wisconsin or Michigan. He will inform the public as soon as he is able to accept engagements to lecture.

Another Promotion.

We are pleased to learn that our friend, Fred. G. Pope, of the Massachusetts cavalry now in Kansas, has been promoted from Major to a Lieutenant-Colonelcy. He is a faithful officer, and deserved the promotion.

Banuer of Light Branch Bookstore, 274 Canal street, New York City.

The subscribers, (successors to Andrew Jack son Davis & Co. and C. M. Plumb & Co., late publishers at the above-named locality,) announce to their friends and the public that they will conadvertise at their central office in Boston.

Our agent is J. B. Loomis, who will superintend all business connected with the New York Department of the BANNER OF LIGHT BOOK Es-TABLISHMENT. In this connection we wish it fully understood, bowever, 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 youchsafed to the people of earth warranting itm 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.

arroll Hall, it roe.

The directors of the Atlantic Telegraph Company have unanimously accepted the offer of the Telegraph Construction Company to manufacture and lay down a new cable, and complete the present one, so as to have two perfect cables between Ireland and Newfoundland next summer. The manufacture of the new cable has commenced and the work is done with the utmost care.

The great art of success is to be able to seize the opportunity offered.

The report that Mr. Bright is to visit America on official invitation, is pronounced to be without foundation.

At the Indian council in Arkansas, a treaty with the savages has been signed. A treaty with the Sioux in Minnesota is also under negotiation.

Late accounts from Constantinople place the destruction of buildings by the Stamboul fire at two thousand eight hundred. Twenty-two thousand persons were rendered homeless. One estimate is as high as twelve thousand buildings.

Politicians and wheels are made especially to turn.

The Jersey police have been trying to shoot "church ghosts" recently, but without doing invariably in advance. them the least damage. A similar case has just transpired in the vicinity of Blackrock, Scotland, according to the Dublin Express. Here is the account in brief:

"Between twelve and one o'clock at night, the narrator was alarmed by hearing footsteps as-cending the house-stairs of the mansion, of which he was for the time being the sole occupier and care taker. Striking a light, and taking with him a double-barrelled gun, loaded with bullets, he entered the corridor whence the sound of footsteps entered the corridor whence the sound of footsceps appeared to proceed, and there, at the end of the stairs'leading to the corridor, he perceived, by the dim light of his candle, the figure of a man dress-ed in dark-colored tronser and coat, and wearing a broad-leafed slouching hat. He called out, but receiving no reply, he laid down the light and discharged both barrels at the figure, which dis-appeared. As he reports, he then proceeded to examine all the doors by which the staircase or corridor could be entered, but all were found se-carely fastened. After about an hour, continued corridor could be entered, but all were found se-curely fastened. After about an hour, continued and loud noises were deard by the care-taker, proceeding as from the kitchen of the residence in question. Going in that direction he again dis-tinctly perceived the same figure standing mo-tionless in the kitchen passage. Now, greatly alarmed, he again discharged his gun, which he had reloaded, and in his confusion dropping both light and gun, rau from the house. Two polices. light and gun, ran from the house. Two police-constables of the L division were promptly on the sceue, and a minute starch was made throughout the premises, but nothing unusual was discovered save the dropped gun and candle, and bullet-holes in the walls where the care-taker indicated having fired them."

An important decision, has, been made in the County Court at Alexandria, by which negroes. are declared entitled to the right of suffrage and trial by jury.

The disinterment of our dead, soldiers in Virginia will begin on the 1st of October.

1 1

MRS. E. M., NEWARK, N. J.-The article you refer to is on file for publication, and will be reached soon.

"A BOARDER."-We never insert oblivary notices from anonymous writers. Send your name.

SUMMER COMPLAINT and DYSENTERY. Bowel complaints seem just now to be the prevailing ele ment, and any medicine that is everywhere accentable, and that is reliable, is a very desirable acquisition. From we 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, stirred well together; lessen the dose for children according to the age. If the pain be severe, bathe the howels and back with the medicine. This mode of treatment is good in cases of the choicra norbus, sudden stoppages, &c. Repeat the dose every hour. The ouickest way I over 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 dose be repeated every hour, until the patient is relieved." If every soldier, 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 greaf amount of suffering and sickness would be saved, as wellin the tented field as the domestic home-circle. [1]-2w-Sept. 73

ADVERTISEMENTS.

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

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

SINGER'S LETTER "A" FAMILY SEWING MACHINE.

THIS splendid Machine combines all the good qualities of our well-known manufacturing machines, with many new and valuable improvements. It is swift, quict, and positive in its operation; sews the very first and coarsest materials, and anything between the two extremes, in a beautiful and substantial manuer. It *Hems. Fells, Cords, Headis, Tacks, Galders, Stitches*, etc., and will do a greater range of work into any machine heretofore offered to the public. We re-spectfully invite all in want of a

SUPERIOR FAMILY SEWING MACHINE,

To pay us a visit. Every machine waskantse, and full in-structions given by competent and courteous attendants. Send for l'amphict.

THE SINGER MANUFACTURING COMPANY. 60 Hanover Street.....Boston

455 Broadway......New York. Sept. 30-3m

NATURE'S, DIVINE METHOD OF CURE WITHOUT

DR. L. TILTON CONTINUES to treat all Disenses of the Skin, Scalp, Loss of Hair, and Fremature Blanchlug. MEN. NEEEDBIAM, a Nedical and Business Clairvoy-ant, is associated with the Doctor, who will examine for all disease

discases. Mrs N. also examines and prescribes for the sick at a dis-tance, by sending are and sex, enclosing 81,00 and postage stamps. Discases of Body and Mind strictly attended to. Sept. 30-4w* DBL L. TILTON, 12 Avon Place.

THE ART OF CONVERSATION.

THE ART OF CONVERTSATION. "The atthent treats of confidence in conversation, satire and sareasm, of consure and fault-inding, of egotism in conversa-tion, of politeness, of storier, anecdotes and puns, of taking liberties, of argument in conversation, of the influence of wo man in conversation, of disarcecable subjects, of conversation at dimerparties, of correct language, &c. & Such hirt as are given will all one in acquiring the requisites for partici-pating creditably and agreeably in the conversations of any cultivated society into which he may be thrown, "-St. Louis Republican. Republican

-THE ART OF CONVERSATION. "The purpose of the whole book is so good and so intelli-gently carried out, that it deserves to meet with signal suc-cess."-N. F. Duily Times.

THE ART OF CONVERSATION.

"The amount of good scise and practical wisdom embodied in this volume make it exceedingly valuable. We addise every yolling man and young woman to get it and study it; read it over and over again, and follow those limts in it which will lead them to break up bad habits, and to cultivate some good ones." -A: F. Observer.

THE ART OF CONVERSATION.

"An excellent and suggestive book. Just the volume to place in the hands of those about entering society."-Arthur's Home Magazine.

THE ART OF CONVERSATION.

"We advice all who are ignorant of the thousand and one essentials in the art of conversation-and it is an art which may be acquired-to make use of the many excellent bints flyen in this volume. Few could fail of deriving benefit it m these alone, while the directions for self education will be experily read by these who are seeking to rise in the scale of literary culture."-Buston Recorder.

THE BANNER OF LIGHT Will send this book by mail to any address, free of postage, on receipt of the price-81.30, Aug. 12. Address, BANNER OF LIGHT, Boston, Mass.

JUST INSUED

FROM THE PRESS OF WILLIAM WHITE & CO. 158 WASHINGTON STREET, BOSTON,

A VERY NEATLY PRINTED VOLUME,

Comprising one hundred and eighteen pages, titled,

THE GIST OF SPIRITUALISM, BY WARREN CHASE,

REING A COURSE OF FIVE LECTURES delivered by him BING A COULISE OF FIVE LECTURES delivered by him of the second se

A NEW MANUAL FOR CHILDREN. By Andrew Jackson Davis,

Tills VOLUME, recently prepared by Mr. Davis, contains complete details and all necessary instructions for the Organization and Maningement of Children's

Drganization and Mannigement of Conservation Progressive Lyceums. It is comprised in a volume of 316 pages, 32mo, is printed on good paper, and nearly bound in clott. Price, per copy, 80 cents, and 8 cents postage, if sent by mail; do, for 12 copies, 68.40; do, for 100 copies, 683.00. Address the Publisher, BELA MARBI, No. 14 Bromfield tf-Aug. 5.

FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS,

ON aubliccia highly important to the human family, by Dishua, Rolomon, and others, given through a lady. Price, bound in cloin, 35 cents, postage 16 centa; paper, 50 centa; postage 10 cents. For sale at this office. If Nay 14.

FOWLE'S PILE and HUMOR CURE. WAIRANTED the only sure and permanent curs for PILER, WAIRANTED the only sure and permanent curs for PILER, M Diseases of the NER, or money refunded in all cases of failure. Beware of imitations. Bold everywhere, Aug. 19-in-3m

MEDICINEI DR. URIAH CLARK'S Naturæpathic Health Institute. IN ALLI FIETHUILLU BREHLUIL AIRSUITUEC. MANY patients need but one visit. A few patients can be furnished a genial home, rooms and board at the Insti-tute. Consultations free. Free religious services with music, Sundays, at 103 A. M. Letters promptly answered, and Circu-lars with terms, list of cures, and reliable references, sent free, if writers send prepaid and superscribed envelopes. The poor treated free on Tureday and Friday forenome. Address, Dik. URAAR OLARK, 18 Chauney street, Hoston, Mass. In Rept. 30.

BANNER OF LIGHT,

SEPTEMBER 80, 1865.

Message Department

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

while in an abnormal condition called the trance while in an apportant contained carled the trace The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—ail reported verbatim. These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave (the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All ex much of truth as they perceive-no more. ort with his or her reason. All express as

The Circle Room

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

-----Invocation.

Our Father, trusting theo ever, and nover fearing thee, we come unto thee this hour not asking favors. We come with praises; with glad thanksgivings. We come lifting our souls upward and outward toward thee. Oh thou Wondrous Presence, encompassing all lives, baptizing with thy glory all souls, and governing all forms of life, hear, then, our petitions; receive, then, our praises, and teach us, through thy ministering angels, to understand thy law, to comprehend all thy blessings that come to us disguised; that come to us through sickness, through sorrow, through pain and through death. Oh, let us understand thee in all thy various attitudes. Let us learn to worship thee, oh Father, Spirit, in spirit and in truth. Let us turn to thee through sunshine, through showers, through the beauty of life, and through its deformity also. Oh Father, Spirit, what though darkness and strife surround us on all sides! even then may we know that thou art nigh; even then may we behold thy smiling face beam through the darkness, and saying unto our souls, " Peace, be still." Oh God, we praise thee for all that which is before us; for that out of which we have come; for that in which we live, with all its ever changing attitudes. We praise thee for the great thoughts that have flashed across the horizon of life; that have lighted up the ages. For those lesser lights, set like twinkling stars in the firmament of the mental world, we thank thee. For all things we lift our souls in thanksgiving to thee. Receive our praises; hear thou our prayers, and bless us with thine own blessing. Amen. Sept. 4.

Questions and Answers.

CONTROLLING SPIRIT.-If you have inquiries from correspondents, we will answer them.

QUES .- By B. T. C. The two last questions and answers on page seven of the Banner of Light of July 15th, 1865, are not understood, viz: "Do the spirits of those who are in the body go out and influence the spirits of those in the body, and make them personate their, sickness?" to which answer is made: "Yes; that is often done." And the other question was, "Do persons suppose they have passed away, and reject the doctrine of the snirit's coming, by that?" Answer, "Yes." Please further explain.

