VOL. XVIII.

{\$3,00 PER YEAR,}

BOSTON, SATURDAY, OCTOBER 7, 1865.

NO. 3.

Viterary Department.

(Entered according to Act of Congress, in the year 1865, by William Whitz & Co., in the Clerk's office of the District Court of the United States, for the District of Massachusetts.

## DREAM-LIFE:

A STORY OF THE IDEAL AND THE ACTUAL

Written expressly for the Banner of Light, BY CORA WILBURN, r of "Agnes, The Slep-Mother; or, The Castle of the
"" Daisy Neshrook; or, Romance of Real Life" —
"Adolph; or, The Power of Conscience" Cosella Wayne; or, Will and Desting " " Jasmine; or, The Discipline of Life" — Felicia Almay; or, Crime and Retributton;" ele., ele., etc.

CHAPTER V. The Clouding of the Dawn.

"With every breeze a spirit sends To me some warning sign: A mournful gift is mine, oh friends! A mournful gift is mine!"-FELICIA HEWAYS.

Past the shadows of the Pyramids, the Red Sea's turbulence and calm, to the shores of Araby the Blest. Everywhere the wondrons novelties of the earth's wealth outspread before the eyes and hearts that feasted on the beautiful. Then we returned to England; and at my mother's earnest request for a return to her native shores, my father promised that on the return of summer we should embark for the Tropical Isle. Amid all the beauties of other lands, my mother's heart longed for the brightness of her natal skies; for the charms of the balmy clime that was so dear

It was in the autumn that we returned to Hand there was a home-spell of cosy invitation in the aspect of the familiar rooms we had before inhabited. We had rented part of the house from the family dwelling there—a Mrs. Sawyer with her two elderly and maiden daughters. We were glad to rest after our wanderings.

The house commanded a fine prospect of the sea, and of the shipping in the sheltered harbor. Situated on an eminence, in a sort of street that irregularly straggled downward toward the main thoroughfare, we had a fine post for observation of all that passed beneath, and in the distance on the waters; and the bleak autumnal winds there shricked their loudest. I was always a fanciful child-I had become an imaginative girl; I had a theory of my own concerning the winds; I deemed them the utterances of all the felt and sometimes unexpressed woes of mankind; the shricks of the tortured slave: the wall of broken hearts: the fervent supplications of despair; all the agonizing tenderness of the bereaved; the bitter cry of remorse I fancied I distinguished in the gale. Enough of this. Sometime I may give to your perusal my story of "The Voices of the Wind."

Although ever traveling, and sojourning in comfort, we were not rich; and our income was often augmented by some happy business ventures of my father. In the interests of leading mercantile houses, he sometimes undertook journeys to the various towns and cities of the Continent. We had been settled in our quiet lodgings only a week, when an offer reached him to negotiate a matter of great importance for a London house. The compensation was to be most liberal; yet one and all we declared against his departure at the commencement of the inclement season; for he was to go to Russia, and in Riga settle up the business long pending, and now confided to his hands.

"Oh Louisi" cried mainma, "you have never left me for so long a voyage! It will soon be winter-the terrible, bitter, cold, cold winter, and it is so unsafe on the big sea. Don't go, dear husband!" she entreated pleadingly, with tears in her

I do not remember exactly what I said, but I joined my entreaties to hers. Grandmother was against the plan also; but with a firmness I had never before witnessed in my father, he seemed determined to go. Usually, he was most pliant to the expressed wish of his wife and mother.

"You are strangely resolved, my son; it is not your customary way," said my grandmother, gen-

"Dear mother, I do not wish to be obstinate, but our purses need replenishing, and that for a good purpose. It has cost us much to travel as we have done. But now I mean to take you and Maravilla to her Tropical home; you need rest, mother, from this incessant wandering about. It has not been right in me to expose you to it so long."

"Nonsense, Louis; I bear it very well, and enjoy it thoroughly; and as for my age, why, no one would ever guess at that, unless I frankly told them. But do let us stay together this winter; you know I have a little left, and that it is always at your disposal."

"Dear, generous mother!" he cried, kissing her hand; " what do I not owe to you! All that makes life endurable! But Olive must go to school: she will soon be a woman. You are the best of teachers, and traveling expands the mind; but it is time that the child was placed at a regular abiding home, and set down to a course of study. I wish to place her in one of the best schools in Eng-

My heart contracted painfully, the quick tears filled my eyes.

"Oh, do not send me away from youl" I cried, and caught my father's hand. "I cannot live among strangers. I will do all I am bid; but do not, do not send me away!"

"My precious childi My household dove! My darling!" he responded, folding me in his arms, and imprinting loving kisses on my forehead. "Have I wounded your tender little heart, my daughter? Forgive mei I will engage teachers in the house for you. How could I do without your bonny face to cheer me, my treasure? No, no; if it grieves you, you shall not go. There, dry your tears, and smile, my pet!"

"Mi querichita! Mi corazori! How could I do without my nista?" chimed in my mother.

I do not give her broken English as she spoke it, for even in remotest thought I cannot expose to ridicule her whom I eternally respect with all my filial gratitude. And she, too, cast her arms around me, and wept over me as if the parting hour had come.

Thus the two dear ones spoiled me; and thus I always carried the day. Grandmother smiled, and said nothing; and for that day the voyage to Russia was no more spoken of. Relieved from my dread of a separation, I took extra pains with my dress and hair that evening, and a happy family gathering it was around the tea-table.

How loving my dearest father was that night; how more than usually affectionate to the beautiful woman who hung enraptured on his words; how delicately attentive he was to his mother: how his large, bright grey eyes rested on me, with such a sorrowfully tender gaze. Ah mel had I but that night implored him never to leave us again, he would have granted my petition; and, mayhap-but no; thou, Father, knowest best!

The next day my father returned from a walk on the wharf, in a state of high excitement and determined will. He had met with Captain Frost, his old friend of long ago, and he was about to set sail for the very port the London firm desired him to visit. No better opportunity could present itself. Captain Frost was his tried and trusted friend, the most careful seaman in the world: he would trust him with the lives of those most dear to him; with uncounted gold; he was bound to go with him. The voyage was just what he needed to brace him up against the enervating effects of the warm climate we were going to live

in. Thus my father rattled on; and I felt that remonstrance was in valu. Once or twice I had seen him evince a quiet determination that no efforts could avail to shake. He said it was for the good of us all. He promised he would never leave us again for so long a time. He might not return, if the winter proved severe, until the early spring, and he might return in the shortest possi-

"I never felt so light-hearted in my life about an undertaking," he said, and his eye glistened. and his cheek was flushed; "it must be because I am going to succeen actionsiy. And then so tuink that of all the world I meet my old friend Front, the most kind-hearted man in the whole length and breadth of the land! There's some good fate in that. How I shall enjoy the voyage, with that dear, old, hearty, bluff fellow, I lost sight of so long, to spin his yarns, and keep me in a roar of laughter all the time."

It was seldom the exhibaration of my father's spirits reached so far. Pale and silent, her small hands nervously clasped, my mother sat, and spoke no word. My grandmother had looked up from her reading, and adjusting her spectacles, said, with her bright smile;

"You seem so thoroughly waked up, Louis, I suppose we shall have to let you go. It must be very pleasant, this meeting with old friends. I have heard you speak of William Frost; but I did not know he had taken to the sea. Tell us all about him, my son." -

My father launched forth into an enthusiastic account of his friend's early achievements; his characteristic traits of bluntness and thorough honesty; his noble sense of independence; how, scorning the suggestions of family pride, and endowed with a strong love of adventure, he had followed the sea for a calling, beginning in the humblest manner, even after he had attained a gentleman's education. Without money or influence, he had carved his way: had soothed the last moments of his proud mother: had rescued his young sisters from the fate of mercenary marriages, induced by poverty; and that now, as commander of as fine a ship as walked the seas, he had won a true and loving wife, and was the father of three boys and a girl. "Invite him to take tea with us to-morrow; or

to-night, if the notice is not too short," said grandma. "I want to see this paragon with my own eyes, to know whether I can fully trust you with him," she said, playfully.

" Mother, dear," he earnestly replied, "you know I will never disobey you. But I know you will be charmed with William; he is just the man after your own heart. I will not go, if you and Maravilla can give me any reasonable motive for objecting, and you, I know, would give no other. But our dear Marvel is childishly afraid of a gust of wind, or a touch of winter. Bahl With Frost at the helm, I'd venture into the Arctic seas! Just as safe on board of his ship as here in this room. I'm going to find the Cantain, and have him up here without delay." And my enthusiastic father ran out of the room whistling a merry tune.

There was nothing so very astonishing in ail this, yet I felt bewildered and troubled. Mother burst into tears as soon as my father shut the door behind him, and commenced wailing, in her own sweet Spanish tongue, that if her Louis left her for the cold. cold. bitter, stormy sea, she should never see him again-no never! Grandmother soothed, and plead, and expostulated, but all to no nurpose; she refused to be comforted.

We had Captain Frost to take tea with us, and ndeed he took our hearts by storm. A tall and portly man, with brown curly hair and neatly trimmed beard, with hazel eyes filled with a twinkling good humor, benevolence and candor enstamped on every feature, a voice that had in it the hearty, cordial ring of truth. My grandmother was delighted with him, and said, in her usual straightforward way:

"Women of my age are privileged to speak their minds; to tell what we think ought to be the privilege of every age and everybody. I am much pleased with you, Captain Frost; and if my son goes with you, I shall be at ease about him."

• My little love! My heart! How could I do without my child!

fered him with a respectful cordiality.

My mother liked him, as was evident by her bright smiles and renewed composure. He was one of those men in whose presence we feel a sense of perfect safety, in a moral as well as physical point of view.

But the cold weather, the great stormy waves, the terrible winter tempests!" said my mother, and again a shadow of apprehension clouded her

"Why, my dear lady, we are not yet at the end of October, and before the real winter gales set in we'll be safe at our destination. We may have a hard blow or two coming back, but my friend here thinks he may be detained in business there till spring. Bless your heart alive! my ship's as safe as this house, only more so; for you see a good nor easter might blow the roof off this building, seeing it's an old one; but ships decks can't be blown off by any means."

" No, but they go down, down, and the big waves kill the poor, struggling passengers—the husbands who have wives on shore, the women, and the little ones, the mothers and their wee, wee babies!" And my beautiful mother shuddered, and the crimson flame died out of her cheeks, and her long lashes drooped to hide the overflowing tears.

My father took her hand and held it. She gave him such a look of lovel and a large drop fell upon his hand.

"Dear lady, you dwell upon the night-side of the sea-picture," said the Captain, regarding her with honest and undisguised admiration. "Your husband tells me you have traveled far and wide with him. How is it you have not overcome your nervous fear of old Nep's dor inions?"

"I cannot tell. I love the sen when it is blue, and makes sweet music for the heart; then it does the bidding of the angels. When it is black and white with storm, I fear it! I think that evil spirits make it surge and boil so terribly! It is then that God seems angry with the slus of poor umanity."

My father's face clouded as with some painful memory. He pressed his lips together hard; he withdrew his hand from my mother's love-clasp.

A deep sigh broke from her jeart.
"Funders the sould, the Large set in jennion.
"T will not no so again." "Come, come," said the Captain, "we must

have no dismal faces here. Let me tell you some of my adventures; that perhaps will reconcile you to the sea. The young lady there does not seem afraid." "I love the sea," I spoke up impulsively, " for it

is my native-no, I cannot say land-my birthplace, then, though I believe it has no register," I laughed, laying aside my usual awkwardness in that genial presence. "Bless me! were you indeed born at sea?

Shake hands, young lady. I should like you to know my little girl. May I inquire your age?" " Fourteen, last May."

"My Mary Ann is twelve. And in what lati- good-natured face expressive of repressed alarm. tude and longitude did you first open those great brown eyes of yours, Miss Olive?"

I looked in embarassment at my grandmother; she was looking intently into her tea cup. A vivid crimson spread over my mother's face, and deluged her very brow. My father answered, all by yourselves. And she feels troubled about shading his face from the light as if his eyes pained him:

"My child was born some few hundred miles from the Island of St. Helena, on the passage to Calcutta. Come, Captain, if you have finished your tea, I want to show you my collection of pictures in the next room. The ladies will excuse us for a few moments," and arm in arm they walked into the adjoining chamber, where my father's artistic taste revealed itself in the choice pictures that hung around the walls.

The conclusion of the evening was pleasant, although the shadows of restraint were not entirely removed from my parents' manner.

There were hurried preparations, tears and exclamations on my mother's part, gentle remonstrance from my father, a vague cloud on my spirits, and the reassuring smiles of grandmother brightening it all. Captain Frost called every day; his cheerful sallies and side-splitting jokes, in which there was never a touch of coarseness, doing much toward enlivening the gloom,

On the fourth day after his announcement of the intended voyage, in the misty grey of early morning my father bade us farewell. It was too early and too cold, he said, for my mother to venture on board. She clung, weeping, to his neck, entreating to the last to be taken with him. When grandmother gently led her back into the house, she patiently submitted.

"God bless you, my dear Maravilla, my true, good wife," he said, as he kissed her with more fondness than I had ever seen him display.

leave her in your care, my mother." He turned and kissed his mother's cheek and hands. She blessed him forvently. Then he turned to me.

"My Olive, remember your father in your pure and innocent prayers. Gracious Providence, keep and protect my child!"

I stood upon the threshold, the bleak wind chilling me and blowing my loosened hair about my eyes. I took mechanically the proffered hand of Cantain Frost. I heard my grandmother say, Come, Olive, come into the house, my dear," but my eyes were riveted on my father. I watched him out of sight.

> CHAPTER VI. My First Sorrow. "The sea, the blue, lone sea hath one-He lies where pearls lie deep : He was the loved of all, yet none O'er his low bed may weep?"

Shall I ever forget the winter night of storm that avoid repetition. ushered in the first great sorrow of my life? The weeks had sped away. The good ship "Waverly" sister, who had joined the group.

PELICIA HEMANS.

"Thank you, madam, thank you," he raplied, had arrived in harbor safely; my father had con-with a grateful look, as he took the hand she of | cluded all his business arrangements to the satiscluded all his business arrangements to the satisfaction of all parties, and, filled with home-yearnings, he was about to return in the same vessel, despite of mid winter storms and tempestuous seas. How we read and re-read the precious letter in the long winter evenings! How we counted the days that must clapse ere we could again clasp him in our arms! Mother had almost recovered the usual tone of her spirits. She spoke with enthusiastic hope of her return to her native land. She portrayed with all the vivid coloring her fluent sway of language commanded, the summer beauty of that country where the winds (save for an occasional hurricane) were ever balmy with fragrance and warmth, the flowers bloomed throughout the year, the fruits of Paradise grew within reach on every side. "Talk of your Italy!" she said, with a scornful curl of her perfect lipwhere I came from there is no half-way climate: it is real, beautiful, bountiful, rich, glorious summer all the year! People never have blue noses and red hands from the cold there. Oh, but we shall enjoy life when we get to ---.

And so we three wove happy coronets of anticipation. But the crowns we had so far won were not of flowers.

Captain Frost's family resided within fifty miles of us. The wife of the ship's carpenter lived in the town. I could see her neat cottage from the joint sleeping-room of grandmother and myself, for ever since my earliest recollection I had shared her bedroom.

Well, it was on a fearfully stormy night; the furious gale that strewed the coast with wrecks, swept howling, whistling and shricking around the unsheltered house, descending to the streets below in sharp gusts, that blew before them a blinding mass of sleet that stung on face and eyes like needle points. I know, for I went to the door, and soon beat a hasty retreat within. We could hear the creaking of signs, the slamming of shutters, mixed up with other indescribable sounds that thrilled the heart with fear. Sounds as of voices in distress; as of loud cries for help rising above the booming, thundering break of waves upon the shore,

Calm and self-possessed as ever, my grandmother occasionally went to the windows, and restless and unhappy, but I could not put my nainful feelings into words; and my mother sat with prayerfully folded hands, with pallid face, and eyes that wandered uneasily.

Our broken attempts at conversation at last ceased altogether; my mother told her beads; grandma sat down without attempting to read or knit. In my deepest soul-depths I prayed wordlessly for him, for all upon the sea that night. There was an inner, still communion of thought between the three in that quiet room, spell-bound

in the contemplative awe of silence. A knock at the door; even grandmother, so selfpossessed at all times, started. My mother uttered a cry; it was only the eldest Miss Sawyer, her

"Excuse my intrusion, Mrs. Heath, and Mrs. Sheldon, please; good-evening, Miss Olive. Mother sends her respects, and would n't you like to come down into our parlor? It is such a dreadful storm mother feels worried about your being here sister Lucinda, who went out this afternoon and hasn't returned. We hope she went into Mrs. Farnlie's before the storm broke."

"We will be down stairs in a few moments, Miss Sawyer. Tell your mother not to fret; Miss Lucy will come home safe and sound, take my word for it," said graudmother, in her cheery tones.

Miss Sawyer turned away relieved; and by dint of a few words of persuasion mother was induced to lay aside her rosary and accompany us into the widow's parlor.

It was a cheerful, neat room, plainly carpeted and furnished: with a coal-fire burning brightly in the open grate; with a few marine sketches and landscapes, in unassuming frames; two wax candles on the green covered table, crimson and

green curtains to the windows. "A terrible, terrible, terrible night!" said Mrs. Sawyer, shivering. "How blessed is them as has a roof above them! I have n't known such a gale as this for twenty years! for twenty years! Oh, but we'll hear accounts of shipwrecks after this, ma'am, after this! Take this easy chair, Mrs. Heath, you're the oldest; respect always to the oldest. Take this seat, Mrs. Sheldon; la, ma'am, how pale you look! lost all your beautiful bright color! must n't fret ma'am, must n't fret; we're all in God's hands, and he holds the sea in his palm, he does ma'am; in the hollow of his hand. Miss Olive, child, sit down there, between your mamma and grandmother. Oh, I do wish Lucinda would come home!"

As if in immediate answer to her demand, the front door opened violently and excited voices were heard in the entry; then it closed with a bang, and in great agitation, Mrs. Sawyer, snatching up one of the candles rushed out, leaving the door wide open. I heard her exclaim: "Good Lord have mercy!" and I too rushed out, closely followed by grandmother, and, helpless as an infant, my mother clung to her. There stood Lucinda, alive and well, but dripping wet, and with a scared expression in her usually placid eyes. Her arms were wound around the cronching figure of a woman, whose disheveled hair hid her face from view, whose bosom shook with sobs of grief, whose hands were clenched in agony.

"For the Saviour's sake, speak, Lucinda; who have you brought in with you? If it's any poor, sinful, strayed creature, she shan't be turned away from my doors such a night as this, such a night as this?" Even in her alarmed state, the force of habit exerted its influence. The widow could not

"Ob, I am so frightened!" fluttered the elder

"Assure the poor lost creature of my protection Lu; I'm a Christian woman; and I wouldn't turn a dog away such a night; no, not a dog awav!"

"Mother! for pity's sake be still; how can you make such a mistako?"

Before she could reply, the woman threw off her mantle, pushed back her matted hair, rose erect to her feet, and showed us the strangely altered, ghastly whitened countenance of Mrs. Farnlie, wife of the ship-carpenter on board the Waverly,"

"Lost! lost!" she shricked; "all lost! gone down with every man! My Robert! oh, I shall never, never see my Robert again!"

Then she ran to my mother, and folded her in a mad embrace. "Your husband was on board of her-I know it! We both are widows! You a rich and handsome lady! I a poor working-man's wife, poor and plain! Widows and fatherless children! Oh, my little ones at home! Lost! lost? with every man on board?"

I was not one of the fainting sort, I neither screamed nor lost my wits, though in the flash of a second I took in the full meaning of the dread calamity that had befullen us. I looked into my grandmother's face; it was white as the paper I am writing on; with a sharp, quick catching of her breath, I heard her say; "My God !"

I turned to my mother; she was wildly grasping the bearer of evil tidings by the shoulder; flercely, breathlessly she questioned her:

"What is it that you say? How lost? how know you? Are you gone crazy? Who has heard? Who told you? Answer me; quick, quick! for the love of God and His thrice blessed Mother! What news of the ship?"

"May God in his divine mercy comfort you, and all of us!" rang forth in solemnly impressive tones the clear accents of Lucinda Sawyer. "A vessel has come in to-day, and in a gale as terrible as this, she saw a large ship go down. And the next day one of her beats was found; the name upon it, the ' Waverly, of Hull.' "

"Dion mio! defame morir!" (My God, let me die!) my mother wailed forth, and she sank senseless upon the floor.

Then there came upon me a strange bewilderment, or an hallucination of the brain. As is said life, from the earliest period of recollection up to the time of parting with my father, passed in review before me. I saw the toys he had brought home for me; the tender looks he gave me; I felt the bestowal of the good-night kiss; I was with him in the journeyings of the past; I stood beside him on the vessel's deck. . I heard his last appeal to heaven, for wife and child and mother; I saw the wild, hungry waves engulf the ship; he waved his hand in farewell token; there was no sign of anguish on his calm face; no traces of the death-fear in his steady eyes. He pointed upwards; and I stood in a mourning company. For the first time I saw my grandmother weep; the women of the house were busy with restoratives round my mercifully uncous lous mother. Again upon her knees, the carpenter's widow gave utterance to her frantic grief. Then the great sorrow struck me home; a wild flood of tenderness submerged my being; I bowed my head on my classed hands and wept.

"Olive, my child, my orphaned one! look un! he is not in the sen; the angry waves have swept away only the perishable part. He lives, he is not

"But I shall never see him more, and life for me is just begun! My father! oh, my father! never more to hear his voice this side of heaven!"

"And I have lived to witness this! I thought, oh. Merciful Dispenser! that I was henceforth exempted from the visitations of grief! Thy will. not mine, be done! Removed from my sight, but never from my soul's sense, art thou! my Louis!

Her tall frame shook with the intensity of a strong nature's sorrow; her venerable head bowed low in obedience to the Divine decree. I felt religiously exalted at that moment, in the presence of that lofty spirit. I murmured reverently: "Thy will be done!"

Then I knelt beside my stricken mother and chafed her ice-cold hands. Spare me the further recital of that never-to-be-forgotten night! She awoke to the consciousness of loss and pain; for with a love that was idolatrous in its bestowal, she worshiped my father. Thenceforth life was a blank to her. The impulsive heart and tropical temperament were unchangeable in their fidelity. Beautiful as was her devotion, it was yet an extreme; it was excess of feeling untempered by the sway of reason. And the night closed in storm, and the wailing winds wafted to the pitying ear of angels the atterances of broken hearts. Most tenderly the bereft mother ministered unto the wretched wife; as if inspired, she whispered hope and comfort to the orphan's soul.

> CHAPTER VII. The Preludes of Life.

Love took up the harp of Life, and struck on all the chords Struck the chard of Solf, that trembling passed in music out - of sight."-TEXXYSOR.

From the bleak Northern skies, the annual enshroudment of the earth in Winter's snowy garb, come with me to the Southland, that enfolds the beautiful tributes of Nature with immortal charms. Out of the dream-life in which I moved and grew, I was awakened rudely by the shock of my father's death; and now, amid the magical surroundings of my new-found home, again I trod the enchanted valleys and ascended the alluring heights of Dreams. Vainly did my grandmother, with warning hand gulded of the prophetic heart, seek to lead me into the channels of practical use. She urged me to learn; to apply myself to works of useful knowledge, as well as to the study of poems and romances. She read me well, and knew that my chief spiritual focs were indolence, and the

warm heart that was unguided of the reasoning head. She spoke to me freely, far more so than ever did my mother, of the necessity of love in a woman's life; and she wisely drew for me the distinction between the semblance and the ceal gem. She instructed me in the physiological and moral. laws of my being; she impressed upon me the utmost reverence for absolute/purity; she laid the indestructible foundation for my spiritual growth. My gentle mother, sad and retiring since my father's death, and mourning his loss with unabated affection, though with far less outward demonstration of sorrow, could never be to me a teacher. The resplendent beauty that was subdued, not faded, still, as ever, awakened my admiration; her devoted tenderness to my father's memory endeared her still more closely; yet, on the vital subjects of religion, of human duties, of love and domestic requirements. I could gain from her no counsel.

Four years had elapsed since my father's departure to a better land. Not one of the crew of the ill-fated "Waverly" ever reached-the shore. We were spared the recital of the horrors of that girlish, I confided to my beloved grandmother, stormy transition. It was my grandmenter's means that supplied our wants; for Maravilla Sheldon was as unfit for the active duties of the daily life, as was the royal flower from which she derived her name. A moderate sum, it is true, had reached us from the London firm for whom my father had undertaken the ill-starred voyage, in part payment of the services he had rendered. Then all the thrift, prudence, and laudable economy of my darling grandmother revealed themselves-lovely and sweet virtues that embellish life. From my mother's native isle, where living was more expensive, we sailed over to the Venezuelian coast, and there, in the quiet, pretty seaport of La Gracia, rented a small house and garden, hired two free colored women, and lived the still life so congenial to my mother's taste and my own tendency to reverie and dreamy idleness. Dear grandma encouraged my love of music, and I took lessons; but when she expressed her opinion that I should try to qualify myself for a teacher of the piano, my inherited and interiorly-fostered pride revolted, and I indignantly spurned the idea. I was horrified when she suggested that I should learn to make my own dresses: so that in fature, if any train of circumstances rendered it necessary, I could avail myself of my knowledge of this branch of the needle. What, I! Olive Sheldon, work for others? Preposterous thought! And yet I entertained no pride of caste toward others. I never committed the sin of treating any human being with disrespect on account of their poverty or avocation; but I had an insurmountable repugnance to labor, as such, and because of the humiliations it imposed. Therefore I had my own way; my grandmother only gently reproving me with, "You will regret this one day, Olive!"

Oh, how bitterly I have regretted it! Since my father's death, my mother had been subject to attacks of heart disease, and I was prepared by my grandmother's remarks to undergo the sofrow of her loss. Perhaps it would occur suddenly; it might not, however, take place for many years to come. This foreboding cast a gloom over my brightest prospects; and yet I could dwell upon it, and face the coming sorrow, but I never allowed myself to think that my grandmother, ripening into mature old age, could ever leave me. I saw her erect, and with the bloom upon her cheeks that not even the tear-floods she had shed for the death of her best beloved son had washed away, and I endowed her with an earthly inmortality. She was so active, so full of all the energy of life, even the enervating heat of the climate seemed to lose its effect on her.

Our dwelling consisted of five rooms, all on the same floor, with lofty ceilings, and windows in which there was no glass, but bars of painted iron instead, with inside shutters to exclude the heat, and to serve against intrusion from without at night. Our walls were whitewashed, and about the height of the backs of our chairs there ran a bordering of vines and flowers, and most gorgeously imposible birds, done in the highest colors. Our bedroom doors were designated by muslin curtains, pretty summer folds of pink and white. Grandma chose blue for hers. Our furniture was simple, our mode of living frugal, but comfortable in every respect. There was no ninching penuriousness, but a wise economy pre sided. What a good housekeeper I could have made myself in those happy bygone days!

Out of this humble home many a rich descendant of proud Spanish families would have been glad to lead my beautiful mother; but she most firmly refused all offers of a second marriage, and for that I loved her all the more. Ever dressed in becoming taste, all her attire bespoke simplicity, and she were no more jewels. The sale of my father's pictures, with the exception of a few choice gems, his favorites, had sufficed for her moderate demands. Without the purple and the ermine of royalty, she looked and moved a queen!

I was eighteen, and my form and features had not developed into beauty. Grandmother, who never flattered, or evaded the truth, said that personally I was unattractive; but that I could intellectually win and keep hearts.

"You have in your nature all the elements necessary for the completion of a true woman," she said. "You may suffer through your affections, but you will never be led by them into evil. The mark of purity is on your brow, and in your eyes. It may become your mission to elevate men out of the gross and sensual lives they lead. To that divine end it needs not beauty, which is too often a snare to the possessor; only a firm, unwavering moral purpose; a solemn league with conscience; a consecration of the life to truth."

How often and how gratefully have I remembered her words!

Thus I enshrined an ideal of manly honor and of womanly purity, that, thanks be to the angels, I believe in yet, and which in its essentials has been realized. But I had to pass through the discipline that educates intuition into clear-sightedness; that teaches the casting aside of externals; that brings the revelations of the soul-life as it is. I did not then know that faces were too often masks, and that smooth and honeyed speech was often used to conceal the foulest purposes. I had to pay the purchase price of wisdom in suffering.

There are ideals given to every human heart, prophetic foregleams of divine and eternally existing realities. No amount of disenchantment suffices to overthrow these true gods; they die not out with the paling of earthly youth, they are not hanished from the immortal longings of the soul because of perfidy and cruel deception; they live on, for they are endowed with the imperishable life of the eternities.

The mistakes and failures in love and life are simply the results of spiritual blindness. Gultivate the intuitions in the place of the external graces solely. Let judgment and affection walk hand in hand, and there shall be no more tears shed over misdirected love and misplaced confi-

The external is, however, to some degree, the revelator of the interior, Strange fancy that my ideal of lover and husband was, that he should side down!"

resemble my grandmother!—that is, he should be tall and well-formed, erect in carriage, as in soulconduct; and his eyes should be the color of the skies of June, that sapphire blue, to my mind so expressive of purest and most spiritual affections. What foolish, yet what harmless heart-dreams wove in those days of the future of life and love! I cared not for great riches, though I loved the beautiful and artistic; but with a keen, exaggerated sense of honor, I exacted one conventional tribute of the man whom I should love. Not a shadow of reproach must linger on his past life, adopted by some of the most refined and intellior on the names of those allied to him by kindred ties. I felt all the ardor of the martyr stirring within me when I thought of the ordeals of remuneration to which I would heroically subject myself, if one breath of detraction rested on the fair fame of my destined one. I had not donned the white mantle of charity. I had not hidden my own face in its ample folds. Let me not anticinate.

All those thoughts, foolish and grave, lofty and and she rebuked me with a startling gravity for what she termed my sinful pride.

