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#### **Ziterary** Department.

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

OHAPTER II.

Ten years of happiness-one long, cloudless day-a summer sea, with not a storm, followed the marriage of Judge Perry and Carrie Howard. It is not given to many in this world to live such a life, and the Judge himself often said, " Carrie, God is very good to us." Her eyes would fill with tears, and once she said, "Guardian, my cup is full; so full that, as some quaint old writer says, I must carry it very tenderly."

But where there is such a perfect union as in this marriage, God sends happiness. Even Christ uses this as the most beautiful illustration of his love to his church. How slow the world is in receiving the doctrine; and marriage, like the church, has long since become heretical, and follows its Divine Founder "afar off."

Two children had been born to this couple-Nettie, a little girl of eight years, and Willie, a boy of four, healthy, happy children, reared in the brightest moral sunshine.

The Burrell place, now called "Woodside," had become a little Eden. The Judge's dream had become a reality, and from amid the flowers a graceful form often met him when he returned from the business and strife of the outer world, while the presence of the children only made it more an Eden, with angels dwelling there.

John Selden completed his law studies and was at home when 'Squire Bolton, a lawyer in extensive practice in Dalton and the vicinity, died, and John decided to take his office, and enter at once upon his profession. He seldom visited Woodside, took the opposite side in politics from the Judge, was never seen in church, and though no one said aught against his moral character, yet he was far from fastidious in his selection of friends. John had an object in view; his cautiousness and dogged perseverance was sure to win. He had no intimate friends, save his old classmate, Barton, now Professor of Chemistry in a Medical College. The two had passed some time together in Paris, and usually spent the summer vacations either at Dalton or in fishing and hunting, evidently caring for no other society. Barton was poor, and John, though not generous in his disposition, was always ready to lend to this friend, who was all the time engaged in chemical experiments, and on the eve of making valuable discoveries which would bring him a fortune. He had initiated Selden into many of the apparent mysteries of the science, till he, too, was almost as sanguine as his friend.

Barton had come to spend a few days at Dalton, and was in his friend's office when an invitation was brought in to an evening party at Woodside. John thrust it quickly one side, with an exclamation by no means flattering to the Judge. Barton took it up, read it, and said:

"Why, this is for me, as well as yourself. You should at least let a fellow have the chance of re-

"I beg your pardon. I merely treated it as I do all invitations from there; and when I saw ' Woodside,' I said No. Go, if you wish, but excuse me."

'Selden," said his friend, "I have never intruded into your affairs, or asked the cause of your hostility to Judge Perry. I'm not the man to pry into what does not concern me; but if you choose, snawer me this one question: He was your guardian; had you any trouble in money matters?"

"None at all; he was the very soul of honor-The secret of my hatred to him I have revealed to no one; but, Barton, I do hate him with my whole soul. Nothing would rejoice me more than to place my foot upon his grave!"

There was such an expression of malignity upon his face that Barton involuntarily started.

"Why, John, I did n't know you could look like

that! Stop; I am afraid of you." "Then never rouse the sleeping demon again."

And John turned sullenly to his paper. "Well, I tell you what, old fellow; I want to give you a bit of advice. You and he are candidate for Congress on opposite tickets. I think you will win-you have the masses on your side; but it don't look quite the thing for you to show any personal ill will toward your opponent. Don't act as if you feared he would beat you; and above all, do n't let the world get hold of any old grudge between you. In that case you would be the sufferer; for the Judge is universally beloved here-If I were you, I would go to this party, and bear an outward show of friendliness, at least. You can't dislike the wife. In my opinion she is an angel, without the wings; or better still, the nearest to a perfect woman of all that have crossed

my path." "Better keep away then," said John sullenly. "if you have such an admiration for a married

Barton did not speak, but looked at John closely, as if a new thought concerning him had entered his mind.

"Come, John, shake off this fit of the blues, and come with me to the party to-night. Don't you know it is given to a fair Eastern beauty that has lately made her advent into Dalton?"

"You know I care no more for the fair sex than for those 'infinitesimal particles' that are forever leading you astray. Go to the party yourself, and you and my mother can discuss the beauty at the breakfast table. She seasoned my coffee and rolls this morning with a description of said lady. | cated it with interest, but she was so unassuming 'John,' said she, 'I have never seen any one before that I thought I could love as a daughter." "A strong hint."

But lost on me." Will you never marry?"

"You are not yourself this morning, Barton, . I never knew you to ask troublesome questions be-

"I ask your pardon, old friend. The truth is, I have been looking over your political prospects. I mean you shall succeed, and I have a wish that you should go to that reception this evening. They are invited without distinction of party. As for me, you know well I cannot marry till I have completed this grand discovery; and then, if I can find some one who will share my destiny, with

love and faith, I shall live a bachelor no longer." "Barton, I will go to this party," said John, as if he had just been roused from thought. "I believe you are right. I am determined to win my election if it costs me my fortune."

"Come on, old fellow, that's right. I am determined you shall win. I have no business for two weeks, excepting that analysis of White, of Cincinnati, who was poisoned a while since. If I trace the arsenic, as I surely shall if it is there, then you'll have a 'case in court.' It is strange how clumsy these poisoners are! Why, John, I could poison an enemy so surely, so safely, that ninetenths of all the doctors would never suspect."

