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expressly for the Banner of Light, by Mrs. A. E. Porter.

CHAPTER I.—CONTINUED.

Autumn came, and found the little household making plans for the winter. John was to come home to the Christmas holidays. Mr. Perry had obtained the appointment of Judge, and had written the programme of his winter campaign. His absences, however, were to be short. Carrie was anticipating a great deal of leisure for her music.

"Now, guardian," she said, playfully, "if you will read French with me one hour every morning, I will practice four hours when you are in your office: writing, and then I will read aloud to you from Prescott's Histories in the evening."

But Mr. Perry was revolving another plan in his mind where duty and inclination were somewhat opposed. Mr. Bond and wife, old friends of Carrie's parents, were to spend the winter in Paris, and wished Carrie to accompany them. Here, again, came the strong desire to keep his wild flower in her native woods, to guard her from other eyes, and, if possible, from temptation and sorrow. The coming winter, with her songs in the house, and her welcome when he came home weary with the details of business, looked bright-so bright, that in his selfishness he would have said nothing about Paris, or the improvement to be gained by travel. But here, again, his own noble nature asserted itself. Not until she has seen the world-not even till others have had an opportunity to win her, will I let her know my own hopes. So the Paris trip was made 'known to her, and Carrie was full of girlish anticipation. Much as she loved the dear old home, her heart bounded at the thought of the voyage.

"From the moment when I first caught a glance of the ocean, I have longed to be sailing upon it; only if you could go guardian, I think I should feel less timid in a storm; and then, too, you have been in France, and would be such a good guide to us all. Can't you go?"

She looked up very pleadingly into his face, and he' had hard work to restrain the expression

of feeling which struggled for utterance. "It is not possible for me to leave my business,"

he said; in a voice which sounded strangely cold to Carrie, and she ceased to urge him.

He went with her to New York-he accom panied her on board the steamer; many little plans were made for her comfort and pleasure on the voyage, for which she thought she was indebted to her traveling companions. When she parted from her guardian he held her hand long, and looked wistfully into the eyes which were and reading his letters, let us see for a moment, full of tears, but he gave her no kiss, and poor | whether his own estimate of himself is not a little little Carrie rather wondered at the omission, till | too depreciatory. a moment othought recalled to her the fact that |. He has numbered forty years, to be sure, but the kisses which had been so freely given and he is tall, stately and vigorous, with a fine form, returned in her childhood, had long since become and a massive brow-I am not certain, most hon-

John, too, was there to bid her farewell, and not yet past their teens, might not even prefer ask a correspondence, which she promised with- you at forty, to many younger men, setting aside out any hesitation, and he received her assent as wealth, position and intellect, and when these a matter of course. He returned to his college are thrown into the scale, I should certainly fear life, coolly calculating the future, and anticipating | for the young man who dare enter the lists against the time when he, too, should be free, and take a you... beautiful bride to a still longer tour over Europe and the East.

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It would have been a lonely winter for Mr. Perry, had he not determined to make it a busy little personal incidents of her voyage, and all

"And now guardian," she added, at the closing, "if you were only here, I should be the happiest child in the world. Mr. and Mrs. Bond are very nice people, and Mrs. Bond understands all about man himself. How many times be wished, as fashionable life and etiquette, and she has kindly he made his toilet that evening, for a fine figure superintended my wardrobe, so that you would and more manliness of look. And yet he was hardly know the little country girl that used to very hopeful—far more so than his unknown and fish in the pond, and explore the woods with you, unsuspected rival in his quiet room in Dalton. in her old sun-bonnet and short calico dresses. The one was with Carrie; she were the flowers Mr. Bond is called a very elegant man, even in he sent her, and sat by his side at the opera; she Paris; but, do n't you tell, I am just a little in awe listened assentingly to his criticisms, and asked of him. He is not a literary man, you know, and him to translate some of the more difficult parts he talks a great deal about stocks and the Bourse, of the opera. There was no one else to dispute and of music and the opera, and as I cannot say his claim; he had great confidence in his family, much upon these topics, I am almost always his future prospects; and he knew-and was silent when he is with us. He has kindly pro- right to place some value upon it—that he was cured me a music teacher, and I take lessons reg- infinitely more worthy of Carrie than most of ularly and practice, so that I hope I shall please those young men whom she met, even in the seyou with my improvement in music. We have a lect circle with which Mr. Bond surrounded him-Mr. Weston boarding with us, who came out in | self. He had not the boldness of John Selden, but the same steamer, 'He is from Philadelphia and he had a quiet self-confidence which led him to is very accomplished, and highly educated. I hope that Carrie would feel that he at least was think you would like him. He says his father, more eligible than any other one in the circle in Judge Weston, was a classmate of yours in college. He is attending lectures here, and studies

time to spend most of his evenings with us." It was well, little Carrie, that you put this in your letter, for your guardian was not quite so surprised as he might have otherwise been when seemed no rival in the field, it was bearable, eshe opened the next letter which lay upon his pecially as he was permitted to read French an table. He had, of course, seized first upon the hour with her daily, and Mr. and Mrs. Bond had one which bore the somewhat girlish superscript given him every encouragement to believe that tion, and here was another, which he at first his suit would be successful. Carrie was the only glance supposed was from Mr. Bond, but when Ignorant and unsusploious one of the party. Her he read the following, the blood seemed to stand education had been such that beaux and matristill at his heart, and the whole world turn dark mony had occupied her thoughts but little.

to me as that of my father's friend. I know you that time is far away in the dim future, and I am will consider that introduction sufficient, but, acoust to think about it at present.

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this city. I will be frank and brief, not wishing to intrude a long letter upon you.

I came out, as I believe you know, with your ward, Miss Carrie Howard. It will not surprise you to learn that I admire the freshness and beauty of mind and person. In a word, sir, I love her, as I believe now, I can love no other woman; but Lhave not, by word or manner, made known to her my feelings, and shall not do so until I have your approbation. But I do most earnestly plead for this, and, if after making such inquiries as your judgment dictates, you opprove my wishes, I shall be more grateful than I can express in words. Excuse me, if I ask an early answer to the letter. Very respectfully yours, HERBERT WESTON.

Judge Perry threw the letter upon the table, and rose and walked back and forth across the

"Weston," yes, I knew him well; the father is one of the best and noblest men that walk God's earth-I have heard with what care and expense he has educated this son, and that the son has well rewarded the father's love. He is worthy of her; there is not one shadow of a reason why I should withhold my approbation. What a poor, weak, vain heart it is of mine, even to fancy that she could give the wealth of her affection to me.

The beautiful singing bird of the tropics could not be expected to make her nest in the boughs of a dark, northern pine. And yet, and yet, I would have given her the devotion of a life, the strength of affection such as youth knows not.

But what can I be in a young girl's eyes to a young, accomplished, gallant man, who is with her constantly, and whose only aim is now to win her love. I am twice her age; I see already some gray hairs, and I am, so Mrs. Selwyn tells me, thought too grave and dignified for most young ladies. I must tread my path alone. Heaven help me, for no other can have the love which is dedicated to her. I would have folded her so tenderly in my bosom, nothing should have given her pain, while I had power to shield, or life to endure for her. For a moment the strong man succumbed to the keen disappointment, and a few tears, of which he was not ashained, were shed; but again he combated selfishness, and as if almost afraid that he should be tempted to do wrong, he sat down, even before he opened the remaining letters, and wrote hastily the follow-

My DEAR FRIEND-Your letter came duly to hand this morning. You have my consent to win the hand of my ward. She is a precious prize. I know your father and his family, and your own antecedents, and I cannot write otherwise. But should you succeed, let me say, she is worthy of the life-long devotion of the noblest man the world contains. God bless you, and make you Truly your friend, worthy of her. CHARLES PERRY.

And now, while the gentleman is busy writing

orable Judge, that some sensible young ladies,

Let us leave Dalton for a moment, and make a transit to a certain room in Hotel Maurice, Paris. A young gentleman has just finished his evening toilet. A fashionable but sensible tailor has done one. He had some plans to enlarge Carrie's for- his best; there is no fault to be found with the fit tune, very cautiously managing affairs so that of coat, vest or pantaloons, but the tailor cannot the risk of loss should be his, and the profit, if any, add one inch of height to the slender, almost pehers. Her first letter was to him, and full of the tite figure, nor can the hair-dresser, save by the disguise which youth rejects, alter the sandy, althe particulars of her new life in the gay capital. | most reddish, hair of head and whiskers; nor can any cosmetic repair the defect of a too delicate complexion marred by many freckles.

These personal defects were felt by the young which she moved. Thus, while modest and unassuming, he was neither fearful nor despondent. a certain number of hours each day, but finds He intended, also, to be rigidly honorable and to wait for a reply to his letter before betraying him-

self to Carrie. The trial of patience was great, but, as there

aff I suppose I shall be married some day," she Mn. PERRY-Dear Sir .: Your name is familiar once said to Mrs. Bond. "Yes, I think I will; but

companying this, you will find letters from Mr. But the wariest little bird is sometimes caught

at his will.".

"When it comes I shall yield, I suppose, as all my sex have done from the time when Eve turn-stammer her thanks for the preference which he ed from her own fairer self to reverence him to lind manifested, and her regret that she could not whom she could say, 'God, thy law; thine, mine!' | return his love. Altogether it was a very prosy, When I find such a one, I, too, will yield a willing obedience. Till then I shall enjoy life as I now do, Mrs. Bond; and a happy girl I am! Only don't you wish my guardian was here? I do not her own room. like to think of him as sitting alone the long winter evenings. To be sure, he reads the paper to Auntie Selden, and then she retires, generally by eight o'clock. I think he must miss the game of chess, and the little battles: over Bonaparte and Wellington. He always makes the latter a hero, while I fight for Napoleon; and then I like to turn the conversation upon Mary, Queen of Scotts. It would make you smile to see how he defends her, even, as he sometimes acknowledges, against his better judgment! but then he always adds Queen Elizabeth, with all her greatness, was such an unlovable woman! We pardon a lovable woman many errors,' he often said to me. Mrs. Bond, I wish I could come up to my guardian's standard of a true woman."

"All old bachelors have a high standard for woman, Carrie; but a man pays a poor tribute to our sex who lives a single life as long as Mr. Perry has done, unless-and it may be the case with him-he mourns the loss of one leved and gone. We love Washington Irving all the more for his devotion to the memory of his first and only love."

"I remember," said Carrie, "that auntie and my guardian were once speaking of Irving and this incident of his life, and auntie remarked that the ladies of Dalton had a similar story about him to account for his bachelorhood. He smiled and said that he should be sorry to spoil a story that must make him such an object of interest, but he believed his heart had ever been as free as that of little Carrie here; and he put his hand on my head as I sat working out my algebra sums. Auntie said she shouldn't contradict the story, and I suppose the young ladies of Dalton think, to this day, that guardian's grave face is but the tribute of affection to the loved and lost. Ay, but here are letters from home!" and she sprung up eagerly, as Mr. Bond entered with a package.

Yes, there was a long letter from her guardian, full of thoughtful kindness for her, much longer than usual, giving her all the little particulars of Dalton life—such items as he must have picked up for her amusement, and which did not usually interest him. There were reminiscences of her childhood-it would seem as if he dwelt lovingly over them-and then came the anticipation of the summer. He hoped that Carrie would remain in Dalton, and he should arrange his business to spend a great deal of time with her in their old sports, for he had confidence to believe that a winter in Paris would only give her a greater desire for country life. The little bridge over the Trout Brook had been repaired. White Foot, Carrie's saddle-horse, was in fine condition.

to keep her in good discipline, though, indeed, she is generally gentle and even in her temper; but, like her mistress, she will sometimes surprise me with a sudden waywardness which goes almost as quickly as it comes. The sleighing is Dalton hills; and take good care of Mazeppa lest fine, the skies bright, the air crisp and cold-just such weather as you used to delight in; and if you were here we would have a ride by the river road, where the snow lies hard and smooth. You asked in your last letter if you might purchase a couple of small pictures which please you very much. You may spend one thousand dollars in that way, if you wish. The investments which I have made for you have proved good, and, as you have neverasked for more than your usual allowance of spending money, I am happy to gratify this request. Buy whatever you need to make your stay in Paris pleasant. I wish to have your winter one that you will long remember for its happy blending of improvement and pleasure. Tell me freely your wishes, and they shall be gratified if possible.

Your affectionate guardian,

guardian is a model gentleman."

CHARLES PERRY. "How kind he is!" said Carrie, as she closed the letter. "I do believe, Mrs. Bond, that my

A most liberal one, surely," said the latter," for he gives me carte blanche as to your expenses. I have half a mind to buy you those thread lace flounces we saw yesterday. We have cards to the American minister's this evening, and I

by your appearance." Indeed, Mrs. Bond, I do not care for the lace; I prefer a more simple dress."

would like to have you honor the United States

Just then Mr. Weston was announced, looking as fresh in his toilet as his face was happy. Mrs. Bond did not fail to notice it. "And you, too, have had letters," she said.

"Yes, a large package; my father and sister are coming over. They will be a pleasant addifriends. Will you ride this morning?"

Carrie was always happy to be out of doors; she seldom declined an invitation of this kind, and this morning she was unusually buoyant and eager for air and sunshine. Her companion seemed to lose his galety when he found himself in the carriage with Carrie for his companion, and she after giving him a long description of Dalton and of home-life, became quiet herself, linifashamed of her country enthusiasm. Then came those awkward pauses which every one, from peasant to courtier, experiences at times.

Poor Weston's confidence was strangely weakened, and the fine sentences which he had arranged with so much study before his ride, had all vanished. For the first time he began to doubt his success, and fear that Carrie might not

by surprise, and utterly unconscious of any such sentiments on the part of Weston, could only unromantic affair; so unlike what Carrie had imagined lover's declarations to be, that she could scarcely believe in its reality, when she retired to

Poor Weston was quite bewildered. That maidenly modesty might hesitate and shrink back from the first avowal of love, he could understand, and had prepared limself for; but Carrie's reply was so sincere and decided, so frank in its expression, that he could not misunderstand.

No. Mr. Weston, I cannot even permit you to ione that time will alter my decision. I do not wish to think of the subject. Let us be friends always; just such friends as we have been, and this incident forgotten, as if it had never occurred."

"But years hence, Miss Howard, when I may have proved my love by my constancy and devotion, may I not hope then for a more favorable answer?"

Her answer was such as to crush all hope, and yet kind and gentle. Years afterwards, Carrie said she understood why she could be thus firm. when what the world would call a brilliant alliance was offered to her. It was the true woman's instinct, when the heart, as yet untouched by worldly ambition, was permitted to make the decision.

It was well that Mrs. Bond, who had the half confidence of the gentleman, did not know what had taken place that day. Poor Carrie would not have received the warm caresses which were waiting for her, had this good lady known that the red lips of her protege had just pronounced poor Weston's doom. Such a golden future would have been pictured for her, and the refusal of such a brilliant offer, so full of worldly advantages, made to appear, us Talleyrand would say: 'A blunder greater than a crime:" that Carrie might even have been disposed to stop and wonder whether a single life was, after all, not worse than an uncongenial marriage.

But Mrs. Bond, in happy ignorance of the true state of the case, and fancying that all her plans were working admirably, welcomed Carrie to her room, where after the kisses, came some elegant additions to the evening tollet; and then, when lunch was over, Carrie retired to her own chamber to write the following letter:

DEAR GUARDIAN-Many thanks for your kind letter, so full of just what I wanted to hear about. I think you are wonderfully improved in letterwriting-for my idea of a letter is that it should be full of little things that will not do to put in a book. I do not like a letter too sound, as if it were written to be read aloud for the edification of the hearers.

Dear old Dalton! I want to see it very much. What good times we will have next summer. I hope you will finish all your law cases, and read all the grave "Digests" and "Compends," this winter, as I intend to make great demands upon your time for three months after I return. I am glad Whitefoot is in good condition, for I feel now as if I could put her to her fleetest paces over I" win the Derby." Thanks to your liberality and forethought, I am enjoying my life here exceedingly. Paris is the "hub of the universe," not Boston, as the Yankees boast—at least, the centre of pleasure and fashion. Mrs. Bond is kind and indulgent, and I find many other friends. I have left the selection of some pictures and a few other articles for home, to Mr. Herbert Weston, whose family you know. He is perfectly au fait in all such matter, very fastidious and critical in his taste, and I think you will be pleased with anything which he may select.

Here the Guardian laid down the letter. "Be pleased with anything which he may select; very fastidious and critical in his tastes.' Yes, yes, I have no doubt of it; not the least doubt. Heaven help me to assent when he chooses. And so this is probably the last summer which she will spend with her Guardian, and it shall be as happy as she anticipates, as far as lies in my power."

He rose and turned to her picture, the one-for he had a number-which he liked best; the little Hebe giving her shoes to the beggar. He remembered well the incident, and her coming home barefooted, to the horror of good Mrs. Selden. who made her usual remark: " She is the strangest child I ever saw." The Guardian turned from this to a photograph which she had sent him from Paris; here was the elegant and graceful young lady, but the expression was the same. Carrie retained her childish simplicity and warm heartedness. She was guileless and single-hearted; one of those rare natures that seem to have no affinity for evil. Mr. Perry looked, till the picture grew into real self, and she stood there before him as she had often done, with some simple request, which one glance of her pleading eyes tion, I trust, to our party; and I flatter myself, always rendered him powerless to refuse. And Miss Howard, that you and Nettle will be fast yet, he had guided her wisely; she was naturally quick and impulsive in her temper. Once in playing with John, she had torn his new jacket; in revenge, he had ripped open one of her dolls; the saw-dust escaped, and the poor, collapsed lady, lay in the last stages of a hopeless consumption. Carrie's indignation know no bounds. Like a little fury she ran at John, and hands, teeth and feet were vigorously used. Finding him the stronger, she left that mode of attack, and seizing a hatchet, chopped off the head of his rockinghorse. Mr. Selden was absent, and his poor wife was unequal to the tempest, and called upon Mr. Perry for aid. He gently took the hatchet from her hand, and led her into his study.

Will you sit still a few minutes," he said,

while I finish this letter?"

She obeyed, but very reluctantly, not sitting fully reciprocate his feelings; and thus, in much down, but tapping upon the window sill with her it, and, Judge, you must give me your aid. We doubt and fear, he managed his declaration—as fingers, and letting the disordered curis cover her have a suspicion, both Weston and myself, that

Bond, and your friend, the advocate, La Salle, of | unawares, and Love, like Death, has all seasons | he thought-most bunglingly. Poor Carrie, taken | face which was flushed with anger. He gave her a few moments to collect herself, while he deliberately finished his letter and folded and scaled it. Then drawing her gently toward him, he parted the tangled curls and smoothed the disordered hair, letting his hand rest for a moment upon her head; the very touch, as she said years afterwards, cooling the fever heat of her blood.

"Carrie," said he, "I knew and loved your father. He had one brother, who died before you were born, but whom your father loved more tenderly than I ever knew brother loved before, and when he died your father's grief was almost inconsolable. That brother had one defective eye from which the power of sight was gone. Your father, in a childish fit of anger, threw a fork, and alas! the hasty revenge proved a lifelong misfortune to this his only brother. Your father never forgave himself, and felt that no devotion could ever compensate for that one act of passion. One day, when you were an infant, your mother discerned, as she thought, the signs of a quick temper, and spoke of it playfully. I saw the expression of pain upon your father's face, and he remarked to me: 'Perry, I have feared almost to have a child born unto me, lest it should inherit my hasty temper, and I meet my punishment in some terrible act committed by my child.' I think one reason in placing you with Mrs. Selden, was because of the sweetness and evenness of her temper; but I greatly fear that very fact will only lead you to restrain your passion less. I am much grieved at what I have seen this

As he spoke, Carrie hid her face on his shoulder, nd when he spoke those last words, she sobbed as if her heart would break. She was not an obstinate child, but was quickly moved to tears and smiles. It was not until his hand was again laid upon her head that she could speak at all, and then, in broken language, she sobbed out:

"Oh, Mr. Perry, I never, never will get angry gain if I can help it; but the wicked temper is in me, and what shall I do? Show me how to be

And he did show her how, for Mr. Perry was a Christian, and understood the only true way of selfconquest. Not then, but afterwards he told her how unlovely in a woman is ill-temper, repeating the words of the great poet:

" A woman moved is like a fountain troubled. Mindly, Ill-scenifig, thick, bereft of beauty; And while it is so, none to dry or thirsty Will delgn to alp or touch one drop of it."

The next day, after the mutilation of the rocking-horse, Mr. Selden was surprised and pleased to find that Carrie had taken some money, which had been given her to spend for Christmas gifts, and had bought a new horse for John. Mrs. Selden, with her usual indulgence, would have replaced the money, but Mr. Perry advised her not to do it, wisely judging that the self-denial was a valuable part of the discipline. I am sorry to add that the doll was not replaced until Mr. Perry went to New York, some six months afterwards, when such a model of doll beauty came with him, that Carrie, in all simplicit if he did n't love it too well to give it away, and promised to bring it into his room every day, that he might have the pleasure of its company.

Such were the reminiscences of the guardian. as he sat with his ward's letter before him. The hone which he had dared to encourage in his heart was not wholly dead, or rather the bitterness of disappointment was in its first stage of keenness. He threw aside the letter, mounted Mazeppa, and rode long and rapidly for two hours; then be applied himself diligently for twice that time over some law-papers, and thus by the aid of a strong will, he managed to regain his power over himself. Mr. Perry's family believed in that Providence which orders all the events of our lives, and out of seeming evil educes good. The precious treasure which he had hoped to grasp, was taken from him and given to another for some wise purpose, and he would say, God's will be done."

His love was so strong and pure that, if her appiness was to be secured, he could most cheerfully resign her to another—but still there lingered with him the feeling: who would cherish her as he would delight to do? It was the emotion of one who has a most precious treasure to guard, and dare not trust it to other hands. He almost dreaded her return, lest he should in some way betray himself. She would come home the afflanced of another, and he must guard his every word and thought.

Some weeks after the reception of this letter; he was attending court in the capital of the State. The letters of the judges were usually brought at the same hour into the court room. The messenger-boy handed Judge Perry his, and passed on carelessly. The Judge saw the Paris postmark upon one, and hastily opened it. It was from Mrs. Bond.

DEAR JUDGE-We sent a package of letters only a few days since, but I am so anxious to consult you upon a matter which seriously affects the interest of your ward, that I write again.

I have just learned that our friend Herbert Weston has made an offer of his hand and heart to Carrie, and she has refused him-not a mere little, girlish refusal, which means yes, and makes a lover's heart more happy than too quick consent-but one of Carrie's "Nos!" by which you will understand that young Weston cannot venture again without being decidedly rude. Now I am sure that this will surprise and grieve you as much as it does myself. My great puzzle is to understand the reason for such a strange proceedure. Carrie likes young Weston. I have watched them in society, and I am sure there is no young gentleman for whom she has a higher esteem, and that esteem would ripen into love if it were only allowed time and opportunity. You know how desirable a match this will be; we may search the world for a better. I have set my heart upon

there is a preëngagement, a childish one, between John Selden and Carrie, which prevents her from reciprocating Weston's interest. You know her nice sense of honor, which would lead her to any self-sacrifice rather than violate her promise. As to her loving this John Selden, it is altogether out of the question. We know him well; he has neithermental nor personal advantages comparable with Weston; he has not firm principle, and it is my belief that he is only kept in check by your own firmness and a regard for Carrie or Carrie's wealth. Pray, do n't let Carrie Howard he bound for life to John Selden. ("God forbid!" mentally exclaimed the Judge.) But Weston tells me that Selden gave out in college that as soon as he had graduated, he should marry and travel. and a fairer prize no man can win, he added. He gave no heed to this until lately. I know that they correspond, and that he is to meet her as soon as our steamer arrives in New York. You must be aware of her high respect for you; why, I believe she thinks you could n't do wrong, and would follow you, if you asked, over burning coals, or to the North Pole.

Now I need hardly ask you to use your influence to have her give Weston a little more timerecall her hasty and unequivocal "No." I wish she would wait at least until she sees Weston's father and sister; and I pray, Judge, if you regard the happiness of your ward, warn her against John Selden. A child-promise of that kind is not sacred, and I am sure she will be much influenced by whatever you may say in this matter. 'I am so confident her happiness in life will be secured by a union with Weston, that I would even encounter the odium of a matchmaking lady could I see it accomplished. Hoping that you will write to us by the next steamer, I remain yours, HELEN BOND.

If any one in court had taken particular notice of Judge Perry that afternoon, they would have seen a light in his eye and a smile playing about his features which were not there in the morning. "Yes," he said to himself, "Carrie's 'No' is no, and not the half yes of many young ladies. She knows her own mind, and I-think she is righthave thought all along that the petted hot-house plant, which my friend Weston has raised with so much care, was not exactly suited to my wild rose. She would prefer a man who has made his own way in the world, by dint of struggle and manly battle with difficulties. As for John Selden, I have no fears on that score; he has not soul enough to win my Carrie."

Ay, Judge, but he has a will as strong as your own, and not held in check by principle-there is danger from such a man, for all the love John Selden has to give, is given to your ward, and he means to win her for himself. Your only safety is that he has not the least suspicion that you hope to do the same. Guard that secret and you may surprise him with your conquest, before he can bring up his forces for the siege.

"But that letter," thought the Judge, as he rode home on a fine, moonlight evening, his very pulse beating time to the quick canter of Mazeppathere never was a horse that seemed to understand his master's mood like that animal-" Yes, I must write a letter to Carrie, and let me see what it would be, if I wrote as my heart dictated. Blessings on you, my dear Carrie, for that no. Let it remain as you left it, and God helping me I will try to win a yes!"