"Olive," she said to me, "do not be unreasonable; pride is justly pictured as the worst of fallen angels. Do not disguise it under the false name of honor. Only the individual is responsible for his or her acts. Highly respected persons, ministers, so-called, of the Christian Gospel, have had children that disgraced themselves; and in the haunts of vice and wretchedness some favorable condition has furthered the growth of goodness and purity. I have seen such examples in my life. It is too true that the mental bias, as well as the animal or spiritual tendencies of parents, are transmitted. It would not be safe to wed with the son of a confirmed drankard or gambler, or the daughter of a notoriously lewd woman, until it is ascertained whether the conditions existing prior to their birth have exempted them or not from the hereditary curse. But to throw aside the love of an honest heart because of some one fault, or even crime, on the part of parents or remote ancestors, is sheer folly, and is the result of a craven fear of public prejudice. Olive Sheldon, I tell you that if Russel Heath, my husband, had ed Emma, looking grave. stood branded as a felon's son I should have married him all the same, looking only to his individual worth. I do not like to hear you express yourself so strongly on this point. Have more of the charity of Jesus, my child, and less of Christian prejudice. And oblige me by never mentioning this subject in your mother's presence."

"I hope, grandma," I falteringly replied, "there "Black sheep in your mother's family, eh? No

no! calm yourself on that point, Miss Pride of Family! You are a Sheldon all over on that score; thank Providence you have n't the fanaticisms of a creed tacked on to that. There may be a little admixture of blood not purely white on your mother's side," said the old lady with a reguish smile.

"Oh, I have no feelings of dislike toward color or station; all I care about is honorable conduct, an unstained name."

"And because, some generations back, some one of a family failed in this respect, you would add yourself to the world's list of persecutors!" she said, almost severely. "By the way, Olive," she resumed," what is your opinion of young Mr. Ernest Lavalliere? He comes here rather frequently of late, and you seem to take pleasure in his society. Do you know what report says of bim?

I colored deeply as I felt her mild but searching eyes upon my face. I rallied my composure, and answered quietly that his mother was the daughter of a slave woman, but she was lawfully married to his father, and acknowledged in society.

"Oho! that's it, is it? "Acknowledged in society!" said my grandmother sarcastically. "That is where the shoe pinches the unconventional toes! Then you do not care to go any further back and investigate the marriage certificates and registers of birth on the mother's side of the house?"

"I do not; I admit him to my society, because I think he is an honorable gentleman; and he, at | They bring it forth on wings least, is not an illegitimate child."

I looked up at my grandmother; her face was nffased with a vivid red that mounted up to her very brow. What had I said or done to cause such an evidence of strong emotion in the self-possessed woman? Almost immediately she was herself again, and said, with a smile:

"Self-interest, my dear, always pleads on its own side! But," she added, with a look of anxiety, let me caution you, as your best friend: do not surrender your heart till you know more of this young man. Love is woman's greatest benefactor, or it is her direst enemy, according to her interior condition. Keep no secret from me, Olive! My highest earthly wish is to behold you happily married for love, not for its counterfeit. Then I could depart in peace.'

I flung my arms around her and kissed her still fair check.

" How could I keep a secret from you, best of all grandmothers? Besides, your piercing eyes would find me out at once. And never talk to me of departing, even to the highest heaven of all! You've got to stay on earth to take care of your harumscarum granddaughter till you're a hundred, and over, years old."

"I never wish to live to become a burden; but of this rest assured: grandmother will never die! She will drop off the earthly garment and put on the immortal."

"Yes, yes; yours, ours, is a beautiful belief. We are known in this gracious town as 'the old heretic and the young one,' while mamma is 'the Catholic saint!' Is n't it funny we get along so well together with our differences of opinion? Dear mamma never interferes, and you are the wisest, best, darlingest, youngest, old grandma

that ever-"There! there! get along with your nonsense. von little flatterer! Come into the kitchen with me, and make yourself useful by interpreting for me to that numskull of a cook. If I did not make my own tea and toast, I should be half starved on the outlandish messes you and Marastarved on the outlandish messes you and Mara-

villa fatten upon." She flashes a smile upon me, bright as ever irradiated the face of youth. And on the harpstrings of the spirit the preludes of my life attune themselves to song. Something, half joy, half sadness, flutters in my breast with longings for a more exalted life. There is a footfall that brings the color to my cheek, an added lustre to my eye There is one face that haunts me, not with the features of my ideal, the June-blue eyes, the goldbrown hair; but the Spanish, dark and expressive countenance that is illumined by night-dark eyes, whose brow of promise is shadowed by the purpleblack hair. It is the face of Ernest Lavalliere, the son of the Creole mother and French father, who is fast becoming the idel of my waking

## INTERMISSION.

dreams.

"Well, I never! Can you be in earnest, Mrs. Willoughby? Ride on horseback like a man! Mine Heavens! but that is turning the world clear up-

"Not at all, Caddle; I rather think it is putting it to rights. It would be far more natural and safe riding than our present ridiculous mode; a woman always looks to me in a constrained position, perched up on one side of a horse."

"But to wear pantaloous and vest and coat just like your husband-it is so immodest!"

"Immodest, Cad? I thought 'that consisted in exposure of the person, such as our absurd crinolines and ball-dresses effect. Surely nothing can be more modestly appropriate than the costume gent ladies in this country and in Europe: the masculine riding-auit of blue coat and pants, with buff vest and charming gilt buttons."

"Everybody to their tastel as the old woman said as she kissed her cow," chimed in Mrs. Ryan, "I wonder if you young galls think it's modest to wear no sleeves at all and such bare shoulders, and then kick up a muss about a decent pair of pantaloons? Many a hoss I've ridden in my girl days, and I never sat lob-sided, but just straddled in the nateral fashion; and I'd like to see the beast as would throw me! With them long gigamarces of skirts a trailin' a quarter of a yard on the ground, women ain't of no account 'hout house or garden, and many a one gets killed hoss-back ridin', getting tangled in their everlastin' long dress. I ain't no reformer nor 'mancipator; do n't know enough to be anything but an old cook and scrub; but I has some common sense, and that says: 'Dress ye 'cordin' to yer work.' If I was to wear hoops 'bout the kitchen, I'd a bought out two china stores by this time with the damage I'd have done. And as for washin' and moppin' floors, cookin' and bakin' with them tarnal steel cages on, it's next to impossible!"

"Caddie, I have often heard you tell how you came over from Germany in a short gown and petticoat; that must have been comfortable," said Emma Van Ness rather maliciously.

Caddie blushed and looked a trifle vexed. "That was the fashion in my country. When we are in Rome we do as the Romans do. I should look like a frightful old maid without my hoops!"

"All old maids are not frightful, Caddie; you do n't know what your fate may be yet," respond-

"Not to be an old maid!" cried Caddie, lapsing into broken English. "Sooner den I live to be a criss-cross, vinegar-sour old maid, I rush on de furst pattle-field and die there like de rest! I petter be ded!"

We all laugh at this vehement outburst, and Caddle, coming to herself, feels rather ashanied. The head of Bridget at the door stops her halfready apology.

"If ye plaze, mistress, the grocer's bye is down stairs, and forninst him---"

Mrs. Ryan checks her with: "The mistress has n't anything whatsomever to do or say 'bout groceries or anything else. She's down here for a breathin' spell, and to laugh a bit at Miss Caddie's apislmesses. I'm superintendent-in-chief, and I'll come and settle with the boy

and all he has 'forninst' him, Bridget." "All right, Mrs. Ryan," says good-humored Bridget.

And cautioning Caddle against the excessive patrotism that would cause her immolation on the battle-field, giving gentle Emma a kiss, and calling on Fido to attend me, I return to my pen and ink.

[To be confinued in our next.]

## THEAL TRUTHS.

BY ELIZA A, PITTSINGER.

Great souls are filled with love, Great brows are calm; Serene within their might, they soar above The whirlwind and the storm.

In words the Godly man is mute-In deeds he lives— Would'st know the tree? examine well the fruit!

The flower? the scent it gives! Great thoughts are still as stars,

Great truths are high; They grasp the soul where 'neath its prison bars It languidly doth lie.

Sublime and grand! Where in the night of deeply-hidden things It joyfully doth expand. Like sentinels they stand,

And softly keep Their silent watches, where a ruthless band Of lurking errors creep.

Like pearls of starry light
That burn and glow,
They pierce the shadowy vell, and o'er the night
Their mystic splendors throw.

Great truths! all yes, more grand, More light and high,
Than hopes that thrill the wires throughout the land! Than stars that geni the skyl

Great truths! all yes, more fair, Sublime and deep,
Than burning thoughts that tremble on the air!
Than the mysteries of sleep!

From Nature's soul they spring To joy and light, And on imagination's quivering wing They take their on ward Hight.

In beauty's garb they rise,
All fresh as morn,
And on their pinions, spread for sun-lit skies,
Our souls are gladly borne. With myriad wrongs they wage

An endless war; And shed their lustre o'er each passing age, Like Morning's golden star.

Great truths! they come from God! In heaven have birth; They spring to life from each prophetic word That thrills the earth!

Connect Speaking.—We would advise all young people to acquire, in early life, the habit of correct speaking and writing, and to abandon as early as possible any use of slang words and pirases. The longer you live, the more difficult the acquirement of correct language will be; and if the golden age of routh the proper season for has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country; to treasure up choice phrases in his memory; and habituate him-self to their use, avoiding, at the same time, that pedantic precision and hombast which show the weakness of vain ambition rather than the polish of an educated wind of an educated mind.

THE YANKEE.—This sixpence-pinching, bad Yankee; this supposed-to-be meanest of all God's creatures; who, nevertheless, touching the rock, tha earth, the flood, the sky, makes them all rain down gold; this man who saves his money, but builds school-houses; that saves his money, but sends out his school-mistress tlaughters and schoolmaster sons; this New England that is hated, and that is complimented by the hatred of its apostate descendants, has been true as truth itself to the historic dectrine of the revolutionary period, and, of the colonial period before that—the dectrine of American liberty .- H. W. Beecher.

The bleakest adversity may bear us to prosperity. The Arctic wanderer may be floated into a warm latitude on a cake of ice.

# Ohildren's Department.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

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

(LEIGH HUNT.

[Original.]

# MAJOR GRUNT;

THE WITHERED HEART. "Do tell me, grandpa," said Charlie, "what makes you always so polite to Major Grunt? We boys hate him; everybody hates him. I think he is horrid. Why, he growls at us boys as if we

were so many bears; and if we go by his house he seems to think we've come to steal his pears.". "Do boys never steal his pears?" said old Mr.

Johns. "Oh, I suppose they do," said Charlie, as if he was not quite sure; "but then, they would n't, if Mr. Ketchum's."

"Perhaps they're afraid he'll 'ketch'em' if they

Charlie laughed for a moment, but grew quite serious again, saying:

"But, grandpa, you didn't tell me why you were so polite to him. I really felt—well, grandpa, I hope you won't feel badly-but I really felt quite ashamed to see you shake hands, and bow, and seem as if you were quite intimate with him; all the boys were looking on, and Tom Streeter flock together, though I knew he only said it to make me feel badly, for he knew you were n't a bit like him.".

Were you ashamed because I shook hands Green? or was it because Tom Streeter and the other boys saw me?"

"Well, grandpa, I don't see what you want to His face is all wrinkled, and his back is all bent, and his clothes are worse than a pauper's; and then, his hands are not neat, and he wears horrid shoes, and his hair is all a flying—"

'Anything else, Charlie?" "Why, his hat has caved in, and—and his eyes are all squinted up, and—and—

Charlie had got to the end of Mr. Green's hor rors, or he could think of no more, and paused. ; "Tell me, first, why you call him Major Grunt, and then I'll tell you why I shake hands with

him, and bow, and call him Mr. Green." the other boys; and they do because he's so awful and he deserves the title. He's Major over a cross; and when he comes out to shake his stick | great many veterans: impatience, ill-will, suspiat us, he gives a kind of grunt, as if he was awful

"How many awfuls it takes, Charlie, to describe the boys to call him thus. a harmless old man; but now I am going to tell

was talking with Tom Streeter."

proceed to Major Grunt, or Mr. Green.

boy. Many were the fine plays we had together other, for he was kind and obliging, and-"

"I suppose, grandpa, that Mr. Sam Green's hiswant to know about old Mr. Green, or Major mischievous boys were after his pears.

ounging, genue doy. His is ther was a man of considerable wealth and indulged Samuel in all his wishes. He had a pleasant home, a plenty of books and playthings, good clothes, and was sent to a fine school. He grew to be a fine looking boy, and everybody thought well of him. Those were what we call days of prosperity. He had few trials, and without those them. If you want to know if a metal is pure, melt it; then you must test it in many ways. the strings, and try them to see how tightly they can be stretched and not break. Now Samuel had never been tested. He had had few trials, for his father and mother were loving and indulgent, and his playmates were all tolerably good fel-

Samuel's father adopted another son, thinking to bring pleasure and good to Samuel. Soon after, his father died, and then his mother, and the two boys were left without loving care; and then the adopted brother, Rufus, began to test and try the temper of Samuel. Rufus fretted, and scolded, and complained; and Samuel began to fret, and scold, and complain. I remember hearing the boys at play together.

'Now, Sam,' Rufus would say, 'you get out, and stop doing that."

'Get out yourself,' Sam would reply. 'Who made you master over me?' 'I'll let you know,' said Rufus, and would give

him a good blow on his face or head. Little by little Samuel began to acquire the habits of Rufus. He did not stand the test, you see. But still, perhaps he would have come out

all right but for one circumstance. I remember well the time. Samuel had grown to be quite a young man, and I thought began to see the misery of allowing another to spoil his temper. We talked about it one day, and Sam told me that he was determined to mend his ways. He and Rufus went out together on to Roundhead nond. As he afterwards told me, he had tried to be kind and obliging, and to think of the ways of

usual. 'I tell you I'll have no more of your upstart pride,' said Rufus, as Sam tried to help him with his fishing tackle. 'Let me alone, and I'll let you.'

Sam curbed his temper for a while; but Rufus would not be quiet.

'I suppose,' said Rufus, 'you'd be glad if I was

frowned. I suppose you'd like to see me at the bottom there, but there's no use in your wishing. I tell you, though, I wouldn't lift my finger to help you up from that mudhole down there. Guess I know whose property would be mine then. Guess I know how the old man left his will.

Sam felt his anger rising; he raised his fist and struck Rufus a hard blow, but so that he could not fall toward the water. Rufus rose to his feet

in an instant, seized Sam by the throat, and hurled him over the boat; but in going, he caught Rufus by the arm, and both were in the water. They could not swim well, and the water was deep, and in the struggle the boat was capsized. They managed to cling to it, but by the struggles of hoth, both were in danger. Sam's generous nature trlumphed, and he said:

'Cling on Rufus, and save yourself. I'll take ny chances.

He loosened his hold, and left Rufus the best chance. Sam grasped a floating oar, and managed to keep himself from sinking until help had come. Neither were drowned

But this adventure seemed to rouse all the ill blood of Rufus. He commenced a series of unkind acts that wore daily the patience and temper of Samuel. They could never agree about anything. Rufus was angry because he owed his life to Samuel, and Samuel was out of humor because Rufus had no gratitude. When they were old enough to come into possession of their property, greater wrangling began. Rufus determined to have the largest share, and he did not cease in his efforts to ruin his brother. Sam's temper gave way more and more: he became cross, ill-humorhe did n't growl at them so. They never steal old ed, and suspicious. He thought people joined with Rufus, so he began abusing them. Of course, this roused their ill-will, and they began abusing him. Year after year he grew more and more irritable, and people more and more fretted and teased him.

Where was the boy that I used to play with? The circumstances of life had tested him, and he was not strong enough. He had yielded more and more, snapped one string after another that made the melody of life, and the rest were all out of tune. Nobody seemed to care for him, or to help laughed right out, and said, 'birds of a feather him. You look at me as if asking if I did not. No, Charlie, I did not. I used to enjoy hearing of the quarrels of Samuel and Rufus, and laugh with others about their dissensions. When they became men, I, with others, never tried to pacify with him, and bowed politely, and called him Mr. | them, and make them forget their disagreements and become friendly.

After a time. Rufus left town, but it was too late for Samuel's temper to be mended. He had be polite to the old fellow for. Why, he is awful. become sour toward all men. He thought every man wished to injure him, and every child to tease him. Rufus had managed to get the greatest share of the property, and he had not the poor consolations of wealth to make him more con-

Well, Charlie, I went away for a few years. I used sometimes to hear about Mr. Green, but never anything agreeable. He was always having a quarrel with this neighbor and with that, and complaining first of one boy, and then of another. When I returned, I heard the boys calling him Major Grunt, and a very good name I thought it. "I call him so because Tom Streeter does, and | He's served in a good many battles, I thought, cion, distrust, irritablility, hate, &c. I did not blame the boys at all, or the men who allowed

But one day I heard that Major Grunt had all you why I am polite to him, if you will promise his veterans to himself, and I presumed he had to tell me whether you are ashamed of me after I | several new recruits, for he was sick, and I thought it likely that he would fret more than ever. I "Agreed, grandpa, go ahead - excuse me, I went to walk that day for a bit of fresh air. The ought to have said proceed; but I was thinking I soft autumn winds were blowing, and the golden hue was in the sky and on the aspen trees; and "And do you not know that if you acquire a the red-tinted maples, and the brown caks, and habit it follows you into any company? But to the dark hemlocks all stroit in their glory, and made me think of my own autumn days, so fast Samuel Green was a good-hearted, good-natured | coming on. Then I began wondering about the beauty of all things, and I very much wished as of high spy' and 'round the barn;' many were much goodness shone out of my life as shone out the hours we fished together, and hunted for of these autumn days. I kept going back to my beech nuts and sweet accrus. I remember the hoyhood, and after a time I began to think of Sam glorious autumn days when we trudged, with bas- Green, whose autumn days were no glory, and I kets over our arms, over the hills and through the | felt so sorry for the old man, that I felt as if some fine old forests. It seemed to me then as if life ill had happened to me, and I could get no pence was one beautiful day made for pleasure seeking. in my thoughts until I resolved to call and see Samuel and I never had any trouble with each him. I walked quickly back through the radiant paths of the forest, and quietly entered his yard. At the sound of the latch, I heard a great thumptory was very interesting," said Charlie; "but I | ing with the old man's cane, for he thought some

When we had talked a little the old man seem-"And it is of his boyhood I was telling you. He ed so touched by my kindness in calling, that he cry. Yes, tears ran down those old. wrinkled cheeks, and I think I never saw anything so pitiful. At last he said just a few words, and I want you should remember them:

'If only somebody cared for me; if only somehody would speak kindly; if only somebody would give me a word of welcome! But how can they? I am just like a shriveled up pear. It's one hardly can tell what sort of metal there is in | been so dry all about me I'm all parched up. Not a drop of the dew of love falls on me; not a breath you must try it; you must put it in a furnace and of cool tenderness reaches me, but it's all parched and dry, and I'm all withering up. It's been so When they wish to make a fine piano they test for so long that I hope nothing better. I made a great resolve that day that Rufus and I were in the boat together, and if only somebody had helped me just a little; but the boys laughed, and the men laughed, and everybody said it was a good bit of sport. And I gave up trying any more, till I was all withered up. Yes, yes, all withered up; there's nothing left in me that any-

I thought the old man was delirious, and I did not answer him, and he fell asleep, and I stole out softly.

But I could not get over his words. They rang in my ears, 'All withered up! All withered up!" And could it be that I could have shed a little of the dew of kindness on that old heart? Could men have made that life brighter, so that its autumn days could have shown some glory? I believed they could. Perhaps I might have made just such a man, if circumstances had come to me as unkind and trying as came to Sam Green. Now you know why I was polite to the old man, and shook hands with him. Now you know whether I should mind if all the boys laughed when I did so. And now you must tell me if you are ashamed of me, Charlie. But first let me tell you what I have concluded, and that is that everybody's heart belongs to us in this way: that if we shed no drop of the refreshing rain of love upon it, or the soft dew of kindness, it will wither up just as the plants under the scorching sun, when there is no shower or moisture to refresh them. Some people have such great deep wells of love within themselves that nothing seems to affect his father. But Rufus was more insolent than them. They grow large hearted under all circumstances; but others seal up their fountains, and then if there is no love given to them they become like a withered tree. I'll let you answer in your own way the question whether you are now ashamed of me. I shall understand. There is Tom Streeter waiting for you to go and play

A few days after Major Grunt came hobbling down street, his hair flying, his back bent, his clothes tattered. The boys, who were at play on the green, all commenced grunting at sight of him,

and laughed and shouted. Charlie stopped from his sport, and, walking slowly toward the old man, passed him, and bow-

ed quite politely, saying: "A warm day, Mr. Green. We need rain." "Need rain? Yes, yes, we do; never knew such

dry times," said the old man, and walked on, as if in a dream.

"Hallo, Charliel" said Tom Streeter, when the old man was out of sight, "tell a fellow what that

"It means that we need a little rain," replied Charlle.

All the boys stared, and Charlie seated himself under the maple, bright with its autumn dress, and the boys did the same; and Charlie told, in his own way, the story of the withered heart. That day was the last that the boys called old Mr. Green Major Grunt, and his pears were never stolen, and in a few weeks he appeared on the street in a new suit of clothes, and it seemed as if he stood several inches taller. A soft, gentle position is altogether wrong? shower had fallen on his heart, and it seemed to be growing fresh and green again.

He sendeth his rain on the just and unjust," it is said of the All-Loving Father. Shall we not all do likewise?

[Original.]

### MY NEIGHBORS ON THE JOURNEY.

NUMBER TWO.

The boat was off at last, and we were at home n a snug cabin, and glad of its cozy comfort. Little children were on board, and gay young ladies, and everybody was in excellent spirits, and look ing forward to a smooth ride over the still waters Very glowing was the western sky, and the arch of clouds that rested above it seemed like the pillars to the gate that opened to the land of love and beauty, that we call heaven.

After a while, when the lights had all faded and the children were all asleep, we thought to rest our tired bodies, and try to dream of gladsome eyes awaiting us, and lovefull arms out stretched to receive us. Thus wishing, our berth received us, and soon the sound of the creaking engine was lost in sweet forgetfulness. But a party of gentlemen and ladies had seated themselves in front of the state-room door to enjoy a game together. This was all pleasant and proper if they had been quiet, and mindful of the comfort of others. But as soon as we began to dream of home and loved ones, the harsh voice of a lady screamed out, "oh pshaw!" We had seen her finely dressed, as if in the guise of one accustomed to refined society. She evidently thought herself quite charming.

Again we fell asleep spite of so rude an awakening, when above the noise of all the machinery and the waters, rose that harsh "oh nshaw! Again and again it was uttered in rude, loud tones, and again it broke the charm of sleep. The comfort of many must have been destroyed by this reneated "pshaw." I dare say that the young lady would have been surprised if she had been told that she was rude, and ill-bred. The truth probably was, she was a good-natured person, for she did not look unkind; but she had acquired a foolish and disagreeable habit, and none of her friends were kind enough to tell her of it, that she might correct it. It is easy to avoid bad habits, but not easy to correct them always. The safe way for all children is to speak always those pleasant words that can give no one discomfort. I am sure I should be sorry to have any one remember me as I remember that young lady, by a rough, coarse, senseless speech. I trust, if any of you are accustomed to using that foolish word, 'pshaw," you will think of my neighbor on the boat, and correct the habit before it gets such mastery over you that you make others uncomfortable by it.

### FATHER'S COMING.

BY CARRIE ELLA.—TEN YEARS OLD.

See! the little feet are patt'ring Down the garden walk; Hark! the little tongues are prattling With their childish talk.

Father's coming-run to meet him, Is the ringing word: Father's coming-gladly greet him, Is all that can be heard.

Set the arm-chair nicely for him, By the open door: He will tell us then a story, We've never heard before.

Father's coming with old Charlie, . Gentle as can be: Set the table for our father. He is coming, see!

He will bring us books and playthings, That we well do know: He will bring a doll for Nelly, And me a boat to row.

## Conundrum.

BY CARRIE ELLA. My fingers make gestures, my hand points the

word. I sing all the day as blithe as a bird; My features you scan, though there's many like

For each house you enter my image you see; I talk and I sing-I clatter and ring, And far o'er the village my glad notes I fling; My joy and my sorrow is all of the same, And now please to tell what you think is my name?

## To Correspondents.

CARRIE E. B., SANDUSKY, OHIO .- Sometimes when the little wood bird comes and sings to me a few of his silvery notes, I go back to sunny days gone by, and think all their beauty has come back again. So when I read your pleasant note, I caught up the thread of many sweet, memories and lived in their freshness again. 'I thank you for the kindly words, but how sorry I am for all you have suffered. I know well all the weariness of days of pain and suffering, and I pray you may have them brightened by every lovely thing. Your poetry is very sweet, and quite equal to that of many much older. I hope you will continue to write your thoughts, and I shall always be glad to read them. Your true friend.

Loye M. WILLIS,

Girls.—There are two kinds of girls. One is the kind that appear best abroad—the girls that are good for balls, rides, parties, visits, etc., and whose chief delight is in such things. The other is the kind that appear heat at home—the girls that are useful and cheerful in the dining-room, the sick-room, and all the precincts of home. They differ widely in character. One is often a torment at home—the other a blessing; one is a moth, con-surding everything about her—the other a sun-beam, diffusing life and gladness to all around her.

The mind is like the body in its habits—exercise can strengthen, as neglect and indolence can weaken it; they are both improved by discipline, both ruined by neglect.

Richter says 't is the horse and not the vehicle that wearies. But we are sure we have seen a wagon tire.

# Spiritual Phenomena.

Undeveloped Spirits.

I" Frank," the writer of the following introductory and the sedium through whom the communication came, is a gentle an sixty-five years of age, and was formerly an Evangelical ergyman.—ED.] A few weeks since, I gave your readers a com-

munication from my." Satanic Associate," as he styles himself, headed, "Dark Spirits, Evit Spirits." I now send you another from him on the same subject, in which he reveals his name and gives the history of his life, "from childhood to the grave, and from the grave to his present condition." Will not this satisfy Mr. Loveland that his

Three or four days after this was received, I had turned to my desk, preparing to copy it into my journal, when the usual signal was given, and he said: "I have been watching you all day; you are now through with your accounts and about to copy my communication. I shall overlook, as wish to make some addition and correction, that it may appear well in the Banner."

Accordingly the dial was placed within reach, and occasionally a paragraph of half a page was introduced, a phrase corrected, a word erased or another substituted for it; all preceded by a shake of the hand, the usual signal when he has any-FRANK.

### UNDEVELOPED SPIRITS.

There is no subject connected with Spiritualism less understood by its advocates than the condition of undeveloped spirits. Some suppose that on our entrance here we have not only thrown off the shackles of earth, but, likewise, all that dishonors man. They believe that evil belongs only to the physical; that good, and good only, pertains to the spiritual. It would require but a short time here to dispel this fallacious idea.

I am a dark spirit myself, and know how erroneous is the thought that all evil is left behind. Every vile passion that corrupted me on earth raged within my deprayed heart on entering here. My only thought was how to inflict injury on others; and if compassion ever finds lodgment in the human breast, it was a stranger to mine. Nor have I changed in the slightest particular, although bright spirits have been unceasing in their labors for my progression. God gave me an energetic will, that gave me control over my comanions; and the same stubborn will now reduces them to obedience. Fear of me makes them give way and assent to whatever I may propose.

A history of my life, from childhood to the grave and from the grave to my present condition, will perhaps better illustrate the subject than anything I could give:

My name is BENJAMIN PETERS. I was born in Baltimore. My parents were poor. I lost my mother in infancy; my father was a drunkard, and cared for nothing but his cups. He looked on me only as one necessary for his support, and knew that I cared nothing for him. He and I could never agree, for he would beat me for the most trivial offence, and I at length learned to hate him. He often came home drunk, when he would vent his anger upon me for no cause whatever. Life became a burden, and I often thought of running away; but he died when I was eleven years old. My time was then spent in running about the streets, pilfering where I could get a chance, leading a vagrant life and desiring to live only as I was then living.

After I attained the age of fifteen I was bound apprentice to a coach-maker, who was a strict member of the Methodist Church. I soon began to play the hypocrite to find favor with him, but he only pretended to be religious in order to increase his business, and as soon as I discovered that, all restraint was gone. I kept company with none but bad boys; and that, you know, inevitably leads on to destruction. I worked at my trade for several years, and became very expert at it: so much so that my employer held me in great esteem, and often said he could not do without me. After a few years he died, and I had to seek employment elsewhere.

It was then I made the acquaintance of Charles Liston and Patrick Somers. Our intimacy coninued during my life on earth. They were as wicked as myself, and often led me into difficulties I should otherwise have avoided.

Have you not observed how men will live with no thought of to-morrow, and only for to-day? That was precisely our condition; no check was given to whatever we desired, provided it subjected us not to the perils of the law. I believe I am as wicked as a man can be. I have lost all influence that the benign of human nature can give, and every corruption that man can know I know to the utmost extent.

At the age of twenty-four I became acquainted with a girl two years younger than myself, of great beauty; as beautiful, I thought, as a woman could be. I loved her as you may imagine a man of my intensity of disposition can love, and I am sure she loved me with equal ardor. After we had been acquainted for a few weeks, I proposed that we should live together as man and wife, She consented without the least hesitation, and I took her home with me. All that you can imagine of domestic bliss was mine. She had but one thought-that of pleasing me, while my whole soul was wrapped up in her. Never were two beings better fitted for each other. Her name was Clara Lewis. We lived together five years, when she died, leaving me two children. I cannot express to you the agony I suffered at her loss.

But after a few months I sought to assuage my grief in another companion, and soon found one altogether suited to my desire. She was a girl of sixteen, and knew nothing of me but as one who professed to love her. Poor girl! she soon found out the dreadful mistake she had made. I did not love her, and took no pains to conceal my indifference. Her life was one continued scene of wretchedness, and, frenzied at last, she ended it by taking laudauum. ' Her name was Mary Morris. She left no child, and I was then compelled to look out for another to take care of my children.

It was not long before I fell in with a woman who had known Clara. She expressed so much love for the children that I placed her in charge of them; but she made them miserable, and I determined to get clear of her. A few drops of acid did the business, and I was again free and ready for another.