ANS .- And so your correspondent does not understand the pith of the answer. He asks if it is possible for a spirit that has not been divorced from the physical body to go forth and influence some other body? We answer, yes. But the conthat is never absolute, never distinctly personal, but always psychological. Animal life remains in the body, and also that divine, connecting link that unites the diviner part with the body. Now it is possible for any one present to psychologize any other person who is susceptible to psychological power. Being divine, certainly it is an outgrowth of a great natural law. By the way, that law is but little understood at present. You are all constantly influencing each other, going out of your bodies. You cannot think a thought without unfolding yourself more or less. You are living spiritual lives, as well as material lives; and that spirit is by no means bound to laws that govern the physical body. It is just as free to-day as it ever will be. Mark us, the spirit is as free today as it over will be. This being true, it can go whithersoever it will. If we have not distinctly answered the question, we will speak further upon it if any one desires.

stand somewhat of heaven by. Spiritualism, that which is true in itself, ignores nothing. The indiism ignores entirely the doctrine of vicarious ism, on the contrary, comes to establish more fully the doctrine of atonement and Jesus the Christ. You must all atone for all your shortcomings, all larger symbols were necessary, in order that the human might understand the divine. It was absolutely necessary to institute such a form of re-Nazarene. It was what mind demanded, needed; and it served mind most excellently well. Now, then, shall we ignore it? By no means. We only say it is not fit for the developed mind of the nineteenth century. We only tell you you have grown larger and stronger, and need larger clothes, only need to eat of the meat of the word; that was the milk.

Q.-[From the audience.] Will the intelligence speak of the vicarious atonement?

A .- An ancient eminent personage says with out the shedding of blood there can be no remission of sins. He verily believed this was true; verily believed that the sins of the multitude must be atoned for by the shedding of blood. Why did he believe it? Simply because in external life he had been so educated; simply because his external life was not large enough to comprehend and understand, in its strictest sense, the doctrine of come only through the shedding of blood, because violence ruled the hour in his time; and we are sorry to say that it rules with you, in a measure to-day; but we earnestly pray for a more bright state of things in your behalf.

Q.-That doctrine was useful, was it not, to the cople of the first contury, inasmuch as they believed it to be true, although it was not so in fact?

A .- Jesus Christ could by no means bear the sins of any other individual but himself; and yet. as we before stated, it was necessary that mind return, I will, and shall come just as soon as it's should so understand this thing. And if there was a necessity for belief in the vicarious atonement, you may rest assured that belief would come.

O.-Why have not spirits thrown some light apon the Buzzey woods tragedy, the loss of the Collins Steamer "Pacific," and such shocking mysteries?

A .- Spiritualism, if it does its duty, produces no abortions. Spiritualism renders obedience to the law of human life, as well as divine life. Spiritualism allows you to receive things according to natural law, and except in rare instances never breaks through that law.

Q .- Some persons foretell events through dreams. Is that a spiritual occurrence?

A .- Every event is first formed in spirit ere it is projected into physical, crude life. Now there re some sensitive minds who are able, through clairvoyance, which is but the opening of the eyes of spirit, to perceive these forms as they exist in spirit ere they have taken on physical life, or in other words, are they have shaped themselves into events. Prophecy sometimes comes through premonition, and sometimes a distinct disembodied intelligence gives information concerning that which is to come.

Q .-- Ara we to understand that these tragoules are planned in spirit-life?

A .- Yes, that is what we intended you should understand. The event is shaped in spirit ere it is born into physical life. The murderer never commits a murder without first thinking of it. QR.-Such thought is in the realm of his own

spirit. A .- Very well; it is in the realm of spirit, nevertheless, and if you or I are able to penetrate into

the realm of his own spirit, then you or I may know what is to come. Q.-Cannot such persons tell what kind of fruit

Q .- What is the object of punishment? A .-- That follows as a natural sequence of unvidual speaking, expounding, or endeavoring to developed right, always. The path of life is filled expound the principles of Spiritualism, is not with thorns, and through all your unfolded con-Spiritualism, by any means. Spiritualism claims dition you must press the thorns and be wounded. to be the spirit of truth. It has many forms, just But as you learn to avoid them you receive less as many forms as there are individuals to need wounds, become more harmonious. In other forms, or minds requiring symbols of spiritual faith. words, learn to understand yourselves, learn to Your correspondent seems to think that Spiritual- understand others, the world without as well as the world within, and rest assured you will be in atonement, the religion of Jesus Christ. Spiritual- heaven. You will commit no offence, therefore will not suffer the consequences. These are but the educators of the soul. They are set here, and there, and everywhere through life. You could your mistakes. In the early stages of mind, not receive an education without them. The sick man says, " Oh, if I could always be well I should he so happy!" But he would not be, for through sickness, through sorrow, one learns to appreciate ligion as was instituted in the days of Jesus the the opposite. Without it the opposite would be just us tedious and wearisome, just as unprofitable as the sick bed. When you are in danger you always instinctively turn for protection to a something you deem potent to save you. Why do you do this? You cannot strictly answer the question. You only know that you do it. Life is filled with mystery, simply because you are passing through a vale of shadows, are unfolding step by

step. You can only understand life at each successive step. You can comprehend life only by that which you experience. So all these various experiences are absolutely necessary for the soul's unfoldment.

Q .- Why do spirits promise to come here and report after death, and fail to do so?

A .- In promising this much to friends on earth they should make this addition, "if we are able so to do." But they have come to the spirit-world and investigated for themselves. They supposed atonement. He supposed remission of sins could it to be very easy; but when they stand again within the realm of physical life many are not able to control physical life successfully. Then they are not allowed to appear. Many do not wish to. If they are going to make so many mistakes as some do, then they had rather stay away until they learn to do better. Sept. 4.

Alice Trenholm.

I have made many promises of return; indeed, I said, when I was about to die," if the spirit can possible for me to."

But eight years have passed and this is the first time I have been able to speak or send even one ray of intelligence to light up the darkness that enshrouds the minds of those I 've left.

My friends were infidel to all religions. We were taught infidelity in our family by our father and our mother. I have many a time heard my father say." When I get to contemplating religion I think all the world is mad. If I was going to embrace any religion, it would be to embrace the religion of the Hindoo, for that seems to me to be the most practical religion." My father would say this, but he had no belief in the hereafter. .And when Spiritualism made its advent into the world, my father could not believe it, and yet it would be like a light in the darkness of his infidelity if he could only believe it; but he said the moving of a table was no evidence to him, or sounds like raps, either, that the soul lived beyond death. But he said if some one of those who had passed away-died, gone out, he called it-should be revived again, if the lamp of life should burn with intelligence as of old again, then he might believe.

So when I was dying I said: "Father "-he was an old man-"if that Spiritualism which you at to beneve, but cannot, be true, I'll surely return to you!" But for eight years I 've tried without success. To-day I am more successful.

Since I left my earthly home I have been joined by my two brothers, my mother, and many other friends. But my father remains, although he is but a wreck of his former self. The unhappy visitation of the rebellion has told harshly and hardly upon him. But, oh, I have come to cheer him with words of comfort. I have come to place a lamp at his feet; a guide that shall assure him that he will live after death.

Father, your Alice speaks to you, not from obnot from the la nd of the

those folks there that have got to try it some day country and yours. It is true, also, that I did themselves. I don't see that that time is very that which I believed to be right. I was consciennear, but they 've got to die, you know, and some tions in taking the position I did when on the of the folks are mighty afraid they shan't get the earth. I reasoned, as thousands did, that we were right ticket to go across with, Now I did n't have any fears of the kind at all in going out. I thought danger. I believed the South was oppressed. I said God was a pretty good kind of a God; anyway, it is our right; perfectly legitimate; our privilege he'd taken good care of me all my life. I always to take up arms against the North for that they had a terrible horror of sickness, and as God had seek to rob us of, namely, our liberty.

kept me free from it here, I reckoned he was going to do pretty well by me when I got on the other shie of life.

Now see here, I 've got a dear, good, old mother that is praying every moment of her life about my untimely end and unsanctimonious stepping side of life. No, no, I acted my part; and if I out. She rather fears for me. I was n't a believer in any of these notions that teach about my antagonists, I certainly acted conscientiously, heaven and hell; I believed I should live in a I would be very glad to approach my dear friends natural way hereafter. Well, I was a pretty at our home; but I was actually compelled to natural sort of a fellow, anyhow, and I made up reach them in this way. my mind religion was bad truck, anyway, and

would n't find sale in my market. I used to tell ing up; and the very ones that want helping up drive that away from your mind. I shall return; most are those that went across in the boat of I shall come back. I do n't think I am going to deepest in the mire. I always say," let go of all her letters to me were written as if she never your religion, and follow me." And if they want expected to see me again. to know where God is, I tell 'em he's inside and outside of them, and everywhere. That 's the idea I had of it when I was here, and I reckon I was do at this, my first coming, is to assure her that I about right, too. Well, I went out just so, and when I found myself on the other side I just jump- although we die in the body, yet the spirit lives ed up and clapped my hands. Said I: "I guess I'm all right."

Now, I'd like to send just a word back that I'm happy; have n't any particular desire to go home, only that they call me there: that is to say. I feel bad to think they are so fooled as to think I'm in hell when I'm in heaven. I'm satisfied with God; have n't seen him-him, or her, or it. I have n't found anybody yet that I could'call God. I asked one old chap of sixty or seventy years if he'd ever seen God. He said he had. "Won't you just tell me where you 've seen him, and what he looked like?" Said he: "Come with me and I'll show you God." I began to think then perhaps I really was going to see God, and that I'd been in the dark myself. I had not gone far when he stopped where some children were playing. "There's God." "What!" said I, "them youngsters there?" Yes," said the old chap; " you see there as much of God as you ever will, if you travel through life ten thousand times ten thousand years." Said I: Stranger, I guess you 're about right." And he really saw God in those children, who were just as happy playing as they could be. He said: There's God represented in beauty, innocence, perfectness;" and he went on that way for some time. "Now," said he, "do n't go round looking for God any longer, for he's always with you." Now I tell you one thing, mother: don't pray so loud to God, because he aint deaf; he'll hear you just as well if you pray outside the Orthodox faith as if you pray inside of it. If you just go out into the fields and say: "God, give me light about my son," you 'll get it just as well as if you went into the Church. Now here, mother, you prayed God to give you light about me. Now I've just come to bring you that light myself. Well, I have n't got any more religion than I had before I went out; but I'm in heaven, thank God, for all that. Good-bye, stranger. Sept. 4/

Frances Miller.

I am Frances Miller, of Tarrytown, New Jersey. My father was killed on the railroad, and my mother she's there.

I was nine years old; been dead since last March. My mother wishes she could hear from me. I was the only child. My father's name was glass of whiskey after he'd been to church. He's Frank. He was killed on the railroad. I can but purty good, for all that. He has a tender heart, just remember him as he used to be when he was living here on earth.

to uncle Solomon. He's living. He's in the them. Oh, I'm satisfied with what he's done western part of Virginia, and he's well to do in about the back pay. He's done all right, all right.

tyranized over, that all our institutions were in

I am free to confess were I now living on the earth, possessed of the knowledge I have acquired since death, I certainly would have done different. But I am not disposed to find fault with the course of events that have whirled me into this did that which seemed to be wrong in the eyes of

And now, while I think of it, I know it is necessary we should give such incidents of our earthmy mother and folks that I guessed I should be life as we are able to, for the sake of identification. well enough off on the other side. Now, you see, I think of one. It stands out beyond all others. It I'm just as well off as I deserve to be. I've was this: When I parted from my companion, she plenty to do. I liked to help others along here, says to me, "William, I believe you will never and there's plenty of poor cusses that want help- return." "Oh," I said, "Rebecca, do n't think so; some religious dogma. I tell you they're the leave you so soon." But no; and I noticed that

Her impressions proved correct. I did not return; but I have returned now. And all I hope to am living, that there is a life beyond the tomb; on forever. I want her to feel that I am her husband still; that I still love her and my children, as of old; that I watch over them.

And to my companions in arms I would send a word a two, also. Boys, give me a chance to talk with you. I'll show you some features of the Southern rebellion that you 've never seen.___ I shall be known, sir. I hope I may be able to approach my friends nearer. I thank you for your kindness in permitting me to come here. Sept. 4. Fare you well, sir.

Dennis Casey.

Dennis Casey, sir, Fall River. [Well, Dennis, what have you got to sny?] Oh, sir, I do n't know. I've got something, sir, as everybody has. I was a soldier, and I died fighting for the Ameriky that was my home ever since I come here, and the Ameriky whose flag has always afforded me better protection than the British flag over did. And I've got this much to say to the folks: I. am happy in the spirit-world; and as to the Catholic religion, I don't know much about it, anyway. When the folks hear I come back, they will ask , "Is he a good Catholic?" [You do n't know what you are, do you?] No, sir. I'm Dennis Casey still; but what else I am I can't say at all. I can't say I 'm a Catholic, when I don't see anything to make me a Catholic; and, again, I can't say I'm a Protestant, because I don't see anything to make me a Protestant. It's all about the same thing in the spirit-world, sir. It's a kind of a natural way you get along there. Yes, sir; him that does the best is the happiest-that's

Oh, sir, I've seen some strange sights since I lived here in the body. I could n't make you understand them, if I were to tell you of them, nor my folks, either. No, sir; they think all the time the things they have on the earth are wonderful; but side of things in spirit-life, the things you have in the body is tame; yes, sir.

