

BB,00 PEB YBAB, } BOSTON, SATURDAY, AUGUST 11, 1866. VOL. XIX.

Fiterary Department. ancient chronicles."

the state of the s SPECTRE BRIDEGROOM.

TRANSLATED FROM THE GERMAN' OF ZSCHOKKE. BY CORA WILBURN, EXPRESSLY FOR THE BANNER OF LIGHT.

[Concluded.]

The Interview with the Burgomaster.

The Burgomaster smiled, and continued: "Herr Von Hahn, they take you for the spectre visitor—for an apparition out of our old legends; and although I must laugh over the childishiy foolish imaginings of our citizens, I cannot-you will pardon my frankness-conceal my own surprise at the striking resemblance you bear to the hero of our terrible story. I take it for granted you did not intend to play off a joke, and that you are unacquainted with the legend. I will relate it to you as I have heard it told by several persons."

Herr Von Hahn's curiosity was actively aroused. The Burgomaster said: "It is probably the first time that a nursery tale

has been repeated officially;" and with smiling good humor he told the tale. "Now I can account for all," said Herr Von

Hahn, laughing heartily, as the Burgomaster finished. "The lovely ladies of Herbesheim fear for their tender necks." "Jesting aside, sir, much of it, to me, is yet un-

accountable. I believe in the most curious whims of chance; but here the capricious god plays his game so strangely, I am somewhat tempted to still harbor a little suspicion against you."

"How! Herr Burgomaster, you cannot believe that I am the man of your fable, who visits Herbesheim but once a century, to slaughter innocent doves of maidens?"

"" "Not that; but you may have heard of the story, and taken advantage of your stature and appearance to frighten our Herbesheim beauties. Wherefore, for instance, did you choose the first Advent Sunday for your arrival-and that on a day of storm and rain - if you knew nothing about the fable?"

"You are right. Herr Burgomaster: the coincidence is strange; it astonishes me! But I can assure you I am as ignorant of the almanac as of the legend; and only now have the pleasure of being informed that I arrived on the first Sunday and was absorbed in pleased contemplation of in Advent. And I can assure you, on my onth, that I did not order the rain; on the contrary, I would gladly have protested against it, for the bad weather made me feel very uncomfortable." " But how can you explain your movement toward the neck of your host? Did you know nothing of our 'Spectre Guest' and his celebrated

grip?" Herr Von Hahn laughed merrily. "Aha! that was the reason the poor devil bent gift." down so low! The host mistook a friendly gesture-I wanted to tap him on the shoulder, and he thought the movement suspicious."

make me resemble your terrible spectre of the The promise of speedy departure pleased the Burgomaster exceedingly. The conversation continued on other topics for some time, and then the stranger took his leave.

The Burgomaster, although he had no reason to doubt the integrity of the visitor, yet thought the coincidence wonderful of his appearance and the combination of circumstances that attended his coming. He went to the window to observe with what mingled curiosity and alarm the people would look on the supposed spectre. But to his great astonishment, the stranger did not leave the house. The Burgomaster waited more than a quarter of an hour, yet he appeared not on the street. He rang his bell, the servant came at the summons, and was questioned. The man declared he had stood by the front door for an hour. and had seen no gentleman in black came from the house.

The servant was dismissed.

"That does look somewhat ghostly and suspiious!" murmured the Burgomaster; and he went again to the window. In a short time the servantman came back uncalled for, and said the waiting-maid was sitting in the kitchen, pale as death, and weeping bitterly, telling every one the "Spectro Bridegroom" was alone with the Burgomaster's daughter. The young lady seemed much pleased with the dreadful visitor, and received him like a friend; he had presented her with a pair of sparkling bracelets, and had talked with her in a low and confidential tone. The waitingmaid had seen all this, but did not comprehend it; and the young mistress had sent her out of the

room. The Burgomnster langhed; but ceased when he heard of the bracelets, looked grave when he was told of the low talking, and when it came to the sending away of the maid, he had lost all desire to make laughter out of the matter. He told the man to begone.

"Bracelets? Whispering with my Minnie! How does he know her? Jesus Maria! how can the girl be so familiar with him all at once? Indeed. he is determined, after all said and done, to personate the Spectre!"

This he said to himself, and thought of running to his daughter's room and surprising her and the unwelcome visitor; then he felt ashamed of

his growing superstition, and he restrained his anxiety. Another quarter of an hour elapsed; at length he grew weary of waiting, and hastened to his daughter. She sat alone by her window, the fine bracelets.

"What are you doing, Minnie?" he asked with quivering voice.

She replied without hesitation: "I am looking at a present the Herr Von Hahn has left me with for 'Rika Bantes. He leaves the city early in the morning, and has reasons for not returning to 'Rika's house. 1 do not understand it. Her in-

piece of paper, not a vestile of a living occupanti tel I saw the romarkable figure of the Herr Von himself at the expense of the enlightened people of the table lay the full say for the accommoda-Hahn-a head taller than other mortals, with of Herbesheim, he had played all sorts of pranks. tions received, in glistening silver thalers; but such striking pallor of countenance, such con-To torment a policemen who was in love, he went not dare to touch.

"Let who will take that fatan's money!" he cried. "We all know the same in the solution of the solution o nothing to do with it."

The policeman took the money and conveyed it to the Superintendent of the Hospital.

The rumor of the sudden and mysterious disappearance of the stranger sped throughout Herbesheim with a lightning speed. Herr and Frau Bantes, as soon as they arose from their beds, heard the tidings from the servant girls, and soon after the report was circulated by the book-keeper and cashier.

"Wonderful!" exclaimed Herr Bantes; "what sav you to this?" he asked his wife. "I am glad he is gone. You will believe now that all was not right. I tell you, that one was never the son of my old friend, Hahn. Who ever would have believed in such foolish stories, if one were not and so forth." an eye-witness to such unaccountable proceedings?"

Fran Bantes expressed her doubts concerning the reliability of the statements made; the cashler was sent to the "Black Cross " Hotel; he returned with a corroboration of all the foregoing. Frau-Bantes could only smile, and gave no further reply. She was not willing to give up her reasoning powers to such popular weakness of superstition.

Suddenly Herr Bantes sprung from his seat, looking so deathly pale that his wife trembled for him. For a long time he could not and would not speak. At last, with a faint and faltering voice, he said:

"Mother, if the one is true, the other may be." "What, for heaven's sake? what?"

"Do you think Frederika is yet sleeping? We were awake some time before getting up-have you heard any sound from her chamber-a footstep-the moving of a chair?"

"Do speak, papa; you do not suspect the child

"If the one is true, the other may be. It would be too dreadful! Mamma I have not the courage to look after her !"

'What! do you believe she ---- "

"Alas, yes-her neck broken!"

The old gentleman, tortured by parental anxiety, stepped on tiptoe to Frederika's chamber. Frau Bantes followed softly. He laid a trembling hand upon the door, and opened it noiselessly; he scarcely dared to breathe; and as he heard no voice, he hesitated before he ventured to glance at the bed.

increasing alarm.

" She is sleeping sweetly," said his wife.

which with prudent foremought mine host did trasting raven-black hair, and black clothing. I was informed he was the son of the celebrated banker. I was indifferent to his existence then, but I could not forget his face and form, and still less could I help thinking of him when he ceased to be an object of indifference-you will permit me to say-because I knew that he was a suitor for Frederika's hand."

"Thunder!" cried Herr Bantes, and he laughed and rubbed his hands and stroked his forehead. "Stratagem of a rival! Nothing more nor less! No one dreamed of such a thing, not even the allknowing Herr Burgomaster and his police. How was it I did not think, when I first saw the young man, that the cunning Captain here had seen him, and had carved the Spectre from his looks? We

old folks do remain children, and the like, until we have grey hairs. But, Sir Commandant, you are accountable for some strange doings. The young Hahn will be terribly angry; he will rave and curse, remembering how he was treated here. He will call me an old ninny, a Hans Kaspar,

"Nothing of the kind, papa," said Waldrich. 'On the contrary, he is content with the turn matters have taken. He sends his kindest regards by me to yourself, mamma, and Fraulein Frederika. He and I have become fast friends this day. We have confessed to each other the secrets of our hearts. At first, as we sat at the same table eating our soup, we were distant as strangers. He was slient and gloomy, though he did not know me. I was the same, because I did know him, and thought he was on his way to Herbesheim. By chance, as we exchanged a few polite words, I heard that he came from here, and was on his way home. Then a pardonable curiosity took possession of me to know more. Of course I could not deny I was well acquainted in Herbesheim; that I was Commandant of the City. 'Aha!' he exclaimed cheerfully, and gave me his hand across the table, ' you are my fortunate rival, for whose happiness I have to be grateful.' Thus our acquaintance began, and frankness was the order of the day. Papa, he said Fraulcin Fred. erika had told him she was betrothed to me, and had entreated him not to render herself and me unhappy for life. And he in return had kissed her hand and said that, although he had yielded implicit obedience to his father's will, yet his heart was not in the plan, and he had hoped by his manner to change the current of events; for he secretly loved a young girl in the capital, the daughter of a professor, who was possessed of little other wealth than that of his intellect and spirit, which, to the view of the old banker, was equivalent to naught. The worldly father had forbidden the son to think of the professor's daughter, under "Do you look, mamma," he whispered, with penalty of disinheritance; the young gentleman had vowed fidelity to his beloved, and was determined to marry her after his father's death."

To torment a policemen who was in love, he went to see his intended at a milliner show. To frighten the hotel keeper, he had pretended to retire early, so as to be ready for departure the following morning; but he had his trunk carried out of the city gate in the darkness of the evening; had gone on foot and by moonlight to the nearest village, and after resting there, had taken a conveyance to the first post-station. Seldom have two mortals imitated so well the inextinguishable laughter of the Homeric Gods over Vulcan's activity in Olympus. We enjoyed vastly the terrified condition and active state of alarm into which the Herbesheimers had been thrown. We two reconciled rivals entered into a compact of friendship, and conversed at length, and parted with the best of understanding."

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Father Bantes, although he suiled at the relation of Waldrich's adventures, seemed to be at war with himself: vexation and cheerfulness alternated in a strange manner on his face. Frederika caressed him tenderly, for she read well the struggle passing in his breast. She kissed the frown from his forchead every time it appeared.

"Children," said Herr Bantes, "you see now what a train of follies and absurdities wait upon superstition. And even I, who call myself an old philosopher, have put on the cap and belis and followed with the rest. I ought to feel ashamed, and find it laughable to make excuses for poor human nature. It remains so. Let no one believe himself strong, exempted, steadfast on his feet, and so on. Let him rather take care that he does not stumble. Mamma, order a bowl of punch, that we may have a cheerful time with our Captain here. I say we; that means my own self, for you, mamma, carry off a complete victory of enlightenment, and are cheerful enough in consequence. And you, Frederika, do not seem in the least troubled, for you have gained an entire victory for your love."

The good mother gave her liand to the young man, with a truly maternal smile, and said: "Do you understand the meaning of papa's

words? "I do not," replied the Commandant, coloring and embarrassed; "but I wish I could venture to understand."

"Mamma, order the punch. Leave all unnecessary talking, and the like; we must drive away the recollection of the silly story. Even the strongest and most courageous person, who has heard dozens of balls whistling around his ears, has his moments of foolishness. The man who has circumnavigated the globe, may lose his way in a simple walk, when he did not lose himself in the most distant lands and furthest seas. The most pious, purest bride of heaven in the cloister, inay think of the outside world for a moment, like any other daughter of Eve. The most sensible man under the moon, may have his day when any Tom-fool has more sense than he has,"

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ectus three times tiles to a copy of their address on wied.

"One thing more, Herr Von Hahn: are you acquainted with the spinster Weasel?" "With many a weasel, sir; but with no spinster of that beautiful name."

"It is said you visited her, and even entered at the back door."

"The back door of the spinster Weasel's? Oh. now I understand. At the mention of the back door I recognize the goddess of your policeman. Now I comprehend clearly the words and entreaties he made use of."

"One word more, Herr Von Hahn. You will observe that I am informed of your every step, and the secret police of Herbesheim is equal to the best in Paris, even in the times of the master spies, Foucheé and Savary. Although I can account for everything in a natural manner, and without suspecting you of . willfully designing to alarm our citizens, yet must I ask one more ques- The religious element is active then; the soul is tion. If you did not wish to play the part of our traditional 'Spectre,' please tell me how it was the wonderful, despite of the remonstrances of that in so short a time you became so familiar with Fraulein Bantes, whom you had never seen before this morning; that in the course of a quarter of an hour, you-I know not how I shall say dt-

"So that, too, you have been informed of?" said the young man, with some embarrassment, and a fleeting blush overspread the pale face.

This did not escape the sharp eye of the Burgo master. .11 .11

"I ask you again to pardon my inquisitiveness sir," said the Burgoinaster; "you know that officers of the law and physicians have the privilege of putting indiscreet questions. And you are aware that the 'Spectre' has the fame of bewitching or fascinating the ladies in an incredibly short time; that is an art you may be in possession of without being taken for a ghost,"

Herr Von Hahn was silent awhile, then he repliel:

"Herr Burgomaster, I am becoming more afraid of you than the entire community can possibly be of my black coat. The walls must reveal everything to you; for I was alone with the amiable Fraulein Bantes only a very short time this

morning, if that is what you alluded to by using the word familiar. But you will excuse me if I remain silent on this point. Either the walls have communicated everything to you, or not; if the latter, it is not proper for me to say aught regarding my conversation with the lady, unless 'she desires it."

The Burgomnster nodded in acquiescence, and waived the subject by inquiring:

"Do you remain with us any length of time, bir?" pared al lla presedences

"I" I shall depart to-morrow." My business here is finished, and I have no desire to play the part dwelt therein; the bed, had not been slept in; of an evil spirit. I do not belleve that chance every article of furniture was in its place; no has ever played a wilder trick to living mortal, to | trunk of coffer, not a garment, bit of ribbon, or | there a few hours. At the public table at the ho- | strengthen the superstitious fancy, and to amuse | fresh almost as when first picked from the vine.

tended to leave so soon; and I am to deliver the

"And since when do you know him, or he know you?" stammered her father.

"I became acquainted with him this morning, as I was visiting 'Rika and her mother.' I shuddered when I first looked on him; the very Spectre himself! But he is an excellent gentleman. As he was leaving you, papa, I just stepped out of my room, he remembered me, and politely requested me to present these to his intended."

Minnie told all this without the slightest em barrassment, and the Burgomaster felt that all had been explained. But on the following morning he sent a policeman to inquire whether the troublesome stranger had really left the city.

New Alarm.

The Burgomaster, a man without prejudice or uperstition, nevertheless passed a sleepless night. In the night, by moon or starlight, or in the absence of all light, the outer world assumes a different aspect; and so also the inner world of man. more inclined toward a belief in the marvelous. prudent reason. Reason is the day-sun of the spirit ; all is illumined by her beams. The faith of feeling and imagination is the nightly moon of the soul : all things assume welrd, and sometimes unfamiliar, as well as lovely forms, beneath its magic and uncertain light.

The Burgomaster thought over the Herr Von Hahn's arrival; the day and state of the weather: the surmises to which his coming gave expression to: his appearance: the costly gifts; his speedy acquaintance with Minnie, who was betrothed also: then the story of the spinster Weasel. The young milliner had confessed to the policeman, her lover, that the stranger in black had appeared to her in the twillglit: that he had entered the shop and bought some trifle; but she declared she had never seen him before, and knew nothing of his entrance by the back gate. All this had been told the Burgomaster by the poiceman, and it aroused in him strange thoughts. 'He could not deem the visitor some arrant jester; he looked too thoughtful and grave for that. And Herr Bantes, a sworn foe to all superstition, had related such inexplicable occurrences, that it was no wonder, all combined, that he passed a restless night.

Before the policeman, sent by order of the Burgomaster, could reach the "Black Cross." the people on the street told him that the Brectre with his servant had suddenly disappeared, no one knew how, or whither he had gone. He had taken neither carriage nor horses; had, left by none of the city gates, and could, nowhere be found. The statement of mine Lost corroborated this; he took the policeman into the room that had been occupied, by the so-named Herr Von. Hahn, All was in the best order, as if no one had

He turned his eyes. His daughter lay there unharmed, the delicate face, with the eyes closed in surprise. "And you heard all this from himself, morning slumber, still in its natural position.

"But is she alive ?" said Herr Bantes; and doubting the evidence of his senses, he deemed the rising and fall of her breath but a play of his fancy. Only when he took her warm hand was

he thoroughly convinced; and all fear left him as, awakened by the touch, she opened her eyes, and so joyfully from my interview with the Herr Von Good-morning."

Mamma explained to her the cause of the early Herr Von Hahn, and the anxiety it had caused her father, and all were contented and cheerful.

All's Well that Ends Well.

They were still more contented and happy that evening, as, sitting around the supper-table, they heard the sound of carriage wheels, which ceased before their door. Frederika, listening intently, cried out, "It is Waldrich!" and sprang from her seat.

All hastened to meet him. Father Bantes gave him a more cordial welcome than ever before, and clasned him in his arms. A thousand questions had'to be asked and replied to. At length Father Bantes nut a stop to the noisy proceedings, and assigned to the Captain his accustomed place at table. But the lively, joyous, noisy talk commenced anew.

'Only think," cried Herr Bantes, "only think, my treasure! my little Captain! we have had the Spectre, the devil's fellow, and the like, here in Herbesheim, in this very house! What say you to that? Yes; and what do you think? he had fished out his three brides within twenty-four hours. At the head was the maiden Frederika; then Burgomaster's Minnle; and for the third, the spinster Weasel, at the milliner's, We have all been afraid as little children, and the like-everybody in the city."

The Commandant langhed heartily, and said: "I have taken dinner with him. I met him at was taken for the ghost of the 'Winter King,' the inn at Obernberg. You mean the Herr Von who departed this life some two centuries ago, he Hahn, I presume, and no other?"

Herr Bantes smiled, but sald impatiently: "Herr Von Hahn here, or Herr Von Hahn there | occasioned." -let him he who he will; he was the Spectre, as he lives and moves; and such a one does not get my Frederika, even if he was the Herr Von Hahn, and so on. For I would not wish to live to have cold shivers all over me every time I looked at my son-in-law. If he is the son of my friend, so on the street knew all about it." much the worse for him; he looks exactly as you

described the ghost." "Ahl" exclaimed the Captain, "he is innocent my voice from the fit of laughter that assailed of all that. When I was called upon to relate the me. That his figure floated before my mind's eye legend, I could, in my baste, find no other original during the narrative, is surely pardonable. But for my hero than even our Herr Von Hahn. I at that time I should sooner have believed in the thought of him because just then he was doubly fall of the heavens, than in such results occurring repulsive to me. Last summer, as I was ordered through the means of my innocent story. Herr to Herbesheim with my company, as the capital Von Habn joined me in laughing with all his was only a few miles out of my way, I stopped [might. He in turn told me, that in order to

"What!" cried Herr Bantes, with unbounded Frederika? Children, it comes into my mind you are all making a fool of me! Why did you not

tell me one syllable of all this?" Frederika kissed his hand and replied:

"Recollect, paps, and do not reproach your Frederika. Don't you remember when I returned in delighted surprise bade both parents a smiling | Hahn, and praised him to you, and wanted to tell you everything, how angry you were? Do n't you remember how you forbade me to speak, and to visit, and told her of the sudden departure of the reward my silent obedience you promised to exchange Waldrich there for the Herr Von Hahn? Do you remember?"

"Is that so? did I say that? There is nothing in the world like obedience, when one's own interest is benefited thereby !"

"Was I not compelled to obey? Did you not threaten to lock dear mamma and myself in the cellar if we did not-

"Very well, you chatterbox! Do not place my sins before me. But as you had been gossiping with the young Hahn, could you not tell him what a curious prejudice there was against him? He could, of course, have convinced us to the contrary. At least, you should have given him a becoming reason for our behaviour toward him." "I did so. As soon as he found there was no

"Be still ! Captain, go on! So he was not at all angry with us? What must he think of us honest Herbesheimers? Does he not think we all

"He did believe something of that sort. The hehaviour of the people here must have been remarked by him, for he told me some amusing incidents of the universal terror. And when the Burgomaster told him of the legend, and that he deemed our people crazier than ever, and he was much amused by the paule he had innocently

"And for which you alone, with your terrifying story, are responsible," said Frederika, "You, sir Captain, do not forget it. Who knew anything about the appearance of the Spectre before the first Winter party. On the next day, every child

"Well, I was honest enough to confess my sin to the Herr Von Hahn, as soon as I could regain

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"Dear papa," entreated Frederika, coaxingly, 'do talk of something else. For instance-do commence about something different."

"Apropos, my Captain," resumed Herr Bantes, do you know that I have sold you? For the sake of being rid of the 'Spectre,' I have sold you to Frederika, there. Do not be vexed with me for so summarily disposing of you during your absence. As your former guardian, I believed myself entitled to take such a liberty. Frederika, take him. Be happy together."

Both rose from their seats and fell around his neck.

"Hold on!" he cried. "Waldrich, away with the uniform!"

"I will away with it," said the Captain, with tears of joy in his eyes.

"And take your discharge from the military, for Frederika lives with her parents, and I have given you to her, but not her to you. Therefore-

" I will demand my discharge to-morrow, papa." "Children," cried Herr Bantes, as he escaped from the embraces and caresses of the young people. " your loy has something strangulating, and the like, about it. Mamma, bring on the punch!"

THE PRICE OF TRUTH.

Great truths are dearly bought. The common truth.

Such as men give and take from day to day, Comes in the common walks of easy life, Blown by the careless wind across the way.

Bought in the market, at the current price, Bred of the smill, the jest, perchance the bowl, It tells no tales of daring or of worth, Nor pierces e'en the surface of the soul.

Great truths are greatly won. Not formed by

chance, Not wafted on the breath of summer dream; But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

Not in the general mart, 'inid corn and wine; Not in the world's gay hall of midnight mirth; Not in the world's gay hall of midnight mirth; Nor 'mid the blaze of regal diadoms;

But in the day of conflict, fear, and grief, When the strong hand of God, put forth in

might, Plows up the subsoil of the stagnant heart, And brings the imprisoned truth-seed to the light.

Wrung from the troubled apirit, in hard hours Of weakness, solitude, perchance of pain, Truth aprings, like harvest from the well-plowed field,

And the soul feels it has not wept in vain.

To preserve tomatoes for winter and early sum-mer use, the most economical mode for family purposes is to put them into white-mouthed jugs, holding two or three or more quarks, according to to the size of the family. The tomatoes, previously to their going into winter quarters, are merely cooked without seasoning of any sort, and put, while hot, into the jugs, which should be filled full and the corks driven home tightly and tied

room to let him in my heart, he brightened, and told me a like history of his own heart. A better cause for separation was never known. You know, mamma and I had invited him to dinner.

turned crazy on the Advent day, and the like?" Waldrich answered:

BANNER OF LIGHT.

Children's Department.

2

DATE TRACT

BY MBS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

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

(Original.) **SELFISHNESS:** AND THE TROUBLE IT BRINGS.

[Continued.]

Lucy, sitting in the sunshine of a glorious autumn day, saw the far-off sky and thought of heaven; looked at the crimson maple and thought of Gertle; and down to the soft shadows on the grass and dreamed of Christie; and a sweet content stole into her heart, as she remembered that she had not listened to Christie's persuasions to go a-boating, but had urged him to take Gertie instead. And the pence of self sacrifice shone ont on her face and gleamed in her eye. But she had not long to dream.

"Lucy, Bessie is waking; go and see to her." And Bessie, with a little querulous note, announced that Lucy's rest for the day was over in that one short, sweet dream. All day long the baby fretted, and Lucy sang, and rocked, and walked the room with the little one; and once, as she glanced out toward the river, she saw the boat gliding by and heard a merry laugh-she knew it was Gertie's-like a little rippie of the stream. When her arms ached, she remembered that laugh and was glad Gertie was happy; and she grew rested again. There is nothing that will rest the body, as well as the spirit, like loving thoughts.

The baby grew more and more fretful, and its nale face became more sunken, and it clung to Lucy with a desperate clasp, and looked up into her eyes with a longing eagerness, that made Lucy almost tremble.

"How the little thing loves you," said Mr. Vane. "Perhaps you are leading its little spirit to its home."

Lucy did not understand what Mr. Vane meant, and looked up doubtfully.

"The little one must die, Lucy. I see it in the far-off look of the eye. Did you ever think that your love was like a beautiful warm garment to wrap the child in, and that it might take that garment to heaven? And then, when the little one is there, some part of yourself will seem to be in heaven?"

Lucy held closer the dear little form, and thought many beautiful thoughts of the heaven it was going to; and before they knew it, while they thought the little one was going to sleep, its little spirit, wrapped in the mantle of its father's and Lucy's love, was taken by the angels, and its pains all soothed, and its weariness changed to sweet rest. Those were said days for Lucy, for she missed the voice that called so constantly, and knew not what to do with her hands, that had been so ready to tend the little sick, fretful baby. She folded up the soft blankets, and laid aside the little socks, and kissed the ivory rattle, and wondered if the little one needed them now. And Mrs. Vane wept a little and then went to her bed and read, that she might forget all troubles.