She was a girl of some character; Eliza Campbell, by name, and could not be persuaded to join me, except in marriage. I had to consent, and we were inarried. Her friends knew nothing about me, and it was not until some time after that my antecedents became known. This caused a great change in their deportment toward me, which gave my wife infinite sorrow. She pined away in secret, nor could I do anything to assuage her grief. At length she, too, passed away, and left me deeply distressed at her loss. I sincerely loved her, for she first unfolded to me the difference between a truly virtuous woman and such

as I had formerly known. It was some time after before I could bring myself to think of another, so completely had Eliza filled my heart with her image; but as time is the great healer of all wounds, so this, too,

gave way, and I cast my thoughts upon one whom I had known in former years, who was my lot.

with a man not united to her in the bonds of mat-I now had for a companion. If she had a fault. could not perceive it, after six years of the closest intimacy. She proved a second mother to my children, but had none of her own. Every wish of mine was anticipated, and her only study was how to contribute to my happiness.

Get the Bible and read me a chapter? [What chapter do you prefer?] Read about the woman taken in adultery. [It was read to him.]

Yes, that is the very chapter she so often read, and used to say she did not think God would condemn her, for she felt guilty of no sin. She said her prayers every night, which surprised me; for I thought if there was a God he would exclude her from heaven because we had not stood up before a priest.

We lived together in great happiness for six years. I loved her as dearly as any of my wives, for she gave me no cause of distrust. Give me credit for at least constancy. I was ever faithful to the one who was my companion; and I believe as kind to them as any husband, except to my second, and her I could not love.

Amelia died of rapid consumption, caused by a cold she took in trying to save the clothes from rain while hung out to dry. Her loss I deeply felt, and made no effort to supply it.

I now thought of nothing but to benefit my children, and sought every means of advancing them. I became a thorough politician, and gave my adherence to those whom I thought could place me in active person at Ward meetings and elections. Not that I cared for them more than others, but I lioped for office or emolument of some kind, and that alone attracted me.

It was at an election for Mayor, in 1854, that, in company with Somers and Liston, we endeavored to carry the election in our Ward, by surrounding the polls with our party, to keep off all on the opposite side. A scuffle ensued. I was stabled in the back, and died that night.

I must now give an account of my experience in the spirit-world; but hardly know how to begin, it is so replete with horror.

As soon as I became conscious, I found myself alone—not a human being did I see. The ground was bare, and looked as if a fire had gone over it. All appeared dark and dismal: I could see nothing distinctly, but the greatest darkness was in my own soul. You cannot imagine the horror vain. After a long time, but how long I can form forever. no idea, I felt something crawling all over me, and at length discovered myself to be covered and was overwhelmed with these disgusting crea-

My next torture was to be attended by demons in the form of men and women. They came shricking at the top of the voice, and yelling forth the vilest imprecations. Oh, the fury of these beings. They sprang upon me; clutched me by the hair, and dragged me, for I know not how long. What agony I endured from fright and pain. They left me almost dead, and indeed I hoped death would come to relieve me of my sufferings; but death comes not to us.

A long time passed before I could open my eyes ion: lions, bears, tigers: wolves. but could not. They soon perceived me; came bear, torn by the lion, bitten by the tiger, enfolded horses, thrown down by them all; and you for breath, and almost dead. Thus I could give am sure you can take no interest in them; let me,

then, pass to something else. What I have just given, you are to suppose was all reality to me, and to imagine yourself witnessall the same as though these events actually took place. Such is the experience of every bad man and bad woman that comes here. It is precisely what one suffers in delirium tremens-the suffering is intense, but you know the imagined horrors have no reality. All that I have described was during a sleep that I was subjected to, and on waking all these terrible scenes were gone.

I then found myself attended by an immense throng of people, very dark in their garments, and repulsive in their appearance. They soon perfaint idea of what these spirits were. Imagine practiced in all the corruptions of which man is and fitted to make man happy; here they were, all concentrated in one vast assembly, anxious for only one thing-how to become more wicked and debased.

This is now my society. You can have no idea of what we suffer from remorse. I have been in the deepest hell, and have witnessed agonies, the thought of which would cause you to shrink away in horror. God help mel I cannot myself think of them without a shudder. The extremest mental anguish is our constant condition. Gladly would we take in exchange all of physical torture that can be conceived. My only relief is when with you. You are a constant reproach to me for my past life, and give me a botter lesson for a life of goodness than all the sermons that were ever preached. You show me how one can be a Christian and no hypocrite; can be a partaker of the innocent joys God has given, instead of the morbid melancholy and sour austerity that religion ists often wear.

It was your cousin H-G-, who, two years ago, first brought me-to you, surrounded by your bright spirit friends, all deeply interested in your development with the dial, which had just taken place. I looked on with amazement, having never witnessed anything of the kind, but soon saw how the thing was managed, and asked leave to try my band.

Having learned how to give the impression, I perceived that it might afford me much amusewilling to take charge of my children and share ment, and commenced obtaining information about you. I became acquainted with all your ante-Can you imagine a woman virtuous, yet living cedents, and every event of your life. Your bright friends would converse freely, and thus gave me rimony? Yet such was Amelia Appold, the one all I desired. Little did they suppose the use I intended making of it. Thus every transaction with which you were connected, and every little circumstance that concerned you or your family, became familiar to me. I could now write a perfect history of your life.

Is it wonderful, then, how admirably I personated every member of your family, and many of your friends, and how artfully I kept up the deception? You acted foolishly in letting me continue, after my trickery was discovered. Had you left the dial for a month or so, I should have departed; but you could not believe in a spirit being so déprayed as me. You know better now.

You are sincere in what you teach about progression; but however confident you may be of its truth, I cannot apply it to myself. That I cannot, may be a part of my present punishment, and we all know how fearful is despair; but such is my condition. I admit this is not the case with all. I have seen many who were as dark as myself coming back to teach us how to progress, You may say this is conclusive against my position; that God has no peculiar people; all are his children; and if mercy be extended to one, it is offered to all. Induit the force of the argument; but what can I do? I have listened to you with deep attention; liave drank in every word, and would gladly believe in and profit by what you teach; but I cannot, I cannot. Bright spirits, too, have exhausted all their arguments and beautiful teachings upon me in vain; they have been unceasing in their efforts; and to none am I more inoffice. I joined the Plug Uglies, and became an debted than to your dear father, and brother Isaac. Your bright friends often visit us; and when we are about practicing some deception upon you, they implore us to leave. God help me! I almost fear he has forgotten me.

You are the mortal that first opened my mind to the thought that it is possible for a dark spirit to escape. You gave me my first lesson. Alas! you have as yet accomplished but little. Not so with others. Thousands of dark spirits have listened to your words with rapture, and I have heard them speak of you in terms of deepest gratitude. When you lay aside the clogs of earth, you will be astonished at the throng of spirits that await your entrance here.

You err in supposing that I can change, if I will. You do not know the difficulties which surround a dark spirit. He is attended by thousands who watch every look, and read every thought. If he indulges the hope that a better condition awaits that came over me. I groped about, hoping to find him, he is jeered at by his companions, and assome exit from this place of terror, but groped in sured that once condemned is to be condemned

And so all I can do toward elevating myself, is destroyed by these creatures. If I endeavor to with lice; and that they were in countless myr- save a mortal from harm, they strive to prevent iads-all around, gathering in vast quantities to it. If I refuse to practice a deception upon you, overwhelm me. I fled in-dismay, but could not immediately you are assailed by others. If I escape, for go where I would the masses of lice chance to give you a word of truth, it is turned were there. I fell down completely exhausted, into falsehood by some attending spirit. If I entertain any feeling of friendship for you, it is because your constant kindness has subdued my heart. I am as nature made me, but my early education gave habit which my future life could not eradicate.

I have here given a true account of myself, and hope it may prove interesting to you and others.

### A Test from Still-Born Children.

Please give the following communication a place in the Banner, as it so beautifully answers a question which seems to be agitating the minds of many Spiritualists, and other thinking minds. to see the degradation of my lot, and how low I The question is this: "Do children that are stillhad fallen. How shall I describe the horrors born, or what is called premature birth, have any which next assailed me? I found myself in a vast, identity in the spirit-spheres?" Before giving the barren wilderness or desert. Not a shrub or tree | communication, I will state briefly the manner could be seen. After awhile I perceived an im- and circumstances under which it was given. mense herd of creatures coming toward me, and | While traveling and lecturing last summer, on with difficulty ascertained what they were. At the Central Railroad, N. Y., we stopped at Little length I discovered them to be animals of every | Falls, by inspiration or impression, not knowing person in the place. Arriving at the depot, we of immense size, and wild beasts of every kind. I asked if there were any Spiritualists in the place.

endeavored to find some place of concealment, "Yes," said a man; "if you will go up to Squire -'s office; he is one, and will tell you all about with a wild uproar, and the whole hand went over them." We found the Squire, who met us with me. I felt myself clutched in the embraces of the much kindness, and at once took us to the house of a lady friend, where we passed the night, it in the crushing coils of the serpent, kicked by being late, he promising to call upon us in the morning, which he did, and we were impressed to may judge of my condition. There I lay gasping have a sitting ero we had any conversation. During the sitting, after a number of spirits had been you a long series of such sickening details, but I described, all proving to be near friends and relatives, the medium was controlled, and wrote out the following beautiful communication. It was deeply affecting to the heart of the father, for he had so longed to have them described, as he stating what I have described. It caused me to suffer | ed the facts to us afterwards. We asked an explanation of the singular signatures, and what there was in it that seemed to affect him so deeply, part of which he explained as follows:

The children would have been about seventeen. As far as he could recollect of the appearance of the little bodies before interment, there would have been just about that difference, as was designated in the communication. About seven years after the birth and burial, at a stranger's house, in a strange city, an Indian spirit came, and told him about these children, and said as ceived that I had but recently come from earth, they had no name, having never lived on the and their curiosity was excited to know who I | earth, he had named them Onee and Osee. He could be. Having observed they were all dark promised to come again in seven years. When and black, I discovered that my garments, too, they had been in the spirit-world about fourteen were of the same character. You can have but a | years, he came again through another medium in another city, signing their names as before, Oneo the vilest creatures the world ever produced; and Osee. He made no promise to return again, and for several years the father had waited to capable; in open rebellion against all that is good hear more, and to his infinite surprise, through another medium, they came and spoke for themselves, signing the communication, "O.O."

COMMUNICATION.

Years ago, when our spiritual existence was young and tender, we were then small links that united you, drew forth your spiritual and earth love; but now we have become larger, stronger, more beautiful; and the links which connect your physical with the spiritual are interwoven with physical with the spiritual are interwoven with precious truths, with gems of love, with flowers which never fade—garlands around those links whose around partakes of celestial life, of spiritorganization, of progressive thought, and choice spiritual cultivation. Those links, dear father, grow stronger, and we desire to add to them; and when we cannot link on to those of earth, according to the flesh, we seek for others, and every one makes our chain brighter, stronger, more beautiful, and gives us more strength. It is too true that we all enter spirit-life, either young or old for ourselves; we cannot dress in any one else's clothing; we stand there as individuals, stamped with that which truth and surrounding couditions give us,

You would love to see us with the natural eye, would you not? Fancy to yourself two loving sisters, wandering amongst the flower gardens and broad plains of mirit-life; one a trifle taller than the other; one with eyes of a dove, a slender, spiritualized form, graceful and dignified in motion, while at the same time all love; the other with rounder, fuller features; an eye glancing with quickness, and motion as quick; a voice always singing, after bounding away from the loved one for a time to catch a stray sunbeam from the great

rainbow of Promise, but always coming back to that gentle, loving one's embrace; and you have a true picture of your two loved little ones, but now grown to maturity, twin children. We never knew the trials of earth. We never lived on earth; but we have the same nature, as it would have shown itself in us had we lived as children; but our chances have hear leafer and we have her have shown itself in us had we lived as children; but our chances have been better, and we have advanced with rapidity, having not so much to overcome. Dear father, we cannot say all we want to; but we have a true and beautiful sympathy with you; and when hours of sadness, gloom, and despondency have been your portion, we have stood near; we have administered unto you, strengthened your weak resolves—weak because of your noble soul—and we have seen those better than ourselves minister unto you. Earth has no charms for us now, save as we can minister and bless—save as we can raise the sufferer's head, cool the parched tongue, light up the sorrowful and desponding, and kindly entreat the erring and wandering from true happiness to be guided by that bright and beautiful star which accompanies us. It leads us, and will light to wisdom, truth and love all who will follow it. Shall we, can we lead those that are out of the way hade to the path of virtue and of life? Owe Shall we can we lead those that are out of the way back to the path of virtue and of life? Our way once to the path of virtue and of life? Our star brightens; rays shoot from it, which means, "Yes, dear children, you shall." Even so let it be. Faint not, nor be weary, futher; thy pathway has been strewn with thistles and briars, but the roses of Sharon are blooming in thy own interior garden. Farewell; thy own beloved ones, who, like two bright stars of evening, shine upon you. We will bring due from the beautiful Equation We will bring dew from the beautiful Foundain of Life to water those roses, and give thee light and sweetness midst the tolls of earth. Thy twin children,

The above communication was given through the mediumship of Mrs. Elizabeth Marquand.

Very respectfully yours for truth and the dissemination of all light that can be obtained either from earth or spirit spheres.

ELIJAH R. SWACKHAMER. 97 Walnut street, Newark, N. J., 1865.

## TWO DAYS' GROVE MEETING OF SPIRITUALISTS, Held at Grand Ledge, Eaton Co., Mich., August 19th and 20th, 1805.

[Reported for the Banner of Light.]

Saturday morning dawned clear and fair, and, Saturiny morning dawned clear and fair, and, the roads being good, the people gathered from all directions in the grove of our brother, J. H. Brown.

Sela Van Sickle called the meeting to order.
Mrs. Ann Macumher was chosen President, and Elliah Woodworth, Secretary.
Mrs. Emma Martin improvised a poem, influ-

enced by Robert Burns.

Sela Van Sickle was the first regular speaker. He named for his subject, "The Gulf Bridged Over." As the basis of his speech, he read the fifteenth and sixteenth chapters of Luke. In Luke iffeenth and sixteenth chapters of Luke. In Luke xv: 1-10, the man who goes after the lost sheep is the Christian Dispensation. The lost sheep is the idolatrous Gentile. The augels are the Christian ministry. Luke xv: 11-32 symbolized the All-Father and the human race. The Jewish Dispensation was taken out of ancient Paganism—It established a Priesthood, Laws, Rites and Ceremonies oppressive, but the time came when the posterity of Pagan ancestry, the Gentiles, should be the adopted son and helr of the Gospel inheritance, equivalent to finding the lost sheep. The auce, equivalent to finding the lost sheep. The eldest son was the symbolized Jewish dynasty; the younger son was the converted Jew and the believing Gentile. Luke xvi: 1-13 signifies human progression. No dynasty, with all its power The progression. No dynasty, with an its power and influence, can continue beyond its usefulness. The Jewish hierarchy had been entrusted with the true riches, but had become truant and no more to be trusted; and, therefore, no longer the repository of the moral qualifications of progressive humanity. Consequently, the Jewish Priesthood is deposed from its authority and ministration, and the Christian dispensation is inaugurated, and its votaries are many. Verse 18 signifies the dynastical and idolatrous adulteries of Judaism, and it is divorced as such, and cannot be married to another dispensation, because it had become contaminated with Pagan idolatry, and that unpurgated, would pollute the forthcoming dispensation, or Christian age. Verse 22.—The Jewish and Gentile dynasties both closed, and failed to feed the human mind in reference to a future life; a new dispensation only could give the supply needed. Verse 23.—" In hell." A state of mental and moral degradation. The closing and scaling up of the Jewish Priesthood and dispensation. No of the Jewish Priesthood and dispensation. No rising, or passing from the Judean dynasty to a higher mental or moral development. Verse 26.—
"A great gulf." A final dispensation close. A new order of teaching must supersede the old. The old dynasty must die and be buried. The new gospel age lives as the legitimate heir. The speaker said, this impassable dynastic gulf has continued unbridged, so that no intercourse has been possible. But now an angelic ministration has come, not only to give humanity a passover into a new dispensation, but to erect a passover-bridge into the supernal, spirit spheres. bridge into the supernal, spirit spheres.

A marked stillness pervaded the assembly during this address. After a song, adjourned for one

Afternoon Session.—The meeting was called to order by the President, and a song was sung by

the choir.

Mrs. Lydia Ann Pearsall, trance speaker, addressed the audience upon "Past and Present Faiths Contrasted." She desired to give the ancient faiths a calm and patient investigation. The aborigines of all nations roamed the forest free and untrammeled, with no bonds to bind the conand untrammeted, with no bonds to bind the con-science. Finds nothing to condemn in the natives of the soil; they left nature free and happy. But creeds, and imposed systems of faith, have tram-meted and held the people in mental bondage, and thus retarded human improvement. All our former teachers have been dogmatic and imperative, assuming authority as delegated agents of some nsuming authority as delegated agents of some Divine Power. But man himself is divine in his inmost nature, and must, therefore, progress and introduce new systems of faith. All former faiths were of a lower type, and must be supplanted by newer and higher ones, better adapted to the wants of progressive humanity. A literal con-struction of the Bible answered well for the forstruction of the Bible answered well for the for-mer faiths, but fails entirely to satisfy the wants and aspirations of the present. She condemned those teachers, who do not boldly attack old er-rors, for fear of what their old fogy advocates would say; for when they are boldly and philo-sophically exposed, they will soon disappear. The ancient covenant was material and sublunary, hence, must die. The Christian faith of to-day is external and material but the sufficient faith is external and material, but the spiritual faith is

Mrs. Emma Martin, entranced, gave a poem lecture, from Robert Burns, entitled, "Nature, and Nature's Works." This was a splendid effort, and as the contrast between the teachings of old Orthodoxy and Nature was made more and more palpable, cheer after cheer burst forth from the listening crowd.

On motion, two committees, of three each, were appointed to draft resolutions for discussion on Sunday, before the regular speeches commenced. Mehitable. Brown, Mrs. Van Sickle and Eliza. Brown were appointed as the Ladles' Committee; and Sela Van Sickle, Samuel Johnson and Elias Smith the Gentlemen's Committee.

Elliph Woodworth called the attention of the meeting to the Banner of Light,
Adjourned to nine o'clock Sunday morning.
All persons from a distance were furnished with

board and lodging, free of cost.

In the evening a circle was held at the house of J. H. Brown, where a great variety of test and healing manifestations were given. Questions relative to spirit-intercourse and healing influences were answered and explained by Sela Van Sickle and Elliah Woodworth. Sunday Morning Session.—After the opening ser-

vices the gentlemen committee presented the following resolution:

Resolved, That the marriage institution, as now recognized by law and custom, is both arbitrary and injurious, calculated of destroy the individuality of woman and retard the progress

John Southard opposed the resolution. Hoped it would not pass. Said his mother was a woman, and had all the rights she wished for. His wife had property of her own, and used it as she pleased.
Thought if it was adopted, all that had been said
concerning free-love would be sustained by vote
of the meeting.

John French agreed with the last speaker, and

said that many reproaches had been brought against the Spiritualist lecturers relative to marringe and free-love.

8. Hoit, a lawyer, showed conclusively that wo-

man, by law, and custom, was deprived of her man, by law, and custom, was deprived of her rights—that she was not recognized as the owner of herself or her earnings, for, at her husband's death, she had no legal title to her own home-stead, but was entirely dependent upon others. He illustrated his positions by cases, well known to those present. He was long and loudly cheered. Sela Van Sickle and a Mr. Bush sustained the recolution.

resolution.

A stranger feared the agliation, and said if the resolution was adopted, all that had been said about the free-love of Spiritualists would be be-

The subject became so exciting that quite a

The subject became so exciting that quite a number participated in the discussion till the hour for regular speaking arrived.

Mrs. Lydia Ann Pearsall, entranced, addressed the meeting, sustaining the resolution, in a most masterly effort, which was responded to by hearty cheers from the audience.

Mrs. France Martin improvised a moon and the

Mrs. Emma Martin improvised a poem, and the meeting adjourned one hour. Afternoon Session.—The opening services were as sual, after which the lady committee presented

the following resolutions:

1. Resolved, That woman is, in all respects, the equal or counterpart of man.
2. Resolved, That woman is now entering the promised inheritance, as typified and taught by ancient bards and seers, through all systems of faith. These resolutions were unanimously adopted.

It was then moved to adopt the marriage resolu-tion of the gentlemen. The motion was lost, by one majority in the negative. Several volunteer resolutions were offered, when the following, by an unknown person, was read by the clerk:

Reinfeed. That neither male or female have political rights naturally, but political rights are conventional, and are a matter of convenience and interest; woman has as much right to convenience and interest as man; therefore, that diss, which denies her such rights, is composed of thieves and robbers.

This created a great sensation, and Robert Burns was invited to speak through Mrs. Emma Martin. He consented, and gave a poem sustain-taining the resolution, and closed by saying, "God himself could have done no better." The resolu-

numeric could have done no better." The resolution was adopted with great unanimity.

Mrs. Martin, under the same influence, gave a poem lecture upon the Past and Fature of Woman.

I am utterly unable to give anything like a report of this beautiful and heart-stirring poem. The entire audience seemed to drink in its spirit, and cheer after cheer greated the menkers. cheer after cheer greeted the speakers.

Sela Van Sickle recited a poem of the three sisters, Love, Hope and Grace, and great applause.

Lydia Ann Pearsall, entranced, addressed the audience upon the Heauties of our Philosophy. To. do justice to the discourse, is among the impossi-bles. The spirit-world seemed almost visible to all, while the spell-bound audience listened to the words of the dear departed. Many faces shone with joy at the gracious words which were utter-ed. Truly, our philosophy is all heauty, and not to be excelled.

Thus closed one of the most pleasant and profitable grove meetings ever held in Michigan. The good influence of the speakers, the calm quiet of the hearers, and the generous care of the Commit-

tee, all contributed to make it a good time.

The Officers of the meeting were thanked, and a voto taken to report the Meeting in the Banner of Light. The Religio Billocation that the state of the contribution of the state of The Religio-Philosophical Journal is

a voo inken or report the steering in the Falling of Light. The Religio-Philosophical Journal i requested to copy.

Ann Macumber, President.

Еплан Woodworth, Secretary.

#### Sunday Meeting at Dr. U. Clark's Institute.

[Reported for the Banner of Light.]

Though the signs indicated rain, the usually large company of visitors assembled at Dr. Clark's Institute, 18 Chauncy street, Sunday, Sept. 24th, at half-past ten A. M. The chairs, numbering over a hundred, were all filled with men and women, who seemed like earnest and intelligent seekers after the true spiritual life. The Spiritual Sunday School Manual was distributed.

A, Bond, Esq., leader of Bond's Boston Band, presided at the melodeon, and the company, young and old, sang with harmonic effect:

There is a region loveller far." Mrs. R. Stockwell, the well known dramatic and poetle delineator, read an appropriate invocation, in which the audience were rapt with interest, and which was followed by singing the Lord's Prayer.

Dr. U. Clark spoke of the need of our disencum-bering ourselves of all external and discordant elements, in order that we might come into com-munion with each other and with the beatified beings who bend from the heavens. If we go out seeking communion in the great temple of Nature, seeking communion in the great temple of Nature, amid fields, forests, mountains, we must open every pore of our being, and quicken all the faculties of mind. So with spiritual communion. We must not only be free, but pure, with every pore of our spiritual natures clear. "Blessed are the pure in heart, for they shall see God." He alluded to the "Lecture Room Talk" of Henry Ward Beecher, as reported in the Traveller. Mr. Beecher had received the following letter: er had received the following letter:

Will you please tell me in your 'Lecture-Room Talks, what you mean by hell and future punishment? My mind is yearning for something higher and more spiritual; but, before I can advance any further, I must have these terms explained by a libral Chekstern ray?

by a liberal Christian man."

Mr. Beecher, in reply, repudiated all gross, old fashioned descriptions of hell, and then went on to defend something like it, assuming that Jesus Christ taught it. But mark what Beecher says: "It is a very awful and painful view. I feel when I look upon society and think of that doc-

trine, as I should if I looked into a crater. I shud-der. I hide my eyes and heart from it. It touches me to the core of my life. I positively dare not think of it in certain moods. It is a dreadful

Dr. C. remarked that there was no wonder that Beecher, or any other humane being, should shudder at a doctrine so shocking, involving the end less doom of myriads. And if Mr. Beecher, and all humane and Christian souls, were now so terribly shocked in contemplating this dogma of eternal doom, how would they feel on becoming saints and angels in heaven, and on seeing myriads forever lost, and among those lost, perchance many of their own nearest and dearest friends!

E. S. Wheeler, late of the army, and formerly ell known as one of our most prominent young well known as one of our most prominent young spiritual lecturers, next took up the subject, and spoke of the hells of human experience here on earth. We need fear nothing in another world worse than the hells of sin and evil in this world. And yet we need all these experiences; they test us, purify us, unfold us. He had gone through all sorts of hells, as they might be called but be sorts of helts, as they might be called, but he thanked the good Father for all the discipline he had suffered; and if it was necessary for him to drink any more bitter cups of experience, he would cheerfully exclaim, "Not my will, but Thine, be

R. Thayer remarked on the growing unpopularity of old theological ideas. He alluded to a minister, who, while preaching, with Col. Ethan Allen in his audience, took the ground that about nine-ty-nine out of a hundred would finally be lost, Col. Allen arose and left the church, saying, that his chance for salvation was so exceedingly small, it was not worth staying for

it was not worth staying for.

Mr. Lincoln took the floor, and spoke of heaven Mr. Lincoln took the floor, and spoke of heaven, which, he said, was a theme more agreeable than its opposite. We have heard enough preached about evil, hell, the devil, etc.; we need to hear more of the heavenly, and begin to realize that heaven is a state, a condition, and not merely a distant locality. Instead of our looking afar of into the distant future, we should begin to look within, and make a heaven in our hearts and homes, meet for the communion of angels.

A. E. Giles, Esq., followed, and spoke happily

A. E. Giles, Esq., followed, and spoke happily of the infinences of true spiritual communion. He alluded to the encouraging fact that the masses of the people were becoming more and more cognizant of the ministry of angels; this gospel was infusing its ganial influences into the literature of the age; and in illustration, Mr. Giles cited. An a touching manner, a beautiful poem, written i published by an authornot known as a Spirit-

Judge Ladd, Dean Clark, and several other speakers were present, but the time had so far expired, in modesty they withheld their usually fresh and instructive inspirations. Though the remarks of the speakers on this occasion were somewhat more dectrinal than usual, the spirit of the meeting was very genial and harmonizing, pired, in modesty they withheld their usually

and well calculated to unlift the mind in rapport with everything good, noble and inspiring. The meeting was closed with what Dr. Clark said might be considered as a substitute for a Methodist love-feast. He would distribute no bread or wine, but rather grapes; and he then proceeded to pass around several large clusters of the most luscious Hamburgs, which had been sent as a gift to the Institute, by a former visitor, Isaac Hall, of Oswego, N. Y.

#### Round Table Logic.

The Round Table, in its last issue, has an article containing the grossest misstatement of Spiritualism. The exhibition of ignorance is too palpable to require refutation, and we content ourselves with citing a sample of its logic:

"Between Spiritualism and Infidelity there is always a remarkable affinity. The existence of either is almost sure to generate the other. In the infidel gatherings nine-tenths are avowed Spiritualists; in the spiritual gatherings nine-tenths are avowed Infidels."

As the writer of the above quotation makes a distinction between Spiritualism and Infidelity, it. is fair to presume that he recognizes, among other differences of less importance, the fact that Spiritualism accepts immortality and Infidelity rejects it; hence his statement virtually amounts to the following declaration: "Most Spiritualists have no affinity for their own theory of immortality, but prefer that of an opposite character; hence in infidel gatherings nine-tenths are avowed Spiritualists; and the believers in non-immortality have no fellowship among themselves, but act in direct opposition to their own belief; hence in spiritual gatherings nine-tenths are avowed Infidels."

But perhaps the Round Table simply intended to convey the idea that Spiritualism and Infidelity are nearly synonymous; if this view of the matter is the correct one, then the statement amounts to this: "There is not much difference between the Spiritualist and Infidel, but in this difference each party discriminates against itself; hence in spiritual gatherings nine-tenths are avowed Infidels, and in infidel gatherings nine-tenths are avowed Spiritualists."

This is certainly most delectable logic. There would be more truth in affirming that "between the magnetic needle and the North Pole there exand the Pole is nine-tenths needle."

Table says:

Speaking of modern manifestations, the Round

"It is useless to argue against delusions like these. Phantasms of this kind may, perhaps, be conjured down in Latin, but can never be debated down in plain English.'

Then why do n't you try the Latin mode, Mr. Round Table?

Again we quote:

"It is the most irrational things which most clude reason, the most unsubstantial things which most baille fact. Pressed by argument, they van-ish to reappear in some new figment. Nor can ridiculo touch them. Neither charlatanry nor credulity cares for that; not charlatanry, because it has no sense of shame; not credulity, because it flatters itself with the conceit of superior in-sight. Besides, though we may well laugh at hallucinations when they are simply ridiculous, these 'spiritual manifestations,' absurd as they are in essence, are too serious in their effects for

Pray, Mr. Round Table, did you ever catch those irrational things called butterflies? Did they ever clude you, and appear somewhere else? If so, did you blame yourself, or the butterflies?

catch what you are pleased to term "irrational things," if your argument is as sound as the cap that caught the butterfly, and you apply it in the right place, at the right time, are you not sure of your game?

You say that ridicule won't touch these irrational things. Well, ridicule won't touch or catch butterflies, "nor charlatanry, nor credulity, nor conceif of superior sight." But these "irrational things"-according to your showing-have one advantage over a butterfly: they will budge at an argument-"elude you, and appear elsewhere." Very well. If they can do without reason what you can't do with reason, then the "irrational thing" is your superior.

in essence, and you would laugh at them, if their effects were not too serious for derision.