I'd like to send specially, like to send my letter to John Casey. He's my cousin. Oh, he's a right kind of a man; he's not bound up in the faith; kind of free and aisy. He would sit down and play a game of cards, or take up the bet, or a never likes to see any one suffer. Now I want him to go to my folks, tell them I've come back My father wants me to say to my mother, write and talk this way, and explain the whole thing to

Q.-Can spirits influence animals?

A .- They can, just as readily as they can influence humans; and in many instances, more readilv.

Q .- By D. R. W. In the Banner of July 1st, 1865, I notice a reply to a question asked, which I should like a little explanation on. It may be found in the latter part of the last answer given by the controlling influence: "You see through one glass the way to heaven, and somebody else sees through another. There is a straight way, and a narrow way. We fear if there were but one way to heaven, many souls would come short of heaven." What are we to understand by this heaven / and where is this heaven? and what is the possibility of our being kept out of it?

A .- Heaven is everywhere. It is not a locality. but a state of intelligence, or mind, or spirit. It may be found here or elsewhere. It may be found everywhere or anywhere. It was affirmed by a speaker on that subject, that if there were but one way to heaven, some poor souls would come short of heaven. Well, your speaker of today stands upon precisely the same ground. If there were but one way to heaven, only one individual could enjoy heaven. Inasmuch as you are all differently aggregated, so far as mind is concerned, so you all require different heavens. . In some one or more respects your heavens differ. No two are alike: inasmuch as you differ in the way also. You are all seeking for heaven in your own way. Some seek heaven through the winecup; some through love of gold; some through hard, manual labor; some through politics; some by oppressing the poor; some through a false theology. All, all are seeking heaven; and who shall determine that all are not seeking for heaven legitinately, every one of you? Surely, neither you nor I can determine. The same great Power that calls you into life, shows you the way to heaven. There is a safe guide for all, but one cannot answer for more than one.

Q .- By J. C. Hall. If, as is now announced from the angel-world, Christianity, as a system, with the fall of man and a vicarious atonement for its two main pillars, is without any foundation in truth, then what of the apostle's commission which he received under these extraordinary circumstances on his way to Damascus, and booked up afterwards, where he says, "A necessity is laid upon me, and woe is unto me if I preach not the gospel?"

A .- Spiritualism teaches no such thing. The doctrine of vicarious atonement was good in its

- For Stand and Stand Street

will be produced before the seed is planted, and what the flavor of that fruit will bo? A .- This can be done, and is often done.

Q.-What is the science of prophecy?

A.-That events are shaped in spirit long before they are shaped in physical life, and that is the legitimate foundation of prophecy. All true prophecy rests upon that foundation.

Q.-Reasoning from cause to effect?

A .- Yes. When the sky is cloudy you say it is going to rain. How do you know it? Why, by past observation. So the spirit in prophesying knows what is to come, judging by what has been.

Q.-Are there not sometimes counteracting causes that prevent the outworking of certain plans?

A .- No; there are no accidents in Nature. Everything is absolutely legitimate. It may seem to be otherwise, but in truth there are no accidents in Nature.

Q.-Is not a violent death an accident?

A .- It is just as legitimate as that of the consumptive, who may be a suicide as well as the other. The consumptive may have sown the seeds of consumption with a suicidal hand, just as much as if he had taken a dose of poison to put him on the other side of Time.

Q.-Do you not believe that the assassinator of our President was true to his own ideas of right? A.-He certainly was. No one can truly say that he was not just as much an agent in the hands of a Divine Power as ever any one was under any action. We cannot believe there is more than one controlling influence pervading all things, and that is God, or good. There is no opposing intelligence. That which seems to be evil is only a different shade of good, and each and all are steps in the great staircase of life. All are necessary to each other. A Booth was just as necessary as a President Lincoln was. You may not now appreciate and understand our statement: but mark us, the time is coming when you will believe as we do, for mind is destined to unfold, and as it unfolds it appreciates law in its divinest and truest sense.

Q.-If all such acts as those referred to are right, why are persons made to suffer for their commission?

A.-It is just as right that they are called upon to suffer as it is for them to commit those acts. Both are legitimate. Offences must needs come, but wee unto him by whom the offence comes. QR.-Still the person by whom the offence comes. it would seem, did right in doing it.

A .- It is not right to those who do not stand in that particular sphere of thought where he stands. It was right to his own convictions of right, else Booth could not have assassinated your President. I could not have assassinated President Lincoln; in all probability you could not. Per-

haps no one else could have assessinated him. But it is our firm belief that there was just as much a necessity for his assassination as there

. .

land of the living. Father, that spirit-land that you once read about in a stray book that somehow found its way into our home, is a reality, a beautiful reality, and all the beauties of human life are, perhaps, no more material than the beauties of spirit-life. He used to say: "Alice, my child, I am a materialist; do n't expect that I shall appreciate your visions, for such they seem to be to me."

Well then, father, your materialism is good, for all things have form. So all things are material, and your Alice speaks to you to-day from her spirit-home. George is there, 'Gustus is there, besides mother and many other friends. George says: "Father, I died on Yankce soil, but was tenderly cared for." 'Gustus says: "I was shot through the head and suffered nothing." They both desire to speak to you.

Now, father, you are soon to join us. Your lamp of human existence, so far as the body is concerned, is nearly burned out. But ere that shall fade in human life, a brighter one shall be given you. You cannot die, you cannot go out of existence, you cannot lose yourself. Oh, father, you will surely live after death; let me impress this upon you. Let me turn your thoughts from earth to the spirit-world,

Father, do n't you remember the night before I died I told you that I saw my little sister who died in infancy? Don't you remember, father, I said she was with me? And you said: "Oh, Alice, child, you 're sick and weak. You were always visionary, but you 're more so now." Father, that little one, who had grown so beautiful in spirit-life, was with me. She did welcome, did recognize me, and she, too-although she understands little of the practicalities of human lifeoften comes to you with bleesings. Father, you know she passed on thirty-six years ago, yesterday. (Sept. 3d, 1865.) Now, then, you know, too, that no one here in this Yankee land knows that. You know, father, that she scarce breathed here, and you have no hope of ever being united to her again hereafter. But she does live, and I speak of her possibly to identify myself, but more probably to identify and actualize that Spiritualism that, I believe, is destined to make bright your last days in human life.

Alice Trenholm, aged twenty-five years, daughter of William Trenholm, of Savannah, Georgia. Farewell, sir. Sept. 4.

Dave Carney.

Whew! sworn in sgain! Well, here I am; how are you? [How do you do?] 'I'm fust rate.' Well, now, I'd like to get some word to my folks out in the West. I'm from the 2d Michigan, and I've been trying to send some word home ever since I was located on the banks of the Chickahominy; but, somehow or other, I had to wait until my turn come.

Now, sir, you'll please tell the folks that Dave Carney, of the 2d Michigan, comes here to-day time, a perfect channel for certain souls to under- | was a necessity for his election to the Presidency. | from the spirit-world, to send a few words to 1. 1. 1. 1. 1. 10.01

and the second second second second

the world, and will be happy to help her. What you heard about him is not true.

father was a little boy, and he went to live with ing back and telling him about that country he's nncle Solomon. He was like a father to him. coming to one day. Ah, he'll emigrate same as I And my father went away against my uncle Solomon's wish. He told-him that if he went away against his consent, he should cut him off without anything; should n't make him heir to his property. But he has repented, father says, and father's gone, and I'm gone, and mother's left. I want her to write to uncle Solomon, and send him my letter to her. Tell him that little Frances comes, and says, "Uncle Solomon, please do something for mother, for father and I desire you

Father says, "If you should happen, uncle Solomon, to die and leave all that you 've got, all your property, to those not related to you, and then should come to know 'that' those who have the best claim to it were in want then you'd feel so unhappy that you would n't have any heaven here at all. So you had better attend to it before you come to us, because you ain't agoing to stay a great while here, only a few years."

My mother's name is Elizabeth Miller, sir. She was born in Pennsylvania. Good-by, Oh, I died of diptheria, Sept. 4.

Col. William Torrey,

"If a man die, shall he live again?" That is question the Church have been trying to solve for centuries, but they 've not yet solved it. It was a question of serious import to me, although was a strict religionist.

I was Col. William Torrey, of the 7th Georgia Cavalry-a rebel, you will see. I have remarked that although I was a professing Christian, I was never able to solve the question of a future state. I used to look upon the dead bodies of my friends and strive with all the powers of my soul to peer into the future. Oh, I would nek, is this all of my friends? Shall I never hear them speak again? But there was no sign, no signal; nothing came to answer my call. I tried to gain new strength and sustenance in religion; I tried to drown all my doubts in religion. I used to say to myself, Well, this great mind and that great mind rests secure, and I ought to be satisfied that they are right." But still forever and forever the question of man's future existence' would agitate my mind. But now I know, and I know also that the spirit can return to earth and commune.

I have many dear friends on earth-a family to whom I was sincerely attached, who are vainly trying to solve the question of spirit existence. My wife asks, " Oh, is my husband living on the other side?" And my children ask, "Has our father an existence anywhere?"

In view of these earnest inquiries, I have forced my way here to day." That I have power to return, and through your Yankee mouthplace send intelligence to those I love on earth, you will perceive. It is true, I have died fighting against my

I'm much obliged to him. He took not a bit of pay for all his trouble, but gave every cent of the Uncle Solomon is my father's nucle. He brought money to my folks. I see the whole thing, and ny father up. My grandfather died when my I'm much obliged. I'll pay him myself in comdid; yes, sir.

When I get along better, and know more about this thing, perhaps I'll get a chance from the old gentleman who has control here to come this way again. Yes, sir; good-by. I'm from Fall River. Ob, I was n't born there; I was born in the Green Isle, but I hails from there because I enlisted from there. Sept. 4.

A CONTRACTOR OF A CONTRACTOR OF A CONTRACTOR OF A CONTRACTOR A

n

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Tuesday, Sept. 5. - Invocation; Questions and Answers; David Keimey, to friends in Cleveland, O.; Edith Beckford, who died in Baltimore, Md., to her parents; Wm. Wilde, of Wilde's Hotel, Eim street, Hosten, to Solumon Wilde; Cool-idge Johnson, a New York fireman, to Tim. Carnes. Thursday, Sept. 7. - Invocation; Questions and Answers; Junius Brutus Booth, Sen., in answer to the friends of J. W. Booth; Bichard Hathburn, the friend of Booth, Ben.; Allee Brown, of Lexington, Ky., to her father, a Colonel in one of the Virginia regiments; Jennio Garland, to Major Houry Car-ind, of Warrenton, Miss.; A Poem, by "Birdie." Anna Cora Wilson, addressed to her parents; Charles Allou Smith, to his father and friends. Monday, Sept. 11. -- Invocation; Questions and Answers; John Gould, wike died at Andersonville; Ga.; William Law-rence Gordon, to his wife and mother: Louisa Trayer, to her father; Julius Graham, to the father, or Graham, of Tennee-see, and bis friend, Phillip Heruey. Thetaday, Sept. 12. - Invocation; Questions and Answers; Isabella N. Joyce, in answer to the many who have called for her; Harry Bowen, to the munderer of Isabella N. Joyce; Isaac Gouch; Elizabeth Collyer, to her uncle, Andrew J. Collyer, of Savanan, Ga., announcing that her twin sister passed to the spirit-word to-day. Thursday, Sept. 18. --Invocation; Questions and Answers; Monday, Sept

place. Tuesday, Sept. 19. --- Invocation; Questions and Answerst! Win. Foropaugh, to friends in the Questions and Answerst! Win. Foropaugh, to friends in the Quester City; Thereas Guy-on; to her mother, in New Oricans, Lu., Emeline Argyle Ste-vens to her father, John Stevens, living in the outskirts of London, Eng.