Thus Lucy was released from her duties, and might go home if she chose. But she knew that the days at home were no more prosperous than when she left. Gertie led Arthur into many deceits, and she was constantly planning means to gratify her selfishness. Good Mrs. Clipp first gave up her sugar, then her tea and coffee, then her butter and eggs, and lived as simply as possible, that Gertie might be gratified; and she never dreamed that she was helping make Gertie more unlovely by every sacrifice which gratified her selfishness. Mrs. Clipp's work paid so poorly that she had to employ every moment in order to earn what was necessary for their daily use. She found debt after debs coming upon her without the means of paying it; for what Gertie began as a sort of experiment, she continued to practice. Good Mrs. Clipp remonstrated a little at first, but her kind heart was sure to forgive Gertie, and she always trusted that something would happen by-and-by to make her quite at ease again. But Lucy, in her visits at home, saw her mother's anxious, careworn face, and wished more and more to be able to help her. For this reason she dreaded to go back again, and lose the chance of carrying every week the fifty cents that she earned by her care of the baby, and she gladly heard Mr. Vane say: "Lucy, if you wish to remain with us you can. Mrs. Vane needs some one to help her. But you must remember that you will have many things to bear. People will call you a servant, but I shall call you my dear little friend; and I shall feel as if you were giving me every day little glimpses of heaven; for a loving spirit can always open the gates of Paradise, and carry the tired. weary souls in for a little rest and refreshment. I don't think, Lucy, that I should ever know anything of the bread of heaven, if some gentle souls here on earth did not feed me with their love and goodness." So Lucy staid to be Mr. Vane's friend, but to be esteemed as a servant by Kitty and Bertie -Prang. And she was able to carry her dollar home to her mother every week through all the winter. Kitty and Bertie went to school with Christie that winter, and Lucy tholight what a pity that Gertie should not go, just because she had no books; and Lucy wondered how books could be bought for her. This wonder became a little prayer of asking; for every night when she had thought of the baby in heaven, she thought of the angels too, and if they could not help her to get books for Gertie. Many a sweet dream Lucy had of the baby. Sometimes she saw it, with its sunny, glad face, playing with flowers, so bright and glowing that Lucy wondered where they grew. Sometimes she sat on the soft velvet carpet of a room, and her little baby fingers clasped beautiful toys, that were shaped like flowers. Sometimes she was borne in a little carriage like a shell in form, and crowed and laughed, as the pet animals followed her or licked her haby hands. And all these dreams made a beautiful place that Lucy called heaven; and so at home did she feel there, that when she awoke she thought she had been living with Bessie, and had brought back to earth some of the golden glory that seemed to shine over about the little child. Perhaps she did, for she was gontle when Mrs. Vane frotted, and patient when she imposed hard tasks upon her. But Lucy dreamed also about the loving angels that delight to bless the earth, and she could understand how they could answer her preyers. Bo she often prayed about the books for Gertle, and was sure that she should find Mis. Vane was very ill and could bear to have no one about her but Lucy, who patiently watched by her side and answered all her wishes. When by her side and absylered an ner wisness when the shapes about the room. Her while heart went and busts.

to ask for the books for Gertie. "But I wished to do something for you," said not make!

be.

great good had come to me." Lucy found on her table the next day a package of books for Gertie and one for herself. She think of that treasule, it were hard to say; but could now learn all that Gertie and Christle learned. Oh, what gladness sparkled in her evel How fair and beautiful the pages looked to her! From this time, Lucy had her hours for study. Mr. Vane heard her recitations, and her progress was wonderful. She repeated the lessons to herself while she swept and dusted, and no hour was too busy for her to find time to repeat what she had already learned. She found Mr. Vane so thorough a teacher, that there was no danger of her learning anything hadly.

It was recess in the school where Kitty and Bertie Prang went, and Gertie, now quite famil- that she could make for another's happiness. iar with them, stood by the school-room door near them.

"I suppose you have your lessons all learned,' said Kitty, "but I'm sure I have n't, and I don't care. I'm going to a party next week, and I can't think of lessons while I have my dresses to think of. I'm going to have a pink satin waist and a white mull skirt, and white kid gloves trimmed with pink; and Bertie is going to have the same, only hers will be blue."

Gertie gave a sharp sigh. Why was she not going to the party? She determined to get an invitation, and to get a dress equal to Kitty's. She had not been to see Lucy since the school passed on her way home, she found Lucy trying to solve a hard sum in her arithmetic.

"Lutie dear," said Gertie, in her pleasantest voice, "what a sunny room you have, and you study so hard too. I couldn't do that sum, and I would n't try it. Have you seen Christie lately? He thinks all the world of you, Lutie; he says you're one of the best scholars he knows." A smile of gladness passed over Lucy's face,

and Gertie went on : 'Kitty Prang says she would n't speak to a girl that works out; but Christie says it is n't

what one does, but what one is, that makes them worth noticing. I don't know, I'm sure; but it's horrid waiting upon folks. But as I was saying, Christie thinks all the world of you, and will do just what you say. Will you tell him I want to go to the party next week, and ask him to take me?

Now it happened that Christie had written Lucy a little note, which she had just received, telling her of the party, and asking her to go with him. "Perhaps you will say," he wrote, "that you have nothing fine enough to wear. But I say that I would rather see you with your white dress and like our own. blue ribbons, than many girls I know who can wear all they wish."

And Lucy had shown the note to Mr. Vane, who said he saw no reason why Lucy should not go, if Christie really wished it; and as it was to be a party of old and young, he would go and see that it was pleasant for her, and that no one was rude. Lucy had many pleasant visions of the bright assembly, and she was thinking to get excused for the evening, that she might tell her mother of the pleasant prospect before her. For this reason she did not immediately answer Gertie, who continued, without waiting:

You see, Lutie, there would be nothing for you to do there, because-because the Prang girlsthey would n't dance in the set with you, because -because-

Even selfish Gertie did not like to fluish the sentence.

"You mean because I live out," said Lucy. "I shan't go; and I will tell Christie, and ask him to take you."

Lucy said this with a hesitating manner, for the visions did not immediately fade from her mind. and she wished Gertie would go, so that she might think about it alone. And Gertie went, and thought no more of Lucy's kindness, but turned her attention to the probabilities of a dress suitable for the occasion. Good Mrs. Clipp sat by the window, looking toward the western light, as it slowly dimmed and darkened, and she felt almost a wish that just so her life was going out, and all its weari ness was over. But not long did she indulge in any but hopeful thoughts, and she welcomed Gertie cheerfully as ever, brushing carefully the snow from her dress, and bidding her toast her feet by the fire. "How shall I manage to get what I want," thought Gertie, and not of the kind act, or loving word. She was anxious for Arthur to come in. that she might attempt to come to some conclusions with him. She did not dare to go to the store again to get trusted, for they had refused to let her have what she called for without the money. Honest, faithful Mrs. Clipp had lost the reputation of a lifetime by Gertie's management, and every thing she sent for now had to be paid for on delivery. So Gertie thought that her only resource lay in an appeal directly to Aunt Jane. She began to cry, for good Aunt Jane could never bear crying, she knew.

wished to do something for her, and preferred to into her thoughts; they were thoughts of ardent ask her what it should be. She did not hesitate love and intense longing. How she desired to bless those she loved! What sacrifices would she

There was one treasure left of Aunt Jane's more "If you please," said Lucy, doubtfully, "that prosperous days. It was a string of gold beads, will be for me. I shall be so glad to think that given to her by her grandmother, and laid by with Gertie is at school, that I shall feel as if some great care in a nice little box, all buried in wool. Whether some of the golden gleaming of Aunt Jane's thoughts glowed before her and made her sure it was she thought of it, and speedily resolved. to part with it for Gertie's pleasure.

"It will be very little to do," thought she, "to make the child happy. I could never sell them to buy anything for myself, but for her it is different. Would not the dear old lady bless me, if she knew how it was, for putting them to so good use?"

Perhaps the dear old grandmother did bless her for sure it was, no baby in its mother's arms went to sleep more sweetly than did Mrs. Jane Clipp, and with a more placid smile on its face, when she had once thought of the beautiful sacrifice

TALKS WITH MY YOUNG FRIENDS.

NUMBER TWELVE.

As one looks at the moon, these clear, lovely hights, how many thoughts one has! Is it a world like our own? and do people dwell on it? We see, by looking at the moon, that it has dark snots on the surface. We sometimes imagine they look like a man's face. Now through the telescope these spots are found to be great basins, perhaps the basins in which great seas once were. But there are no signs of either air or water on the began; but now she had an object, and as she This is known because no clouds are ever seen through the telescope, and they would easily be detected if they were floating about in dark, dense masses. Thus we know that there is no atmosphere like our own, and no evaporation of water to form clouds.

> So familiar have astronomers become with the surface of the moon, that they name the craters for distinguished men of science, and there is a range of mountains called the Appenlnes. The way it is known that one spot is a crater and another is a mountain, is by observing the direction in which the shadows fall. A mountain casts a shadow from the sun, while a crater shows its dark side nearest to the sun. This you can readily understand by looking at the sun in the morning, as it shines on some raised object which casts a shadow, and then look at the light and shadow in some vessel or excavation.

> Thus it is known that there are mountains, and mountains that have been volcanos, and so of course there must have been moisture once on the surface of the moon. But if at present there is no water, and no atmosphere, it will be difficult for us to imagine people who live there with bodies

How many things there are yet to be learned of the earth and its companions, and the laws that govern them; let us make haste to learn all we can.

Written for the Banner of Light. LOVE.

BY MARY A. WHITAKER.

In silence, to the Holy Land of Love, My soul was wafted on the wings of prayer; Life's tumult hushed to rest, for there, above, I breathed in freedom Faith's celestial air.

Above, where, throned in stillness, Reason reigns Supreme o'er earthly passion, false desire; Where white-robed Purity her duty claims-Fair vestal-guardian of Love's sacred fire.

A land of bliss, where strife is changed to peace; Where dark'ning storms of discord never come In whose dear worship all may find release,

And greet the love-light of a promised home.

Whilst in this life we see through clouded optics, Awed and subdued, yet sweetly, calmly blest,

AUGUST 11, 1866.

infold themselves; they atsumfolded and mature into forms through the interior spirit-life. The thought of breation by the Eternal Mind sycked all the powers and possibilities through

which external nature has unfolded. The Eternal find gave expression to the thought; and the diyhilty of his mature, through that expression, evolved the spirit, or vital force, through and by which all Nature's phenomena are produced and have, existence. The expressed force of the divine thought vibrated throughout the domain of infinite space, and the continued vibrations, in obedience to the divine laws, generated the elemental principles of which all forms and objects in the universe consist. All ponderable matter, earth's rocks and minerals, are only combinations of elementary principles outwrought through the vital force of spirit-life.

As the Divine is Infinite and Eternal, so the forces evoked by the thought of creation are infinite and eternal. And as the expression of the thought caused vibrations throughout the realms of space, and as space is infinite, having no bounds, no beginning nor end, so these vibrations are of continued duration, and can never cease in all the infinite eternities in time and space.

The vital, or life-force, in all manifestation is snirit. It is the life-principle in all forms, and by the law of progression ultimating in higher forms, until it reaches man, through whom the conscious principle is expressed and becomes a conscious spirit entity. Spirit and matter, or the elementary principles which compose the form, are coeternal. The spirit and the elementary principles are the same in all forms; only the latter change according to conditions, ever aspiring to ascend into higher forms. The spirit also manifests itself through all forms as they are unfolded, aiming to attain the form through which the conscious are in the germ. During gestation the form in principle can be manifested. Thus spirit and matter are ever united; and as all of Nature's manifestations have for their ultimation the human being, we can see that the law of progress is written upon all of creation's unfoldings.

Light and shade exist together on this mundane sphere because of the gross outgrowth of exterior forms, the elemental principles not having progressed to that degree so as to be capable of appropriating the more refined essences of which the exterior form can be etherealized. That is a necessary condition of the earth life, which is the rudimental or beginning. Matter cannot, unfold in this sphere to that degree of refinement that it can become invisible to sensuous observation. In the earth sphere the projection into gross forms is a necessity, and as in and through the expression of the eye and the features of the countenance we take cognizance of that which is not outwrought on the exterior, that is, the interior thoughts and emotions, so we can perceive that in a state of existence in which the exterior form is etherealized, there can be no obstructions to the spirits having a perfect knowledge of each other's thoughts, desires, aspirations, &c. And as we know that the sense of feeling in sensitive of the life in the spirit spheres. As affinitizing persons, and at times in every one, cognizes the approach of others before they are seen, and advises frequently when good or bad tidings are at hand, are we not impelled to believe-nay, is it not evidence conclusive, so that we can positively say we know there is a sphere to which the conscious principle is unfolding, and of which these external manifestations are more than a prophecy, in which all will be transparent, where all will be light and no shade, where there can be no concealment, no disguise, and thought will answer to thought, and soul to soul?

As external phenomena are an expression of the interior, and as all objects in this sphere project a shadow, this goes to show that this is the manifestational sphere in which matter begins to unfold, and as spirit and matter are ever united, and matter is only an outgrowth of spirit, so the shadows of external forms prove the undeveloped condition of man in this sphere. As the external form is an outward expression of the spirit, so man's actions are expressive of his spiritual status. These actions have a corresponding relation to in the spirit-life we see clearly-all is transparent | shade and light; the former relative, the latter nositive. Although there can be no shade without light, light exists independent of shade. But shade, after all, is light in a less degree; so the actions of man, however expressed or outwrought in life, are yet the manifestations of the spirit or soul-a greater or less degree of light, according to the conditions in which the actions of the soul are manifested in the external life. The undeveloped condition of man on this sphere is very apparent, as in the highest civilized communities are found all the gradations down almost approaching the savage state. We are writing this, as we are approaching toward the twentieth century, and in the city of the socalled Brotherly Love, the place of our birth. It may be humiliating the acknowledgment of such a fact, but the philosophic and scientific scholar who investigates the laws of nature as revealed in her manifestations, unbiased by any authority except his own reasoning powers, clearly comprehends the cause of all these diverse unfoldments and different moral states. as being in harmony with the eternal laws of the Creator, the laws of progression and development. The spirit manifests through the external form, but in the earth-life the conditions are too inharmonious for it to exercise with perfect freedom and with clear conceptions its own inherent powers. The best developed minds are not possessed of sufficient will force to completely control and harmonize the conditions. There is no part of nature which has unfolded harmoniously, and hence the cause of inharmony in all of her manifestations; yet in conformity with the law of progress, the tendency is to the development of harmonious conditions. The movement, although constant, in that direction, is so slow that it is imperceptible. Man is yet in a rudimental state, notwithstanding his acquirements and high aspirations. When he passes out of this sphere into the realms of light, the conditions will be somewhat different, because the spiritual forms being more refined and the surroundings in correspondence, there will be less obstruction to the manifestation of the spirit. As the spirit-sphere; corresponds to the earthsphere, the spirits being those who have passed out of the earth-life; the manifestations must be in harmony with those universal laws through which matter and spirit manifest here-more distinct and defined, however, Spirits, on the same plane, form into societies; those who are in affinity form into groups, and the law of association prevails. As the law; of progress is universal and eternal, so every degree of development necessarily finds those on the same plane of unfoldment. This grouping into associations, al-though in obedience to law, is, in the spirit as in the earth-life, a great obstacle to progress, and,

"Now, darling, what is the trouble? Are you lonesome? No wonder; for I am poor company for such as you."

"I wish I was n't here. I wish I'd never come here," sobbed Gertie.

"Oh, don't say so! Nothing hurts me like your saying that!" said Aunt Jane, with much feeling, and for that reason Gertie kept saying it.

"I'm sure I do wish I'd never come! Nobody does anything for me here. I wish I was away. I don't know but I shall run away. Oh dearl de**ar** l''

"Oh my pretty, my own, how I have loved you, and tried to do for you; but I know it is all very poor and very humble."

"No you don't try," said Gertie, being now quite sure she was getting hold of Aunt Jane's feelings just as she desired; "nobody tries; nobody cares. I wish I was dead. I'll go and kill myself."

"Now, dear, pray tell me what I can do to please you. I know it will be very little."

But Gertie would not speak. " Only tell me, dear. Is there nothing that can

make this humble home pleasant to you?" By little and little, between pretended cryings, Gertie unfolded her desires. Good Aunt Jane's eyes brightened. Was there no way to make Gertle happy, when so simple a thing as a new dress would do it? And on her pillow Mrs. Clipp revolved plan after plan for accomplishing what really might be so easy if only she had a little money. But nothing seemed at all feasible. Work she could not, for it did not pay, and she should not have time. Ask to be trusted? Her pride would not let her, for had she not been once tefused?

She had not put out her lamp, but lay watching the shadows that formed themselves in curious up and dyes? And's sculptor?" He makes faces

My being stirred with aspirations high, I looked upon the beauty, felt the rest Of God's own presence to my spirit nigh.

All pure, all good, all beautiful, all bright, This land of soul-thought, filled with love divine; No mind may paint the glory and delight Infused into its harmonies sublime.

Mine eyes reposed upon the hallowed scene; Adoring tears of joy fell softly down To kiss the nestling flowers and living green Of which was formed Affection's fadeless crown

Twined by the hands of angel-watchers near, Those faithful leaders of the wise and true, Who guide our footsteps through each circling year, And germs of love within our lives renew.

I saw them wreathe with kind and earnest hand The richest thought-buds from the emerald sod; And all the angels in that seraph-band Sought human hearts to wear those flowers of

God.

But first they knelt before the altar-home Where Purity, the white-robed angel, stood, Hergaze uplifted to the sapphire dome. O'eraching their bright realms of cloudless good.

They knelt, and, as their flowery circlets glowed Within the radiance of that incense-flame, A soft and solemn strain of music flowed, And breathed in words as on the air it came-

Sweet, holy words, to bless the angel-band, As, on their mission to the earth-scene bound; They sped with loving heart and willing hand, To loose the souls which sense had chained around:

To set the captive free, and bid depart The demons Lust and Selfishness and Pride; To cleanse the secret chambers of the heart, And ever there in holiness abide.

Come, seraph-visitants! we hail ye now! Thrice welcome to this world of sin and shame! We need your thrilling life-touch as we bow Beneath our load of suffering and blame.

Oh, help us, as we toll and struggle here, To live and teach your highest, holiest creed, To firmly stand for all we hold most dear, To prove that life is purity indeed.

So will your crowns of Love immortal bloom Upon the brows of those ye smile to bless; Our vestal-angel claim the soul's best room, And Purity be wed to Happiness. Springfield, Mo., July 21, 1866.

Two Irishmen were traveling to Portland, Me., when they stopped to examine a guide-board. "Twelve miles to Portland," exclaimed one. "Six miles apace, jist," said the other. And they trudged on, apparently well gratified at their audden proximity to the forest city.

How does a hair-dresser end his days? He curls

there, and none can be deceived, as the interior life is an open volume, not obscured by artificial appliances, and every thought can be read with unmistakable distinctness. As all existences have form-and there can be no existence without form -that form must be something distinct from the principle which gives it vitality and causes it to exist. That something we call matter, whether in the form in the earth-life, or in the spirit-life. The forms, to be visible, must be material-visible to beings in the same state of unfoldment. And thus the phenomenal manifestations of matter are apparent in the spirit-spheres as in the earth-life. The spirit forms are not visible to the sensuous organs of vision in the normal state: but the clairvoyant eye sees them, and the clairaudient ear hears them, and they converse, understanding each other, although the sound of their voices is not heard by those who are not in the clairvoyant state.

Original Essays.

THE PHENOMENA OF MATTER.

NUMBER FOUR.

BY LEON HYNEMAN,

Matter, in its manifestational phenomena, re-

veals the divine purpose of its unfoldment. We

trace it throughout all of Naturo's developments,

from the pebble up to man, and in every stage we

can see the use and end. In its highest develop-

mentit is more apparent to sensnous observation.

If we trace the human being from infancy to old

age, we read a revelation more grand, sublime,

beautiful and instructive than worlds, planets

and suns can reveal. The infant is a divine pearl,

a gem of loveliness, holy in its innocence and

purity, and, as the divine magnet of the universe,

draws forth the strongest feelings of the soul's de-

votion and love. Its attractive power absorbs the

refined magnetism that wells from maternal and

paternal hearts, and aids in forming the elements

which give growth to the new-born spirit: the

infant's power of attracting the spirit elemental

principles, which, as nourishment to the soul, is

in the ratio of its physical and spiritual constitu-

tional unfoldment. And ever during the earth-

life, in mature years as well as in infancy, and in

the onward progress in the celestial realms, the

attractive force of the spirit attracts the magnet-

ism and other forces from all surroundings, ac-

cording to affinity, and appropriates the elemental

In the infant life the maternal love force gives

tone and breadth to the undeveloped conscious

principle. The primal elements and forces of all

the possibilities of spirit and physical existence

embryo is unfolded, and the nourishment of the

vital and physical powers is received from the

maternal parent. The expression of the outward

form from infancy through all the various stages

of growth, indicates the states of the soul-life in

its various changing conditions. The outward

expression is a truthful mirror of the soul, which

is illustrated in the indications of the countenance

and the conformation of the head. How widely

different are the expressions of the contented,

cheerful, benevolent men and women, from those

of the misdirected, the deceitful and selfish. In

every phase and condition of the soul-life, from

the highest unfolded spirit in the celestial spheres,

and the highest harmonial man, to the lowest de-

veloped in the earth-life, these differences exist,

and are most strongly defined in their approach to

the extreme. These differences are all manifestations

of the phenomena of that we call matter ; as the rock,

the tree, the flower, the animal, all forms in the

whole of their outgrowth, are outward expressions

There is a continuous correspondence of the

outer and inner life, as the life on earth in the in-

dividual or aggregated whole is a correspondence

elements are attracted to each other, so man is at-

tracted to his fellow-man. Social relations are

formed thus by association of those who in mind

and purpose are in affinity. A marked line is

ever drawn between those who do not affinitize.

The temperate man cannot affinitize with the in-

temperate; the chaste with the unchaste; the hon-

est with the dishonest; the liberal with the fanatic;

and, as it is in the earth-life, so is it in the spirit-

spheres. The change of being, divested of the ma-

terial organism, cannot affect the individualized

spirit. The conditions in the spirit spheres are no

doubt different from those on the earth-plane, as

that the spirit can see more clearly, and in conse-

quence the lines are more sharply drawn between

those who are on opposite planes. It is no argu-

ment against the views we present that men fre-

quently, and very frequently, too, deceive by ex-

terior appearances. It is man's ignorance and

weak perceptive powers that cause him to be

mistaken and open to deception.

of the spirit written.

principles to its own uses.

The Materialist sees only the objects and forms in Nature, and as these unfold, and in time the objects and forms disappear, in obedience to Nature's inevitable law of change, he concludes that all of man dies when his physical organism is no longer possessed of vitality, and there is the end of his acquirements, his intelligence and consciousness. He does not reason from the beginning of life, but assumes all from that which he believes to be the end of existence. He no longer sees the form of the tree, animal or man, which are dead in his sense; therefore, man, as well as the animal and tree, no longer exist. He has no conscious perception of the vital force which gave them an individualized form, neither of the source of his own consciousness, nor of Nature's great purpose of progressive unfoldment. In order to have a proper knowledge of man's future and eternal existence, it is necessary to have a clear conception of those three points and all that is involved in them.

We have endeavored in these articles, although briefly, to present as clearly as possible to the reader's comprehension the points stated. If our view of the possible origin of matter does not meet the views of any of our readers, and a better can be given, wo will be happy to embrace it. The subject is a mystery, and perhaps over will remain so; and as the Infinite can only answer the question, we can but repeat our inquiry, and keep on and on inquiring, although no reply should come.

We have shown conclusively, we believe, that all forms are, the outgrowth of the spirit-forcethat forms are unfolded from the interior by the appropriation of elementary essences-that these ementary essences were, through the vital powers of the si it-force, concreted as they were appropriated, into substantial materiality; therefore, all forms are, in reality, invisible elements, as the lines in the spirit-life are more defined, the which combined and concreted into substance progress there may be slower. But that may be through the spirit-force in harmony with Nature's counterbalanced, by the differing conditions, as laws. All that we see in the wide universe is but there can be no concealment; all is transparent; a combination of invisible elements, which have the unapoken thought is plainly, seen and deunfolded into forms, as we see them. And all apption impossible that is, to those of the same forms are individualized according to the specific group of association or to those on a higher plane. nature of each germ. Germs posses no power to ... In passing into spirit-life, man takes with him

AUGUST HUISTA AUGUST 11, 1866.

BANNER OF LIGHT.

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e project he manis to united, and the shadeveloped external spirit, so al status. lation to he latter

all his loves and affections. The miser will still peer into the "mysterious future"? 'This is, and of books; the domestic man his home attach- in the divine economy, is slowly but surely aptheir kindred spirits with whom they are in affini- rapport with the Infinite, or mediately, they comty. And, as they are in groups and communities. each countenancing and supporting the others in their particular affections, we may realize, in a mensure, how difficult it must be and how long take to be another term for clairvoyance. In the before the consciousness is influenced, by one or psychometrical reading of a fossil, for instance, I more, to seek other affinities and grow out of believe the theory is that the relic examined was their particular group and form other relations so impregnated with the magnetism of its early on a higher plane. And as, in passing out of the surroundings, or in some way so affected by the physical form, the 'relations are not severed, so objects about it, and the events transpiring in its the spirits continue to influence those in the form. presence, as to impress upon the mind of the psyand those in the form also continue to exert an chometrist perfect representations of those objects influence on those who have passed away. Man and events after the lapse of thousands of yearsalways influences his fellow-man, and the rela- That the psychometrist receives these impressions' tions are ever continued throughout the infinite future. Man's influence with his fellow-man is to me a mighty hard one to believe, requiring an seen in the association and combination of energies through which those mighty results have

been produced in the world. Large cities have been built; the waters teem with moving mechanism freighted with the product of labor; the bowels of the earth are dug out to procure the hidden wealth of Nature, All man's comforts, conveniences, necessaries and luxuries have been produced by man's associated efforts and energies. The great moving power, the motive-force of

man's activities and Nature's manifestations, is Spirit. It forms the pebble and the giant rock, pressions are received from the Infinite mind, just the mineral and metal, the blade of grass and the as my spirit would receive impressions from yours sturdy oak. Behold, it unfolds the germ, and forces through the earth the little stem; its active nower continues, and, in time, the mammoth tree, with wide-spreading branches, stands firm, defying winds and storms. It forms the moving life in the waters and in the air, and-the most wonderful of all in beauty of form-man and woman, with God-like energies and vital forces of exhaustless nower.

Man is a conscious being, because he thinks; and he thinks because he is a conscious being. All labor and its products, all investigations and attainments, all that man has acquired, is the result of thought; they are the expression of man's thought, as all external Nature is the result of the thought in the Divine Mind. There is a correspondence. The thought of creation in the Divine Mind is expressed in the phenomena of worlds and universes and all that they contain, which were outwrought through the media of invisible primal forces, of which the vital force is spirit. So man has wrought out all his acquirements through the instrumentality of the motivepower of thought, the inmost force of which is spirit. Spirit is the first-begotten force of the Divine; it is the essence of his being. All other forces in Nature are unfolded through the active force of spirit. The Divine voice called into being the "spirit-force," which evoked other forces and worlds, planets and suns; and all of Nature's manifestations have unfolded through those forces of which spirit is the vital force.