Your view of the matter is evidently like this: Some three or four million of Spiritualists-more or less-liave caught butterflies, and one and all fancy, nay, more, are positive, they have caught angels. You quote Judge Edmonds's letter, in which he says, "Spiritualism has been laughed at for years, yet within these years it has spread in this country until it has its millions of believers. It is manifest all over the world. In every possible form it is showing itself. It is seen in arts and sciences, in politics and literature, and religion."

You aftern the fact is hardly overstated. Now how shall we decide whether an angel or a butterfly is caught? Simply in thorough, impartial investigation before the tribunal of COMMON BENSE-not your sense or my sense specially-not the educated sense-but simply and purely the COMMON SENSE of MANKIND. F. T. L. Lawrence, Mass., 1865.

## A. B. Child's Answer.

Mr. EDITOR-In the Banner of September 30th Wm. K. Cowing says that I have used the word justice where I should have used the word revenue or hatred.

However sacred and holy my good friend Cowing may hold the meaning of the word justice in his own intents and acts, or however significant in the balance of nature's compensation justice may be, it matters little, for what is more sacred, deeper and holler, is yet to be reached, yet to be recognized, and yet to be talked about.

Thus far I have used the word justice as the world uses it—as the laws of the land present it—as the acts of men define it. The justice of the state house, the court house, the prison house, is simply and significantly revenge—not bold and open revenge, but covardly revenye. It is a blow for a blow—and a dollar for a dollar and cost. This justice carried into the business world is extortion from the many, and oppression to the op-pressed. And this justice of the senate that nakes and executes laws for the business world bears the fruit of cheating, lying, stealing. War is in the world's definition of justice, and bears the

fruit of murder.

The justice of the senate, too, with its great meddling, vulgar fingers, and with its ugly, dirty boots, is made daily to intrude upon the sacred-ness of man's and woman's social and religious lives, whereby the finest, the purest and the holiest emotions of the heart are turned into channels of hatred and regret. The justice of the world in social and religious life is cold, coarse and vulgar, and wherever it is made to intrude upon their sacred rites it bears the fruit of contention, conflict, sorrow—it breathes the breath of licentiousness in diaguise, corruption in embryo, and death in the end. So the fruit that justice bears makes

our life insecure. To the fluer, deeper consciousness of the hu-man heart, the world's definition of justice, as

J. BURNS, PROGRESSIVE LIBRARY, I WELLINGTON ROAD, CAMBERWELL, LONDON, ENU, KEEPS FOR SALE THE BANNER OF LIGHT AND

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

# Banner of Light.

BOSTON, SATURDAY, OCTOBER 7, 1865.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see eighth page. All sub-criptions must be sent to the "BANNER OF LIGHT, BOSTON, LUTHER COLBY, - - - + EDITOR.

Bririt Alisa is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, weithre and dealiny, and its application to a regenerate life. It recognizes a continuous Divine inspirition in Man; it alms, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

#### The Labor Question.

We have always been ready to admit that Labor and Capital are closely related, but we never have admitted yet, and we never will, that Capital owns Labor, or has any right to grow powerful at its expense. If there could be brought about a mutual desire to cooperate for the common benefit, all would be well enough; but where one side is grasping and overbearing, it naturally makes the other resent such treatment, and excites to antagonism at once. Hence we find the two interests at variance in our social arrangement, instead of harmonizing for the general wel-

fare and happiness. The profits made by Capital off of Labor, are in too many instances disgracefully enormous. With Labor necessity is a tyrant; but Capital has the wherewithal to contest necessity, and can therefore hold out until long after Labor has starved. ists a remarkable affinity. The one suggests to Here is where it has the advantage, and always ns the other. But the needle is nine-tenths pole, will have, until the two can either consent or be compelled to regard one another's rights and interests. The immense sums of money that have been made by contractors during the term of the war, who have in turn paid out to their workmen but the most mengre wages, painfully demonstrate to reasonable people the great power for oppression that resides in the hands of Capital, and suggests the urgent need of finding some way out of the dilemma at a not distant day. The instances of such wrong are far too numerous to be cited

except in the aggregate. But the gross injustice which is done to Labor by associated Capital can be shown by a single statement, which is taken from the last census report. According to this report, there are three establishments in Massachusetts for the manufacture of linen goods. The united capital employed is \$490,000, the value of the material consumed is \$228,575, the number of operatives employed, male and female, three hundred and twenty-six, the total amount paid for labor is \$73,850, and the value of the goods produced is \$516,000. Now by casting up the different sides of this statement, and distributing them where So, mentally, when you put forth your hand to they belong, we see that the material consumed and the labor together cost \$302,425; the value of the goods manufactured is \$515,000; and hence the clear profit to the capitalists is \$212,575. The reader will notice at once that the profits are nearly half as great as the capital invested. If we suppose there are fifteen partners to these profits, owners of the three factories, it gives to each one of the fifteen the handsome sum of \$14,-172: or, if we deduct the interest, at six per cent. on the capital invested, it still gives a profit to

each one of the capitalists of \$12,212. Now let us look at the other side of the picture. We have seen how much Capital has been able to make in a single year from its investments; let us now see how the account stands with Labor. You say that spiritual manifestations are absurd | Certainly, if there is to be the cooperation of which to receive its share of the benefits that accrue. The whole amount paid for labor, male and female, was \$73,850; there were three hundred and twenty-six operatives; this of course gave to each one the sum of \$226,54 for a whole year's work! There is a wide difference between two hundred and odd dollars and twelve thousand and odd! Of these three hundred and twenty-six laborers one hundred and fifty-seven were males and one hundred and sixty-nine were females. Of course the males earned the larger amount of the wages in the division, and the females much the less. Had the profits been divided equally, not to say equitably, between the laborers and the capitalists employing them, the former would have got for average pay \$788 instead of \$226. Any one can see, from this very simple and direct illustration, how unequally, unjustly, and tyrannically the present relations between the two interests-Capital and Labor-operate against Labor, and what an urgent need exists for revising those relations at once, and establishing them upon a basis of justice and equity.

There is another, and a most important consideration connected with the above statement of facts. It is this: that no one can wonder, after reading the above, why it is or how it is that so many poor women throw themselves away in actual despair of living by the utmost labor they can perform. They are actually driven to the street, and to shameless courses, by the necessity which Capital imposes upon them. Talk of Slavery after this! What slavery can be worse than this which forces a virtuous daughter or sister to sell herself that she may have food and raiment and shelter? We are taught from our youth up to look upon the Circassians and Georgians who sell their females into the Turkish market as the most detestable of all people; but what shall we say of the greed which does not ston short in communities that plume themselves on their superior civilization, intelligence, refinement and humanity, of driving the female sex to courses of degradation and death? Of the two, the eastern people are to be excused far, very far before us.

What Labor ought to be allowed to have in this country is a chance. Opportunity is what everybody.craves, and it is what really makes the difference between men, their native capacity being held to be equal. It is not giving a man the opportunity he fairly ought to have, to allow him to earn a pittance of two or three hundred dollars in the same year that his employer is enriched by his labor and skill to the amount of twelve or thirteen thousand. This is what we especially refer to, when we speak, as we often take occasion to do, of the necessity of revising the entire relations between Capital and Labor. If they are indeed mutually dependent, as even capitalists are willing for a purpose to admit, then it is not to be denied that Labor is entitled to a juster share in the regular division of the proceeds; so meagre a reward as this is but piling up an insult

on an injury. There can be no accord in the social system, nor anything really worth styling a sys tem at all, so long as such injustice and tyranny is practiced with impunity. It may be replied is apt to be the most widely destructive of all things which society professes to hold dear.

## Mr. Beecher's Change of Faith.

The papers are having very much to say, of late, about Henry Ward Beecher's scouting the doctrine of hell fire which has so long been a bugaboo for frightening superstitiously inclined people into being good. It seems that he has really turned his broad back on the devilish doctrine, and is likely in due time to receive the anathemas of his clerical brothren and the ecclesiastical body with which he stands at present curolled. But that will not hurt him at all. He will build up a Church for himself, let him preach according to ecclesiastical rule and formula or not. He has too much of true humanity, of genuine sympathy for his fellow man in him, ever to be buried up by the pronunciamentos of all the Church organizations that can muster their powers to overwhelm

The recantation of the hell-fire doctrine has been recently made by him in the columns of the Independent newspaper, of which he is the editor. His new position is where claims are already loudly made upon him by the Universalists. But we have no idea that he will ever go over to Universalism. He is not the man to go out of one cramping and chilling creed into another; the necessity which compels him to break the fetters of creed in the first place, will maintain him in a state of larger freedom to the last. And not only will he protest against Protestantism, but he will carry a large body of personal followers along with him; and if war is openly made on him for it by the Church he leaves, that war will result in the loss to the Church of the entire family, talented and numerous as it is, of which he has long been so illustrious a member. It will be no damage to him, while it will widely benefit the conscience and moral courage of the present generation, by teaching them not to fear the threats of ecclesiastical associations which assume to stand in the delegates to represent them at the Philadelphia place of the Father himself to the soul of the individual. Some lesson like this ought to be learned by the people of the Churches and the country, or there is danger that they may insensibly surrender themselves into the hands of a power which will finally deny them the right to exercise their

Mr. Beecher's candid avowal of the change in his belief was published as an editorial article in the Independent, in reply to the questions of a correspondent on the subject. He scouts the material and grossly barbarous views on hell as unfit | road Company to sell excursion tickets from New for human belief, and says his heart misgives him York to Camdem, opposite the City of Philadelwhen he looks around upon society and he thinks | phis, and return, for three dollars, the tickets to be of that awful doctrine. And to think, too, as he good until the close of the Convention in October. was trained to think, that a man ought to thank Tickets can be procured on board their boat, Jesse God for preparing such a place of torment, even Hoyt, Pier No. 3, North River, or at the offices of Mr. Beecher's ideas about the inspiration of the be a change in time-table of the road previous to Scriptures, too, are not by any means up to what Oct. 17th, which the friends will have to look out. is styled the Orthodox standard, nor can he un- for. I made this arrangement more especially for derstand the use or propriety of claiming for those the benefit of the delegates and friends in this writings more than actually belongs to them. His recent avowals have fallen like a bombshell in the ecclesiastical camp, and the leaders and rulers are putting their heads together to see what is best to be done to an individual over whose free will they find they possess such slight power. It following additional information, by which it will than can now be claimed as the peculiarity of says: even these times.

## The Coming Convention.

all true reformers are Spiritualists—to attend our Second National Convention, to be holden in the city of Philadelphia, on the 17th, 18th, 19th, 20th and 21st of the present month, as business of the greatest importance will be brought before them for discussion. We all have the good of humanity at who attend.

We have enlisted in a great, a mighty work and mankind are watching our movements, and the manifestations of the spirit-world through our mediums, with surprise and astonishment depicted upon their countenances. Those who still communicate with their friends in the earth-life?" old theology, can gainsay the statements and experiences of the advocates of Spiritualism, that direct spirit-intercourse is no myth, but a positive, tangible reality. Then will our glorious religion be instrumental in bringing mankind up out of darkness into light, thus bettering their condition here and hereafter.

To accomplish this desirable end it is necessary that the greatest harmony should prevail. The delegates are, therefore, earnestly requested to keep this important fact in view during the sessions of the Convention.

## The Episcopal Church.

No little interest is felt at the course likely to be followed in the Episcopal Convention of the State of New York, now in session, over Bishon Potter's "Encyclical Letter," forbidding his clergy to exchange pulpits with preachers of other denominations. Bishop Eastburn, of Massachusetts, has expressed to Bishop Potter his full sympathy with the position he has taken in the case, and evidently intends to uphold him. Only two Sunays ago, some of the New York, clergy deliberately disobeyed their Bishop's command. This brings the matter up in a definite shape before the Convention. In our next, we shall probably be able to tell our readers what came of the whole affair. But it is certain that there are men concorned in resistance to the Bishop's order, who was not established for the purpose of condemnwill not easily be induced to change the determination which they have made in such clear conscientiousness. Coupling this movement in the Episcopal Church with Mr. Beecher's in the Congregational, it may well be thought there is an element of unrest, if not positive progress, abroad If Mr. Colchester, has at times decrived, it does in the religious organizations,

## The Ancient Wreck.

The wreck of the Sparrow-Hawk, which was lost on Cape Cod in 1626, and discovered in 1863, has been brought to this city, in a remarkable state of preservation, the parts restored exactly to their original position, and placed on exhibition under a suitable covering on the Common, near the Weststreet gate. Mr. Leander Crosby, one of the present proprietors, and who discovered the ship after she was unburied, will be present at the exwith her history and preservations and the smill the remainder of the winter.

National Convention-Delegates-Fare. A meeting of the Lyceum Society of Spiritualists of this city, called for the purpose of choosing

delegates to represent the Spiritualists of Boston that the evil will cure itself, as other evils do; but in the Second National Convention of Spiritualwe are not to forget that this process of self-cure late; to be holden in Philadelphia, Oct. 17th, was held on Tuesday evening, Sept. 26th. John Weillerbee, Esq., was appointed Chairman, and L. B. Wilson Secretary. After a few remarks from the Chairman, stating the object of the meeting, &c., on motion a Committee of three was appointed to nominate a list of candidates to serve as delegates. That Committee reported the following named ladies and gentlemen, viz:

J. S. Loveland, Charles H. Crowell, George W. Smith, Mrs. G. W. Smith, L. B. Wilson, Mrs. L. B. Wilson, Mr. C. A. Southworth. 8. A. Southworth, E. Haynes, Jr.,

Phineas E. Gay, Uriah Clark, H. F. Gardner, Daniel Farrar, John Wetherbee, Mrs. L. B. Stockwell, Charles E. Jenkins, Jonathan Pierce, Alvin Adams.

The report was accepted, and the parties above named were duly elected. It was voted that the delegates have power to fill any vacancies which may occur in their body.

On a question being raised as to the expediency of instructing the delegates, remarks were made by Dr. U. Clark, C. H. Crowell, Mr. Loveland, E. S. Wheeler and Mr. Dow. The delegates were left free to act as their best judgment should dictate in promoting the interests of Spiritualism and maintaining harmony. L.B. WILSON, Sec'y.

DELEGATE FROM CHARLESTOWN.-At a meeting of the Society of Spiritualists, held in Mechanic's Hall, on Sunday, Sept. 24th, Mrs. Annie Lord Chamberlain was unanimously elected a delegate to attend the Spiritual Convention at Philadelphia, Oct. 7th, with full power to act for the above Association, which holds its regular meetings in J. B. HATCH, C. H. WING, C. MARSH. this Hall.

DELEGATES FROM PROVIDENCE, R. I.-The Providence Congregation of Spiritualists, on Sunday, Sept. 24th, elected the following named National Convention of Spiritualists, with authority to fill vacancies: Mr. Josiah Simmons, Mrs. Josiah Simmons, Mr. Immanuel Searle, Mrs. Immanuel Searle, Mr. L. K. Joslin, Mrs. L. K. Joslin, Mr. William G. R. Mowry, Mr. Lauriston L. K. Joslin, Cor. Sec'y. Towne.

REDUCTION OF FARE.—We published a note in the last Banner, from Newman Weeks, Esq., of Rutland, in which he says" he has made arrangements with the Raritan and Delaware Bay Railf he were assured it was prepared for himself! Westcott's Express, New York City. There will part of New England, but it is a general thing for all who may wish to avail themselves of its advantages.'

We suggested that the information was not explicit enough, whereupon Mr. Weeks furnishes the will be a profitable discussion as it developes it be seen he has made arrangements for a reduced self, and lead to a larger use of individual reason | price from Rutland, Vermont, to New York. He

Camden is only across the river, by ferry-boat, from Philadelphia, and no extra charge, as I understand. The boat from New York connects with We call upon the Spiritualists everywhere—and the Raritan and Delaware Bay Railroad a short distance down the harbor. The tickets will read "from New York to Camden," as the railroad does not cross the river into the city of Philadelphia. If the ferry should be extra, it will not be more than five cents.

I have also made arrangements for tickets at heart. Let us go there, then, with hearts over- reduced fare, from Rutland, Vermont, to New flowing with love; let sectional jealousies cease; York. The regular railroad fare from New York let past difficulties be buried, and the hand of fel-1 to Philadelphia and return, via Jersey Central lowship and charity be cordially extended to all Railroad, is six dollars. By this arrangement we get tickets at balf fare.

Truly yours, NEWMAN WEEKS.

## Charles Goodyear's Message Verified.

Our readers will remember the message which we published in the Banner of September 9th. doubt, who possess not the knowledge, ask: "Can | from the spirit of Charles Goodyear, the inventor it be possible that the dead live, and can and do of India rubber goods, given through Mrs. Conant at our free circle, in which he speaks of the hard Let the answer go forth from this Convention in struggle he had to maintain his family during language so explicit and with facts so potent, that the time he was experimenting and perfecting his none, however deeply imbued with the tenets of idea of converting India rubber into shoes, clothing, etc.

A few days since, Mr. Cyrus Monroe, of Medford, called at our office and informed us that that part of the message was strictly true. He had often heard his father mention the fact of Goodyear's coming to his house for assistance, and that he was so reduced as to be obliged to pawn his silver spoons, and other articles of housekeeping." It seems by the spirit's statement, that Mr.

Goodyear did not reap the benefit of his invaluable invention, but that—as is ant to be the case with the poor inventor—others are reveling in the wealth that should be shared by his family. We hope all such persons will read the following passage, which we reprint from the message, and then act upon the suggestion. It reads thus: '

"I thought if there was any chance of coming back here and pleading for my family, I ought to do it. Now I'd say to all those people that are growing rich on account of my invention, if they'll only give the smallest mite to the inventor's family, I think A shall become happy, and reconciled to my new condition." to my new condition."

Condemnation. The French

Some of our friends seem to think we endorse the recent conduct of the medium Colchester, because we do not allow them to showing his shortcomings in times past, through our columns. "To all such we simply reply that the Banner of Light ing those who do not always act as others think they ought to. Our aim is to elevate humanity through kindly acts; to take the offender by the hand and lead him up to a happier condition-not; by condemning him, sink lilin deeper in crime. not prove that he is not a medium, for he is, and wonderful manifestations linve been given through his instrumentality. We have positive evidence that such is the fact, which all the sophistry in the world cannot gainsay,

Moses Hull. A second with We are pleased to learn that Bro; Hulf hiso far recovered from his late illness as to be able soon to resume his labors in the lecturing field. He has engaged to speak in Milwaukee, Wis., during November, and in Grand Rapids, Mich., during hibition, and explain the circumstances connected. December. He will answer calls to lecture for The Doctrine of Eternal Damuation,

A short time since the Third Congregational Church, of Portland, Ma., convened in Council New York: Carleton. For sale in Boston by W. H. Piper & Co. Church, of Portland, Mo., convened in Council for the purpose of considering the expediency of installing the Rev. J. E. Walton. They examined the candidate and pronounced him as exhibiting a Christian spirit and sound in all the articles of lowship him as a minister. The ground of oblection to Mr. Walton is, that "he does not know but Christ is not personally preached," and whilst believing in a future retribution, he says the everlasting punishment of the impenitent may be an extinction of existence by annihilation.

Like Henry Ward Beecher, he wishes to repudiate the monstrous doctrine of eternal punishment In commenting upon Mr. Walton's case the organ of the Unitarians queries: "Thus a man is considered unfit for a minister if he harbors a doubt respecting a doctrine." To which the editor use, and all the friends of Mr. Carleton will unite of the Amesbury Villager takes exceptions as fol- in thanking him for the impressive pictures of

of the Amesbury Villager takes exceptions as follows:

"Why not? The Congregational Church has its articles of belief printed for the enlightenment of all lay members and ministers, and one of the conditions of membership is, the assent to and acceptance of the creed of the Church. It is just as much a man's duty to acquiesce in the creed of the Church, if he desires membership, as it is the duty of the officers of State to swear to support the Constitution. The one is the written law of the land, the other is the law governing the Church in faith and doctrine. Doctors of law have settled the one, and Doctors of Divinity have settled the other. So long, therefore, as the rule of the Church is unchanged, and none can be fellowshiped who other. So long, therefore, as the rule of the Church is unchanged, and none can be fellowshiped who do not subscribe in full to its doctrines, it is just that a council of ministers should exclude such men from the fold as do not bind a thought within the prescribed limits of belief. What business has the Unitarian to question the notion of the council of the prescribed limits of the notion of the council of the prescribed limits of the notion of the council that makes what he care and the prescribed limits of the notion of the council that makes what he care and the prescribed limits of the notion of the council of the notion of the the Unitarian to question the action of the council of Congregational ministers? They are bound by the creed of the Church, and it matters not what literal horrors it may possess in Unitarian minds, so long as it is agreeable to the mind of Congrega-

enshrouds the creedist. He must believe a doctrine, no matter how wrong, absurd or unreasonable it is. But the day of religious freedom is dawning. Already thousands are daily throwing off the shackles which have so long and securely bound them, and are accepting the more spiritual and exalted idea of a God of Love, who is willing that all his children should eventually attain to happiness, though it may necessarily be through much suffering, caused by imperfections in earthlife, while working out their experiences.

### Spiritual Meetings at the Melodeon.

The Spiritualists of this city will probably hold meetings hereafter in the Melodeon, on Washington street, commencing next Sunday, Oct. 8th, at 21 and 71 o'clock. The meetings that day will be free, and it will then be decided whether they are to be free hereafter. All who feel an interest in the matter, and desire their continuance, are especially requested to be present.

It is quite time that something were done to sustain regular Sunday services, in a city where the last one. We will not enumerate its several there are not less than forty thousand believers in the Spiritual Philosophy, and as many more who are ready to be instructed in regard to it. And the meetings should be free. On the above occasion Rev. J. S. Loveland, as able a lecturer as there is in or out of the ranks of Spiritualism, will address the audience.

If it is decided to continue these meetings, the best talent that can be procured will be engaged to fill the desk; and a Children's Lyceum will also be organized as soon as possible.

Need we say more to the friends who desire the elucidation and promulgation of the greatest spiritual truths ever given to the world, to induce | tains a most attractive variety of stories, poems them to attend this meeting and take such measures as will insure their continuance? We hope in the field of juvenile literature. It is liandsometo be able to give a favorable report in our next

## Mrs. Cuppy going to California.

We are happy to announce to our California friends, and particularly to those who have been "to send them out good medium," that Mrs. Laura Cuppy, by the advise of friends in and out of the form, has been induced to respond to their call, and will leave New York in the steamer which sails on the 2d of Octo-

ber.
Mrs. Cuppy is a lady of refinement and education, and of irreproachable reputation. As a lecturer she is very popular; but she is one of the very best mediums for holding communion with departed spirits. We bespeak for her a cordial reception, from our California friends, feeling confident in assuring them that she will give satisfaction to all who seek spiritual light through her instrumentality. She has won hosts of warm friends during her twelve months' stay among us, and has done a good work. We would not so willingly part with her, did we not believe that laborers are much needed in the field to which she goes.

## The Concord Robbery.

The clearing out of the bank at Concord, Mass., in midday, of all its valuable contents by some yet undiscovered robbers, startles all persons by its boldness. We can none of us tell where our valuables are safest, if, indeed, they are safe at all. People are getting back again upon the old notions of a loose brick in the chimney, a board taken up out of the floor, a broken-nosed teapot in the brick oven, and the heel of an old stocking lying around loose almost anywhere. One of the daily journals argues carnestly now for the erection of special buildings for keeping people's treasure safe. Three hundred thousand dollars out of a country bank; at noonday, with all the directors sitting quietly in a room below, is not so easy a matter to laugh at, let us say.

## The Eddy Family Mediums.

We learn that Dr. J. H. Randall has made arrangements with the celebrated Eddy mediums. of Vermont, Mary, William and Horatio, for the purpose of holding scances for physical manifestations. He will be in this city with them about the last of this month, when the public will have an opportunity of witnessing extraordinary manifestations through the agency of these powerful mediums. Our readers have been informed, from time to time, from various correspondents, of the peculiar pliase of the phenomena exhibited through this family of mediums, Dr. R, is now ready to make arrangements for public or private scances. He can for the present be addressed care of this office.

## man of Dr. Willis.

We were last week honored by a call from our estimable friend and co-laborer in the spiritual cause, Dr. Fred. L. H. Willis, who, with his family, has been rusticating in New Hampshire during the summer solstice. He always possessed great healing powers, and now that he has adopted the medical profession for a livelihood, having gone through a regular course of studies for the purpose of perfecting himself in the healing art, we cordially commend him to the New York public. Dr. Wille's address is 102 West 27th street. I want from the data the reserved to the

the or New Publications.

This is both a funny and an elegant sketch book by one of the most popular and successful of the New York publishers, Notevery publisher the creed but one, and accordingly refused to fel- turns author, any more than authors become publishers. The style of this elegant brochure is to be especially noted. Mr. Carleton passed a portion that there may be another state of probation and of the last winter in Cuba for the recovery of his offer of salvation after death for all to whom health, and made his relaxation still more profitable by employing his pencil, which in his hand is a very ready one, in sketching the queer, grotesque, picturesque, and carnivalesque features of life and landscape on that noted island of the tropics. He has given us fifty spirited illustrations on these beautifully tinted pages, which convey a faithfuller idea of Cuban life and manners than all the descriptive essays that were ever written. The note-book has been put to a happy Cuba which he has herewith offered them for their delectation and enlightenment.

ARTEMUS WARD, HIS TRAVELS, New York: Carleton. For sale in Boston by W. H. Piper

This is the second volume of our friend Artemus Ward's goings-about and sight-seeings in the world. Here he gives us fresh views of men and women, and tells us freshly what he thinks of them. It is of no sort of use to try to keep up with this nonesuch of a man; he is the autocrat that makes what he says, even in the way he says it, worth more than all the heavy treatises and lumpy discourses that ever wearied human cars or eyes. People will buy and read what so natural a man as Artemus Ward has to say just Alasi for the superstitious blindness which still as long as he will consent to delight and improve them by writing down his views. There is no langer of his "writing out." One might as well fear of tiring with Shakspeare, or of making money. Artemus is become, if not one of the 'saints that have bodies," then one of the American "classics."

HARPER'S MONTHLY for October presents the eading public with its usual variety of grave and light contributions, not the least attractive of which is the sketch of Sherman's immortal march through Georgia, at the head of his grand army. The article is illustrated in a very spirited and faithful manner. There are papers on travel, tales, poems, essays, and the valuable editorial department, in which is to be found a monthly record of current events and a thoughtful treatise on some one of the great social and political problems of modern times.

A. Williams & Co. have it on their counter,

The ATLANTIC MONTHLY for October is an excellent number, though not so brilliantly good as papers. "Doctor Johns" and "Coupon Bonds" are continued, and a readable article is furnished on the side of intellectual pursuits, tending to show that such pursuits are not of necessity unhealthy. The writer argues that literary men are as likely to be long-lived as any other, which we hink is true enough. The title of this article is-"Saints who have bodies." There is likewise a stirring story, or sketch, of a famous Kentucky scout, with the title" John Jordan."

OUR YOUNG FOLKS grows perceptibly better with every number. The October number conand narratives, from some of the most facile pens ly printed, and always illustrated for the gratification of the eye of the young folks." As great pains is taken in its monthly preparation as in that of the popular Atlantic, and its contributors are as distinguished.

Ticknor & Fields have just issued another of their Household Series of select poems, the Inst one being selections from Robert Browning. It is the same style as the Whittier and Longfellow, and intended for popular circulation. Paper covers, illustrated, and fifty cents.

## Meetings in Charlestown.

The interest in the cause of Spiritualism in our neighboring city has taken a fresh start, and two meetings are now well supported. The society in City Hall has organized a Children's Lyceum and now have a class numbering nearly eighty children. They started with only thirty, and increased each Sunday. It will reach two hundred, without doubt, before many weeks. They have also collected a suitable library of books. This was a step in the right direction. Mrs. M. S. Townsend speaks before this Society during October and November.

The free meetings in Mechanic's Hall are fully attended each Sunday, and good lecturers are engaged. Mrs. A. A. Currier addressed them last Sunday, and will do so for the next two.

## Spiritualism in South America.

A correspondent, writing from Lima, under late of August 28th, says: "Spiritualism is progressing here, but slowly. We have to combat against so much superstition, bigotry and fanaticism, that we must be very cautious, lest we blind them with too much light. What is needed in this country, for the advancement of the cause, are good media for physical manifestations. Accustomed as the people of this country are to the ceremonies of the Roman Catholic Church, which impress their physical senses more than their minds, they cannot be reached and convinced but by physical manifestations of great power, such as the Davenports and others can give."

## Dr. J. A. Neal

We have received the following statement from Dr. J. A. Neal, magnetic physician, new occupying rooms at the Adams House in this city, which we publish with pleasure, that others afflicted as was Mr. Butterfield, may be likewise cured. Dr. Neal has practiced in New York for a long time, and comes here recommended by such persons as Alice Cary, A. J. Davis and others, of New York, where he has made many astonishing cures. The Doctor is also recommended by W. Foster, Jr., of the Providence Press, who has had a favorable opportunity of testing life healing powers, he liaving made many remarkable cures in that latter city of late."

A CARIP.

I was sent for on Sonday morning last to visit Wm P. But terfield, of Cambridgeport, who was suffering intense pain from an abscess on the lower part of his bowels and whose general health was very much impaired. I visited him but six times, and I instricted him title morning to go about his business, he feeding bodily well, and being subjected to no further trouble from the abscess. He is well-known, and I with pleasure refer to him for the truth of the above facts.

Bosion Sept. 39, 1665.

Read the advertisement of "The Sorgo Journal and Farm Machinist," in another col;

The Davenport Brothers in Paris, Brothers have a permit to appear in public in the French capital. They have commenced in one of the largest halls in Paris, and have already produced amongst the clite the most intense interest, Amongst the fashionables who have visited them are the Marquis of Hartford and the Countess Kerr, cousin to the Emperor of Russia. We understand they are likewise to appear shortly be-

fore the French Emperor. We had no sooner, handed the above to our orinters than the Daily Telegraph, September 14, contained the following:

Paris, Sept. 13. Yesterday evening, at a scance given here by the Davenport Brothers, great commotion was caused through the discovery of the secret by one of the spectators. The public loudly hissed the performers, and the police cleared the room, and ompelled the Davenport Brothers to return the entrance money.