Married.

In Woburn, Mass., Sept. 17th, by Rov. Mr. Fay, Mr. Silas (Cutler, of Burlington, to Mrs. Eitza A. Bakor, of Boston.

Oblituary. Const. C

Passed on, from the home of her daughter, Mrs. A. J. Keni ion, of Quincy, Mrs. Sally Kidder, aged 89 years and 10 mos.

son, of Quincy, Mrs. Sally Kidder, sged 59 years and 10 mos. Testaining her faculties almost to the last hear, her lamp of life went out to be relighted out in the other side 'by angel hands. A life-long Unitarian, she still had an abiding faillin the quickening presence of the departed, and. her last, years were without a cloud of doubt. Her memory, scive and vigorous to the hast, was rich with reministences of the past an aunt of our maxivities resulted it, liannibal lianin, she post-seased the stem, inflexible loyalty and patriotium that hears. ways been a beriage of the family : and her phillinet eye would flash with new fire as she read of the more were were dive for there only in the field, while her hands were ever dive for the afford on the stem, genile, caim in her disposition, she our "the stream of death," in dark waves rolled over her, and the stream of death, " in dark waves rolled over her, and fils and the aged patriot was hid from sight. But was how what the dore, who, though invision, are saver guiding us through our earth journey.

Acres 5 62.94

- The up earth journey.
 On to the beauty of the Summer-Land,
 On to the worn casket did she pase away to the worn casket did she pase away to the worn casket did she pase away to the second by a bright angelo band,
 The clouds solid droin a work to casket did she pase away to the work of the worn of the second form the work of the clouds will be the solid of the second to the second to

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

Greeting: The SECOND NATIONAL CONVENTION OF SPIR-TTUALISTS will be held in the city of Philadelphia, Penn., commencing on Tuesday, the 17th of Octo-ber, 1805, 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-tion.

tion

tion. All Spiritualists and other Reformers through-out the world, are respectfully invited to send delegates to attend and participate in the discus-sions of the questions which may come before the Convention. 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.	
	AL PL DPENCE.	

April 15, 1865. / M. M. DANIEL.

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

Yearly Meeting of the Friends of Pro-

gress for Indiana.

The next Yearly Meeting of the Friends of Pro-gress will be held at Richmond, Indiana, October 27th, 28th, and 29th. 7th, 28th, and 29th. Seldon 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, Greeusboro, Ind.

Rew Books.

HOUSEHOLD POEMS.

THE FIRST VOLUME OF THE SERIES OF COMPANION POETS FOR THE PEOPLE

SERIES OF COMPANION POETS FOR THE PEOPLE 18 NOW READY. HOUSEHOLD POEMS, BY HENRY W. LONGFELLOW. IT is a small quarto volume, handsomely printed on tinted paper, bound in neat paper covers, wich vignetic title, and contains infress it. LUSTRATIONS, by Joint GLEBERT, Bluker FOSTER, and JOIN ANSOLOM. Desiring to place these Poems, with the accompanying illustrations, within the reach of all, the publishers have fixed the price at

FIFTY CENTS PER COPY.

FIFTY CENTS PER COPY. The following well known and admired Poems are included in this collection: Dedication; Hymn to the Night; A Psalm of Life; The Reaper and the Flowers; The Light of Stars; Footsteps of Angel; Flowers; The Belagued City; Midnight Mass for the Dying Year: The Rainy Day; It is not always May; The Yillage Backsmith; God's-Acre; To the Biver Charles; The Goblet of Life; Maldenhood; Excelsior; A Gleam of Sun-shine; Rain in Summer: To a Child; The Bridge; Soa-Weed; Ancroon in February; The Day is Done; The Arrow and the Song; The Old Clock on the Stafra; The Zeng Star; Autumn; The Secret; The Open Window; Suspiria; The Ladder of St. Augustine; Haunted Houses; In the Church-yard at Cambridge; The Two Angels; Daylight and Moon-light; My Loat Youth; The Golden Milestone; Baybreak; The Ropewalk; Sandalphon; The Childero's Hour; How-Flakes; A Day of Hunshine; Something left Undone; Weari-ness; Children; The Bridge of Cloud; Palingereals; The Brook; Song of the Silent Land; The Two Locks of Hair; The Songer; Ornismas Bells.

the singers, Christians Bens. C. A. copy of the above will be sent, postpaid, to any ad dress, on receipt of the price. For sale at this office. July 1.

THIRD EDITION,

First Volume of the Arcana of Nature. BY HUDSON TUTTLE. Carefully revised and corrected by the author.

BY HUDSON TUTTLE. Carefully revised and corrected by the author. CONTENTS: Pas I. CRAFTER I-A General Survey of Mattar. Ohastar II-The Origin of the Worlds. Chapter III-The Theory of the Origin of the Worlds. Chapter III-The Theory of the Origin of the Worlds. Chapter III-The Theory of the Origin of the Worlds. Chapter JI-History of the Earth, from the Uaseous Ocean to the Cambrian. Part II. Chapter V-Life and Organization. Chapter VI-Fian of Organic Beings. Chapter VII-Influence of Conditions. Chapter VIII-Dawn of Life. Chapter IX-The History of Life through the Silurian Formation. Chapter X-The Old Red Sandatone Series. Chapter XI-Carboniferous or Coal Forma-tion. Chapter XII-fernian and Trias Feriods. Chapter XIII-Oollies. Life. Chapter XV-The Tortiary. Chapter XIII-Oollies. Lifester IX-The Human Brain. Chap-ter XIX-Structure and Functions of the Brain and Scrows Eystern, Riudide with Hefrence. Chapter XVI-The Creta-ter XIX-Structure and Functions of the Brain and Scrows Eystern, Riudide with Hefrence to the Origin of Thought. Chapter XX-The Source of Thought, Studied from a Philo-sophical Standpoint. Chapter XXI-Risestinate State. Protein Explanation of some of the Laws of Nature, their Effects, &c. Price, §1.23; postage, 18 cents. For sale at this Office. May 17.

New Books. MYSTERIES

LIFE, DEATH AND FUTURITY, SUPERNATURAL IN all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM HOWIT. "There are two courses of Nature-the ordinary and the ex traordinary."-Builer's Andiogy. Illustrated from the Best and Latest Authorities,

New Books.

THE HISTORY

OF THE

CONTENTS OF VOLUME I.

CONTENTS OF VOLUME II.

FOOTFALLS

WITH Narrative Illustrations. By BOBERT DALE OWEN, formerly Member of Congress, and American Mulater to

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

CONTENTS.

PERFACE.—List of Authors Cited. BOOK I.—PERLIMINARY. Statement of the Subject Cited; The Impossible; The Miraculous; The Improbable. BOOK II.—TOUCHING CERTAIN PHASES IN SLEEP. Sleep in General; Dreams. BOOK II.—DISTURBANCES POPULARLY TERMED HAUNTINOS. General Character of the Phenomena; Natratives; Summing UD.

UP. IIOOK IV.—OF APPEARANCES COMMONLY CALLED APPARI-TIONS. Touching Hallucination; Apparitions of the Living; Appartitions of the Dead. HOOK V.—INDICATIONS OF PERSONAL INTERFERENCES. Re-tribution; Guardianship.

BOOK VI.-THE SUGGESTED RESULTS. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix;

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

PETERSONS'

NEW COOK BOOK; OB, USEFUL AND PRACTICAL RECEIPTS FOR THE HOUSEWIFE, AND THE UNINITIATED,

CONTAINING EIGHT HUNDRED AND FIFTY-EIGHT NEW AND ORI GINAL RECEIPTS FOR COOKING AND .

PREPARING ALL KINDS OF

Together with valuable information to all Housekeepers, with rules for purchasing all kinds of Meats, Fish, Foultry, and all tilings appertaining to the Comfort, Regularity, and Weifare of the Household; being the most complete and per-fect Cook Book over issued from the press. The Complete in one large volume, strongly bound, full gilt ornamented back. For sale at this office. Frice, 92,00; pust-age free.

MORNING LECTURES. Twonty Discourses

DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK, IN THE WINTER AND SPRING OF 1863.

BY ANDREW JACKSON DAVIS.

CONTENTS :

Vegetables, Terrapins, Pastles, Syrups, Wines, Bolls,

Poultry, Puddings, Omiets, Jeillos, Ments,

Boups, Ples,

Made Dishes, Preserves, Desserts, Potting, Sauces, Cakes, Fish, de.

BY HORACE WELBY, traordinary."--Buller's Analogy. "Thou canst not call that madness of which thou art proved to know nothing."--Terfullian.

Author of Predictions Realized," "Signs Before Death," etc. Till aim of the writer is to render his book acceptable to make it attractive by the notes and comments of expositor of our own time, as well as from those sacred trassures of learning, and those studies of Scripture, which strongly reveal to us the relation of God to man. Tho most reverential regard for though the stores of classic thought and fancy have been occa-sionally resorted to for embellishment and illustration, these have been employed as subsidiary to the Spirit and the Truth. CONTENTS OF VOLUME I. An Apology for Faith in the Ninetcenth Century; Spiritual-ista before the American Development; Manifestations of the Supernatural in Germany-continued; Manifestations of the Supernatural in Germany-continued; The Supernatural in Witzerland and France; The Supernatural in the Ilible; The Supernatural of the Apocrypia: The Supernatural of the Apocrypia: The Supernatural of the Apocrypia: The Supernatural of the Nuper-ratural of the Apocrypia: The Supernatural of the Nuper-ratural in Anscient Egypt: The Supernatural in Ancient India and China; The Supernatural in Ancient Bondinavia; The Super-ratural in Ancient Greece; The Supernatural in Ancient Rome: The same Faith continues in all these Nations to the Present Time; The Supernatural amongst the Larly Fathers; Super-natural of the Noc-Platonizis; The Supernatural of the No-man Catholic Church.

BANNER OF LIGHT.

CONTENTS: Life and Time; Nature of the Roul; Apiritual Life; Mental Phenomena; Bellef and Skepticism; What is Superstition y Premature Interment; Phenomena of Death; Sin and Punish-ment; The Crucifixion of our Lord: The End of the World Foreiold; Man after Death; The Intermediate State; The Christian Resurrection; The Falure States; The Recomption of each other by the Blessed; Adversaria; The Filtyrim's Pro-gress; Appendix. greas; Appendix. [37] Price 81,60; postage free. For Sale as this office, April 23.

THIRD EDITION-NOW READY.

WHATEVER IS, IS RIGHT. BY A. B. CHILD, M. D.

CONTENTS OF VOLUME II. Magie in its Relation to the Supernatural; The Supernatural ism in the Waldenalan Church: The Supernatural ism in the Waldenalan Church: The Supernatural amongst the So-called Heretics and Mystics of the Middle Ages; The Spiritualism of Luther and the Early Reformers; The Super-natural and the Church of England; Present Materialized Condition of the Church of England; Present Materialized condition of the Church of England and Gueneral Opinion; The Miracles in the Churchyard in Paris in 1731 and Subse-quently; The Supernatural and the Church of England-con-thuned; Spiritualism in North America; Spiritualism is Eng-iand; Opposition to New Facts; The Philadciphian Brethren; Spiritualism amongst the Discenters; George Fox and the Friends; Madame Guyon and Fencion; The Trophets of the Gevennes; The Weeleys, Whittefold, and Fletcher of Madeley; Bolimo, Nwedenborg, and Irviug; The Moravian Brethren, or Unitas Fratrum; A Chapter of Poets; Miscellaueous Mat-ters; Conclusion. "Two yolumes. Price \$3,00. For salo at this office. June1 FYOUTFYALLES BY A. B. CHILD, M. D. THIS popular work has now reached in third edition, and is a till in good demand. The following are the subjects of each chapter:-Truth; The Pursalis of Itappines; Nature; Nature Rules; What Appears to be Evil is not Evil; A Rpirit-ual Communication; Causes of What we call Evil; Evil does not Exist; Unhappiness is Necessary; Itarmony and Inhar-mony; The Soul's Progress; Intuition; Iteligitou-What is it Spiritualism; The Soul's Recessary; Itarmony and Inhar-mony; The Soul's Progress; Intuition; Iteligitou-What is it Spiritualism; The Soul's Recessary; Itarmony and Inhar-mony; The Soul's Progress; Intuition; Iteligitous, Helf-Xz-cellonce; Vision of Mirs. Adams; Human Distinctions; Ex-tremes are Balanced by Extremos are Inse of Sympathy; All Men are Immorial: There are no Evil Spirits; Harmony of Soul that the All-Right Doctrino Produces; Obsession; The Ylews of this Book are in Perfect Harmony with the Precepts and Rayings of Christ; What effect will the Doctrine of this Book have upon Men? Price \$1,00, postage 16 cents. For sale at this office, May 16. L BOUNDARY OF ANOTHER WORLD.