But we cannot always follow the dictates of the heart-if words forestall our wishes, the wishes themselves sometimes become bankrupt. I will first dictate a letter to Mrs. Bond:

DEAR MADAM-Your letter duly received, &c., &c. I am sure that I would much prefer that my ward become the wife of Herbert Weston than of John Selden. I think I can safely answer for the latter. There can be no such promise as that to which you refer, and I should most certainly feel it my duty to remonstrate against the fulfillment of it, if it existed. But as far as possible I wish to avoid even the mention of such topics to my ward. I would leave her free to act without any bias from myself. You have a woman's tact in such matters, and I willingly leave Carrie in your hands. Perhaps you are not aware that I have already given my consent to young Weston to prosecute his suit and win if he can. If Carrie has the confidence in me which you express, I wish to deserve it by never loading her where her happiness will not be increased by following: marriage at the best seems a lottery, and I could not urgo her to commit herself at present. I would gladly keep from her, for a few more years, the cares and burdens of life.

Such was the tenor of his ideal letter to Mrs. Bond as he rode home that evening, a strange, undefined feeling of hope springing in his heart, like a flower in early spring from beneath the snow.

He was much surprised, on his arrival home, to find John Seldon with his mother: He had come from college on account of ill health, and the physician at New Haven had recommended a relief from college duties for some months.

'We have been thinking," said Mrs. Selden, "that a sea voyage would be just the thing, and if you do not object to the expense, he might go out in the next steamer, remain two or three weeks with Carrie, and return with her.'

Mr. Perry looked at John, as his mother finished speaking.

There was no deception in his illness; he was pale and thin, and had evidently suffered. For the first time a suspicion crossed his mind that Mrs. Bond's fears were well-founded, and knowing John's peculiar temperament, that sullen, dogged determination which was so marked in the child, and which still clung to him as he approached manhood, he feared the result.

"Give my treasure to him!" thought the guardian, as he marked the heavy brow, the sailow complexion, and rather short neck of John. "Sooner would I lay her in yonder cemetery!" and then a deadly chill struck his heart at the bare possibility of ever seeing the features of his loved one pale in death. We attribute passion and strong emotion to the young, but no love so deep and enduring as that which takes possession of a man's middle life. The love of the collegeboy compared to this, is like a silk worm's thread to the cable of a man-of-war. Love had taken possession of Mr. Perry's soul-it was entwined in every fibre-so strong and enduring was it that he could make any sacrifice for the happiness of the loved one, but to see her in the power of John Belden-to give her up to one so much her inferior, and know that she must wake at last to find herself bound for life to one so uncongenial, was beyond his power.

These thoughts passed very rapidly through his mind, for the pause was a short one after Mrs. Selden's question.

"I have no objection to the plan; it would perhaps be no more expensive than to place him under the care of a doctor who would drug him, or keep him here, where I fear that a mother's indulgence would be no better."

Mr. Perry could hardly explain to himself his quick assent. Why should he give this boy the privilege which would be so precious to himself? The little spring-flower was not crushed-it was

thing, but such delicate blossoms are often found than we know. Let me tell you some of my on the rugged Alps, and survive many a hard gale and mountain storm.

He wrote his letter to Mrs. Bond, but not just the letter, for it was to go in the same steamer with John, and some explanation was required. This was somewhat difficult to do, for he was sure that lady would have cold greeting for the young man. But he wrote his letter, bade John farewell, wished him a safe voyage, and then turned to his duties, sure at least that hard work was the only specific for himself.

[To be continued.]

Children's Department.

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

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

[Original.] WHAT IS LOVE? .

BY MATTIE G. V. SMITH.

Love is not that idle passion, Born when reason is dethroned By the fume from foaming goblet, Passed by unsteady hands around:

Love is not the child of fancy, Nurtured in the halls of pride, Loitering for one brief moment By some lisping beauty's side;

Nor is Love that lurking demon. . Enting into souls like rust, Changing life's bright joys to sadness-Miserable, maddening Lust! No; nor is it that base passion-

Than the frigid zone more cold-

Creatures we call Man and Woman, Barter oft for fame and gold. Love is that bounding, blithsome joy That rippling runs through every voin, That sparkling, darts from eye to eye,

Kuitting hearts that else were twain. Love is the outgushing of the soul. Free as the ambient air of Heaven; Love is the guiding star of Hone The guard of Faith to mortals given.

Love is a jewel in life's crown. The central, brightest gem; Love is the pure, the priceless pearl, ' In Nature's peerless diadem.

Love is the bright-wing'd messenger Twixt us on earth and friends above, Love is the harbinger of peace; Love is God, and God is Love.

(Original.)

RUTHIE'S SUNDAY-SCHOOL.

CHAPTER IV.

"Ruthie has written you some words to the good tune of 'Tramp, tramp, tramp, the boys are marching," said Uncle John, to the assembly in the Hall, the next Sunday. "We will all join in the chorus with a hearty will, both for the sake of the one who wrote us the words, and for the faith we have in what they tell us." Jeannette took her place at the melodeon, and

Jim was by her side, while Ruthie distributed some printed copies of the following song: THE LIGHT OF LOVE.

· TUNE-" Tramp, tramp, tramp, the boys are marching." From the dark and silent night, Has come forth this glad, sweet morn, And we watch the sunrise dawning o'er the bills, But we wait a better day. And a far more glorious dawn. When the sun of love each human heart shall fill. (Chorus) Wait, wait, wait, the dawn is breaking,

> When to love our fellow men, And to seek to bless them all. We shall make the sunlight of each happy home.

See the beauty of the morn-With its gems of glist'ning dew, And the flowers that shed their perfume o'er the earth.

Yet a light is glowing here, With a radiance ever new. And the flowers of love that know no chill or dearth.

(Chorus) See, see, see those flowers are blooming, Look for the dawning of that day.

For the love of God is ours. And we'll cull the heavenly flowers While we walk with angels up the heav-

In each heart there dwells a light That can shine forth like a star, When the sun of love shall break upon the soul, Let us set those lights on fire: Let us shed their love afar,

While we bless each other as we bless the whole. Chorus) Come, come, come, the day is dawning, Cheer up, comrades, it will come;

For the love we bear to each, And the good we do to all Is the light by which we'll find our Heavenly home.

Miss Marvel had come in early, and had taken a front seat that she might gratify her curiosity without any barriers; and as the singing of the song proceeded, she put on a look expressive of holy horror, and shook her head in quite a tragic manner, until every cut glass bead on the hanging black ornaments of her grey bonnet, jingled and trembled. But some one observed that in spite of her horror, she kept very good time with her shakes in the chorus. It was inspiring to hear the children's voices ring out in the chorus, and Jim could not keep his eyes off Genie, who sung in so sweet an alto, that it would seem as if she had been thoroughly trained. All eyes glowed as the song closed, and when all was silent, Miss neighbors whom you deem less fortunate? What Marvel rose, shook out the folds of her black silk dress, adjusted her shawl, and walked with most expressive steps from the hall.

It is true, that a person's steps do not speak in words, but the sharp clamp of Miss Marvel's heels on the uncarpeted floor, made quite a speech, and Uncle John, at least, could hear what they said. She was followed by other steps, and there was quite a chorus of footsteps, followed by much talking at the door. "It's ridiculous." "Who ever heard the like?

and on the Sabbath, too!"

"I do hope that the officers will interfere and stop such proceedings,"

When the busy hum had ceased, Uncle John arose:

"We can sometimes do much good by telling together, and looked as if indeed they had been our thoughts," said he, "as they come to us fresh, listening to the spirit of the sunbeam. But I still there amid the snow; it was a frail little and perhaps inspired by some influences better have never forgotten that lesson of the flowers. | Webster's unabridged.

thoughts.

I am thinking of a beautiful spring day many years ago, when I was young. The light seemed brighter to my eyes then, than I see it now, for no troubles had ever veiled its shiring to my eyes. How bright the flowers were upon the roadside. I remember, with what a glorious yellow the Dandelion gleamed forth, and how the Buttercups glowed; and by the brook-side how the Starwort and Tiarella sparkled in their white

Beautiful wild flowers! What sweet lessons of love they teach us! There is hardly a soil so poor that some fair flower does not seek to adorn it. I have seen on a bed of sand a little delicate purple flower like a star, looking with its tender eye to the heavens, as if remembering to bless the sun, and sky, and cloud, for the goodness that had come to its tiny life.

Welli I walked by the roadside and gathered flowers, and on to the hill, and into the meadows, and by the brook, and I had the golden, and the white, and the blue, and the rose all within my hand; and a bouquet of rare beauty it was. As I returned, I went through a garden, and plucked of the flowers there. Gay Tulips, and purple Lilacs, and Pansies, and the fair Narcissus, with

I was very weary from my long walk, and while still holding my flowers to admire their mingled beauty, I fell asleep, or, if I was not asleen, I dreamed, and this was my dream:

A Narcissus raised its head a little, shook its white petals, and looking out from its yellow eye, winked to a bright Tulip and began to whisper: 'I was never so disgusted in all my life. Here we are all mixed up with common flowers. That Buttercup has dusted my dress with its yellow pollen, and I dare say it will never come off. Things have come to a pretty pass, I do declare!' 'I think as much,' replied the red Tulip, 'I have

always lived in good society, and I mean to; I'm determined not to have the least intercourse with these disagreeable people. Why, I've no doubt, that that disagreeable Buttercups grew by some old stone wall, and I dare say never saw anything but grass and clover.

The Tulip said this quite loud enough to be heard by all the flowers, and there was immediately a great commotion, for what Madam Tulip said, was considered good authority for the Daffodils and Persian Lilacs, and was very likely to be eclosed by many other flowers.

The little wild flowers were in quite a quiver. Their simple life had left them free from ambition, and they were ready to admire their beautiful neighbors without envy. But the words of scorn they had heard, aroused all the bitterness of their natures, and little wild flowers have some bitter juices flowing in their veins. A little Tiarella. who was named thus, because of her fitness to ndorn a queen, felt the warm life glow on every petal, and she whispered to the Star-wort:

'I guess we are quite as good as any body. Hold up your head, and say so.'

'I'd rather make up faces at them,' said the Starwort.

'Hai hai hai' laughed the Dandellon; 'good for you, little flower! I'll sprinkle a little of my yellow dust on them and see how they like that.' 'That's it,' said a red Clover, hardly yet blush-

ing from its green head; 'the miserable, proud aristocrats! I reckon that it takes two to make friends. Let them know that they can't lord

'Hear them, my brothers,' said the Persian Liac. 'Our way in life has been marked out for us ny a loving Providence. Very sweetly and beautifully have we been kept from all evil influences. We are, of course, very thankful, and we do not intend to interrupt the divine harmony of our flower-life.'

'Of course, of course we do n't,' said a Hyacinth. Do n't let us put off our dignity by even noticing this vulgar herd! Have we been watched and tended and sheltered to no purpose? What is our education and refinement for but to put us in a higher sphere than herbs and pasture weeds? I don't object to their enjoying themselves in their own way, but they can never appreciate ou methods of culture.'

'Where did you come from first?' whispered a pretty, wild Azalia.

Me? said another Hyacinth; did you speak to me? Why, our family is the very best in the country. We are of foreign birth, and sought for in many lands.'

But at first you were only a wild flower, said

a pert, little, half-opened Buttercup. 'Hush! hush!' said a purple Pansie. 'We are all from one common Mother Earth, and the same ann warms us all: what's the use of quarreling?

'What's the use to you?' said a rare white Tulip. 'You always were a dark-hued, democratic creature, and what people keep you in gardens for I don't know. If you were a little fairer, you would have more reason to complain. You'd better keep company with your cousins from the mendow altogether, and not talk about what you do n't understand!'

By this time there was such a fluttering among all the flowers that they looked like a company of gay insects warring with each other. No one seemed to care for anything but to talk the loudest and say the most. Some little Violets alone seemed frightened into silence, and the Dandelion fairly shook with laughter at the ill temper of the garden flowers.

Just then a sunbeam came glancing from out a cloud that had hidden it during this controversy. It seemed suddenly to be endowed with a form and to possess a voice, and it looked like a spirit of light bending over its way ward children,

'Highty, tighty, my little ones! What means all this commotion? Are you not all my children? Have I not given you of my most holy life, and watched you with tenderest love? How could I spare any one of you? Each one fills some place in the all-perfect. What could I do without the Dandelion to show forth the golden light that it has gathered from my life? What could I do without that little star by the brookside to look down into the waters and reflect some of my life there? And, children of the garden, do I ever forget you, that you should forget your is your life for, but to bring up from the earth a form so lovely that I can touch it and make it relect an image worthy of the all-beautiful? Each separate flower forms a part of that all-beautiful, Not one could be missed, not one is forgotten. The little Violet, half-hidden, in the leaves, does its work for the earth. It brings up higher the life that is waiting to ascend. Oh, my sweet and beloved ones, if you each do your duty, if you each live the life that is best litted to you, we shall have no more complaints, or envy, or ill will,

There was a stillness among the flowers, and quietly and peacefully they laid themselves closer together, and their purfume seemed like a grateful prayer. I dreamed no more; but when awoke, the flowers had bent their heads neares

Can any of these children tell most they understand what it means?" There was a little silence, and then Genle

deed her head, as if she had something to say.

"Please, sir, I think some of it means me." "The wisest people," said Uncle John, "read truth in themselves and not in their neighbors; 50, my little sage, tell us:why it means you."

ny little sage, tell us why it means you."
"Please, sir," said Genie, "I said folks that live in nice houses were proud; and I was like the Dandellon: I tried to throw dirt on their dresses. Beckey told me to, and it was fun sometimes. But papa looked sad, and said, 'Not so did your mother, my baby.'"

Genie's face was now crimson, for many eyes were on her. But Uncle John turned to them,

"Many a one has said what the Tulip said, I

have no doubt; but if we can learn the blessed lesson of love from the sunlight of God's love, as the flowers did from the sunbeam, we shall have taken one step toward the kingdom of heaven on earth.' "Uncle John," said Ruthie, when they had reached home," was n't it splendid to see such a turn out this morning? Why, there were a hun-

matters in some sort of ship-shape. Miss Marvel "Now Ruthle, dear, I know your heart cares

dred children there, counting in the Scotts. But

I wonder why you do not have some plan and get

not a whit for what Miss Marvel says." "But, uncle, everybody says we shall fail; the excitement will die away, and nobody will

"Well, they say right, Ruthie, if there is nothing to interest them. But supposing I, an old man, make a plan and try to carry it out, do n't you suppose that will weary the young folks? I have been looking at that beautiful hyacinth that you have in the vase. It was, only a little while ago, an unsightly bulb, but it had vigor in it. It did not hurry itself as it unfolded, leaf by leaf, until at last the cluster of buds appeared, and now the blooming is perfected. Let us put forth a leaf at a time. Last Sunday we had music proposed that was a most lovely leaf; and to-day the plan for our Strawberry Festival, to get money for books was perfected, and we all have found out something to do. Depend upon it, another leaf will open by next Sunday."

"Well," said Jim, coming in with a step full of gladness, "I've done it! I declared I would. I've found Genie's father, and know where she lives. It is up in an attic, and there is no furniture but a couple of chairs and a bed; but everything was | marks I am now making. I have been and am still as neat as could be, and her father has been a musician, but he has lost his voice, and he looks half-dead; but he did n't complain."

"Poor child!" said Ruthie, thinking of Genie, what can we do for her?"

"If you'll believe me," said Jim, "he has as much spirit and pride of the true sort as if he were worth his tens of thousands. I calculated these people would act like beggers, so I began to offer to assist them, and you should have seen the flash of his eye! I felt ashamed of myself,

"It is worth all the labor for the school to have found her, is n't it? And we shall find also that it requires as much Christian grace to receive aid in the right spirit, as to bestow it. What do you say to getting up a class of music-scholars for

"First best, and I'll pay their tuition if they can't themselves, and then we can hire some songs composed to words Ruthie will write; won't you, you little Quaker? But do let us have some spirited words. What's the harm in the Star Spangled Banner style, if it is for Sunday sing-

"Oh, Jim, you never will think that religion is anything but fun," said Ruthie.

"No, no, sis mine, not exactly that, but the right kind of fun is religion; if it is n't, we 'd better not have any fun. I pretend to say that religion of the right kind enters into everything. You can't get over the parson's preaching, which makes religion consist in long faces, drawling tones, and such glances as Miss Marvel turned towards the ceiling this morning, as if she saw something there that came nigh giving her a fit. But was n't it fun to see her roll her eyes, and draw down the corner of her mouth, when we sang the chorus? Why, Ruthie, what possessed you to think of writing words to that music? If I had done it, it would have been no wonder; but you, you little sactimonious Quaker!" and Jim stopped, being fairly out of breath. Ruthle laughed, and said she'd take Greenville next time for her theme. And Uncle John listened, with his heart very glad at the noble spirit that he recognized under

To be continued. The Use of the Dictionary.

The reader may discover by the following extract that it would be possible to write a technically grammatical sentence which would be almost unintelligible. The words below can all be found in the dictionary, and all are grammatically used; and yet the thing is as hopelessly dark as if written in Cherokee. It is an amusing illustration of the fact that one may write English, or speak it, and still use an unknown tongue. The latter purports to be a note from an author to a critic:

"Srr-You have behaved like an impetiginous scroyle! Like those inquinate, crass sciolists who, envious of my moral celsitude, carry their nugaenvious of my moral celsitude, carry their nuga-city to the height of creating symposically the facund words which my polymathic genius uses with uberty to abligate the tongues of the weet-less! Sir, you have crassly paredied my own pet-words, as though they were tangrams. I will not concervate reproaches—I would obduce a veil-over the atramental ingratitude which has cham-fered even my undiscerptible heart. I am silent on the foscillation which my conditivative must have given you when I offered to become your have given you when I offered to become your fautor and adminele,

I will not speak of the lippitude, the ablepsy, you have shown in exacerbating me—one whose genius you should have approached with mental dispalceation. So I tell you, sir, syncophically, and without supervacaneous words, nothing will render ignoscible your conduct to me. I warn you that I would vellicate your nose, if I thought that any moral diathrosis could be thereby per-formed, if I thought that I should not impigno-rate my reputation by such a distraliation.

rate my reputation by such a digtadiation.

Go, tachygraphic scroylej band with your crass, inquinate fautors—draw objectations from the thought, if you can, of having sympoheonically lost the existimation of the greatest poet since Milton, and drawn upon your head this letter, which will drive you to Walker, and send you to

esting missive, the anxious reader is invited to amuse himself an hour or two with. Walker's or

Entered according to Act of Congress in the year less, by William William & Da, in the Clerk's office of the District Court of the United States, for the District of Manachusetta.

PROCEEDINGS

OF THE THIRD NATIONAL CONVENTION OF SPIRITUALISTS.

PRONOGRAPHICALLY REPORTED FOR THE BANKER OF LIGHT, BY J. M. W. TERRENTON.

FOURTH DAY-FRIDAY, AUGUST 24 AFTERNOON BESSION.

The Convention was called to order at 3 o'clock, and Mr. M. B. Dyott read an address on the man. lfestations of the dark circle order, which we give Address of M. B. Dyott.

Mr. President; Ladies and Gentlemen—I rise for the purpose of offering a resolution, which has for its object results that are of yital importance to the progress, general acceptance, and permanency of Spiritualism. I therefore ask your indulgence for a few minutes, while I presce the resolution with a few remarks. I am notionly glad to meet with many personal friends at this Convention, but it is a graftfung to recognize these. with many personal menus at this Convention, but it is gratifying to recognize those who are not ashamed to assemble as Spiritualists. Although like early Christianity, and I might say that of the present day, Spiritualism is retarded in its spread present day, Spiritualism is retarded in its spread and usefulness, is disgraced, defamed and made a by-word of reproach, by the numerous excrescences, deceivers and impostors that seek to attach themselves to the glorious garments of the most ennobling faith that has ever dawned upon and lighted up the pathway of humanity; that faith which is based upon facts and incontrovertable evidence which demonstrates to a mathematical certainty that this transitory existence is not ical certainty that this transitory existence is not the end of being; that life is continuous, and that endless progress, instead of endless punishment, is the inheritance of every human soul.

In the few remarks I propose making I am aware that I shall conflict with the opinions of many of my friends. But, as Spiritualists claim that their faith is based upon reason and evidence, the state of the state that their faith is based upon reason and evidence, they can with but little consistency, deny the right of any and all to question their opinions, and to examine, by reason, logic and investigation, the assumed evidences upon which they determine, acknowledge and endorse the so-called spiritual manifestations of the dark circle order, to be of spiritual or superhuman origin. For my own part, I believe no spiritual minifestation that can be sutherticated and proven to be such that can be authenticated and proven to be such is superhuman, but that the tricks and impostures that are palmed off as spiritual manifestations, are not only superhuman but are above the limita-"Well," said Jim, coming in with a step full of tions of God himself. I have said I was glad to denounced by many who call themselves Spirit ualists, as an unbeliever and an opposer of Spiritualism, because I do not believe in, and bay sought for an opportunity to give my reason for not believing in those absurdities which d not appeal to our senses or reason, performed as they are under cover of darkness, and scrupa lously guarded against every possibility of recognition, detection or investigation by which
we are enabled to determine the truth or falsity of what is presented for our acceptance.
No evidence can be advanced that appeals to
my reason or senses, that those so called spirit the flash of his eye! I felt ashamed of myself, and as if he was the better man of the two. He is poor only because of misfortune, and I should n't wonder if he had once been a man of high standing. So, Uncle John, you must help me to an length for relieving him or rather Genie, for do any of the gradient of the had considered and a host of other dark circle impostors that are a night for relieving him or rather Genie, for do any of the gradient to so, that if the transparent jugglery and deceptions of the Davenports, the Eddies, the Ferrises, Churches, Fays, Van Wies, and a host of other dark circle impostors that are a plan for relieving him, or rather Genie; for do palming off upon the credulous their vile de-it I will." spirits, are the basis upon which Spiritualism rests; if it has no facts recognizable by the human senses, such as do not shun the light of day, the test of reason and common sense, then I am lightly judged, and am no Spiritualist—and may the God of the universe and his ministering spirits, those loved ones who have gone before, save me from such Spiritualism. I am aware that I am layin myself open to the charge of unsustained denua clation. To that charge I reply, that this i neither the time nor place to investigate that may ter, neither would I be allowed time or opportu nity to produce the proofs, were this an appropri ate occasion. My object in bringing this matter before thi Convention, is to show the necessity of the Spirit

ualists having at least one free Press in which it Editors shall not be permitted to assume and an rogate to themselves, the right to judge and di-tate what is infallibly true, and deny the right of those who differ in opinion with them to one tion, discuss, reason upon and investigate both side of any question that has a bearing or influence upon Spiritualism or human reform. The coumns of our papers afford abundant proof that there is nothing too absurd to be admitted int them, provided it be attributed to spirits, and par takes of the quality of marvelousness sufficien to make it unreasonable, whilst they will no admit an article or line in their paper that pro-sumes to doubt the absurdity. If these paper are based upon a foundation that obliges them to exclude everything that dares to question the infallible judgment upon those exceedingly may velous subjects or statements, it is time we have one established upon a better foundation. Vo sertions are constantly being published, belste ing up and indersing the most impossible storic as spiritual manifestations, making Spiritualist ridiculous and odious in the eyes of men of con mon sense, whilst not a paper at all committee to Spiritualism, dares to publish a line question Jim's gay manner, and the independence that burned under the quiet brow of Ruthie.

To be continued 1

To be continued 1 to own it publicly, because everything that is worderful and marvelous enough to lack the endors ment of reason and common sense is fathere and fostered by the leaders of our spiritual jou nals. Spiritualists charge the Orthodox paper and papers opposed to Spiritualism, with refusit to meet them in a fair debate or investigation the subject, whilst there is not a sectarian journ in the country that is not as free as our ow Why this is so, you are as capable of judging

I am.

I say these things in no spirit of condemnation unkindness; for there are those connected without hoth of our spiritual papers whom I esteem highly and value their friendship as much any friends I have; and I would also add, they have heen exceedingly liberal, in granting the use of their columns, in aid of any projection of the benefit of the Lyceum movement, which I have taken an active part; and in behing that the children's Progressive Lyceum of Philadephia, with which I am connected. But at the same time, I cannot help feeling that, they has not done justice to the cause of Spiritualism, refusing to lay before the readers of their paper both sides of a question, than which there is no as o vital and so important to the interest and cause of Spiritualism as the one about which I ampacing myself, in making these descriptions. which I am placing myself, in making these delarations. Those opposed to my views, ha free use of or control the spiritual press; can see what they please; whilst I shall probably be cluded, as I have been before from replying throu

the same cliannel.

Are these dark circle performances spirit ma lifestations, as alleged? or are they deceptive trie of mundance origin? are questions I have for yet endeavored in vain to bring before the Spirit ists of this country through their papers, for yet sonable, investigation. It is a question, up which I helieve them to be manifestations of disembed believe them to be manifestations of disembed. spirits, as there are those who do; and so far my observation extends, I believe the majority

Mitton, and drawn upon, your head this letter, my observation extends, I believe the majority which will drive you to Walker, and send you to sleep over it.

Knowledge is power, and power is mercy; so I but inaguich as our Spiritual papers aftern to be spiritual manifestations, and will not p wish you no worse than it may prove an eternal hypoptic."

For an entire solution of the above highly interesting missive, the anxious reader is invited to smuss himself an hoff or, two with Walker's or Spiritualists, who would otherwise spiritualists, and spiritualists and spiritualists, and spiritualists, and spiritualists and spiritualists, and spiritualists and spiritualists. most consummate nonsense. Being one of the who has had more convening evidence of satisfactory demonstrations of the power of disembodied spirits than myself. But the manifestations di none of the Western papers, over the signature of the dector, and was certified to by five appealed directly to all the senses and reason for other respectable and influential citizens of the recognition-whilst the dark doings of tricksters appeal to no faculty of the human organism, but

LIGHT.

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appeal to no faculty of the human organism, but to credulity.