What does a permit mean it it does not afford legitimate protection to those possessing it? 'Can It be that an organized conspiracy has been got up in Paris to set a worse example than London has done? We wait for further particulars. How many times have the papers declared that the secret" has been discovered? But the misfortune for them is, they never give the public the benefit of the discovery. Why do they not let us know what the secret is? Because they do not know themselves .- London Spiritual Times, Sept.

### The Bishop of Natal and His Diocesc.

The Cape Argus of the 13th ult., publishes a long document, addressed by Bishop Colenso "to the clergy and laity of the United Church of England and Ireland in the diocese of Natal," announcing his intention to return to his diocese. The communication is dated London, June 9, and contains the following passage:

"The work in which I have been engaged is an attempt to reconcile the teachings of religion with those which we received from the various sciences which God himself has quickened into wonderful activity about us in this our day. It is the greatest work in which a man can be engaged—however feeble and imperfect the labor which I myself have been enabled to contribute to it. But he can who really known as I have known durant. no one who really knows—as I have known dur-ing these three years—the thoughts which are stirring, not merely in the minds of multitudes in stirring, not merely in the minds of multirudes in the more highly educated classes, but also in those of the more intelligent amongst the lower orders of the community, will doubt that we are on the eve of a great movement, which may be guided, but caunot be stopped, and if not duly guided threatens to convulse our whole social and religious system. As a minister of the National Church, I have done my part toward showing that certain traditionary views, to which the conclusions of modern science stand irreconcilably opposed, are no necessary part of true religion. I have shown, I trust, and shall yet more fully show, in my forthcoming volume, that we all may, not with a doubting hesitation, but with positive assurance and a clear conscience, abaudon those views, and yet retain our hold on the essential truths of Christianity."

### ALL SORTS OF PARAGRAPHS.

Our Phenomenal Department this week will be read with more than usual interest. The Message Department" will also attract attention. A thoughtful mind can learn much by perusing these glimmerings from the invisible world, of life and conditions there.

The beautiful story which we concluded in our last paper, written by Mrs. Willis, entitled Great Success," was well appreciated by our numerous readers, old as well as young; so we hear on all sides. Mrs. W. is a talented woman and a fine writer. She will continue to furnish articles each week for our "Children's Depart-

The robberies at the Boston Post-office. which have been a source of great annoyance to our business men for a long time, have been put a stop to recently, by Mr. Johnson, the efficient Post-office Detective in Boston, who has arrested several of the guilty parties.

in our next.

L'Avenir (printed in Paris, France,) is publishing our account of the wonderful manifestations given through the instrumentality of the Allen Boy Medium.

A young lady objected to a negro's carrying her across a mud hole because she thought lierself too heavy, "Lors, missee!" said Sambo imploringly, "I's carried whole barrels of sugar."

They give queer remedies for the cattle disease in England. A cow belonging to Miss Burdett Coutts was dosed with "eight bottles of whisky, twelve doses of brandy, thirty bottles of port wine and other strong drinks." The animal recovered from the distemper, but died of delirium tremens.

The following lines are inscribed on a board near a watering place in Vermont:

Temperance fountain, good as can be, Better far than rum or brandy; If this truth excite your fury, Let your horse be judge and jury,"

The Pope has determined that the eighteen hundredth anniversary of the martyrdom of St. Peter shall be celebrated with great pomp at Rome next year. The Catholic bishops of the whole world will be invited.

Most of the shadows that cross our path through life are caused by standing in our own light,

Dr. Barry, a surgeon in the English army, and for several years inspector of hospitals at Montreal, recently died on the island of Corfu, when it was discovered that he was a she, and had been

The Catholics are building a large church in Ашевbигу, Макк. –

RATHER UNCHRISTIAN.—A private letter from Williamson, Wayne county, New York, informs us that the deacon and the minister of the Baptist church in that town, had some difficulty about church matters and became most unchristianly angry. Words very unhandsome ensued, and angry. Words very unhandsome ensued, and finally the altercation become so fierce that it attracted the attention of a neighbor who went to ascertain the cause of the noise, when he found the minister down, and the deacon over him just about to stick him with a pitchfork. The neighbor parted them before any physical damage was lone.—Williamsport (Pa.) Bulletts.

Dr. Livingstone, the African Missionary travelr, has been at Oxford university, England, trying to infuse more of a missionary spirit into that auelent institution.

Lamoriclere, a famous French General, is dead. Theodore Hook once said to a man at whose table a publisher got very drunk: "Why, you appear to have emptied your wine cellar into a book

A religious census of the new House of Commons in England, shows that there are as representatives of English constituencies, thirteen Independents, twelve Unitarians, five Jews, three Catholics, three Quakers, one Baptist, and one Wesleyan; as representatives of Irish constituen; cies, thirty-one Catholics, one Quaker, and one will be promptly attended to the first

Independent; as representatives of Scotch con-We are pleased to inform our readers that the stituencies, three United Presbyterians, two Free Churchmen, one Independent, and one Unitarian; making the total number of discenters in the new House of Commons forty-four, and the number of Catholics thirty-four.

The largest sale of wool in this city was made ast week. The transactions amounted to two million pounds.

The Pope's infallibility does not save him from lissensions in his spiritual family. The mendicant friars are quarreling bitterly with him for interfering with some of their traditional privileges. and he has sent several of them to prison. The parish priests in the Roman provinces have struck for higher fees for celebrating the mass. The Pope refuses, and the strike continues, so that they think many poor souls are left fretting in purgatery. We don't.

Mrs. Moore, widow of the great Irish paet, is lead, having survived her husband almost four-

Gen. Banks has returned to his home in Massachusetts. He is a wise statesman, and ought to be in Congress,

We hear that his Holiness the Pope has given positive orders that all his Bulls shall be kept within the precincts of the Vatican while the cattle disease is rife.—Punck.

It is stated that, in consequence of the spread of Fenianism, the number of regiments in the south of Ireland is to be increased.

Banuer of Light Branch Bookstore,

274 Canal street, New York City. The subscribers, (successors to Andrew Jackson Davis & Co. and C. M. Plumb & Co., slate publishers at the above-named locality, announce to their friends and the public that they will continue the business, keeping for sale all the Spiritand, Liberal, and Reform Publications that they advertise at their central office in Boston.

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

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

The Banner can always be had at retail at the

The Banner can always be had at retail at the counter of our New York office. WILLIAM WHITE & Co. Boston, Mass., Sept. 9, 1865.

## Business Mutters.

Our friend H. C. Clayton, well and favorbly known in this city as a merchant tailor, has entered into partnership with Mr. V. H. Osbornanother expert in the art of adjusting suits to the satisfaction of clients—and recommenced business in his old line, at 21 Union street. Besides making up garments, they keep a fine assortment of gentlemen's furnishing goods of all kinds. Of course their old friends will find them out, and we trust many new one's will be added to their list of patrons.

TT DR. AMMI BROWN, DENTIST, 243 WINTER STREET, makes a specialty of preserving the natural teeth, particularly such as by reason of extensive decay or ulceration are usually extracted. Nearly all of these can be restored to their original shape and usefulness. Children's teeth filled and regulated. Artificial toeth furnished when required.

THE SOUL OF FLOWERS .- Poetry has given the title to the living breath of fragrant blossoms, and this floral soul—this quintescence of olfactory luxaries—exists, in its full perfection, in Phalon's Night-Blooming Cereus." Sold everywhere.

HINTS ON PARLOR CROQUET, an in-door game for WINTER EVENINGS, neatly bound in "Notes from Brooklyn" were not received in cloth, will be sent to any address, after Oct. 2, 865, 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 plettire, the editor's, the publishers', and Hudson Tuttle's. They will be sent by mail to any address, on the receipt of twenty-five cents, each. We will also send to any address a carte de visite photograph of Miss Emma Hardinge, on the receipt of twenty-five cents.

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 mo-dinns and their whereabouts. Strangers visiting liums and their whereabouts. Strangers visiting New York very naturally call on him for information in regard to all spiritual matters, and it will oblige him, as well as others, if resident mediums will comply with this request.

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

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

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

## To Correspondents.

[We cannot engage to return rejected manuscripts.] D. M. L .- Will appear next week.

## Special Notices.

PERRY DAVIS'S PAIN KILLER.

Travelers are always liable to sudden attacks of dysentery and cholera morbus, and these occurring when absent from ome are very uppleasant. Perry Davis's Vegetable Pain KILLER may always be relied upon in such cases. As soon as you feel the symptoms, take one tenspoonful in a gill of new nlik and molasses, and a gill of hot water, stir well together and drink hot. Repeat the done every hour until relieved. If the pains be severe, bathe the bowels and back with the nedicine, clear. In cases of Asthma and Phthisic, take a teaspoonful in a gill

of hot water, sweetened well with molasses; also, baths the throat and stomach fulthfully with the medicine, clear, Dr. Sweet says it takes out the soreness in cases of bone etting faster than anything he ever applied.

Fishermen, so often exposed to hurts by having their skin plerced with hooks and fine of fish, can be much relieved by bathing with a little PAIN KILLER AS soon as the accident oc curs; in this way the angulah is soon abated; bathe as often as once in five minutes, say three or four times, and you will reldom have any trouble.

ection may be any vision.

The bites and scratches of dogs or cats are cured by bathing with the Pain Killer, clear. Great success has been realized by applying this medicine as soon as the socident occurs-Oct. 7-2W [2]

EP-MES. L. PARMELE, Clairvoyant Physicinm, well known in Boston and vicinity, having practiced twolve years successfully in this city, has removed to 1179 ngton street. All orders, by locks of hair or otherwise, 1w -- Oct. 7.

ADVERTISEMENTS. Our terms are, for each line in Agate type, wenty cents for the first, and Affect cents per

line for every subsequent insertion. Payment invariably in advance. Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Mantana, Nevada, Utah.

THE SORGO JOURNAL AND FARM MACHINIST: DEVOTED especially to the Northern Care enterprise, it affords the latest and most reliable information upon tide subject of seed, soil, cuthyation and the operations of fine-vesting, grinding, defectating, evaporating, refuning, graining, etc. It presents, in a condensed form, the details and results of numerous practical operations, forming an invaluable record of facts.

of numerous practical operations, forming an invaluable rec-ord of facts.

In the department of Pank Marinkray, is included notices of approved new linventions for the farm and household, prac-fical observations upon the value and use of prominent labor-saving machines, and important general information upon the mechanics of the farm and household. MONTHLY, 81,00 a year. Specimen numbers free. Address, SORIO JOURNAL AND FARM MACHINIST, 118 MAIN STREET, CINCIRNATI, O. Oct. 7—3w

HEALING THE SICK Without Medicine-and those Unable to Pay

Without Menicine—and those Unable to Pay Without Money.

MANY patients unable to visit our rooms can be healed by Many sending a description of their case, age, sex, \$1 and postage stamp. Cases considered honeless are often healed, and All more or less benefited by this treatment.

DR. D. A. PEANE & NON, 127 Jefferson Avenue, Willis Block, up stairs, DETROPF, MICH. All charges reasonable, Commitation at onice, free; by letter, \$1,00. Oct. 7.

DR. J. R. NEWTON

CURE THE SICK AT COLUMBUS, OHIO. TROM

Oct. 7) Sunday, Oct. 15th, to December. J. W. CARRINGTON,
TEST MEDIUM FOR ANSWERING SEALED LETTERS,
Enclose \$2 and three red stamps, and receive a prompt
Poply. BathPaction Grahastreen, on Nober Britished,
Address, J. W. CARRINGTON, 72 Main street, Norwich, Cl.
Oct. 7-14\*

MRS. CHARTER, Clairvoyant and Writing Medium, So. 3-Lagrange Place, Boston, will give instructions about business and describe absent friends. Hours from 9 A. M. 106 P. M. Terms, 94.60.

MISS NELLIE STARKWEATHER, Writing AV. Test Medium, No. 7 Indiana street, near liarrison Av. Hours from 9 A. M. to 6 P. M. Sm\*-tlet, 7. SOMETHING NEW.

## THE NOVELTY MICROSCOPE!



NOVELTY MICROSCOPE!

Patented May 24, 1866.

Tills is the only magnicling glass ever invented which is adapted to the
camination of LIVING
INSECTS, confining them
within the focus, fine tup or
down, as you please. It is
also anisable for examining
bank-bills, thowers, leaves,
seeds, cloth, wood, minerals,
the skin, and such objects
as are too large for the Crails
Microscope, being adapted
to a greater variety of purporse than any other magintying glass. Every farmrespectant, student, botanist,
naturalls, and in fact every
person, old or young, should
lave if.
Seent, postage paid, to any

lave it.
Sent, postage paid, to any part of the world on receipt of Two Pollurs and Five three-bent Postage Stumps.

A liberal discount at wholesale. Address, G. G. MEAD, Thompsonville, Racine county, Wis. cow-Aug. 26.

XATURE'S DIVINE METHOD OF CURE WITHOUT MEDICINE!

DR. URIAH CLARK'S

Naturæpathic Health Institute. ANY patients need but one visit. A few patients can be of firmlished a genial home, rooms and homed the Institute. Consultations free. Free religious services with music, Sundays, at 105 A. N. Letters promptly answered, and Clicus lars with terms, list of cures, and reliable references, sent free, it writers send prepaid and superscribed envelopes. The poor treated free on Tucsday and Fidure forenoons.

Address, DR. URIAH CLARK, 18 Chauncy street, Boston, Mass.

FOWLE'S PILE and HUMOR CURE.

WARRANTED the only sure and permanent cure for PILES, LEPROSY, SCROFTLA, SACT RIBLY M, ARMY TYCH, and Diseases of the SKIS, or money remoded in all cases of failure. Beware of imitations. Soid everywhere. Aug. 19-in-3m

THE HABITS OF GOOD SOCIETY. AN ADMIRABLE NEW BOOK.

Beautifully bound in Cloth ..... Price, \$1,75.

THE HABITS OF GOOD SOCIETY. A HAND-ROOK OF ETIQUETTE FOR LADIES AND GENTLEMEN: with Thoughts, Hints and Anecdotes concerning Social Observances; nice points of Taste and Good Manners, and the Art of Making onceif Agreeable. The whole interspersed with humorous (illustrations of Social Tredienments; Remarks on Fashion, &c., &c. One large 12mo; elegant cloth binding.

THE HABITS OF GOOD SOCIETY. "It is by all odds the best manual of eliquette we have yet eliconitered. A clear current of common sense runs through it, and it is interspecsed with pleasant and agreeable ancedotes."—Hoston Gutelle.

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."—Philadelphia Christian Observer.

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

"It is a work that will amuse, and at the same time imparts many useful lessons to all who claim to move in 'good vociety."—Boston Transcript.

"Few are perfect in those observances that distinguish good society from conrecess and vulgarity, and this book enables each one to 'see idnised as others see bim. Its advice is free from pedantry: its maxims will stand the test of the most severe criticism, and its style is singularly pleasing and unaffected. It is an admirable book, and is calculated to effect much good in the humanization of mankind."—Troy Whig. THE BANKER OF LIGHT

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

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

I flow. By P. B. Randolphi.

"What ta here written is truth, therefore it cannot die."—
Por.

"I have found it! This night have I read the Mystic Scrolls.
The Grand Secrit of the Ack stands revealed. It is mine!
Alone I delved for it; alone I have found it! Now let the
world laught I am immortat!"—P. B. Randolph.
Some men are daily dying; some die ere they have learned
show to live; and some find their truest account in revealing
the mysteries of both life and death—even while they themselves perish in the set of revelation, as Is most wonderfully
done in the remarkable volume now hefere the reader—as,
alas! almost seems to be the case with the penman of what
herein follows.

The criticism of the value of a man or woman is the kind
and amount of good they do or have done. The standard
whereby to judge Schinker, consiste in the mental 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 fitted fover of
their own sorrowful lives shall be ended, and they have passed
away to begin in stern reality their dealings with the dead.—
Preface.

La Perice, 75 cents; postage, 12 cents. For sale at tids
office.

A NEW EDITION JUST OUT.

A NEW EDITION JUST OUT. PRE-ADAMITE MAN: THE STORY OF THE HUMAN RACE, from \$5,000 to 100,-000 years ago. By Griffin Lee, of Texas. (P. B. Ran-

ow years ago. It therefore Lee, of Texas. (F. B. Randolph.)
INTRODUCTORY.—Adam not the first Man; Men built cities in Asia thirty-five thousand sears ago; Lake Burke and the credibility of History; The Fate of Genius; The New York Tribune and Leonard Horner on Egyptian Pottery 15.500 years old; How we know that the Egyptians made Pottery 15.500 years before Adam's date; The Artesian Well borings of the French Engineers in the Egyptian Delta; Discovery of the Colossal Statue of Ithampes, H., and what followed it; Synchian and the Chaldean Chronology, stretching back 30,000 years; Chinese Klings 18 000 years ago; Pt-Ar Kr., the original Chinmann, exented 129,300 years ago;

Ty Price, \$1,25; postage, 20 cents. For sale at this office, Sept. 30.

A NEW MANUAL FOR CHILDREN.

By Andrew Jackson Davis.
THIS VOLUME, recently prepared by Mr. Davis, contains complete details and all necessary instructions for the Organization and Management of Children's Progressive Lyceums.

Progressive Lycoums.

It is comprised in a volume of 316 pages, 22mo., is printed on good paper, and neatly bound in cloth.

Price, per copy, 80 cents, and 8 cents postage, if sont by mall; do, for 12 copies, 84.00; do, for 100 copies, 945.00.

Address the Publisher, BELA MAKSH, No. 14 Bromfield street, Boston.

If—Oct. 7.

THE GREAT FUNERAL ORATION

## ABRAHAM LINCOLN,

## EMMA HARDINGE,

DELIVERED Sundar, April 16th, 1965, at Cooper Institute, New York City, before upwards of three thousand persons. Fourth edition now ready. Price, 25 cents. For sale at this office.

Aug. 24.

## 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. Connnt,

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

These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as , much of truth as they perceive-no more

The Circle Booms

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

MRS. CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

#### Invocation.

Oh Spirit, Infinite Father, thou who art breathing through all forms of life; thou who att the title-page and finale of all things, teach us to read thy law aright; teach us, oh Spirit of Eternal Truth, that thou hast fashioned all things in wisdom. Let us know that every fragment composing the great volume of life, is all in its place, all in order: that all is called good and holy by thee. Oh, teach us to understand thee. Let us know thou art love; let us know thou art wisdom; let us feel that the same Power that has fashioned the lily and the rose, forms every thought that is born of intelligence. All are good, all are in place, all are of thee, for thou art everywhere. Our Father, mny we be teachers of Truth; may we lead these little ones away from the shadows of Time, and show them the glories of Eternity. May we be enabled to bind up their wounds, soothe their sorrows, and assist them in bearing the crosses of Time. When they stand upon the Calvaries of sorrow, may we swing back the golden gates of Eternity, and reveal to them the glories of the spirit-world. Hear thou our prayer, and while creation's bells are ringing out praises to thee, we, too, will praise thee, our Father, now and forever. Amen. Sept. 5.

### Questions and Answers.

CONTROLLING SPIRIT.-We will answer the inquiries of correspondents, or others,

QUES .- How can we know whether the person speaking through the medium is the real person, or only personated? For instance, Colonel Wil-

Ans.-It has been said, and truthfully, too, that all absolute knowledge is born of experience; therefore you cannot absolutely know whether the intelligence claiming to be Colonel William Torrey, is so, or not. You are to weigh and measure all things given, by your own reason, owncommon sense. We earnestly request you to reject all that you cannot understand, cannot appreciate. Receive only that which seems to you to be truth; and if you do this, you will seldom be mistaken.

Q .- Does the intelligence know the Rev. T. L. Harris, of Wassale, Dutchess county, New York? Is he honest? Has he seen Jesus Christ?

A .- The intelligence does indeed know T. L. Harris. The intelligence believes, also, that T. L. Harris is honest and true. That he has seen Jesus Christ we have no reason to doubt.

Q.-Why, and in what, do you differ from Mr.

A .- It would be impossible to enumerate the differences; possibly they are very numerous. And yet they are only upon the surface, for beneath that, in all probability, we agree. Q .- What does the immortality of soul mean?

A .- To us, immortality means a something that nover was created; hence never can be destroyed. chich has had a beginning, must of ty have an ending. We contend that soul never had a beginning; that it always has existed, and always will. This is our idea of immortality.

Q.-To us, mortality means dissolution; immortality, indissolution. Can that which is composed be decomposed?

A .- It may be changed; never annihilated, never lost. The soul may change in its manifestation, but it can never pass out of existence. The old idea of something being created out of nothing, is dead long ago. If soul exists, it is an immortal soul, and always has existed.

Q .- What is the difference between soul and spirit?

A .- One may be called a body, the other-the clothing of the body. One is an active principle, the other is the machine through which the principle acts. They are only terms used to signify different states of life.

Q.—Does the soul have a local habitation after the death of the body?

A .- The soul does indeed have a location. Wherever it is most powerfully attracted, there it locates for a time.

. Q .- Are there any such things as spiritual spheres located outside of this world, in which spirits dwell after death?

A .- The universe is full of spheres-states of mind. The persons composing this audience are dwelling in different spheres of mind. Your own spirit is as far separated from some other minds. as this planet is far separated from the sun.

Qu.-Harris thinks that the grosser part of

spirits walk on the earth. A .- That is true. T. L. Harris, or the intelligences controlling him, declared a truth, when they said that the grosser part of disembodied spirits walked the earth seeking rest, and finding none. Let us tell you why this is so. All those persons or spirits have once inhabited forms like your own; and those who have left their work unfinished, who have not outwrought their mission here, must, by virtue of law, return to these scenes, and of necessity they find they are obliged to outwork their mission through physical circumstances. The body is used as a machine for the performance of not merely manual labor, but spiritual labor. If you do not perform that labor through the body, you must without. There is no escape. If there is so much laid out for you to perform, and it so happens that you pass on before your time-and yet none pass on before their time, strictly speaking—those that do not occupy their time well, are obliged to return after death, to make amends for time ill spent. And so of necessity they are ofttimes exceedingly unhappy. They are spirits seeking rest, and finding it hard

to obtain. Q.—Harris says this spiritual sphere has an upper and under surface. Is there anything in it? A.—There is no vacuum in Nature, nothing like

space. The universe is absolutely filled with life. sphere, and separated from it, is a spirit-land- | round after I go away from here.

doubtless this is true-inhabited by disembodied !. homes for an indefinite length of time-that is your spirit-home.

Q.-It is thought by some persons that mathematics is the highest branch of science. Why?

A .- Through the science of mathematics the human mind is taught the order of life. It perceives through that science that all things are by virtue of law. It can weigh, measure all things; can tell you how far distant the sun is from your earth. There is nothing, strictly speaking, that cannot be defined, positively, clearly defined by the science of mathematics. Yet you are in the infancy of that science. You know very little of it. You have hardly turned over the first leaf in the volume.

O .- Harris also speaks of an internal breathing, as belonging to spirits. Is there such a thing? A .- You are all living dual lives, absolutely and perfectly. This being true, why, there is a function of spirit equivalent to the breathing of physical life. Your outer lives are but the reflex of your inner lives. This must be so. Whatever function is performed in your outer life, by the science of mathematics, you may determine is performed in your inner life. Sept. 5.

### David Kenney.

Saint Paul says, "Prove all things, and hold fast to that which is good." If everybody would only do this, the world would be better off. Some of but they said a great many very wise and good things, too.

I don't know as I am correct in my ideas, but I believe that, as a disembodied spirit, I have the power of returning and speaking through mortal

A great many times I have thought I was right on the threshold of this old home, ready to speak to my folks, but when I attempted to use the machine I could n't bring out the first intelligent note. It was all jargon. I'd try to play upon the machine, and found it was not so easily played upon. I tried a good many times, not simply once. I at last came to the conclusion that there was a season for all things: a time to dance and to sing, a time to laugh and a time to pray, and there's a time, I suppose, for David Kenney to come back and talk; that's myself, sir., When I found I could n't get in here, after trying several able to handle the machine, so I can go in without running ashore, without making a fool of myself.

I'm from Cleveland, sir. (Ohio?) Yes, sir, from Ohio. As I said before, I had no knowledge of the use of these machines. I knew a little, that is, heard about 'em, read about 'em, but never witnessed anything of the practical part of the story.

I was a professed lover of the Bible when here. I think I reverenced it as much as anybody ever could for somehow or other, although I could see there was mistakes made there, as well as everywhere in life, yet there was so much of beauty there, I instinctively reverenced the book.

Well, I'm not sorry for it now, not sorry, for I think it's harmiess except when read by the taper of old theology, for then you're apt to get things so mixed up, that instead of getting at the truth, you get at anything but truth. You read it in a sort of upside-down way. I used to tell some of my folks that differed from me, that I believed they had a different set of senses from what I had, for I could n't understand things as they did. They'd say a certain passage of Scripture means so and so. Now I'd say, "I can't see it; it means so to me, means just the opposite." Well, the folks thought my notions would slip away from me, or I'd slip up on them. But I did n't slip up on the notions, nor they did n't slip up on me, and I'm still fully convinced that I was more right in my notions than they were.

Now for instance, some of my folks-dear good folks they are, too-looked upon Christ very differently from what I did. They believed that Jesus Christ was all divine, that there was n't anything human about him. Well, I've had many being and fulfill the call of thy great heart in Naa battle with my folks on religious matters, I've not forgotten it, and I'm sure they won't. I'm ture. Oh our Father, we can never expect to just the same in my notions as I ever was, and I'd hold my own, I'm sure, as well as ever I did, were I to speak to them on religious matters to-

I've passed through the shadows of death, and I've come up, thanks be to God, on the right side of life. Now they've got that experience to go through with themselves, sooner or later. When you stand absolutely in the sphere of direct spiritlife, then you'll know experience gives you that knowledge that no sacred record ever can give you. That may beget the child of absolute belief in your minds; but knowledge it cannot give you | ly look for it. These special changes are sent like for a certainty.

I should like to make a particular communication to my dear sister Olive. She stands trembling in fear of death. Now she need not give herself any uneasiness upon that point; and what's more, that sister of mine is not going to taste death for a long time to come, yet. She's afraid she'll not go to heaven when she dies. Why, that's all taken care of. If she answers all the soft calls of conscience, she need n't be afraid she's going to get the cold shoulder when she changes worlds. I had no fears of death, myself. I went out, or my change of life was the result of battle, for I died on the battle-field. I was hadly wounded, laid on the field a good while, suffered a good deal, and I don't care to go through it in detail now. It's not very pleasant. I'm safe now, and as happy as I deserve to be, no happier. If any of the good folks in Cleveland want to talk with me, just let 'em procure one of these mediums. I think I'm safe in saying I'm in trim now to come, for I know how to play on the instrument. Good-day, sir.

## Edith Beckford.

Edith Beckford, sir. I was twelve years old. I have been gone thirteen months.

I was born in Philadelphia, and died, sir, in Baltimore. I was left there by my mother, who had gone further south to meet my father. who was sick. While there, I was taken sick and died.

I was the daughter, sir, of Abraham and Elizabeth Beckford. My parents had two children only, myself, and brother. We are both in the

My father is now in Western Pennsylvania. He is a Universalist. My mother was a Catholic once, but she's not so now.

I thought, could I come to them, perhaps I'd do some good. I want my father to find some place where I can speak, for I've got much to tell him. I can't say any more to-day, sir.

## William Wilde.

Sept. 5.

William Wilde, of the old hotel down here. I'm glad to come. I'm green, I know, at this business. [Do you see any one here you know?]

I come to ask you, to ask through your paper beings, yet many of you stay in your own earth- ask Solomon Wilde to go to that little one, Starkweather; that 's it-I've got something to say to Sept. 5. him. Good-bye.

## Coolidge Johnson.

Ah, that's walking in on somebody's else ground, I think. So much for crowding in; he could not stay long. [Did he get in ahead of you?] Yes, got in aliend of me, yes.

Well, my name was Johnson, or rather it used to be; not the old fellow that sets at the head of Government, by no means, and between you and I, I would n't own him for a relative. [Why?] Because I don't like him. [Yet he may be good.] That's true; he may be good, for all that. I'm particularly down on the fraternity of-tailors, I mean; he's one of 'em, and you know "it takes nine tailors to make a man." They can cater pretty well to your outside rig, but they can't cater at all for the inner man. I aint going to say anything more about Andy Johnson. I was rather afraid when I was here he was going to step into Abraham Lincoln's shoes, but was in hopes he would n't. It seems he has. Oh, it's all right. I suppose there might be a worse man than him in the chair.

Well, have I given you my name entire? [We think not.] I think not, either, so I guess I'll do so. Now, sir, you will please call me Coolidge Johnson; that's my name. And you will please to ask my folks-they 're not rich, and if it takes the ancients said a great many foolish things; money to go through with this thing, I don't know what they'll do. They're living in poor circumstances in New York, and I was told I could come here and get a chance to communicate with verily believe I had an earthly existence; verily them; how is it? [We'll do what we can for you through our paper, and if your friends have n't the means to pay with, any medium you can control we'll pay.] Well, I don't know how that will be, I'm sure.

I was a fireman, took cold at a fire, had inflammation of the lungs, and died, you know, according to the old way of talking. I left my folks poorly off, and I thought I'd like to come back and do something for them. I'm a New York rough, sir, but you know a diamond is in the rough, sometimes. I should n't wonder if I became a shining light, though I think I'll need a good deal of sharpening up first. Well, well, well, if I was a rough, I had a kind heart.

I guess I'll take Tim Carnes, first. He's the best one I know of to call upon. Come, now, times, now said I, I'm going to wait until I'm Tim, don't break down on me this time. And to nrove that it's Cool Johnson talking to you, I'll tell vou what I said to you the last time we met. I said to you, "Come, let's go into Jake's and take a drink." Said you, "No, I 've drank seven times to-night. I'm going home sober to-night."
"Well," said I, "if you've taken seven drinks tonight, I do n't think you 'll go home soher."

Is that against your rules? I merely state the conversation to prove my identity. And I tell you what, old fellow, I'd like to have you go down and see my folks, and if you've got a spare greenback in your pocket, why jest shell it out. Good-day. Capt'n, if your house ever gets on fire, I'll run an invisible hose into the window and put it out. Good-bye.