THE WONDERFUL STORY OF RAVALETTE;

TOM CLARK AND HIS WIFE,

TOM CLARK AND HIS WIFE, THEIR DOUBLE DREAMS AND THE CLEDOR THINGS THAT HEREL THEN THERENN; OR, THE BORGEUTCIAN'S STORT. BY DE. P. B. BANDOLY, author of "Pre-Adamite Man," "Dealings with the Dead," etc., etc. The author, in his introductory, Mays, "In giving what fol lows to the world, no one can be more alive to the fact that this is the latter half of the mineteenth century, and that the present is emphatically the era of the grandest Utilitarianism, levolution, Matter-of-Fact, and Doubt, that the world ever knew, than is the editor of the following extraordinary tale. He has no apologies to make for offering it—no excuse, even as a novelist, for departing from the beaten track of 'War, Lovo, Murder and Rovenge; ' 'Politics, Fassion, and Prussio Acid, which constitute the staple of the modern novel." Price \$1,20, postage free. For sale at this office. May 28,

Miscellaneous.

DR. BABCOCK, PRACTICAL PHYSICIAN AND DERMATCLOGIST, DEVOTES his attention to the discuss and functional de-rangements of the Scatp, Loss of Hair, Frema-ture Binnehing or Greyness, and to the lational and Belentific Treatment of these annoying affections which have hitherto defed the resource of the office, such as "Ephe-lides," (freckles) "Acue Functata," and "Acue Rossa," (skin worms and Junpies," (buildness, and to the lational and scientific the resource of the office, such as "Ephe-lides," (halr-eaters, "Alopeda," (buildness, and to the laters of buildness, and to the lational and pleantify by remedies which the Doctor has for many year used, in his practice, with extroordinary success. The Doctor would call attention to the fact, that of every ten cases of buildness, there is not more than one that is abso-lately inclusion the detail or attendies are perfectly safe, harmices, and pleasant in application, as will be appar-cent on trail. The Doctor prepares no grack modules his remedies are perfectly safe, harmices, and pleasant in application, as will be appar-cent on trail. The Doctor mether their case fully and industify for as the Doctor prepares no grack matures as at and relies to safe, harmices, and pleasant in application, as will be appar-cent on trail. The lock of the combines and modules his remedies to safe the doctor prepares no grack matures as a fundered in remedies, should meet the exigneties of the complicate and various de-rangements of those delicate and important organs, and hence the advantage of consulting a skilling indyscian, who will pre-seribe understandingly for each patient according to the symptoms and cause of his complaint. There is an receive by express a special remedy suited to the and range of complaint. There is an receive by express a special remedy suited to the docume, by express of his complaint. There, by sending me a general description of the hair and the organ. An exception of the hair and the organ. An exception of

DR. H. S. PHILLIPS, PRACTICAL NAGNETIC HEALING PHYSICIAN,

BY THE APOSTOLIC MODE. THE LAYING ON OF HANDS, WILL BE IN

YORK, Pa., from August 4th to Sept. 4th. YORK, Pa., from August 4th to Sept. 4th. BY this treatment any curable disease may be cured in a few minutes, by the touch, when the magnetic adaptation is complete; and it only requires a few operations to cure the most investmatic access, where the adaptation is but partial: provided always, the patient strictly adheres to the laws of health, without which no cure can be permanently effected by this or any other practice. Trems of treatment according to the ability of the patient. THOURSDAY of each week will be devoted to the treatment of the affileted poor, free of charge. Cleanliness in person al-ways required.

Miscellaneous.

MRS. SPENCE'S **POSITIVE AND NEGATIVE POWDERS.**

Mediums in Boston.

MRS. R. COLLINS,

OLARVOYANT PHYSICIAN and HEALING MEDIUM

Mo. • Piac Street, Reston, CONTINUEN to heal the site, as Splitt Physicans contro Examinations 61.00. All medicines prepared by her wholly composed of Roots, Barks and Herbs gathered from the garlen of Nature. July 1.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 7 DAVIS STREET, BOSTON.

AT NO. 7 DAVIS STREET, BOSTON. THORE requesting examinations by letter will please en-cious 1.00, a lock of hair, a return postage stamp, and the addres, and state sex and age. MRS. FRANCES, Pitraician and Businsss to construct the state of the state of the state of the Record of the state of the state of the state of the state Record of the state of the state of the state of the Record of the state of the state of the state of the Record of the state of the state of the state of the Record of the state of the state of the state of the Record of the state of the state of the state of the state of the Record of the state of the state of the state of the state of the Record of the state of the state of the state of the state of the Record of the state of the state of the state of the state of the record of the state of the st

Voyant, Magnetic and Electric Physician, cures all dis eases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 Juryakow PLACK (leading from South Bennet street), Boston. July 1.

MRS. M. E. BEALS, of East Boston, has taken m Rooms at 121 BLACKATOR FAREET, corner of Hanver, where she will be happy to see her microb, and all these who desire her services as TEST, BUSINESS and CLABINOTANT MEDIUM.

Letter, 61,00; three questions answered on other business for 80 cents, and two 3-cent stamps. CLAIRVOYANCE. — MHS. COLOROVE may be consulted personally, or by letter, respecting lineiness, licatin, Acc., at 34 Whiter street, Boaton. Directions by letter 61,00; lost of stolen property, 62,00. MRS. CHARTER, Clairvoyant and Writing structions alout business and deorthe absent friends. Hours from # A. M. to 8 F. M. Terms, 81,00. Methods and the structure st

Nept. 23-4w² J. B. CONCKLIN, MEDIUM, from New York. I. Booms No. 6 Latirange Place, Boston. Hours from No. MRS. C. A. KIRKHAM has resumed her Sit-tingant rear of 1009 Washington street. Hours from 10 to 12 M. and 2 to 5 o'clock P. M. Terma, 52,00. MRS. A. C. LATHAM, Medical Clairyoyant. Treatment of Body, Mind and Spirit. SAMUEL GROVER, HEALING MEDIUM, No. B is Dix PLACE, (opposite Harvaristreet.) July 1. MRS. S. J. YOUNG, MEDIUM, No. 80 Warren

MRS. S. J. YOUNG, MEDIUM, No. 80 Warren street, Boston. 3me-Sept 2. WILLIAM JACKHON,

WILLIAM JACKSON, WILLIAM JACKSON, LECTURER, TEST and HEALING MEDIUM; also, An-or communicate with their departed friends, can do so by en-cioning \$3 and four 3-cent postage stamps. He will delineato character by your sending blue 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 hubband or wife. Terms, \$2. Mr. Jackson takes Mplift Photographs for \$4. He also freats dis-case with great success : such as Nervous Debility, self-Abuse, Dyapepsia, Fits, Consumption, Janudice, Asthima Ca-terrin, Bronchitts, Gravel, Eruptions on the Yace, Fritability, of the Kidneys and Bladder, and all diseases, both acute and choule. Special attention paid to all private diseases in both sex, de. Medicines sent to any part of the United States or the Canadas. Mr. Jackson has also just published a new book, entitled, "The Propie's Conforter in the Hour of Need." It is the best book ever offered to the American people. It contains ruthawhich all are analous to understand. It teaches how all disease can be cured; the symptoms of disease: how you can learn of the future; treats upon religious, and various other and betters, and address all communications to Will. LiAM JACKBON, Oswego, Kendall Co., lillinols. Zw-sept. 23. BOUL READING,

THESE unparalleled Powders, known as the OREAT FEIL RIFUGE, NERVINE AND FEMALE REJULATOR, posses the most perfect control over the Nervous, Uterine and Circulatory Systems of Any known agent. They are wholly vegetable. In all cases they work like a charm, with-out purging, vomiting, hause, or the least possible injury or bad effects, producing their results gently, southingly, silently and imperceptibly, as if by magic. The following period lists justify their claim to being the control purger prior of the source of the ACM is

GREAT FAMILY MEDICINE OF THE AGE 1 THE POSITIVE POWDERS CUREI THE NEGATIVE POWDERS CURE:

ness. 3. Positive Female Diseases: asail Menstrual Derangemente Leuchorrhova, Threatened Ab-Languor, Stupor, Depression, ortion: also, the Vomiting, Nervous or Muscular Prostra-Nausca, Crauma, and Fainful Urination of Pregnancy. 4. Positive Diseases of the Rexual and Urinary Organs, Soxual and Uri

cis. [els. [els.] Circulars with fuller lists sud particulars sent free to any address. WAXTED.—Agents, local or traveling, male or female—par-licularly mediums—in all the towns, clicks and villages of the United Mates, and foreign countries. A LARGE and LIBERAL commission given.

Washington St., Boston, Mass.



the greatest trainiph of American skill and genius ever at-tined in this or any other country, for the retention and radi-al cure of Herma or Rupture. All other patterns and styles ere loys in comparison.

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

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

It makes no pressure on the Spine. It is applicable to Single or Double Rupture.

For the pait thirty years DB, GLOVER has been known to the public as the most extensive dealer in TRUSSES, BANDAGES and INSTRUMENTS for the cure of Hernia or Rupture, and Deformities of the Body and Limbs. His late "TRUSS INST TCTE," under Barnum's Museum," has been celebrated for years past as the headquarters to procure reliable instruments and appliances. His last and greatest achievement is the

NEW OHAMPION LEVER TRUSS. It is halled with Delight on all sides.

It is equally applicable to young or eld. Every variety of the most approved Trusses, Bandages, Elastic Stockings, Supporters, Crutches, and Instruments for the curs of deformities of the body and limbs constantly on hand. Send for a pamphlet. Dr. Glover's "New Truss and Bandage. Institute,"

11 ANN STREET, Sept. 16-4* A few doors from Brondway, New York.

"THE PEN IS MIGHTIER THAN THE SWORD."

SNOW'S ROUND-POINTED PENS.

 SAUW S
 ILUUALF CARACT

 No.
 Price per Gross.

 Sl. Snow's School Pen.
 Fine.

 Sl.
 Show's School Pen.

 Su
 Bedium.

 1.3
 1.3

 Su
 Extra Fine Pen.

 1.50
 Diamund Pen for Book-keeper

and the second ten Medium. 123
Biamond Pen for Book-keepers. 1,00
Diamond Pen for Book-keepers. 1,00
Own Pen for the Counting House, 81,00 per hundred.
Commercial Pen for general use. 1,25
Box of assorted kinds 81,00 per hundred.
Snow's Pens have been before the public for twenty-five years, and have carried the reputation of being always out of book and public book of the second for the se

One hundred samples will be sent to any address in the United Blates for ONE DOLLAR, by mail, postage paid, with terms for any quantity desired, by addressing the Manufactu-rer, J. P. S. SOW, 32 John street, New York City, P. S. Agents wanted in every town. July 22.

SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL.

GREAT WESTERN DEPOT FOR ALL SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS.

ALSO, Agents for the "Banner of Light." ACKRON, Oawrego, Kendall Co., Illinois. 2w-sept. 23. SOUL READING, Or Psychometrical Deliveration of Character. M. AND MRS. A. B. SEVERANCE would respectfully them in perion, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-active description of their leading traits of char-eter and peculiarities of disposition; marked changes in past and miture life; physical and mental adaptation of their leading tending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former laye. They will give instructions for self-improvement, by telling what faculties advertise without full, as hundreds will-ing to testify. Mkepiles are particularly invited to investigate. Everything of a private character, KET STRIDLY AS AUCE. For Writen Delineation of Liner to state at any. Hereafter all calls or letters will be promptly attended to by either one or the other. Address, MR AND MRS, A. B. SEVERANCE, July 1. If Whitewater, Walworth Co., Wisconsin.