I have said there is nothing that legitimately belongs to Spiritualism, that the reasoning, thinking, investigating Spiritualist claims and admits as the basis and evidences of his belief, that is derogatory, repulsive, or objectionable to the Christian world—either the past or present; and that if Spiritualism were purged of and separated from those absurdities which reason nor common sense can accept, although it might lose its fanatics, it would draw around it the intellect, the influence, the thinkers and giant minds of the age, and would be sustained and supported by the wealth and influence of millions who are now ashamed to acknowledge themselves believers in the wealth and influence of millions who are now ashamed to acknowledge themselves believers in our beautiful philosophy, and Spiritualism would become a power in the world. But, you say, where shall we draw the line of distinction between what are genuine manifestations of disembodied human spirits, and those absurdities which the enemies, and many of its credulous friends seek to fasten upon it? To my mind the line of distinction between them is clearly defined, and can be stated in a few words. It is this: Inasmuch as spirits are but disembodied human beings, their powers and capacities are limited to those pertaining to human beings; in other words, the disrobing of the human spirit does not clothe it with almighty power. The death of the body leaves it but a man; therefore, it is legitimate to conclude, in the absence of posit is legitimate to conclude, in the absence of pos-itive proof to the contrary, that what a disembodid spirit can also do, can be done by an embodied one—the difference being that one is visible and the other is invisible. Disembodied spirits can rap, can write, can speak, can move ponderable bodies, can communicate their thoughts, and can identify themselves by intelligent references that cannot be explained upon any other hypothesis than that it is the identical disembodied human spirit it represents itself to be. These things I freely admit and firmly believe. But before I can believe that either embodied or disembodied spirits can exhibit ten, twelve, or seventeen hands, through an opening of seven inches square, sufficient only an opening of seven inches square, sufficient only to contain four or five at the most, I must have to contain four or five at the most, I must have something more than the assertion of a correspondent, or the endorsement of the editor of a paper. Before I can believe that disembodied human spirits can dissolve coats, iron, wood, or any other kind of rings in less than an instant of time, and reproduce them again in the twinkling of an eye, I must be satisfied that they possess Almighty power. Before I can believe that disembodied human spirits can create from the elements instantaneously. human hands bodies hair. ments, instantaneously, human hands, bodies, hair, and the old garments with which they were once clothed, and dissipate them into their original. inal invisible elements with greater rapidity than lightning, I must have better proof of such superhuman manifestations than is to be found in the tyling of a few cords, the sewing of a man's pantaloons to the carpet, or the putting a bag over a girl's person and nailing it to the floor. These, and hundreds of other equally impossible and improbable stories—preposterous non-sense—have been published, endorsed and proclaimed to the world to be the foundation of Spiritualism, and have been reported and kept before railism, and have been repeated and kept before the public for eight or ten years past, and not a word has been allowed in refutation of the libel, nor has any person been permitted to express a doubt of their genuineness, until within a few weeks the confessions of the imposters themselves, and the absolute detection and exposure of their perfits, has compelled the admission of a of their perfidy, has compelled the admission of a few lines narrating the detection of two dark-circle imposters by the names of Church and Fay, both of whom have for years been bolstered up and indorsed as the most wonderful spirit mediums. Under such circumstances, can you wonder that men stand back and are ashamed to say they are Spiritualists?

form, he being in prison? Did not a spirit roll away a great stone from the sepulchre; did the spirit of one of the prophets talk to John upon the Isle of Patmos; Moses and Elias appear and talk upon the Mount of Transfiguration? and hundreds of other instances are recorded, in what they deem sacred writ. Such things, as well as thousands of modern manifestations of disen-lodied human spirits, which are proven by intelligent, reasonable appeals to all our senses, are not only within the bounds of human possibility but being in accordance with natural laws known to exist, are exceedingly probable, and therefore subjects no one to the charge of believing in that which is ridiculous or absurd. But so long as H. M. Fay continued to give his scances, and to M. Fay continued to give his scances, and to affirm that the tying and untying, the exhibition of spirit hands, the sounding of musical instruments, touching of persons in the dark, talking through horns, permitting flour to be put in his hands, having his coat dissolved and re-composed again in an instant, in fact the entire routine of tricks as performed by the Davenports and other like imposters, I say so long as he said they were spirit manifestations, he was indorsed and paraded before the public as one of the most wonderful spirit mediums. He then stood upon precisely the same footing as the Davenports stand to-day. the same footing as the Davenports stand to-day The asumed evidences of Fay's mediumship were precisely the same as those upon which the Davenports' are to-day based. And what are they? All are dependent upon the tying and unity? tying of a piece of cord of a specific size, and let me here say that the whole matter is based upon false premises, namely, that the mediums are tied so that it is impossible for them to untie or tie themselves, when precisely the reverse is the fact. It is impossible to select a committee of two that can tie them or any smart boys who have practiced the tying and untying for a short time until they have obtained confidence in their ability, which practice and training will inspire, so they cannot intie and re-tie themselves. I have demonstrated this to be a fact hundreds of times, in the presence of hundreds of persons, a number of whom are in this Convention, and a number of whom are in this Convention, and many of whom were experts in the tying of salors' and other difficult knots; and I challenge the believers in these dark delusions to show the slightest difference between the performances of H. M. Fay, Von Vleck and the Davenports. They are identically the same. I have seen them all, and I appeal to the thousands of others who have also witnessed the performances of each of them. I have been answered that the exposure and detection of Fay had no hearing upon the ren detection of Fay had no bearing upon the gen-uineness of the same manifestations through the Davenports. The difference is simply this: that, after a series of years of imposture, the first two have at length been detected so often that they

inve been guilty of the same imposture and linve been detected frequently, but have succeeded in evading or muzzling the Spiritualistic press, and that invented means and established conditions that precludes the possibility of open detection; whilst others, doing the same thing precisely, under less stringent conditions, were oftener detected. t was stated in the RELIGIO-PHILOSOPHICAL It was stated in the Religio-Philiosophical Journal, a few numbers ago, that H. M. Fay was not the William Fay that traveled with the Davenports. That is literally true at the present time. But I have heard it stated by reliable gentlemen who know both parties—as well as his own acknowledgment—that when the Davenports first started out as mediums, H. M. Fay did travel with them, and that, instead of either he or Von Vicek hours of graduated at Raynum's hoth of them

have failed to keep their tricks from ultimate ex-

who believe such manifestations to be deceptive tricks, I challenge the believers in their spiritual origin to produce the proofs of their truthfulness, and ask but an equal opportunity of presenting, through the same paper, the adverse side of the question; and I will demonstrate, the basis orper mises upon which such spiritual origin is predicated, to be false, without foundation, and consequently the conclusions are of the same character. Lest it should be supposed that I do not believe in the fact that invisible, disembodied spirits do communicate with mortals upon this earth, and have the power to move penderable substances, I would say there is no person living who has had more convincing evidence or satisfactory demonstrations of the power of disembodied spirits than myself. But the manifestations town in which it occurred.

Now if the manifestations of Fay, Von Vleck and the Davenports are precisely the same, under the same circumstances, it devolves upon those gentlemen who believe the one to be spiritual manitemen who believe the one to be spiritual manifestations—whilst they are at last compelled to admit the others are deception—to give some proof of their spiritual origin. If the arguments presented for publication, in opposition to the dark circle manifestations are illogical, unreasonable, circle mannestations are illogical, unreasonable, unsound, and the proprietors think it will diminish the subscriptions to their papers, the articles are open to their criticism, their reply, as well as to all others. Let them out, carve and hew them with all the reason, logic and argument they can command; but, for the sake of that holy cause in which we are all interested, do not show the cowardies of the sectories press shout which we are

Resolved. That it is deemed a legitimate and important subject for investigation, discussion and reasonable analysis, and that in the opinion of this Convention the papers purporting to be the representatives of the Spiritual Philosophy, or claiming to be the organs of Spiritualists, should, in justice to the cause, allow both sides an equal opportunity of presentation to their readers, permitting them to be the judges of what is true or false.

Mr. A. E. Giles, of Mass., said the resolution led to a broader significance than might at first be suspected. It looked like an attempt, on the part of the Convention, to control the spirit.

physical phenomena, and the evidence which he had seen did not satisfy him, and therefore the manifestations were false; and hence he wanted to employ the newspapers to tell the people it did not satisfy him. He (Mr. G.) objected in toto to this effort to dictate to the press what they should publish and what not. He hoped they would have a free platform and a free week. would have a free platform and a free press (Applause.)

A lady delegate rose and said—" Amen! Amen! The gentleman has said just what I had intended to say." (Applause.)

L. K. Coonley, of New Jersey, said he occupied a different position in regard to these spiritual manifestations from that occupied by his friend, Mr. Dyott. He gave an account of a séance with Mrs. Jordan, of Muncle, Ind., where, in the light, tables were raised, and a spirit claiming to be Samson, took hold of his hand, and the hands of others, under the table cover. He affirmed, after an experience of ten years with physical mediums of every kind, that the wholesale charges contained in the address against that class of contained in the address against that class of mediums, were based upon the ignorance of the individual, and not upon the facts as they were presented to the spiritual world. (Applause.) In the present condition of the papers representing the interests of Spiritualism, it was not possible for them to present all sides. He believed that for them to present all sides. He believed that the BANNER OF LIGHT and the RELIGIO-PHILO-SOPHICAL JOURNAL were doing all they could to represent the honest sentiments of Spiritualists in the United States and the world, (applause) but they were unable to publish every caviling objection that might be made by those who, having failed to satisfy themselves, represented the mediums as dishonest, and claimed that other people should not have the right to tell whether they are truthful or not, when they have the evidence of their own senses to satisfy them that dence of their own senses to satisfy them that they are as true and honest investigators as those on the other side. He thought they should let the newspapers alone, because they could not now present one half of the evidence that was presented and waiting to be presented in favor of But, I hear you say, they deny the power of spiritualists?

But, I hear you say, they deny the power of spiritualists to communicate by raps, to move ponderable substances, to make their presence known to mortals. If they do, we have a reasonable and an unanswerable reply. Did not the apostles believe in-and recognize the power and possibility of a disembodied human spirit to communicate by rapping, when they replied to the keeper of the gate, "It must be the spirit of Peter that rapped at the gate," that it could not be him in bodily form, he being in prison? Did not a spirit roll. great idea of the Spiritualists of this country. If the opponents of these manifestations, wished to present to the world their own peculiar ideas, let them establish their own papers, to be the mediums of communicating their opinions to the pub-lic. Two-thirds of the remarks of Mr. Dyott were base slanders, instead of a truthful presentation of the facts as they had been exhibited to the best scientific minds of the country.

Mr. Peebles interrupted the speaker to state that the author of the address believed in physical manifestations. It was against their abuse that his remarks had been directed.

Mr. Coonley, resuming, said that the papers now in existence should be supported in such a way that they would be enabled to double their size, and then Mr. Dvott would have plenty of size, that then sir. Dyott would have plenty or room to express his sentiments without circum-scribing those who had, by the expenditure of their money and their physical and mental ener-gies, lifted Spiritualists into notoriety, and into the respect they now enjoyed.

On motion of Dr. Gardner, it was voted that

peeches be limited to ten minutes. F. L. Wadsworth said he was in favor of the resolution because he was in favor of the papers in the interest of Spiritualism giving fairly and fully both sides of the question. He apprehended that the great weakness of Spiritualists consisted in receiving manifestations as true without suffi-cient investigation as to the conditions required; that they had swallowed without chewing, appropriated without digestion; and the conse-quence was that they had a great degree of chaos in the phenomenal department of their move-ment. It was his conviction, and he fearlessly expressed it that at least seven-tenths of the manifestations termed spiritual presented before the public could be accounted for by causes that were not spiritual. So far as the journals were concerned, he could not speak for the BANNER of Light, but he was connected with the Chica-go Journal, and he would say, that if that paper should refuse at any time to give a full presenta-tion of facts that might operate against the spirit-ual phenomena, it should be criticised to that extent, and held accountable to the people, as a paper bound to be a fair exponent of the views that might be entertained by those who were associated with it in the spiritual movement. A great amount of statement, the speaker thought was made through the columns of the spiritual papers that could not, in the last analysis, be substantiated, if held strictly to the test that they must have before they could make an immova-ble basis of fact and science on which to build.

Mrs. Sophia L. Chappell, of Massachusetts, did not see how any one could got so excited as to take any one-sided view of this question. She knew that she was a medium, and according to her investigations, every single manifestation that had ever been given through her, or through any one else, could be proved, by a close analysis, to be from mundane influences; and here was where her cyldence rested. It rested first upon the pileforeous and then upon the pileforeous. the plienomena, and then upon the philosophy: and since the philosophy had become demonstratand since the philosophy had become demonstrated through her own heart and life, up through the intellect, where she first began to see, she began to analyze all these manifestations, and saw that the litw of analogy would prove immortality. She was not at all sensitive about the cause. It was in the hands of the great "I Am." Spiritualism was worth nothing unless it recognized the diving reveletions of the human soul. diving revelations of the human soul.

the neknowledgment—that when the Davenports first started out as mediams, H. M. Fay did travel with published all the Banner of Light that Bro. them, and that, instead of either liver von Vleck having "graduated at Barnum's," both of them took their first lessons in these dark circle tricks conglomeration of, sense and nonsense, wisdom journals.

and folly ever published in a newspaper. He maintained that it was for the proprietors and editors of a paper to decide what they would publish, and if people were disastisfied, they could stop the paper. The BANNER OF LIGHT had publicly exposed H. Melville Fay, and warned the public against the impostor Von Vieck. He inted the public against the impostor Von Vieck. He inted the public against the impostor was described. public against the impostor Von Vleck. He hated imposture and deception, but thought they should be careful not to be unjust to their mediums, who were worthy of great charity. All that Spiritualists knew about the future immortal life was through their mediums, (applause) and hence they must be just to them. The papers were doing as well as they could. When the people lifted themselves up and made for themselves higher standards, the papers would take a higher stand still, but they must come down now to where men were, with the great aim of raising mankind men were, with the great aim of raising mankind up. The grandest ideas were presented now in the spiritual papers. The article by William Denton, in a recent number of the BANNER, was grand and ennobling, and lifted the reader up to the very heavens; but the papers must publish articles of a different class, to meet another order of minds. The Spiritualist papers were far from satisfactory, but they were much better than they were ten years ago, and just as fast as Spiritualists system-atized and improved themselves, they would have what they ought to have, a higher class of spiritual literature.

Mr. P. said he was in favor of Mr. Dyott's reso Mr. P. said he was in favor of Mr. Dyott's resolution, because he knew it came from his heart, and that the blow was dealt at the abuses and deceptions of physical manifestations, and that there were such deceptions, he knew; he had detected them. At the same time, he knew that a mighty power was heing unveiled from the spirit-world, and the world must have these wonderful tests. There was a class of men who, like Saul of Tarsus, had to be knocked down before they would believe; and therefore, for the time being, these things were well. So far as he was concerned, he would not give anything for all the physical manwould not give anything for all the physical manifestations ever made; he did not want them; but thousands did. At the same time, they must all criticise these manifestations, but while they did it, they should exhibit that charity, kindness and nobility of soul that they would wish to have others extend to them.

Mr. Finney said he was astonished when he heard Mr. Coonley charge Mr. Dyott with abuse and slander of mediums. Nothing of the sort had been attempted on his (Mr. D.'s) side of the question. He rose to support the resolution. He knew well, by experience, how difficult it was, even in the most exalted state of spiritual consciousness, to senarate the influences of this world from the to separate the influences of this world from the other; and while they lived in this body, the relations of this life to the other were so intimate, lations of this life to the other were so intimate, that it required the most critical analysis to enable them to say, of spiritual manifestations, which were the most spiritual and which the most mundate. He supported the resolution, because the spiritual public had been imposed upon by a class of mountebank mediums, whom spiritual communities had exposed again and again, but whom the BANNER OF LIGHT and other papers had refused to expose, to his certain knowledge, H. Melville Fay was exposed at Terre Haute until he came out and acknowledged that he was an utter humbur; but long after that the BANNER utter humbug; but long after that, the BANNER held him up to the public as a reliable medium, Spiritualism was a great truth but those mediums who had made so much noise in the world were those who had added least to its success. The manifestations of the dark circles were always liable to doubt, because the conditions were such as to render a clear conviction almost impossible. Therefore, when a man like Mr. Dyott brought Therefore, when a man like Mr. Dyott brought forward a resolution cautioning the public against accepting these manifestations too credulously, it was not surprising that he should be opposed, but he wondered that the opposition should come from truth-loving and spiritual people. He wondered that anybody who professed to be aiming at truth should oppose a resolution which asked that the spiritual appears about anythink the arms. that the spiritual papers should publish the pro-tests of Mr. Dyott against these manifestations, while it continued to publish the assertions of other men, not a whit more weighty, in favor of their genuineness. So long as this question re-mained unsettled, let the spiritual papers present the protests against with the testimony in support of these manifestations, and then the public could judge for themselves. There was no personality about this matter. The spiritual public had been deceived and deluded in many cases by these mountebanks. He saw Mrs. Jordan, to whom

think there was very good reason to suppose that there was a trick in it. Still, he knew there were genuine mediums, and he insisted upon it that they needed a closer analysis of these manifesta.

Mrs. The dark circle manifestations were not test manifestations; they never conveyed a certainty to the mind. There would be a doubt left, which could not be avoided. As honest men and women, it was their duty, seeking as they were to establish the fact of spirit intercourse upon tangi-ble evidence, to examine this tangible evidence with a little more scrutiny. More liberality was needed on the part of the press than had hitherto been exercised. Certain exposures would have been made long ago, but for the fact that the manuscripts were retained in the editor's sanctum, and at last sent back, the writer himself paying the postage. It really seemed to him as though resort was had, in some cases, to little underhand measures and some indue partiality, for the purpose of establishing the truths of Spiritu-alism. He did not accuse the papers of doing anything intentionally wrong, but he was in fa-yor of the resolution because he believed that course was the best. He would have the Spiritual Philosophy based upon facts, or not based at

Mr. Foss opposed the resolution. In the first place, he said, he was not aware that the Conven-tion owned any paper, or had any right to control with the management of a paper, they could stop it, and when he wanted to subscribe for one he should do so, Convention or no Convention. He had seen the Davenport Boys, and had endeavored to investigate the manifestations with what little acumen he had, and was just as sincere and strong in his conviction that the Davenport Boys ere messengers through whom the spirit-world spoke to man, as Mr. Dyott was that they were humbugs. Nothing like it had been seen in the history of the world; and when men told him they could produce the same results, he offered them five hundred dollars to defray the expenses if they succeeded before any reasonable committee. What had pained him most was to hear it stated that Von Vleck and Fay produced precisely the same results as the Davenports. He had seen Von Vleck, and he was tied in such a man-ner that the man who tied him said he could untie the rope in five minutes.

Mr. F. said he objected to the resolution as impudent and dictatorial, and as meddling with what was none of their business. (Applause.) The BANNER OF LIGHT and the JOURNAL were called upon to publish all that Bro Dyott said and all that Bro. Poss said; and wouldn't there be a pret-y mess of it? He confessed that his sense of justice had been aroused, and he felt indignant at this attempt to exercise a censorship over their

C. H. Crowell, of Massachusetts, said the Conven tion had no idea as to what this resolution called for. The publishers of the BANNER had in their possession to-day articles that would furnish matter for five just such papers, for a year to come, that had been written against physical manifestathat had been written against physical manifestations and physical mediums, and nearly the same
quantity perhaps in their favor. It would be as
impossible for the papers to publish what the
resolution called for as to dip the ocean dry with
a teaspoon. He did not rise to advocate the
claims of either paper. They were both needful
and each in its place, and he hoped they would
be sustained. They did not receive anything like
their share of the patronage of Spiritualists, if, as
had been stated, there were now three millions of
them. He was in favor of exposing all humbug had been stated, there were now three millions of them. He was in favor of exposing all humbing and trickery, and had exposed them time and again; but in holding counsel with those friends on the other side, by whom he had been guided for the last ten years, he had been counselled to charity, to forbearance, to leadency, and had not been permitted to deal unjustly or harshly with them. This, and this alone, was the reason why there had not been more of harsh criticism, and why the scathing denunciations that the BANKER there had not been more of harsh criticism, and why the scathing demunciations that the BANNER had received had not been placed before the public. The spirit-world had much rather that those misguided mediums, surrounded as they were at all times by spirits over whom they had little or no control, who deceived and led them astray, and did not always give them inspiration from the highest and hollest sources, should be treated kindly instead of harshly.

With regard to physical manifestations, Mr. C. said that the publishers of the BANNER had been severely critical in regard to all they had published. They had investigated such manifestations

lished. They had investigated such manifestations time and time again, and they knew, if human judgment could be relied upon, that the mediums were correct, honest and sincere. For one, he was willing to rest his hope of existence on the other side, and a happy existence, too, on what he had received through their instrumentality, "dark circles" though they might be. He had seen the manifestations in the light, too, and he had caught the mediums both in the dark and in the light. the had no objection to the passage of the resolu-tion, provided two or more papers could be found that would be willing to be dictated to as the resolution attempted to dictate to them. He did not believe they could flud a man who would be willing to print the amount of trash that was poured into the editorial sanctum, to be read and then thrown away, as fit for nothing else. Anson Atwood, of New York, also spoke against

Anon Atwood, of New York, also spoke against the resolution. The Convention, he thought, had no control over these papers. He had taken the BANNER ever since it had been published, and had read enough against mediums in that paper. If there were any slanders to be published against mediums there were plenty of papers ready to print them, and it was not necessary that the spiritular published against the paper checkly published against them. al papers should publish everything that any-body saw fit to write. He hoped the Convention would not undertake to control a matter they had nothing to do with. They had no business to go hear a dark circle. Let them pass a resolution that they did not believe in the dark circles as the best way of promoting Spiritualism, and it would do more good than the passage of the one under consideration. consideration.

Mrs. M. A. Townsend said she liked to see this friction of thought. She knew Mr. Dyott, and knew his whole soul was the very essence of honesty and sincerity, and that he as firmly believed in physical manifestations as she did, although she believed more than he did. She was that he had some out with threat boughts for they glad he had come out with these thoughts, for they would learn more of the great principles and grand philosophy of Spiritualism by-and-bye by these investigations. She believed that these physical manifestations needed examination, and, if she were a medium for physical manifestations, she would, if she had an honest heart throbbing in her bosom, call upon everybody to help her examine the phenomena. She should expect to be criticised, and if she could not bear that criti-cism she should expect to be denounced as a hum-

Mrs. Townsend, in conclusion, said—We are sensitive beings. Perhaps you may think it is not true that mediums are more sensitive than other people, but I tell you they are. We are easily psychologized. I know it; I have learned it, and perhaps. I am not so easily influenced as others. I want to say one thing of the women who stand as representatives of the Spiritual Philosophy, and I want to say something to deceived and deluded in many cases by these mountebanks. He saw Mrs. Jordan, to whom reference had been made, exposed in the city of Richmond, and had produced every manifestation that she had produced. The hour for criticism, he thought, had come. He had not a word to say against the spiritual journals, but he would have them more favorable to the negative side of this question, especially when it was represented by then more favorable to the negative side of this question, especially when it was represented by those whose powers were all devoted to the advocacy of this Spiritual Philosophy, and the triumph of its truths as well its mediumship. There could be no hope of a pure and unquestionable public sentiment on the question of the genuineness of these manifestations until their journals should be as free to one side as the other.

J. G. Fish said that protracted meetings were often held at which persons were allged to be consulted. J. G. Fish said that protracted meetings were often held at which persons were allged to be converted by the operation of the spirit of God, but it had been ascertained that all the phenomena manifested in such cases could be produced without calling in the aid of the Divine Spirit. Since there were phenomena that could not be accounted for, so far as investigation had gone, on purely mundane principles, it had been assumed that these phenomena must necessarily be spiritual. But they had forgetten in investigating them on these phenomena must necessarily be spiritual. But they had forgotten, in investigating them on mundane principles, that tricks were of mundane origin sometimes. He was well aware what had produced this protest from Mr. Dyott. He had tied the individuals by whom Mr. Dyott had been enabled to detect this fraud, in his (Mr. D.'s) home, as dark circle mediums were tied, and when, turning in his ordinary way, he had received a slap on the back, he was inclined to think there was very good reason to suppose that there was rick in it. Still he know there were the war of them. But there is no real consciousness of a there was a trick in it. Still he know there were a large of the medium then in possible, she will manufacture a money. That may be one motive. Another may be the desire to please everybody who comes to them. But there is no real consciousness of a when there was a trick in it. Still he know there were And so I have charity for women in all condi-

> Mrs. Albertson spoke briefly in favor of the clos est criticism, but objected to the dictatorial tone of the resolution. She moved to amend by substituting the words "be requested to" for the word "should." Her amendment was accepted by Mr. Dyott.

Mr. Plympton thought the Convention had a Mr. Plympton thought the Convention had a right to express its opinion of the manner in which the press used its power in circulating the manifestations that were reported to them. The resolution, he said, had been introduced for the protection of their mediums. He knew that his friend Dyott had the greatest auxiety to protect the instrumentalities by which the angels in the spirit-world sent their communications to men and women here. It was for Spiritualists to take and women here. It was for Spiritualists to take charge of those sisters who were psehyologized from one end of the country to the other, to surround them by the holiest influences, and protect them from the injurious influence of banks who were travelling round the country, and depriving them of their proper compensation. He thought it was time for the Spiritualists of the country to take this matter in hand, and subject the mediums to the closest criticism, and if they were honest men and women, they would never object. He had examined manifestations one, any further than their individual subscrip-tions were concerned. If they were dissatisfied was the leading element that made this life yaluwith the management of a paper, they could stop able to him; and he wanted to subscribe for one he protected by all the influences with which they should do so, Convention or no Convention. He could surround them. He was in favor of the had seen the Davennort Boya and had endeavor. resolution for that very purpose. Not that he wished to dictate to the newspapers, but he wished by an official statement from this Convention, to caution them in regard to this matter

Mr. Giles again opposed the resolution. He did not doubt the right of the Convention. He did not doubt the right of the Convention to take this action, but the question was, "Is it wise?" They had a perfect right to ask A. T. Stewart to give a million of dollars to Spiritualism, but would it be wise? It would be seen that the resolution said that both sides should have an equal opportunity to present their views so that if the olution said that both sides should have an equal opportunity to present their views, so that if the papers published one page in favor of Spiritualism, they were requested to publish another page against it. He thought the passage of the resolution would be likely to create ill feeling, for he did not suppose that the publishers of the papers would now the slightest attention to it.

did not suppose that the publishers of the papers would pay the slightest attention to it.