We have endeavored to present our subject in plain language, avoiding, as far as possible, the use of scientific or technical terms, so as to make ourself comprehensible to the general reader. We believe the laws and forces in Nature, to be few and simple and reduced to their last analysis, to be embraced in the one force of spirit, combining the love and wisdom principle. All forces pervade the entire realm of space; they all exist correlated as a unit, and only seem to be separated as one or the other is more manifest in the form in which it appears. These forces are ever active in the elemental world, and unceasingly creating concreted forms by combining the elemental principles of Nature; and thus matter, per se, is nothing more than the simple, invisible elements wrought into forms of materiality through the agency of forces existing in Nature.

CLAIRVOYANCE AND PSYCHOMETRY. And the temples where Moloch is worshiped, and blood From the innocent spirits, wrung out like a flood, BY E. FAIRFIELD.

have his thirst for gold; the sensual man his de-sire for sensual gratification; the religionist his ly, of course, in the incipient singes of developlove of creeds and dogmas; the student his love | ment of this power; but this, like all other good ments; and so throughout the infinite category; proximating perfection. I hold that all propheand those of like affections and loves will flud cles come through mortal media in immediate ing in rapport with more advanced media in the higher spheres.

A word now respecting psychometry, which I I admit. But the theory as to how it is done seems awful expansion of that flexible element, credulity. By the side of that theory I place the foregoing

hypothesis, viz.: that the examiner is in rapport with the Omniscient Spirit, and therefore cognizant of objects and events at any place or period of time to which his or her mind may be properly directed; and the relic under examination merely serves to direct the mind, or, in other words, to form a magnetic connection between the clairvoyant spirit of the examiner and the locality from which it (the relic) was taken, and that the imwhen in rapport with it.

Not designing in this hasty sketch to set up or advocate a theory, but merely to suggest a few thoughts for the consideration of wiser heads (if any such should deem them worthy of consideration), I shall not at present offer any arguments in support of the views I have attempted to present. Portland, Me.

HYMN OF LIFE'S COMPLETENESS. From "A Lyric of the Morning-Land."

(A SPIRITUAL PORM.) Golden age of harmony, Thou shalt from the heaven descend, Earth shall rise and welcome thee, Man to man be angel-friend;

And the trumpets that blow when the battle's red star 'Whelms the world with its blood, as it bursts from afar;

And the bugles that peal To the crossing of steel When the Demon of Wrath drives his scythe-arm'd car;

And the war-drums that roll In the shock of the battle. And the death-bells that toll O'er men slaughtered like cattle; And the death-smitten eyes that look up to the sun,

And see only the cannon-smoke darkling and dun; And the lips that in dying hurl curses at those Whom the Father made brethren, but Evil made foes; And the groans of the wounded, the monus of the dying, The death-shot that scatters the ranks of the fying; The wild, fierce hurrah ! when the fratricide host Have driven their brethren to Hades's red coast-

They shall cease, they shall cease, For the Angel of Peace Shall whiten the earth, not with bones of the slain.

But with flowers for the garland, and sheaves for the wain. No scattered households there shall be, No mourners for the early dead;

Arrayed in truth and purity, Man the great steps of Time shall tread, Going upward and onward for ever and aye, Till he glows like the sun, and moves forth like the ray; And the stars sing to greet him

From out of their sphere; And the Angels to meet him On Earth shall appear; And the world, where he labors, like Eden, shall bloom;

And the flowers, like his loves, breathe an endless perfume; And his art the wild forest transform as of old, Till each bough hath its clusters of ruby and gold; And the streams from his virtue flow magical sweet; And the streams from his virtue flow magical sweet; And the herbage grow green at the touch of his foet; And the air, where the tigers of pestilence hide, Grow sweet as the breath of his innocent bride.

> Then the Eden age again -Shall revisit mortal men. Human hearts and human eyes Find anew their Paradise ;

Where the curse of perdition is shot from the bow Of the bigot, whose creed is a terror and woe-

HEART LEAVES: NUMBER SIXTEEN. BY LOIS WAISBROOKER.

What Maywood Baid.

There are times, when the sunlight bursts forth in its brightness, or the rainbow arches the clouds, that my sonl leaps with gladness, and I think: "Who so happy as I? Who so much cause for reiolcing?" And again, when the clouds return after the rain, and the chilling winds make my sensitive spirit shrink within itself, I feel like exclaiming, "Oh, ye that pass by, turn and see if there is any sorrow like unto my sorrow!"

It was upon such a time as this that I wandered forth and sat me down upon a friendly log, by the side of which grow the homely Mayweed. Just like my entire life, said I, as I looked upon its familiar face; unattractive without, and bitter within; no sweetness, no beauty, covered with dust, and trampled under foot in the highway. But as I thus pondered, a busy bee paused in its onward flight to salute the humble weed, while a voice, that seemed to issue therefrom, said, "Were there no sweetness the bee would not tarry in its flight, and as for the beauty, wait." Surprise changed the current of my thoughts, and forgetting my sorrow, I listened intently for more, and lo! I was taken back to the very morning of my childhood.

The simple weed seemed possessed of clairvoyance, for it told me of the time when I had pressed its kindred beneath my little feet, as I made my way for the first time to the portico of a-b-c-dom, and there was no sorrow in the recollection. Ah, the very spirit of Mayweed, I could fancy it to have stepped forth from the form, and to be leading my spirit over the pathway of that life I had spoken so bitterly of. Back and forth we went over the devious windings of that summer at school. "See here," said my guide, "do you remember this creek, by the side of which you used to play, bringing moss from the woods to carpet the sand, the floor of the play-house, and to make a bed for dolly, decking the whole with scarlet berries that grew beneath the pines?" Just here came the thought of the time I played in the creek till the teacher had to wrap me in her shawl while she dried my clothes. Well, I suppose it was not quite so pleasant in the time of it, but I question if the delight of paddling in the liquid crystal did not fully compensate for the annoyance of the wise sayings of, "Bee what little girls get by being naughty," etc., etc. If not, I am sure that the laughs I have had since, in reference thereto, have more than made up the deficiency. No, there was no sorrow in the recollection of those years. What cared I for poverty? The trees and the flowers were as beautiful to me as to the richest: the broad earth was as green, and the blue heavens as bright; and then, in my grandfather's home, where I was privileged to stay through that, my four-year old summer, a very unpretending dwelling, but to me wonderfulwithin was comfort, and without the glorious old pear trees, the big sweet apple tree that almost tossed her fruit into our bed-room window, with the plums, and the cherries, the walnuts that grew in the fields, and the chestnuts in the woods. What a world of treasure stored away in the chambers of Memory, to be enjoyed even yet! "Is it not so?" said Mayweed; and my spirit could but reply in the affirmative; and yet, with a kind of perversity that is perhaps peculiar to me, I leap some two years ahead to a scene in that same home, where I find myself in tears. Tears for what? Why, you see, "Little girls must be industrious," and I was learning to knit; but the glad shouts of uncles not much older than myself, and of cousins, also, have tempted me from my task, and here I am in the midst of them, my hair streaming in the wind, and I as merry as the merriest; but a voice I dare not disobey summons me back to my little chair and my knittingneedles with, " Aint you ashamed to be out there with the boys?" and so I weep, but not much; for that only brings additional reproof to the eldest grandchild, that they are somewhat proud of, and would like to manufacture into the article

Medlumship - Koturors - An Appeal from an Earnest Soul.

As I have not trespassed upon the valuable space of the Banner since announcing my readiness and determination to engage as a humble worker in spreading the Gospel of the Third Dispensation, I trust you will grant the privilege of insoribing a few thoughts upon your ample folds, though they may not be fraught with so deep au interest as those of your frequent correspondents. I have remained silent thus far, feeling that I had done nothing worthy of record, and perhaps thought of nothing of sufficient importance to warrant a claim upon the attention of the public eye, evon for a passing moment. I am not disposed to make a "flourish of trumpets," nor to flaunt the record of my humble labors before the world, to attract the public gaze, nor to win either popular favor or applause, but a sense of duty, whose mandates I hope ever to obey, prompts the expression of a few words of a personal nature.

Though it is several months since I avowed my lesire to engage, as an instrument in the hands of the invisible workers, in the spreading of the glad tidings " now heralded by angels, as of old, yet I cannot present such a record of duties performed as I would like to render, because, forsooth, my services have not been called for by an exacting public, who demand first-class speakers or none, and will not tolerate, much less support, those who, to become adepts, must grow to be such by use.

The sentiment seems generally prevalent among believers where the cause has not become popular, that they must employ only speakers of brilliant parts and high renown, in order that the unbelieving public may be attracted by the dazzling display of oratorial pyrotechnics and captivated by the syren power of eloquence and rhetorical blandishment; and, where the cause has already become popular, only number-one speakers can satisfy the fastidious requirements of those already pampered with scholastic lore.

Such being the domands of the public generally, those speakers who were opportunely called forth in the incipient stage of this progressive movement, and had opportunity for development, ere the intellectual appetite became so squeamish, and gained a notoriety when it was much easier than now, are-most of them-overburdened with labor, while those just coming upon the rostrum, and who require-the same as the others didtime and opportunity for the growth of inherent powers, are often neglected and compelled to remain in inglorious obscurity, the prey of disappointment and of an unsatisfied longing for usefulness; else they are forced to the undesirable expedient of parading their own powers before the public, by advertising, or (which is equally detestable to a modest person,) of soliciting employment from those requiring the highest order of talent and culture.

Now, while I do not mean to be captious, nor to disparage the public taste, that justly requires suitable and even eminent qualifications in public speakers, it seems to me that many friends of our faith are a little too solicitous to get only those of transcendent abilities, and are a little too fearful of employing those with whom they are unacquainted, lest they may not fully equal their exalted expectations. Cannot the friends who profess to be very desirous to advance the cause they have espoused, afford to aid those whom angels have deigned to prepare and ordain as exponents of our beautiful philosophy, even though they may not all have the power of Goldsmith's schoolmaster-

" With words of learned length and thundering sound To amazo the gazing rustics ranged around,"

or be, like Sheridan-"From the charmod circle to the festive board,

Of human feelings the unbounded lord"?

At least, cannot those who are anxious to have public meetings, and are not willing or cannot afford to pay the price of talent of the highest order. encourage those of less pretensions or whose powers are less unfolded by use, by patronizing them. and thus give them a chance to become what only exercise can make them?

Surely, it seems to us that

don "my Master's business," and engage in secular pursuits, for which I am unfitted by both physical debility and the peculiar effect of spirit influence, which has long been striving to fit me for another sphere of labor?

8

I await the response, while with patience I "bide my time," hoping that the hour is near at hand when I shall have enough to do, without doing violence to my own sense of propriety, and perhaps offending that of the friends at large by thus ohtrading myself before them and asking for their

"T is not for selfish ends that I ask for the consideration of the public. My whole soul is enlisted with deep earnestness in the cause of humanity, and I ask for doors to open only that I may be instrumental in feeding the hungry, cheering the sorrowful, blessing "the poor in spirit," and in enunciating, so far as my limited capacities will enable me to, the sublime principles of the Spiritual Philosophy, which is now "filling the whole earth" with the aroma of angelic love, and purlfying, fraternizing and ennobling mankind wherever its beneficent teachings have been heard, and incorporated into the life of its votaries.

Asking pardon of all for this intrusion upon their attention, I await the bidding of any who may desire the service of DEAN CLARKE, Brandon, Vt., July 20, 1866.

Message from Theodore Parker.

DEAR BANNER-The accompanying communication from Theodore Parker in spirit-life was received by me, inspirationally, in about forty minutes, and was intended for his venerable friend, a physician living in central New York, who, at the advanced age of about eighty years. recently suffered a paralytic attack. I copied and sent the communication, receiving his thanks therefor, to which he added that he had always held to the limit of knowable things. You are at liberty to publish it if you think advisable.

Yours, &c., J. W. SEAVER. Byron, N. Y., January 28, 1866.

MY VERY DEAR FRIEND-As the portals of the realms of superior beauty, the eternal home The realms of superior beauty, the eternal home of the realms of superior beauty, the eternal home of the spirit, begin to dawn upon your vision, you are led to inquire with renewed interest into the real condition of the spiritual man, desiring above-all things to know with regard to the immediate future. To you, I perceive, it appears dark and uncertain; beset by innumerable obstacles which delay the solution of that most desirable problem. At this juncture, I avail myself of the power of observation to perceive your desires and needs, and also the ability to present, through the agen-cy of a friend, some thoughts of immediate inter-est and peculiar value. Iffe on earth is not a finality. This to me is a demonstrated problem, but to you there is much of uncertainty and doubt attached thereto, and it is to remove those doubts and chaer you in your transition period, that I now address you.

transition period, that I now address you. Your sterling good sense assures you that there

Your sterling good sense assures you that there must have been a grand design in the unfold-ment of this magnificent universe; that it was not, and by no possibility could have been the result of chance or accident, but must have un-folded for a purpose, and in accordance with uniform and unchangeable law. It is truly fortunate that you have' long since outgrown the mythological systems or notions of past ages, and that with your doubt and uncer-tainty of the future you are in no wise left to despondency in view of the direful condition sup-posed by those systems to be in reserve for all but a certain class. This is, for you, a very im-portant stop, and alids very much in the accom-plishment of the pleasing task I have now under-taken. Do not for one moment suppose that I would address you in terms of authority or as-sumption, but would address your higher facul-ties of reason and intuition. ties of reason and intuition.

ties of reason and intuition. To return, then, to the proposition of the grand design of the great architect of this magnificent universe. Behold in states of gradual unfold-ment throughout this vast domain, the germs which culminate in the crowning glory of all earthly conditions—the human species—possessed of as much superior qualities of mental capacity, as his physical form is more perfect and better adapted to discharge the functions devolving. up-on it. on it.

Now you know very well that this type of hu-manity is but an outgrowth of all below him, de-veloped in accordance with the grand design of veloped in accordance with the grand design of the All-Wise Mover; and you are also well aware that to the investigator, it is evident that during his earth-life, however advantageously that may be employed, he never arrives at the full stature of mental development to which he is enpable, but that the inherent qualities of his mind are capa-ble of further indefinite expansion. No limit is found, as in the case with all other species upon your earth, to his expansion and growth; therefore being unperfected, it is quite sure the design of the All-Wise has not been fulfilled, and that still onward, in an alvanced condition, the opportunity to mature must be furnished, else the plan was imperfect, or failure occurs in carrying it out. These conclusions must to you be apparent. Now These conclusions must be opportunity to be found? Where is this further opportunity to be found? Certainly not upon your side of the river called death, therefore it must be on ours. acarn, therefore it must be on ours. This is logical and conclusive, and might be supported by various additional reasons; but for want of opportunity I forhear. Now for the application. It was our privilege to enjoy a measure of acqualitance and friendship, and I perceive you entertain for me an esti-mate far exceeding my merits; but to whatever of advance I acquired on earth, there has been added a far greater opportunity for acquirement here. I am not here limited to the tedious process here. I am not here limited to the tedious process of investigating from books, and other means formerly at my command; but glowing with the intense desire long comparatively latent, I now proceed at once to investigate, and, as it were, at a glance to fathom the principle, the very soul-centre of the subject to be investigated, thus open-ing to me unbounded facilities, and crowning my investigations, with unparalleled results. The very few brief months I have been in this sphere bave been so astigatorily inuproved, that the have been so satisfactorily improved, that the poor attainments I had achieved on earth appear indeed but the meagre a b c of an unfolded mind. compared with my present perception of principles. Principle - yes, universal, harmonious, all-em-bracing principle is the foundation upon which we here build, and forms the superstructure of the magnificent temple of an Intellectual Immortality. You, my dear friend, are fast approaching the pearly gates of the new sphere of Life, Love and Wisdom. Your pathway appears dark, and, in a measure, dismal; but be assured that it is just in advance—yea, so near that the opening beams thereof begin to glid the horizon of your new day. You are not about to launch your bark upon an unexplored ocean—not togo to "that bourne from whence no traveler returns"—but you are ap-proaching the door of the more Real Life—of the more Progressed Spheres, adapted to the more perfect unfoldment of the seeking, inquiring way. tality. fater for the home of loved ones who have gone on before, and are awaiting just within that open-ing door, ready with oustrotched arms to welcome the best of the second to homes of unequaled Beauty and enduring Love. Lot me say to you then, my friend, in conclu-sion, be calm, cheerful, and, as much as possible, happy. Rest assured that the change is not pain-ful, but joyous—that you are not to pass through the "dark valley of the shadow of death," but that as the door shall swing open, your freed spirit will; with unspeakable joy, enter and foin the sweet and refined society of those awaiting. No death! There is no death! Change, only change. With this you have become convertant. It will No death! There is no death! Ohnnge, only change. With this you have become conversant. It will over be incident to your experience, and each one-based upon principles of wisdom, is calculated to increase in purity and perfection. Then with calm resignation await the coming change; and if it will add to your peace of mind. I will add the assurance that, joined with your affectionate chil-dren, I will await on our beautiful shore your en-, trauce of the Home in the Heavens. Until them, adjeu. THEO. PARKHE. Oct. 30, 1805. Oct. 30, 1865.

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on this est civiladations ate. We g toward f the sooirth. It of such s scholar revealed uthority rly comunfoldg in hareator, the nal form, o inharfreedom inherent not postely conere is no oniously, all of her he law of oment of although t it is imtal state, high ashere into be some-

ns being n corren to the he eartho passed must be through re-more , on the ho are in associas univorlopment o of untions, aldrit as in 1885, and, aned, the timay be itions; as isparent; and dethe same ør plane. with him subjects. I accept as a cardinal truth the declaration I

have heard both from "evangelical pulpits" and "liberal platforms," that the "soul of man is a spark of the Deity." And I assume that the original design in the production of this planet was the individualization of these infinitesimal portions of spirit, by isolating them for a time in these material organisms; and that while this isolation remains complete, the spirit subjected to it can acquire no knowledge respecting itself, or anything

else, except through its physical senses. It seems, however, that in rare cases, under certain conditions, the isolation becomes partially suspended, or is penetrated, so that the snirit comes, in a measure, in rapport with other spirits, both in and out of the body, and thereby receives

information by a process entirely independent of the physical senses. It is claimed, and I think generally admitted, that some clairvoyants describe, with remarkable accuracy and minuteness, places and events of which they, in their normal condition, and all others present, are entirely ignorant. Hence it is inferred that the clairvoyant spirit leaves the body

and actually visits the localities described, and reports the results of its observations. My object in these preliminary remarks is to introduce a different hypothesis respecting the modus operandi in such cases. I will endeavor to illustrate briefly. I will suppose that your spirit, instead of being limited in its observations to your little sanctum, Mr. Editor, actually fills a circle sowing, the good, seed, which, now, promises to with a radius of one hundred miles, so that every yield an abundant harvest. object and event in that circle is as really present with you as those in your room. And suppose my spirit clairvoyant, and in rapport with yours. Now while my spirit is still limited to its own sphere, but in rapport with yours, which is "ev-erywhere present" in that circle, does it not follow that I shall receive your impressions, your knowledge of any place to which my mind may be directed within the limits of your presence, my spirit, in the meantime, remaining in its own body? Now in place of your spirit, in the supposition, let 45 Walnut street, are so truthful and convincing, us substitute that spirit "whose body Nathri is." that none can go away without acknowledging And is it not a legitimate inference that, as this the wonderful power as manifested, through, her. isolation approximates the completion of its use, it will gradually yield to the expanding powers of thousands through the land will hall with delight the imprisoned soul, and admit of its coming in rapport, not only with its brother and sister spirits, but with that Infinite Intelligence from which it and they originated, and of which they are now individualized portions? Then, in proportion to the completeness of the connection thus formed will the finite become cognizant of objects and events known to the Thfinite, m' any localities to which the ining of the former hay be properly directed. And as we believe the infinite spirit is

the above relation, to read the "mighty past," and | pleasant for a wife to see her husband die."

I wish to submit a two thoughts on the above As tho snows disappear, when they melt, and sweet May crowns the children with fragrance and bloom where they lay.

Then shall come the new-born state, Justice sit within the gate, Freedom, like a giant strong, Triumph o'er the ancient wrong;

And the despots who rule o'er the myriads unfed, And shout o'er their serfs in captivity led, Transformed into men, into free men and true, Cry, "Down with the Old Age, and up with the New," For the time is at hand when the angels shall see, Gazing down, that the carth is a Paradise free.

Then the Crowning Church shall rise, Then Old Eden's gates shall ope, Spirit-stars, in midnight skies, Glow through all the heavenly cope;

And the city, that John in his vision beheld, for the second to the earth, and be seen as of old, While the first born of God shout "The Earth is new-born !" And no shadow shall darken that Paradise-morn. Then shall Earth delighted see

Heaven's divine Theocracy. Heart of love resume its reign. Mind from heart its wisdom gain,

Syracuse-New Trance Speaker.

It may not be uninteresting to the BANNER readers to learn that the cause of progression is steadily gaining ground, and becoming more thoroughly engrafted in the hearts of the people in this city and vicinity, than ever before. There has been something of a spiritual decline in this community for some time past, but by the united efforts of a few staunch friends of the cause, weekly meetings have been kept up and tolerably well sustained through the winter past; thus

We are at present under the greatest obligations for our spiritual awakening to our sister Miss Mary M. Lyons, of Detroit, who has been lecturing here the past few weeks, and by her soul thrilling eloquence, her logical and convincing arguments, and more: than all, her Scottish melodies, through the controlling influence of the poet, Burns, all combine, to make her stay with us extremely pleasing as well as profitable. Her remarkable tests, as given daily at ther rooms, No. Much as we should regret parting with her, yet her advent, as she journeys on ward on ther mis-

slop of love from the angel spheres. and the set W. KELSEY, Mr. Walter of the Syracuse, N. Y., cor, Walnut and Gazelle streets, 1

Gold is the only power which receives universal homage. It is worshiped in all lands without a single temple, and by all classes without a singie hypocrite, and offen has it been able to boast of having armies for its priesthood, and hecatombs of human victims for its saorifices, in far and and

not only omnipresent, but " from "bordasiling to everificating, seeling the end from "bordasiling to may we not hope that when the object of out in-catanation is accomplished (whether it be in this life or the next), we may all be able, by virtue of the abbed "No, no, if the stay. It is always

known as "Lady."

A little thorn this, but I cannot forget the pain quite so quickly as I did the other, for it was a real already in the field, and, if they are not all Ciceros robbery of my rights, and my heart goes out in symnathy to the thousands who have been robbed in like manner. Mayweed, however, is again at hand, and she gently leads me back to the schoolroom. "Do you recollect," she says, "when you read of the lazy sheep who eat grass, and daisies white, how you wondered what the white daisy was? There was a golden-colored, buttery-leafed flower, that you had named yellow daisy, but nothing that had ever fallen under your eye filled your idea of what a white daisy should be, and yet you might be mistaken, and wandering in a by path by yourself, when recess came, you gathered some of the fairest of the Mayweeds among my ancestors, and tried to make yourself believe that they were the flowers intended?"

While Mayweed was thus reminding me of the ancient examination, I plucked and began, unconsciously, to examine a blossom from the one before me, when a voice by my side-a real human voice-said: "You think that is homely, Aunty: but just look through this, and then see," presenting me, at the same time, a magnifyingglass of moderate power.

"Well, Charley, this does change the appearance somewhat," said I; "but it is not very beautiful vet."

He regarded me a moment with an amused look, and then handed me one of much higher power. I adjusted it to the humble weed, and what a transformation! Glorious beyond all I had ever imagined, the very dust upon its leaves sparkling like diamonds. Beautiful! beautiful! I exclaimed, in rapt astonishment, when there came a soft whisper, "No beauty, no sweetness. Is thy life like the Mayweed's?" Would to God it might bel was the full response of my heart. "The lens of thy spirit is the glass through which thou must look upon it," came in sweet reply. "As it expands thou wilt find the bitter bringing sweetness-the unattractive changing to attractive-then beautiful, then dazzlingly gloriousbrighter, and brighter, as the jewels polished by the rough hand of Time reflect the blaze of eternity," I listened till the voice ceased, and then went forth content.

A TOUCHING INCIDENT. — A gentleman in a sleeping-car recently witnessed the following scene: In the same car was a gentleman trying to still a crying child by carrying it to and fro in the coach, and which, by its screatis, finally irri-tated a man in one of the berths to such a degree that he could endure it no longer, and cried out profession with the to your calls? or shall I be compelled to go begging of the define for chances to speak "as the spirit that he could endure it no longer, and orled out profanely, "What is the matter with that young one?", And soon again, "Where is the mother of that child, that she is not here to pacify it?" At this the "poor" gentleman in charge of the child stepped up to the berth, and said: "Sir, the moth-er of this child is in her coffin, in the baggago-car!" Our informant says the grund grundler immodi-ate aroad, and compelled the afflicted father to re-tire to his berth, and child afflicted father to re-ing took the fittle orphan under his own care-Norwalk, O., Register.

When you speak to a person, look him in the face.

...

of a sparsity of laborers should at least try those or Whitefields, give them opportunity to become what natural abilities developed by spirit-power can make them, even though at first their efforts may not come up to the highest standard of excellencot

We opine that those who are now denominated star speakers," once were far less brilliant than they are now recognized to be, and that each of them had to pass through "the day of small things," and had the people "despised" the same, as anciently was forbidden, even they might have remained in ignoble obscurity, and passed to the higher life "unwept, unhonored and unsung" by the enraptured thousands who now award them the highest position of elocutionary honors!

There is nothing more represent to a sensitive mind, deeply conscious of its many defects, than to be compelled to obtrude its claims for recognition upon the public attention, but the high behests of angelic prompters impel me to "demand a hearing" from those who need to listen to the teachings of "the loved ones gone before," even though they come through " the weak and foolish things of this world " clad in plain Anglo Saxon, and unembellished by the flowers of rhetoric.*

Baptized by the higher powers, it is enjoined upon me to labor for the good of humanity, and with tongne and pen and hands I am willing to go forth and do all and the best I can to aid my brother and my sister, wherever I may hear a friendly voice saying, " Come hither to our aid."