Interpositive Foundation Content in the Recative Foundation Content in the Content

United Mikes, and foreign countries. A LARGE and LIBERAL sommission given. Mailed, postpaid, on receipt of the price. Price, 8, 100 per tox; 8, 50 (for tix; 1 8, 50 for tweive. Office No. 87 NT. MARKE PLACE, New York City. Address, PHOF. FAYTON SPENCE, M. D., General Delly-ery, New York City.

For sale at the Banner of Light Office, No. 158



MRS. E. RICHARDS, Trance, Test, Business and Medical Clairvoyant Medium, 268 Washington St., Boston. (Room No. 6.) Will visit tamilies, when requested. Sept. 16-4w* MIS. F. A. SPINNEY, Mugnetic and Sympa-thetic licaling Medium No. 41 Bradford atreet. Nervous and disagreeable feelings removed. No medicines given. Sept. 23-4w

It Retains and Cures Hernia or Rupture.



Original Pactry.

COUNSEL. BY CORA WILBURN.

Would you scale the spirit heights of beauty? Soul-unbar the Paradisean gate? Learn of loftiest and sublimest duty, Meditating on the heavenly state?

8

Kneeling with angels in the Holy Presence, Filled with the silent wonderment of awe From thought-research, and innermost life-essence,

Learn of the great fulfillment of His law?

Wouldst know of God? Look on the human spirit;

Abroad, on Nature's bountiful domain; See heart and soul Love's Edon light inherit; Behold the spirit in its kingly reign!

Look deep within ! 'mid darkening imperfection, See how the fuliness of the Love Divine Floods with supernal glory of reflection Gods' chosen, holy, and illumined shrine!

And 't is ascension when the spirit reaches Above the mists of error, fogs of sense; And from the soul-heights of Experience teaches The Mother-Wisdom of Omnipotence!

The hand of Love unbars the crystal portal. Leading to Eden, earth-home's peaceful rest: There, the commissioned angels, crowned immor-'tal.

Bring consolution to the weary breast.

There dwell eternal symbols pure of beauty, There Meditation, Harmony abble: There learn we lowliest, sublimest duty,

Embarking treasures on Life's flowing tide.

We kneel with angels there, at morn and evening, Beside the holiest shrine within the land; And know that from the great enfolding heaven. The spirit has to go with us hand in hand.

Our life Ideal claims us; angel-guarded, We seek and find the Beautiful below: All love and light, and music-joy awarded, E'en as the spirit strives to be, and know

Dream not too long, be up and upward striving! By the fulfillment of each duty here; That only is true, human, righteous living, That makes of heart and home an Eden sphere. Tonica, Illinois, Sept. 6th, 1865.

Correspondence in Brief.

A National Organization. The Male and Female Industrial College at Vineland, N. J., has already set a stake of national Vineland, N. J., has already set a stake of national organization, chosen officers, and purchased land for buildings, gardening, etc., and is now awaiting further contributions and cooperation of those who sympathize with its objects, which are, mainly, to unite labor and study in education, and grant-equal opportunities and compensation to both sexes, and leave theology of all kinds out, by sub-stinuting practical purport or labor for world's stinting practical prayer, or labor, for worldly ceremonies and useless dogmas. There are supposed, by good judges, to be four or five millions of Spiritualists in the United States, and there are at least as many others who are unfettered by creeds, and in favor of excluding theology from Out of this whole number, are there not two mil-lions who can and one million who will give fifty tions who can and one minion who will give fifty cents each to put this school in working operation, and by so doing have their names registered and preserved as members of and contributors to the first great practical movement of this kind in our country? This last and least arrangement would give us a working capital of five hundred thousand dollars, and enable us immediately to put the in-stitution into practical and self-supporting opera-tion. Or are there not five hundred thousand men and women in this nation who can contribute one dollar each to an enterprise of this magnitude and importance? It seems to me that a People's, a Working Men and Women's College like this, ought not to depend on or wait for subscriptions, donations or bequests from the rich to start, and yet all we yet have are two subscriptions of five thousand dollars each, and both from men recently from Illinois. I have all my life shared the labors, burdens, privations, sympathies and chari-ties of the poor; and as their mites swell enor-mously the sums of missionary societies and tract

I do not see why waaanno object of some practical utility at home, and for the benefit of the poor among us, on which we can expend the collections and contributions of the working classes. The design is to have labor suitable to enable any student, male or female, to pay hoard and tuition while obtaining a thorough prac-tical and scientific education. We shall before long put this subject before the people, and appeal to the Spiritualists and reformers generally, and see if they will not make this their institution. Vermont, Sept. 14, 1865. WARREN CHASE.

to again he among you reapers in the glorious harvest field, either in my accustomed way, or in some other, which, if needed, will be made, as my previous labor, a pict of myself. 'I must be con-tent or try to, and, dear ones from Maine to Maryland, (inclusive) you all read, our Banner, and through it, please receive the blessing which I send you, as I am removed underially from the field of working; remember in splrit I am with you now and ever. You, dear Banner, will still you now and ever. Too, dear bauner, will and gather your folds about overy heart which having known must prize, and through your agency I shall still feel the quivering of the harp-strings, even though my frembling hand strike them no

To those who may feel to address me, I would say, send all letters for the present to New Haven, Conn. Thine in earnestness of feeling, M. L. BECKWITH.

New Haren, Conn.

A Powerful Healing Medium. Bro. Neal, of whom I wrote you, Mr. Editor, once or twice, is soon to visit Boston to minister owers, as exhibited since he has been in Provipowers, as exhibited since he has been in Provi-dence. He came to this city in the latter part of May, an entire stranger. He took no special pains to herald his advent, but quietly awaited events, gradually making acquaintances, till at length cases came to him—those who had lost hope, but still chung to life; as a last resort they, in their desperation, sought the powers of the angel-world and ware spluced. Their for mean unbounded and

desperation, sought the powers of the angel-world and were relieved. Their joy was unbounded, and they proclaimed what great things the Lord had done for them through Bro. Neal. Others came, many from the sects and churches, who went away made whole, marveling that a despised Spiritualist should, by the laying on of hands, ac-complish cures which had defied the best skill of the medical profession. Many of his cases have been desperate ones, chronic, and deen-scatted. been desperate ones, chronic and deep-seated. With scarcely an exception they yielded readily to his manipulations. His mediumship has been most theroughly tested here, as it has been exer-cised on nearly all the ills flesh is heir to. Under these circumstances I have deemed it expedient to commend him to the friends, through the Banner, in hopes he may find an opening in Boston to heal and bless suffering humanity. Fraternally thine, W. FOSTER, JR.

Fraternally thine, Providence, R. I., Sept. 18, 1865.

By a notice in another column it will be seen that Dr. Neal has arrived in town and taken rooms at the Adams House, where he can be consulted by the afflicted.

Vermont---Labors of Mrs. Wolcott.

I have nothing of thrilling interest to communi-cate, Mr. Editor, yet thought to inform the readers of the Banner that Spiritualism still lives in some parts of Northern Vermont, a bright and shining light to some, a stumbling stone and rock of of fence to others. Its adherents have not been able to make it lire as they would wish, neither have the opponents been able to make it die. Receiving nothing from creedists but taunts, jeers and bitter invectives; yet from the more liberal por-tion of community it has received that degree of support that has enabled it to live and make some headway. 🚿

headway. The cause in this place received much benefit by the ministrations of the invisibles, through the organism of Mrs. E. M. Wolcott, an inspirational speaker, who labored in this place a part of the time during June and July last. Mrs. W. is young in the field, but her discourses abounded in solid argument and sound sense, which causes them to be permanent in their effect, exerting, apparently, a stronger influence on the minds of her hearers to-day, than at the time of their delivery. We opine that if Mrs. W. meets with sufficient encouragement to enable her to keep the field, she will be instrumental of great good to humanity. Yours for Truth. H. C. QUINCY. Lowell, Vt., Sept. 18th, 1865.

Criticism on A. B. Child.

Criticism on A. B. Child. I was interested in reading the original remarks, by Dr. A. B. Child, printed in the Banner some time since; and also with his answer to Mr. Gar-retson in explanation of some few sentonces, only I think he has used the word justice where he should have used the word revenge or hatred, or some other similar word. For instance, he says, "the rule of Charity 'or love' is the people's secu-rity; the justice of a people is the people's de-struction." Now I think it is the want of justice which is the people's destruction; while it is the solution is the people's destruction; while it is the solution is the people's destruction.

spirit of revenue or hate which is the cause. Again he says justice makes énemies: Now as I understand the word, justice asks for nothing but what is right. And I do not think that right is generally calculated to make enemies, any more than mercy, for that asks for nothing that is

wrong, I like the Doctor's articles first-rate, only I think he has confounded justice with revenge, anger or hatred. *Lisbon Falls, Sept.* 18th, 1865.

Delegates to the Convention.

AGGIE, A SPIRIT. BY HUDSON TUTTLE.

In the Banner of some six months ago might be noticed an oblighty,' That short paragraph related an event which overwhelmed us, and gave us to drink of the bitterest cup of grief.

Aggie, a sister, adopted into our family circle as our child, and under our care matured into the fulfillment of the brightest destiny, went from us a perfect representation of health. We answered the telegram that said she could not live; but too late. Even the poor consolation of a parting word was denied us. Her beautiful features still showed marks of terrible pain-that was all. She was frozen to marble.

I had thought that the Spiritual Philosophy would sustain one in this trial; that knowing the spirit existed, the keen edge of our grief would be taken off. For the time this was not so. We to the needs of the afflicted, and permit me to commend him to the friends as a medium of great are accustomed to form our judgment by the senses.

As we stand before the corpse of our departed friend, grief overwhelms our intuitions, and darkens our spiritual perceptions. When we cry in our agony, the waves of feeling deafen our ears to the sound of spirit-voices. Our eyes meet the physical wreck of the beautiful, inanimate, still, cold dead, and with the heartlessness of materiality tell us there is nothing beyond. Soon will the elements claim their own from the sleeping; and a year shall suffice to dissolve the being which for a time cheered us by her winning ways, and scatter her aslies to the winds.

Thus materialism, stifling, dark and dreadful, took the place of Spiritualism, and was sustained by the senses, and unopposed by spiritual perceptions, too lacerated to feel. The days canie and went, as slowly our minds assumed their normal condition, and the desire to communicate with the departed might be answered.

It was then began the most complete and satisfactory series of communications I have ever witnessed. They were free from any collusion on the part of any one outside of ourselves, as Mrs. Tuttle and myself were usually the only persons at the table or in the room.

We often endeavored to have the table tip, but hud failed. Now, however, we had a spirit in the shadow, in unison with ourselves, and the gateway of communication was opened.

I had previously seen her, clairvoyantly, but so dimly, so shadowy, I doubted whether it was not a conjuration of a disturbed mind. Those doubts have been removed. It was before her funeral. and the attractions to earth remained unimpaired. She was sad, and unable to speak. Her spiritmother was with her, and, in thought, I asked her if she intended to remain and witness the painful ceremony of the morrow; and she answered, "I would not have my child see it. We go away now, not to return until all is over."

We held a scance nearly every evening, and she was always present, and gave us some word of assurance. Sometimes she failed to answer correctly, the table being uncontrollable. At other times all her answers were perfectly correct for an hour's questioning. We soon learned to discriminate; and so far from supposing that undeveloped spirits came at those disturbed scances, we knew the fault lay in our own organizations. The detail of these scances is very interesting to us, but would not be to the public. I shall relate but one incident, as it illustrates the spirit's power of prophecy.

Shortly after her departure, and at our first séance, she informed us that her father, who was slightly ill, could not recover. This was against our reason, for his sickness was not considered serious. Two weeks afterwards she fixed the day of his death at nearly three months ahead. About two weeks previous to the time she had fixed for that event, she came, and by the tedious process of spelling by the alphabet, gave the following communication to her sister:

"Emma, prepare to go to Braceville. Father has dictated a letter to-day, wishing you to come. He is not yet ready to die; but if you do not go, you will never have an opportunity to enjoy his society on earth again. The letter will reach you on Thursday, and on Friday you must go."