Invocation. Our Father, we ask thee to bless us on this occasion, even as day blesses night, when she kisses away its shadows, and folds it to the bosom of her own glory. Bless us as the sunshine blesses earth. Bless us as the soft summer zephyrs kiss the weary brow of man. Bless us as thou art blessing all things in life with thy presence. Oh, most of all, bless us with a consciousness of thy presence. Let us realize that thou art with us. Here within the sanctuary of soul, here in the outer atmosphère, here in the suushine, here in the shade, in all things in life, let us consciously behold thee. Let us learn to praise thee as these beautiful blossoms praise thee when they exhale their fragrance upon the atmosphere, to the glory of human life, (A vase of flowers stood upon the table.) Let us beautify ourselves as these flowers beauticannot comprehend that which is infinite. Thou who art all of wisdom, all of strength, all of power, all of beauty, all of love, hear thou our petitions and answer through thine own law. Amen.

## Questions and Answers.

Ques.—Are we to expect a material change in the condition of man?

Ans.-All things are constantly changing, both materially and spiritually, and you may constantgreat blessings, to remind you that you are parts of an Infinite God, that you are perpetually walking on toward that which is more perfect.

Q.-Daniel says," The lion shall lie down with the lamb." Is this a figure of speech, or will it

ever be verified? A .- It is our belief that it will be literally verified. When you shall learn to understand the beautiful and wondrous law by which you are governed, you will cease to wage war against that law. Then peace shall be a welcome guest. Yes, we believe that the earth will realize such a condition of unfolded mind. It will not be in your time, at least while you dwell in the human body; but if we are to judge by that which is in the present existing of that which is to come, we must know, for an absolute certainty, this state of being will certainly be arrived at.

Q .- Will man, as well as beasts, ever learn to

live on something besides carnivorous food? A .- Yes; there are some now who exist without animal food. But the great majority have need to live thereon. You are outgrowths of all things beneath you. So far as physical life is concerned, you need to draw in sustenance from the animal and vegetable world, Some are so comnounded that they thrive better on vegetable food

Q .- What will they live on when they cease to eat animal food?

A.-Carnivorous animals will never cease to live on carnivorous food. When they outgrow the carnivorous, they will not need animal food. Q.-Does not the slaying of beasts foster a

pirit of war? A .- Yes, it feeds the war element, even as the dry brush feeds the element of fire. Yet in your present state you have need of fire, so you have

Q.—Do the spirits of animals exist hereafter? A-They do. The Hindoo says they are absorbed into the great bosom of Bram. Well, that is true, in one sense; yet it is also true that these animals have a spiritual part, even while exhibiting through physical bodies. "That spiritual part is the part that lives in the spirit-world. But when the body of the animal dies-understand us-when it is no more animated, but lies cold and motionless, then that that animated it is Now, then, it may be true that around this earth. Do n't see anybody. I'm going to take a look absorbed into the great bosom of animal life, and retains no longer its special identity. 10: 10:

forms of beauty in the spirit-land?

A.-Well, this room is the spirit-land proper. that animal occupies a place in this spirit-land, physical body. That is what they enjoy when they return, telling you they have their dogs, horses and other animals. They tell you, as best they can, they are still wedded to that idea, and being wedded to it, they naturally attach themselves to some animal existing on your earth-plane. But, mark you, your spirit-world is not my spiritworld. Do not suppose that the spirit-land, or world of mind, is simply a locality, for it is not, and these spirit-spheres are merely spheres of mind, and not localities. Now mind can exhibit itself here and everywhere, can go through fire, water, every element in life, for it is superior to all. The spirit-world is everywhere. Then locality is lost.

Q.-Do not spirits change their locality? A.-Certainly they do; just as you change your thoughts.

Q.-By what process do spirits move?

A.—They move precisely as thought moves: they are governed by will.

Q .- What is the difference between will and locomotion?

A.—Locomotion is a material outgrowth of will yet, when resolved into their primary parts, they are one and the same. The engine moves by virtue of will. The progenitor of the engine centres his will upon the engine. He says, "Here I am going to build an engine." So he goes to work with his will, as well as his hands, for without will he can and gradually the machine becomes more and more perfect. When finished,"There," he says, is a fine machine. I can match it against any wedded are the two, that the spirit discerns no dividing line.

Q.-Are we to understand that there are not vehicles of conveyance in the spirit-world?

A.-No, you are not to understand that. The spirit, when separated from crude matter, has no longer any need, finds no further use for these I was small. And if my father likes, if he will things that the body has need of, and if there is let me speak this way, I should like to. He says no need for them they do not exist, for Nature | many times, "I'd give all I possess if I knew never furnishes anything that is of no use. Now what was the matter with Alice when she died." Nature, through the great realm of life, furnishes I suppose—they said it was an infusion of blood all things you have; these flowers upon the table, upon the brain; I suppose it was; I do n't know. the grand structure in which you worship all From Lexington, Ky., sir. things. Now, inasmuch as you have all this variety of conditions, are surrounded by all these forms, there is a necessity for these things. You may say you do not need these fine houses and elaborate adornings. Yes, you do. You may not understand why my friend has need of this or that, but there is a necessity for it, else the thing would not be given my friend.

Q.-Was Mr. Harris mistaken when he saw John Wesley and a lady riding in the spirit-world? Was it an actuality or an illusion?

A .- It is hard to say whether it was an illusion or an actuality. It is very probable that he may have been riding with a lady. Do you know that you often are accompanied by spirit-friends as you travel through this world? Did you ever think any loved one sat at your side in a railroad car? Very well, then; in the same manner Harris may have seen John Wesley and a spirit-

Q.-Can you see spirit-friends around me now, especially two sons that were in the army, one a member of the 17th Indiana, the other of the 23d Massachusetts?

A .- No, we do not; though in all probability your thought is centred on them and they may be very near you, yet we do not see them. We are now dwelling in what may, be called the human spliere, or sphere of the body. We enter that sphere for the purpose of holding direct communication with your spirit, because we can hold it in no other way so surely. While dwelling in the human sphere, we are, for the time being, separated from our own sphere by a sphere that is directly outside of human life, and yet that is part line, unless the human body may be called the dividing line.

## Junius Brutus Booth.

Southern friends, has been requested to come to this place to answer certain inquiries relating to themselves and himself, and to the cause that he laid down his life to serve when here.

But my son declines the honor of return, not because he has any fears about returning here, but because he wishes to remain in the solitude and quietude of that spirit-world which he has chosen, that through rest he may gain strength from the toil and turmoil and miserable tempest that you are living here.

The questions proposed to my son are these: "Do you feel toward President Lincoln as you did before death?" I answer that question, "No." 'Are you sorry that you stood out as the representative of our party numbering many thousands?" "No; I am not." "Are you satisfied with your condition as a spirit?" "Yes; because I am philosopher enough to be satisfied with that which I cannot alter," "Prove to us that you have the power of returning and communicating, by going to that place spoken of, namely, this place (the Bauner office), and answering these questions."

My son says, "I care not the wisp of a straw to prove to any man, woman or child dwelling upon the stage of human life, whether I can return and communicate, or not. It is all the same to me. I know it is a truth, and if you do n't know it, why, then, the sooner you seek for knowledge the better off you'll be. That which is not worth seeking for is not worth having."

I believe I have taken up all the questions that were propounded, and answered them. [Who is this spirit?] Who do you suppose, but Junius Brutus Booth? You're inquisitive, as every other woman is." By the way, you have a right so to be. I honor you as standing on the right platform. Woman's rights, you know, is the order of the day now.

19.14 A. 15 Bept. 7. Well, sir, good-day. <u>പലുത്തിലെ അ</u>

Richard Rathburn.

I'm here in the capacity of aid, and moderator of Mr. Booth, and therefore, am rather obliged to take absolute control, in order to free myself legitimately.

Mr. Booth still retains many of his old procilvities. He was very impetuous; was apt to throw a very large share of his soul into all his outward acting, and was not able to control his own feelings, and was not able to control his own feelings, and was not able to control his own feelings at such times. It was known very well by the superintendents governing here that Mr. Booth would hardly think much about his controlling so frail a subject as this one, so they very wisely provided him with a moderator.

MESSAGES TO BE PUBLIBHED.

Monday, Sept. 11.—Invocation; Questions and Answers; John Gould, who died at Andersonville, Ga. I William Lawrence Gordon, to his wife and moderator, the wife and moderator, and his vice of control his wife and his vice of the many who have called for large the world to-day.

Jashella N. Joyce, in answer to the many who have called for large the world to-day.

Jashella N. Joyce, in answer to the many who have called for large the world to-day.

Jashella N. Joyce, in answer to the many who have called for large the provide of the many who have called for large the provide of the soil in the safe of the soil in the wife and moderator.

Mr. Booth still retains many of his old procilvi.

Joyne, in answer to the many who have called for large the world to-day.

Jashella N. Joyce, in answer to the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for large the provide of the many who have called for l

Q.-Are there no birds, no beasts, to take on | many a time said to him before he was going to play any prominent part, "Now, Mr. Booth, just keep cool; if you don't, I shall be under the nel If there should chance to be an animal in this cessity of giving you a cold bath." Well, I couldroom—although such is not now the case—why, by exercising my will upon him, by sitting down and talking with him upon some subject as far just as much as you do, and spirits consequent- removed as possible from that which had so deeply see that spiritual part that animates that ly excited him-I could calm him, so that he would go on to the stage perfectly composed. But sometimes he would get into such a tempest, that those who played with him feared he might slip their wind from them, provided he had a good sharp instrument to do it with. I once heard a brother actor say that he was engaged to play some important part with Booth. I think it was -yes, he was Iago, while Booth was Othello. My friend says, "Now, Booth, I'm not going to play lago with you to-night, unless you promise you won't do anything desperate-go on to the stage perfectly cool, and act as if you were not in hot water." Well, his words had the effect to cool down the old gentleman, and my friend went off the stage that night without losing his life. But it was a general feeling among his brother actors that some time they would be slipped out by Booth. They believed, many of them, that he was at times insane. Well, I never thought so. although he might have been, on some points, at some times. But I rather think he was about as sane as half the world. He would get a little overwrought at times, particularly when he was engaged in anything that called forth the energles of his nature. My name, Richard Rathburn. Sept. 7.

### Alice Brown.

Alice Brown, Lexington, Ky. I was fourteen at the time of my death. I have been in the spiritdo nothing. He incorporates his will into his work, land two years and a little better than two months.

At the time of the breaking out of the rebellion. my father went further South, and at the time of other in the world. It will run well, last well, do my death he was Colonel in one of the Virginia just what I expected it to." Then the man has regiments. He was wounded in battle; has lost produced locomotion by his will, and so perfectly a hand—his left hand. It was shattered by a piece of shell, and was to be taken off.

While he was in the hospital he heard, about folks coming back after death, and ever since then he has constantly wanted me to come. But I've never thought I could till now.

My mother is in the spirit-land. She died when Sept. 7.

### Jennie Garland.

I'm Jennie Garland, daughter of Major Henry. Garland, of Warrenton, Miss. I was eight years

I'm here to speak with my mother, if I can. I don't care so much about my father. [Your mother is not here, is she?] No. She-she is n't now, but she was a slave once. She aint one now. I want my father to fetch me to her; that's what want. I want him to get me a-a-[Medium?] Yes, yes; and fetch me to her. No, I was n't black, any more than you be. [We didn't say you were.] Well, folks was thinking so. My mother was n't black either, but she was a slave; she is n't now. She's doing laundry work in a gentleman's family, and I want my father to take me to her. I am Major Henry Garland's daughter, and he

knows it; and I want him to take me to my mother. He took me away to school. I was sick and died, and I want to go to my inother now. Well, he's got-he's got plenty of chances to take.

His son Henry, that was killed in battle, is here elping me. He was n't my own brother, but he is his son that he loves dearly; and he says, Father, do as you're requested:" that's to mind me, that is; that's to let me come to my mother. Sept. 7.

## Anna Cora Wilson,

["Birdie," the lovely spirit-daughter of Mr. and Mrs. L. B. Wilson-who has manifested several times on previous occasions—after obtaining o trol of the medium, took up a bouquet of delicate and parcel of that sphere; yet there is no dividing flowers that lay upon the table, and turning to her mother, who sat near by, placed her hand on her head, stooned down, and kissing her fervently, said. "Dear mother! I thank you for these beautiful flowers." She then proceeded to address her My son has been called upon by some of his in the following touchingly significant lines:]

"BIRDIE'S" POEM. I sleep not, dear mother, where daisies bloom, And wild birds warble their hymns of praise; Where the stars look down through the silent

gloom, And the cypress nods to the passing breeze.

No! no! I am living beyond the tomb, Where the shadows of time no longer fall; Where the angel, Death, has never come, For eternal life is the gift of all.

Yet I have not left you—I am not dead— Though a voice is missed from the trio band; Though tenantless stands my little bed, And you miss the clasp of "Birdie's" hand.

am living and loving and waiting for you, In my beautiful home on the other side; Where legions of angels, with fond hearts and

Are waiting for loved ones to cross the tide.

Through the long, dreary hours of sadness and pain, When your brow with the tempest of fever was

tossed, Your "Birdie" was with you; yes, with you again, Though the world in its blindness says "Birdie" 10 miles 188 Sept. 7. is lost.

5 2 3

## Charles Allen Emith.

Written: My dear father, and all-Ever since, I left you I have tried to fulfill my promise, to come through the Banner medium, but have never, been able to till now. But here I am to-day, and no mistake. Do n't give yourself any trouble about that affair

of the ill will of others. It will soon blow over, and amount to nothing. Your loving son, CHARLES ALLEN SMITH.

## MESSAGES TO BE PUBLISHED.

vens. to her father, John Stevens, living in the outshirts of London, Eng.

Thursday, Sept. 21.—Invocation; Questions and Answers; Corporal Harrison Curits, of the 12d New York, to his friend, Wm. Prince, of New Yersey; Alexander Stepheus, to his fath er, in Washington, D. C.; Elizabeth Wallingtond, to James T. Wallingtond, of Manchester, Eng.

Monday, Sept. 25.—Invocation; Questions and Answers; Thomas Corey, of the 31d Virginia to Ellinu Spenser, of an Illinuis regiment; Edward Thorne, to his father, Col. Thorne, of the 2d Georgia; Nancy Horton, to friends, in Rewburyport, Mass.; James Grosse, of the ship "Alliambra," to friends; Thomas Connelly, to his wife, and friends in this city.

Tuesday, Sept. 28.—Invocation; Questions and Answers; Alfred Skelton, to his uncle, in Richmond, Va.; Eliza D. Waren, to ber mother; Reasis Browne, to her father, Dr. Browne, of Rancy, N. C.; Nameless spirit.

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES. BECKIVED PROX

M. Wyman, Pelham, N. H.
Mrs. 4. Stowell, Prophetstown, Ill.
Wr. W. Carsen, Newburgh, N. Y
Friend, Cambridgeport, Mass.
Mrs. E. Bradford, South Woymouth, Mass.
Bradfor Webster, Charlestown, Wis.
Win. Walker, Detroit, Mich.
Dr. J. H. Randall, Upper Liste, N. Y.
Mrs. E. Smith, Bear River, Cal
Juttin Alexander, Chester, O.
James Clark, Hudson, N. Y.
John Clemensen, El Monte, Cal
Ellen Carter, Chautauque, N. Y. BREAD TICKET FUND.

Albert Bennett, Beloit, Wis.
Friend, Cambridgeport, Mass.
Bradley Webster, Charlestown, Wis.
S. B. Watrous, Fort Union, N. M.
W. A. D. Hume. W. A.D. Hume.
Herbert Lawrence, Williamsburg, N. Y.:
D. C. Densmore, Metropolis, III.

Married.

In Chicago, Ill., by Mrs. H. F. M. Brown, in accordance with the rites of the Religio-Philosophical Society, Mr. Wm. Brom-ley to Mrs. Frances H. Yon.

Oblinary.

Translated to the Angel Spheres, in New Gloucester, Me., Sept. 11th, our brother, James C. Cole, aged 27 years.

At last the messenger came suddenly, but not wholly unexpected. Consumption has added another victim to its myriad numbers. His last hours were evidences of his soul's triumphant life victory over materiality. He passed from earth in the joys of spiritual aspiration, stepping only through the opened portal of Nature's swinging door. The house he lived in on earth is here and uncocupied, while he is free from all its cumbersome and unhappifying circumstances, living now in the sparkling sumbams of angelic affections. Our brother has left a large circle of friends to miss his absence. But he is only invisible to the material senses. He lives to all spiritual unfoldment as fully and truly as over. Who, then, can mourn the bright and beautiful birth-change from the earth-form to the mansions of eternal light? Surely, Spiritualists cannot. Friends of earth see the vacant chair—miss the familiar face and voice—look in valu for the dear earth-form. This has passed away from sight; but from the knell of this harvest hour tollings invite to view another scene. Change has dropped the leaf from the tree of Time, and left undying is the lifebud immortal. Death does not destroy the life. Individual likeness lives on and on.

Bro. Cole was a medium, in whom many bright hopes were centered for future usefulness. He is only gone where he can work for those he loved, and for the cause his heart had joy, untrammeled by finite infirmities. Translated to the Angel Spheres, in New Gloucester, Me.

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

The SECOND NATIONAL CONVENTION OF SPIR-ITUALISTS will be held in the city of Philadelphia, Penn, commencing on Tuesday, the 17th of 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 present or form of organiza-

without reference to name or form of organization.
All Spiritualists and other Reformers through-

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

S. S. Jones, Chairman,
F. L. WADSWORTH, Sec.,
HENRY T. CHILD, M. D.,
H. F. GARDNER, M. D.,
M. F. SHULLY

M. F. SHUEY, SOPHRONIA E. WARNER, MILO O. MOTT,
WARREN CHASE,
SELDEN J. FINNEY,
H. B. STORER,
MARY F. DAVIS,

A. M. SPENCE, M. M. DANIEL. April 15, 1865. N. B.—The Second Annual Convention will as-R. B.—The Second Almusi Convention with assemble in Concert Hall, Philadelphia, Pa., on Tuesday morning, Oct. 17th, at 10 o'clock.

Delegates will please report as early as convenient to the Chairman of the Local Committee,

The National Convention of Spiritual-ists, and an Exhibition of the Children's Progressive Lyceum,

Dr. H. T. Child, or to M. B. Dyott.

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

M. B. Dyorr,

Conductor of the Lyceum, and member of the Local Committee.

Yearly Meeting of the Friends of Pro-gress for Indiana.

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

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

Arrangements will be made for all visitors.
By order of the Executive Committee. AGNES COOK, SAMUEL MAXWELL, Richmond. SETH HINSHAW, Greensboro, Ind.

HOUSEHOLD POEMS. THE FIRST VOLUME OF THE

SERIES OF COMPANION POETS FOR THE PEOPLE IS NOW READY.

HOUSEHOLD PÒEMS. BY HENRY W. LONGFELLOW.

IT is a small quarto volume, handsomely printed on tinted paper, bound in neat paper covers, with vignette title, and contains FFFREN LILLSTRATIONS, by John Gilbert, Birker Fosten, and John Absolon. 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.

The following well known and admired Poems are included in this collection:

Dedication; Hymn to the Night: A Psaim of Life; The Reaper and the Flowers; The Light of Stars; Footsteps of Angels; Flowers; The Beleagued City; Midnight Mass for the Dying Year; The Rainy Day; It is not always May; The Village Hacksmith: God's-Acre; To tife liver Charles; The Gobiet of Life; Maidenhood; Excelsior; A Gleam of Sunshine; Rain in Summer; To a Child; The Bridge; Sea-Weed; Afternoon in February; The Day is Done; The Arrow and the Song; The Old Clock on the Stairs; The Evening Star; Autumn; The Secret; The Open Window; Suspiria; The Ladder of St. Augustine; Haunted Houses; In the Churchyard at Cambridge; The Two Angels; Daylight and Moonlight; My Lost Youth; The Golden Milestone; Daybreak; The Ropewalk; Sandalphon; The Children's Hour; Snow-Flakes; A Day of Sunshine; Something left Undone; Wearfices; Children; The Bridge of Cloud; Pallingenesis; The Brook; Song of the Silent Land; The Two Locks of Hair; The Singers; Christmas Belis.

23 A copy of the above will be sent, postpaid, to any address, on receipt of the price. For sale at this office. July 1. The following well known and admired Poems are included

THE WONDERFUL STORY OF RAVALETTE;

THE PURPLY TO ALAKSO. IT TOM CLARK AND HIS WIFE,

TOM CLARK AND HIS WIFE,
THER TOUBLE DREAMS AND THE CURIOUS THINGS THAT
I BEFEL THEM THREENS, OR, THE ROSCRUCIAN'S STORY,
BY DE. P. B. RANDOLPH, author of "Pre-Adamite Man,"
"Pealings with the Dead," etc., etc.
The author, in his introductory, says, "In giving what follows to the world, no one can be more alive to the fact that this is the latter half of the inneteenth century, and that the present is emphatically the era of this graindest Utilitarianism, Revolution, Matter-of-Fact, and Doubt, that the world ever knew, than is clip editor of the following extraordinary tale. He has no apploigle to make for offering it—no excuses, even as a novelist, for departing from the beaten track of war, Love, Murder and Revengue," Positing from the beaten track of war, 100 the following extraordinary tale. Love, Murder and Revengue," Positing from the beaten track of war, 25.

THE EARLY PRYSTOAL DECENERACY
OF THE AMERICAN PEOPLE.

A GREATHONK FOR YOUTH. Send two red stamps, and Aug. 12.

New Books.

THE HISTORY

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 extraordinary."—Buller's Analogy. "Thou cannt not call that madness of which thou art proved to know nothing."—Tertallies.

CONTENTS OF VOLUME I.

An Apology for Faith in the Nineteenth Century; Spiritualists before the American Development; Manifestations of the Supernatural in Germany—continued; Manifestations of the Supernatural in Germany—continued; The Supernatural in Switzerland and France; The Supernatural in the Hible; The Supernatural of the Apocrypha; The Supernatural of the New Testament; The Supernatural in the Ancient Nations; The Supernatural in Asyria, Chaldea and Persia; The Supernatural ral in Ancient Egypt; The Supernatural in Ancient India and China; The Supernatural in Ancient Remo; The Supernatural amongst the American Indians; The Supernatural amongst the Early Fathers; Supernatural of the Neo-Platonists; The Supernatural of the Reco-Platonists; The Supernatural of the Reco-Platoni

· CONTENTS OF VOLUME II.

CONTENTS OF VOLUME II.

Magic in its Relation to the Supernatural; The Supernatural in the Greek and other Eastern Churches; Supernatural ism in the Waldensian Church; The Supernatural ism in the Waldensian Church; The Supernatural amongst the So-called Hereties and Alyatics of the Middle Ages? The Spiritualism of Lutther and the Early Reformers; The Supernatural and the Church of England; Present Materialized Condition of the Church of England; Present Materialized Condition of the Church of England and General Opinion; The Miracles in the Churchyani in Paris in 1781 and Subsequently; The Supernatural and the Church of England—continued; Spiritualism in North-America; Spiritualism in Ferbreit, Spiritualism amongst the Dissenters; George Fox and the Friends; Madame Guyon and Fencion; The Prophets of the Cevennes; The Wesleys, Whitefield, and Fletcher of Madeley; Bolime, Swedenborg, and Irving; The Moravian Brethren, or Unitas Fratrum; A Chapter of Poets; Miscellaneous Maters; Conclusion.

Two volumes. Price 83,00. For sale at this office. June 1 ters; Conclusion.

Two volumes. Price 83,00. For sale at this office. June 1

FOOTFALLS

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

V\* formerly Member of Congress, and American Minister to Naples.

"As it is the peculiar method of the Academy to interpose no personal judgment, but to admit those opinions which appear most probable, to compare arguments, and to set forth ell that may be reasonably stated in favor of each proposition, and so, without obtrading any authority of its own, to leave the judgment of the hearers free and unprejudiced, we will rejain 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."—Cuero.

CONTENTS. PREFACE.—List of Authors Cited.
BOOK I.—PERLIMINAUY. Statement of the Subject Cited;
The Impossible; The Mirrorlous; The Improbable.
BOOK II.—TOUGHING CERTAIN PHASES IN SLEEP. Sleep in General; Dreams.

BOOK III.—Disturbances Popularly Termed Hauntings.
General Character of the Phenomena; Narratives; Summing

Un. OK IV.—OF APPEARANCES COMMONLY CALLED APPARITONS. Touching Hallucination; Apparitions of the Living; Apparitions of the Living; Apparitions of the Dead.

HOOK V.—INDICATIONS OF PERSONAL INTERFERENCES. Retribution; Guardianship.

HOOK VI.—The Suggested Results. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index. Index.
Price \$1,50, postage free. For sale at this office. June 11.

PETERSONS'

## NEW COOK BOOK;

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
Vegetables,
Terraplus,
Pre
Pastics,
Por
Pickles,
Byrups,
Wines;
Cal
Rolls,
Prist relable information to all it Made Dishes,
Preserves,
Desserts,
Potting,
Sances,
Cakes,
Fish, &c.

Together with valuable information to all Housekeepers, with rules for purchasing all kinds of Meats, Fish, Poultry, and all things appertaining to the Comfort, Regularity, and Welfare of the Household's being the most complete and perfect Cook Book ever issued from the press.

Complete in one large volume, strongly bound, full gilt ornamented back. For sale at this office. Price, 87,00; postage free.

MORNING LECTURES.
Twenty Discourses

DELIVERED BEFORE THE PRIEMDS OF PHOGRESS IN NEW YORK, IN THE WINTER AND SPRING OF 1863. BY ANDREW JACKSON DAVIS.

BY ANDREW JACKSON DAVIS.

CONTENTS:

Defeats and Victories,
The World's True Redeemer,
The End of the World,
The New Birth,
The Shortest Road to the Kingdom of Heaven,
The Reign of Anti-Christ,
The Spirit and its Circumstances,
Eternal Value of Pure Purposes,
Wars of the Blood, Brain and Spirit,
Truths, Male and Fornale,
False and True Education,
The Equalities and Inequalities of Human Nature,
Social Centers in the Summer-Land,
Poverty and Riches.
The object of Life,
Expensiveness of Error in Religion,
Winter-Land and Summer-Land,
Language and Life in the Summer-Land,
Material Work for Spiritual Workers. Language and Life in the Summer-Land Material Work for Spiritual Workers, Ultimates in the Summer-Land.

1 vol., 12mo., price \$1,75; postage free. For sale at this of Nov. 5. JUST ISSUED,

A REVIEW

LECTURE BY JAMES FREEMAN CLARKE,

THE RELIGIOUS PHILOSOPHY RALPH WALDO EMERSON,

LIZZIE DOTEN,

INSPIRATIONAL SPRAKER. Published by WM. WHITE & CO., 158 Washington street.

Price 15 cents per copy; postage free. THIRD EDITION.

HOW AND WHY I BECAME A SPIRITUALIST. BY WASH. A. DANSKIN, BALTIMORE.

THIS popular work has already reached a third edition. Every one will be interested by a perusal of its pages.

Price 76 cents; postage 12 cents. For sale at this of fice.

Oct. 16.

TWO DISCOURSES.

BY REV. F. L. II. WILLIS,

DELIVERED before the First Society of Spiertualists of New York, Published by request of the Congregation. To which is appended, also by request, a Letter addressed by Mr. Willis to the Unitarian Convention recently held in New York Price, 20 cents; postage free. For sale at this office. June 3.

BECOND EDITION.

SKETCHES FROM NATURE, For My Juvenile Friends.
BY FRANCES BROWN.

A CHARMING BOOK for Juveniles, by one of the most pleasing writers of the day.

Price, half git 63 cents; git 75 cents. For sale at this office.

Oct. 15.

LOVE AND MOCK LOVE; OR, HOW TO MARRY TO CONJUGAL SATISFACTION.

OR, HOW TO MARRY TO CONJUGAL SATISFACTION.

BY GEORGE STRARMS. This is the name of what the Boston Investigator calls "A very handsome little work," and of which the Boston Cultivator says.—"A more unique, racy and practical essay has not often been written." Its leading topics are:—

are:
1. Yulgar Concelts of Love.
2. What the Poets say of Love.
3. Conflicting Notions of Love.
4. Characteristic of Mock Love.
5. Rationale of True Love.
6. The Pathelism of Love's pretensions.
Price 25 cents; gilt edition 40 cents; postage 5 cents. For sale at this office.

JESUS OF NAZABETH: A TRUE HISTORY

OF THE MAN CALLED JESUS CHRIST, THROUGH ALEXANDER SHYTH, There is no one that feels in interest in a good book, that

will not feel it in the perusal of this curious, and unparelleled Price \$2,00; postage free. For sale at this office. Mar. 25.

Acw Books.

MYSTERIES

OF LIFE, DEATH AND FUTURITY. Illustrated from the Best and Latest Authorities. BY HORACE WELBY,

BY HORACE WELDY.

Author of Predictions Realized," "Signs Before Death," etc.

The aim of the writer is to render his book acceptable to
make it attractive by the notes and comments of expositors of
our own time, as well as from those sacred treasures of sarning,
and those studies of Scripture, which strongly reveal to us the
relation of God to man. The most reverential regard for
things sacred has been fostered throughout the work; and although the stores of classic thought and flave have been occasionally resorted to for embellishment and illustration, these
have been employed as subsidiary to the Spirit and the Truth.

CONTENTS:

Life and Time; Nature of the Soul; Spiritual Life; Mental Phenomena; Bellef and Skepticism; What is Superstiting? Premature interment; Phenomena of Death; Sin and Pantshiment; The Crucinxion of our Lord: The End of the World Foretold; Man after Death; The Intermediate State; The Christian Resurrection; The Future States; The Recognition of each other by the Blessed; Adversaria; The Pilgrim's Progress; Appendix. rear Appendix.

[CF Price \$1,50; postage free. For Sale at this office.

April 23.

THIRD EDITION-NOW READY.