George A. Bacon of Massachusetts, thought as much good would be done by the ventilation of this subject without the passage of the resolution as by its adoption. He was strongly in favor of having Spiritualism sifted as closely as any subject; but still, knowing that there were false and true mediums in the land, and knowing that those who were sometimes true were also sometimes false, and remembering that the friend who

originated the resolution had written two lines originated the resolution had written two lines against physical manifestations to one in their favor, and that those papers had published his communications, it seemed to him that the resolution came with an ill grace from him. Mr. B. said he could testify to having seen a medium who probably, stood before the public the most righteously condemned of all, (when in a state of intoxication, in the nation's capital.) driven by a motive rays at allows or twolve o'clock at night. intoxication in the nation's capital,) driven by a motly crowd, at eleven or twelve o'clock at night; behind a piano, and there answer every question put to him correctly. When he remembered this fact, he felt that he must have all the charity of which his nature was capable. He could testify that the tests applied to Von Vleck and Bly were of an entirely different character from those applied to other mediums. When the same tests are restricted to them that matching a liferent were applied to them, they would hear a different story from that which they had heard this after-noon. He wanted the Convention to be governed by the highest sense of propriety, common sense and right in their action upon the resolution.

S. H. Todd, of Illinois, said he was one of the original incorporators of the RELIGIO-PHILO-SOPHICAL JOURNAL, and was in favor of the resolution, and hoped the delegates would vote

Dr. Gardner moved the indefinite postponement of the resolution, which was carried, and the Convention adjourned.

[To be continued.]

THE FIRST GREAT SPIRITUALIST CAMP MEETING,

AT PIERPONT GROVE, BETWEEN MALDEN AND MELROSE, MASS.

Aug. 30th and 31st, and Nept. 1st and 2d, 1866

Reported for the Banner of Light.

[Continued.]

Friday Afternoon Sessian.—At the ringing of the bell an immense concourse of people had assembled on the camp ground. The number was not less than three thousand. Every horse-car and stemm-car came loaded, and the long caravan of vehicles from Malden to the grove, swarmed like huge bee-hives with their happy human burdens. "My days are gliding swiftly by," was sung by a grand chorus, composed of the choir and hun-dreds of voices in the audience.

Isaac P. Greenleaf, the wall-known and efficient lecturer, of Kendusking, Me., was announced, and he began speaking on the law of progress. Without the doctrine of progression, but little hope would be entertained either for inbut little hope would be entertained either for individuals or the race. The history of mankind
illustrates how one age after another has unfolded improvements for the advancement of art,
science, philosophy and religion. But while we
are expatiating so loudly in regard to the progress of the race as a whole, we should remember
as first in importance, individual improvement.
There are periods in our lives when we grow
faint, weak and disheartened. We shak in our
esteem, and the way looks dark before us. Let
us at such times come under the influence of old us at such times come under the influence of old theologic teachings, and we grow still more dis-heartened. But on the other hand, let us learn the law of progress, learn that by nature we are progresslye and immortal beings, destined to an unending march onward and upward, learn that all the labors, drawbacks, and trials of life have all the labors, drawbacks, and trials of the have their use in testing, strengthening, and advancing us, and we shall go on our way with gladsome hope of ultimate triumph. There is no other way for us to succeed in the grand aims and objects of life, than to work our way amid whatever comes. We must work our way through this world, and work our way to heaven. There must be no murmuring, no repining, no whining, no wincing; it is ours, like heroes and heroines, to bear whatever is rolled on our back, and bear bear whatever is rolled on our back, and bear bravely. It is not ours always to judge what we need most; hence we murmur and wish our lot changed. But our celestial guides know best, I know by experience. I have suffered as many of you have suffered. If I have not borne enough, let the angel-world pile on more and more, and still more, and I will bear it all like a man. The old religion taught us that we must be made miserable before we could be made happy; we must have an experience. Let us accept whatever good hints the Church of the past has left us. I once went through a Church conversion which lasted only four days; the bad conduct of Church members drove me away with sorrow and repulmembers drove me away with sorrow and repulmembers drove me away with sorrow and repulsion. But I am grateful for the experience, and grateful for all I have endured, though like David I have been down into "the lowest hell." The discipline of sufferings and sorrows which the world can never know, has brightened the armor of my spirit for the great warfare still before me, and chastened my affections to enable me to com-

nune more clearly with beloved ones here, and beloved ones gone on before. Mr. Greenleaf closed with a practical appeal which left a lasting

impression.

Ex-Rev. J. G. Fish, Principal of the East Jersey Normal Institute, located on the doylain of the North American Phalanx, Red Bank, N. J., the North American Phalaux, Red Bank, N. J., was next introduced. He spoke of ancient and modern evidences of Spiritualism, or immortality. The Biblo gives different views on the subject of immortality. Many of its writers make no allusion to a future state; some of them take grounds in seeming conflict with others. One thing is certain, the only proofs of immortality given by the Bible, are those which are based on manifestations, communications and immirations. manifestations, communications and inspirations coming direct from the spirit-world—proofs anala-In all ages gous to those of modern Spiritualism. the religious element has been the mightiest force to move the masses. An appeal to God, or the gods, has been adequate to move the people. Moses availed himself of this religious element in appealing to the people of Israel. Communing with the guardian spirits of the Israelites, he used the name of Jehovah, God and Lord. Like other ancient religious revelators, he delited the spirits communicating with mortals, and worshiped them as gods. After Moses had become established in the confidence of the people, he prohibited all spiritual phenomena among the masses, in order that he might maintain an ecclesiastical monopoly. he might maintain an ecclesiastical momopoly. This has been the course of nearly all ecclesiastical combinations; they have put themselves between the people and the spirit-world, to shut out all light, liberty, and truth which did not come through their authority. And the result has always been a relapse of faith. Constant evidences are needed to keep alive the religious faitheand interest of the moule. There are Saithealize interests of the people. There are Spiritualists who say we need no more manifestations. But ve do need them; thousands and millions need we do need them; thousands and millions need them; we shall always need the phenomena in order that we may keep the faith and fact of im-mortality demonstrated. Mourners cannot be comforted by being told that Jesus rose from the dead centuries ago; they want proof that their friends are not dead. We to-day must give the mournful and the unbelleving what was given the same class years ago. The New Testament is full of phenomena analogous to the modern. Mr, Fish then went into an interesting and a scholar-ly narration of the spiritual facts of the Bible; the experiences of the primitive Christians; the tes-timony of Turtulian and other early Christian fathers in conformity with Spiritualism; and on the whole made one of the most substantial adiresses heard during the meeting.

Mrs. S. L. Chappell said she was understood to be extremely radical, and perhaps unpopular. Yet she could afford to wait for the time to come when men and women would take no alarm, and be prepared for whatever utterance might come he prepared for whatever differences high come, ther experiences had taken her through the se-verest ordeals like Gethsemene and Golgotha. She thanked God for the glorious example of the Nazarine. We must be saved and perfected like him, through suffering. Divinest strength comes to us through sympathy with Jesus. He is the highest ideal of a true, noble, spiritual, divine life. We are just beginning to understand the Bible in the light of Spiritualism—not as a book of final authority, but a record of the past. We are just beginning to understand the beautiful character of Christ, and our unfoldment will never be complete till we attain the Christ-plane. Then we shall deal no more in hate, suspicion, selfishness, slander, but learn to overcome evil with good. The speech of Mrs. Chappell was regarded by many in the audience as one of the finest sulogies on a rational, spiritual Christianity

John Whetherbee, Jr., of Boston, the man of the people, yet the State street inaginate of stocks and mines, always full of the spiclest, defrest things needed by the practical multitude, was next introduced to close the afternoon session. He said he wished he had some terms better than "brothers and sisters," with which to greet the

many happy faces before him. We are here for a great work in behalf of ourselves, and the sad, suffering sorrowing, laboring millions of our kindred. The masses of the people are bearing burdred. The masses of the people are bearing bur-dens of which we but little realize. We are look-ing for a better era for the redemption of the race from various forms of evil. Physical, mental and spiritual revolutions succeed each other in human history; we are now coming into a great spiritual revolution destined to overthrow all forms of religion which oppress and benighten the mind. The bondage of fear is broken. The light of science is

dispelling all superstition. A wag undertook to frighten Cuvier by dressing himself up with hoofs and horns in immitation of some pictures of the devil. But Cuvier quizzed the fellow of shorn loofs and horns, and put him to flight. So with the masses of the people to-day. You a threats of damnation. Over all the fearful legends of the past, Spiritualism is spreading its benign radiance, in prophesy of the better time coming.

After the singing of a doxology, the immense congregation adjourned in perfect order, till the

Friday Evening Session .- Additional lights having been put up in the grove, the camp ground presented a cheerful and brilliant appearance as twilight faded, and the great temple of Nature sparkled in every leaf. The scene was one of in-describable interest as the immense throng of people poured in from every direction, till more than three thousand were gathered around the

Dr. U. Clark presiding, announced "Cambridge," as the opening hymn of the evening, and the audience joined with the choir in making the woodland echo with the sound of thousands of voices.

Dr. P. B. Randolph, of New Orleans, a delegate to the Southern Loyalists' Convention, and known as one of the earliest spiritual orators, graduating from a barber's shop in Utica, N. Y., in 1852, was from a bather's shop in Chea, N. 1., in 1802, was introduced as the opening speaker. His theme was Spiritualism. Though one of the earliest investigators and mediums, after all he had learned and experienced, seen, heard, felt, said and written, the speaker confessed that he knew but little of this greatest of all themes. There was a time when he thought he knew all about it—spirits, angels, archangels and God. But now after havangels, archangels and God. But now after having begun to realize the vastness of man, Dely and universe, and the eternity of being, all he knew vanished into insignificance before the immeasurable unknown. God is influite, and baffles our finite capacity to comprehend his entire being. Man, made in the image of God, is likewise infinite; and there are thoughts, emotions, aspirations and capabilities wrapped up within him, which lift him up, and out, and on, till he is lost in the immeasurableness of the universe. Let our faith and fancy soar off until we seem to take our faith and fancy soar off until we seem to take in one solar system after another, till we attain to the highest standard of angels, archangels, yea, of the mightiest gods reigning enthroned in the heavens, and after all, we have attained nothing com-pared with what is before us on the highway of end-less progress. There are immortals walking yonder upper spheres of celestial glory, compared with whom the wisest mortals are mere idiots. In the meanest, lowest, blackest being bearing the image of God, there is a regal soul destined to take the loftiest place of which our imaginations can conceive. Every step of our history, from childhood to the last stage of this mortal life, gives indications prophetic of eternal progress. This view of our nature and destiny imposes on us perpetual duties which tax every power of our being. There is no room for idleness. We have too much to do and learn. Our way must be worked all through this world, and we shall have something to do in heaven more than sing psalms, and play on harps, and sit on high benches through all eternity. All that is false must be unlearned; all that has been wrong, must be atoned for. The employments in the spirit world will be infinitely more various than they are in this. And there we shall be free; free from all evils, sickness, sorrow, suffering death, hell, and free from all slavery. [Dr. Randolph's allusion to the slavery of one of the races to which he belongs, elicited great sensation and applause. Then followed a graphic description of the spirit-world, which no reporter could well re-produce on paper.] There no limits will bound our pursuit of knowledge, or our pursuit of aught which our immortal natures demand. But before we take our place on the highway of this glorious and eternal destiny, we must become entirely disencumbered of every thing appertaining to the selfish, sordid, sensual We must, in some way, make atonoment for every thought, word and deed which has wounded, wronged, or injured a friend or fellow-being. Peace of conscience and hope of happiness can be purchased only by a self-consecration like that or Jesus. [The speaker concluded by alluding to his mission among the colored population of the South, and made a powerful and successful ap-peal to the sympathies of the audience.]

Mrs. Clara Dearborn, of Worcester, Mass. Mrs. Clara Dearborn, of Worcester, Mass., a lady endowed with fine abilities and excellent address, though lacking the public experience sufficient to develop power enough to hold the large assembly, after offering congratulations on the lappy and auspicious occasion of the evening, made some good remarks on charity, and gave an exhortation as to the need of constant effort in behalf of everything pure and ennobling.

Mrs. Famile Allyn, still persisting, as she means to do, in hef neat, saucy, tidy, well-becoming, Dio-Lewis short-dress, half-Turkish attire, was again ralled to the stand and welcomed by an applaud ing multitude. She was favored with the happiest inspirations flowing from the sea of faces around her and the unseen throng above. In fine poetle measure she made a most practical and appropriate allusion to everything and every body connected with the camp-meeting—the scene body connected with the camp-meeting—the scene before her, the lighted grove, the glimmering stars, the third foliage, the speakers, mediums, the angel couriers of the air, the thousands of sparkling eyes and beating hearts, the earthly home and the home beyond, the great spiritual cause, the BANNER OF LIGHT and, in short, everything which seemed calculated to arouse the better thoughts and feelings of the assembly and send them home happy, harmonic and blest; and, as she chosed, there was a loud and long clapping of thousands of hands. The beauty, genius, originality and appropriatness and rapid, ready utterance of this poetic effusion, left no doubt of the inspirationality of the young speaker. The substance of the closing stanzas was nearly as follows:

lows: tals very near, Whispering words of holy comfort, of loving, hope-

Lifting up your aspirations to the angel's Summer-While they pour, in showers upon you, inspiration from their band.

Listen, then, oh, kindly, to the soothing music

notes Coming from the higher love-realms which around ye ever floats, Till it wakes the God within you with its harmony

profound, As ye gather here in peace to-night on this camp-

meeting ground.

Ye have listened, mon and women, ye have heard, oh, sire and vouth. The inspiration flowing from the brilliant fount of

Ye have caught the gleams of knowledge, and your souls these thoughts can view. Test your theories by practice; yours it is this work

to do.

Spirits, with their love returning, with their words of truth and right.
Use that noble, grand, old standard, the BANNER OF (true) LIGHT,
Will you raily round its glist'ning folds, in this army grand be found,
Thus blessing with your words and deeds our own camp-meeting ground?

For its editor, brave and fearless, advocates the Aruth to-day: Aid bins, oh, ye men and woment sustain bim in

There are hosts of others working neath this BAN-

There are hosts of others working neath this BANNER OF (true) LIGHT,
Side by side, and ever onward, with our own unselfish White.
Join this army, marching upward, and let kind
thoughts be your creeds,
Your sermone be your noblest thoughts, your invocations deeds.

Resolve to-night, to do, and dare to be with actions

crowned. Ye'llalways then look hack; with joy to this campmeeting ground.

And Western hands have reared a shrine; go on-Philosophical religion can never die or fade,

While little genes are sparkling with a light ye may behold.
Shining down within the children's hearts that blossoms may unfold.
Men of wealth and souls of talent, work, and let

your watchword be,
"Light is o'er us, and religion brings eternal lib-

Faithful do your duty ever, bear the cross and wear the crown, While the angels flood with glory this grand camp-

meeting ground. The meeting then adjourned to the next morn-

[T be continued.]

In the editorial "summary of the action of the Convention," which appeared in the BANNER of Sept. 8, no mention is made of the passage of the

Whereas. The present Alphabetic and Orthographic Sys-tens of the world—by reason of their arbitrariness, unlike-ness, individual incompleteness, inconsistencies and absurdi-ties—are a serious barrier to Education, and a potent means of preventing Universal Intelligence and International Har-

of preventing our creat in the support of the following in the following i are imperatively demanded.

Resolved. That it is eminently fitting that Spiritualism—
recognizing as it does the universal brotherhood of Man and
the essential oneness of human interests—should be the channel for the transmission to the world of such an Alphabet and
Utilography, and, emhantly fitting that Spiritualists, as lovers of the race, should countenance, encourage, and endeavor
to establish so beneficent a System.

The above was presented by the writer in Committee, and accepted; but when brought before the Convention (in the early part of the afternoon session of Saturday) was, by some strange misapprehension, at first, indefinitely postponed. An hour or two later, however, when the stress of business had subsided, I called attention anew to the matter-regretting the very hasty manner in which it had been disposed of-setting forth some of the principles of the Panophonic Reform, and showing the necessity for such a movement, and the legitimacy of its connection with Spiritualism. Alluded to the fact, that the Panophonic System is a bequest to us from the angel-life, offered as

the foundational element in the coming reconstruction of every department of scholastic education, and remarked, that if now ignored, the subject would recur again and again at future Conventions, autil its importance should be acknowledged—that the movement is inevitable, and might as well be inaugurated at once, as to be longer deferred - and that no doubt every member of the Convention present, was in reality in sympathy with so self-evidently proper and needful a reform. Some of the absurdities of the present English Orthography, were also shown.

At the conclusion, the former vote was rescinded, and the resolutions were unanimously adopted I do not know why you should have omitted all mention of the matter, (as it is by no means an unimportant or insignificant fact, that Universal Alphabetic Reform received the unanimous sympathy and endorsement of the Third National Spiritual Convention,) unless because of the fact that your reporter was not present at the time It is, however, a sufficiently serious omission to justify me in making the respectful request that you will either publish this, or an editorial equivalent, in order that "the truth, and the whole truth" may be presented in the editorial "summa-J. MADISON ALLYN.

Foxboro, Mass.

Once more in my wandering ways, I have visted this beautiful little village of Massachusetts, which ever reminds me of the industry of New England women. It is one of the neatest and most tasty, if not the first one of the many elegant villages of Massachusetts. But what is most interesting to me, is the argument it furnishes for woman, in advocacy of her practical talent in using the property to secure the greatest amount of comfort in life. The straw works of this village, lave for a long time furnished labor place and vicinity, and they have expended much the interests of both are similar; that the we of their earnings in public and private improvements, which have made the place a most desirable one for a quiet country residence. The streets. cottages, gardens, town hall, churches, and the internal and external furniture and arrangements of the houses, all show a superior taste to most other villages. The society is also of a superior order, and in accordance with the outward display. Not haughty, proud, vain, selfish; but intelligent, frauk, generous and genial, partaking largely of the elements of our religion and phi-

I cite this with other arguments, in favor of what I have long claimed for woman: the equal right to own and control the property of this world, of which she is an equal heir of God or nature, with man, to all lands, animal, vegetable, universal wealth, and in all products and improvements; has certainly earned one half or more, and she is therefore entitled to one half the property in the country, and owns and holds less than one-eighth of it. I also claim for her an equal right to make and administer the laws; at least all which she is governed by and has to support-and especially the laws of marriage and parentage, if we have laws on that subject. I feel sure we should have better homes, better husbands, better wives, better children, better villages, better cities, better laws and a better nation, if woman had her share of the property and control of society. Every step in that direction shows it, as does the little town of Foxboro.

I had two most excellent meetings there, September 2, and met many old familiar faces and many new ones, full of earnest and honest inquiry after the truths of our Philosophy and of life after death, which they cannot find in the Churches or the religion of sectarian Christianity. A blessing on Foxboro, and many thanks for the evidence it furnishes of the enterprise and intelligence of woman. WARREN CHASE. September, 1866.

The Massachusetts State Convention of Spiritualists

will hold a Quarterly Meeting at Lawrence, City Hall, on Wednesday, Thursday and Friday, the 10th, 11th and 12th of October. The object of the Convention being to fill vacancies, and devise some means by which the glorious principles of Spiritualism may be more fully disseminated throughout the State. And it is earnestly hoped that the friends of the cause will see that every section of the State be represented, and that delegates be sent from every city, town and hamlet.

The Haverhill and Lowell choirs are expected to be present at the Convention. As the friends of Lawrence intend to entertain as many as possible free, it is desirous that all who expect to attend the Convention, should send in their names as early as possible, in order that better arrangements may be made. For this purpose all are requested to address Mrs. Susla A., Willis, box 473, Lawrence, Mass.

MRS. N. J. WILLIS, Vice President. L. B. RICHARDS, Secretaries. Boston, September 19, 1866.

Banner of

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Bristualism is based on the candinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature; capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: it alms, through a careful, reverent study of facts, at a knowledge of the law 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.—[Los don Spiritual Magazine.

Labor: its Worth and its Wages.

The National Convention of Spiritualists, assembled recently at Providence, did not omit to pay due consideration to the great question of the rights and rewards of Human Labor-a question whose adjustment is going to task the best thoughts of the men of the present generation. With the other resolutions passed by them before their adjournment, was the following:

Resolved, That the hand of honest labor alone holds the sovereign accepte of civilization; that its rights are commensurate with its character and importance; and hence, that it should be so fully and completely compensated as to furnish to the toiling millions ample means, times and opportunities for education, culture, rainement and pleasure; and that equal labor, whether performed by men or women, should receive equal compensation.

That we agree with wholly and unreservedly; and so will all reformers, philanthropists, people of progress, and lovers of right and justice. If sentiment be allowed to control in the work of philanthropy, here is the field for its operation; and a wide and noble field it is, including all men and women who labor with their hands, which is the very large majority of the people of the country, for we are no idlers here; we all work, some at one thing and some at another.

It is true in all respects that "the hand of honest labor alone holds the sovereign sceptre of civilization." This great continent has so far become a conquest to civilization only through the steady service of organized labor; and it is that alone to which it will be indebted for the fullest disclosure of the real grandeur of its wealth and he perfect development of its resources. Labor, as ever before in the world, conquers all things. In the historic ages it won battles for Greek and Roman. and carried the name of a conquering State to the heart of the furthest country, bridging back captive kings and princes in return; in this era it is at work on the side of progress and civilization, harnessed to the car of advancement, and yet working not as a beast of burden but with the inspiration of intelligence, foresight, and comprehensive calculation.

Ought not such an agent, so powerful and universal, to be at least recognized by its beneficlaries for what it is indeed worth? If this shall not receive and enjoy its full! reward, pray what and who shall? Where does just recompense belong if not to intelligent and honest labor, holding fast to its tasks till they are finished? If there is to be an aristocratic order established at all ou our soil, who should belong to it, forming its head and body, but those who have done and are still doing the work by which as a people we have come to be what we are? It argues no really forward state of our civilization that the case has to be presented at the bar of public opinion for an impartial opinion. It is proof of anything but genuine progress, that we are obliged to plead for the cause of the producer against that of the mere holder. It ought not to be so. Something must clearly be wrong when the true order of things is so fatally inverted.

They keep telling us that there is no inconand pay to a large portion of the females in the sistency in the relations of capital to labor; that being of one is bound up in the other. So we would very much like to believe. But when we see workmen in foundries and factories receiving, per head, one thousandth, or even one hundredth part of the profits for the year, when upon their faithful and intelligent industry depended the question of any profits at all, we cannot subscribe to any such doctrine as is so plausibly set forth by the paid advocates of capital. And when we see makers of clothing, who have taken large contracts at great prices, snip off sixpence and a shilling from what they will receive for each garment, to pay the portionless sowing-girl with, themselves taking the lion's share and building up showy fortunes in a few months—we indignantly refuse to accept any such statement as that the interests of capital and labor are as yet identical, and repeat our belief with still louder and more protesting emphasis that something must be done without delay to lift the laboring class out of this condition of practical servitude.

The laborer is still worthy of his hire. This is professedly a Christian nation; yet so simple and manifest a truth as that is not yet suffered free operation in our midst. Whatever the laborer may be worth, let him get what he can, is rather the spirit of the present time. It is not necessary to say that this is not right in any sense, or to add the prophesy that it will surely lead to serious, and possibly permanent trouble in our social arrangement. To obviate this, a very different course of conduct is demanded. And that course is as plainly marked out in the other part of the Convention's resolution.

First, pay labor fair and just wages. Thus industry is better informed with intelligence, and the results of labor are far better in themselves, and every way of more value. With better wages comes a higher social condition. Then follows a higher standard of self-respect, the aspiration for culture and improvement, the painstaking measures for acquiring knowledge, securing culture, and developing the instincts of refinement. If the working class are, as some allege, deficient as a class in education and general culture, then there ought to be no objection to their being put in possession of every convenient means for securing both. Certainly it is no argument to say that they lack qualities which would bring higher rates of wages to them, and still deny them the opportunities and means for putting themselves in possession of those qualities,

The whole subject, ramifying as it does through the entire structure of our modern life, is receiving more attention than ever before. It is a great and fundamental matter. The many questions springing from it are not to be pushed or waved aside, as if some other time would be fully as convenient for their adjustment. They press for immediate attention. If it be necessary, as all agree, to educate those who are to bear each his part in the support of free government and free institutions—why does not the same doctrine apply to and include educational opportunities for labor, which are secured only by fair wages and hours; especially in a country where the laboring the entire population?

A New Erraignordi mira

While we each and all continue at our work let us not forget that we are breathing the atmosphere of a new era. The old things are passed away, and all things are become new. Our present effort is therefore made under more favorable auspices than ever before. There is such a life welling up and rapidly swelling all around us, as supplies one with new and higher sources of inspiration. If there is much more to do now, we are given more power for the work to be done, Then the law of sympathy and love is getting better understood, and, when obeyed, its operations are of the most effective character.