I have espoused this noble cause not "for the loaves and fishes " of worldly honor or pecuniary gain, not to achieve laurels nor to woo the plaudits of mankind, but because I feel it a sacred duty to life by striving to ameliorate the unhappy condition in which thousands of brothers and sisters are placed; socially, physically and spiritually, by the untoward circumstances of birth, education, and false religious teachings, and with my soul full of love for truth and humanity, I desire to engage in the work of doing good, and inspiring higher aims and nobler purposes in the hearts of those who are reveling in sensuality, and are votaries of "the Mammon of Unrighteousness," or victims of cruel injustice, which has robbed them of the nobility of true manhood and the purity of

ter known to the public. In his style of speaking he reminds one of the young and popular speaker, Charles A. Hayden.-ED. BANNER OF LIGHT.

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At a recent public meeting, it was resolved that "all persons in town, owning dogs, shall be muz-zled."

LIGHT. $\mathbf{B}_{\mathbf{A}}$, $\mathbf{N}_{\mathbf{N}}$, $\mathbf{E}_{\mathbf{R}_{\mathbf{A}}}$, $\mathbf{O}_{\mathbf{F}}$, $\mathbf{F}_{\mathbf{A}}$

Notes from W. B. B.

HERE A LITTLE, AND THERE A LITTLE-PASSED AWAY-" I'M GLAD THEE HAS COME, JAMES." Once more leaving the "Garden City" behind, I found myself drifting now here, now there, as changing circumstances might dictate or direct. It has been my earnest desire for a long time to

make a personal acquaintance with your most efficient coeditor, Bro. Peebles, of the "Queen City;" for any one who says and does so many excellent, so many noble things as Bro. Peebles, must be worth knowlug; and it was a sore disappointment when I found that Bro, P. had left the city for a faw weeks, to labor for our glorious cause in other localities. How unfortunate, too, that I should be away from Chicago when Bro. P. was "stirring up the hearts of the brethren by way of remembrance," and saying such noble, beautiful things -making hypocrisy and selfisliness look hideous -the "policy" system of life loathesome-compromising with wrong in any form to be shunned as we would a loathesome disease. We greatly need this kind of "preaching," and in no place more than in this same "Garden City of the West." The noxious weeds of ill will, jealousy, envy, " and all uncharitableness," grow and thrive with fearful vigor, and the gentle, firm, but unsparing hand which can apply the pruning knife, is sorely needed. Among the large number of our speakers whom I have heard the past eighteen "Nature up to Nature's God," till you seem at times to atand in the personal presence of the In-finite, only to grope your way back to earth, to life, with its cares and duties, which only seem the harder to bear, because not underslood. Haythe harder to bear, because not understood. Hay-den paints the beauties and glories of spirit-life, and reminds you of some errors and missteps in your daily life that make you long and aspire to the higher and better course. But just how and there to hegin is not so clear. Emma Hardinge, with matchless cloquence, dazzles and bewilders you with the most profound in speculative and positive Philosophy. The vast realms of space are navigated and explored with as much ease and certainty as the New Bedford whaler courses the two great occans of our globe. The greatest po-litical, social and moral problems of the age are solved with perfect case. But with some few excolved with perfect case. ceptions, the great throbbing pulse of humanity beats on and on with the same dull, aching throb and ever will, without more practical efforts in the right direction than can result from the past efforts of this gifted, noble woman. Laura Cuppy (God bless her!) attracts and wins all hearts by her earnest, martyr-like spirit, and thearts by abiding love for humanity. Still she belongs to the school of reformers who use the knife and probe of the surgeon, which must be followed by the physician and nurse. The reformer's work must be done. It has been

done, and well done. Probably more in the same direction is very much needed. But we do need, direction is very much needed. But we do need, also, the kind physician—men with stout hearts and firm but genile hands to bind up, to speak peace to the weary, sin-sick soul. We want men and women baptized in the ocean of God's love— with sinless, blameless lives—who take the beau-tiful Nazarene as a practical example, knowing that if they are truly his disciples, greater works than he did shall they do also. Thank the good Father, we have some, at least, of this latter class —no one, perhaps, who seems to embody all the no one, perhaps, who seems to embody all the characteristics of Jesus of Nazarell. But even this is promised us. In the meantime, with such Bro. Peebles and H. B. Storer-whom I love and keep in kind, constant remembrance-and with many other kindred laborers in our glorious

Cause, the work pois bravely on. I found H. Melville Fay in Clucinnati, this time professedly working in the cause of Spiritualism. I heard of him again at Madison, Ind., but every-where I was glad to find the same spirit manifest-ed toward him—that of the broadest charity, but also a thorough determination not to be duped of imposed upon by him again. He seems power-

less for either good of evil. At Terre Haute, Ind. I met our good brother James H. Hudson, who seems to be head and front of our good cruse in this thriving place. A large portion of the Spiritualists here came out from the Universalists, and at one time occupied their church. But some two years ago a few consecontiers ralled, and brought about a separation; the Spiritualists, though outnumbering the conseringstelsewhere. But since the noble stand taken by Chapin, Blanchard, Sawyer and other prominent Universalist clergymen, the society here have made overtures to the Spiritualists to come back, but asking them to call themselves Universalists, but agreeing to get a liberal preacher, one who would be satisfactory to both parties. But the Spiritualists "don't see it," and prefer to go on Spiritualists "do h't see it," and prefer to go on the even tenor of their way, leaving the result in the hands and to the guidance of the good Father and the good angels, who have so far "done all things well." Our friends here have much reason to "thank God and take courage." Soon they hope to have a commodious hall of their own, built by the liberality of one of their number. Brother Hudson is a most efficient laborer, and doing a noble work. He "talks" to the people in various parts of the country, though not on the list of speakers." Not long since Bro. H, was passing through a part of country, and was met at a railroad station by the son of an old Quaker, who wished Bro. H. to go with him and see an old Quaker and his wife who were going to pass away in a few days, and Bro. H. was expected to talk to the people at the fuperal. This seemed so strange to Bro. H. that he remonstrated with the messenger, and said there minst be some mistake about it. But Ho, there was no mistake about it, "for their daughter has come back from the spirit-world, and told them they will pass away at such a time, and that THEE is to talk to the people at the funeral." So Bro. H. went to the house and found the old couple Apparently well, though feeble, The old Quaker said: "I am glad thee has come, James; we are going to pass away, and want they to talk to the people." Bro. H. remonstrated with him, but no, people!" Bro. H. remonstrated with min, our and no. "It is all right; our daughter has been here and told us we are going, and we are ready ; so thee must be here, Janes." I wish I could give the whole of this strange,

Banner of Light. BOSTON, SATURDAY, AUGUST 11, 1866. OFFICE 158 WASHINGTON STREET ROOM NO. 2, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WM. WHITE, C. H. CROWELL, I. B. RICH.

For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass. LUTHER COLBY, - - - EDITOR. The All letters and communications intended for the Edito-ial Department of this paper, should be addressed to the

RETRITUTATION is based on the cardinal fact of spirit-commun-ion and influx; it is the effort to discover all truth relating to man's spiritual mature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life. It recog-nizes a continuous Divine inspiration in Man; it aims, through a careful, reverent atudy 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 the true religion as at one with the highest philosophy.-[Lon-don Spiritian] Mozarine. the true religion as at one don Spiritual Nagazine.

BENEVOLENT FUND DONATIONS TO FURNISH THE BANNER FREE TO THE POOR.

We signified our desire sometime since to send the BANNER free to the poor, but stated that we should be obliged to wait until our patronage was sufficient to warrant us in so doing. A prominent Boston Spiritualist, on reading our paragraph, called at this office and signified his wilingness to aid in so laudable an enterprisethought it a capital idea-and presented us one hundred dollars to commence with, and directed us to call upon him yearly for that amount as long as he lives in the form. This is a good beginning; and we urge upon those who are able, to aid in dispensing the brend of life to their less fortunate brethren in mortal. The amount of good such an effort will effect, cannot be estimated by mere dollars and cents. A large class of the human family will thus be enabled to obtain a knowledge of the glorious truths of Spiritualism, for which their souls are hungering and thirsting daily.

We propose to publish, under the above heading, a correct account of all moneys received for this purpose, and the disbursements made, so that donors may be assured that the object for which they give is strictly carried out.

The Tondying Press.

There is a boast in this country that the press is independent, and especially that between the discussion of public and religious matters there is a chasm which no one ever expects, to bridge. . Yet it is notorious that our foremost public journals do shamefully crawl on the steps of the churches, apologizing and covering up for them at one time, and at another doing them acceptable service by attacking Spiritualism, as if it were a popular vice, to be rooted out instanter. Now if Spiritualsm be a crime, let the laws have their course and suppress it. But if it be, as all believers know and claim, a religious faith, profounder and more real, coming closer to the heart of man than any form of faith ever before promulgated on earth. then it is just as much entitled to a hearing, to respect from the public press, and to abstinence from open assaults and abuse, as Presbyteriauism, Unitarianism, Universalism, or any other, ism that is counted in the list of the creeds. And those journals which persist in assailing the belief and the motives of professed Spiritualists, either do so because they are working hand in hand with the churches of one, sort or another, or because they are eager to cover up their own corrupt practices with the plentiful folds of a creed which they regard as very conveniently popular.

In the Philadelphia Ledger of July 3d, is an edilorial article headed "Spiritualism," which is an elaboration of sundry rumors and stories from whole family, and sometimes a number of neigh-New York, true or false, in reference to certain | bors were present: manifestations of the spirits, so claimed, with tying and untying cords. We do not stop to examine into the character or reliability of those manifestations; it is merely to notice that the Ledger catches up these flying stories about them to go on and proclaim that Spiritualism is nothing but an imposture, illustrating its charge with instances. of conjugal infidelity which are credited, to a belief in Spiritualism. Now we do not see how the deceit, if such it be, of professed mediums undermines a sound faith in Spiritualism as a series of most sublime principles; nor why men and women ought to flee from it, horror-stricken, because among those who profess to believe in it there are cases of treachery to the marriage obligations. Does the Ledger know of no such cases of infidelity in Philadelphia, and of the grossest character. the parties being regular attendants on the preaching in the churches, and often partakers of the symbols at the communion table? And if it does know of cases of this kind, shall it be left us to infer, as the Ledger so promptly infers in the case of Spiritualism, that it is the belief in ecclesiastical authority and creeds, consolidated in the term churches, that begets such flagrant practices? Were we to bark about such things as the Ledger | then inquired "if she was a respectable woman, barks about Spiritualists and Spiritualism, it as he was rather particular who be introduced to would call us bitter, prejudiced, full of hate and his family." Mrs. P., who is a very respectable revenge, anything, in fact, except spiritual. And and worthy lady, quietly reminded the gentleman we think, in that case, the Ledger would not be that as she did not know who he was, and was far from right. But how is it different when the herself particular about what places she visited, tables are turned round? The practice is precisely the same, and it is exactly as illiberal, as mean, He pleasantly acknowledged the rebuke, and aras uncharitable, as unjust, and as thoroughly detestable in one case as in the other. What gives special edge and, point, however, to the Ledger's hypocrisy in this, case, is the fact that out her hand toward Mr. B., saying, "How do, in another part of this very same paper, dated July 3d, is a full column account of the "fall from. grace" of a respectable minister of Philadelphia, he having picked up an unbefriended woman having two thousand dollars on her person, whom he made his concubine, whose money he got away from her and kept, and whom he finally turned loose upon the world again without a penny. We The conversation continued, for some time, and

More about the Spiritual Manifesta-. flons at Newton. (i) AN INTERVIEW WITH THE SPIRITS.

We gave some particulars week before last in regard to the "strange manifestations" which recently took, place at the country residence of Mr. H. A. B., a highly respectable merchant of this lty. Since then we have learned many more interesting faots in regard to that affair, and some other incidents connected therewith. As we before stated, the family reside at Newton Corner. It consists of four persons, father and mother, son and daughter. The physical manifestations were produced by a younger son, who, while in command of his company as second officer, fell in battle during the late war. He first indentified himself to a friend, who was at one of Mrs. M. A. Pearson's circles, some nine months ago. This friend was Mrs, Packard, a most estimable and truthful elderly lady, residing in this city, in whose family he visited while in the form, and through her he sent messages to his parents and the other members of the family. These messages, however, were not accepted by the parents as coming from their son; on the contrary, they were pronounced the "work of the devil," and the mother begged her brother, who brought the messages, to have nothing to do with such a delusion. (This is the usual reception given to the efforts of spirits to reach their Orthodox friends.) But the spirit of the young hero was not thus to be baffled, so he took a more effective course to attract their attention, which proves to have been successful, and has terminated with most happy results. Some who believed that young B. was lost and doomed to endless punishment because he passed to the spirit-world without having accepted the saving ordinance of the Church, now believe that he still lives, and is in the enjoyment of happiness commensurate with the happy and genial nature he possessed while in earth-life.

Of the many tests he gave Mrs. Packard, through Mrs. Pearson, for his mother, we will mention one, of a very convincing character. He said, 'Tell mother that after she heard I was dead, she shut herself up in her room, where she remained, sitting in her chair, for three days and three nights, without eating or drinking anythingmourning for me," When this was told Mrs. B., she said it was true, but that no one but God and herself knew it. Her brother, who delivered the niessage, replied: "It seems, Lucy, that Willie knew it l"

It is well to mention here that Mrs. Packard, to whom Willie first identified himself, was an earnest and sincere skeptic; she believed it utterly impossible for the spirits of departed friends to return in any manner so as to be identified. But having lost a dear husband and son, she felt a longing desire to know if such a theory could be true; and as a friend of hers had told her she had received a message from a departed friend through Mrs. Pearson, she thought she would visit her and see for herself. (Better that all skeptics would act as wisely-for sooner or later they would be richly rewarded for their independence.) Muffled up and disguised as she was, her son was not long in finding her out. He soon called her attention to an accident he met with in his younger days, and told how it happened-a fact which was not generally known, especially to the medium. He said he was her son; that his name was John R. Packard; that he fell at Port Hudson. These things being true, Mrs. P., unlike some skeptics, deemed the subject worthy of further investigation. She now rejoices in a knowledge of the life hereafter, and holds sweet communion with her loved ones who are waiting on the immortal shores to give her a hearty and loving welcome.

We have obtained some more facts in addition to those before mentioned, concerning the variety of manifestations, which occurred at Mr. B.'s house in Newton, that are quite interesting and worthy of mention. They were witnessed by the

One day after Willie had sent a message to his

ly and fully appreciate the glorious truths which Spiritualiam teaches.

turn and communicate with mortals.

rid themselves of the terrible doubt and uncerthe future state, if they only possessed indepenphy and judge for themselves. They should not allow a priest, whose interest goes with his advice, to swerve them from a purpose which is sure to release their souls from all shackles which man-made creeds have placed upon them.

Last week the writer called on Mrs. Pearson for the purpose of having an interview with the spirits, and, if possible, with young B. We were successful.

After receiving several good tests from personal spirit-friends, another, spirit took possession of and thus the world will be spanned. Shakspeare's the medium and corroborated the general correctness of the Newton affair, as we had received it, ting a girdle about the earth in forty minutes, stating that he had been to the house (in spirit) with his friend Willie, and aided in some of the manifestations.

We asked if he had any objection to giving us his name. He replied that he had not-rather preferred we should publish it in the paper, for he wished to draw the attention of his family to the fact that he could communicate with them, and was anxious to do so. He then gave his name as Nathaniel Bradstreet Shurtleff; said he was the son of Dr, N. B. Shurtleff, of this city, and that his grandfather's name was Benjamin; that he had met him in the spirit-world. He requested us to say that he "had also met in spirit-life his sister Priscilla, brother Hiram and little Bennie"-so we understood him to say. He added, 'Tell father that Drs. William Ingalls and Benja min Shurtleff are-as much together in spirit-life as ever; he ill understand it? 5 1.17 He said he had before tried to speak to his mother through another medium, but not then understanding the laws of spirit control, he did not succeed. His mother would understand who he refer-

red to. Col. Shurtleff was one of the heroes who fell at the battle of Cedar Mountain during the late rebellion.

Then came Willie B. He expressed his happiness on meeting us. Spoke of his anxiety and determination to communicate with his familv. adding that the course he took was the only one he could adopt to command attention. He said he should not proceed any further with the manifestations at his father's house, for he loved his mother dearly, and did not wish to disturb her any more; that her worriment about his supposed lost condition and the shock the affair at the house had given her was as much as she could endure at present. She would, however, soon realize the truth of what he was trying to demonstrate to her. He intended to resume the manifestations at some other place.

We remarked that we had heard it stated that the minister of his father's family said that the reason the doors would open and shut, without visible assistance, was because some one had tampered with the locks, and advised him to send for a carpenter and have them changed, as that would put a stop to the mysterious transactions.

Willie immediately said that the carpenter's name was Leavitt, and that while he was on his knees fixing the lock, he (Willie) took away his chisel, and placed in its stead a bed-wrench with a pair of scissors laid across it; and when the carpenter, put his hand down for the chisel, and finding it gone and something in its place which he did not bring with him, he was a little confused, and called out, "Who's got my chisel?" and on looking around, he discovered a vase close beside him, which just before was on the mantel, were other things, placed and on his oth

AUGUST 11, 1866.

The Atlantic Cable.

At last the grand experiment, several times in Several other, persons, friends and relatives of failure, has become a settled fact, and the services the B, family, have since visited Mrs. Pearson of the cable under the Atlantic are being rapidly and held .converse with the spirits. Among the called in to the aid of commerce and diplomacy, number was a gentleman of the legal profession, and made useful in matters social. The first tidwho gave the subject the closest scrutiny; the re- ings brought over the submerged wire was that sult of which is a conviction that the spirit does peace had been bettled upon between Austria and exist after it leaves, the body, and is able to re-. Prussis, It was's good omen. Let us 'all pray heaven: that it serve no other cause or interest How easily sensible and candid persons could than that of peace, from this day henceforward. The men who have set this noblest of human entainty which old theology teaches in regard to terprises on foot, and perseveringly carried it forward to present success, can receive no more satdence enough to examine , the Spiritual Philoso- isfying congratulations than their own reflections will offer them plentifully a most The cable broken in mid-ocean last year will now be grappled for and spliced, and we may exnect very shortly to have two wires connecting Ireland with Newfoundland. We shall then have two lines of communication by electric transmission with the Old World, EAn overland line is. now in process of construction by way of Behring's Strait to St. Petersburg, which will probably be tapped at that 'point' for the Asiatic capitals, words, which he puts in Puck's mouth, about put-

will be practically realized. The century is gradually awakening to its grand possibilities and to the greatness of the future for man. At half-past 10 o'clock A. M., July 30th, Mr. Field

eccived the following message from the President of the Suez Caual Company: 1000 Period

"Alexandria, Egypt, July 30-1:30 P. M.-I con-gratulate you on your success and perseverance, FERDINAND DELESSUPS."

Mr. Field returned the fellowing answer: "Ferdinand Delessups, Alexandria, Egypt-Many thanks for your telegram." I hope soon to con-gratulate you from New York, on the completion of the great work of uniting two continents for the benefit of the whole commercial world. The Atlantic Telegraph connects the Eastern and Western liemispheres for the same object.

Arrival of the Mercer Expedition.

We are permitted to make the following extract from a private letter written by a lady who was a passenger on board the steamer which took out Mercer's emigration expedition: The steamer sailed from New York last March for Washington Territory. It appears that the expedition arrived safely and in good condition. "The weather," says the writer, "was remarkably pleasant during the entire voyage; and for the distance traveled it was the pleasantest ever enjoyed by mortals. If: God ever smiled upon human beings, he did upon us during a journey of seventeen thousand miles." The letter is dated Seattle, Washington Territory, June 3d; 1866, and after giving a description of the voyage, adds:

"We arrived here a week ago last Wednesday. "We arrived here a week ago nast we unesany. Seattle is a very pretty place, for a new country, and I feel quite at home. All who came out ara provided with places. Some are teaching, and others are working in families. Their pay ranges from \$25 to \$40 per month. There are still a hun-dred and fifty places vacant on the Sound. More teachers are wanted, and families need more help. All have to labor here; and labor is not looked upon as degrading, or a fit subject for envious re-mark. 'The climate is beautiful.' The days are just warm enough to be confortable; but the nights are coor. We have various kinds of fruit, vegetables and fib. in alundance. Of the latter: vegetables and fish, in abundance. Of the latter: halbut, salmon, trout and smelts; also, clams and oysters. The Indians catch and bring them around fresh every day."

The above statement-not written with any idea of ever reaching the public eye-seems to entirely brush away the many bugbear stories which were got up to disparage the enterprise of Mr. Mercer, both before and after the expedition sailed. "A terrible fate awaits the poor deluded souls who have been induced to embark in this villanous speculative scheme," was the burden of the cry. But terrible fate did n't travel so fast as good fortune, this time. The party are all better off, and doubtless will become more useful and better ornaments to society than they would have been so close to him that he could not well move with- had they remained in the more densely populated portions of New England. They will now help develop a new country, and extend the arena of civilization and liberty. 8 48 19 19 18 M

but intensely interesting narrative. I do hope Bro. H. will see that it is prepared properly and published in detail.

published in detail. Bro. H. remained in the vicinity till the time that had been named, and both did nass away as had been forefold. The whole neighborhood for nilles around convened at the funeral. The weather was intensely cold, but a large fire was kindled in the yard, and so Bro. H. "talked" to a yard, shed and house full of people, from the filteenth chapter of Oorinthians; and the two bod-ies of the old Quaker and wife, locked in each tes of the oil Quaker and whe locked in each other's arms, lay in one coffin, while the children and friends foned in slipping the old familiar' hymns and fuices they all had so often sung to-gether in their earth-life. 'Tears were copiously shed, but they were not tears of sorrow. Hope and joy filled all hearts. Such a time is not to be formiten. forgotten,

Wlist would I not endure to witness such a what would 1 not endine to witness such a scene? This is Spiritualism made practical in deed and truth. May our good Father give us many, many such scenes. Then we shall pray for a closer walk with the angel world; and earth and scines and groveling selfishness wil lyield to a true and pure spirituality. W. B. B. St. Louis, July 29.

O. A. Hayden in Phillip, Mc.

"It is the start of the privilege, July 22d, off wel-dening to out village out inten loved ibrother, Charlen & Hayden in trily angel gitted toachor of the Opirium it hilton by angel gitted toachor of the Opirium it hilton by. He had a good audi-ence, completed of out most enterprising and in-telligent distance, and gave liberally that he might retimption) and the great work of emancipation fand retimption) and alter the factor of the M. B. S. at the second second

adt block Oall for Spiritaal Ald. How th

Billtifallsin is stiddly to widt hore. The ma-terial far good, as we have several mediums about here; bat we suffer for some first class inspira-tional speaker to dome field and "wake the poo-ple up." The BANNER is the embodiment of light MARY MARY PROF. and truth. MRS, MARY PECK. Phariatita, Chenango Co. N. Y. July 15, 1806.

Church being the cause or incitement to this lustfulness and base robbary; Not even a word another engagement to come again with his against the ministerial profession as being calculated to debauch the moral sentiments of those who enter upon it. We insist, therefore, only as a

matter of fairness, and not at all of decency, that the Ledger and all other papers of the same kidney make the same application of their facts to name. Then he addressed the others, saying, any given faith in one case as in another. And we mean to compel them to it so far as we can,

The Grand Union Picnic.

Dr. Gardner's 'inimitable Picnics will be holden | asked his father if he did not believe that it was in Island Grove, Abington, on Wednesday, the his son Willie who was talking to bill. He re-8th instant. By the Doctor's notice in another col- plied, "Yes, Willie, I do.", That is the opinion of ump, it will be seen at precisely what time the all in the family but the mother, Bo firmly and cars start from Boston for the Grove. Able housestly floes the believe the Ortholiox teachings speakers have promised attendance, and there which were instilled into her mind from youth caunot be, the least doubt, should the weather unward that she hesitates about giving up the prove favorable, but that there will be a large at- belief she has ever clung to, though it has been tendance, which will result in an intellectually, proved to be false and worse than useless, But pleasant tounion. " state of all all and and and all the time is close at hand when she will see clear-

1.14

in a stranger i service. Stranger i territer i service.

folks, as if in corroboration, a table began moving about the room without visible contact with any. one-tipping end over end, and finally rose up against the wall.

At another time, the boots worn by Willie started off in a march round the room, propelled by some invisible power.

A ball of yarn flew from a work-basket and struck Willie's brother Fred on the shoulder as he was about leaving the room.

A trunk belonging to him, would fly open, and the contents be scattered round the room, in defiance of lock and key.

Pillows would fly off, the beds, and the other bed clothes be strewn upon the floor.

These and a variety of other demonstrations. were kept up, until finally Mr. B. concluded to take up with his spirit-son's advice, and visit a medium through whom he could talk. He called on Mrs. Pearson, and, without making himself known, asked her if she would go to his house professionally. She replied that she could not then decide. He was urgent, but she told him she could not give him an answer that day. He he had better have his sitting in her own house, ranged for an hour the next day. He came promptly, bringing with him another gentleman, After the medium became entranced, she reached you do, father? Glad to meet you! Don't you know me? I am your son Willie, and you are my father, F. A. B.," [giving the full name to each initial;] then, turning to the other gentleman, said, "How are you, Uncle Henry?" It is needless to say these unexpected recognitions and salutations somewhat surprised the gentlemen. find not a syllable in this account about the many excellent tests were given by the spirit, exciting sufficient interest to induce Mr. B. to make family.

At the appointed time, father, mother, brother and sister came. The medlum, being entranced by the same spirit, immediately welcomed his father and mother, calling them respectively by 'Brother Fred; I am glad to see you!". "Hallo,' sis Lily, how do you do?" After this a long con versation took place, in which Willie stated that he caused the things to move round so lively at Our readers must bear in mind that another of home. He gave them many tests, and finally

out disturbing them. Mrs. B. approached, and asked him if he was sure he did not place them there. His reply was that he did not; but that some one had taken away his chisel-which appeared to him very strange, as no one had been near him, and the other things were placed around him in a like mysterious manner.