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

THIS popular work has now reached its third edition, and is still in good demand. The following are the subjects of each chapter:—Truth: The Pursuits of happiness: Nature Rules: What Appears to be Evilis not Evil; A Spiritual Communication: Causes of What we call Evil: Evil does not Exist Unhappiness is Necessary: Harmony and Inhermony; The Soul's Progress; Intuition: Religion—What lell? Spiritualism: The Soul is Real; Self-lighteensness: Self-Excellence; Vision of Mrs. Adams; Human Distinctions; Extremes are Halanced by Extremes; The Ties of Sympathy; All Men are Immortal; There are no Evil Spirits; Harmony of Soul that the All-ltight Doctrine Produces; Obsession; The Views of this Book are in Perfect Harmony with the Precepts and Sayings of Christ; What effect will she Doctrine of this Book have upon Men? Book have upon Men ?

Price \$1,00, postage 16 cents. For sale at this office.

May 14.

AN EYE-OPENER.

SECOND EDITION. "Citateur par Pigault." Le Brun.
Doubts of Infidels, embodying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Doctors of Divinity. By ZEPA.
CONTENTS,
PART I.

PART I.

Preface; Introduction: The Old Testament; The Bible and other Sacred Books: 'The New Testament: History and the Bible Biblical Contradictions; On the Prophets: Pagan Mythology; Creation of the World; Jean Christ; Miracles; Papery; The Presthood; Dr. Power's Sermon Criticised; The Christian and the Hoathen; Effects of Belleving the Bible; Solomon's Songs.

Solomon's Songs.

PART II.

Doubts of Infidels; Questions of Zepa to the Doctors of Divinity; Letter to the Clergy; Scripture Narratives—The Tete-a-Tete-with Satan; The Mysdical Craft; John Calvin; The Passage in Josephus; Wesley's Letter, published in Hetherington's Trial, (from the Life of the Itev. John Wesley, published

→Price, 40 cents; postage, 4 cents. For sale at this office. HISTORY OF THE CHICAGO ARTESIAN WELL,

A DEMONSTRATION OF THE

BT GEORGE A. SHUFELDT. Price, 20 cents. For sale at this office. Aug. 26. FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS,

O's subjects highly important to the human ramily, by Joshua, Solomon, and others, given through a lady.

Price, bound in cloth, 75 cents, postage 16 cents; paper, 80 cents; postage 10 cents. For sale at this office. fr Jalay 16, THE APOCRYPHAL NEW TESTAMENT,

DEING all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, lo Jesus Christ his Apostles, and their companions, and not included in the New Testament by its compilers. Price \$1,00; postage 1 cents. For sale at this office.

Miscellancous.

DR. BABCOCK,

PRACTICAL PHYSICIAN AND DERMATOLOGIST,

DEVOTES his attention to the diseases and functional detranscinents of the Scaip, Loss of Hair, Premature Blanching of Greyness, and to the Italional
and Scienting Treatment of these amonying affections which
have hitherto defled the resource of the Toilet, such as "Ephelides," (freckles,) "Acue Puhetata," and "Acue Rosea,"
(ekin worms and pimples,) "Chioasma," (moth patch,) "Tinen," (instreaters,) "Alopeela," (buldars), and their diseases
of this class, all of which can be finored suring expeditionsly
and pleasantly by remedies which the Doctor has for many
years used, in his practice, with extraordinary success.

The Doctor would call attention to the fact, that of every
ten cases of baldness, there is not more than one that is absointely incurable, from the death or atrophy of the hair follicles. All other cases may be greatly ameliorated, or perfectly
cured, under proper treatment. His remedies are perfectly
safe, harmless, and pleasant in application, as will be apparcut on trial.

Patients are earnestly advised to either apply personally for
advise or describe their cases fully and minutely in writing,
as the loctor prepares no quack mixtures as a standard Panacea in all aliments, but combines and modifies his remedies to
sult the peculiar requirements of each individual case. It is
of course impossible that any one remedy, or set of remedies,
should meet the exigencies of the compilant and various derangements of those delicate and important organs, and hence
the advantage of consulting a skillid physician, who will prescribe understandingly for each patient according to the
symptoms and causes of his compilaint.

Patients can receive by express a special remedy suited to
their case, by sending me a general description of the hair and
its condition, on receipt of \$2.00.

EF OFFICE, "NO, 210 WASHINGTON STREET,
Room No, I, up stairs.

Boston, Mass.

PRACTICAL MAGNETIC HEALING PHYSICIAN, BY THE APOSTOLIC MODE.

DR. H. S. PHILLIPS,

BY THE APOSTOLIC MODE,

THE LAYING ON OF HANDS.

DY his treatment any caralle disease may be cared in a

few balantes, by the touch, when the magnetic adaptation
is complete, and it only requires a few operations to care the
most inveterable cases, where the adaptation by but partial;
provided always, the patient sirefuly adheres to the laws of
health, without which no cure can be permanently effected by
this or any other practice.

Tenns of treatment according to the ability of the patient.
THURSDAY of each week will be devoted to the treatment
of the afflicted poor, free of charge. Cleanliness in person always required.

TERMANENT ADDRESS: VINELAND, N. J. MADAME JULIAN, The Wonderful Portuguese Clairvoyant, Whose powers for examining and prescribing for disease are considered second to none in the country, will give attention o any who may apply for her services, either in person or by

etter.

\$1,00 for Clairvotant Examination in person.

\$1,00 for Clairvotant Examination by letter.

\$1,50 for Clairvoyant Examination by letter.

\$1,00 for Clairvoyant Examination in person of by letter.

SINGER'S LETTER "A" FAMILY SEWING MACHINE.

Tills splendid Machine combines all the good qualities of our well-known manufacturing machines, with many new and valuable improvements. It is swift, quiet, and positive in its operation; sows the very finest and coarsest materials, and anything between the two extremes, in a beautiful and substantial manner. It Hens. Fells, Cords, Braids, Tacks, Gathers, Siliches; etc., and will do a greater range of work than any machine heretofore offered to the public. We respectfully invite all in want of a

SUPERIOR PAMILY SEWING MACHINE, To pay us a visit. Every machine WARRANTED, and full in-structions given by competent and courteous attendants. Send for Pumpillet.

THE SINGER MANUFACTURING COMPANY. 69 Hunover Street......Boston. 458 Broadway......New York Sept. 30-Jin

NEW AND STANDARD WORKS ON SPIRITUALISM. ALSO, PAMPHLETS, NEWSPAPERS, Etc.,

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

ALL New Publications on the Spiritual and Progressive

Philosophy, whether published in England or America. can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the Bannen or Light. Subscriptions taken for the BANNER OF LIGHT at 174. per annum. Sample copies always on hand.

per annum. Sample copies always on hand. tf-Oct l.

SPECIAL NOTIOE.

I HEREWITH offer my services to the friends and investigators of the Spirinal Religion and Philosophy, in places remote from the frequent visits of lecturers on those subjects. Friends convening together can appoint one of their number to read the written loctures I will send for that purpose. By the charge of a small admission fee to these social gatherings, the humblest means cannot be overtaxed, and some good may be attained. I make no price, but will cheerfully accept whatever the friends of Truth are able and willing to allow me, provided that it compensate me for my time. Please send in your orders after the lat of January, 1805, and by so doing help your faithfully tolling slater.

Lasalle, Ill., Dec. 5, 1854.

ASPPO-SPIRITHIAL LIDE OWANDS.

ASTRO-SPIRITUAL LIPE CHARTS. LUSTIS LARRARD, whose Charls have given such univer Ls sal satisfaction, can still be consulted on any subject. Rundreds have received unering tests. No trickery or humbug resorted to, Terms—Full Charls, 85,00; Ten-year Charls, 83,50; any five questions, 81,00. Send day of monthiand year of birth; whether married or single, and say.

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

SIX DOLLARS FROM 50 CENTS. CALL and examine something urgently needed by every-body, or sample will be sent tree by mail for 96 cepts, that retails for 95,00., il. L. WOLCOTT, 170 Chatham Square, N. Y. Nov. 28-1y Miscellnneous.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THIESE unparalleled Powders, known as the GREAT FEIL-RIFUGE, NERVINE AND FEMALE RESULTATOR, possess 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, without purging, vomiting, names, or the least possible injury or bad effects, producing their results gently, soothingly, silently and imperceptibly, as if by marie.

The following partial lists justify their claim to being the control of th

GREAT FAMILY MEDICINE OF THE AGE! THE POSITIVE POWDERS CURE: THE NEGATIVE POWDERS CURE:

THE POSITIVE POWDERS GURE. I HE MEMATIVE POWDERS GURE:

1. All Positive Ferers: as the Inflammatory, Billous, RheuInflammatory, Billous, Typhus, Congestive, Indianous, Congestive, Indianous, Congestive, Indianous, Congestive, Indianous, Congestive, Indianous, RheuInflammatory, Billous, Typhus, Congestive, Indianous, Congestive, Indianous, Congestive, Indianous, Ind

1 Insensibility, Apoplexy.

3. Positive Female Diseases:
as all Menatrual Derangements,
Leuchorrica, Threatyned Abortion: also, the Vomiting,
Nausca, Cramps, and Painful
Urination of Pregnancy.

4. Positive Diseases of the
Rexual and Urinary Organs,
and of the Stomach and Bowels.

Circulars with fuller lists and navigulars agent free to now

els. jels. Circulars with fuller lists and particulars sent free to any address.

WASTED.—Agents, local or traveling, male or female—Forticularly mediums—in all the towns, clies and villages of the United States, and foreign countries. A LARGE and LIBERAL commission given.

Malled, postpaid, on receipt of the price.

PRICE, \$1,00 per box; \$5,00 for six; \$5,00 for twelve.
Office No. 97 St. MARKS PLACE, New York City.
Address, PHOF. PAYTON SPENCE, M. D., General Delivery, New York City.

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

Washington St., Hoston, Mass. Sept. 30.



Is the greatest traumph of American skill and genius ever at-tained in this or any other country, for the vetention, and radi-cal cure of Herma or Rupture. All other patterns and styles

It Retains and Cures Hernia or Rupture. It is Worn with perfect Ease and Safety.

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 past thirty years Dn. Glover has been known to the public as the most extensive dealer in TRUSSES, HANDAGES and INSTRUMENTS for the cure of Hernia or Rupture, and Deformilies of the Body and Limbs. His late "Tarsas Isstitute," under Barmun'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 CHAMPION LEVER TRUSS. It is halled with Delight on all sides.

It is equally applicable to young or old. Every variety of the most approved Trusses, Bandages, Elastic Stockings, Supporters, Crutches, and Instruments for the cure 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. 16-4w Afew doors from Broadway, New York.

"THE PEN IS MIGHTIER THAN THE SWORD."

SNOW'S ROUND-POINTED PENS.

One hundred samples will be sent to any address in the United States for ONE DOLLAR, by mail, postage paid, with terms for any quantity desired, by addressing the Manufactu-rer, J. P. SNOW, 72 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."

These Publications will be furnished to patrons in Chicago at Boston prices, at No. 100 Monroe street (Lox-BARD'S BLOCK), two doors west of the Post-office.

Address, TALLMADGE & CO.,

June 24. Box 2222 Chicago, Ill.

HEALING THE SICK,

BY THE

LAYING ON OF HANDS. THE UNDERSIGNED, Proprietors of the DYNAMIC
INSTITUTE, are now prepared to receive all who may
desire a pleasant home, and a sure remedy for all their lib.
Our institution is commodious, with pleasant surroundings,
and located in the most beautiful part of the city, on bigiground, everlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands.
The Institution is located in MILWAUKEE, WISCONSIN,
on Maribail, two doors south of Division street, and within
one hundred feet of the street railroad, Post Office Drawer
177.
DIRS. PERSONS, GOULD & CO.
Milweaulee, Wis., July 1, 1865.
Sept. 30.

SCENES IN THE SUMMER LAND!

NO. 1.—THE PORTICO OF THE SAGE.
BY HUDSON TUTTLE. THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spherea, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gult of darkness, he has published it in the popular Carte de Visite form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office.

June 23.

CANCER.

NEW and wonderful discovery, Dn. J. C. DIXON'S CAN-A CER ANTIDOTE, which has already proved, in over five hundred cases, to be the most successful treatment for Cancer that has ever been used by man. The method of freatment is noted simple. This terrible disease is entirely removed in a solid mass, without the use of the knife, loss of blood, produc-ing of pain, caustic burning, or affecting the sound parts. Office home from 9.4. M, to 4.9. M. No. 726 Broadway, New York, J. C. DIXON, M. D.

DRUNKARD, STOP I

THE Spirit-World has looked in mercy on scenes of suffering from the use of strong dishe, and given a nexisty that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years.

Send for a Chrekan. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

(LF N. H.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 31 Essex street, Boston.

Sept. 30.

OCTAVIUS KING, M. D.,

Eclectic and Botanic Druggist, 63 WASHINGTON STREET, BOSTON. ROOTS, Herbs, Extracts, Olis, Thetures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, varranted pure and gendue. The Anti-Scrotal Panacea, Mother's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up SPIRITUAL and other Prescriptions. June 11—11

\_D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW. 28 COURT STREET,

BOSTON,
House, 18 Webster street, Somerville, PELA MARSH, at No. 14 BROWFIELD STREET, keeps constantly for sale a full supply of all the Spiritualiand Restant Works at mullisher, orders. D stantly for sale a full supply of all the spir ormatory Works, at publishers' prices. The ALL ORDERS PROMPTLY ATTENDED TO. July 1.

TEACHER OF PIANO AND MELODEON, VOCAL MUSIC, Italian Method, and Firmon and Latin Lakouages, will visit pupils at their residences, or receive them at her own, 32 Lowell street, Boston. Terms reasonable.

TOR \$2, I will send, by mail, one copy each of any four books, "Life Line of the Lone due," "Furl; tive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WARRIES CHASE. June 17. DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square,

Boston.

## Mediums in Boston.

DR. L. TILTON

CONTINUES to treat all Diseases of the Skin, Scalp, Loss of Hair, and Premature Bisanching.

M. R.R. N.E.E. DETA M., a Medical and Business Clairvoy-ant, is associated with the Doctor, who will examine for all diseases.

Mrs. N. also examines and prescribes for the sick at a distance, by sending says and sex, enclosing \$1.00 and mostage.

tance, by sending age and sex, enclosing \$1,00 and postage stamps. Diseases of Body and Mindstrictly attended to. Sept. 30-4w\* DR. L. TILTON, 12 Avon Place. MRS. R. COLLINS. OLAIRVOYANT PHYSICIAN and HEALING MEDIUM

No. 6 Pine Street, Boston,

No. 6 Pine Street, Boston,

CONTINUES to heat the sick, as Spirit Physicans contro

ther for the henefit of suffering humanity,
Examinations \$1,00. All medicines prepared by her wholly
composed of Roots, Barks and Herbs gathered from the garden
of Nature.

Sept. 30.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 7 DAVIS STREET, BOSTON,

AT NO. 7-DAVIS STREET, BOSTON.

THOSE requesting examinations by letter will please enclose \$61.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. FRANCES, PHYSICIAN and BUSINESS.

CLAINVOYANT, describes discars and their reincides and kinds of business, 147 Court street, Boston, Room No. 1. Consultation \$1. Her Rose Oliminent for the cure of all kinds of humors, pinnsled faces, &c., 25 cents per box, and warranted sure remedies for libeumatism. Neuraigia, Dysentery, Diarrine, Diptheria, Sore Throat, Brounchial Albections, Coughs, Catarth, ske Headache, Dyspepsia, Bloating of the Stomach, Chapped Hands and all diseases arising from impurities of the blood. Bair Bycs, and sweetly-scented Pomades for heautifying and promoting the growth of the hair. Also, a Secretial and Smit Rheum Pomade for diseased scalps; Teoth Powders, and Washes for tender, cankered and ulcerated guins. Hours from \$10.12 m., from \$10.6 m from 7 to \$ p. m., Monday, Wednay and Friday evenings Bo N. 8 Riso. Sept. 23.

The WILLIAM R. WHITE Sympachetic Claire.

DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all discasses that are curable. Nervous and disagreeable feelings removed. Advice free; operations, 41,00. No. 4 Agreeable, Plack (leading from South Bennet street), Boston. Sept. 30. MRS. M. E. BEALS, of East Boston, has taken Rooms at 121 BLACKSTONE STREET, COTHER OF HANDLEY, WHERE SHOW HE BEALD TO SEE HER THOMB, and all those who desire her services as TEST, BUSINESS and CLAIRYOYANT MEDIUM.

MEDITM.

MADAM GALE, Clairvoyant and Prophetic Medium, 23 Lowell street. Examination of Diseases by Letter, \$1,00; three questions answered on other business for 50 cents, and two 3-cent stamps.

Sept. 30.

CLAIRVOYANCE, — Mrs. Colgrove may be consulted personally, or by letter, respecting Business, Health, &c., at 34 Winter street, Boston. Directions by letter \$1.00; lost or stolen property, \$2,00.

MRS. E. RICHARDS, Trance, Test, Business Boston. (Boom No. 6.) Will visit families, when requested. Sept. 16-4w.

MRS. F. A. SPINNEY, Magnetic and Sympa-thetic Healing Medium, No. 41 Bradford street. Nervous and disagreeable feelings removed. No medicines given. Sept. 23—4w\*

B. CONCKLIN, MEDIUM, from New York, Rooms No. 6 Lacipunge Place, Hoston, Hours from 8 to 1 P. M., and from 2 till 8 P. M. MRS. C. A. KIRKHAM has resumed her Sit-1VM tings at rear of 1009 Washington street. Hours from 10 to 2 M. and 2 to 5 o'clock P. M. Terms, \$2,00. 2m\*-Sept. 9.

MRS. A. C. LATHAM, Medical Chairvoyant and Healing Medium, 222 Washington atrect, Boston. Treatment of Body, Mind and Spirit. Sept. 30.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Sept. 30.

MRS. S. J. YOUNG, MEDIUM, No. 80 Warren atreet, Boston.

SOUL READING,

Or Psychometrical Delineation of Character.

M.R. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical aids mental adaptation of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical and mental adaptation of those in tending marriage; and bluts to the hilarmoniously married, whereby they can restore or pertenute their former love.

They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivatiod. Seven years experience warrants them in asying that they can do what they advertise without full, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character exert staturely as acce. For Written Delineation of Character, 81.0s and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE, Sept. 30.— If Whitewater, Walworth Co., Wisconsin.

DR. URANN,

WHO has made so many wonderful and
INSTANTANEOUS CURES
in Boston, New York, Hartford, Springfield, and more recently
in New Hampshire and Vermont, has taken rooms No. 183
Court street, Boston, where he may be found from the lat to
the 20th of each month. The remainder of the month he will
visit patients at a distance who may desire his services.

Sept. 30.

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

FOR ACUTE AND CHRONIC DISEASES. WILL close his Rooms at Cleveland, O., Aug. 8th, after which time he may be found at his residence, 661 MH. WILL close his Rooms at Cleveland, O., Ang. 8th, after while time he may be found at his residence, 661 Mil-WAUKEE STREET, MILWALKEE, WIS., where he will treat the slek until further notice. He cures all curable diseases without medicine. Also, cures at any distance by sending him their bandwriting. Send superscribed envelope and two red stamps. Persons who cannot afford to pay are cordially invited, without money and without price. Cleanliness only being required. Office hours are from 9 a. m. to 12 m., and from 1 to 5 p. m.

DR. J. P. BRYANT, (OF CLINTON AVENUE, BROOKLYN, N. Y.) PRACTICAL PHYSICIAN CHRONIC DISEASES,

LTAS opened Rooms at the HEALING INSTITUTE, 119
I Wisconsin street, opposite Post Office), MILWAUKEE,
WIS., till Novemberlith, 1965.
Chronic Diseases cured with a few operations! No Medicines given! No Surgical Operations performed!
LT Terms for treatment always reasonable, according to the means of the patient. Those persons unable to pay, are cordially invited, "without money or price." If—Sept. 30. DR. HATHAWAY'S HEALING INSTITUTE

No. 110 Wisconsin St., Milwaukee, opposite the post office,

HAS been refitted and newly furnished, and is now open for the reception of Patients. All diseases treated by the most improved methods, to meet the various wants, so that each patient will have the especial treatment required, whether it is Eelectic Medicines, Water Cure, Electricity, or Animal Magnethun, good operators being always in attendance, DR. J. P. BRYANT, one of the greatest Healers of the age, will practice at this Institute for three months from the 15th of August, 1865. THE OELEBRATED MAGNETIC PHYSICIAN,

DR. J. A. NEAL,

OF NEW YORK, will remain in this city for a short time for the purpose of HEALING THE SICK. His plan of manipulation is peculiar to himself, and uniformly successful. He may be found at the ADAMS HOUSE, Room No. 78. Sep. 30. PSYCHOMETRY AND CLATRYOYANCE, MRS. & M. BALDWIN will read character personally or M by letter; describe persons at a distance, whether in or out of the form; sit for spirit-communications, &c., &c. Send a lock of hulr, or the handwriting of the person. Terms, &l. Address, Ripon, Wis.

Address, Ripon, Wis.

MRS. A. M. SUMNER, Developing and Healing Mrs. A. M. SUMNER, Developing and Healing Medium, will hold heveloping Circles at 24 Cottage St., Roxbury, the third and fourth Wednosday of every month, until December next, when she will endeavor to find convenient rooms for private or public sittings, provided there he interest chough manifested by those attending to continue through the winter. Sinc is satisfied great good will result from this to people suffering general debility or mental depression, arising many times from an undeveloped condition of spirits, either in or out of the hody. Admission to public circle, 15 cents, or private sittings, 50 cents. or out of the hody, Admission 1975, private strings, 50 cents.

MRS. L. R. TAYLOR, M. D., 23 Farmer St., Detroit, Mich., whose charvoyant powers are innequalled, examines and successfully treats all citable Diseases, both of hody and minds; looks into business matters of every description; tells the whereabouts of host or stolen property; locates off Weils, &c. Can be consulted by latter. Diseased persons wishing an examination by letter will enclose a lock of flucir hair. Terms, 51 and a 3-cent stamp, satisfaction war ranted.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. III East 29th street, near 3d Avenue, N. Y. 13w - Sept 23. G. & P. B. ATWOOD, Magnetic and Clairvoy. and Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y. Sept. 39 -3m

SEWING MACHINES.

ARE THE BEST.

228 Washington Street, Boston.

Aug. 16-3m II. C. HAYDEN, AGERT.

DR. LISTER, Astrologer, 25 Lowell street, Boston. Mass. For terms, Ac., please send for a circular.

June 17-6m\* WHEELER & WILSON'S

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

## Original Poetry. AN IMPROVISATION.

(The ollowing was given by a trance medium at the close of the lecture in Ebblit Hall, New York, on Sunday, Sept. 17th. and taken down in short-hand.] Travel, travel, travel through the long and dusty street, Mortal, making music on the sidewalk with your feet-Moving, moving, moving to the best of toll and death, Keeping timely measure with unconscious vital breath.

Travel, travel, travel over prairie, bill and date, You 'Il surely meet the spectro, upfit his horse so pale; He 'Il follow, follow, follow on every road you take, Beating Time's dull measure-heating ever in your wake.

Travel, travel, travel over every land or sea, He mocketh you, poor mortal, while singing, "You are free;" He standeth by your bedside, he standeth by your floor-He walketh, walketh, walketh slowly up and down your floor.

Travel, travel, travel with light and tripping feet, Dancing in the ball-room, plodding through the street, He standeth by your chow, he resteth on your chair, He stalketh, stalketh, stalketh, like a phantom, everywhere.

Death's muffled drums are heating unbesited in each clime : He glideth by you, mortal, and whispers in your ear And you falter, faiter, faiter, when you know that he is near.

Travel, travel, travel, mortals, on your weary way, Deathsoon will kindly greet you, though you banish him to-day; But when you cross the river and view the slidning shore, You will welcome, welcome, welcome every friend he ferries

## Correspondence in Brief.

#### A Remarkable Cure Effected. have been a constant reader of the Banner for

the last six or eight years, and I freely admit that I get from it more good ideas than from any of my other literary investments.
Your notices of cures through the power of animal magnetism, as administered by different mediums, are very interesting and useful.
Several wonderful cures of this kind have come

under my notice, made through the magnetic powers of Dr. John W. Ladd, who resides at Newport, R. L., in the summer, and in this city the balance of the year. His cures are not instantane-ous, or as rapid as some you have noticed, but, as far as my observations go, they are of a perma-nent character. Among the cases above referred to are rheumatism, paralysis, tumors, hernia, and the various nervous and other complaints so com-

mon among the females of our country.
With your permission, I will particularize one With your permission, I win particularize one of these cures, viz: that of a married lady residing in this city, who had for some time been treated for dropsy by several of the Faculty; each of these doctors, one after the other, had recommended tapping the patient as the only chance for a cure, and had been discharged because the patient was strongly impressed against it; the last one amplicular attentions to the superior activities and the superior activities and the superior activities and the superior activities and the superior activities are considered attentions. last one employed attempted to remove the sup-posed superabundance of water by sweating. As he continued this, the patient not only grew worse, but her weight, which was ordinarily one hundred but her weight, which was ordinavily one hundred and seventeen pounds, was increased to one hundred and fifty-seven pounds, and she became exceedingly nervous, and was in such pain that she could not lay down an hour at a time before she had to be helped up to change her position, and could get no sleep except when under the influence of an anodyno. Finally, seeing that his sweating did more harm than good, and that his patient could not live many days, if hours, this doctor advised the tapping, as the only thing to be done, and was consequently discharged.

Under this state of the case Dr. Ladd was called in, and, after an examination told the lady her

in, and, after an examination, told the lady her troubles did not arise from dropsical affections, but from a very large tumor, and that sympathetically she was a little dropsical, all of which would go away as soon as the tumor could be re-moved, which he thought he could dissolve and mayer, which he thought he count ansolve and pass off by magnetic treatment. He also told her she had a rupture, which he considered more difficult to cure than the tumor. His examinations were made spiritually, and without first being told of her symptoms. Alls statements were so conclusive that he was at once employed, and gave the lady a treatment. She slept better after the first treatment than she had for two months; after the second treatment he dispensed with the ano-dyne and all other medicine, and in three weeks she was able to go eighty miles on the railroad and six miles in a sleigh without much farigue, and, after a week, returned to New York, feeling better than when she left. In two months the tumor had disappeared, the dropsy had left her, and the rupture partly closed up; and now the rup-ture is entirely cured, and the only effect she feels of the tumor is a tenderness of the sinews and muscles or fibres in and around where it was. I am not at liberty to give the lady's name here, but it can be known by calling at 332 West 23d

street. New York, Sept. 25, 1805.

## Words of Cheer to the Itinerant.

many evidences of "angel sympathy," so freely imparted when far away from home and familiar friends. IWhen our upon the highways and val-leys of eternity's mission, if true to the hidding of the loved ones "beyond the river," they will not leave us alone, though strangers and the guests of hospitable homes, quickly come the words of encouragement from our blessed guides, who watch and wait on the dusty roads of time to aid us in our labors, and stimulate our energies, and quicken our sympathies.

As speakers and mediums in the ranks of re-form, we ought to judiciously encourage and strengthen each other, as brothers and sisters, and the more especially should the strongest of sym pathy exist between the female workers, to aid and stimulate each other, in the fraternal bends of a loring sisterhood, against the tide of ignorant or educated prejudice; to watch well, and guard against the pernicious tendency of gossip, and the spirit of jeniousy or envy. Each have a work to do, in some department of usefulness. Our adaptations, or capacities, will gravitate to their re ations, or enjacties, will gravitate to their respective spheres; leaving each to enjoy, proportionately, the well-carned reputation of mental and moral attainments. Thus all can work, and more are demanded, without the least necessity for collision or rivalry in our midst.

If we, as itinerant workers, who have counted

the cost; shared the trials; contended with suspicion and prying curiosity, all for the sake of truth, would be as just, as sympathetic and faithful toward each other, as the angels are true to us, what a blessed stimulus would be given to the cause of Spiritual Progress, what a sublime lesson, in favor of the "angel teachings," whose tri-umphant success, among the children of earth, is already only a question of time, with needed con-ditions. ALCINDA WILHELM, M. D. Evansville, Ind., Sept. 1865.

## Criticism on Dr. A. B. Child.

I must reiterate that I admire the spirit and teaching of Dr. Child; nevertheless I must take exception to his logic, which, of course, he will call complimentary, as he looks upon reason as of earth and not of heaven, as human and not spiritual. So long as words are the vehicles of our thoughts, let us make them as staunch as possible, that they may not break down on the road, leav-ing our well packed and rightly directed thoughts floundering in the mud of misconception and misunderstanding. He says: "Nothing yet stands before the world superior to the precepts and practices of Christ, the whole drift of which was for the forgiveness of sin and the non-resistance of evil. If a man has come to love his enemy, he has risen superior to all provocation, all cause for hatred from an enemy, and an enemy is no longer an enemy. Hatred feeds on hatred. Love feeds Love-I mean love that is love, not the -kills hatred as quickly and as surely as the sunlight kills darkness, while hatred can no more destroy love than darkness can destroy the annshine.

Well, Brother Child, if Christ possessed and Well, Brother Child, it Christ possessed and practiced that true love to an enemy, which, you say, disarms all hatred, why did those "loring" (?) Jews cry out: "Crucify him! crucify him!" place that ugly crown of thorns upon his head, and finally drive those rusty spikes through his bleeding hands and feet? Did the hated stand on a level with his latters and feed their latted, or did they they be that "true love" you mark of which they imbibe that "true love" you speak of, which you say Christ practiced, and return it to him in murder? Did love in this instance begot love, or murder? Did love in this institute begar love, of did Christ's hatred feed their hatred? Let us

have those thoughts a little more logically packed, Doctor, or place them in respier and sounder vehicle. (1) 11 11 11 E. L. RUGGLES.

East Toledo, O., Sept. 21, 1865.

## Important Decision.

SPIRITUALISM RECOGNIZED BY THE GOVERN-MENT AT WASHINGTON.