Material improvements all about us are but the sure heralds of spiritual advancement. That has been the order of march in all history. The telegraph, the ocean cable, the railway soon to span a continent and bind ocean to ocean, the rapid organizations for furthering benevolent, moral and social projects—these are indications of a greater facility which the world has acquired in the art of advancement which will bring more rapid development to all those great projects which have for their aim the highest possible elevation of the human race. We ought to testify our gratitude for being permitted to live in such an era of opportunities, by laboring all the more earnestly according to the light we enjoy. That is a practical admission that we know, that we duly appreciate, and that we are inspired by the real object of our

Timely Philanthropy.

A Home has just been opened for occupancy and use in this city, styled the Boston Station Home, whose object it is to rescue from the degradation which accompanies a criminal appearance before our Municipal Court such first offenders against the law as really do not merit the severe and stigmatizing punishment which the law must impartially measure out, and by kind treatment and screening them from public disgrace save their self-respect, appeal successfully to their better nature, and stimulate them to fresh efforts to avoid temptation and establish characters for uprightness and purity in the future. It is a truly benevolent enterprise, deserving the countenance and support of all good men and women.

Two houses have been hired in Sudbury street, the city assisting to pay the rent, one of which is for males and the other for females. There are plains. Eleven hundred thousand hogs are ansome forty-four sleeping apartments in all, properly furnished, besides the necessary offices below. dining-room, &c. The plan has been tried for a year past on a smaller scale, and with good effect. The Mayor is the President of the Institution, and there are officers of other grades to carry out the intent of its original projectors. No doubt four thousand names in the Chicago Directory, numbers can be saved from final ruin if they are met in this way by thoughtful kindness and affectionate care. These are the very institutions which the Age demands and inspires.

NEARER TO THEE.

An inspirational poem, given by Miss Lizzle Doten, at the close of her lecture on "The present condition of Theodore Parker in spirit-life, in Chelsen, Sunday evening, September 16, 1866.

" Nearer, my God, to Thee, Nearer to Thee!"

Reported for the Banner of Light, by H. F. Gardner, M. D.

Yes, I am nearer Thee! for flesh and sense Have been exchanged for an eternal youth; My spirit liath been born anew, and hence I worship Thee "in spirit and in truth."

Yes, I am nearer Thee! Though still unseen, Thy presence fills my life's diviner part. Now that no earthly shadows intervene. I feel a deeper sense of what Thou art.

Yes, I am nearer Thee! Thy boundless love Fills all my being with a rich increase, And soft descending, like a heavenly dove. I feel the benediction of Thy peace.

Yes, I am nearer Thee! All that I sought Of Truth, or Wisdom, or Eternal Right, Is clearly present to my inmost thought, Like the uprising of a glorious light.

Yes, I am nearer Thee! Oh calm and still, And beautiful and blest beyond degree, Is this surrender of my finite will-Is this absorption of my soul in Thee.

Oh Thou! whom men call God and know no more!"

When they shall leave the worship of the Past And learn to love Thee rather than adore, All souls shall draw thus nearer Thee at last

This and That.

The favorite hymn of Theodore Parker.

A correspondent of the Vermont Becord, writ ing about the town of Jamaica, in that State, after speaking of the flourishing condition of the village, says of the Congregational Church that it gives him pain to see the building so sadly neglected by the believers; all else looks prosperous and smiling, but this building suffers from neglect. "It is too bad"—in his exact language—"to see such evidences of disregard for houses of worship." In the very next paragraph he says—"the Spiritualists have been holding meetings here for some weeks, and the result of their labors so far has been to drive one man a raving manine. When will such delusions cease?" We can answer the correspondent of the Record perhaps, in our plain way: So long as persons like himself consider it a "delusion" to have his eyes opened that they may behold the truth, it is not very likely there will be much cessation of the work of delusion" either in this generation or the next. He will see an evidence of this style of "delusion" in the neglect of the Orthodox church edifice that he complains of. People right around him have got their eyes open to the needlessness of keeping glad to welcome her back from old England. a building in repair, in which the old damnation theories are waiting to be proclaimed and defended. On his ground, every one, who declines to help about repairing the church deserves to be called a "raying maniac." is blut if not

Jersey City.

Our venerable friend, Joseph Dixon, of Jersey City, is renewing his efforts for the promulgation humanity generally. For these purposes, be offers the free use of his fine hall to spiritual lecturers and reformers. The Spiritualists there the future life, instead of the erroleons dogmas Parkinish in mentational composet, and subtractions taught, them by old theology, of nearly one hundred different, places of music, class counts up to within a very small fraction of Young minds are very impressional, and much which have all been published, and become pubcare should be exercised in their early training of the favorities to study sends at succeed as

tion for each of the Ohicago, and so, weath,

Twenty five years ago—only a quarter of a century-a little trading post, garrisoned by two companies of United State soldiers; and number. ing four thousand people, was known to exist on the western shore of Lake Michigan. Few persons suspected that this insignificant settlement contained the germ of one of the mightlest and most populous cities on the American continent, and that but a few short years would golf around, ere the name of the wonderful city of Chicago would become famous and world wide.

The Chicago River, which now floats upon its

waters the largest inland commerce in the world, and discharges to the sea the food of half the continent, was a mere slough, running to Lake Michigan between banks covered only with rushes and wild rice, and affording food and shelter to the game and wild fowl which flocked to its friend. ly waters. Within a stone's throw of this riverthe banks whereof are now covered with the enormous elevators, graineries and warehouses-land by the thousand acres could have been purchased at the Government price, and settlers and immigrants would have been welcomed with open arms, to take it at that. Some of the Western Indian tribes annually gathered here, to receive the usual stipend paid by the great White Father at Washington. This was all that Chicago amounted to as late as 1840. Behold to day an amazing city of a quarter of a million of people; industrious, enterprising and thriving. With an energy that has no parallel in history, they have built up the grand metropolis of the West; they have laid their iron fingers on every nook and corner of the fertile prairie lands and plains of the great Northwest. They bring in the grain and produce the cattle and the pork from this vast garden. Fifteen Railroads pour into Chicago the wealth of the valley of the Mississippi. Two hundred and fifty trains per day arrive at and leave her depôts; a fact of which no other city on the continent can boast. She handles more grain than any other city in the world; indeed, there is but one worthy of being named in the same list with herself, and that is Odessa-and Odessa is a child, compared to Chicago.

It is the largest lumber market in the world, by many millions of feet. The pine forests of Michigan and Wisconsin contribute to Chicago the material which nature has not given to her fertile nually slaughtered in Chicago; and she is also the largest market for beef and beef cattle. Her graineries-some of which hold thirteen hundred thousand bushels—are unrivaled. There are now in process of erection, four thousand houses, besides stores and warehouses. There are seventyand the population is increasing with a rapidity never before known. Chicago is certainly on her grand march to take her position as the second city on the continent. Who knows but that she may be the first, and then boast of New York and Boston as her seaports?

Dr. F. L. H. Willis.

During the month, Dr. Willis has addressed the Spiritualists of Haverhill each Sunday. His words of wisdom, as he unfolds the beauties of the Spiritual Philosophy, sink deep into the hearts of his hearers. He particularly enforces the great moral truths and the true religious element which Spiritualism inculcates. His discourses all have an elevating influence, and leave a lasting impression for good. The Haverhill Publisher, in alluding to the course of lectures by Dr. Willis, closes with the following paragraph:

"During his collegiate term at Harvard some years ago, he was arraigned before the bigoted and narrow-minded Faculty of that institution, on nd harrow-indeed ractity of that institution, on a charge of producing strange and unaccountable phenomena, and subjected to a sort of "star-chamber" trial, his accusers refusing him the privilege of having any friend or counsellor present as witness, or to aid in his defence. While admitting the fact of the strange occurrences which had been witnessed in his presence, the Doctor utterly repudiated the charge of voluntarily producing them, or of possessing the slightest the manner in which the produced. But this availed nothing, and after going through a sort of mock trial, his accusers finally suspended him for a considerable time from the institution. Dr. W. is a practising physician in Boston, and possessing much ability as a writer and speaker, his lectures elicit the closest attention from his audiences."

Thanks from the Convention.

All the delegates to the late National Convention of Spiritualists speak in warm, terms of the generous hospitality which was tendered them by the citizens of Providence, while tarrying in that city. Although the number of delegates to be provided for was unprecedentedly large, and the capacity for entertainment on the part of friends and citizens was put to its severest strain, the accommodations proved to be in every respect ample, and, what is better, they were offered in a spirit of cordiality which cultanced their value beyond measure. We have seen no individual who has returned from the sittings of the Convention, who did not express himself in the sincerest manner respecting the genuine kindness and open-handed friendliness of the good people of Providence. This is, we learn, their native character, and we hope it may never come short of a profound appreciation, like that which is returned for its manifestations by those who attended in such numbers on the recent successful Con-

Meetings in New York.

The Spiritual meetings have been resumed again in New York City, after a short summer vacation, and quite an interest is awakened in regard to the important subject of Spiritualism. Dodworth's Hall, where the First Society of Spiritualists hold their meetings, is filled, Sunday mornings and evenings, to hear Mrs. Emma Hardinge's discourses. Her numerous friends were

Ebbitt Hall is also well filled each Sunday with the believers in the Spiritual Philosophy. Henry C. Wright is speaking there for the present. The Children's Lycoum is in successful operation, and promises large additions to its ranks this fail. I would be a said to the

New Minales of the office of the state of th

We have received from C. M. Tremnine, 481 of the true spiritual ideas, and the elevation of Broadway, New York, (successor to Horace Waters in the music publishing philipess,) a beautiful ballad, glowing with the spiritual idea of guardianship by our doved ones in the spirit land, entitled, have organized into a society, and hold meetings "Beautiful Form of my Dreams." The words are in Dixon's Hall, 244 York street, On Sunday, by W. C. Baket, music by H. P. Danks, quite a September 16th, F. L. Wadsworth lectured before popular composer., The title page is embellished the society, and in the afternoon proceeded to with the life-like portrait of a little girl of less organize a Children's Lycetin, which will byenth-than a dozen years, with a sweetly expressive ally, we trust, prove a complete success. Mr. and intelligent face. From the same, publisher, Wadsworth in his discourses dwelt upon the im- | we are also in receipt of two other sine producportange of properly and carefully instilling into tions, "Bells in Distant Lands," musid by Henry young minds, correct religious ideas in regard to Tuckery and the "Banjo Galdp," by Mrs. P. A.

The Closing Picnic of the Season! place on Friday, September 14th, in accordance with previous arrangements of Dr. Gardner. Quite a large party was present. The morning opened bright; but rain began to pour before noon, right and left of the grove, but its drops in

the grove were so few that the pleasure of the visitors was not disturbed. The usual variety of recreations were enjoyed to the fullest extent. The speaking was very good and well appreclated. A. E. Giles, Esq., presided over the meeting as chairman, and spoke briefly several times.

Mr. A. James, of Chicago, gave an interesting treatise on mediumship, closing with his experiences, and the discovery of the Artesian Well through his mediumship.

Dr. U. Clark gave an account of the late successful Spiritual Camp Meeting in Malden, giving the angel-world credit for its success. He narrated several instances of the good results growing out of it.

Mr. Gurney read an appropriate poem from manuscript, and then spoke at length on the power of will and self-control, contending that what is generally attributed to special providence, is more the result of human action.

Mrs. C. Fannie Allyn made two fine speeches, in which she urged the importance of putting forth more vigorous effort, for the relief of the down-trodden, and the more general promulgation of the glorious truths of Spiritualism among the people, closing each address with poetic ap-

Mrs. Albertson spoke with her usual vigor. In the course of her remarks she alluded to the Spiritual literature-especially naming the BANNER -as something that should receive more general attention and patronage from Spiritualists. Without patronage it was discouraging to print good books or newspapers.

Warren Chase spoke of the important era in which we are now living; of the great reforms and changes which are now taking place both in the religious and spiritual world, all growing out of the Spiritual movement. Spiritualism will be the salvation of the world in all future time. Under its fostering care all reforms which tend to better all classes, without distinction of color or race, will progress, and the yoke of religious bigotry will be thrown off from all necks; under the broad and liberal folds of the banner of Spiritualism our own nation would yet move on more prosperously and harmoniously than ever.

Dr. Morrill, entranced, made an energetic speech in regard to the political movements of the

Miss Lizzie Doten touched the hearts of all who are in any way susceptible to spirit influence, in her | the BANNER, the frequent inquiry made, " whethremarks upon mediumship, and the influence ex | er or no I have left the lecture field?" I have erted upon mediums by the invisibles. She gave a very interesting narrative of her own personal the summer months; shall return the first of Ocexperiences in this particular phase of our philos- tober, to my home in Milford, Mass. Those in ophy. She was listened to with the closest atten- the New England States, who are desirous of en-

Judge Ladd's philosophical speech was highly months, can address me at that place. relished.

The party then repaired to the cars and safely returned to the city, feeling much better in mind and body for having enjoyed so pleasant a day in

New Publications.

TAKEN UPON TRUST. New York: Carleton, For sale in Boston by Lee & Shepard.

This is the reprint, in handsome form, of an English story, by the author of "Recommended to Mercy," and enjoys a high reputation abroad. It is a novel of social science, and contains many thoughts and suggestions that will greatly interest those who are giving their attention to the elucidation of social problems. The world's treatment of women of miafortune is hardly to be State. guaged by example which the authoress has depicted in this novel, yet there are many reflection of "The Bible: is it of divine origin, authority which will aptly apply to the condition of the sex under trying circumstances. We pronounce it one of the most connect the mo one of the most earnest, thoughtful and effective suggestions for more ennobling institutions and tales of the time.

HELEN COURTENAY'S PROMISE. New York: Carleton. For sale in Boston by Lee & Shep-

A previous romance-Vernon Grove-by the same authoress—who is Mrs. Caroline A. Glover, of South Carolina-was received with much cordiality by an appreciative public, which fact will naturally bespeak a favorable reception for this second essay. The tone of Mrs. Glover's mind is elevated, and more or less spiritual, as the choice of her language alone implies. She crowds incidents into her book in sufficient number to illustrate and develop her characters as well as to give action and excitement to her story; yet there is only a pure and somewhat contemplative enjoyment in it, instead of a sensational and fleeting one. She is a close observer, and in the description of natural scenes shows points of positive excellence. It is a moving, elegant, and well written story, and will furnish a great deal of pleasure to appreciative and cultured readers.

MOUNT CALVARY; WITH MEDITATIONS IN SA-CRED PLACES. By Matthew Hale Smith. New York: Carleton. For sale in Boston by Lee & Shepard.

From being a theological and controversial writer on creeds, Mr. Smith has passed over to the "evangelical," so called; and we think he works his talents to much better advantage. He has chosen a group of topics, all related to a single locality, in perfect obedience to his tastes and capacity as a writer. His style of treatment is racy and running, superficial rather than thoughtful, with more rather than less color, and after a method calculated to win popularity. The reader will not find many novel thoughts in this book, the subject itself being one over which a goodly array of fine minds have traveled before; yet the sketches are smooth and readable, and excite the imagination. One thinks, while running over its pages, of Headly and the "Sacred Mountains:" but we prefer, on the whole, the style and treat that converge at that point. ment of Mr. Smith to that of Mr. Headley. We do not doubt that the work will meet with a wide and ready sale. og i storrene, kva i stre til ⊶a kommunikari komita dilah

Bela Marsh, of this city, has just published the third edition of S. J. Finney's compact and wellreasoned little tractate, entitled "The Bible; is it of Divine Origin, Authority, and Influence?" This steady success of a sterling work proves that it is fully appreciated by an inquiring public, and that it is doing active good on minds that are receptive to its candid statements, its clear reasonings, and its healthy teachings. Those who would really apprehend and appreciate the Bible better than ever before, will go to the right quarter to get assistance if they have recourse to this little or filled ox form to med treatise.

grow to a property of the From the same press-that of Bela Marsh-proceeds the third edition of Andrew Jackson Davis's One of a party of friends, referring to an exexamination of "The History and Philosophy of quisite musical composition, said: "That song Evil; with suggestions for more enrichling Insti- always carries me away when I hear it." "Can tutions, and Philosophical Systems of Education." anybody sing it?" asked Jerroid.

This ample title conveys to the reader who has The piculo at Island Grove, Abington, took not yet perused this thoughtful production of Mr. Davis, a better idea of the real purpose of his effort than we could presume to do in our own way. Related to this free discussion of Evil are a multitude of questions, chiefly in detail, in which all men and women are personally interested and more and more inquisitive. All those who are given to reflection on spiritual topics and truths will thank us for again suggesting for their perusal this work of Mr. Davis.

> T. B. Peterson & Co., Philadelphia, send us a paper-covered tale entitled " Moreton Hall, or the Spirits in a Haunted House. It is styled "a true tale in real life." The "ghosts" are more imaginary than real, however, and are evidently conjured up in the author's imagination rather than sketched from any tangible acquaintance with them. Still, in the parlance of romance writers, it would be styled a "thrilling" tale. For sale by Williams & Co., Boston,

The Children's Picnic.

The Children's Lyceum, of the Independent Soclety of Spiritualists in Charlestown, are to have a picuic excursion to Walden Pond Grove, Concord, on Wednesday, Sept. 26th. A special train will leave the Fitchburg Depot, in this city, at quarter before nine o'clock, stopping at Charlestown, Prospect-Street Station, Somerville, Porter's and Waltham. Another train leaves at eleven, stopping at the usual places. If the weather is stormy on Wednesday the excursion will take place the following day, if pleasant; otherwise it will be postponed until further notice.

The Sick are Healed.

The afflicted in Troy, N. Y., and vicinity will be glad to learn that Dr. R. Young, a successful healing medium, has located in Lansingburgh, three miles from Troy, for the purpose of exercising his gift of healing on those who are suffering. His card in another column will give further particulars.

Troy Children's Lyceum.

We learn that the Lyceum in Troy, N. Y., is progressing finely, and bids fair to outnumber many longer established schools. Its officers are devoted to the work, especially Mrs. Louisa Keath. the amiable and accomplished Guardian of Groups. Such earnest souls would make any good undertaking a success.

Mrs. Smith ready for work again.

Permit me to answer through the columns of been rusticating in the State of Vermont during gaging my services during the fall and winter

FANNIE DAVIS SMITH.

ALL SORTS OF PARAGRAPHS.

In another column will be found the call for another meeting of the Massachusetts State Convention of Spiritualists, to be holden in the City Hall, Lawrence, on the 10th, 11th and 12th of October. The object of this Convention, is to disseminate the principles of Spiritualism more generally throughout the State, by appointing competent speakers to visit places where there are no regular meetings now held. It is an important movement, and we trust our friends will take hold of the matter in earnest. Send representatives to the Convention from all parts of the

We can supply orders for the third edition philosophical systems of education." This world has reached its third edition.

Mrs. M. A. Pearson, the well known test medium, has returned to this city after a few week's sojourn in Connecticut.

We call attention to the notice in another column, of "a new movement" at Winslow, N. J., signed by Milo A Townsend and four others.

J. S. LOVELAND will be in Oswego, N. Y., during October. Address accordingly.

Dr. Chapin's new church on Fifth Avenue and Forty-third street, New York, is approaching completion. It is of brown stone, and will be one of the most elegant in the city.

An English letter-writer says "Gerald Massey is passionately immersed in Spiritualism, and is indeed himself a medium. He confides to his friends that every idea in his new book on Shakespeare's sonnets was obtained directly from the ghost of Shakespeare himself. He says he went over the sonnets line by line, with the spirit, and had the author's interpretation of each. He did not state this in his book, for fear of exciting the prejudice of the public against it."

A young lady now employed as a compositor on the Montgomery Advertiser, had three hundred bales of cotton burned during the war. Instead of repining over her misfortune, she now goes to work at a business most congenial to her intellectual taste. Her heroic self-reliance is truly commendable.

It is the opinion of Secretary McCulloch that by October 1, the Treasury will hold seventy-five millions in gold, exclusive of the gold certificates.

Our receipts in gold from San Francisco this year have been over twenty-nine millions against some twelve millions for the same time last year.

A bridge is to be built at once over the Mississippi River, at Quincy, Ili., by the three railroads

Mr. Alexander T. Stewart's, of New York, return of over four millions of dollars, is probably the largest annual business income in the world. If the Rothschilds, whose wealth is more that of a family than of individuals, are excepted, no uncrowned person has an income approaching Mr. Stewart's.

The manufacture of silk is carried on quite ex-

tensively in California. "If you had avoided rum," said a rumseller to a customer, "you could now ride in your carriage." "And if you had never sold rum," said

the bacchannl, "you would have been my driver." An Euglish justice says that calling many wit-! nesses to prove one fact, is like adding a large quantity of water, to a small glass of brandy—it weakens, ... 1 11 11 1 1 1 1 1 1

The Ohlcago Common Council, on Monday, passed a resolution, that after January 1, eight hours shall constitute a legal day's work for all men in the employ of the city.

He who laughs when he is alone, will make sport in company.

not exactly, but I expect the old lady will go un- gratitude. der in about a week, and I thought I would have my mourning ready."

A Marseilles paper states that an inhabitant of that city has discovered a new motive power, much more advantageous than steam, and quite free from any danger of explosion.

barber of one who was undergoing the operation of shaving. "Yes," was the reply, "it takes hold first rate, but it do n't let go worth" a cent."

"Does the razor take hold well?" inquired a

Emerson says that when a public man claims more consideration than his faculties entitle him to, he is a politician.

The Chicago papers tell of a dog that was taken from that vicinity across the plains to California, but didn't like the country and footed it back to his old home.

The ostrich recently sent by Prof. Agassiz from Brazil to the city of Boston, and which has been penned up in one corner of the Deer park on the Common for several weeks past, died last week, Close confinement and city life didn't agree with

Mrs. M. E. CATES, No. 21 Charter street, who has long been developed as a writing, developing and healing medium and used her gifts among personal friends with good success, now offers her services to the public. She is a sister of the late Mrs. Lizzie Clough, well known in this city as a lecturer and test medium. Mrs. Cates is a worthy lady and reliable medium.

The prizes at the Paris Exposition will amount to one hundred and ninety thousand dollars.

The population of London is over three million. In this vast population there are more dress makers and milliners than bakers, grocers, tailors or bootmakers.

He who has good health is a rich man, and rarely knows it.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at 2 g. P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 7 g. M.

CHARLESTOWN.—The Children's Lyccum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday at 10% A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hail, corner of Chelsea street and City square. Seats free. Children's Lyccum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speaker engaged:—J. H. Currier, Sept. 30.

CHELSER.—The Associated Spiritualists of Chelsea hold

Speaker engaged:—J. H. Currier, Sept. 30.

CHRIBEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and ovening, commencing at 3 and 7% P. M. The Children's Progressive Lyceum assembles at 10% A. M. J. S. Bodge, Conductor: Mrs. E. S. Bodge, Guardian. Speakers engaged:—Miss Lizzie Doten during September; Mrs. M. Macomber Wood during October. J. B. Dodge, Cor. See'y.

The Biblic Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall. Chelsea, at 3 and 7% P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Leastreet Church.

invited. Soats free. D. J. Ricker, Sup't.

LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyccum meets in the forencon. Speaker engaged:—S. J. Finney during September, October and November.

ILAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hail. Children's Progressive Lyccum meets at 10 o'clock A. M. PLYMOUTH, MASS.—The "Plymouth Shritualists' Fraternity" hold meetings in Leydon Hall. three-fourths the time. Children's Progressive Lyccum meets every Sunday forencon at 11 o'clock. I. Carver, Conductor: Mrs. R. W. Bartlett, Guardian. Speakers engaged:—N. S. Greenleaf, Sept. 30; Mrs. S. A. Horton, Oct. 7, 14 and 21; Mrs. M. M. Wood, Dec. 2, 9 and 16.

2, 9 and 16.

Таимтон, Mass.—Meetings will be resumed in September in Concert Hall, and be continued regularly thereafter over; Sunday. Mrs. N. J. Willis will speak during September. Woncerre, Mass.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged; Mrs. Susic A. Hutchinson during September; F. L. H. Willis, during October; Dr. W. K. Ripley, Nov. 4; Mrs. Anna M. Mid-dlebrook, Nov. 11, 18, 25 and Dec. 2.

SALBE, MASS.—Meetings will be resumed in October, in Lyceum Hall, and be continued regularly every Sundsyafter moon and evening, free to all. Speakers engaged:—Mrs. N. J. Willis during October; Mrs. Barah A. Byrnes during Novem-

HANSON, MASS.—Spiritual meetings are held in the Univer-salist Church, Hanson, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Bundays, atternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Bunday forenoon, at 10% o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% DOVER AND FOXCEOFT, ME.—The Spiritualists hold regular

meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 868 Broadway. Seats free. Speaker engaged:—Mrs. Emma Hardinge.

Seats free. Speaker engaged:—Mrs. Emma Hardinge.
The Society of Procuressive Spiritualists hold meetings
every Sunday, morning and evening, in Ebbitt Hall No. 55
West 33d street, near Broadway. The Children's Progressive
Lyceum meets actine same hall every Sunday afternoon at 24
o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to
make engagements to lecture in Ebbitt Hall should address P.
E. Karnsworth, Sec'y, P. O. box 5678, New York. Mornisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. M.

atreet. Services at 3% p. M.

ROCHESTER, N. Y.—Children's Progressive Lyccum holds public sessions every Sunday, at 2 o'clock p. M. Mrs. Hayden, Conductor; Amyl'ost, Guardian.

Thor, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ p. M. Children's Lyccum at 2½ p. M. Henry Rosseau, Conductor; Mrs. Louisa Keith, Guardian.

PHILADERPHIA PA.—Meeting variants.

PHILADERPHIA PA.—Meetings are held at Ransom street.

Hall every Sunday at 103 and 73 r. M. Children's Lyceum regular Sunday session at 23 o'clock. M. B. Dyott, Conductor; Mrs. Bailenger, Guardian.