The letter came, and the spirit voice was obeyed; and if conferring happiness on those who are dear, turing the last days of their mortal life, be a life-The following delegates were elected Sunday long comfort to us, we are thankful for that thoughtful admonition.

the wall. She alludes to it, as well as to the favorite horse, "Bill;" and both allusions are tests of identity: 1.14 -9831

of identity: "Dear Hudson and Emma-I am with you, as I "Dear Hudson and Emma-I am with you, as I promised last syequing, but I cannot control this medium as readily as I supposed I should be able to. But I shall improve, and shall be able to con-trol yourself so perfectly that you will be com-pelled to acknowledge my presence. I have the same affection for you as while on earth. I shall never change. I am with you in spirit, always, and hope to control Emma so perfectly that I can fulfill my imperfectly performed mission on earth. I am very happy; do not grieve for me. Dear Emmal dear Emma! I am ever near you. How I do want to give you proof of my identity. Bring my guitar home and lay it on the table;

Bring my guitar home and lay it on the table;

perhaps I can play on it. Do you remember—I loved to see Emma ride; but I was always afraid of "Bill."

Dear little loss and Carl, you miss me, do n't you; but I am still with you, and will lead you to truth and right, if you will be patient and unwavering.'

I received other answers equally correct, but of too personal a character to insert here. There was no failure. Every question written and rolled into a ball, and placed on the table, was answered in less time than I have occupied in writing this. But here let me insert a word of caution, for I would not couvey a wrong impression that such is invariably the result; for the next day I called for a scance, and did not receive a single answer to my written questions.

By our daily converse with this beloved spirit are we strengthened in our knowledge of spiritlife. We know that she exists as a bright immortal in the spirit-land; and with this knowledge the inscription on her monument in the village churchyard has a deep warmth of meaning.

" AGGIE,

- Wait, darling wait; You have roached the heavenly strand,
- But those you love are tolling up To the heights of a better land;
- All pause at the shining gates of pearl-Look down the narrow way,
- And lead us by your angel hand
- Unto the perfect day." Boston, Mass.

NOTICES OF MEETINGS.

NOTIOES OF MEETINGS. RELIGIOUS SERVICE, with vocal and instrumental sacred music, is bold 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 F. M. Mirs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Bicker, Sup't. CHRISTIAN SFIRITUALISTS hold meetings every Sunday at 10% A. M. and 3 F. M., at 121 Binketstone street, corner of Hano-ver street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnie Fouty. CHALESTOWN.-Meetings will recommeuce in the City Hall Sept. 3, at 2% and 7% o'clock F. M., under the supervision of A. H. glicharison. The public are invited. The Children's Lycoum meets at 10 A. M. Speakers engaged:-Mirs. M. S. Townsend during October and November; Henj, Todd during Docember.

Decomber. 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 atternooi and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed, assisted by a Committee of well known Spirit-ualists. Many good speakers have been engaged, who will tec-ture during the senson. The public will please take notice time during the senson. The public will please take notice time these meetings are free, and all are invited to attend. Crates A. - The Spiritualists of Chelses have hirder Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Grandon, Chelsea, Mass. Speakers en-ragged: --Charles A. Hayden during September; Mrs. Fannie B. Folton, Dec. 3 and 10.

MBS. SARAH M. THOMPSON, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street. FORBORO', MASS.-Meetings in Town Hall. Speaker en-gaged :- Miss Busic M. Johnson, Nov. 5 and 12. Meetings dur-ing the summer months at 1% and 5% p. M. MES. SOPHIA L. CHAPPEL will answer calls to lecture or attend grove meetings. Address, Forestport, Ouelda Co., N.Y., care of Horace Failey, Esq.
 MES. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San Jose, Cal.
 G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis.

TAUNTON, MASS. -- Spiritualists hold meetings in Concert Hall regularly at 2% and 7% P. M. Admission 5 cents. Hall regularly at 74 and (3 F. A. Admission 5 cents. PLYNGUTE, MASS.-Splitualista hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. 1/ro gressive Lyceum meets overy Sunday forenoon at 10% o'clock. Ich. Carver, Cor. Nec., to whom all letters should be address-cd. Speakers engaged :- Mirs. Faunie Davis Smith. Oct. I and S: Miss Susie M. Johnson, Nov I 9 and 26; W. K. Hippey, Dec. 24 and 31; Mrs. M. Wood, April 22 and 29. Lownet. Splitters hold wastings in Leastroat Chumbe

anuary HAVENHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers eugared: -ieaae P. Groenlear during Septem-ber; Mirs. Anna M. Middiebrook during October; Nellie J. T. Birgham during November; N. S. Greenlear during Decem ber; Suske M. Johnson during January. WORCGSTER, MASS.—Meetings are held in Horticultural Hall every Sunday aftermoon and evening. Speakers engaged:-N. Frank White during September; Mirs. Mary Wood during October; Mirs. Anna M. Middiebrook during November; J. M. Peebles, Dec. 3 and Ioi Miss Susle M. Johnsou, Dec. 17, 24 and 31. HAVERHILL, MASS .- The Spiritualists and liberal minds of

and 31. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Spoaker engaged:-J. M. Feebles during Sep-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 Eim streets. Free Conference in the forenoon, Loctures afternoon and evening at Sand To'clock.

MBS. FANNIS B. FELTON will speak in Cheisea, Dec. 3 and 10. Will make engagements for the autumn and winter. Ad-iress, South Maiden, Mass.

dress, South Maiden, Muss. MES. E. A. BLISS, of Springfield, Mass., will'speak in Plymi outh, Mass., during September. Mes. LAURA DE FORCE GORDON will fecture in Houlton, Mes. nud vicinity during September and October. Does not desire chis to lecture after that time until further notice. Ad-driss, Houlton, Me., care of C. E. Ulinan, Esq. J. M. PERBLES, of Battle Creek, Mich., will lecture in Prov-idence, R. J., during September and October; In Lowell, Mass; during November. F. V. Wilson will speak in Cincinnati, O. during of the speak Mass.

during November. E. Y. WILBON will speak in Cincinnati, O., during Octo-ber; in Memplia, Tenn., during November and December... ISAAC P. GREKKLEAR; will speak in Haverhill, Mass., during September; in Exeter, Me., Oct. 15; in Glenburn, Oct. 22. He is really to make engagements in Maine, Massachuaetts, or elsowhere, for the fail and winter lecturing season.: Address, Exeter Mills. Me. Excter Mills, Me.

Lactor anns, Me. MRS. MARY M. WOOD will speak in Worcester, Mass. dur-ng October and May; in Lowell during December. Will an-wer calls to lecture in New England up to that time. Ad-iress as above.

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

Mins. Sakali HELEN MATHEWS will betoure in Ludlow, Yt. Det. 1; in Londonderry, Oct. 8. Address, East Westmoreland,

N. H. ALCINDA WILHELM, M. D., inspirational speaker, will lec-ture in indiana and illinois during September; in Northern and Bouthern Missouri during Ootober, November and Decem-ber; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further notice. Mass. Storz A. HUTCHINSON will speak in Alton, III., during September; in Ekhart, Ind., during Outober; in Amsterlam, N. Y., Nov. 5 and 12; in Stafford Springs. Conn., during De-cember. Address as abovo.or 39 Graps street, Myracuse, N. Y. W. K. RUTLY WILL Speak in Dover. Me. during Sentember:

W. K. RIPLET will speak in Dover, Me., during September, Address as above, or Foxboro', Mass.

Address as above, or Foxlord, in des. Mias Start M. Jousson will speak in Bangor, Me., Oct. 1 and 8; in Stafford, Conn., Oct. 16, 22 and 29; in Foxboro, Mass., Nov. 5 and 12; in Piymouth, Nov. 10 and 26; in Fortland, Me., Dec. 3 and 10; in Worcester, Mass., Dec. 17, 24 and 31; in Ha-verhill during January.

MRS S. A. HORTON will speak in Rutland, Vt., the first unday of each month until November.

Mas. M. S. Townszwo will speak in Chicopee, Mass., dur-ing September; in Charlestovic (City Hall) during October and November; in Troy, N. Y., during March; in Philadel-phia, Pa., during April.

pina, ra., auring April. J. G/ Fish will speak in Baltimore, Md., during Septem-ber; in Hammonton and Vineland, N.J., during October; in Cinclinati, O., during Novsmbert in Frovidence, R. I., during December and February, in Lowell, Mass., during January. Will receive subscriptions for the Banner of Light. Address, Hammonton, N.J.

F. L. WADSWORTH speaks every Sunday morning and even ning in Sturgis, Mich., till further notice. Address accord-

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

MISS E. H. FULLER, tranco speaker, West Garland, Me. MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith.

Lois WAISBBOOKEE 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.

J. M. ALLEN may be addressed for a short time, care Banner of Light. C. FANNIE ALLEN may be addressed till Novem-ber, at North Middleboro', Mass.; permanent address, Rock land, Me.

DE. JAMES COOPER, of Bellefontaine, Ohlo, will take sub-scriptions for the Banner of Light, as usual.

MES. FANNIE DAVIS SMITH, Milford, Mass. LEO MILLER, Davenport, Iowa.

DEAN CLARK, inspirational spiaker, will answer calls to exture on Sundays or weekevenings. Address, 28 West street,

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

IRA H. CURTIS speaks upon questions of government. Ad-iress, Hartford, Conn.

N. S. GREENLEAF, inspirational speaker, Lowell, Mass. MRS. M. L. FRENCH, inspirational speaker, Lowell, Mass. Insp. M. L. FRENCH, inspirational medium, will answer calls to lecture or attend choles. Free, Circles Wednerday.even; ings. Address, Washington Village, South Hoston.

DR. B. M. LAWRENCE will answer calls to lecture: Address, Quincy Point, Mass.

Quincy Point, Mass. M. H. Horonron will answer calls to locture in any of the Eastern or Middle States the remaining fail and coming win-ter months; will also answer calls to speak, week ovenings and attend funerals. Friends wishing his services are request-ed to apply immediately. Address, West l'aris, Mo., care Col. M. Houebing.

MRS. JENNETT J. CLARK, Fair Haven, Conn., will answer calls to lecture or attend funerals in adjacent towns.

MRS. H. T. STRARNS, South Excter, Mc. MRS, E. K. LADD, No. 140 Court street, will answer calls to

locture. EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Nrs. E. J. French, 8 Fourth avenue, New York. These who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gil-bert Wilkinson, 205 Cheetham Hill, Manchester, England.

MRS. DB. D. A. GALLION will answer calls to lecture, under spirit control, upon discases and their causes, and other sub-jects. Address Dr. J. Gaillon, Healing Institute, Keokuk, Iowa.

ANNA M MIDDLEBBOOK, Engagements made for the re-mainder of the year. Address, box 778, Bridgeport, Conn.

MBS. N. J. WILLIS, trance speaker, Boston, Mass. ELIJAH WOODWORTH, inspirational speaker. Address, Les-

W. F. JAMIESON, inspirational speaker, Decatur, Mich.

Clam-Balke among Spiritualists.

Often had I heard of New England Clam-Bakes, in imitation of those Indian tribes that originally ronmed along this coast; but never was an eve roamed along this coast; but never was an eye-witness till Wednesday of last week. The day was delightful--the breeze fresh--Lee's river roll-ed'in sight, while a fine sassafras grove contrib-uted its cooling shade. Every motion conflected with the 'bake' was to me new and novel, giving me more threads to weave into the web of life's experience. Though richly relishing the clauss, I derived while swallowing them no inspiration in demonstration of the extreme theory that men demonstration of the extreme theory that men "developed" from ovsters, clams, animals, or any-thing below the human. Stern induction will have it that clams propogate clams, humans the human, and while qualities may be improved by cultivation, types doubtless remain eternal fixtures.

Several mediums were controlled by Indian spirits, the most prominent spirit being." Sauntee Ola," long in spirit-life, 'yet all aglow with that minth, grace, perception and integrity that ever characterized the Indians prior to those wicked attempts to "civilize" and "sectarianize" them. Obedience to natural law being the standard, it is questionable whose civilization was highest, the Indians or ours.

Indians or ours. There was excellent speaking by Mrs. M. R. H. Stebbins, the well-known test and healing medi-um; M. S. Robinson, whose whole soul is in the work; Mrs. McQuidey, of Fall River; Mrs. Au-thony, and the writer. I was physically too well fed to speak with power-lean hounds run the best races. Then ease the dencing and other horms fed to speak with power-lean hounds run the best races. Then came the dancing and other harm-less anusements, manifesting an ease and free-dom truly refreshing. Not only the "bake," got-ten up by Bro. Anthony's people in their finest style, but everything passed off, to use apostolic language, "decently and in good order." Hilarity, and harmony were the two controlling spirits of the day. Beautiful are these social gatherings, and profitable unto salvation. J. M. PEEDLES.