Changing the locks did n't have any effect in keeping the doors from opening and shutting without visible aid, or silence the manifestations. He requested us to say that, "Willie wants to talk with the Washburn family-Henry will know who I mean." He gave us his father's and mother's name in full. Spoke of meeting his great grandfather Sprague and aunt Eunice Tufts in spirit-life; also, Lucy Sprague Churchill. He mentioned many other names, which we did not note down at the time, and therefore will not attempt to give them from memory. He did not want his body to be buried where it now lies, but wished it placed in Mount Auburn, by the side of his grandfather.

William L. Champney's spirit came next. Said he fell at the battle of Port Hudson. Wished us to say he had met his grandfather Beals in spiritlife. He was desirous of communicating with his family.

The spirit of Mrs. Catharine Veasie Hopkins, then addressed us, with a message for her husband, Alexander Hopkins, requesting him to give her another opportunity to communicate with him!" She also spoke very beautifully of the great privilege splits enjoyed of returning to their earth friends with messages of love, and of the bonefit friends in both worlds derived by such intercourse. She alluded in strong and earnest terms to the incalculable value to the world of the BANNER OF LIGHT in enlightening mortals concerning the spirit-world, and in aiding "spirits to reach their earth-friends. The angel world would aid and sustain it in its God-given mis-sion. Frussia has proposed an armistice, with sion.⊡⊡ Samuel Curtis, who has been fifty years in spirit-life, gave cheering words of encouragement, and spoke of the efforts of Willie B. to bring his course begun, "It is probable that it will end with parents to a realization of the blessed truths of immortal life. Blessed results would follow. Benjamin Sliuttleff bid us fear not, for the spiritworld were with us, to all and sustain our efforts for the good of humanity." The glorious BANNER would flourish in spite of all obstacles: "He promised to furnish's communication for our paper 'as soon as opportunity offered in Underst

Thus closes our account, for the present, of this most interesting affair. The statements made are all genuine, and we hope will be the means of inducing those who are similarly situated, to seek Spiritualism.

at anothernal harn, hour wrain. "I had a harr a har a har a har a har a hour wrain. "I had a harr a har a ha son Tuttle, Eag. 15 How, Teady, For sale at the BANKER of LIGHT BOOKSTORE, 158 Washington, street, Roston, and at our BRANOH, BOOKSTORE, 544 BORA Way, New Xork. Price \$1,50. The days of the street o

The Standing of Reformers.

We find in "The Friend"-a magazine de voted to peace, good-will to all men, progressive reform, and the advancement of human happiness-a worthy paragraph about the position and influence of the small handfull of inen who devote their Hves to the service-not of themselves and their own selfish interests, but-of their fellow-... men. It comments very properly on the persecution to which this class of men are subjected. It holds that the century, liberal as it vaunts itself to be, has witnessed much of that very persecution which free-thinkers meet with in all ages, less cruel now than in centuries back, but none the less unchristian.

The cruelty, we take leave to say, is not less now than in the foretime. It may even be greater, for it is an inquisition of a social and spiritual character, and wounds far more deeply and grievously than any inflictions which might be visited upon the body. The pain of modern persecution is far more exquisite than it was formerly. And to think of its, being visited upon men. and women by the very ones, who are sought to be benefited. Verily, yerily, the old Jews live again in these days. Christ suffered a death of ignominy for preaching to them the truth and the life. The reformers of modern times are crucified by those who are addressed in exactly the same Way, at multiproved s at ritering to

The European Peace.

Austria and Prussia have come to some sort of. terms for the present, and fighting has been suspended. The German people are universally regiven terms and conditions, and allowed Austria five days in which, to accept it. The latter has accoded to the proposal, and the armistice has of the compulsory, acceptance, by Austria, of the hard terms which Prussis, is understood to, have laid down. And the first and hardest of them all is, that Austria shall take herselr out of the German Confederation, altogether. Thus she will find herself solitary, and alone in Europe, stripped of her alliances, dependencies, and political possessions, Bohemia, and Bavaria and Saxony gone, Venetia forever lost, ber prestige as a fighting power faded away and nothing left to build up her fortunes on but the arts, and delays and final luck of diplomacy. Prussia, means to be a sincerely for knowledge respecting the truths of first class proven and to shart the German name. Spiritualism. I and the second start of the second The origin and Aminguity of Thysical since in the proving polyadis to be a series of the second seco permanant, peace, be now concluded, Napoleon

AUGUST 11, 1866.

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BANNER OF LIGHT.

The Secular Press. ALL SORTS OF PARAGRAPHS

Occasionally woifind among the secular class of papers one which is conducted in a spirit free from the millstone of prejudice and bigotry, and whose editors dare lay before its readers any matter of general interest, whether it be in consonance with their own opinions and bellef or not. Such men we find at the helm of the Hingham Patriot, one of the best conducted weeklies in the State. The frank and manly style in which it comments upon the account we published in the BANNER of July 21st of a scauce for physical manifestations, is worthy of imitation by its cotemporaries. Read it: _____

BANNEL of July 214 of a sende tor physical manifestations, is worthy of initiation by its on temporaries. Read It: "It seems that a young girl by the name of trans bein giving sender show the set of the Spiritualist Convention, and reconversion tickets to the show the set of the show the terms the set of the show th Rev. Mr. Bowen wishes to test the truth of these manifestations, and the Spiritualists are no doubt ready and willing any one should do the same! All that we can say of Spiritualism is, give it a fair trial—do not hastily condemn or oppose it. If it is founded upon a living truth, it will live, in spite of all opposition; if it is founded upon a lie, it will sooner or later perish, as everything false must."

No Union of Church and State.

While the old relations between the church and the Government are being sundered in Europe as fast as possible, it is singular to observe that the old exploded experiment of such an union is being transferred to this country, boasting of .a larger freedom than any under the sun.'. We see it stated that the new Constitution of North Carolina provides that "no person who shall deny other shore of life, are informed that by calling on the being of Almighty God, or the divine authority of both the Old and New Testaments, or who Avenue, they will undoubtedly be gratified with shall hold religious opinions incompatible with the test. She answers sealed letters, examines the freedom and safety of the State, shall be capable of holding any office or place of trust or O., August 6th, and remain there for a week. profit, in any civil department of the State."

So the dark ages are coming back again. There could be no surer precursor of them than such a clause in a Constitution as the above. The Baptist ministers in Convention, during the war. wished to amend the Constitution of the United States so as to make it recognize the existence of a Divine Being-as if that recognition either was a better assurance that there is such a being, or made the nation professing the belief a more re- daily derive from friends in the Spirit-world. It ligious nation. But this clause in the North Car- is a joy to live in the possession of such knowlolina Constitution is bigotry itself. Think as I edge. Spiritualists are indeed blessed. do-is more akin to the spirit of many men of these times than-think as you choose. There is no freedom, religious or political, under the former rule; and there can be none whatever except under the latter.

Shrieking Women and Clergymen.

(July 14,) has an extract from Ruskin on the presof Christian civilization in England.

We call especial attention to Bro. L. K. oslin's letter in another column in regard to the arrangements that have been made with the Boston and Providence Railroad Company to carry passengers to and from the Convention at half the usual price. It should be remembered that the excursion tickets are good from Monday, Aug. 20th, to Monday, Aug, 27th, inclusive. Our Western, friends particularly should make a note of this arrangement, so that they may not be inconvenlenged when they arrive in Boston. Call for ezcursion tickets to the Spiritualist Convention, and re-

고 그는 것 같은 생각하는 것이 같은 것이 같이 많이 했다.

lent test medium, will visit New York the third week in August, to be absent about three weeks. Her friends will govern themselves accordingly.

Dr. L. K. Coonley, who has been lecturing and healing in Newark, N. J., lately with good success, goes thence to Patterson, where he will remain a few days: then to Elizabeth City: and will return to Vineland about the middle of Aug.

The Healing Institute, in Quincy, Mass., is 3 pleasant home for Spiritualists. It is airy and commodions.

Persons traveling in the West, passing through Detroit, Mich., or sojourning there, who are desirous of hearing from their friends on the or addressing Mrs. L. R. Murray, 263 Woodward diseases, &c. Mrs. M. expects to visit Cleveland,

DIGBY, ON THE ATLANTIC CABLE. Old England and New England

Have Joined hands together, And converse with each other

In all sorts of weather; But we sincerely hope That this wiry marriage

Will not in the future Prove a shock-ing miscarriage 1

Glorious is the evidence of the hercafter we

There has been a terrible riot in New Orleans, resulting in the murder of forty persons, and the wounding of as many more. The city has been placed under martial law.

Harry Turn married his cousin of the same name. When interrogated as to why he did so, The foreign correspondent of the Commoniscalth, replied, " that it had always been a maxim of his, that one good turn deserves another."

San Francisco without gloves. The Golden Era 88V8:

or as inclination dictated. Verily, we live in a neriod of change."

The remedy for superstition is the Philosophy that is in accordance with the teachings of Nature and Reason.-Investigator.

True. And this is just what the Philosophy of Spiritualism teaches.

Nothing in creation is more beautiful than a guileless child. As its life unfolds, we behold heaven upon earth, and instinctively shudder at the brutal theology which coulgns what it recognizes as "unredeemed children" to perdition.

The Second Convention of the British Association of Progressive Spiritualists, was advertised to meet in Northumberland, on the 25th and 26th of July.

Let judgment guide you instead of passion.

A VALUARLE INVENTION .- We learn from the Commercial that two brothers by the name of Laird, of Danville, Vt., after thirteen years of experiment and toil, have invented a combination of minerals to be inserted into seel, at the proper time, whereby the poorest quality of steel can be made into the finest edge tool in a few minutes, and all flaws in steel can be closed up. For welding of iron or steel, this preparation is far better than borax, and must entirely supersede it, as it can be made for a very small cost. Tools manufactured with this preparation will stand a higher temper for any purpose, and will last twice as long as those manufactured by any other process. A patent has been granted for this. invention, and rights are being sold.

MRS. ADA HOYT FOYE. - This lady, judging from the tone of a portion of the Grass Valley (Cal.) press, has created quite, an impression in that locality by her mediumistic powers.

The corporation of Harvard College intend to contribute to the fund for the new memorial hall. the Charles Sanders estate, which is worth fifty thousand dollars, and will also furnish a site for the building. The whole amount of funds now raised is nearly two hundred thousand dollars, of which fifty-two thousand eight hundred dollars was given by persons who were never members of the college.

MONOPOLY .- Parties picking berries in the town of Scituate last week received from ten to twelve | Excursion to the National Convention. cents per quart; and the same berries were resold in this market as high as thirty-five and forty cents per quart! ..

Two runaway couples who recently reached the town of Quitman, Miss., in search of some one to marry them, were refused on account of the tender age of the brides-sixteen and eighteen, They were highly indignant.-Ex.

So it seems Quitman, as its name denotes, is not the place for ladies desiring husbands.

He that will not permit his wealth to do any good to others while he is alive, prevents it from doing any good to himself when he is dead.

Personal.

GEORGE STEARNS, Esq., the able writer and lecturer, has changed his residence from Maine to Newton Lower Falls, in this State, where he can be addressed by those who desire his services in the lecturing field.

Mrs. Cora L. V. Daniels has been lecturing be-

MR. TODD IN CALIFORNIA.-According to all Statement in regard to the Ice-Cream accounts, Mr. Todd is handling Old Theology in Poisoning Case at Abington Grove. : Seeinga wrong statement in your last issue, Mr. Editor, in regard to the polsoning case of the 4th

Bays: "Pursuant to announcement, Mr. Todd station-ed himself, last Thursday evening, at the hall of the Friends of Progress, for the purpose of an-swering such questions as might be propounded him regarding Spiritualism. It was a sort of a colloquial meeting. Two elergymen, who were wandering around the streets, strayed in. They heard Todd the untheological, aspert unutterable and dreadful things concerning ecclesiastical mat-ters. They sought to confound him. But Todd twoold not be confounded. In fact, Todd was once bimself a minister, and knows how to handle theology. The elergymen fired a ten-pounder charged to the muzzle with Scripture at Todd, and Todd replied with an eighteen-pound Partor. Then they touched off a hundred-pound Partor. The addinence looked on and likeined, and applanded either party according to their merits, or as inclination diotated. Verily, we live in a partod of chance " manufacture of said oream, and he ready showed us all of the utensils, vessels, &c., used in the manufacture of said oream. Each yessel and utensil was separately and severally examined by us, and I do solemnly affirm, upon my honor, that there was not a copper vessel or utensil in the lot.

The symptoms were pulsoning from arsenic and The symptoms were poisoning from arsenic, and not copper. Mr. Bates had left a little of the ar-rowroot used in the composition of the creans, which he delivered to Dr. J. T. Harris; also a bottle of the "extract of lemon" used, which was brought to Dr. Harris's office and the usual tests applied to find the poison, but to no effect; after which, Dr. A. F. Squire took a tenspoonful of the arrowroot and ate it, and was not poisoned by the operation.

Operation. We also detached portions of the stomach and intestines which presented the most inflamma-tion, for microscopic examination, but no disor-ganization of cells could be seen under a glass magnifying two hundred diameters. Thus as far as actual proof is concerned, it will over remain a nystery. Whatever it was, it acted especially on the nervous system, destroying the vital pow-ers at once. None of the M. D.s. attached any blame to Mr. Bates, the manufacturer, and that part of the community who know him as a useful part of the community who know him as a useful

part of the community who know him As a useful member of society, heartily rejoics in his exoner-ation. The fact that he and his wife were also poisoned, is proof positive that he knew nothing of the subtle element contained therein. Hoping you will place this statement in your columns for the public good, allow me to sub-scribe myself your sincere friend and well wisher in the cause of truth, justice and humanity, Ablington, Mass. E. R. EATON, M. D.

Excursion into the Country-Second Grand Union Picuic.

The Spiritualists of Boston and vicinity will hold their Second Grand Union Picnic for 1866, at Island Grove, ABINGTON, on Wednesday, Aug. 8th. Special trains will leave the Old Colony and Newport Railroad Depot at 9 and 111 o'clock A. M. for the Grove.

Fare: Adults, from Boston and return, 80 cents; Children with their parents, 40 cents. For sale at the Depot.

Excursionists from all way stations between Boston and South Braintree, and between Plymouth and Hanson, will take the regular trains to the Grove and return for one fare.

Good music for dancing will be in attendance. Refreshments in abundance may be obtained on the grounds. No exhibitions allowed except specially authorized by the proprietors of the H. F. GARDNER, Manager. Grove. Boston; Mass., July 26, 1866.

Arrangements have been made with the Boston and Providence Rallroad to carry passengers from Boston to Providence to attend the Convention; and return, at the reduced fare of \$1.80 the round trip. Tickets to hold good from Monday, Aug. 20th, to Monday, Aug. 27th, inclusive.

ment, will call for Excursion Tickets to the Spiritualist Convention, and return.

P. M.

This arrangement will accommodate the friends from Chicago and the West who come by way of the Lakes and Grand Trunk Railroad; also those in Boston and vicinity, and many other parts of L. K. JOSLIN.

From Adams & Co., 21 Bromfield street, we

ADVERTISEMENTS.

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A D y La Ly a contract inc in Agate type, Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

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

HEALING INSTITUTE, QUINCY, MASS. THIS HOL'SE was opened by MRS. A. J. KENISON, Joly This HOL'SE was opened by MRS. A. J. KENISON, Joly minds. Board with or without treatment. Those in Attend-ance possess potent Electric, Mignetic and Mympathetic lifed-ing Powers. Aiso, medical precriptions given clairvoyanily. We solicit the aid of progressive minus in a work for the bone-fit of humanity. Washington stream centre depot. Aug. 11. Aug 11.

MRS. GILBERT'S

VITALIZING WAFERS. FOR the cure of Collos, Corcans, Sugar THEAS, F. CHITAS, CROEP, WHOOPING COLOR, ALBO, WIII be found a specific remedy for Bowel Complaints, Chronic Diarthea, Ac. Excellent inducements offered to Local and Traveling Agents, Price-Large Box, So cents, Small, 75 cents, Sam-jel Box scott by mail for 30 cents, Address, Miss, S. D., GIL-BERT, No, I Carrol Place, New York. (w-Ang, H. MIRS, N. D., GILBERT,

DERMANNAPATINERT, MAY be consulted in reference to Business. Also, will heat or teach the Art of Healing by the New Curing Method, Onlee, No. 1 Carrol Place, New York. Onlee hours from 9 to 4. Ang 11-40°

DUBLIC SPIRITUAL SEANCES given at L No. 18 East Canton street, Boston, every evening by Dir. S. L. McFADDEN and LANY, with other mediums. Private sittings for Spirit-Communications, Tests, Healing, &c., all hours during the day.

MRS. A. C. LATHAM will be at her Office III. during the month of August, on Saturday of each week. September 1st, will resume business as usual. 292 Washington street, Boston fiv-Aug. 11.

street, Boston 4w-Aug, II. MRS. L. SMITH, Test Medium, 15 LaGrange St., examines all kinds of Diseases, present or not; describes dead and living friends; gets names; tells your medium pow-ers. Hours from 10 AAL, to 9 P. M. Swe-Aug II.

MRS. S. E. LEAVENWORTH, Healing Me-dium, No. 147 Waverly Place, New York. Aug. 11.

HOME EMPLOYMENT!

A GOOD MAN WANTED in every town and county in the A United States, to engage in an honorable business. First-rate pay allowed. The only qualifications required are fact and inductry. Address, with stamp, for particulars, DB. O. PHELPS BROWN, No. 19 Grand street, Jersey City, N. J. Aug. 11 .- 1w

SBCOND EDITION.

AN ORIGINAL AND STARTLING BOOK ! THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED, BULENALFUCALLY CONSIDERED, PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDBON TUTTLE.

DATIENTS who have tried medicines and physicians in vair, and are in suspense as to what to do, should come at once to my itural Home-Cure, Malden, Mass, but a few minuted² ride by steam or hore-cars from Boston. The Home is pleas-ant, flucty located, cool, quiet, airs, roomy, healthful, and harmonic. Twill supplied with firsh fruits and vegetables raised on the place. Patients furnished board, treatment, and everything ne ded to summite cure, without Moulink. Terms equitable and satisfactory. Come at once, or send for a Circular with tenins and technonials of numerous wonder-ful cures. DR, URIAH CLARK, MALDEN, MASS. Aug. 4.--2w*

ERNEST RENAN'S NEW BOOK.

THE APOSTLES.

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A NEW BOOK BY RENAN, author of "The Life of Jesus," being Part Second of "The Origins of Ciristianits." This work has just appeared in Paris, and a careful English Translation is published this week.

THE APOSTLES.

"This long expected book will be balled by thousands and thousands. Its preferences of the set of the set of the preater sensition than any work since 'The'te Tom's Created a preater sensition than any work since 'The'te Tom's Created not excepting 'Les Miserables.' It has been translated into overy known tongue, and its sale has been enormous, reach-ing 100,000 copies and over in France sione."

OF "THE APOSTLES," It may be said that M. RENAN ras brought to the work the same cuthusiasm, reverence, tender-ness and warmth of heart which he displays in the "Life of Jesus."

"There is in it a pathos that stirs the mind to its lamost depths."

Persons availing themselves of this arrange-

Trains leave Boston at 7.25 and 10.30 A. M., and 4

New England. Providence, R. I., Aug. 1, 1866.

New Music.

RURAL HOME-CURE

FOR LONG-SUFFERING INVALIDS.

thus: "You quarrel with Bishop Colenso, forsooth, as if he denied the Bible, and you believed it, though, wretches as you are, every deliberate act of your lives is a new defiance of its primary orders. You women of England are all now shrieking with one voice-you and your clergymen together-because you hear of your Bibles being attacked," &c. One paper, we have seen, in publishing the extract, leaves the "clergymen" out, thus making the women answerable for all the "shrieking." This is hardly fair. The "surleking" of the women had not been but for the schooling they have received from the clergymen, and to relieve these from their part of the "shrieking" is to put a double portion upon the women, and to unfairly crowd them as the mourners for the occasion. Let the clergy grapple with Colenso, and not "fiee from the wrath to come" and the first blast from Gabriel's trump, leaving the women to shrick in soprano without any support from the thorough bass.

Schools for the Freedmen.

It gives us pleasure to announce that Dr. P. B. Randolph, who has been in Washington for the last few days advocating the claims of the Louisiana colored schools, and to whom the President granted a confidential interview of two hours, has met with substantial pecuniary success. The President has made a donation of \$1000, and Gen. Grant of \$200, in aid of the object sought, and \$12,500 have been raised from the general public iu a single day.

Dr. R. requests us to give notice that he solicits donations of books, maps, globes-overything, in fact, required in schools-in order to enable him to carry out his grand scheme of educating the freedmen of Louisiana, whose welfare he has so much at heart. Those of our citizens who feel desirous of thus alding Dr. Bandoipla by moneylor out the "delusion," as they call Spiritualism. otherwise, are requested to address him at this Bring out your big guns, ye sticklers for the dogoffice. It is enough to say that Dr. Randolph mas of Old Theology. You have pushed forward comes among us bearing testimonials from some your infantry-the Barnums, Blys, and Von of the first men in the nation.

Our Public Free Circles.

These circles, in which the public have hereton fore manifested so deep an interest, will be resumed on Monday afternoon, Sept, 3d.

In the meantime, those who have sent us questions to be answered at these circles, are informed that their requests will be duly attended to, although the questions and answers will not appear in print, until some time in ,the future; as they accumulate more rapidly than we can publish them. The cause will be readily understood, when we state that we hold three sessions each week, and publish weekly the reports of but two scances and, tratte de anal bit

Mrs. E. P. W. Packard, the lady, who published a Sbe lost her all by her husband's investment in

The internal revenue tax on the manufacture of shoes has been reduced five per cent.

The Connecticut divorces, compared with the marriages, are as one to ten.

We have had a professedly religious paper sent to us with an article in it full of the devil, but we shall not advertise it, by further notice.-Boston Post.

This reminds us of the highwayman, who, having picked a countryman's pocket, calls upon the police to arrest the latter as the culprit.

BRIEF MESSAGE FROM A DISEMBODIED SPIR-IT .- "Body, soul, and spirit, form the complete man. The material body lives only by the spirit in it. But the spirit has a higher, deeper, inner life-a life that has long been unknown, because not thought of, and recognised by man's blindness and earth nature. This spirit life, if developed, (and Spiritualism is sent for that purpose) will aid man to arise out of his earth-life and hold communion with us, as in his primitive state it was ordained he should."

The death of a printer is thus described in an English paper: "George Woodcock, the * of his profession, the type of honesty, the ! of all; and although the Dr of death has put a . to his existence, every § of his life is without a "."

There are storms, whose lightnings never glare, Tempests, whose thundars never cease to roll-The storms of love, when madden'd to despair,

The furious tempests of the jealous soul ! That kamsin of the heart, which few can bear, Which own no limit, and which knows no goal,

Whose blast leaves joy a tomb, and hope a speck, Reason a blank, and happiness a wreck.

Good company and good conversation are the very sinews and life of virtue,

It is really amusing to see to what straits our opponents are put for capital wherewith to crush Vlecks-to no purpose. We are ready to do battle in the cause of Truth, let what will come. Humabity is the stake; Freedom will be the result: and coming ages shall know priestcraft and kingcraft no more. "

The London Times is of the opinion that the Yaukee" monitor Miantonomah which recently visited the Thames, could destroy, with its fifteen inch shells, the Parliament House, the Bank of England, and Buckingham | Palace, without sustaining the least damage from English gups.

Au exchange says it is a great mistake to suppose that "foldy blossoms" can be raised by soaking tose builde in whiskey.

Mrs." Anna Qora Ritchie is living in London, and is the correspondent of the Home Weekly, A correspondent asks for the address of Baltimore Gagette and New York Dally News. pamphlet exposing the villantes, perperated up-on her by Orthodox bigoiry at a marken that the bigoiry of the question that a provide by the state of the question the state of the state

West States Indiana

fore the Spiritualists of Chicago recently with marked success.

Mr. S. J. Finney, one of our best speakers, also lectured in Chicago the first four Sundays in July. The RELIGIO-PHILOSOPHICAL JOURNAL informs us that the lectures throughout the course were listened to with great earnestness, as indeed they deserved to be; for they were rich in statement of facts collected fresh from the fields of newest scientific research, profound in thought, lofty in aim, and aglow with the most certain inspiration of the times.

Delegates Elected.

At a regular session of the Children's Progressve Lyceum, of New York City, held at Ebbitt Hall, on Sunday, July 22, Mrs. H. W. Farnsworth. BANNEL. Mr. J. Seymour, Mr. Titus Merritt, Mrs. S. Gilbert and D. B. Marks were elected as delegates to the Third National Convention of Spiritualists and Reformers, to be holden at the city of Providence, R. I., on the 21st of August next.

D. B. MARKS, Conductor. MISS NORA MARKS, Secretary.

At a regular meeting of the Society of Spiritualists at Woodstock, Vermont, Sunday, July 29, the following named persons were chosen as delegates to attend the National Spiritual Convention, to be holden in Providence, R. I.: James Madison Allyn and C. Fannie Allyn.

THOMAS MIDDLETON, President. ELIZA HARRINGTON, Secretary.

At a meeting of the First Spiritual Society. of Rock Island, Ill., Sunday, July 29, the following named persons were chosen as delegates to attend the National Spiritual Convention to be holden in Providence, R. I.: W. T. Norris and lady.

W. T. NORRIS, President. A. J. GROVER, Secretary.

Excursion and Picnic.

The Worcester Children's Progressive Lyceum and Spiritualist Association, will join the Putuam Lyceum and Association, in an excursion and pionio at Alexander Grove, Day ville, Ct., on Tuesday, August 7th. A general invitation is extended to all who would enjoy a good time. Those who joined in the excursion last year, will not need a second invitation. The grove is one of the finest in New England; and closely bordering the grove one of the loveliest lakes is to be found, with plenty of boats for sailing. Among the attractions on the occasion, will be the exercises of the Children's Lyceums, good speaking, dancing, and singing All can enjoy themselves to the fullest extent. A fine band of music will accompany the Worcester party. The grove has been fitted up since last year, at considerable expense. "A pavilion has been erected to cover the dancing platform, more swings put up, &c., so that the accommodations for a pionic party are excellent.

have received a copy of a song entitled "Glorious News! a new and popular prize temperance song, with chorus and planoforte accompaniment," by L. O. Emerson, author of the "Jubilate," "Harp of Judah," "Merry Chimes," "Golden Wreath," &c. It is a fine thing, and is receiving high commendation from the press everywhere.