Meetings are also held in the new hall in Phoenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Helin, Conductor.

onquetor.
Vibland, N. J.—Friends of Progress meetings are held in
he new hall every Sunday at 10 A.M. Children's Progressive
of the progressive of the conductors of the condu HAMMONTON, N. J.-Meetings held every Bunday at 102, M. and 7 P. M., at Ellis Hall, Belleview Avenue. BALTIMORS, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Haratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

ther notice.

CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10% A. M. and 7% P. M.

Street. Hours of mouning by A. M. and T. P. M.
Springprint D. ILL.—Regular Splritualists' meetings every
Sunday in the hall. Children's Progressive Lyceum every
Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

QUINOY, ILL.—The association of Spiritualists and Frienda
of Progress hold meetings every Sunday, at 2; r. M., in hall
No. 130 Main street, third Goor. 87. Louis, Mo.—The Children's Progressive Lyceum holds regular ressions every Bunday afternoon at 24 r. M., in Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington held regular meetings every Sunday, at 11 A. M. and 7 H. P. M., in Union League Hall.

Union League Hall.

Cimonwart, O.—The Spiritualists of Cincinnat's have organized themselveaunder the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north aide of Fouriti street, between Eim and Flumh street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall overy Sunday, at 103 A. M. and 74 F. M., Children's Progressive Lyceum regular Minday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor: Mrs. D. A. Eddy, Guardian. TOLEDO, O.—Mrs. Nellie L. Witts or common sin Toledo during Beptember, and will deliver a lecture at 10% A. M. and 8 P. M. on every Sunday during the month: Sents free. All are in-vited. The Banker or Light and Journal, are for sale at the close of each lecture?

succiose of cach jecture? (1) International Country of said at San Francisco, Cal.—Mrs. Laura Coppy lectures for the Frields of Progress in their hall, corner of 4th and Jessic streets, San Francisco, every Sunday, at 11 at M. and 716 P. M. Admission free. Children's Progressive Lycsum meets in the same hall at 2 P. M. Same name at 2 r. M. She Spiritualists hold regular Runday meetings in Turn Verein Hall, at 11 o'clock A. M. Children's Lyceum meets at 2 r. M. H. Bowman, Conductor; Mrs. Bowman, Leader of Groups. Acknowledgment.

Permit me to acknowledge in the BANNER OF LIGHT, the receipt, as Treasurer of the Spiritualist Society of Portland, of seventy-five dollars from Dr. H. T. Child, of Philadelphia, contributed by the Spiritualists of that city, for the relief of suffering Spiritualists here, made so by the late That was an affectionate daughter, who, when fire. There is no excuse to offer for this tardy acpurchasing some mourning goods, was asked if knowledgment, the money having been received there had been a death in the family, replied, "No, long weeks ago, except that it was not lack of Very respectfully yours,

Portland, Me., Sept. 17, 1866. WM. WILLIAMS. PERRY DAVIS' PAIN KILLER.-We have often

spoken of this great medicine in terms of very high praise, and we have as often felt that all we could say in its favor would not do it full justice. It is one of those medicines of which we can speak—and speak decisively—from experience; for we have repeatedly taken it, and invariably with the have repeatedly taken it, and invariant, who best results and the greatest satisfaction. We always keep it on hand, rendy for an emergency, and we regard it not only as one of the very best and we regard it not only as one of the very best and most reliable medicines in use for various ills, but as one of the cheapest, also. Its cost, by the way—that is the cost of all the ingredients of which it is composed—has been considerably increased, but the price of the medicine has been but very little advanced. It is not likely that the popular-ity of Davis' Pain Killer will in any measure de-crease, or that the demand for it will in the slightcrease, or that the demand for it with in the slightest degree decline, until some other specific for
allaying pain and curing the various complaints
for which it is so generally used, shall be discovered, of equal potency with it—of which there
seems to be little probability. As a remedy for
stomach complaints, such as dysentery, diarrhua,
&c., the Pain Killer is without doubt unsurpassed,
and averywhere most deservedly in demand and everywhere most deservedly in demand. One, two, or three doses, of a tempoonful each, in a wine glass of milk and water, with a little sugar, have repeatedly, within our knowledge, ef-fectually cured serious trouble of this kind, Judgment should undoubtedly be used in not hecking certain stages of diarrhoa too suddenly but taken at the proper time, the Pain Killer will act like a charm, and frequently cure when nothing else will.—Providence Advectiser

To Correspondents.

[We cannot engage to return rejected manuscripts.] Letter with money for subscription received from Cordaville, Mass. No name attached.

A. F. B., TROY CENTRE, W18-\$1,50 received.

Donations to Benevolent Fund to send the Banner Free to the Poor.

Business Matters.

FIRST SUNDAY EVENING SACRED CONCERT AND LECTURE IN HOWARD ATHENEUM, BOS-TON .- The first of the People's Sunday Evening Lectures and Sacred Concerts will open in Howard Athenaum, on Sunday evening next, Sept. 30th. The exercises will consist of music by Alonzo Bond's Band, with over twenty instruments; choruses by a large choir of juveniles from the Sunday Lyceum; choruses by a select choir of adult vocalists; hymn and doxology by the band, choirs, and the whole audience; and a lecture on "Sunday and its Uses," by Prof. John H. W. Toohey, the eminent Irish American ora-tor. Doors open at 61; exercises to commence at 71. Family circle and upper tier, embracing the better parts of the house for hearing and seeing, 15 cents. First floor or parquette, 25 cents. Reserved orchestra chairs, 50 cents. These are only half the ordinary prices of the house. The usual prices in Boston for Sunday evening spered contacts without contacts. certs, without any other attractions, are fifty conts and one dollar. The regular door-keepers, ticket-sellers and police of the Athenaum will officiate on Sunday evening, though the management has no connection with the dramatic busi ness of the house, and the entire proceeds are appropriated toward the expenses of the Sunday

Somewhat in connection with this Sunday evening movement, a People's Conference will be held in Evan's Hall, front entrance No. 3 Tremont Row, on Sunday, at 2½ P. M., and a Children's Lyceum meeting for singing and other exercises at 1½ P. M. Seats free. Parents, children, speakers, singers, and all who are interested, are especially requested to attend on first opening next Sunday, the 30th. As the management of these meetings is in the hands of those who have been eminently successful in the past, our friends nate a rich combination of interests.

A PROGRESISVE SETTLEMENT.—A village and settlement of progressive minds, are now forming upon a choice tract of four thousand acres of land, in Camden County, New Jersey, twenty-two miles from Philadelphia, where an Industrial School for both sexes, a Unitary Home. a Hygienic Institute, are among the objects sought, and where land for fruit farms and gardens, and for the establishment of the various forms of Mechanical, Artistic, and a Manufacturing Industry, can be purchased at moderate prices. Persons desiring to learn further particulars, are cordially invited to visit the place, by procuring tickets to Spring Garden, at foot of Vine street, Philadelphia, or write to either of the following individuals on the ground, at Blue Anchor, Camden Co., N. J.

George Haskell, J. W. Spaulding, September 10, 1866. Milo A. Townsend.

September 10, 1866. MILO A. TOWNSEND. CARTE DE VISITE PHOTOGRAPHS OF THE LATE REV. JOHN PIERPONT for sale at our Boson and New York Offices. Price twenty-five

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

Health, the poor man's riches, the rich man's bliss, is found in Ayen's Medicines, after a fruitiess search among other remedies. A word to the wise is sufficient.

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6m-June 2.

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From Rev. R. Telford, Missionary in China, now visiting his iome in Pennsylvania: WASHINGTON, PA., June 25, 1868.

Mesers. PERRY DAVIS & SOR, Providence, R. L.—Dear Sirs: During a rebidence of some ten years, as a missionary, in Siam and China, I found your Vegetable Pain Killer a most valuable remedy for that fearful scourge, the Cholera.

In administering the medicine, I found it most effectual to give a teaspoonful of Pain-Killer in a gill of hot water-aweet-most with a new them now about allow religious them now.

ened with angar; then, after about fifteen minutes; begin to give a table-spoonful of the same mixture every minute until ellef was obtained. Apply hot applications to the extremities. Bathe the stomach with the Pain Killer clear, and rub the limbs briskly. Of those who had the Cholers, and took the medicine faithfully in the way stated above, eight out of the ten recovered. Truly yours, R. TELFORD.
If attacked with Diarrhora, Dysentery, or Cramp Colic, dou't delay the use of the PAIN-KILLEIL BEWARE OF ALL IMITATIONS.

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2w—Sep. 29.

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MRS. MARY A. HOWARD, OLAIRVOYANT AND ECLECTIC PHYSICIAN, INC. 71 HARRISON AVENUE, BOSTON. Sept. 29. REV. JOHN PIERPONT.—Probably the linst communication for the press from this distinguished man was written for the Herald of Health for August, 1966, relating entirely to his habits of life. It is a most instructive letter. Price 20 cents. MILLER, WOOD & CO, No. 15 Laight street, New York, or American News Co. 3w 8p. 25.

MRS. H. S. SEYMOUR, Business and Test Medium, No. I Carroll Place, corner Bleecker and Lau-rens, 3d floor, New York, Hours from 2 to 6 and from 7 to 9 r. M. Sept. 29.—4w* MRS. M. SMITH, Healing and Developing Medium, is giving great satisfaction at No. 1722 North TENTH STERET, PHILADELPHILA. -- Sept. 29.

REMARKALBE Natural Clairvoyant and A. Seer will Answer Questions on Business, Sickness, Friends, &c. Inclose 82, photograph or lock of hair to D. O. B., Banner of Light, 54 Broadway, New York. An unusual opportunity; satisfaction or money returned. 2w*-Sep. 29.

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REPLY TO Λ

THE REV. JOHN WEISS,

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CTP Price, 10 cents. For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, and at our BRANCH OFFICE, 544 Broadway, New York. Room 6. Sept. 15.

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DR. URIAH CLARK, MALDEN, MASS. Aug. 184

The Children's Progressive Lyceum.

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June 23.

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July 7.

Message Bepartment.

Each Message in this Department of the BAN NER OF LIGHT We claim was spoken by the Spirit whose name it bears, through the instrumentali-Mrs. J. H. Connnt.

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 nortals, 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 comport with his or her reason. An exmuch of truth as they perceive—no more.

The Circle Room

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on Mon-DAY, 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.

12 All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Holy Spirit, our Father and our Mother, too, through nature's tears, as through her smiles, we behold thee and understand thy presence, for we know that wherever thy creations are, there are thy temples, and from thence thou art manifesting to all life. Oh Spirit of this day and generation, we thank thee that thou hast so abundantly blessed thy children here-here in America. We thank thee that the clarion voice of freedom is sounded above the crack of the whip, and the toesin that calls the slave to labor. We thank thee that above and beyond all oppression, the cry of liberty and eternal justice has been heard. We thank thee that from the fair banner that waves as our emblem on this republic's shores, a great and holy influence has gone forth. Though it has been cleansed with blood, though the soil has been drenched with the blood of America's fairest and best, yet great good has resulted therefrom, and the voice of freedom resounds clear and shrill above the din of war. Oh our Father and our Mother, we thank thee that we see this glorious day. We thank thee that our ears are open; that even in our spirit homes, we can hear the voice of freedom sounding North and South, East and West. Though mourning is mingled with rejoicing, though the graves are yet green and are counted by millions, yet we praise thee, oh Spirit of Eternal Justice, for this last and greatest exhibition of thy love toward thy children. And now that they are standing upon the threshold of a better existence, now that another angel is calling to the people, grant, oh Spirit, that their ears may be quickened that they can hear, that their eyes may see the sunlight of thy truth that is flooding the horizon, telling thy children that the morning is nigh. Grant that that portion of thy people now striving to free themselves fron bondage and oppression of all kinds throughout the world-grant, oh Spirit of Justice, that they, too, may be successful. Grant that they may learn that the Great Father of Eternal Justice is with them, not with their enemies. Oh let them see that thy hand has ever dealt wisely with them. Though they have passed through much suffering, yet out of the furnace fire of affliction they will come forth freed and purified. And unto thy name, thou Spirit of all Time and Eternity, we will ever sing praises, ever chant glad hosannas, for all thou hast given us in the past, art giving us in the present, and all that we, as intelligent subjects, have reason to hope for in the future. Amen. June 7.

Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr. Chairman, we are ready to answer.

Ques.-By M. H. P.: What ought to be the conditions around the death-bed for the spirit to pass quietly from the body?

Ans.-Certainly not that of mourning. If you would have your friends pass through the change peacefully and happily, let the mental atmosphere surrounding them be peaceful. Since you know that the separation is only in the external, since you know that the change will be their gain-if some loss to yourselves-strive to be joyous. Point them beyond their sufferings; assure them that they soon are to be free; that soon the veil is to be lifted, and they are to be welcomed, not by the dead, but by the living. Let your death chambers be called chambers wherein the soul is born into a new and brighter sphere. Instead of shrouding them with darkness and gloom, put fair flowers there. Sing songs and rejoice with the departing spirit, as it wings its way to a better sphere of action.

Q.-By A. I. P., of Plainfield: What is the cause of the defect of vision known as daltonism. or color blindness, and how may it best be remedled?

A .- Whatever will tend to produce an absolute equilibrium throughout the nervous forces, will do away with this difficulty; or, in other words, will produce an equilibrium between the sun's rays and the ontical nerve.

Q.—By the same: . Why do spirits, in predicting future events, use language calculated to deceive the render, as in the case of the comet that was to appear in 1865?

A .- We are not aware that they do use language calculated to deceive their hearers. Sometimes your ears are not so thoroughly attuned to the music of the spirit-world as to enable you to hear it distinctly. It is not the intention of those who visit you, to mislead you or to mystify you. Sometimes they do not so clearly express themselves as they do at other times, but that is not because they intend to mislead you. Often the

trouble is with yourselves. Q.-Is the theory put forth by the physicists. Dr. Mayer, Professor Liebig, Humboldt, Faraday and others, viz: That light, heat, electricity, magnetism, etc., are only modes of motion and "affections of matter," correct? or are they separate and distinct entities or substances, and what rank

do they hold in the world of nature? A .- They are all chariots, through which life in its various forms is passed on, changed from one point of being to another. Magnetism is but a name for God; so is electricity; so is the rock, the rill, the ocean, the mountain and valley. All these various substances, whether seen or unseen, that you in your consciousness have named, are to our consciousness parts and portions of Deity. Motion is as constant as rest, and motion | treasures in that heaven where thieves, never is ever motion and ever must be. And yet motion is but life; life is but motion. These inanimate substances that you say are motionless, are not so in reality. Could you see the working of | baubles that please our fancy only, but are joys

A date

going on within and without every single substance that goes to make up all atoms, you would out from the right track.

Q.—Is matter, so-called, anything more than a form of force, rendered tanglille and concrete by the operations of its inherent laws?

A .- Matter is an agent of force, rendered tangible and concrete by its own inherent cause surely. Q .- How does the sun operate to produce heat at our distance from him? What sustains the operation through so many long ages? Is it a the ethereal fluid that pervades space?

A .- It may be called a vibration of the fluid that pervades space, so-called. The earth contains as much heat and luminosity as the sun. Therefore you have this so-called complete power; or the sun has this so-called complete power over the earth. There is always an equilibrium, so far as heat and magnetic life are concerned, between the sun and earth. Now understand us to say, that the earth is as luminious to the sun. as the sun is to the earth; else the sun would not be the sun to you.

Q.—Are light and heat capable of entering into chemical combinations with the substances of

A.—All chemical combinations possess light and heat. They are never absent. Light and heat exist wherever life exists. There is no absolute darkness. June 7.

Edward Barrows.

It is two years yesterday since I died, at the Jackson Hospital, in Richmond, where I had been taken after I was wounded. I have tried a great many times to get back to say something to my mother about the way I went, but never could.

I did n't die right away after they took off my arm, but I lived two or three weeks, and I tried all the time to send word to my mother; but I rather reckou I failed, for there was a great many patients there, and there was n't half enough to do anything for 'em, so they could n't get much attention. But I got better care than the most of the Yankees that were there, because one of the women that was in there as a nurse came in once a day, had formerly lived at the North, and her sympathies were with Northern soldiers. I did n't know her, but when I told her who I was, she said she knew my mother, used to be a schoolmate of hers, and she,'d do everything to save me that she could. But she was going to write and send to my mother, but the orders were issued that day she was going to send that no effort in that direction should be made, anyway; because. although all such letters and messages were subject to the criticisms of the officers, it was after that order considered as contraband to do it, and they were n't allowed to do it. I thought, though, it was done until after I died.

My mother said she felt as though I should never come back, if I enlisted. I was n't quite seventeen years old, and I never had any experience in a soldier's life; but I wanted to go, and I did go. I'm not sorry I went, only want to go to my mother, if I can. Mrs. Surah Barrows, her

name, and I am Edward, I don't know much about this way of coming back but I was determined to come. I want her to know that this spirit-life is not at all like what I expected it would be. It's only a losing your body that folks here can see—you do n't lose your real one. If you only know how to make use of message over the wires very readily.

I'm glad I went, mother, I'm glad I wentwould n't had it otherwise, even if I'd known what was to have happened. I'm back on the anniversary of my death, and I hope long before the next anniversary to be talking to you just when I want to.

I 'm suffering considerably in coming here today, as I did when last here, because I can't help | down. Then I may do it." thinking of it. They say I shan't next time I come round, so I'll stand it now-won't care for it. I'll be obliged to you, sir, if you'll pass my message through as you do others. [Where does your mother reside?] In Springfield, Massachusetts, sir. I'll be greatly obliged to you. When you get into a tight place, I'll help you through, if I can.

Susie Hyde.

I have come back, or rather, I should say, I make the effort to manifest myself as a presence and an intelligence here, because I wish to thank my dear, good minister, who told me such beautiful truths before I changed worlds. He said to me, "Susie, you've nothing to fear, and if you are satisfied to go, your peace is already made with God and with all the world. Busie, we have only to be at peace with ourselves, to be at peace with our God. And the only preparation we need on entering that beautiful spirit-home, where our friends are waiting with open arms to receive us, is a willingness to leave what we have enjoyed

The reason why he said this to me was because I had been so sorely distressed, because I could not experience that change of heart that all my friends, with the exception of himself, believed it necessary to experience to enter heaven, in order to be happy after death. But I shall never forget the day he came to see me, and talked so soothingly to me. I shall never forget how soon the cloud was lifted, how happy I was. I had no fear to die after that, for I felt in my soul he had told me the truth. It seemed as though he had talked with God and his angels, and had been sent a special ambassador from the Great Father to me to take away my fear.

My dear friends, who could not understand his beautiful teachings, are still in doubt with regard to my happiness now. They still fear that I am not in the enjoyment of those glories that are set

apart, as they suppose, for God's chosen people. I had no idea that. I could return, until I was ushered into that beautiful spirit-home that is so much more beautiful than mortals have any conception of. I was met at my entrance there by aunt Susan, Harriet, Mary, and a host of friends, who were all so ready to welcome me; and all said that my dear minister had told me the truth; that he had correct ideas of the hereafter. or, at least, as nearly so as mortals are apt to have, and I should learn as quick as I could how to come here, that I might thank him, and tell him to go, whenever it was possible for him to do so, to souls passing through the change, to give them, every child of his Father, God, all the instruction with figard to the spirit land that he had received himself; and to feel that whenever he was engaged in any such work, he was receive ing the blessing of the angels, and laying up onter, where rust doth not corrupt, but where our treasures are endurable; where they minister to the soul's progression; where they are not mere their internal lives, the constant working that is | that glisten in our crown in the spirit world.

I was present when he uttered such kind, cheering, comforting words, while friends were not say that these objects are inanimate and mo- gathered to pay the last tribute, as they tionless. We believe that these persons who are said, to one they loved. And I wondered why theorizing and speculating in these things, are, in | those words of his that were so full of life to me. the main, correct; or at all events, have struck | could fall like dead letters at the feet of many of my friends. I wondered why they could not understand, as he did, that the spirit-world was not separated from us, but all around us, and that our spirit-friends were ever nigh, to guide us, to bless us, and to be of our household just the

All these things and much more he told them, and some there were who drank them in like living waters, but to others they were meaningless. separate independent substance, or a vibration of And I thought, perhaps, when I shall find a way to return, I may open the door, so that the sun from this glorious spirit-world may shine in upon their souls, that the flowers of hope and trust may grow, and that the dark flowers of doubt and

despair may be withered forever.

Please say that this is from Susie Hyde to the friends she has left, but particularly in thanks to her minister, Reverend Benjamin Davis, of Medford, Massachusetts. Farewell. June 7.

Philip Stedman.

This world is full of changes; and, if I'm not mistaken, all worlds are. Change seems to be the order of the day everywhere. If any one had told me that I should be able to return after death and manifest in this way, I should have said, That 's a humbug. But here I am, nevertheless-I am, what there is left of me, Philip Stedman.

And now, according to the ideas of some of our good folks, I should be enjoying quarters below. But as I have no relish for such warm lodgings, particularly in summer time. I'd rather be here than there.

There is no reason why they should consign me to any such locality, except that I was not inclined to favor any sort of religion. If I had any at all, it was a religion of my own. If I wanted to shake props on a Sabbath, I'd be pretty likely to do it, notwithstanding the parson said you must not. I merely make this statement, sir, to let you know just where I stood when I was here.

I've taken this early occasion to come back asking if those good folks will have the kindness to tell me whereabouts the devil has his—I do n't know whether you call it a hospital for patients like myself to get cured, or a kitchen from which folks are to come out well done-I want them to inform me where it is. I've come back to know where it is, for I tried as bard as I could, God knows, after I found myself dead, to find out if there was such a person as old Cloven Foot; if there was, I wanted to be introduced to him. I wanted to make his acquaintance at once; never was for prograstinating—it was n't my style. I find myself just as I was before I shook off the cumbrous body of the flesh, which I did in New Orleans so short a time since; so very short that I can't realize it is a truth yet. But I suppose it is.

Now I have no sort of hard feeling against anybody that supposes I'm in hell; but, as I don't happen to be there, suppose that they come and have a talk with me. Perhaps they can point it out. Perhaps they can draw a plan of the little accidents and incidents that I shall encounter, so I'll know whether I'm on the right road. They had better come and talk with me-find out whether I can come back or not. They need n't have the slightest fear to meet me, for I shan't. hurt them-won't take a single dollar out of their nockets: Won't but one in, either. Now they may reckon on that just as sure as they can that the sun will show his pretty, smiling face to-morrow; these bodies, of these mediums, you can get a just reckon on that; shan't do it. I know that some of them would soon say, "Phil, what did you do with the money you had?" I should answer, "None of your business what I did with it, I disposed of it before I died, and I'm very well satisfied with the disposition I made of it. You must n't call on me to line your pockets with greenbacks. But I won't take any out unless I think you've got so much that it will drag you

To my friends in Cleveland I have only this much to say: If I've any accounts to settle with you, or you with me, let me talk with you just as I do here. To my friends in Uhicago I'd say the same. To those in New Orleans: I believe we're all square. There's nothing between us that needs settling, anyway. And if there are any scattered about the country that would n't mind talking to a dead body resurrected, I'd be happy to talk with them. And to those who are plous among the crowd: I'll meet them inside the Church altar, if they want me to, with a stack of Bibles around me that will reach up to the skies. I'll be sure to tell them the truth, because, backed up by so much truth, I can't do otherwise.

Now, sir, just say that Phil Stedman came back, and he's happy, quite as happy as he deserves to be, and is just the same as he was before he shook off his cumbrous body. Good-day. When you get short, I'll help you if I can. You are all playing a wondrous smart game in life, and every now and then you'll need some friend to put down for you, because you'll get short, you know. Good-bye.

Circle conducted by Theodore Parker.

Invocation.

Our Father and our Mother, too, we behold thee smiling upon us through the beauteous face of Nature, and we hear the song of praise that goeth out unto thee from every atom thou hast created. The mountains and the valleys, the oceans and the dry lands, birds, beasts and human souls, all join in a grand prean of praise to thee. Thou art all holy, all perfect, and the Divine Author of all things; therefore all things are holy. We lift our souls in thanksgiving to our Father and our Mother, too. Oh, thou Spirit of Infinite Love, upon whose bosom we have lain in the past, and upon whose bosom we rest in the present, we can trust thee in that vast future that lies beyond us. We know thou art mighty, art good, art wise; therefore we are safe with thee. Though men talk to us of hell, though they tell us the time will come when some souls shall find they have no Saviour. yet still we will trust thee, still we will worship thee in spirit and in truth, still sing on the song of rejoicing, knowing that thy children, who fear and doubt thee, do not understand thee. So we will pity them; will love them; we will take them gently by the hand and lead them over the rough ways of life, so that, they, too, shall understand thou art a God of Justice, of Mercy, of Infinite Love. Father, upon the altar of to-lay we lay our offerings, withered though they may be, yet we know thou will receive them. Every thought is precious unto thee and belongs to thee. And so unto thee, Author of life and being, we dedicate the utterances of this bour. June 11.

Questions and Answers. QUES.—Will the controlling intelligence inform us by what means the spirit or soul is attached to

the physical body?" Ans.-That question is very hard to answer.

inseparably unites mind and matter, binds the all of it, and my mother pan's fail to recognize it. soul to the body. What it is we cannot tell. It is the power of the Infinite, . It is the same power that holds the worlds in their proper places; that gives you springtime, summer, autumn and winter; that orders all things with perfectness and wisdom. It may be called the law of at-, and invisible, tholding all bodies in their proper relation to each other.

Q .- I noticed, in a late "BANNER," a communication from "Martha Percival," in which she states, that to embaim the body retards the progress of the spirit. Will the intelligence tell us what is the best way to dispose of the body, and give the greatest liberty to the spirit?

A .- Consign them to the bosom of Mother Earth. outward. That it does temporarily interfere with worry any more about me, for I'm satisfied with the progress of the spirit, we can but admit. But | my home. it is no permanent interference with the onward course of the spirit. It is only like a cloud pass- is n't so satisfied as I am, because he looks back ing over the sun; only like a sorrow that draws the spirit to earth for a time. But who shall say he's not so very unhappy, and he's getting along that even this dark picture shall not be a propelling force to urge the spirit onward all the faster when it is absolutely free from the things in mortal.