J. M. PREBLES. Providence, R. I., Sept. 15th, 1865.

Indisposition of Miss Beckwith.

Indisposition of Miss Beckwith. DEAR BANNHR—Please once more allow me a little space in the Banner, that I may speak to all my friends, and that concerning, my feeble self. I am still an invalid—although my slow im-provement has led me to hope that I might ere long resume my halors, (and I have lately made some new engagements.) I now feel, with the com-ing fall months, my perfect inability, and I with-draw my engagements from among those in the list of lecturers, and retire from the field assuring myself of one thing only: I can work no more. I am tired, exhausted, and the constant pressure of thought on my mind regarding the work that is to be done by somebody, by all of us, and of is to be done by somebody, by all of us, and of which I had heped to do my share, keeps me constantly trembling between hope and fear, and as perforce I resign my position, for — here I am as a loss: I have no plans for the future in which invisibles may not share a part, and it may be I am

evening, Sept. 10th, to represent the Religious So-clety of Progressive Spiritualists of Cincinnatiat the Second National Convention of Spiritualists, to be held at Philadelphia, Pa., Oct. 17th, and the herewith annexed resolutions were duly passed.

DELEGATES NOMINATED. Judge Carter, Mrs. Judge Carter, Mr. I. H. Tay-lor, Mrs. I. H. Taylor, Mr. Wm. Ward, Mrs. Wm. Ward, Mr. Henry Beck, Mrs. Henry Beck.

RESOLUTIONS. Resolved, That in case of any vacancy in the delegation, the vacancy be filled by the remaining delegates. Resolved, That we favor an organization of the Spiritualists of the United States for business or financial purposes, but not for the establishment of any creeds, dogmas or doctrines.

A. W. PUGH, Sec'y. Cincinnati, O., Sept. 18, 1865.

The Sentence of Colchester.

I have just returned from the U.S. Court Room, and from hearing Judgo Hall pronounce sen-tence on Mr. C. J. Colchester, which was a fine of \$40,00, and costs of Court, \$473,40, making a total of \$513,40. The money was paid promptly by a good friend of the cause, and it is proposed to the Spiritualists of the country to refund him by contributions: of which, more anon.

The authorities have further insisted that Mr. Colchester, or any other medium, must take out a juggler's license, thus forcing them to tell a de-liberate lie, or cease to give the public the benefit of their manifestations. How long is such a state of things to continue? Yours truly, of things to continue? Yours truly, Bugalo, N. Y., Sept. 20, 1865. J. For

J. FORSYTH.

Query---To J. M. P.

You have shown, in the Banner of the 23d, that a spirit-body, whose particles have become dis-placed, caunot be restored. Why does not the door share the same fate, after its particles have become displaced by the passage of a spirit? F. T. L.

The following anecdote is told of Daniel O'Connell. Meeting a prolific pamphleter, whose productions generally found their way to the butterman, he said, "I saw something very good in your pamphlet this morning." "Ah," replied the gratified writer, "what was it?" "A pound of butter!" was the reply.

"THEY SAY."-" They" will say anything and everything. "They " have said everything mean and despicable. "They" say things that break up families, crush hearts, blight hopes, and smother worthy aspirations. Whenever a man circulates a slander, and gives "They " as his authority, turn your back upon him.

A lawyer in Ireland, who was pleading the cause of an infant, took him up in his arms and held him up to the jury suffused in tears. This had a great effect, until the opposite lawyer asked the child, "What makes you cry?" "He's pinching me," answered the child. The Court roared with laughter.

"Sallie," said a fellow to a girl who had red

All aller

Her father lived twelve hours past the time she had appointed; but at the very time he sank away so completely that all thought he had breathed his last, when he recovered, and exclaimed:

What a beautiful scene! I saw----

He could not complete the sentence. He struggled through the night, and just as the sun arose in the east, and the birds awoke the earth with song, his spirit arose into heaven and awoke to the song of angels.

I often asked her to go to the Banner Circle Room and communicate, but she said that she could not approach on account of the immense crowd of strange spirits congregated there. She said that she could do so, however, if I went with bor.

At length the opportunity-offered. I met Mrs. Conant several times, but I did not urge a scance. I too well understand the laws of spirit-communion to think satisfactory results can be commanded; they must flow voluntarily. I had almost become assured not to expect anything through Mrs. C., when one evening as we were engaged in conversation, she suddenly became entranced. Her hand glided over my shoulder, and she burst into tears. Her manner, her toars, identified the controlling spirit. Aggie, in broken accents, said that this first direct contact with earth completely overpowered her, and she could only say how much she loved us all, how sad our grief made her, and that we must not mourn for her any more.

To a skeptic there was furnished no test; but that is to come. She remarked that she had found a medium through whom she could write all she desired, and said I must meet her at Miss Nellie Starkweather's, at eleven o'clock on the next day.

I met the engagement punctually. I had never seen the medium before, and did not give her my name. I simply told her I had called for a scance. We sat down on opposite sides of a table, and she told me that I could write whatever questions I desired, and after folding the paper tightly, lay it on the table. I wrote: "Will the spirit who made this engagement write her name?"

I rolled the paper closely, and laid it on the table. Immediately the medium wrote—" Maggie." This was written, as is all she writes, reversed, so that it must be held before a mirror to be read. I wrote," That is wrong." Instantly the medlum's hand was again influenced, and the "M" was stricken off, leaving the name correctly spelled, "Aggie." Then I wrote, "I do not want to ask questions; write whatever you please."

To this the following was the reply; and, considering that to the medium I was a total stranger, the accuracy with which the names were givhair, "keep away from me-you'll set me on | en is astonishing. Aggie's guitar had been left at fire." "No danger of that," said Sallie, "you are remaining exactly as she left it, leaning against remaining exactly as she left it, leaning against en el transmission de la transmission de la

Hudges. DOVER AND FOXCEOFT. ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening. In the Univer-salist church. A successful Sabbath School is in operation. Speaker engaged — W. K. Ripley daring September. VINELAND, N. J.-The Spiritualists of this place hold regu-lar Sunday meetings at Union Hall.

lar Sunday meetings at Union Hall. Ngw Yong.—Spiritual meetings are held at Hope Chapel every Sunday. Sorts free. Meetings are also held at Ebbitt Hall every Spnday, at 10M and 7M o clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular seasions at 2P. M. Speaker engaged:—Henj. Todd during Sep-

tember. CINCINNATI, O. — The Spiritualists of Cincinnati have organ ized themselves under the laws of Ohio as a "Religious Socie-ty offrogressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% aud 7% o'clock.

LECTURERS' APPOINTMENTS AND ADDRESSES PUBLISHED GRATUITOUSLY EVERY, WEEK IN THE BANNER OF LIGHT.

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

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

Muses, Danner of Lasti Office, Bostoff, Miss Lizzie Dorgs will speak in Philadelphia during Oc-tober. Will make no other engagements to lecture until further notice. Her many correspondents will note the above announcement. Aduress as above, or Pavilion, 57 Tremont street, Boston, Mass.

Miss, LACRA OUPPY will lecture in Portland, Me., during Oc-tober. She will answer calls to speak week evenings. Ad-dress as above, or care Banner of Light.

tooger. Sile will answer calls to speak week evenings. Address as above; or care Banner of Light.
 N. FRANK WRITE will speak in Wortester, Mass., during September; in Troy, N. Y., during October; in Elkhart, Ind. during November; in Milwaukee, Wis., during January. Will answer calls to lecture in the West Sundays and week evenings through the rest of the winter. Apply immediately. Address as above.
 DB. and MES. L. K. COOMLET may be addressed at Havans, Mass. O. III. Will receive subscriptions for the Banner, of Light, and sell Spiritual and Reform Books.
 MRS. Augusta A. CURRIER will lecture in Chicago, III. during November and December. Will answercalls to lecture in the West through the Winter. Address, box 815, Lowell, Mass., or as above.
 CHARLES A. HATDEN will speak in Chelses, Mass., during September; in Lowell during October; in Philadelphia during September; the winter and apring of 1865, if, the frienda desire. A. B. Wintuwo, of Michaga, will lecture in Washington, D.

A. B. WHITNG, of Michigan, will lecture in Washington, D. O., during October. Address as above (care G. A.; Bacon, box 205.) till Nov. 1.

AND, HIM NOV. I. MISS EMMA HOUATON WILL lecture in Cincinnali, O., during Schember; in Milwaukae, Wis., during October; in Cleve-iand, O., during November; in Elkhart, ind., during Decem-ber and January. Would he happy to make further engage-ments in the West.

Bar and January, Would he happy to, make further engagements in the West.
Auersw E. Shawors will speak in Woodstock, Vt. on the factor of the factor of

under an and at the second

J. H. RANDALL will answer calls to lecture in the central and northern parts of New York during September. Address, Upper Lisie, N. Y. L. JUDD PARDEE, Bomerset, Somerset Co., Pa. MRS. H. F. M. BROWN may be addressed at Chicago, Ill. SELAH VAN SICKLE, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

H. B. STORER, Brooklyn, N. Y. MRS. E. M. WOLCOTT, Eden Mills, Vt.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 You place. Boston. Mass. MOSES HULL, Decatur, Mich.

MBS. M. A. C. BROWN, West Brattleboro', Vt.

PROSPECTUS OF THE BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the

Nineteenth Century.

WILLIAM WHITE & CO., Publishers and Proprietors. WILLIAM WHITE. | ISAAC B. BICH. | CHABLES H. CROWELL.

ASSISTED BY & LARGE CORPS OF THE ABLEST WRITERS.

TERMS OF SUBSORIPTION, IN ADVANCE:

Sincle Con		
Por Year Six Months	 	1.50
Por Yohr	 	

There will be no deviation from the above prices.

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in licu therror, United States Government money, Bubertplions discontinued, at the expiration of the time paid for.

Buberibers in Canada will add to the terms of subscription Subscribers in Canada will add to the terms of subscription 26 conts her year, for pre-payment of American postage. FOST-OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post-Uffice Address and same of State.

State. Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County, and State to which it has been sent. If Speciman cories sent free. Nubscribers are informed that twenty-six numbers of the BARNER compose a volume. Thus we publish two volumes a year.

ADVERTISEMENTS inserted at twenty cents per line for the

ADVERTISEMENTS inserted at twenty cents per inc. or inc. first, and fitteen cents per line for each subsequent insertion. The and fitteen cents per line for each subsequent insertion. The answer of the second for a subsequent insertion, and constructed with the Editorial Department, should be ad-dressed to the Epiron. Letters to the Editor, not intended for publication, should be marked "private! on the enveloped All Business Letters must be addressed i "BANNER OF LIGHT, BOBTON, MASS.,"

William White & Co.

WHOLESALE AGENTS:

JOHN J. DYFR, & CO., 35 School street, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. O. THACHER, 8 Couri street, Boston. THE AMERICAN NEWS COMPANY, 121 Nassau street

New York City. A. WINCH, Philadelphia, Ta. JOHN R. WALSH, Madison street, Chicago, Illinois. TALLMADGE & CO., No. 109 Monroe street, Chicago, Ill.

BETAIL AGENTS:

TALLMADGE & CO., No. its monroe street, Chickge, An **BETAIL** A GENTS: J. B. LOOMIS, at our New York Branch office, 274 Canal at. C. W., THOMAS, 40 Fourth Avenue, opposite the Bible House, New York. T. B. TUGH, southwest corner of Sixth and Chesinut Bis., Philadelphia, Pa., 114 JOHN BISCH, aconthrest, corner Fourth and Chesinut streets, Julidelphia/Fa. W. D. RUBINSON, No. 20 Exchange street, Portland, Me. DAVIB INFORM, 352 Exchange street, Portland, Me. J. W. BARTLYTT, Hangor, Mo C. H. ANDERSON, 465 Sewith street, (opposite the Post-Office), Washington, D. C. E. E. BOBINSON, No. 8 Market street, Corning, N. T.

2.02.9

The Republic Science Comments in