To Correspondents.

"[We cannot engage to return rejected manuscripts.]

A. H., N. HAMILTON, PENN.-Have not received the article you refer to.

M. L. H., ASHLAND, MASS.-We will consider carefully that you have indicated and will duly inform you of the result. Thanks, for the interest you manifest in the welfare of our enterprise. Yes, we do need subscribers, and we hope you will your influence to induce your friends to subscribe to the

W. C., CLEVELAND, O.-\$3,00 received.

Business Matters.

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Message Department.

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

Mrs. J. H. Counst,

while in an abnormal condition called the trance. 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. The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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 Oircle Room.

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

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

All proper questions sent to our Free Cir-cles for answer by the invisibles, are duly attend-ed to, and will be published.

Invocation.

Our Father, let us behold thy face through the sunshine. Let us know thee as the flowers know thee, and worship thee understandingly, as all Nature worships thee; as the fair blossom worships thee, when it turns its face to the sunlight, and lifts its head for the raindrops. Oh let us read thy law aright, and never falter in the way of duty. Let us be as angels of mercy, ministering to the needs of all thy mortal children. Let us give them cooling waters of spiritual truth. Let us lead them gently over the rough ways of life, and finally welcome them to that home beyond the tomb, whither all must go.

> Guide un, Holy Spirit, guide us, Over Life's uncertain way; And whatever ills betide us, Grant that we may ever say, "Thy will be done!"

When our barks are tompest riven. And no star illumes the way, Grant, oh Lord, that strength be given, Whereby we may ever say, "Thy will be done!"

- April 23.

14

Questions and Answers.

CONTROLLING SPIRIT .-- If you have questions, Mr. Chairman, we will answer them. CHAIRMAN.-I have none to-day.

S.-The audience are then at liberty to propound a few, if they have such to propound as would be read with interest by the public.

QUES.-Is every person while in the form attended both by a good genius or spirit, and an evil genius or spirit?

ANS .- Your attendants alternate to suit your condition. Sometimes you are attended by a class of intelligences whom you call evil. Sometimes you are attended by the reverse. They are attracted to you in correspondence with your human surroundings. If you are sad, you attract a class of sad spirits; if joyous, a class of joyous ones; and so on. Like attracts like, through all your spiritual being. It was said in ancient days by a certain class of intelligences dwelling on the earth, that every man and woman was attended by a good and evil genius. Well, this fable has something of truth in its foundation, for the ancients perceived that the influences that surrounded them corresponded with their condition. Sometimes they were good, sometimes they were evil; sometimes joyous, sometimes sad.

Q.-Does the state of the individual attract those evil spirits, or do the characteristics attending those spirits produce the state? or which was prior? A .- The condition of the soul dwelling in hu. man attracts the intelligences by which they are surrounded, be they either good or evil. Those intelligences do not produce the foundation of your surroundings.

I could n't see the thing in its true light when I I have died myself; and he has shown me the lost in a desire to gain wealth, then angels, weep was here; but, as I said before, when I neared the way back. [You were alive then?] Yes, sir, I spirit-world I could see what a man I was. I was. [Did you get his letter?] Yes, sir; but I never thought any more of whipping a nigger, did n't believe it. Yes, sir; it was a kind of a than I did of whipping one of my hounds. I got something I could n't understand, but I thought to think that it was right. I did n't believe they about it a great deal, I can tell you.

BANNER

were human any more than my cattle were, so I near death, I somehow could see; I could see some of those I had known that were dead. When to them, I'll tell them what I have not the time I got clear dead myself, then I was astonished to to tell them here. That's what I want, sir. Yes, find that those I'd so ill-treated were better off sir. than I was. They said to me," I am as good as you, and God thinks as much of me as of you, and perhaps more."

I soon found they were entitled, by God giv ing them life, to the advantages of kind care and an education. I thought how I'd treated them, and wondered where the hell was I used to hear about. I did n't know but there might be a hell somewhere, for I thought there ought to be a hell for a good many folks; did n't think there ought to be a hell for myself, but when I see what I'd done, I felt I ought to be there, and I was disappointed because I was n't there. I am of money wasted in getting folks out, and nobody now unhappy. I can't feel right until I have my pay, and I suppose I shan't until it comes. However, it may be I'm to get it in this way, being so dissatisfied and restless all the time.

My name was Harrison Hook. Now I want to know if there's any sort of way, any way possible that I can get into rapport with my man, Joe to find you a medium?] Yes, sir. [To give you an Hook. He was one of the smartest niggers you opportunity to speak.] Yes, sir, that's it exactly. ever saw, and I treated him terribly bad; too. Do you think I can reach him? [Possibly.] That means there's a doubt about it, I see. Well. I can try, can't 1? [Yes. Can you tell where he resides?] Well, as nigh as I can tell, he's applying himself to books, and trying to get, what I refused to give him here-that was an education. You see I didn't want him to get ahead of me. Somehow he was naturally smart, and he was a Christian. Ah, many a night he's prayed for me when I could n't pray myself.

Now I want him to come right to me, where I can talk to him. If I'd known how it would be, I would n't done as I did. I'm sorry I treated him so bad, and want him to know it. Now aint like this: I think she must be an Indian, or a nethere any way by which I can talk to him? I left him in Georgia?

I said to him like this: "Joe, you must fight for our rights." " Master Hook, I fight for my own," he says. I said," But you must fight for ours, "No, I'll not fight for yours, for they 're Joe." not mine."

Well, the next day he was gone. I can't tell where; I had n't time to look after him. I thought likely he was gobbled up by some Yankee squad lurking in the neighborhood, so there was no use in looking for him. [Where did this take place?] In Cartersville, Georgia. [We shall publish what you say in our paper, and perhaps some of his him she's "Belle Wide Awake;" that's all he need or your friends may see it.] I kind of think he may know something about these things, from what I've heard him say.

At any rate I'm back here, and I'm sorry, that's all. I wish I was in hell. I want to get my share of all that's going.

Well, you'll publish? [Yes. Do you wish your letter directed to any particular person in Cartersville?] No; for I'm not sure he is there now. Oh, I've been-well, I know I've been attracted to him. He's studying-he's studying books, I'm pretty sure. [Is n't he in Washington?] I think he's there. I think he is. Why won't you direct to him there, and if he do n't get it, then if you find he's not in Washington, then the right sort of manifestations. But we did it: won't you direct to Cartersville? . [We can direct a paper to both places.] That will do.

Now, if there's any train to the lower regions, I'd go there. [Keep up good courage.] Oh, I nint afraid of anything. If I should meet old Cloven-foot, I should n't be afraid. I should say, "I belong to you," and I should go along with him. Oh, I hate myself as had as anybody ever hated me. April 23.

Edward W, Green. I come to thank you for the kind interest you sunlight and the vernal zephyrs to kiss the took in me, for the sympathy you manifested for mountains and valleys; thon who art God everymy hard luck. Death was robbed of all its gloom. of all its terrors by the kindness of friends; and of religious superstition and fear may soon be suc-I feel that had I a thousand lives to live. I ought to devote them all to the work of paying those freedom. Grant that all this religious darkness friends for the great kindness they did me. Many of them, I have learned since I came here, are believers in Spiritualism. I did not know it when I was here, but I have learned it since. I want to express my utmost thanks to my brother-in-law, Chapman, who was so very kind to me, and who was so very kind to my wife and child. Don't want him to think there was anything he might have done to have saved me, for it is much better that I went as I did, than it would have been for me to have remained here. I am the two spiritual organs known as. "The Banner sure, had I been spared, I should have suffered of Light," and "The Religio-Philosophical Journfar more in the miserable life I should have led al." The charge is this: that of necromancy within the prison walls, than in passing through death on the gallows. It is not for me to say whether or not I was endowed by God with the usual share of common sense. But it is for me to say I thought myself endowed with the usual amount, although it has poses, or any other purpose, we shall in behalf of been otherwise adjudged by those who pretend to understand such matters. I have also thanks to express to Mr. Converse and family, for their expressions of Christian than developed intelligence. We so judge, from sympathy; also to that good soul, Wendell Phil- the fact that he classes necromancy with fraud, lips, who seems to be ever ready to do good. And deception, which is unfair. Necromancy signifies if ever good angels attended anybody, they ought no such thing; and we had supposed that the to attend him : and I believe they do.

Well, now, what I want is, if I can by any sort treated them like dumb beasts. But when I got of way, to come to my folks and tell 'em I'm in the way to come; and that when I do come

 $\mathbf{O}\mathbf{F}$

I came home from war sick. I was sick. I took something on me, and I never got over it. I don't care anything about the way I died; for it's a something that is a natural way to get out. It's the way that God has appointed for all his children to die. He has provided a way to die. Well, all die some time or another, and it do n't take any praying-no, sir, not by anybody, either priest or Pope. That's what I like to say to them. There's no need of their spending their money for getting folks prayed out. It had better be given in some other way. There's a great deal at all can help 'em out; that 's it.

Now, sir, I should like that my wife Catharine. that I suppose-well, I know very well now she is, I'm very sure she is in Newburyport, in the mills. I have come here for it, to get some way to come to her, and go to others. [You want her [You 've got something for her private ear alone, I suppose?] Yes, sir; you have it. Now I havewell, it's something about what she's a looking for, and if I talk to her this way, perhaps somebody will get it that ought not to have it. That's it entire. And if I talk to her alone, you know, there's no chance. April 23.

"Belle Wide Awake."

There's a gentleman out in Cleveland, who wanted me to come here and tell him who "Belle Wide Awake" was.

She's "Belle Wide Awake;" that's about as near it as he'll get. He has ideas in his mind gro. Perhaps she 's something of both; but she's

Belle Wide Awake," anyway. She's come here because he wanted her to. If "Belle Wide Awake" has told him any truths at any time that were new to him, then "Belle Wide Awake" has accomplished something that dead folks never can accomplish.

[How do you like here?] Very well. I'm with the Davenports, you see, a good deal, and there 's where he has got his ideas that I am either a negro or an Indian, because I perhaps speak sometimes like a negro, and sometimes like an Indian. But you just give my respects to him, and tell to know. [How are the Davenports?] Oh, fine. [Are they waking up the people there?] They had the biggest time a few nights ago! You'll hear about it soon. [Won't you tell us before the news comes from another source?] Oh, I've no right to carry news here in that way. [We want it in advance, to satisfy skeptical minds here.] Well, do they know what to say to the manifesta-

tions that we give? [No, they do not.] Well, they made a good hit, that's all; and they made it by being violently opposed. You squeeze the flower, and the perfume will be a great deal more dense. So it is with them. They had to squeeze them, oppose them, to give just yes, we did. That's because we were "Wide April 23. Awake," you know.

Circle closed by Augustus Pope.

Invocation.

Oh thou who by the agents thou hast established in Nature art spreading the earth with her carpet of green; whose voice is heard in sunlight, shower and air, calling the flowers from the bo-

over them. Then pitying spirits wonder they caunot see where they stand. Then it is that we do not wonder that your opponents look at you Io not wonder that your opposite it may thing hrough the telescope of fraud. Is it may thing iebasing to be taught of angels? If it is, then the Saviour of the Christian world debased himself, for he communed with legions of angels; and the record affirms that all the prophets and seers of ancient times talked with angels and were taught by them. Were they debased? Did' they pratice fraud by so doing, as a necessity? You do not so bellove; and yet we defy you to prove to us that they did not commune with the angels; that they did not have direct ministry with them. Jesus was seen in company with Moses and ther you'd better take care of yourself, brethren on earth. But because this is contained within your sacred record you do not think of charging it with fraud or deception. No, it is all holy, and yet it is but necromancers, every one of them.
We have pity and charity for all those who stand upon such uncertain ground, for we know through the telescope of fraud. Is it anything

LIGHT.

that it will sooner or later crumble beneath their feet. We know sooner or later all their false charges will return upon themselves with double vengeance. Therefore it is that we can but pity them, and earnestly beseech them to look into this-to them-new light; but it is as old as eternity. When they have informed themselves of it. we'll gladly meet them on even ground, give to them of our light, and they in return shall give us of their light. Then we shall be recompensed for our labors, and they will be recompensed for theirs. 'April 24.

Question and Answer.

CONTROLLING SPIRIT .- Mr. Chairman, if you have questions we will answer them.

QUES.-Are diseases the result of sin? and do spirits return to afflict, infest, or to be avenged for real or supposed injuries dolle them while living, or after they put off the material form?

ANS .- The belief that disease is the result of sin, has been born of the mother ignorance. Disease is just as natural to the body as storms are to the earth. The earth do n't sin when a terrific storm sweeps over the land. You do n't think of supposing that the land has sinned because of a tempest aweeping over it. Oh no, Then you should not charge the body with sin, nor the spirit, either. Yes, spirits do often return to be avenged for either fancied or imaginary wrongs, and they seek by every possible means to wreak their vengeance upon whoever it may fall. Wherever there is a negative machine, such as the one your speaker now uses, there their power is most felt; there they can exercise the most real strength. Through these machines they can send out a magnetic influence that can effect either for good or evil, when they fancy they have been wronged. If they pass out with that belief to the spirit spheres, if there is a way they can return, they will avail themselves of it. April 24.

Lilian Castro.

Lilian Castro, of New York City. My father was a native of Bordeaux, France. My mother was born in Orange, Dutchess County, New York. I have two brothers younger than myself; my own age being nineteen.

On the 17th day of last May-that is near a year, I believe-I died, they said; but I am conscious of being alive, and I am very anxious that my father and mother should know that I do live; my father, particularly, for he has some faith in the return of spirits after death. Once, when talking of Spiritualism, I remember to have heard him say that his mother saw spirits often, never would have gone into the army at all, beand he remembered distinctly of hearing her say and he remembered distinctly of hearing her say that she knew folks who were dead could come back and talk with those who were living. So he thought there was truth in this modern Spirit-you reside in?] In the city of Montgomery, sir.

AL TRIBUL AUGUST 11, 1866.

dead branches that wants to be lopped off. I do n't know much about gardening, but I think I can trim him up. He says to them, "I'm very will-ing to support you, now that "Edward has gone lost his life in his country's service, but I can't af-ford this, can't afford that, can't afford the other," virtually saying, "You must cut it down to a fine thing."

say it does. I want my mother and sister to feel that they

them to use his money as they would have the right to if it came from me. They need n't feel at all delicate in asking for what they want, for if the old chap do n't shell out, wby, I'll squeeze him so

old chap do n't anell out, why, I il squeeze him so tight he'll be glad to. Oh, I'm a happy ohap, I am; was here; never hoarded my dollars. No, I'd rather keep a fast horse, and spend my money that way. I took pretty good care to keep my purse from being too heavy, so it was pretty light when I left. I toll row I didn't have any millstones boarders tell you I didn't have any millstones hanging about my neck when I went across; no, sir.

about my neck when I went across; no, sir. I should like to travel round home nearer, that is, if I can have a fast horse to go with. I never drove anything hut just a good team, so I'd like one that I could drive the whole way without any let up. I'd rather have a nng that you have to use the check-rein on, than one you 'd have to use the whip to,

Well, now, Mr. Chairman, or Superintendent of affairs here, you 'll just pardou me for my inde-pendent way. I have to talk in this way, or per-haps I should sail under the Palmetto flag. Come, old Uncle Ned, shell out. Keep up good spirits, and do n't die in debt to your benevolence. Good-by; good-by. April 24.

Henry J. Jennings.

I was wounded, sir, in the battle of Winchester; was taken prisoner; taken, I believe, to the Lin-coln Hospital; died there. I have heard my friends a good many times say if they only knew how it was with me when I died, they should be reconciled. I was taken just as good care of as any one was. I believe all was done for me that could be. The surgeon said my wound was mor-tal, although I might linger some weeks; but I could never get well. I begged them to give me something to make me die quick. They said no. that was n't their business, and did n't do it. I lived about nine days, nine or ten days, suffered considerable, pretty hard, although some of the time the doctors would put me under the influ-ence of ether, or something of the sort, so I would

n't suffer so much. My name, sir, was Henry J. Jennings, and my father's name was Charles. I was fifteen, in my sixteenth year. I was from Alabama. My father was in the 24 Alabama Cavalry. I heard he was wounded, and had died, but I've learned since that that was a mistake; that he's alive. So I should be very glad to let them know all about myself, as I have opportunities to do. I have no-thing to say against the Yankees into whose hands. I.fell. They treated me well, particularly one woman there, a nurse. She used to come into our ward, and many a time has sat behind me, lifted ward, and many a time has sat behind me, lifted me up and held me, and done everything she could to make maeasy. I believe her name was Jones, a Mrs. Jones. I thought if there was a good woman in the world, she was one. She told me she came from Massachusetts. When I want-ed anything, she'd go till she found it. So I didn't think so hard of the Yankees after that. I think I died thinking very well of 'em, and I rather reckon our folks were somewhat mistaken. If I'd known as much before, as I did afterwards. I

Have you arranged for your letter to reach your they would like to know where I was wounded, I will tell them. I had a ball through the hip, and one, they said, was lodged against, or very near the spine, and could n't be extracted. April 24.

I'd known as much before, as I did afterwards, I

Q.-Why is it that we can't feel spiritual influences when with those who oppose them?

A .- Why is it we can't feel spiritual influences when with those who oppose them? Well, opposition to these spiritual influences tends to produce a condition that forces them from your presence. They come to you by virtue of the attraction that exists in your surroundings. If those surroundings repel them, they cannot come.

Q .- Was the spirit that appeared to Swedenborg and announced itself as the Lord, the same spirit that manifested through the form of Jesus of Nazareth?

A.-We have no reason to suppose that it was indeed that particular intelligence. He may have so supposed. Others may have so supposed. But there is no evidence that this intelligence was other than one of his own special friends, one who had dwelt in the form with him, one nearly allied to him as an individual; one that thought as he thought, stood upon the same plane as he did.

Q .- Why did it announce itself as the Lord?

A .- Because that was the common way that spirits announced themselves among the ancients. One says, "I am thy Lord and yet thy servant." So the ancient Scriptures declare. He might as well have said, "I am thy Lord, thy spiritual attendant, and I am one of thy fellow-servants, such as have existed in earthly forms." There are many Lords and many Gods filling all life.

Q.-Does sadness originate in the physical body, or in the spirit?

A .- Its external manifestations may be attributed to some bodily infirmity. But in the absolute, all these experiences may be traced to the spirit. Sorrow or joy belongs to the spirit, as well as to the external manifestation. April 23.

Harrison Hook.

I've been very much dissatisfied with the way I find myself situated here on this new side of the world, dissatisfied because I do n't think I have got my just dues. When I come to get near the spirit-land, I could see how I appeared to those who were better than I was. But I suppose that God, wherever he is, knows his own business, and I shan't attempt to try to take it out of his hands.

I was fifty-four years of age. I lived for a good part of the time in Georgia and Kentucky. I was born, however, in New York State, but I took to speculating in negroes, and I kept it up until the war made it unprofitable business, and then I turned my attention to fighting against the abolition of slaves, for I felt that the abolition of slavery would be my ruin; and there were a good many, too, who would have suffered, like myself. hy the abolition of slavery. So we all turned our attention, to fighting against you Yankees, who thought you were fighting for the Constitutionand the Union, but really you were fighting for the abolition of slavery.

was more than a father to me during those territlug reconciled to my condition.

I do hope that all such good souls may leave the doors of their spiritual temple wide open, so that the good and true may always find admittance there. I know it will be well with them hereafter, and they will enjoy far more than they expect to; for every one that they have been instrumental in liberating from any kind of bondage, will be sure to meet them, greeting them with a grand welcome to the spirit-world:

The only regret that I now have is, that I have so stained the garments of those who were allied to me by earthly relationship. They sorrow, I know, and will, perhaps, for a long time. But all understand what they are about, with what they I can do I will to make their clouds puss away are dealing, and all the characteristics of both and the sun to shine once more upon them.

I thank you, sir, and hope I may be able to pay you in something more than thanks by-and-bye. are so informed, they have no right to discuss the April 23. Good-by.

Charles McCarthy.

ing?] Yes, sir; a pretty big one. But I got over | latter part of the charge we must in their behalf it. Faith, I never seen the obstruction I could n't plead guilty. But to our understanding, they are get over, when I was in carnest. But I was very not true Spiritualists." Their spiritual natures careful not to be in carnest, you know, when have not been so unfolded that they can be over the there was no show. Yes, sir; I look first to full influx of divine life. We know they must be see whether the bars were down or no, always. you remember Dennis McCarthy? [We'do,] Yes, all instances, worthy of his hire. Yet when they

som of Mother Earth; whose power causes the

where, hear our prayers. Grant that the winter ceeded by the springtime of truth and religious may soon be lost in the spiritual morning of truth: that all kinds of injustice may die by the potency of justice as it means with thee; that thy kingdom may come and thy will be done here in the hearts of thy children, as it is done by the angels that chant praises in heaven. Amen. April 24.

CONTROLLING SPIRIT .-- We propose, on this occasion, to answer a charge that has been made against all Spiritualists, but particularly against and the practice of fraud, or deception, for pecuniary purposes. Now with regard to the charge of necromancy, we shall in behalf of all Spiritualists, plead guilty. But with regard to the charge of fraud, or deception, for pecuniary purall true Spiritualists, plead not guilty. We per-

ceive that this charge has been made by one who seems to be possessed of more worldly wealth term was generally understood. But it seems

I may say the same of Mr. Greenwood, who that the source of this unfair charge, does not understand the meaning of the term. Therefore ble scenes of conflict that I passed through in get- it is, that we have thought it best to consider this charge, that we might enlighten him; also, that we may defend our agents who are on the earth. Necromancy we believe to have been derived from two words: nekros and manthano-manthano signifying to learn, and nekros the dead. Necromancy, then, signifies to learn of the dead, simply, Some writers have it, dealings with the dead, which means about the same thing. But 'our good brother may believe it is as far from deception and fraud, as the sun is from the earth. It would be well for all who seek to successfully oppose anything-it matters not whether it be a problem in science or anything else-that they sides of the picture. Then they shall be able judges fitted to determine in the case. But unless they subject at all.

We are well aware that there are many socalled Spiritualists, who practise the gift of me-Well, sir, that chap was a little hard pushed, I diumship solely, entirely for worldly gain. We take it. [He was rather an obstacle to your com- are sorry that this is so; but because it is, to the sustained while on earth, "Their physical neces Well, sir, I am Charles McCarthy. I suppose sities must be attended to and the laborer is, in he come here. He is my brother; and since then forget their divine calling, when that is entirely

ualism. In March I was taken sick with a fever. Typhoid fever, I believe they called it. I got better, as was thought, but it finally ended in consump-

My mother was not a professor of religion, but she believed in a Supreme Power that ruled everywhere. My father had no particular faith; used to say many times that all the religions were of no use, and a humbug, too. And when one of our neighbors wanted a clergyman called to pray with me, he said, "If any prayers are needed. they must come from herself to be of use. I want no clergyman praying over my child. If there is a good God, as they tell us, he'll take care of her without asking him to; and if there is none, what is the use in praying. If he is God, he is good, and he'll take care of her." They thought my father was very strange and a great infidel, and that I should go to some place where I should not be happy, because I had been so educated. But I am happy, very happy. I have only been sometimes unhappy when I have seen the obstacles that stood in the way of my coming back; but at other times I have been very hap-py. Now I do not suffer; now I am free from all py. Now 1 do not suner; now 1 and the body body pain; now there is no sighing to be free.

bodily pain; now there is no signing to be iree. My father's name is Richard. I have learned since I came to the spirit-world that my father's mother was born in Spain, and that she called my father Richard or Ricardo in memory of her brother. So she says his name is Bicardo-not Richard. I suppose she knows best, I have made this statement because she wished me to. She says that Ricardo is the Spanish of the Ameriean Richard.

[What part of the city did you reside in?] Fairmount street-place, I should have said. April 24.

Lieut. Edward Grey.

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Lieut. Edward Grey. Lieutenant Edward Grey. I am from the 43d New York, Company I. I have been some time making up my mind to come round here. When I was first told of the place, I said, "You idon't catch me there; it's only a trap to get ns back ngain;" for I somehow had the idea that if we got here we should be obliged to stick, ou the earth, and I wasn't in for that movement, for really I like the place I'm in. I felt very much as I'did when we were changed down in the walley-what is it you, call it there?-where "Little Mao" kept, us so long?-down in the swamps, where is it you call it there?-where "Little Mac" kept us so long?-down in the swamps, where he used to say, as he rode along the line every day; "Boys, keep up your courage, and do n't get slok.". ".Well," I used to think, "if we can keep well in this place, we shall do more than I think we can do," for they died off like cattle every day. But it was always, "Boys, keep up your courage." So when we changed our base, I felt as if I was in heaven. So I felt when I got free, clear ont of the stocks, was free. When told that we could return to carth again; I thought perhaps the crowd was too great, and I did n't know bit what they want-ed to thin 'em out a little, so. I had no notion of being sont back to earth again to live. But when being sent back to earth again to live. But when I met some of the boys who?d got back again, then I concluded it was safe to try. I was slways one of the cautious kind when here; was never known, when I was a boy, to go on led that was Rhown, when I was a boy, to go on ice that was likely to break and let me through, if ye got just as much caution now; so I rather think I took my caution with me to the spirit-world. I have a good old, thus an New Jensey, mouth

whom the care of my mother and sister has fallen show my death. J propose to give him a sort of a raking down, dreading un. You, know in the springtime you have to lop off all the dead branches and trim up the trees. So he's one of the old

Circle opened by Theodore Parker.

MESSAGES TO BE PUBLISHED.