Q.—By S. C. Simonds, of Blanchester, Ohio: In to talk. the BANNER I see advertised a remedy that takes away all desire for strong drink. Now I wish to ask the spirit-friends to give, through Mrs. Conant, a remedy for tobacco users, both chewers and smokers. Thousands of sensitive women suffer very much from being compelled to inhale the fumes of that accursed weed, and more especially from the irritability of those who use it. Many become almost insane from its use, and I have a friend who has something akin to delirium tremens, as I believe, by smoking. He has never used intoxicating liquors, and but very little tea or coffee.

A.—The same remedy that is pronounced by

many so efficacious in destroying the desire for ardent spirits, can also be used, we believe, with good results, to destroy the desire to use tobacco. Phere are a yast variety of differences of opinion existing concerning the use of tobacco. Many very intelligent minds declare it is not injurious, either to the mind or body. Many other intelligent minds declare it is very injurious to both. Your speaker is very much inclined to take sides with the latter, feeling assured that whatever raises the nervous forces above a normal standard, tends to harm the individual. For when, perchance, they are let down, then they fall just so far below. Prostration follows, and the spirit. for the time being at all events, is absolutely unable to control its instrument, the body. Tobacco. we believe, with some persons has a tendency to alter them entirely, disturbing the natural functions of the physical body—the natural functions, mark us—and instead, to substitute an unnatural condition. And still further: when some persons who are addicted to the use of tobacco fall under the hand of disease, it is very difficult, for the medical practioner to be able to treat the patient successfully, because the system is entirely saturated with that virulent poison, and will resist the action of remedial agents. They are inert there; may as well not be taken. Therefore, he who uses tobacco; if disease falls upon him, the usual remedies that would restore others may not be counted upon with certainty in his case. Oh, you tobacco users, if you will hug the servent to your bosom, if by-and-by it turns and stings you, who is to blame? Your own ignorance, perhaps. We should hope so. At all events, we should hope, if you were enlightened upon the subject, you would bring your will to bear upon your enemy, and thus conquer him. June 11.

Sophie A. Thompson.

I told my mother if spirits could return I would come back. She said slie would give the world stand that it was so taught in the Bible. But I old home, and make the thing alsy with them used to tell her I thought so.

I was a medium for moving things, and for getting sounds myself. At first, my mother thought I did it for sport. But when I told her solemnly that I did not have anything to do with it-for often these manifestations came to me when I was n't thinking of them at all—so then she got to believe it was something very strange, and wondered what it could be.

Although I never got very striking manifestations, yet chairs would be moved around the room, and sounds would come answering questions. But occasionally my mother would be led to doubt, because I was always disposed to laugh when they were occurring. I don't know why except it be, as I've learned since I've died, that the spirit who says he produced them, is a very jolly body, and always laughing; and he says he would always laugh in trying to attract our attention, or in making a sound, because we were so startled, and soon as he began to laugh, I'd begin to laugh, too. And when my mother would say, "Sophie, is n't it you making it?" I sometimes for the life of me could n't stop laughing, and so we would keep up the laughing immoder-

ately. But once, when I solemnly declared to my mother that I really had nothing to do with it. didn't know nothing about it, she believed me So when I was taken sick enough to die, I told her spirits did return, as we'd seen them move things; make sounds to answer questions, and I'd certainly come back; and I'd come back through that paper spirits are said to have their messages printed in.

I'm very glad to come, very glad indeed: But' I'm sorry that I can't go direct to my mother, because she is poor and sick, and not able to go out and search for these things, and not able to pay, and so it's rather hard.

My father lost his life early in the war, and after that we were very poor, our circumstances were very hard indeed. Sometimes we took in sewing, sometimes did one thing, sometimes another, did whatever we could. I used to wish my mother would let me exhibit myself, and see if the power would n't grow stronger. I thought, left at the South, and as I have brothers and a sisyou know, I might earn money in that way. But she always said, "Sophie, I would rather bury you than have you do that". But I have been sorry since that I had u't, because I see now how. unliappy she is, how much she suffers.

But it will soon be all right with her. She'll soon come to me. Then I shan't have anybody to worry about here. annamaia!

I suppose I had the lung fever. I don't know, but I think it was that. I know I was very sick, and they said it was inflammation of the lungs. But I suppose I had the lung fever, as near as:1 can come to it.

I was fourteen years old." My birthday was while I was sick. To believe I wash't sick not quite three weeks, somewhere very near it; 1 mean to say from the time I was very sick until I died.

I died. It the advantages some have when here, The same power that binds all souls together and T've succeed in telling my story." It is very true, y loignt, seeesh proclivities; that it was I who

She lives now, on Anderson street, in the third story. My mother's name, Elizabeth Thompson; mine, Sophie A. Thompson, I was named for my

father's youngest sister. I'm very happy, tell mother, very happy. I never was so happy in all my life; and although traction, or invisible force, that unites the visible my mother has felt bad at times, because, well, I -I do n't know that I made any profession of religion. My mother was—well, she was a Baptist, I suppose, and she believed without baptism no one could enter heaven. I would tell her, that heaven doesn't depend upon ceremony, only depends upon yourself. You do n't have to depend upon baptism, or churches, or anything like it. You only depend upon yourself, to enter heaven, I'm very happy, and if I am happy, I must enter There are many who believe that the process of heaven. So as heaven is happiness, I believe embalming bodies retards the spirit in its progress I in in heaven. And so my mother need not

> And as for father he's getting along fine. He and sees many times when he did wrong. But finely. And he says there's nothing in the world that would induce him to come back here and dwell in a body, if such a thing could be possible; and for his part he do n't want to come back, even

I'm so much obliged to you that if I can do anything to pay you I will. Oh, I forgot to say I have been here since December. June 11.

Charles Malone.

When I went away I had no idea about this coming back in this way; but after I got on the other side, and found we could come, I wasn't aisy at all till I was here. Now'I find myself here, the thing is to go ahead still, and make myself so plain as to be understood by my friends.

I came to this country nine years ago-nine years ago I came to this country, and I get along very well. I have as much as I can do at my trade-for I was a jour tailor. I can make you as good a suit of clothes as any one else.

Well, you see, I was very well off, working as a jour tailor, you understand, making very good pay and doing very well. But I got so-well I don't know, I got so excited over your rebellion, that I was n't alsy on the board at all, not the least; I'd as quick put the face of a goose on a coat, taking it right out, having it too hot, as anything else. My mind was n't on my work; and so my boss, seeing how I was, said to me one day, "Charles, the best thing for you to do is to lny down the goose and sboulder the musket." I too his advice, shouldered the musket, lost my body, and here I am now, not a tailor, not a soldier, not a woman-no, sir, only got on woman's clothes-but Charles Malone, just what I was; and I am so auxious to let my folks know how I am getting along, and what is before 'em. I thought I would come, anyway, whether I could go to them or not. I do n't know much about this Spiritualism. I had heard very good stories about it, very good; sometimes they be very big. You know it's like the Irishman who was told that he could pick up money in the streets in America-I believe it was in New Orleans, on the Levee. He looks down and sees a half dollar. Ahi he's not agoing to pick that up, when there's so much larger pieces of money to be found. So I was in doubt. But I'm come, anyway; have a very good offer. If they do n't like it, I can come some other time, or I'll stick it out now. That's the way for an Irishman to do.

I have a cousin James, and one Philip. They know very well that there's hard times going to be going on, and our folks will be right in the heat of the fuss. They know that. What I want of them is to go at once to the folks in Irelandwant Philip to go and advise them, just as I would, go there himself. I would suggest that he take them to this country till Ireland is free, for she's going to be free some day. I would like for to believe that they could, but she did n't under- him, to either one or both of them, to go to their [Are your cousins in this city?] They? oh, yes, sir. [In New York?] One is, and one is out with the Fenians, just where he should be. Now I do n't know, but I have some sort of a faith they will get what I've said here. I should like a talk with them, like a real good talk with them; and if they 'Il give me the chance, I'll tell them many things, too, what's to come for old Ireland, and to them personally. So it would be something to their advantage to have a talk with me.

My cousin Philip will remember when he first came to this country; he was trying to find a friend of his what he had befriended. Phil. was kind of hard up, a little hard to do: did n't know where he should turn to find him. One day, afterwards-Irishmen sometimes can read, you know -he was looking over the papers, looking for a job, I believe, and what should he see but an advertisement like this: "If Philip Malone, supposed to be in this country, will come to such a place, he'll meet his friend, and Iearn something to his advantage,"

I'll say the same to him. Philip was looking for something in the way of his business, to get something to do, when he learned something to his advantage—that is, the whereabouts of the friend.

Now I know he'd like to know my whereabouts, where my whereabouts be, and I can give him just as much good advice-it's not to the disadvantage of any one; no, sir; good advice is always a good thing.

I beg your pardon for intruding upon your charity. All I ask in going is, if I get hard pushed, will I try your charity again? [Certainly.] Well, sir, then I'll do the best I can for somebody elsewhat be in want.

Harriet Carter.

I was born in Ogdensburg, N. Y., in the year 1832, I died at Charleston, S. C., in the year 1802. And as my friends, at the North were not able to receive any intelligence from me during my sickness, as after my death even they were not able to receive any intelligence from my friends I had ter who I know, could they understand this thing, would be glad to hear from-me this way, I have come here today. I wish to assure them that I died peaceful and happy in the thought that I should see them some time.

My family, at; the South was divided. Some members of our household were Unionists, and some took the opposite sourse, Those who took the opposite course went into the army. It is useless for me to live over again, even in thought, the many dark hours I passed through during those months of rebellion that preceded my death. Suffice it to say, my changed circumstances and the troubles Lyas subjected to, made me an easy prey to disease, and so I did not stay long here to suffer from the scenes of war.

" Thay a heen sectionally troubled with this thought that has reguled me, in my spirit-home, that my brothers and deleters have been informed we by so I can't do here as well as others might. But what source I know not that I was imbued with my

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urged the various members of my family who joined the Confederate army to that wrong course. And it was told them-so I have heard-that I said I would rather that all my friends at the North would fall by the cannon or the sword, than that the South should yield one iota.

This I never said and never thought. All my sympathies were with my northern friends. And had I spoken my mind, it would have been to have said, "I pray God that the North will conquer." But it would do no good. I was surrounded by those who were violent against the Union, and weak words of mine would have only brought more trouble and sorrow upon me. So I was silent. But because I was silent, I would not have them to understand that I had forgotten to love them. I would not have them understand that the home of my childhood was less dear to me than it once was. No; I died as I was when last they met me. I was not changed.

And now I ask that I may come back, talking with them, as I come here. What I have failed to explain here, if they will give me the privilege of talking with them, I will try to explain then. This is from Harriet Carter. Farewell, sir. June 11.

Circle closed by William E. Channing.

MESSAGES TO BE PUBLISHED. MESSAGES TO BE PUBLISHED.

Monday, June 25.—Invocation; Questions and Answers; Clara Stiles, to Abner Stiles, in Ballimore, Md.; Jerry Harringan, to Tom and Mary; Hugh Thomas, to Dr. Sam'l Thomas, of Galveston; Sam'l Berry, Sith Mass., Co. C.; Wm. J. Phillips, of the 72d New York, to three comrades.

Monday, July 2.—Invocation; Questions and Answers; Capt. Robt. Palmer, to his wife Eliza; John S. Floyd, to his mother and sisters; Charlotte Blackburn, to Elizabeth Bell, James Wells, and Betsey Wells; Jerry Colgan to Michael.

Tuesday, July 3.—Invocation; Questions and Answers; Edwin Colce, to Mary Coles, in Princeton, Ind.; Arabella Hurnet, to her father, Geo. Burnet, in New Orleans, La.; Patrick Reagan, to his brother, Jas. Reagan, in this city.

Thursday, July 5.—Invocation; Questions and Answers; Charles Horton, to Griends; Ben White, of Boston; Mary K. King, to James Lefaur, of Norfolk, Va.; Oren Thompson, to his daughter.

Monday, July 9.—Invocation; Questions and Answers; Frank Hobinson, to his father; Annie Sawyer, to her brother John; Sam'l Taylor, to Ben Thatcher, a brother soldier and medium.

Tuesday, July 10.—Invocation; Questions and Answers;

Frank Robinson, to his father; Annie sawyer, to ner Brother John; Sam' Taylor, to Ben Thatcher, a brother soldier and medium.

Tuesdaw, July 10.—Invocation; Questions and Answers; Deacon Fuller, of Hingham, Mass.; "Aunt Jean," to David Gilchrist, Franklin, N. H.; Hattle Watson, to her mother, in Jersey City, N. J.

Thursday, July 12.—Invocation; Questions and Answers; Harriet Hubbard, to Mra. Amy Hubbard, of Philadelphila, Pa.; Ephralim Wingate, to Sarah Jane, his wife; Georgianna Goldsmith, to her mother, in New York City.

Monday, Sept. 3.—Invocation; Rev. John Plerpont; John Rand, of Fail River, Mass., to friends; Olivo C. Wendell, of New York City, to the Editor of the "Banner of Light"; Jas. G. Gooch, to Thomas Shelton, of New Orleans, La.; Annie Elizabeth Galnes, to her mother, in St. Louis, Mo.

Tuesday, Sept. 4.—Invocation; Question and Answer; Donald McKay, to his friends; George Kingsbury, to Ben. Perry, in Dover, N. H.; Carrie Townsend, of Bridgowater, Vt. to friends; Aunt Lucy (colored), formerly a servant in Jefferson Davis's family, to Mr. Davis.

Thursday, Sept. 6.—Invocation; Questions and Answers; Eliza W. Farnham, to her friends; Michael O'Connor, to his brother Charlie, in New York City; Alice Mitchell, to her father; Joseph Townsend, to his mother, at South Boston.

Monday, Sept. 10.—Invocation; Questions and Answers; A. A. Johnson, to G. W. Johnson, Clarkaville, Cal.; Geo. L. Crossley, to hary Stanley Crossley, of London, Erg.; Sarah Jane Frazier, to her relatives.

Tuesday, Sept. 11.—Invocation; Questions and Answers; Dr. Johnsthan Williams, to his sou, in Richmond, Va.; Mary Adams, Yo Father O'Connor and Sister Clara; Sam (colored), to Capt. Holmes; Annie Lawrence, to Thomas Lawrence, of Norfolk, Va.

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DOCTOR PERSONS, late of the Dynamic Institute, Mil-bast three years, and whose cures have never been surpassed in the world's history, will leaf the sick at the billowing places:
At CFDAR RAPIDS, IOWA, at the AMERICAN HOUSE, for fifteen days, from Sept. 5th to 20th.
At LYONS, IOWA, at the BANDALL HOUSE, for fifteen days, from Sept. 21st to Oct. 6th.
DAVENPORT, IOWA, at the SCOTT HOUSE, for thirty days from Oct. 10th to Nov. 5th.
Aug. 18.

DR. J. R. NEWTON.

PRACTICAL PHYSICIAN FOR CHRONIC DISEASES.

"THE BLIND SEE." "THE LAME WALK."

THE SHOR ARE CURED.

A CORDIAL INVITATION to all who are not well able to pay, "without money and without price." Dr Newton will not visit Buffalo, owing to the crowd of patients daily (over 20,000 having been treated since the first of May, but will remain in New Yolk, at 6 St. Marks Place, 8th street, until the last of October—possifity longer. Due notice will be given in the BANNER.

Sept. 22.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE PONITIVE POWDERS CURE Neuralian, Headache, Earache, Tootlache, Rheamatism, Gout, Colle, Pains of all kinds; Cholera, Diarriea, Row el Complaint, Dysentery, Nausca and Vomiting, Dysepsia, Indigestion, Flatulence, Worms tsupressed Menstrantion, Paintial Menstrantion, Failing of the Womb, all Fennic Weaknesses and berangements; Cramps, Pits, Hydrophobia, Lockjaw, St. Vitus' Dance; Internitient Fever, Billons Fever, Yellow Fever, the Fever, Small Pox, Measles, Scarlatina, Erzshelas, Pacamonia, Pleurby; all Inflammations, acute or circule, such as Indiammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Gland; Catarrie, Consumption, Bronchilis, Coughs, Colds; Serofula, Nervousness, Bleeplessness, &c. HEALING INSTITUTE, QUINCY, MASS. THIS HOUSE was opened by MRS. A. J. KENISON, July List, 1866, as a pleasant home for Spitualists and liberal minds. Board with or without treatment. Those in attendance possess potent Electric, Magnetic and Sympathetic Healing Powers. Also, medical precriptions given clairwoyantly. We solicit the aid of progressive minds in a work for the hene at of homanity. Washington struct, near centre depot. Aug. 11.

DURMAN & WILLIAMS, Clairvoyant and Magnetic Physicians,

No. 8 New street, Newark, N. d.
MRS. ELIZA P. WILLIAMS (stater of A. J. Davis) will
examine and proscribe for disease, and cure the sick by
her healing powers, which have been fully tested. ti-Sept. I FOR PSYCHOMETRICAL DELINEATION OF CHARACTER,
OR. SPIRIT-COMMUNION, address, MISS'S. M. PEASE, 16
Sibley street, DETROIT, MICH. Send Photograph. Terms
Sept. 22

PSYCHOGRAPHIC READING OF CHARACTER.

THE SEVEN TEMPERAMENTS and Rusiness Adaptations. Terms \$2,00. Address, R. P. WILSON, Station D. New York City. 6w*—Sept. 22.

MRS. S. M. GRIFFITHS, Business and Medical Median, No. 6i West Houston street, corner of Wooster, NEW YORK, heats the sick without medicine or pain, the practice is mostly cases given up as incurable; her treatment is peculiar to her great spiritual Gitt of Healing.

Sept. 15.—4w.

MRS. FAY, (formerly Madam Decilva,) the celebrated Clairvoyant, is located permanently at Campinoron, Morrow Co., Ohlo, where she has opened a Healing Institute, and is ready to receive patients. Cardington is located on the Columbus and Cleveland Rallrond, and is a healthy location. Address, P. S. FAY. 3w*—Sept. 15.

MRS. COTTON, Successful Healing, Medium, by the laying on of hands. (No medicines given.) No. 235 E. 78th street, near 3d Avenue, New York, 13w - Sept. 18.

JENNIE WATERMAN DANFORTH, Chairvoyant and Trance Medium. Rooms No. 58 East 4th Bt.,
near Bowery, New York.

FOR \$2, I will send, by mail, one copy each of
my four books, "Life Line of the Lone One," "Fugltive Wife," "American Crisis," and "Gist of Spiritualism;
For address, see lecturers column. WARREN CHASE. Aromasia Cures the Love of Tobacco. END red stamp for Explanatory Circular, or 10 cents for a Tubr, to DR, MARKS, 131 West 334 street, New York REFERENCE—Banner of Light Branch Office, New York,

THE MAIDEN IN THE SPIRIT-LAND. THE MAIDEN IN THE SPIRIT-LAND.

A LITTLE ROMANCE FOR THE-GIRLS. A copy of this a beautiful Picture, which has now a world-wide reputation, was ordered by and sen to a young lady in Texas, who happened to be on the eve of marriage, and who, upan receiving the picture, was so completely culculated with the "Maiden a" spiritual robes, that she immediately adopted the same (as far as possible) for her bridal robes, thereby completely charming and surprising all her thir friends. Lecturers are ordering and selling many of those pictures, which are for nilshed them at reduced rates. Single copy sent free of expuse to any part of the United States for 50 cents. For Pictures, and Circulars explaining the same, address, SOPHIA EMBENFELS, (Room 21,) No. 131 South Clark attreet, CHI-CAGO, ILL.

OCTAVIUS KING. M. To.

OCTAVIUS KING, M. D.,

OCTAVIUS KING, M. D.,

Eclocite and Botunio Druggist,
654 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Olis, Tinetures, Concentrated
Medicines, Pare Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Ante-Serol
ula Panacea, Mather's Cordial, Healing Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up SPIRITUAL and other Prescriptions. July 7—11

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, 38 COURT STREET,

House, 16 Webster street, Somerville. DELA MARSH, at No. 14 HOOKES!

DELA MARSH, at Ro. 14 HOOKED STREET, keeps come stantly for sale a full supply of all the Spiritualiand Reg formatory Works, at publishers prices.

THE ALL ORDERS PROMPTLY ATTEMPTED TO.

July 7.

DR. J. T. GILMAN PIKE, Hancock House, - - Court Square. Boston.

Banner of Light.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

J. M. PEEBLES......RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES, Cincinnati, Ohio;

He is a Radical.

The term radical is generally one of opprobrion meaning, entering quite largely into the common partition of the conservative. The past snubs the partient. The old moon flings it into the face of the new, and the bigot constantly hurls it at every brave, free-thoughted soul. To us, both radicals and conservatives are filling necessary missions. The one may be too dashing and headstrong; the other too timid. Extremes are seldom pregnant with divinest truths. These two elements, known as radicalism and conservatism, are as indispensable in society as steam and brakes in railroading, or as the centripetal and centrifugal forces in the guidance of starry worlds. The radical is not necessarily a destroyer, but rather an agitator-a John the Baptist; and when inspired by high humanitarian mo tives, he stands upon the Mount of Ascension with head bathed in earliest sunlight, a living synonym of stalwart manhood. He thinks and speaks it-speaks and practices it-dies to live. and in losing his life, finds it. He aims to strike at the very root of acknowledged evils, saying, By the help of the gods, I will not only exterminate, but extirpate them, planting roses where thorns have pierced my brother's feet. He destroys no good-all good is immortal.

The conservative is equally opposed to social and religious evils, yet conscientiously pursues a different method. Organized with large caution, and with an eye ever open to respectability, he with hatchet's edge wound in silken cord, softly lops off a few of the branches, thus virtually helping the tree to greater thrift and vigor. Clerical conservatives, mindful of the "fleece," are quite apt to gracefully lift their hats to fashionable vices-touch in sermons the most daring wrongs delicately, and bow politely even to the devil, lest they hurt his feelings.

The genuine radical is not a ranter-not an unbalanced fanatic, with bleared vision, bloodshot eye, and a warmth breaking out every now and then into devastating fires; but rather a man deeply inspired, and thoroughly aroused to his very soul's dooths with the worth of newly-conceived truths. Conscious of a world's needs, he becomes a bundle of forces-a magazine of power, infilled and all aglow with a divine enthusiasm. The external world does not understand him; neither could the Jews comprehend Jesus. Under the ice runs crystal waters, martyrs dignify dungeons, and the bodies of the good, placed in grounds not consecrated, carry there, says Renan, a "consecration with them." Radicals are to a world's mentality what winds are to seas and oceans-what thunder-storms, accompanied with vivid lightnings, are to the sultry, sluggish days of August. Brushing down cobwebs is not destroying but rather beautifying buildings. Principles are imperishable.

"All the good the old time had Is living still."

Radicals, with more zeal than wisdom, are far from being the finest specimens of manhood. They are frequently fragmentary in their purposes, and not consistent, even, with themselves, because sensitive in temperament, and almost uniformly the subjects of psychological influences from the positive minds of both worlds. This class is ever alive to the inspiration of an idea. It is the strength of their mental grasp, the warmth of their embrace, the clearness of their vision, and the pinion that bears them up in their loftiest flights; and yet they are exceedingly apt to get discouraged, sinking at times even into the ing waves delight to bear the burdens of voyagers. Children only, weep because sowing in the morning they fail to reap the same evening. Learn to labor and to wait-no true effort fails; justice will ultimately be done to each. We think it was Kepler that said: "I have stolen the golden secret of the Egyptians. I triumph. I will indulge my sacred fury. I care not whether my works be read now or by posterity. I can afford to wait a century for readers, when God himself waited thousands and perhaps millions of years for the first observer!" No prophet while living is crowned with bay. The banished of a Church are always its best blood-they live in advance of their time. The heresy of the present is the orthodoxy of the future—the radicalism of one agethe conservatism of the next. Future philosophers will doubtless descant in terms severe upon the conservative tendencies of that phase of Spiritualism that characterized the latter half of the nineteenth century. Each epoch should have its balancing powers. A community of extreme radicals would rave and race themselves to death-a community of crustaceous conservatives would sit and sleep, sleep and die, die and rot. Each individual should hold within himself the germinal forces of both the radical and the conservative. The true man is self-poised. He loves the past. It paved the way for the present. The mass and the memories of the olden ages are precious. Shall the superstructure say to the foundation, I have no need of thee? Shall the child disown and spit upon the father, because, forsooth, the father preceded the son? That conservatism that seeks to conserve the good, the beautiful and the true of all past seasons and ages, is truly grand. This is the position of the scholar and the true thinker. He appreciates and conserves the truths uttered in the old legendary periods; at the same time he throws his soul's feelers out for fresher, higher thoughts, and seeks to reach diviner altitudes. We esteem conservatives. They are the centripetal powers of communities and countries blest by the angels of moderation. On the other hand, we love radicals. They are motive forces-investigators and explorers. Golden is their future. We see it enzoned in suns, stars, and glittering galaxies, with God the light thereof.

The Creedal Sentiments of Theodore Tilton.

Reading the following, handed us by a friend, as the expressed creed of the brilliant writer and editor, Theodore Tilton, we were reminded of this from the pen of one of Emerson's ardent admirors: in His rich words are like gold nails in temples to hang trophies on. His prose is verse, and his verse baffles the melody of the Grecian muses." But to Tilton's creed: "I keep the faith in God and man, and ministering angels between. I hold to one true church of all true souls, whose churchly creed is neither bread nor wine, but the anointing of God's grace. I hate all kings and caste and princely birth for every son that's born is Mich.