I addressed a letter to the Commissioner of Internal Revenue, at Washington, requesting his decision as to the legal claims of the Government upon me for the payment of a license tax as a Spiritual Magnetizer, or for Healing by Spiritpower. I received the following reply, from which you will perceive that now, for the first time in our national history, the profession of Healing Mediums is recognized by the laws of the country. We now have the same legal rights, and stand upon the same footing before the law, with other Yours for Progress, J. Gallion.

Healing Institute, Keokuk, Iowa, Sept. 22d 1865.

TREASURY DEPARTMENT,

physican; and to practice ms procession, he is required to pay a license of ten dollars.

It matters not what the agency a practitioner in the healing art may employ, whether botanic, mineral, electric, galvanic or magnetic; whether it be healing by physical or by spirit-power, it clearly comes within the circle of professious to be taxed. Very respectfully

Very respectfully, E. A. ROLLINS, Dep't. Comm'r, J. Gallion, Esq., Keckuk, Iowa. S. S. S.

A Suggestion. I have been thinking of late—yes, the past two years—that I would like an album well filled with photographs of the leading speakers and teachers of our beautiful Philosophy—as also would others of my acquaintance—as keepsakes, something to look at when we are old, something to show our children as they grow older, to tell them of the hardships, privations and persecutions they, the ploneers of the Spiritual Dispensation, were subject to from a self-righteous and bigoted Church. Now, then, for a plan; Let all the old pioneers. Now, then, for a plan: Let all the old pioneers, as well as new, send to the Banner one each of their photographs, and from them let others be taken, and sell them, the profits to be appropriat-ed to the Bread Fund. Yours, WM. KEITH. Tolland, Conn., Sept., 1865.

We hardly think it advisable for the Banner to enter upon so extensive a scheme.

### Verification of a Spirit-Message.

A communication in your "Message Department," some time since, from a Mrs. Field to her husband, T. W. Field, of Brooklyn, N. Y., (Wil-lamsburgh,) seems to be authentic. It has been linmsburgh,) seems to be authentic. It has been brought to the notice of Mr. Field, who is a prominent member of an Orthodox Church. He cannot deny the facts of the communication; says very little about it. This I have from those who are acquainted with the gentleman.

Williamsburgh, N. Y. HERBERT LAWRENCE.

#### A Meeting in Buffalo in Regard to the Colchester Trial.

steps to provide for the burden thrown upon them through the public prosecution of Mr. C.J. Colchester, medium, the Committee to whom was delegated the duty of presenting an address to the Spiritualists of the United States, setting forth the facts, and appealing to them for sympathy and pecuniary aid to cover the expenses of this vexatious litigation, having given the matter due leliberation, respectfully submit the following CIRCULAR.

To the Friends of Free Religious and Philosophical Investigation:—The press has by this time given very general publicity to the result of the recent proceedings in the U.S. Court, at a term of said Court, held in Buffalo, N. Y., in the latter part of August, in the matter of C.J. Colchester, medium, arraigned and charged with practicing jugglery without license. That result was the imposition of a fine of forty deliary and the expenses of the of a fine of forty dollars, and the expenses of the prosecution, four hundred and seventy dollars and forty cents, making a total of five hundred and thirteen dollars and forty cents, which, together with the expenses of the defence, and other disbursements made necessary by this frivolous and vexations action of said Court, leave a liability to be discharged of one thousand dollars. The fine and expenses of prosecution, as above specifiel, were promptly paid on the spot at the time of its imposition, by a disinterested and liberal-minded friend, and the remaining indebtedness— the greater part of which is now being importunely pressed—is in course of liquidation by a loan from some of the zealous and earnest friends of the cause in this place.

Being few in number, and comparatively weak in resources, your Committee, after mature deration, now ask the cooperation of the Spirit-ists of the United States at large, in the dis-

charge of this obligation.

Inasmuch as their faith and philosophy was on trial, as well as the person of the medium—and this was so avowed by the presiding Judge—it is confidently honed that the friends of the cause to a man, will generously, freely and promptly feel it an honor and a duty to assume this burden. Let all who are willing to stand up in defiance of popular opinion, to brave the contumely and scorn of intolerance, and to maintain their independence of thought and action at the risk of pendence of thought and action at the risk of pendence of the standard of the sta alty and fine, with the glorious example of the martyr of a darker age, and from the innate consciousness and the soul's approval that their impulse is in the right direction, respond with alactic to the call. rity to this call.

To this end your Committee recommend that a system of general contribution he at once devised throughout our entire community, wherever any interest in the cause exists, to be denouinnted the "Colchester Fund," that in each locality he ap-pointed a Treasurer, or Agent, who will take charge of the contributions and transmit the same to the Treasurer of the Fund at Buffalo; that it is desirable that the remittances to this Fund be sent forward to the Treasurer at Buffalo once a week, in order to have the same acknowledged weekly in the Banner of Light; that any surplus received over the precessary amount be returned to the Banner of Light office, for bestownlupon over the worthy charters in the direction and any of the worthy charities in its direction and management; that in order to insure efficiency and earnestness in this work, it is desirable that the same be completed within sixty days from the date of publication of this Circular in the Banner of Light; that the presiding officer of any association of Spiritualists throughout the country be invited to take this matter in charge and bring it before the friends at as early a day as practicable; that this Circular be transmitted to the Banner of Light, with a respectful request that it be published in that valuable and widely-circulated paper, and that the editor be asked to act in the capacity of Treasurer for this Fund for the city of Boston and the associations of Spiritualists adjacent; and, finally, that Mr. E. A. Maynard be and is hereby appointed Treasurer of the Colchester Fund in Bullalo.

As it is in contemplation to publish this remark able trial at an early day in full detail, your Com-mittee will not, on this occasion, expend further space or time in review or criticism, but they can not refrain from calling the attention of all re flecting minds to the persecuting animus now made manifest, and of suggestion that the day may have arrived when the battle of Conscience

will have to be fought once more.

True, the liberalism of the age, the great advances toward a more humane estimate of God, and of a more cheerful prospect for the destiny of and of a more cheerful prospect for the destiny of our race that have gradually and silently crept into the old, hard theologies that pervade our current literature, and are daily modifying our political, educational and social ideas, point to no repetition of the scenes of Smithfield, Salem, or St. Bartholomew; but the signs of the times do speak to us at the same time of obtacles to the progress of the New Dissensation of the New Dissensation of the New Dissensation of the New Dissensation.

of the New Dispensation of no slight proportion.
The scene that has just been enseted in our midst may properly be considered an attenuated

outgrowth of the more barbaric demonstrations of the bigotry of the past. It should be accepted as a warning and foretaste of the wiles of the adver-

wo forbear any further comment, and thus make our appeal to a generous and sympathizing public, in the fullest confidence that, without the inachinery of organization so freely used by the sectarianism of the day for like objects—that our call in behalf of a cause so richly laden with the most precious, the most interesting, and the most beautiful influences for the elevation and happiness of humanity will be spontaneously and cheer fully responded to. W. G. OLIVER, Chairman.
J. FORSYTH, Secretary.
Buffalo, N. Y., Sept. 25, 1868.

### (From the Boston Investigator.)

FRIEND SEAVER-Look over the enclosed, and if it suits, print it, and if not, burn it. Sincerely and earnestly do I hope the Investigator may live, I should deeply lament its death, as it has done and is doing a good work for humanity. It has ever boldly, sternly, but kindly, met the monstrous assumption of theology, that there are some subjects too sacred to be discussed, doubted, or denied. It has dared to call in question the very TREASURY DEPARTMENT,
Office of Internal Revenue,
WASHINGTON, Ang. 11th, 1865.

Sir.—In reply to your letter of August 5th, I have to refer you to the Revenue Law, section seventy-nine, paragraph forty-four, in which every person who prescribes remedies for fee or reward for the cure of bodily disease is declared to be a physician; and to practice his profession, he is required to may a license of ten dollars.

The field is doing a good work for humanity. It has do good work for humanity and the monstant humanity. It has do good work for humanity. It has do good work for humanity and the monstant humanity. It has do good work for humanity and the monstant humanity. It has do good work for humanity and the monsta would be many and hearts and tears over the death of the Investigator. Make that immortal, though its living editor, publisher and readers, die. I speak in my own vernacular. I would not have you speak in any but your own. If you can tolerate mine, print the enclosed, if there be nothing objectionable in the sentiments.

Thine, HENRY C. WRIGHT. Unity, N. II., Sept. 12th, 1865.

### Materialism and Spiritualism!

ANTAGONISTIC, YET HARMONIOUS! HORACE SEAVER: My Friend—I am in the family of one to whom the Investigator has made a weekly and welcome visit, most of the time, for

in the home of Elisha and Huldah Glidden.

What do you say to this, friend Seaver? How do you feel by being thus associated with the Banner? If Materialism, (i. e., the Investigator,) be true, Spiritualism dies. If Spiritualism, (i. e., the Banner,) lives, Materialism dies. If the Investigator is true, the Banner is false. If the Banner be true, the Investigator is false. Yet here, in this home among the mountains, both are welcome, both are read, and "a long and flourishing and useful life to both," is the prayer of this family circle.

Can you solve this mystery? I can. Both of these papers go forth on their weekly mission to redeem men and women from the despotism of the popular theology. These friends see in that theology, the deadliest enemy of impartial justice, of equal rights, and human brotherhood. They see in it, as all will in due time, the grim and insolent fee of mental freedom, and the most malignant and merciless enemy of all who may be so blessed as to be discoverers of truths and facts in mental, social, moral, practical and material science. The hot wrath, and the vindictive curses of that theology, have ever been directed toward all new discoveries of facts relating to the na-At an adjourned meeting of the Spiritualists of Builalo, N. Y., convened for the purpose of taking steps to provide for the burden thrown upon them

Impartial justice, equal rights, human brother-hood, men and women, in their relations as husbands and wives, parents and children, brothers and sisters, friends and neighbors, have no more unscrupulous and unmerciful enemy than theology, as it is presented by the clergy and Churches of Christendom. Itshistory, for five hundred years, proves this. Slavery; war, drunkenness, prostitution, hypocrisy, dishonesty, falsehood, and every wrong and outrage, have been sheltered by it. It has ever assumed and exercised the right to create, annul, or reverse at pleasure, and for its own ben-efit, every moral obligation and duty, making the most exalted virtues of to-day the blackest crimes of to-morrow, and bestowing its highest rewards upon deeds in one place, for which it awards its most savage penalties when performed in another place; promising heaven to one man for certain acts, and threatening hell to others for doing the

Long and earnest has the Investigator given Long and earnest has the Investigator given battle, in a war of ideas, to this enemy of the human race, assailing it in the very citadel of its power, i. c., its appalling conceptions of God and Immortality! Better no God, (if this were possible,) than a "God of hot wrath, and vengeance," than a "God of War," slavery, and inhumanity. Better annihilation, than an immortality of "hell-fire and damnation," such as the popular theology meets out to nine-tenths of the human race. The Banner comes in to aid in this holy war of ideas against that theology which chains, palsies, and stunts the human soul, solely by the agency of that inhuman God, and that revolting immortal-ity. The Banner uses different weapons, different

ideas in assaults on the common enemy. But your watchword is: Fidelity to present light, and the mind ever open to get new light. These are cardinal principles of Materialism, also of Spiritualism. The Investigator and Banner respect all who are true to their present light, and who keep an open heart and head to welcome all new light. Hence, while Materialism and Spiritualism can-not both be true; while whichever lives the other must die, yet they both find a joyful welcome in the family where I now am, and in others where

Long life to the Investigator, and the Banner, as the advocates of Liberty, Equality and Fraternity. HENRY C. WRIGHT.

REMARKS.-We are obliged to friend Wright for his pleasant correspondence, and hope to hear from him again and often. His well known ability and constant efforts, for many years, in the great cause of Freedom and Humanity, place him among the first Reformers of the day, and entitle his opinions to consideration and respect. We should be much gratified, therefore, to number him among our regular contributors. With regard to his allusions to the Banner and

the Investigator, (the Spiritual and the Material,) we have only time and room now to say, that there is not and ought not to be any strife between them, for even if they are "distinct like the billows, (in point of doctrine,) they are one like the sea," in the maintenance of mental and individual freedom, and opposition to the popular theology. This is the main thing, and as the Banner is right in this respect, we are pleased to cookerate with it thus far, and as much further as Reason and Nature make the way clear for us to go.

If Spiritualism be true, we shall, perhaps, know the fact, sometime or other; until then, we must remain as we are.—Ed. Inv.

## Jottings from Moses Hull.

DEAR BANNER-I have resolved and re-resolved to let your readers hear from me often, but multitudinous cares and sickness have "set in" hitherto. Many thanks for your notice of the shadow cast before of my Monthly Clarion. Next week it will be out, then I shall be happy to "ex." with you. But for great affliction for the last ten weeks, the Clarion would have been out a month since. Now I can again see through to health. Aside from other bodily infirmities, I have had a severe attack of inflammatory rheumatism, so that for weeks I have not been able to be turned in bed; but through the agency of God's angels in and out of the flesh, I am recovering very fast.

Dr. J. P. Bryant, who is now operating in Dr. Induaway's rooms, at 119 Wisconsin street, kindly invited me to come and be healed. When I
arrived here last Saturday, I could not, to save
my life, have walked from the passenger train to
the horse-cars—a distance of about thirty feet;
now I walk from one-half to one mile per day.
The Doctor has actually caused the "lame man
to leap as an hart," and the tongue of the dumb to
"speak and sing," since he has been here.
Dr. Hathaway, one of our best Spiritualists

calls to lecture the remainder of the winter. Address.

Calls to lecture in Syracuse, N. Y., Oct. 1 and
8; in Buchester, Oct. 16; will attend the Xational Conventionat Philadelphia in October, and lecture in Vineland, N. J.,
during November I during January and February next in
washington, D. C.; during March in Philadelphia, and spend
next summer in the West. He will receive abscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will answer calls to lecture during the fall and
winter. Address. Cloveland, O.

MRS. Parkers B. Frizzor will speak in Grand Rapids, Mich., during
November. He will receive aubscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will receive aubscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will receive subscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will receive subscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will receive aubscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will receive aubscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will receive aubscriptions for
the Bauner of Light.
W. A. D. Hurss will speak in Grand Rapids, Mich., during
November. He will receive aubscriptions for
the Bauner of Light.
W. A. D. Hurss will spe Hathaway's rooms, at 119 Wisconsin street, kind-

here, has been healing the sick for over two years. He is doing a great amount of good, and it is wrong that he shrinks, as he does, from notoriety. Such men as angels are using to accomplish an

untold amount of good, should be known. The cause of Spiritualism is gaining) ground here. How can it he otherwise, while the good here. How can it he otherwise, while the good angels are accomplishing such a vast amount of good? Regular meetings are sustained, and outsiders are coming in and asking after the truths of these things. The only trouble is a lack of speakers. I could find work in this part of Wisconsin for more than forty. The angels certainly consin for more than forty. The angels certainly will develop more. "The harvest is great, and the laborers are few."

Last Sunday evening Dr. Bryant spoke to a crowded house, at Bowman's Hall. The people universally seemed to make two confessions:

1st. If Spiritualism is a delusion, it is a giant delusion; its rapid progress, despite all opposition, proves that.

21. If Spiritualism is a delusion, it is a charming delusion, being more beautiful and better adapted to the wants of man than any other theory of religion known. How strange that God has let the devil bent him so badly, and fix his lies up and adapt them so much better to man than he has his truth! But such is the case, if Spiritualism is false.

Next Sunday I will try to talk to the people of Milwaukee. After that, Miss Emma Houston will interest them for a month.

I cannot close these scattering thoughts without informing you that Spiritualism, while sweeping through the West, has swept the Rev. A. J. Fishback—one of the greatest Universalist ministers of the State of Illinois-into its embrace; and, by the way, Bro. Fishback is no idler; he has already located at Coldwater, Mich., and is speaking for the Spiritualists at that place. So it goes. Spiritualism, like Pharach's "lean kine," is destined to swallow up everything before it. And why not? It has the good of all religious, and its own besides. More anon. Moses Hull.

Milwaukee, Wis., Sept. 22, 1865.

### NOTICES OF MEETINGS.

Melobeon.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admission free. J. S. Loveland speaks Oct. 8.

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

street, Sundays, at 1014 A. M. Free.

The Bible Christian Spiritualists hold meetings every Sunday in his No. 118 Tremont street, at 1014 A. M. Free.

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

Christian Spiritualists hold meetings every Sunday at 1014 A. M. and 3 P. M., at 121 Blackstone stryet, corner of Hanover street. Lecture in the afternoon by Dr. U. W. Moirill, Jr. Music by Miss Minde Pouty.

Charlestown.—Meetings will recommence in the City Hall Sept. J. at 25 and 17 0 clock P. M., under the supervision of A. H. Richarhon. The public are invited. The Children's Lyceum meets at 10 A. M. Speakers engaged:—Mrs. M. S. Townsend during October and November; Benj. Todd during December.

Charlestown.—The Spiritualists of Charlestown.—The

CHARLESTOWN. - The Spiritualists of Charlestown have CHARLESTOWN.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics' Hall, corner of Chelsoa street and Cliy square, every Sunday atternoon 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 Spiritualists. Many good speakers have been engaged, who will lecture during the season. The public will please take notice that these meetings are free, and all are invited to attend. Mrs. A. A. Currier will speak the three first Sundays in October.

CHRESEA.—The Spiritualists of Chelsea have fired Library Hall, to hold regular meetings Sunday afternoon and evening of cach week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. Speakers en-gaged;—Charles A. Hayden during September; Mrs. Fannie B. Felton, Dec. 3 and 10. Foxbono', Mass.—Meetings in Town Hall. Speaker engaged:—Miss Susio M. Johnson, Nov. 5 and 12. Meetings during the summer months at 1% and 5% P. M.

TAUNTON, MASS.—Spiritualists hold meetings in Concert Hall regularly at 2% and 7% P. M. Admission 5 cents. PLYNOVIR, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Progressive Lyceum meets every Sunday forenoon at 10% o'clock. Ich. Carver, Cor. Sec., to whom all letters should be addressed. Speakers engaged:—Mrs. Faunic Davis Smith, Oct. I and St. Miss suite M. Johnson, Nov II and Cg. W. K. Ripley, Dec. 24 and 31; Mrs. M. M. Wood, April 22 and 29.

Lowell.—Spiritualists hold meolings in Lee street Church, forenoon and afternoon. "The Children's Progressive Lyceum' meets at noon. Speakers engaged:—Charles A. Hayden during October; J. M. Poebles during November; J. G. Fish during January. Fish during January.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—Mrs. Anna M. Middlebrook during Octobor; Neille J. T. Brighiam during November; N. St. Greenleaf during December; Susie M. Johnson during January.

Woncester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:— Mrs. Mary Wood during October; Mrs. Anna M. Middlebrook during November; J. M. Peebles, Dec. 3 and 10; Miss Susie M. Johnson, Dec. 17, 24 and 31.

21. Johnson, Dec. 17, 24 and 31.

Providence, R. L.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 104 o'clock. Speakers engaged:—J. M. Peebles during October; Mrs. Sarah A. Byrnes during November; J. G. Fish during December. tober; Mrs. Sarah during December.

forenoon. Lectures afternoon and evening, at 3 and 70 clock. Speakers engaged:—Susie M. Johnson, Dec. 3 and 10; Mrs. E. A. Biles, Dec. 17, 24 and 31.

A. Bills, Dec. 11, 24 and 31.

Old Town, Mr.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings overy Sunday, afternoon and ovening, in the Universalist Church. ROCKLAND, ME.-Meetings are held at Rankin Hall every junday, afternoon and evening. Regular speaker:-J. N. HOUSE AND FOXCHOFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation.

Vingland, N. J.—The Spiritualists of this place hold regu-lar Sunday meetings at Union Hall. May York.—Spiritual meetings are held at Hope Chapel every Sunday. Seria free.

Meetings are also held at Ebblit Hall every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Frogressive Lyceum also holds its regular seasions at 2r. M.

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

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

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should perchance any name appear in the list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.1

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums, Address, Banner of Light office; Buston. Miss Lizzie Doten will speak in Philadelphia during October. Will make no other engagements to lecture untifurther notice. Her many correspondents will note the above announcement. Advress as above, or Pavilion, 57 Tremont atrect, Boston, Mass.

N. Frake Whitz will speak in Troy, N. Y., during October; in Elkhart, Ind., during Novembor; in Milwaukee, Wis., during January. Will suswer calls to lecture in the West Sundays and week evenings through the rest of the winter. Apply immediately. Address as above. DR. and MRS. L. K. COONLEY may be addressed at Havana, Mason Co., Iii. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

MRS. AUGUSTA A. CURRER Will lecture in Charlestown, Oct. 8 and 18; in Oswego, N. Y., Oct. 22 and 29; in Chicago, ill., during November and December. Will stay in the West through the winter, and answer calls to lecture before literary, political and spiritual societies. Address, box 818, Lowell, Mass., or as adove.

CHARLES A. HAYDEN will speak in Lowell during October; in Philadolphia during November. Will make engagements to speak in the West through the winter and spring of 1866, if the friends desire. Address as above.

A. B. Whiting, of Michigan, will lecture in Washington, D. C., during October. Address as above (care G. A. Bacon, box 203.) till Nov. 1. Miss EMMA Houston will lecture in Milwaukee, Wis., dur-

Miss Emma Houston will lecture in Milwankee, Wis, during October; in Cleveland, O., during November; in Eikhart, Ind., during December and January. Would be happy to make further engagements in the West.

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

Mosza Hull will speak in Milwankes, Wis., during November; in Grand Rapids, Mich., during December. Will answer calls to lecture the remainder of the winter.

Miss Sarah A. Nutr will speak in Athol, Mass., during October. Address as above, or Claremoni, N. H. (1977).

Mas. E. A. Bliss, of Springfield, Mass., will speak in Chelsea, Mass., during October; in Portiand, Mec., Ire., 17,28 and St. in Worcester, Mass., Jan. 7 and 16. Address accordingly.

Brygams Tobb, normal speaker, will lecture in Charlestown, Mass., during December; in Washington, D. C., in March. He is really to answer calls to lecture in the New England and Middle States. Address as above, or care just ner of Light office.

DER. V. Wilhow will speak in Cincinnati, O.; during Octo-ber; in Memphis, Tenn., during November and December.

ISAAC P. GREENLEAF Will speak in Exeter, Me., Oct. 16; in Glenburu, Oct. 22. He is ready to make engagements in Midne, Massachusetts, or clewhere, for the full and winter lecturing season. Address, Exeter Mills, Me.

Mns. Mary M. Wood will speak in Worcester, Mass., dur-ing October and May; in Lowell during December. Will an-awer calls to lecture in New England up to that time. Ad-dress as above.

ties as S. C. Petron will speak in Rockingham, Vt., Oct. 1, Phose desiring her services as a spiritual medium and trance peaker are requested to consult her by letter, directing their communications; until further notice, to Woodstock, Vt. Miss. Sarah Helen Matthews will lecture in Londonderry, Vt., Oct. 8. Address, East Westmoroland, N. H. ALCINDA WILHELM, M. D., inspirational speaker, will lec-ture in Northern and Southern Allssouri during October. No-vember and December; in Kansas until the following spring, Address, care of James Hook, Terre Haute, Ind., until further

MRS. SUSIE A. HUTCHINSON will speak in Elkhart, Ind., dur-ing October: in Amsterdam, N. Y., Nov. 5 and 12; in Statiord Springs. Conn., during December. Address as above, or 39 Grape street, Syracuse, N. Y.

Grape street, Syracuse, N. Y.

Mass Suste M. Johnson will speak in Bangor, Me., Oct. 1
and 8: in Stafford. Conn., Oct. 15, 22 and 29; in Foxhoro, Mass.,
Nov. 5 and 12; in Plymouth, Nov. 19 and 26; in Portland, Me.,
Dec. 3 and 10; in Worcester, Mass., Dec. 17, 24 and 31; in Haverhill during January.

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

Mrs. M. S. Towards, will speak in Charlestown (City.)

MRS. M. S. TOWNSEND will speak in Charlestown (City Hall) during October and November; in Troy, N. Y., during March; in Fhiladelphia, Pa., during April.

J. G. Fiss will speak in Hanmonton and Vineland, N. J., during October; in Cincinnati, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during January. Will receive subscriptions for the Banner of Light. Address, Hammonton, N. J.

Manner of Light. Address, Hammonton, N. J.
Miss. Anna M. Middlebrook will lecture in Haverhill,
Mass., during October; in Worcester during November; in
Troy, N. Y., during December and January. Will answer calls
to lecture week-evenings. Address as above, or box 778,
Bridgeport, Conn.

F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accordingly.

Ingly.

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

GEORGE A. INDECE, Auburn, Me., will answer calls to speak upon the Sabbah, week-day evenings, and to attend funerals. Miss E. H. Fualer, trance speaker. West Garland, Me. Miss Marina M. Brekwith, New Haven, care of George Beckwith.

LOIS WAISBROOKER may be addressed at Liverpool, O.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. A. F. DROWN, ST. JOHNBOURY CENTRE, VI.
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. Fakniz Allen may be addressed, till November, at North Middleboro', Muss.; permanent address, Bockland, Me.

Dr. Lawre Gooden of Religiousline Chie. will take unit.

DR. JAMES COOPER, of Bellefontaine, Olilo, will take sub-scriptions for the Banner of Light, as usual. MRS. FANNIE DAVIS SMITH, Milford, Mass. LEO MILLER, Davenport, Iowa.

DEAN CLARK, inspirational speaker, will answer calls to lecture on Sundays or week evenings. Address, 28 West street, Boston.

MRS. M. E. B. SAWYER will answer calls to lecture during October. Address for the present, Buldwinsville, Mass. W. K. Ripler, Foxboro', Mass. MRS. N. J. WILLIS, trance speaker, Boston, Mass. ELIJAH WOODWORTH, Inspirational speaker. Address, Les-lie, Ingham Co., Mich. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

IRA H. CURTIS speaks upon questions of government. Ad-iress, Hartford, Conn. W. F. JAMIESON, Inspirational speaker, Decatur, Mich. M.S. SARAH M. THOMPSON, trance speaker, post office box 1019, Cleveland, O.; residence, 38 Bank street.

M.S. SOPHIA L. CHAPPELL will answerealls to lecture or attend grove meetings. Address, Forestport, Unelda Co., N. Y., care of Horaco Farley, Esq.

MRS. C. M. STOWE Will answer calls to lecture in the Pacific States and Territories. Address, San Jorg, Cal.

G. W. RICE, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis.

N. S. GREENEAF, inspirational speaker, Lowell, Mass.
Mas. M. L. Farker, inspirational speaker, Lowell, Mass.
Mas. M. L. Farker, inspirational medium, will answer calls
to lucture or attend cheles. Free Circles Wednesday evenings. Address, Washington Village, South Boston.
Dr. B. M. LAWRENCE will answer calls to lecture. Address,
Quincy Point, Mass.

M. H. Horghron will answer calls to lecture in any of the Eastern or Middle States the remaining fail and coming winter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address, West Paris, Me., care Col. M. Houghton.

MES. JENNETT J. CLARE, Fair Haven, Conn., will answer calls to lecture or attend funerals in sojncent towns. Mrs. II. T. STEARNS, South Excier, Me. Mrs. E. K. Ladd, No. 148 Court street, will answer calls to

lecture.

EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gibbert Wilkinson, 203 Cheetham Hill, Manchester, England.

MES. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa. PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the J. H. RANDALL will answer calls to lecture in the central and northern parts of New York during September. Address, Upper Lisle, N. Y. L. Judd Parder, Somerset, Somerset Co., Pa.

MES. H. F. M. BROWN may be addressed at Chicago, Ill. MRS. M. A. C. BROWN, West Brnttleboro', Vt.

### PROSPECTUS OF THE

BANNER OF LIGHT Journal of Romance, Literature and Gen eral Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY AT NO. 188 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE. | ISAAC B. BICH. | CHARLES H. CROWELL.

LUTHER COLBY.....Editor, ASSISTED BY A LARGE CORYS OF THE ABLEST WRITERS. . TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year......83,00 

There will be no deciution from the above prices. Which drafts on Bouton or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money. Bubscriptions discontinued at the expiration of the time Subscribers in Canada will add to the terms of subscription

26 couts per year, for pre-payment of American postage.
Post Office Addition.—It is useless for subscribers to write, unless they give their Post-Office Address and name of State.
Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Torn, County, and State to which it has been sent.

Specimen copies sent free.
Subscribers are informed that twenty-six numbers of the Banker compose a volume. Thus we publish two volumes a veer.

ADVERTISHMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

ADVERTISHMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

All communications intended for publication, or in suy way connected with the Editorial Department, should be addressed to the Editor, not intended for publication, should be marked "private" on the envelope.

All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.," William White & Co.

WHOLESALE AGENTS: JOHN J. DYER, & CQ., 35 School street, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. C. THACHER, 9 Court street, Boston. THE ABERICAN NEWS COMPANY, 121 Nassau street

iew York City. A. WiNCH, Philadelphia, Fa. JOHN R. WALSH, Madison street, Chicago, Illinois. TALLMADGE & Co., No. 109 Monroe street, Chicago, Ill.

RETAIL AGENTS: J. B. LOOMIS, at our New York Branch office, 274 Canal st. C. W. THOMAS, 40 Fourth Avenue, opposite the Bible House, New York. T. B. PUGH southwest corner of Sixth and Chestnut Sts.,

BIRCH, southwest corner Fourth and Chestnut THE BIRUL, SOLUMEST COTHET FORTH AND CHESTHE TREETS, PHILADELIA, I'A.
W. D. ROBINSON, No. 20 Exchange street, Fordand, Me.
DAVIS HROTHELIS, 35 Exchange street, Fordand, Me.
J. W. BARTLETT, Bangor, Me
G. H. ANDERSON, 456 Seventh street, (opposite the Postfrice), Washington, D. C.
L. E. BOBINSON, No. 8 Market street, Corning, N. Y.

SUBSCRIPTION AGENTS:

E. B. COLLINS, Iowa Falls, Iowa. CORA WILBURN, Lasalle, Ill.

Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the Banner one year. It will be joyuarded to their address on record of the papers with the advertisements marked.