MESSACES TO BE PUBLISHED. Thursday, April 26.—Invocation; Questions and Answers; Capt. Win. Fosgate, to lis wife; Waiter Bichard, to Abigail. his mother, in Canterbury, N. II.; Mar. Robert Davis, to Mary Eliza Landon; of Memphis, Tenn.; Thereas Gillespie, to her parents, in Cambridgeport, Mass. Monday, April 30.—Invocation; Questions and Answers; Wm. L. Trusell, of Danville, VL, to his friends; Orin flordon, to relatives: Carrie Eldridge, to her mother, Louiss Eldridge, in New York City; Samuel Pepper, of Ameshury, Mass. Thursday, May 3.—Invocation; Questions and Answers; Monday, May 4.—Invocation; Questions and Answers; John Heughs, to his friends; Charlie O'Brien, to his brother Joelf Mary Alice Redrick G. Pope. Monday, May 1.—Invocation; Questions and Answers; John Heughs, to his friends; Charlie O'Brien, to his brother James; Angle Russell, to her father and mother; Wm. Har-ris, to friends, in Concord, N. H. *Tweadoy, May* 1.—Invocation; Questions and Answers; Stephen Algers, to his friends; Josephine Jones, to her pa-ronts; Mrs. Allee Clark, to her Bueband, sisters and Mrother; Marah Jane Gates Jennie). of New Badford, Mass, to her father; and the friends; Bev. Arthur Fuller, to his friend Admars; Naota (an Indian girl), educated in our schools, to her sire in England, who has called for her. Monday, May 21.—Invocation; Questions and Answers; Marah Jane Gates Jennie). of New Badford, Mass, to her father, and the friends; Rev. Arthur Fuller, to his friend Admars; Naota (an Indian girl), educated in our schools, to her sire in England, who has called for her. Monday, May 21.—Invocation; Questions and Answers; Rorad, May 21.—Invocation; Questions and Answers; Rorad, May 21.—Invocation; Questions and Answers; Rows day 21.—Invocation; Questions and Answers; Rows day 21.—Invocation; Questions and Answers; Rows day, May 22.—Invocation; Questions and Answers; Rows day, May 22.—Invocation; Questions and Answers; Rows da, May 22.—Invocation; Questions and Answers; Rows T. Am

her minister, Rov. Benj. Davis, Pillip Stedman, who did in New Orleans, La., to friends in 'Chicago, Cieveland and New Orleans. Monday, Jane 11. - Hyrocation ; Questions and Answers ; Sophy A. Thempson; so her mother, "Elisabeth 'Thompson, in New York City ; Char. Maione, of New York, to his cousins, Philip and James, 'Larriet' Castar, of Charleston, S. C., to her Monday, Jane 23. - Trivocation ; Chestions and Answers ; Ciara Stiles, to Abner, Siles, in Hallmore, Md. 1/ Jarry Har-ringan, to Ton and Mary Hung Thomas, to Dr. Sam' Thom-as, of Galvescoit: Sata'l Betry, Join Bissel, Oo. C. & Wim J. Philip and fames, 'I have the the theory of the source of the Monday, Jane 23. - Throcation ; Chestions and Answers ; Ciara Stiles, to Abner, Siles, in Hallmore, Md. 1/ Jarry Har-ingan, to Ton and Mary Hung Thomas, to Dr. Sam' Thom-as, of Galvescoit: Sata'l Betry, Join Bissel, Oo. C. & Wim J. Philips, of the 724 New York, to thrace comrades. Monday, July 2. - Throcation ; Questions and Answers ; Capt, Robs, Faimestr, to his wife Hile; John 6, Floyd, to his mother and suber; Unarotic Blackburn, to Elizabeth Jiell, James Wells, and Betsey Wells', Gerry Coligna to Milosal. Tuesday, July 8. - Invocation ; Questions and Answers ; Pharider, July 8. - Invocation; Questions and Answers ; Charles, Horise, E. - Invocation; Questions and Answers ; Charles, Horise, E. - Havocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday, July 8. - Invocation; Questions and Answers ; Monday Jacky City, Magazia, N. H.; Mattie Watson to ner mother, in Jacky City, Magazia, Angention, Chestions and Answers Thersdoy, Mag 13. Involution, Chestions and Answers Harriet Hubbard, to Mrs. Amy Bubbard, of raited applies, 14. Ephraim Wingste, to Barah Jans, ha wife Georgianna Gold smith, to her mother, in New York City.

AUGUST 11, 1866.

BANNERIOFILIGHT

Third National Convention.

To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS, held in Philadelphia, by adjourn-ment from the 17th to the 21st of October, 1865, it

ment from the 17th to the 21st of October, 1000, it was Resolved, That this Convention and its successors be, and hereby are declared to be, a Permanent National Organization of Npiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention hold their respective offices until the next Annual Convention hold their successors are elected: Besolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual ap-pointment by local organization of Annual Conventions; Vote, or take part in the business of Annual Conventions; *Resoleced*, That the Sational Organization of Spiritualists will, until otherwise ordered, hold Annual National Conven-tions of delegates from local organizations, as auch times and places as the President, Vice Presidents, Accretary and Treas-urer of this and each subsequent Convention and Indesignate; and such onfacer are hereby declared an Executive Committee for that purpose;

for that purposes for that purposes mesoletd. That appointments and records as delegates from mesoletd. That appointments and records as delegates from

Notices, That appointments and records as delegates from Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such dele-gates shall be thereby constituted and remain members until their names are voluntarily withdrawn. *Resolved*, That until otherwise ordered, each local organiza-tion of Spiritualists, or Progressive Reformers, shall be en-tilied to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty mem-

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Relationary of the second seco

In pursuance of the above, the undersigned of-ficers of said Convention, as the Executive Com-mittee, have received the following invitation, to wit: "At a meeting of the Providence Congrega-tion of Spiritualists, held at Pratt's Hall, the fol-

tion of Spiritualists, held at Pratt's Hall, the fol-lowing resolutions were unanimously adopted: *Resolved*, That the National Convention of Spiritualists be invited to hold their next scaslon in the city of Providence, in the month of August next: *Resolved*, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our hall, a fraternal greeting, and kind hospitality.¹

(Signed) L. K. Jostin, Seey. And, on conferring with each other, we have de-clided to call the Third National Convention, to meet on Tucsday, Aug. 21st, at 11 A. M., and con-tinue in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Pro-gressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Conventhe business which may come before said Conven-

JNO. PIERPONT, President. District of Columbia.
HENRY T. Chill, M. D., Seerelary. 634 Race street, Philadelphia, Pa.
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I. BEIN.

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 G. W. CARFER, Vice-President for Ohio.
 BENJAMIN TODD, Vice-President for Michigan.
 S. JONES, Vice-President for Michigan.

S. 46, JONES, Ucc-President for Illinois.
CHARLES H. CROWELL, Vice President for Massachusetts.
H. S. BROWN, M. D., Vice-President for Wisconsin. MRS. M. B. HANDALL, M. D., Vice-President for Vermont.

Mass Convention.

The Corry Association of Friends of Progress, feeling that Universal Unity, upon the basis of Nature, Reason and the principles of the Spiritual Philosophy, as opposed to popular materialism and supernaturalism, is both desirable and ultimately inevitable, has ordered the undersigned to issue this call for a Mass Convention of all persons friendly or otherwise to universal progress and the new reformation, to meet in the Academy of Music, in the city of Corry, Erle Co., Pa., on the 17th, 18th and 19th days of August, 1866, and can-didly endeavor to aid in the discovery of Truth, and its practical application to the needs of the

race. Friends expecting to aid us pecuniarily, are de-sired to become guests of the Association during their stay. A number of speakers and reformers have already indicated their intention to be pres-ent, among whom are Selden J. Finney, Giles B. Stebbins, J. M. Peebles, Mrs. Frances Brown, James G. Clark.

Journals favorable please publish. W. H. JOHNSTON, L. J. TIBBALS, H. LANG, OLIVE H. FRASER, Sec'y.

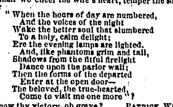
Married. In Auburn, N. Y., July 3d, 1966, by Rev. J. H. Harter, Mr. Geo. M. Tournier to Miss Laura Van Alstine, all of Auburn, N. Y.

Obituaries.

Passed from earth-life, on the morning of the 27th of June, of congestion of the lungs, Charles Z. Pond, a native of Pitts-ford, VL, and, at the period of his death, a resident of New York, aged 42 years.

1 ford, VL, and, at the period of his death, a resident of New York, aged 42 years. To those who are called upon to experience in the person of some dcar friend a horoaycement of this nature, no baim has been found more grateful than that of being enabled to dwell with pleasure upon the memory of the departed. To the inti-mate friends of Charles Pond this solace might be considered almost commensurate with their loss, for in whatever elas he was lower than the angels, it was but little in a spirit ever open to the light, over responsive to the calls of charles. The was this spirit that enabled him to lend an carnest ear and give a hearty endorsement to the cred of the Charles near the many pleasant reminiscences his friends can dwell upon, let one here suffice as a mirror of the man, one of the latest of his uneiting to the way to may discort that the could feel himself in now must to him be "an incrknaithle treass in a sign." Of the associate to constant to the constant of the access the free suffice as a mirror of the man, one of the latest of his time of the one way responsible, except through the most as hearty and be assocre tax, not only upon his friend's more abut material means; but his answer was: "Somebody must do it, it cannot persuade mysoif that J am not that a somebody. A voice says to me, 'Thou art the man." Preace he with sink of the failer, which must extend through a somebody. A voice says to me, 'Thou art the man." "Preace the neade mysoif that J am not that 'means' in the cannet for the swift-winged measenger," shall we sly with sink in the failer of the failer with sink of the failer of the failer with sink of the failer of the man is a more of the failer of the 'memory and the failer of the man." The cannet person of the deal for the swift with sink of the same of the deal for the swift with sink of the failer of the man." The measen of the failer of the swift with sink the failer of the man." The measen of the failer of the failer of the failer of the swift with sink the failer of the

Shall we ask his desolate wife to believe this, teach this to his little son, who will so need a father's care and guardian-ship, or shall we cheer the wife's heart, temper the son's life with this:



Where now thy victory, oh grave? PATRICE WELCH.

Mrs. Abigail Wilson, of Grainger, Medina Co., O., (River Btyx P. O.,) left her body on the 19th of July, in which she

Btyz P. O., 160. ther body on the 18th of July, in which she had lived over 74 years, and gave forms to eight children, six of which are in this sphere, and two with her.
Four sons and the only daughter were with us as we said the last words over her body in her nusband's church, and laid the away in his burying-ground, for he owns both. Ho was many years a popular preacher; and some years ago he and she odigrew the narrow ered of Methodism, and followed their son, also a preacher, R. Wilson, well known to Spiritualist, into the light of the no-dispensation, which they have both richly enlyed for several years, and which she has proved true in the transition; for she was with us, and leaning on the weeping daughter trying to comfort her, while I was saying the words to the assembled friends.
None of her children are now entangled in the meshes of Superatition, but all see clearly that Nature is above all forms of Ohritainity. When Abigal was a girl, she journeyed with her fimily from Massachusetts to the far-western wilderness of Ohe diller. And which she has proved the fitned, where she found her life-companion, David Wilson, with whom she has lived over forty seven years of happy wedded life. Theirs was the first marriage in the torich valley of the Sity Cleared and settled with some of the rich valley of the Sity Cleared and settled with some of the rich valley of the Sity cleared and settled with some of the rich valley of the Sity cleared and settled with some of the distants of more years in the first marring halo nd ther homes about them. Here was one of these beautiful and useful in which is like a summer sunset casting halo ni it elouds, is the natural result of a well-spent life and transition in write here. Here was one of these beautiful and useful form. Here was one of the set darmet during words of one of the Sity cleared and settled with some years dark function with words here here wears and the sume sumset casting halo ni it elouds, is the natural result of a well-spe

In Columbus, Penn., July 13th, 1966, Miss Eliza A. Campbell, aged 53 years, passed to the spirit life, of consumption, after a lingering illness.

after a lingering illness. She was an early advocate and ardent pioneer in the cause of apirit-intercourse. Her mediumship increased the number of its friends and the seekers for its truths. Her purity of in-tention and honesty of purpose o armondod her alke to friend and opposer. Her works do live, and old and young hold in grateiul remembrance this faithful friend and true woman. She passed not away unprepared; all arrangements were calm-ly met and discussed, and with a willing apirit is left the home of the earthly. Her faith was knowledge, her hope frui-tion.

home of the earthly. Her faith was another of the earthly thon. On the Sabbath following her decease, a large circle of friends met at the Universalist Church to pay the last earthly tribute of respect to the remains of their early friend and companion, and the writer of this, controlled by spirit-power, met the demands of the time, the hour dedicated to death in earth-life; in spirit such hours are held in sweet remembrances by the friends of the formate of the in such states are held in sweet remembrances by the friends of the formate. The gloom of death is just; its shadows swallowed up in victory. II. T. STEARNS.



New Books.

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July 21.

street, N. Y.

Picnic at Portage Bridge.

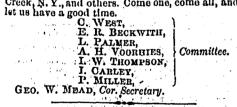
Arrangements are being perfected by the com-mittee chosen at the last year's Portage Bridge Picnic, for holding another at the same place, on Thursday, Aug. 16,

Thursday, Aug. 16. Trains of cars, at greatly reduced fare, will be run, regular or special, from Buffalo, Hornells-ville, Rochester, Avon, Batavia, Attica, and all intermediate points, returning same evening. Speakers engaged: Mrs. F. O. Hyzer, Mrs. Jona.

Watson (formerly Miss Libble Low), and Mr. Ly-man C. Howe; others are expected. A cornet band is to be in attendance. A cordial invita-tion is extended to all to meet with us in this free basket pionic in our Heavenly Father's: Lesfy York are more especially invited to come with there families, to enjoy the unsurpassed scenery and participate in the, joys of the occasion. We expect this to exceed in numbers and interest any-thing of the kind ever held in the Empire State. J. W. SBAVER, Chairman of Com, Arrangements.

Grove Meeting.

The Spiritualists of Ridgebury, Bradford Co., Penn., will hold their Sixth Annual Grove Meet-ing, Aug. 19th, in E. R. Beckwith's Grove, three mic, Aug. 1961, in E. R. Beckwin's Grove, infee miles south of Wellsburgh Depot. Speakers en-gaged:--Mr. Lyman C. Howe, trance speaker, of Clear Creek, N. Y.; Mrs. Win. Palmer, trance speaker, Big Flats, N. Y.; Mrs. Wilcox, Seely Creek, N. Y., and others. Come one, come all, and



Spiritual Meeting.

There will be a meeting of the friends of pro-gress at the Little Mountain, eight miles south of Painceville, O., on the 11th and 12th of August next. Dr. Cooper, Mrs. H. F. M. Brown, and oth-ers will be in attendance to dispense words of wisdom and cheer to all who shall go up into the mountain to worship on that occasion. A general invitation is given. The mountain is a beautiful place. The sequence identification is

A general invitation is given. 'Ine mountain is a beautiful place. The scenery alone is sufficient to inspire every worshipful heart with holy aspi-rations. The music of the pipe trees, and the birds commingling with the voice of thanksgiv-ing and of praise, shall be like incense to every waiting soul. Friends, let nothing but absolute heaverty been you from this meeting waiting soul. Friends, let nothing b necessity keep you from this meeting.

S. P. MERRIFIELD, Cor. Sec'y.

1. 1995

Social Gatherings.

The Spiritualists and Friends of Progress of loone Co., Il., will meet at Belvidere the first Saturday and Sunday, the 8th and 9th, of Sept. A social dance and basket picnic, will be held the first day, and those who come are requested to bring well filled baskets; to commence at 19

A. M. The friends will extend their hospitalities to those who come. Mrs. Alcinda: Wilhelm and Miss S. A. Nutt are engaged, and other good speakers expected. Per order of the Committee.

Grovo Meeting in Conssiols, N. Y.

The Spiritualists and liberal minds of Canastota and vicinity will hold their second Annual Grove Meeting in the village of Canastota, N. Y., on Sunday, Aug. 12th, forenoon and afternoon. Leo Miller will address the gathering.

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THE Spirit-World has locked in mercy on scenes of suffer ing from the use of strong drink, and given A REMEDY that takes away all desire for it. More than three thousand have been redecimed by its use within the last three years. Send for a Cincutan. If you cannot, call and read what it has done for thousands of others. Enclose stamp. TP N. B.-It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 61 Channey street, Boston.

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BELA MARSH, at No. 14 BROWIELD STREET, keeps con stantly for sale a full supply of all the Bpliftual, and Re formatory Works, at publishers prices. The ALL ORDERS PROMPLY ATTENDED TO. July 7.

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ATTORNEY AND COUNSELLOR AT LAW, 23 COURT STREET.

BOSTON, House, 18 Webster street, Somerville.

PHOTOGRAPHS

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FOR \$2. I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugi-tive Wife," "American Crists," and "Clat of Spiritualism." For address, see lecturers column. WARREN CHASE.

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

A. 13. CITILD. M. D., DENTIST, 50 Bohool Street, next door East of Parker House.

OFFICE, New York. 4w-July 28. THE EARLY PHYSICAL DECENERACY OF THE AMERICAN PROPLE. A GREAT BOOK FOR YOUTH. Rend two red stamps, and A obtain it. Address, DR ANDREW STONE, 46 Fith street Troy N. Y. 2m

BANNER OF LIGHT.

Worcharge, Mass.--Moetingsabb held in Horticultural Hall every Sunday afternoon and evening.. Children, Progressive Lyceum meeta at 11% A. M. every Sunday. Mr. E. H. Fuller. Conductor's Mrs. M. A. Stearns, Guardiali. Sprakers' engaged : Mrs. Busle A. Hutchinson duching Peptenbers F. L. H. Willie during October; Dr. W. K. Ripley, Nov. 4; Mirs. Anna M. Mid-dlebrook, Nov. 11, 18, 25 and Dec. 21. 5

dicbrook, Nov. 11, 18, 28 and Dec. 21 (3) Hanson, Mass.—Spiritual meetings are held in the Univer-salint Church, Hanson, every other Bunday. Conference the othor Bondays. Mediums and normal speakers wishing to make suggements will please address. John Pudrer, Bouth Hanover, Mass. Speakern eugaged:—Mir. Frances T. Young, Aug. 19; Mirs. C. Faunie Allyn, Sept. 2. Manthosol, Mass.—Spiritualists hold meetings in Forest Hall every other Bunday at 14 P. M. Mirs. Yeaw, speaker.

FoxBoxu', Masa.-Meetings in Town Hall. Progressive. Lyceum meets every Sunday at 11 A. M.

PROVIDENCE, R. I.-Meetings are held in Pratt's Hall, Wey-boaset street, Sundays, afternoons at 3 and evenings at 1M o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

PUTNAM, CONN.-Meetings are held at Central Hall every Bunday afternoon at 1% o'clock. Progressive Lyceum at 10% In the forenoon. Speaker for the present, A. E. Carpenter. DOYER AND FOXCEOFT, ME.-The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation.

alist church. A successful Sabbath School is in operation. New York Cirr.-The First Society of Spiritualists hold meetings every Bunday in Dodworth's Hall, 006 Broadway. Sonte free. The SociETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbilt Hall No. 55 West 33d street. near Broadway. The Children's Progressive Lycerum meets at the same hall every Sunday afternoon at 2% o'clock-Dr. D. B. Marks, Conductor. Speakers wishing to orake engagements to lecture in Ebbilt Hall should address P. E. Farnsworth, See', P. O. box 5579, New York. Wurvasuron X. Y. — Spiritual meetings are held one

WILLIAMSBURG, N. Y. - Spiritual meetings are held one evening each week, in Continental Hall. Mrs. Emma F. Jay Buillene is the speaker for the present. All are invited free. MORRISANIA, Y. - First Society of Progressive Spiritual-ista-Assembly Rooms, corner Washington avenue and Finh street. Services at 34 P. M.

ROCHESTER, N. Y .- Children's Progressive Lyceum holds public sessions every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor: Amy Post, Guardiau.

Thor. N. Y. – Progressive Spiritualists hold meetings in Har-mony Hall, corner or Third and River streets, at 103 A. M. and 19 P. M. Children's Lyceum at 23 P. M. Henry Rosseau, Con-ductor; Mrs. Lucias Keith, Guardian.

ductor; Mrs. Louisa Kelth, Guardian. PHILADRLFHIA, PA.-Meetings are held at Sansom street Hall every Sunday at 104 and 74 P. M. Children's Lyceum regular Sunday session at 24 o'clock. M. B. Dyott, Conduc-tor: Mrs. Bailenger, Guardian. Meetings are also held in the new hall in Phœnix street ev-ery Sunday Aternoon at 3 o'clock. Children's Progressive Lyceum every Sunday torenoon at 10 o'clock. Prof. I. Rehn, Conductor.

Conductor. VINELAND, N. J.—Friends of Progress meetings are held in the new hail every Sunday at 10 Å. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HANMONTON, N. J.-Mretings held every Sunday at 103 A. M. and T.P. M., at Ellis Hall, Belleview Avenue.

BALTINGRE, MD.-The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

Chicaco, ILL.—Régular morning and evening meetings are heid by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting log A. M. and B r. M.

SPRINGTIRLD, ILL-Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forencon at 10 o'clock. Mr. Wm. II. Planck, Conduc-tor; Mrs. E. G. Plauck, Guardian.

QUINCY, ILL. - The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 23 P. M., in hall No. 130 Main street, third flour.

No. 120 Juan Street, third noor. 8r. Louis, Mo.—The Children's Progressive Lyceum holds cyular sessions every Sunday afternoon at 23 r. N., in Mer-antile Hail. Col. Wm. E. Moberly, Conductor; Mrs. Mary lood Chardlen Blood, Guardian

Caning Marilan.
 WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7% P. M., in Union League Hall.
 CINCINNATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohlo as a "Religious Socie-ty of Progressive Spiritualists," and have secured the Acade-my of Music, north isde of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.
 CLEVELAND, O.—Spiritualists meet in Temporance Hall ev-ery Sunday, at 101 a. M. and 7 P. M. Chidren's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Air. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. TOLEDO, O.—Meetings Sundays, at 104 a. M. and 8r. M. Mrs.

same nail at 2 P. M. Sackankwro, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M. Children Lyceum meets at 2 P. M. H. Bowman, Conductor; Mrs. Bow man, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES.

nooves Societies and Locturers to promptly notify us of appointments, or changes of appointments, whenever they occur Should any name appear in this 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

N. FRANK WHITE will speak in Seymour. Conn., during August. Applications for week evenings must be made in advance, and will be promptly answered. Address as above. AUSTEN E. SIMMONS will speak in Woodstock, Vt:, on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during

WARREN CHASE Will lecture in Windsor, Conn., Aug. 12 and 19; will attend the National Convention in Providence. and 19; will attend the National Convention in Providence, and speak in Chicago, Ill., during October; in Davenport, lowa, Juring November; in Ruck Island, Ill., during Decem-ber. He will receive subscriptions for the Banner of Light. TSAAC P. GREENEAF will lecture in Kenduskeas. Me., Aug. 12; in Glenburn, Aug. 19. Address, Kendusacas, Me., Aug. Mas. M. Macomber Wood will speak in Willimantic, Conn., Aug. 5 and 12; in Stafford, Sept. 9, 16, 23 and 30; in Chelsea, Mass., during October; in Quincy during November. Ad-dress, il Dowey street, Worcester, Mass.

F. LIW Abswohrn's address in care of the B. P. Journal, P.

AUGUST 11, 1866.

O. drawer 6220, Chicaso, Mil. GROADS HYLARNO, BOTTAL APRAKAT, MAY De Addressed at New-ton Lower Falls, Mass. Jinter and Antonia Antonia States, Will an-swer calls to lecture upon Rpfriftaalism. Fundays and werk day evenings, in Illinois, Wilcomain and Missouri during the aummer, fail and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicaso, 111, Yor Washer Can be addressed at Lowill. Name Lois WAISBROOKER can be addressed at Low II. Blass., eare of Cutten & Walker, during Joly. Will receive calls to lecture n New England during August and Beptember. MRS. SUSIE A. WILLIS, trance speaker, Lawrence, Mais., P.

Mas. H. T. STRARSS may be addressed at Detroit. Mich., caro of H. N. F. Lawis. Will make engagements to lecture for the summer and fall in Ohio and Michigan. Miss Lorris Smarl, traice speaker, will answer calls to lecture. Address, Mechanic Falls, No.

DR. P. B. RANDOLPH, lecturer, hox 1714, New Orleans, La. SELAH YAB SICKLE, Lansing, Mich.

DE, E. B. Holder, No. Clarendon. Vt.

DR. E. D. HULDER, AV. CHARTER, 161 West 12th at., New York, MRS. AMELIA R. COLBY, france speaker, Monmouth, 111, MES. A. P. BROWN, St. Johnsbury Centre, Vt.

Mar. H. T. LEONAND, trance speaker, New Ipswich, N. H. Is intends to make a tour through the Western States shout he first of September. Those wishing his servicer please ap-ity soon. B. M. LAWHRKOR, M. D., will answer calls to lecture. Ad-dress. 16 Marshall street, Boston, Mass.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker, Address, Mystic, Conn.

Addrass, any site, com. E. Y. Wilsow may be addressed during the summer at Biene-caune, Oconto Co., Wis., for engagements next fall and winter, J. G. Pisu, Carversville, Fa., "Excelsior Normal Institute." W. A. D. HUME will lecture on Spiritualism and all progress. ye subjects. Address, WEST SIDE P. O., Cleveland, O. MISS BELLE SCOUGALL, Inspirational speaker, Rockford, Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill. MRS. CLARA A. FIELD will answer calls to lecture, Ad-dress, Newport, Me.

GEORGE F. KITTRIDGE will answer calls to attend public elreice, and lecture on Sundays, in Northern Michigan. Ad. dress, Grand Rapids, box 692.

IRA H. CURTIS speaks upon questions of government. Ad. MES, Barthold, Com. 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. Galilon, Healing Institute, Keekuk, lova.

MOSES HULL, Milwaukce, Wis. ME. & MES. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. MRS. FRANK REID, Inspirational speaker, Kalamazoo, Mich.

N. S. GREENLEAF, Lowell, Mass. MISS B. C. PELTON, Woodstock, Vt.

H. B. STOREE, 8 Harrison place, Brooklyn, N. Y. Dr. J. K. BAILET, Quincy, Ill., will answer calls to lecture. DR. H. E. EMERT, lecturer, South Coventry, Conn. CHARLES A. ANDRUS, trance speaker, Grand Repids, Mic). are of Dr. George F. Fenn.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N.Y.