AG CECA

son of God; nor limps a baggar but is princely North-Western Spiritual Convention. born; nor wears the slave a chain; nor czar a crown that makes him less or more than just a man. I love one woman with a holy fire-revere | tell the truth, I do not like conventions. I have her as priestess of my house. I stand in awe before my babes, till they rebuke me to a holier life. I keep strict friendship with my friend whom loyally I serve before myself. I owe no man a debt I cannot pay, save that of love, which all men ought to owe; withal, each day, before the blessed heaven, I open wide the chambers of my soul and pray the holy spirit in. Thus reads the fair confession of my faith. Father, lead me by thy

Why away from the Spiritualists' Meeting?

"Because they act so!" Who are they? If you are all right, holding papers of canonization, the greater the necessity of your being an active worker among the "they," helping them to become right, also. A retired saint is something who met to solve life's solemn problems. new under the sun. Would it not be wise to others to become saintly? Jesus ate with sinbeautiful lilies.

"Well, I attend when they have a very fine speaker!" Indeed! what a condescension. The fastidious Prince that sought the golden charlot, ant on the sod. Quakers frequently consider their speeches were made by Moses Hull, J. T. Rouse, 'silent meetings" the most profitable. You, my brother, are not only devoid of principle, but have yet to take your first lessons in the school of moral obligation, and the inspiring effects of right influences and examples. It is not always the most pleasing, poetic and grandiloquent lecturer, that is the most spiritually profitable. Straws may tickle without educating. Sparkling waters are often bitter, sometimes poisonous, and frequently connected with the deepest well is the poorest chain-pump. If the speaker employed is good, moral and high-toned, every instinct of justice and right, demand of you as a man and a Spiritualist, strict attendance.

The Test.

The Universalist New Covenant, of Chicago contained an article, a few weeks since, relating to denominationalism, the first paragraph of which reads thus:

"It is notorious, and the fact is shameful, that men who are professed Unitarians or Universalists in the communities where it is not unpopular to be such, slide into the Evangelical Churches so soon as they enter a new community where fashion dictates such subserviency.'

Suppose we change a few words of the above, leaving those to whom it may concern to make a personal application. It is notorious, and the fact is shameful, that many who are professed Spiritualists in the communities where it is not unpopular to be such, slide into Universalist and Unitarian Churches as soon as they enter a new community where fashion dictates such subserviency.

We heartly wish men and women were true to principle-to the promptings of God within. If an individual is a Roman Catholic, Presbyterian, or Universalist, all right-we esteem him just as highly. Let him be true to his convictions, and act consistent with his profession. But to be at heart a Protestant, and yet support Catholicism, is the basest hypocrisy. So, for individuals to believe in the beautiful truth of the ministry of spirits, and yet encourage by attendance, or sustain financially, those theological sects that take every opportunity to misrepresent Spiritualism, as well as to slam their creedal doors in the face of God's angels, is—the English language

Soul Aspiration.

Prayer is aspiration, or that beauty breathed in words, which ascends as silently as the perfume of flowers, prompted by the needs of the soul. And the attitude, the purpose of prayer when the soul turns inward, finding another sphere, where soul turns inward, finding another sphere, where shutting out the world she may pour out the story of her needs, reaching higher and yet higher, until on tireless wing, she seemingly ascends to the great Center of life, whose fountains of light are ever sending forth their vitalizing streams, with creation laid out before and Creator all around, is more than beautiful-is sublime. Belonging to the inner sanctuary of the soul, true prayer can never be fully expressed in words. As spirit rises, it requires matter more and still more refined for manifestation; so thoughts, so prayers approaching the Divine, become so pure and impersonal, that earthly language is inadequate; the soul no longer speaks but feels, and blends in holiest communion with the Infinite, and thus blending becomes conscious of its own Infinity. Nor is this feeling altogether deceptive. The soul in self communion, feels its immensity, its relation to the universe, and its illimitable future. And through prayer and meditation, the external universe partially reveals its inmost self. and another universe-that within-the subjective, opens in grandeur, seemingly limitless before the spirit vision.

We are strange beings, and our strangeness is an nexhaustible study. It is impossible to perfectly know one's self. In our every-day lives we are as scum on rolling waters. While in the divine interior life, we are as majestic as the gleaming heavens, and as much obey the fixed laws of destiny, as the starry host above us. Prayer measurably opens the gate to this inner life, for in silence and solitude we best know our deepest selves. In these precious moments of contemplation and aspiration, the soul's feelers reaching hearenward, the angels come around us in love, and silently ministering, imprint the kiss of holiness upon our upturned brows, and we return from this state of exaltation, becalmed and at neace with all the world, feeling that the Infinite Father doeth all things well.

The influence of that angel kiss, remains as a holy spell upon us, making our lives beautiful. giving us perpetual joy. From these moments of prayer, standing on the mount of transfiguration, we return with wonder at the contrast. Ourselves in the future-how vast! In the present objective world how insignificant. And yet an infinite future, all ralnbowed and golden with promise, lies before us. OSCAR EDGAR. Cincinnati, Ohio.

A. A. Wheelock in the Field.

It gives us great pleasure to announce that Bro. Wheelock has entered the spiritual harvestfield in earnest. We know the quality of his sickle. It will surely gather sheaves in rich abundance. He is accustomed to public speaking and writing, an excellent voice, with good delivery and sound, methodical reasonings, he is destined to make his mark, and become widely known as well as highly useful in the upbuilding of Truth. His post-office address is St. Johns,

When Dr. Willis was asked, why he did not atend the National Convention, he replied: "To never been able to see that they resulted in anything practical. They are always more or less incongruous and inharmonious, and for a long time I have ceased to get any satisfaction from them, and have felt that I could serve the cause of human progress, or my own soul's progress, at least, quite as effectually by staying away as by attending them."

There is, I know, too much truth in our brother's objection to conventions; but had he attended the late convention in Berlin, Wis., I think his testimony would have been in favor of at least one convention. I have attended many meetings of this kind; with some I have been delighted, with others disgusted. But the Berlin Convention was a coming together of the spiritual " bone and sinew" of the Northwest-nien and women

The officers of the Convention were Col. A. B. widen the influence of your saintship, thus aiding | Smedley, President, and J. P. Gallup, Secretary, both of Oshkosh. One has been a faithful servant ners, and God's sun shines into marshes and miry in Father Abraham's army, and the other an pools. 'We are not scolding our inconsistent elder in the Methodist Church. They have now brother, for by way of contrast we love him—love joined hands, heads and hearts in a holy crusade him something as we admire the background to a against ignorance, bigotry-against everything picture, or the mud from which spring and bloom | that hinders the growth in goodness of the human soul. The gods help them!

The regular speakers were Mrs. S. E. Warner. of Berlin, W. F. Jamieson and Mrs. H. F. M. Brown, of Chicago. In conference, short but effective L. B. Brown and William Gallup. Mr. Rouse is blind, but, soul-wise, he sees clearly. I mistake if the land in which he lives is not a realm of beauty-if song-birds, fresh flowers and all sweet and holy things are not there, making rich and joyous his darkened outer life. By the aid of his faithful and devoted wife, Mr. Rouse is familiar with all our publications.

Two young ladies, whose names I did not learn, Mr. Rouse and Mr. Raymond Tallmadge added greatly to the interest of the meeting by vocal and instrumental music. Mr. Tallmadge sang "Waiting at the Golden Gate," by the risen Miss Sprague. The poem has been set to music by Miss E. B. Tallmadge. The Convention was indeed a glorious gathering; what Bro. Peebles would call a Pentecostal season.

The Twain One.

MARRIED—Sept. 10th, by the Rev. D. M. Reed, at the residence of Mr. Thomas O. Scougall, (the Quincy, Ill., and Miss Belle Scougall, of Rockford, Ill.

Accompanying the above was a set of resolutions, signed by the proper officers of the Rockford Society of Spiritualists. These resolutions are truly complimentary, speaking in the very highest terms of Miss Scougall as an ornament in the social circle, a faithful worker in the field of reform, and as a lecturer upon the Spiritual Philosophy, both able and eloquent. The citizens of Rockford sorrow over her departure, and pray God and his good angels to watch over, guiding and blessing her through life's journey.

Our sister will pardon us (while wishing her much joy" in this new relation,) for expressing the hope that she may continue, as opportunity affords, to publicly disseminate the divine teachings of Spiritualism. Calls for lecturers were never so numerous; nor the harvest so plenteous. We would gladly publish the resolutions in full were not our columns so crowded each week.

Excommunication for Heresy.

That excellent man and true philanthropist, as well as personal friend of John Pierpont, the Rev. Warren Clark, now of Gosport, New York, was thrust from the pale of Church-fellowship, awhile since, for heretical doctrines. We copy from the 'Christian Messenger":

The Committee in the case of Rev. Warren

S. SALSBURY. THE CHARGES.

"He is a Spiritualist.

II. He believes in the Bible as he understands it; and also in other revelations and communications, as of equal authority with the Bible.

III. His influence is such as to divide and dis-

tract the Zion of God wherever he

Poor "Zion of God!"

Johnson Creek Meeting-Buffalo, etc.

. DEAR OLD BANNER-It is a long, long time, since I have penned a line for your ever glowing columns of truth, or have been in the field as a laborer and coadjutor for the great cause which you are advocating from week to week. The only apology I have to make is, that there is & goodly number in the field to-day, who are better qualified, and more thoroughly gifted with the faculty and nower of laving before the neonle the great truths of Spiritualism, than myself. Still, there are spirit guidances around, that will not let me be altogether idle; hence, I am working secretly in the cause, as every opportunity offers itself.

I had the pleasure on the first instant, of attending the annual picnic of the Spiritualists of Johnson's Creek, in Niagara County. I here had the gratification of meeting Bro. J. M. Peebles, for the first time since we were at loggerheads through your liberal columns, some two or three years ago: which recollections, of course, brought forth hearty congratulations and brotherly shaking of hands. The Spiritualists of Johnson's Creek, are the most wide awake to the reform interests of any place of its size which I was ever in. They have in successful operation, and progressing finely, a Children's Lyceum, the members of which appeared to good advantage at this picnic, in their marching, counter-marching, recitations and singing. Indeed, it was a happy time for the little ones, and was heartly enjoyed by all. Bro. P. entertained the audience with a short address, full of earnestness and truth, and and further inviting to our bosoms angel guests, on the following day (Sunday) delivered two splendid lectures to crowded rooms.

While I was present at this social and harmonious gathering, I could not help remarking the contrast in the energy, life and enthusiasm manifeeted at that little out of the way place, of only three or four hundred souls all told, with this city of one hundred and twenty-five thousand people, where it requires an extra exertion to call togethor Spiritualists enough for a corporal's guard, and without any Children's Lyceum, apparently without any regard for the cause; and all, as I apprehend, for the want of energy and concert of ac-

Hoping, dear old BANNER, that the shadow of your ample folds may never grow less, but may prove in time to come; as in the past, a heacon for many a weary pilgrim in life's spiritual by-ways and highways, I will/subscribe myself,

Front Vours, still firm in the knowledge, and GEORGE F. KITTREDGE. Buffalo, N. Y., September 6, 1866, 1110 the hold Street, which beer Barried Linker Louising

Resumption of Specie Payments.

The Economist recently published an article on this subject, from which we make the following extract in reply to the argument that injurious consequences to business would arise from any present movement toward resuming specie, payments:

"It is to be presumed that we should have no resumption without the Government giving timely notice of its purpose to commence redeeming tis notes. Suppose that on the first of this month-the Secretary of the Trensury had given public notice that on and after the 1st of January, 1867, greenbacks would be convertible into gold at the Sub-Treasury, New York, having first provided an ample reserve of coin to redeem any amount of notes likely to be presented, what would be the effect upon the premium on gold? The price would commence at once to decline.

and the fall would steadily continue until green-backs appreciated to about par; and the period of redemption would arrive without any demand upon the Treasury for redemption, beyond what might arise from half a dozen panicky individuals, and the country would find itself almost impercept ibly gliding into a condition of affairs in which gold and greenbacks would circulate as equivalents what occasion would there be in such a process for panic or general injury to the community? True, we should have within a few months a decline of about forty-five points in the premium on gold, which would produce a corresponding change in the prices of all commodities and property of a yeary kind—a course of a fairs very enterty of a yeary kind—a course of a fairs very enterty. erty of every kind—a course of affairs very em-barrassing to business; but as the process would always confer an advantage upon one party in the settlement of obligations, as well as an injury upon the other party, and as the same party is al-ternately payer and payee, there could be no loss in the settlement of transactions except in those rare cases where the party owes debts but has none owing to himself.

It is owing to himself.

It is owing to this principle that we have found so little disaster arising out of the violent fluctuations of gold during the war. The injury to business arising from a protraction of the suspension of specie payments, is infinitely greater than resumption can possibly prove. The return to specie payments would be accompanied with the general revival of confidence, with the investgeneral revival of confidence, with the invest-ment of capital in productive enterprises, and with a removal of all those embarrassing uncer-tainties which attend the use of a currency constantly fluctuating in value."

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

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

Is intended for Decturers on 17.1

J. MADISON ALLYN, trance and inspirational speaker, will lecture in Rutland, Vt., during September. Address, after September, "East Jersoy Normal Institute, Red Bank, N. J." Will lecture Sundays within one day's reach of Red Bank. Will also receive subscriptions for the Banner of Light.

Will also receive subscriptions for the Balinier Dight.

C. FANNE ALLIN will speak in Appleton, Me., Sept. 23 and
30; in Seltuate, Mass., Oct. 7; in Hanson, Oct. 14; in Ludlow,
Vi., Nov. 4 and II and Dec. 2 and 9; in Londonderry, Nov. 18
and 25 and Dec. 16, 23 and 30; in Weston during January.

Address as per appointments.

Mrs. N. K. Andross, trance speaker, Delton, Wis.

GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ma Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerale and lecture upon reforms.

MRS. SARAH A. BYRNES will speak in Chicopee, Mass., during October; in Salem during November. Will make engagements for the winter. Address, 87 Spring street, East Cambridge, Mass. ridge, aiass.
Mrs. M. A. C. Brown will speak in North Dana, Mass very other Sunday until further notice. Address, Ware, M

MRS. A. P. BEOWN, of St. Johnsbury Centre, Vt., will lecure in Woodstock, Sept. 23. Will speak week evenings is MBS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill.

MRS. EMMA F. JAT BULLENE, 151 West 12th st., New York. REV. ADIN BALLOU, Hopedale, Mass. A. P. Bownan, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. Mrs. E. A. Bliss, Springfield, Mass.

WARREN CHASE will speak in Painesville, O., Sept. 30; in Chicago during October; in Davenport, Iowa, during Nov.; in Rock Island, Ill., during December. He will receive subcriptions for the Banner of Light.

DEAN CLARK, inspirational speaker, will lecture in Cincinnati, O., during October. Address as above, or Brandon, Vt.

MRS. LAURA CUPPY is locturing in San Francisco, Cal. DR. L. K. COONLEY will answer calls to lecture. Will re-ceive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vincland, N. J.

P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston. Mrs. Sophia L. Chappell will receive calls to lecture in New England until further notice. Address, 54 Hudson street,

MRS. AUGUSTA A. CUBRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lyceums. Address, Putnam, Conn. MRS. AMELIA H. COLBY, trance speaker, Monmouth, 111.

MRS. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funcrals. Address, Fair Haven, Conn.
THOMAS COOK, Huntsville, Ind., lecturer on organization. DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

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

MISS LIZZIE CABLEY, Ypsilanti, Mich.

MRS. ELIZA C. CLARK, inspirational speaker. Address care of this office. JUDGE A. G. W. CARTER, Cincinnati, O.

CHABLES P. CROCKER, inspirational speaker, Fredonia, N. Y.
Miss Lizzie Doten will lecture in Chelsea during September; in St. Louisduring October and November; in New York
uiring January and February. Will make no further engagements, Address, Pavillon, 57 Tremont street; Boston. ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

A. T. Foss will speak in Willimantic, Conn. (no time given). Miss Eliza Howe Fuller is engaged at Stockton, Me., and vicinity for the summer and fall. Address, Stockton. Me.

MRS. MARY L. FRENCH, inspirational and trance medium Address, Bradford, Mass., for the present. No circles unti the first of October. J. G. Fish, "East Jersey Normal Institute," Red Bank, N. J.

MRS, FANNIE B. FELTON'S address through the summer will cache Creek, Colorado Territory. 8. J. FINNEY, Ann Arbor, Mich. REV. JAMES FRANCIS, Mankato, Minn.

Dr. WE. FITZGIBBON will answer calls to lecture on the cience of Human Electricity, as connected with the Physical fanificatations of the Spiritual Philosophy. Address, Phila-

Mins, Clara A. Fired will answer calls to lecture. Address, Newport, Me. C. Augusta Fitch, trancespeaker, box 1835, Chicago, Ill. TSAAC P. GREENLEAF will lecture in Kenduskeag, Mc., Sept. 23 and 30; in Taunton, Mass., during October and November. Will make further engagements for the fall and win ter anywhere the friends may desire. Address, Kenduskeag, Me., till October 1.

MRS. LAURA DE FORCE GORDON'S address is Denver City, Colorado Territory. N. S. GREENLEAF, Lowell, Mass.

MRS. DB. D. A. GALLION will answer calls to lecture, under pirit control, upon diseases and their causes, and other sub-ects Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa. DR. L. P. GRIGGS, Evansville, Wis.

Mrs. Emma Handings will lecture for the present at Dod-worth's Itali, New York, for the First Society of Spiritualists in that city. P. O. address, 8 Fourth avenue, New York M. HENRY HOUGHTON will lecture in Bradford, N. H., during September. Will speak Sundays and week evenings. Ad-MES. BUSIE A. HUTCHINSON will speak in Worcester, Mass., during September. Address as above. DE. E. B. HOLDEN, No. Clarendon, Vc.

W. A. D. Hums will lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O. Junia J. Husbard, trance speaker, care Banner of Light. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y. J. D. HABOALL, L. D., will answer calls to locture in Wis-onsin. Address, Waterloo, Wis.

D. H. Hamilton lectures on Reconstruction and the True Mode of Communitary Life. Address; Hammonton, N. J. MES. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Queida Co., N. X. Jos. J. Hatlinger, M. D., inspirational speaker, will an swor calls to lecture in the West, Sundays and week evenings Address, 25 Court street, New Haven, Conn.

Mas. F. O. Hyzka, 60 Bouth Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. MRS. S. A. HORYON, Brandon, Vt., will speak in Plymouth, Mass., Oct. 7, 14 and 21; in Foxboro', Nov. 4 and 11. Moses Hull, Milwankee, Wis

DR. P. T. JOHNSON, lecturer, Positanti, Mich. Miss Susin M. Johnson. Address, Camden, Mo., P. O box 16, during September: 39 WM. H. JOHNSTON, COTTY, Pa.

W. H. JOHNSTON, COTTY, 12.
W. F. JAMISSON, inspirational speaker, care of the R. P. Journal, P. O. drawer 625, Chicago, Ill.
O. P. KELLOGG! Sciurer, East Trimbull, Ashtabula Co., O. will apeak in Monroe Genire the first Sunday of every month; in West Hidnfield, Oct. 21 and 28. GEORGE F. KITTRIDGE, Buffalo, N. Y.

J. S. LONBLAND will speak in Moodus, Conna Sept. 23 and 30. Address, care Banner of Light, Boston. the Sale of Manager to the early deaders water 125

MRs. E. K. LADD, trance lecturer, 178 Court street, Boston.

B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-Mish MARY M. LYONS, trance speaker, Detroit, Mich.

Mish Mary M. Lyons, trance speaker, Detroit, Mich.

Mb. H. T. Lronard, trance speaker, Detroit, Mich.

Mb. H. T. Lronard, trance speaker, New Inswich, N. H.

He intends to make a tour through the Western States about the first of September. Those wishing his services please apply, soon. It is a service please apply, soon. It is a service please apply, soon. It is a service please apply, soon.

Mb. Arna M. Mindlersook will lecture in Clareland of the service please apply, soon.

Mb. Arna M. Mindlersook will lecture in Worcester, Mass.

So liandrake street. She will lecture in Worcester, Mass.

Bridgeport, Conn.

Mb. Bridgeport, Conn.

Mb. Sarah Helker, Matthews will speak in Gloucester, Mass.

Mb. Mb. Mary A. Mitchell, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week, and weeker speaker, will answer calls to lecture upon Spiritualism, Sundays and weeker speaker, will answer calls to Address, Care of by 221, Chicago, Ill.

Leo Miller, Canaitota, N. Y.

DB. James Morrison, lecturer, McHenry, Ill.

DR. JAMES MORSISON, lecturer, McHenry, III.

ME, & MRS, H. M. MILLER, Elmira, N. Y., care W. B. Hatch.

DR. G. W. MORRILL, JR., trance and inspirational speaker,
will lecture and attend funerals. Address, Boston, Mass.

LOHNO MOODY, Maiden, Mass. B. T. Munn will lecture on Spiritualism within a reason-able distance. Address, Skancateles, N. Y.

EMMA M. MARTH, inspirational speaker, Birmingham, Mich. CHARLES B. MARSH, semi-trance speaker. Address, Wons-voc, Juneau Co., Wis.

woo, Juneau Co., Wis.

Mies Sabah A. Nutr will speak in Belvidere during September; in Elgin during October; in Beloit, Wis., during November. Address as above, or Aurora, Kane Co., Ill.

Prof. B. M. M'CORD, Centralia, Ili. A. L. E. Nash, lecturer, Rochester, N. Y.

J. WH. VAN NAMER, Monroe, Mich.

GEORGE A. PRIEGE, Auburn, Mc., trance speaker, will lecture at Monmouth Centre, Sept. 18 and 30; in Charleston Town House, Oct. 7. Will make other engagements to speak will lecture week-day evenlings in the vicinity of Babbath day meetings if requested; also, will steen dinnerals.

J. M. PREBLES, box 1402, Cincinnati, O.

J. D. Perberg, doc river chelinati, O.
L. Judd Parder, Chicago, ili, care R. P. Journal, box and
J. L. Potter, trance speaker, Cedar Falls, Iowa, box 119.
A. A. Pond, inspirational speaker, North West, Ohio.
Miss B. C. Pelton, Woodstock, Vt.

MISS B. C. PELTON, WOODSIGCE, V.L.
MRS. AHNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.
DR. W. K. RIPLEY will speak in Williamsnile, Conn., from
Oct. 7 to 15; in Worcester, Muss., from Nov. 4 to 10; in 86mers, Conn., from Dec. 2 to 10. Address, box 95, Foxboro', Mt. DR. P. B. RANDOLPH, lecturer, Bennington, Vt.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will an MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. J. H. RANDALL, inspirational speaker, will lecture on Spir itualism and Physical Manifestations. Upper Lisle, N. Y.

G. W. Ricz, trance speaking medium, Brodhead, Wis, Austen E. Simmons will speak in Woodstock, Vt., on the first and fifth Sunday, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

Mas Sunday P. Control of the Sunday of Sund

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice, E. SPRAGUE, M. D., inspirational speaker. Permanent address. Schenectady, N. Y.

MES. H. T. STEARNS may be addressed at Detroit Mich, care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan. MISS LOTTIE SMALL, trance speaker, will answer call to lecture. Address, Mechanic Falls, Me.

SELAH VAN SICKLE, Lansing, Mich. MISS MARTHA S. STURTEVANT, trance speaker, care Dan-ner of Light, Boston.

ner of Light, Boston.

MRS. FANNIS DAVIS SMITH, Milford, Mass., will speakin Foxboro', Mass., Oct. 7 and 14.

MRS. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

MISS BELLE SCOUGALL, Inspirational speaker, Rockford, Ill.

H. B. STORER, Inspirational lecturer, 75 Fulton street, New MRS. M. E. B. SAWYER, Baldwinsville, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-wer calls to lecture or attend funerals at accessible place.

MBS. M. S. TOWNSEND, Bridgewater, Vt. J. H. W. Tooner, 42 Cambridge street, Boston. MRS. SABAH M. THOMPSON, inspirational speaker, 36 Bank treet. Cloveland. O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. Hudson Tuttle, Berlin Heights, O. N. FRAME WHITE will speak in Detroit, Mich., during October; in Chicago, Ill, during November and December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

MRS. M. MACOMBER WOOD will speak in Stafford, Conn., Sept. 23 and 30; in Chelsea, Mass., during October; in Fly-mouth, Mass., Ibec. 2, 9 and 16; in Quincy during November. Address, 11 Dewey street, Worcester, Mass.

A. B. Whitino will lecture in Cincinnati, O., the five Sundays of September. Will attend calls to lecture week evenings in that vicinity. Address care of A. W. Pugh, box 218.

Ings in that vicinity. Address care of A. W. Pugh, box 218.
ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill.
Mirs. S. A. Willis will lecture in East Kingston, N. H., Oct. 7 and 14. Address, Lawrence, Mass., P. O. box 478.
Mirs. 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.

LOIS WAISBROOKER can be addressed at Java Village, Wy-ming Co., N. Y., during October. MARY E. WITHEE, trance speaker, 71 Williams street, Newark, N. J.

A. A. WHEELOCK, trance and inspirational speaker, St Johns, Mich. F. L. H. WILLIS, M. D., care Banner of Light, Boston.

MRS. N. J. WILLIS, trance speaker, Boston, Mass. E. S. WHERLER, inspirational speaker, care this office. MRS. MARY J. WILLONSON care of A. C. Stiles, M. D. Hammonton, Atlantic Co., N. J F. L. WADSWORTH'S address is care of the R. P. Journal, P.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, blystic, Conn.
E. V. WILSON may be addressed during the summer at Menekaune, Oconto Co., Wis., for engagements next fall and winter.

HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston: WARREN WOOLSON, trance speaker, Hastings, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. Miss H. Maria Worming, trance speaker, Oswego, lli-will answer calls to lecture and attend tunerals. Mrs. Frances T. Young, trance speaking medium. Ad-dress, care Banner of Light.

BANNER OF LIGHT:

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