DR. G. W. MORNILL, JR., trance and inspirational speaker, ill lecture and attend funerals. Address, Boston, Mass. J. H. RANDALL, inspirational speaker, will lecture on Srik-itualism and Physical Manifestations. Upper Lisie, N. Y. Mns. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Addie L. Ballou, inspirational speaker, Mankato, Minn. LYDIA ANN PEARSALL, Inspirational speaker, Disco. Mich

B. T. MUNN Will lecture on Spiritualism within a reasonable distance. Address, Skancateles, N. Y. MRS. MARY LOUISA SMITH, trance speaker, Tojego, O.

DEAN CLARE, inspirational speaker, will answer calls to ecture. Address, Brandon, Vt. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. EMMA M. MARTIN, Inspirational speaker, Birmingham, Mich

ALBERT E. CARPENTER will lecture Sundays and week ere-ings, and also attend funerals. Address, Putnam, Com. S. J. FINNEY, Ann Arbor, Mich. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill.

MISS MARTHA S. STURTEVANT, trance speaker, 56 Elliot treet, Buston MRS. M. S. TOWNSEND, Bridgewater, Vt.

A. B. WHITING, Alblon, Mich.

J. H. W. TOONEY. 42 Cambridge street. Boston.

J. H. W. FOCHET, & Cambridge arreet, Bostoin. MRS. JENKETT J. CLARE, trance speaker, will answercally to lecture on Sundays in any of the towns in Connecticul. Will also attend funerals. Address, Fail Haven, Conn. HENET C. WRIGHT will answer calls to lecture. Address hare of Bela Marsh, Boston. L. JUDD PARDER, Chicago, Ill , care R. P. Journal, box 6325.

J. WM. VAN NAMEE, Monroe, Mich. C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill.

DR. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physics Manifestations of the Spiritual Philosophy. Address, Phila deephila, Pa.

J. W. SEAVER, inspirational speaker. Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. EMMA HARDING. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, Fourti avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs, Gil-bert Witkinson, 205 Cheetham Hill, Manchester, England. MRS. MART L. FRENCH, inspirational and trance medium. Address. Bradford, Mass., for the present. No circles until the first of October.

MISS MARY M. LTONS, trance speaker, Detroit, Mich. MES. FANNIE DAVIS SMITH, Milford, Mass.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. MER. C. M. STOWE will answor calls to lecture in the Pacific States and Territories. Address, San José, Cal. THOMAS COOK, Huntsville, Ind., lecturer on organization.

GEO. W. ATWOOD, trance speaker, Wey mouth Landing, Ms. A. A. POND, inspirational speaker, North West, Ohio. JULIA J. HUBBARD, trance speaker, care Banner of Light.

DR. L. P. GRIGGS, Evansville, Wis. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y. REV. ADIN BALLOU, Hopedale, Mass. MRS. E. DELAMAR, trance speaker, Oulney, Mass.

WESTERN DEPARTMENT: OINCINNATI, OHIO.

Banner of Light.

We receive subscriptions, forward advertisements, and transact all other business connected with this bepartment of the Banner ef Light. Letters and papers intended for us, or communications for publication in this bepartment, etc., should be directed to J. M. PERRENS, Cincinnati, Ohlo; P. O. Jios 1402.

CINCINNATI MEDIUMS.

Wonderful Test of Psychometry: or, the Soul of "Things."

BY PROF. L. W. SMITH.

and said of Cincinnati mediums; but I have not noticed in connection therewith the name of one of our best, whose merits are worthy of especial mention in your columns. The person to whom I refer is Mrs. Wm. Ward, an unpretending lady, possessing a fine spiritual organization, who is one of the most impressible mediums whom I have ever met, and whose psychometric powers are truly wonderful.

In illustration of the latter, permit to me narrate an incident given at a private séance at her house, on York street, a few evenings since, which proves conclusively that the power to read character by coming in rapport with an individual through the instrumentality of a letter, is hy virtue of the spirit, or "Soul of Things," (as Prof. Denton terms it in his able work on that subject,) and not by a psychological influence brought to bear upon the mind of the medium by any person, either in or out of the form, as has been supposed by many. The subject having been incidentally alluded to," I drew from my pocket a letter from a friend in Iowa, and requested her to give the character of the writer. As I handed it to her. Mr. Ward, her husband, requested her to take it out of the wranper, that she might come directly in rapport with the spirit of the letter-a suggestion which she did not at first heed, but held it for a few moments in her right hand. Presently she commenced rubbing her right arm, and remarked: " How strange my arm feels! Why, it feels as though it was sawed off right here!" clasping her arm with the left hand about half way between the elbow and shoulder. She then changed the letter to the left hand, but experienced no such sensation in it. Mr. Ward then asked "if I had not carried the letter in my pocket with others," stating " that in such cases she frequently got two or more influences blended-the reason why he first suggested that it should be taken out of the envelope." It then occurred to me, for the first time, that I had carried it for several days with two others from a soldier, who had lost his right arm at the very place she designated by clasping hers with the left hand. This test shows that there could have been no psychological or spiritual influence brought to bear upon the medium's mind aside from the magnetic elements communicated to the letter by reason of having been in contact with the two from the one-armed soldier.

She afterwards took the letter from the wrapper, and, after holding it quietly for a few minutes, gave a perfect description of the writer, both physically and mentally, even describing a chronic affliction of the eyes, under which he has been laboring for many years. She also, during the same evening, accurately described a sister of mine who had quite recently passed to the spiritland from the State of Illinois, and of whose existence she had previously known nothing, as I had never mentioned her name, or the fact of her departure in her presence.

The form of Mr. Brannon, one of the editors of the National Union, of this city, presented itself | the rich and the poor, the high and the low, the to her clairvoyant vision in connection with the spirit-form of a lady, whom she described as having been in the spirit-land for many years, as well tence. as giving a general description of her person as she appeared while in the earth-form. She said the spirit gave the name of Hannah-"Aunt Hannah," as she was familiarly called. Mrs. Ward had seen Mr. Brannon on two or three occasions, but had no personal acquaintance with the gentleman, and knew nothing whatever of his family connections. I subsequently saw Mr. B., and inquired if he ever knew of any person familiarly known to him as "Aunt Hannah." He at first could not recollect any such person; but upon my giving a description of the spirit, as described by Mrs. W., he then recollected that an aunt of his by that name, bearing the same description in person, passed to the spirit-land from the State of Indiana, a good many years ago. On another occasion, a piece of calico from the dress of a woman who was murdered near this place last winter, was brought to her without any intimation as to whom it belonged, or any of the circumstances connected with it. After holding it a few minutes, her mind in a state of abstraction, she said that the person to whom it belonged was in the spirit-land, and was strangled to death in her own house, giving all the particulars of the tragedy-all of which accorded with the well-known facts in the case. The dress from which the sample was brought, was on the woman when the deed was committed. So peculiarly sensitive is her nervous organization, that whenever she enters a strange house, she immediately comes in rapport with the inagnetic conditions which have from time to time pervaded it, and minutely describes therefrom the time of its first occupation down to the present time. This shows the importance of shunning all habitations which have been used for licentious or other criminal purposes, as in such cases every inch of material inside of such dwellings is contaminated with the gross magnetic conditions which have polluted their walls, and rendered them unlit habitations for refined and sensitive minds. On entering the house of a lady friend, Mrs. W. described the magnetic conditions, coming from the walls and other surroundings, as being had and disagreeable: to which the lady replied that it had been of bad character in years gone by, though the fact was generally forgotten, and thus known to but few. She was invited to dine with the family, and while at dinner, described an old lady in spirit-form, standing by the side of the man of the house (with whom she had had no provious acquaintance), holding five silver tablespoons in her hand, to which a sixth was presently added. The gentleman (who was no Spiritualist, and knew nothing of our beautiful Philosophy.) immediately recognized, from the general description, and particularly from the presentation of the spoons, his own mother, and was so deeply affected, that he left the table with his meal unfinished. Before she left the house, however, he explained to her the phenomenon of the presentation of the five spoons, and then the completion of the set by the subsequent addition of the sixth, all of which was a mystery to Mrs. W., as she had previously known nothing of the gentleman, and had never seen his mother while living. He said that his mother had a set of. silver spoons which had been in the family for | through life's thorny journeyings,

many years; finally, one of them got lost, and was never recovered, and a short time before her death she insisted upon having the set restored by having) a new, one made as nearly like the, others as gould be imitated, which, merely to gratify her, was done. The spoons, which were first asychologically or clairvoyantly shown to the mind of the medium, by the spirit of the old

lady, were still in the possession of her son, and were produced in a more tangible form. This incident, comparatively insignificant in it self, was the means of lifting the gentleman's mind from the dark abyss of Materialism to the beautiful sunlight of a glorious immortalitywhich is the chief mission of these angelic visitations which come to us in so many varied forms, according to the instruments or media provided for their use.

How many thousands have thus penetrated the inysterious veil of the future, who were either EDITOR OF BANNER-Much has been written | living in.doubt and uncertainty, or groping their way through the dark and tortuous labyrinths of a materialistic philosophy! Yet the whole Christian world has arrayed itself in open hostility to this new dispensation of Divine or spiritual influx. How strange that those who profess to believe in and teach, dogmatically, the immortality of the soul, should so strenuously oppose the only means of demonstrating the fact to this age of skepticism and materialism!

The vagaries and gross inconsistencies with which theologians have loaded down the pure and simple religion of Jesus, have been the means of driving many thinking minds into the opposite extreme, wherein all religion, together with the doetrine of immortality, is discarded or looked upon as extremely doubtful; and when the spiritual gifts which accompanied the teachings of Christ and his apostles intervene for the purpose of arresting this downward tendency, and harmonizing the antagonisms of theology on the one hand and infidelity on the other, those who profess to be followers of the meek and lowly Nazarene are the first to raise a voice of opposition. We think that the solution of this problem will be found in the fact that those of our friends who return from the other side of the River of Life (not Death,) do not pander to their religious prejudices by confirming their cramped and distorted ideas of a future state of existence. Did they come to us with glowing accounts of an Orthodox heaven, filled with saints having no other, occupation than the ceaseless and never-ending monotony of singing praises to an aristocratic Divinity of human creation, and with graphic descriptions of a material hell, filled to suffocation with the damned of earth, with a veritable devil possessing almost omnipotent powers, to torture them with eternal fires, then their teachings would be received as powerful auxiliaries in making converts to a system of theology which makes God a monster too cruel to contemplate, too blind and ignorant to foresee the ultimate of his own laws and forces. by which a general pandemonium is made of his fair creation, either with or without his design and intent-(whichever horn of the dilemma you prefer.) They do not, however, return with intelligence confirming any such monstrous system, hence their rejection by the Church. They bring us tidings of no God except " a God of Love;" of no Heaven except "the Kingdom of Heaven

which is within;" of no Hell except that which is created by conditions within. They tell us that 'in our Father's house there are many mansions" -degrees of happpiness-all corresponding to the various conditions of minds which inhabit them; that individual progression is not confined to earthdom, but continues throughout the vast cyearthdom, but continues throughout the vast cy-cles of endless eternity. That God's universe is as boundless as infinite space, and hence will al-Fare to Malden, 15 cents. Omnibuses and job ways afford ample room for the further growth and expansion of the most exalted and Godlike intellect; that His love and mercy are also infinite,

and, hence, sufficient to embrace all mankind- 11 P. M. Fare 15 cents, developed and the undeveloped-all conditions ground can secure the same by writing before-band to Dr. P. Clark, 15 Marshall street, Boston, of life which have sprung from His eternal exis-

Convincing Tests.

The editor of the Cincinnati National Banner is investigating the spiritual phenomena. Here is what he says of a recent visit to a medium;

"On Thursday evening last, by invitation, we visited the house of Mr. Henry Beck, on Dayton street, for the purpose of being present at a spirit-ual scance, with Miss Keyser as medium. There were in attendance Mr. T. a merchant on Main street Mr. Mr. D. Bard Mann on Main street, and wife, Mr. D., a Pearl street merchant, Mrs. Stone and Mrs. Guilford, sisters, ourself and wife, and Mr. and Mrs. Beck, and the medium Miss Keyser. Immediately the clairvoyant com-Miss Keyser. menced describing spirits standing near the differ-ent persons in the room, giving names and other particulars, which were wonderful tests to the in-dividuals addressed, adding item after item and circumstance after circumstance, which demonstrated that by some power Miss Keyser gave descriptions and names of departed persons with autonishing facility. At first the spirits were not recognized, but after a little reflection they were. precludes the idea of it being mind reading. For instance, she described the grandmother of the writer, stating that her name was Sarah Bal-ley; we are unable to say whether the Christian name be correct or not. She described and gave the name of a son of the old lady, which was correct in every particular. We know that she knew neither name. We intended to give a detailed account of this circle, but our space will not per-mit, and we will renew it on some future occasion. She gave tests to every person in the room, one more of which we will mention briefly. After describing him, she cried out, 'Ship ahoy!' and then began to make a motion like dandling a child

upon the knees. The medium then addressed Mrs. Stone, and told the spirit's name, which was William Mumford; said that he was her uncle, and had often nursed her when she was a child. He also gave the name of his vessel—a somewhat strange one, Nestor; he was a sea captain. Here are things which, we confess, seem to and we trust do demonstrate the return of our departed friends. If true-and how can it be otherwise? it demonstrates immortality. Let no one scout this idea, but investigate the matter with candor. Miss Keyser can be consulted by all who desire to do so and will take the requisite measures. The manifestations are astounding, yet satisfactory and delightful. More at some future time."

Dr. S. D. Pace, Port Huron, Mich.

It gives us pleasure to see a medium, whom the fates never specially favored, rise through personal industry and energy, aided by spirit guides, to usefulness and even eminence in the medical profession. Such has been the case with Dr. Pace, of Port Huron. His business is large, and he is very successful in his practice. He spends the last two weeks of August in Racine, Wis., for the healing of the sick.

Mrs. D. Chadwick.

Mrs. Chadwick, who formerly lectured through the West as a pioneer in the spiritual ranks, desires us to say she has located in Vineland, New Jersey, and will continue to heal the sick, hold circles, or lecture, as opportunity may offer.

First Spiritualist Mass Camp Meeting, near Malden and Melrose, Mass.

The undersigned committee appointed by the Malden and Melrose Grove Meeting, on Sunday, July 29th, having duly deliberated and made all preliminay arrrangements, are happy to announce that the first Spiritualist Mass Camp Meeting will be held in Lynde's woods, about half way between Walden and Melrose Mass commencing on Thurse Malden and Melrose, Mass., commencing on Thurs-day, Aug. 30th (the week after the Providence National Convention), and continuing till Sunday evening following. The grove is beautiful, cool, quiet, retired, and well adapted in every particu-lar. It is near the public highway, and a short distance on the west side of the Boston and Maine Railroad, one mile from Malden Centre, and the same distance from Melrose, and less than half a mile from Wyoming Station, the nearest station to the grove. Cars leave Boston and Maine Railroad wagons will be at the station, to carry passengers and baggage. Omnibuses will run from Malden and Melrose to the camp ground. Horse cars run every half hour between Boston and Malden, till

Parties desiring tents put up for them on the Mass. Terms for a whole tent, accommodating from eight to ten, one dollar a day, or three dollars for the four days.' Single individuals can be ac-commodated by writing to the same. 'Parties wishing a tent, and desiring to provide for themselves and stay through the meeting, can bring a few utensils, pillows, blankets, etc., and they will find all kluds of provisions for sale on the grounds at the market prices. H. F. Taylor, of Malden, will spread tables in a large tent, to accommodate those who wish single meals, or will board visitors for one dollar per day. He will also furnish refreshment stands, straw for tents, fuel, and water. Though no disorder is an-ticipated, yet police officers will be on the ground and cooperate with the executive committee to inmountains, but "could not drive them out of the valleys because they had chariots of iron," and if he who is regarded by many as omnipotent, fail-ed, while on earth, over eighteen hundred years ed, while on earth, over eighteen hundred years corps of efficient speakers is already engaged, and ago, to perform certain manifestations, "because all accredited speakers and workers are cordially of their unbellef," (the skepticism of his andifors,) invited to attend and participate. Public services

TOLEDO, O.-Mectings Sundays, at 103 A. M. and 8 P. M. Mrs Nellie L. Wiltsle speaks during August.

Schield L. H. Histore sprans during August. SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessle streets, San Francisco, every Sunday, at 11 A. M. and 7M P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

PUBLISHED GRATUITOUSLY SVERY WERK IN THE BANNER OF LIGHT. [To be useful, this list should be reliable. It therefore be

the coming year.

Before concluding, I should state that Mrs. Ward is not a public medium, and does not sit for pay, but only for the accommodation of friends and earnest seekers after the truth. I will furthermore state that in her case, the same as with all mediums, the spirits do not come and go at our bidding, but communicate only when conditions on both sides are right and harmonious. Our spirit friends are not omnipotent, and, therefore, cannot perform impossibilities. If the God of the Jews, who prevailed over his enemies in the ed, while on earth, over eighteen hundred years how much more allowance should be made for 101 A. M., 2 and 71 P. M. the non-performance of frail, sensitive mediums, who are affected by every breath of magnetism

coming from immediate surroundings! The introduction of inharmony or discord into the spiritual circle, or the presence of a positive, repulsive mind-not only skeptical, but bent upon opposition, let the manifestations be of whatsoever character they may-will as assuredly interrupt the communications in the presence of a sensitive medium, as the electric telegraph will cease to work when the atmosphere is charged with a superabundance of electricity; and he who would expect to get genuine spiritual communications under mich circumstances, would be no wiser than he who would demand of the telegraph operator a message from a distant friend, when the 'ele ments were against him, or after he had changed the law and destroyed the conditions upon which the transmission of the message depends. Therefore, whatever may be your faith in the ability of your departed friends to return and communicate with you, never go to the circle in any other spirit than that of lignest inquiry after the truth. as the desire on your part will be the means of attracting your spiritual friends, who will endeavor to satisfy the demands of your spiritual nature in search of the evidences of immortality. Not

The Grove-Meeting at Farmer's Station, Ohlo.

Some fifty miles from Cincinnati, in a beautiful grove near Farmer's Station, on the Marletta railroad, the Spiritualists and other free-thoughted souls assembled upon the Fourth of July, listening to well-timed addresses from Bro. S. C. Child. He also remained lecturing the evening of the 5th. Mrs. N. Thomas assures us " that if we had a few more such men to fearlessly battle with error and superstition, shackles would fall, reason reign above prejudice, and the beauties of Spiritualism shine forth with increased brilliancy." We ever pray for the success of all our faithful coworkers. Blessed angels, gently lead them

P. CLARK, M. D., Boston, G. W. BACON, Melrose, J. S. HOPPIN, " C. C. YORK, M. D., Charlestown, G. W. VAUGHN, Malden,

L. MOODY, DR. U. CLARK,

C. E. THOMPSON,

Vermont Spiritual Convention,

The Spiritualists of Vermont will hold their hirteenth annual State Convention at Montpeer, in September next, commencing on Friday Sept. 7th, and continuing through the following Sunday. All true friends of the cause in or out of the State are cordially invited to attend and contribute of their thoughts and influence to the Convention. It is hoped and expected that some of our best speakers will be present, and the at-tendance large. Good accomputations at the tendance large. Good accommodations at the hotels for \$1.25 per day, and at private houses for \$1,00. The Secretary of the Convention will fur-nish return checks over the Rutland and Burlington, and Vermont Central Railroads.

	G, W. KIPLEY,)
	A. E. SIMMONS, Com.
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GEORGE DUTTON,	M. D., Cor. Sec.

SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row Hall 23. Evening meeting will commence at 73 P. M.,

in search of the ovidences of immortality. Not that we would ignore honest skepticism, or ask any person to believe without sufficient testi-mony; but the willingness on your part to receive the truth, when made manifest, will greatly aid your spirit-friends in bringing it to you. Cincinnati, June 10, 1866. The Grove-Meeting at Farmer's The Grove-Meeting at Farmer's

Greenleaf, Aug. 26 CHELSEA. — The Associated Spiritualists of Chelsea have discontinued their meetings until Sept. 26. Miss Lizzle Doton will addross them each Sunday during the month, and Mrs. M. Macomber Wood for the month of October. The Children's Progressive Lyceum has also adjourned until September. J. 8. Dodge, Cor. Sec'y. THE BISLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 5 and 74 r. M. Mrs. M. A. Ricker, regular Speaker. The public ars Invited. Seats free. D. J. Ricker, Sup't.

November. HAVERNILL, MASS.—The Spiritualisis and liberal minds of faverhill have organized, and hold regular meetings at Music fail. Children's Progressive Lyceum meets at 10 o clock A. M. PLTMOUTH, MASS.-Bpiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Ohi-dren's Progressive Lyceum meets every Sunday forenoon as 10 clock.

In Colock. TAURTOR, MASS.-Meetings will be resumed in September, in Concert Hall, and be confined regularly thereafter every bunusy. Mrs. N. J. Willis will speak during September.

DR. JAMES COOPER will speak at the Grove Meeting at Little Mountain, Geauga Co., O., Aug. 11 and 12. Ho will have a supply of books, and take subscriptions for the Banner of Light, Religio-Philosophical Journal, and Little Bouquet.

of Light, Religio-Philosophical Journal, and Little Bouquet. MES. ANNA M. MIDDLEBROOK will lecture in Cleveland, O., every Sunday in September and October; in Worcester, Mass. Nov. II, 18 and 25, and Dec. 2 J. MADISON ALLYN, trance and inspirational speaker, will lecture in Lowell, Mass., during August; in Rutland, Vi., Sept. 2, 9, 16 and 23; in Middle Granvule, N.Y., Sept. 30. Will speak week evenings in vicinity of Sundav appointments and attend funerals. Will also receive subscriptions for the Bun-ner of Light. Address, Woodstock, Vi., care of Thomas Mid-deton.

C. FANNIE ALLYN will speak in Andover, Vt., Aug. 5 and 19; In Weston, Aug. 12; In Birldgewater and Woodstock, Aug. 26; In Hanson, Mass. Sept. 2. Address as per appointments. LEO MILLER will speak in Canastota, N. Y. (grove meeling), Aug. 12 Address as above for evening meetings.

Mise SARAH A. NUTT will speak in Aurora, Ill., during Au-gust; in Belvidere during September; in Elgin during Octo-ber; in Belvid, Wis., during November. Address as above, or Aurora, Kane Co., Ill.

Mas. MART J. WILCOXSON will lecture in Northwestern Pennsylvania and Western New York till after the Mass Con-vention in Corry. Address, care of A. C. Stilles, M. D., Ham-monton, Atlantic Ca., N.J.

MRS. FRANCES T. YOUNG, trance speaking medium, will ecture in Hanson, Mass., Aug. 5 and 19. Address, care Banner of Light.

MES. SARAH HELER MATTHEWS will speak in Gloucester Mass., during October. Address, East Westmoreland, N. H. J. T. Dow will speak in Hebron, Ill., Sept. 2: in Janesville, Wis., Sept. 18. Permanent address, Guoksville, Rock Co., Wis.

E. S. WHERLER, inspirational speaker, will lecture in Quincy, Aug. 19 and 26. Address this office.

Mas. 8. A. Hogrow will speak in Ludiow, Vi., Aug. 5 and 12; in Ferrisburg, Aug. 26. Address, Brandon, Vi. M. HENET HOUGHTON will lecture in West Paris, Me., and vicinity, during August. Will speak Sundays and week even-ngs. Address as above, or box 55, Foxboro', Mass. MRS. LAURA COPPY is lecturing in San Francisco, Cal.

ALOINDA WILHELM, M. D., inspirational speaker, is engage to lecture in Hilnols until the fail. Address, care of E. Nye Esq., box 50, Monmouth, Warren Co., 111.

Esq., box bo, Monmouth, warren Co., ill. Mas. Scuits A. HOTOFINISOS will speak in Stafford, Conn., Aug. 5 and 12; in Willimantic, Conn., Aug. 19 and 26; in Wor cester, Mass., during September. Address as above. Mus. M. A. C. Buown will speak in North Dana, Mass., every other Sunday until further notice. Address, Wars, Mas

MES. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

MRS. SUSAN E. SLIGHT, traince speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice, MISS ELIZA HOWE FULLER is engaged at Stockton, Me., and vicinity for the summer and fall. Address, Stockton, Me.

O. P. KELLOOG, lecturer, East Trumbull, Ashtabula Cb., O., will speak in Monroe Centre the first Sunday of every month. MISS LIZZIE DOTEN will not make any other engagements to lecture until further notice. Adaress, Pavilion, 57 Tre-

to lecture until further notice. Address, raymon, of Are-montst., Boston., DR.L.K. COOKLEY will answer calls to lecture. Will re-ceivesabscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vineland, N.J.

A. T. Foss will answer calls to locture. Address, Man-chester, N. H.

F. L. H. WILLIS, M. D., care Banner of Light, Boston. MBs. SOPHIA L. GHAPPELL will receive calls to lecture in New England until further notice. Address, \$4 Hudson street,

MRS. AUGUSTA A. CURRENE will answer calls to speak in New England through the summer and fall. Address, box 816, Lowell, Mass.

ANDERW JACKSON DAVIS 3an be addressed at Orange. N. J. DE. W. K. RIPLEY, Foxboro', Mass.

MRS. REBECCA P.(ADANS will receive calls as trance speaker any of the New Abgiand States. Address, 116 Fulton street, are of John L. Watkins, New York City.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. MRS. SABAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

J. D. HABGALL, M. D., will answer calls to lecture in Wis-colisin. Address, Waterloo, Wis.

Dr. J. T. ANOS will answer calls to lecture upon Physical y and Spiritualism. Address, box 2001, Rochester, N. Y. MRS. ELIZABETH MARQUAND, trance and normal lecture, Chamois, Osage Co., Mo.

ELIJAH R. SWACKHAMER, Chamois, Osage Co., Mo. D. H. HAWILTON lectures on Reconstruction and the Inte Mode of Communitary Life. Address, Hammonton, N. J. MISS LIZZIE CARLEY, Ypsilanti, Mich.

MES. ELIZA C. CLARK, inspirational speaker. Address can f this office.

REV. JAMES FRANCIS, Mankato, Minn. BENJAMIN TODD, Sau José, Cal., care of A. C. Stowe.

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Man, Parints B. FELTON's address through the summer will be Cache Creek, Colorado Territory.