"How so? I always fancied that it was more easy to detect that crime than almost any other." "Well, listen, then;" and Barton, with great minuteness, explained how it could be done, and mentioned some of the "remarkable cases," known only by confession, in Italy and France. "Why, here is a book in your own library that gives instances of trials where it was ascertained that a bouquet or a bottle of perfumery had sealed the doom of many a poor victim of hatred or love;" and he took down a book, the leaves still uncut, a record of facts more startling than fiction ever dreamed.

John glanced at the contents.

"This was thrown in by my bookseller when I bought my law-library. If you are right, you hemists must be dangerous fellows."

"So far from it, that you seldom find, excepting in the days of religious superstition or political persecution, that men of science were ever guilty of such perversion of their knowledge. No; it seems to me that Nature reveals her secrets to those who are worthy to receive them, and I value my knowledge as one means of detecting orime. If that man White was vilely murdered I shall be the means of convicting the criminal, and I will not spare the mean soul that would strike his enemy under the pretence of taking a social cup of wine."

John looked at his watch.

"I have business in court to-day which will keep me busy until tea time. I shall not be at home to dinner; please be so agreeable that my mother will forget my absence. I will be there to tea, and we will accompany her to Woodside. The dear old lady will wonder how you induced me to go, but she will be delighted that you have done

"She is worthy of some sacrifice on your part." "I should be a devil, I believe, if it were not for my mother," said Selden, as he took the reins from the boy who had been waiting with the buggy for an hour or more at his office door.

"Strange!" murmured Barton to himself, as he turned his steps toward Mrs. Selden's, and then walked slowly, as if in deep thought. It is often the case in friendship, that we find traits of character developed, after long years of intimacy, which we had not even suspected. Alas! we know ourselves only when tried by flerce temptation, and then we sometimes shrink at the revelation of our hearts to our consciousness.

The party at Woodside was delightful, as all such gatherings were made by the hospitality of the host and attractions of the place. The trees were bright with hanging lights; a large dancingfloor was laid in the lawn, and lighted by these hanging lamps, music, flowers, fruit, all added to the entertainment, and the whole was like a fairy

Mrs. Selden had gone over very early, "thinking Carrie might need her to entertain the old ladies:" and when John entered, she was leaning on the arm of a young lady, a Juno in form, and beautiful in features.

She was the guest of Mrs. Perry-Miss Anna Homer, a neice of the Judge, who had come to pass the summer in Dalton.

Now we, my dear render, who understand more about John Selden than his most intimate friend, know that he went to this party, armed, as he thought, cap. à-nié, against all feminine attractions. But I am sorry to say that Anna Homer had also made up her mind that she would marry John Selden—and here was dogged obstinacy, which in nine cases out of ten wins against beauty and feminine tactics. She was something of a politician, and John was rather relieved when, instead of talking the senseless nothings which constitute the staple of party-talk, she dashed boldly into a defence of her own party, which was that of the Judge. But her voice was gentle, her lips full and red, and there was not a particle of bitterness in her words. John defended his own side with skill and warmth. Ayl sir, when you begun that defence, you opened a breach to the enemy. Had you quietly waived discussion, you would have been safe; but that was what she intended. She was to become your convert gradually, and you were to see the effect of your reasoning upon the beauty.

It was well, also, that Mrs. Perry made no effort for this match. She desired to see John married; she felt that he would be far happier; the gloom and reticence of his character had troubled her much, but match-making was abhorrent to her heart, and she would have nothing to do with it. Mrs. Belden, on the other hand, formed a sudden friendship with Anna, and the young lady reciproand gentle in her manners, that no one divined any other motive than respect and interest for

be had been exceedingly disappointed in him, he thought, the more determined she became to have had no feelings of ill-will or resentment toward her own way. Her husband was attending court him. I said disappointed-I am not quite right. in a town twenty miles from Dalton. She would The Judge had fears of Selden, and was, I should get away before his return, for there was no use say, more grieved than disappointed. He was a in trying to move him. She quietly made all her close observer, and understood Anna's character; arrangements, nor did her mother-in-law know he loved bee, but she chose her own path, and the of her plan, until the morning of her departure. Judge did not remonstrate. To the astonishment This good lady looked a little troubled. of his most intimate friend, even more than to the people of Dalton, John Belden was married to Miss return? He will surely go with you or find com-Anna Homer soon after the election, which re- pany for you." suited in his success, and when he went to Washington a bride accompanied him.

John Selden's wife was, as I have said, gentle in her manners, soft in speech, and the casual observer would have supposed that she was one duty, without one doubt of her lord's right to demand it. Not so. She married from ambition, was self-indulgent and exacting, and John, who had judged women by his mother and Carrie—the one living only for others, and happy in self-sacrifice; the other impulsive, spirited, but generous and loving-found a new character, and one which brought from New York; it is more convenient obstinacy surpassed his; the tones of her voice demanding nothing for herself, that Anna Selden how your mother longs to see it." could find no cause for complaint. John had settied some matters on his marriage, about which absence until informed of it by Mrs. Selden. there should be no dispute. His mother was to retain her place as head of the family while she only trouble, and looked forward to his return lived, and John and wife were to be as children. Thus the care and responsibility came upon Mrs. mentioned the subject to them, and when his Selden, which was very agreeable to the indolent temperament of Anna. For two years they moved | made no reply. "Another cup of coffee, if you on quietly, no one save Mrs. Perry suspecting that the marriage was not harmonious. Now and then came a little confidential revelation, which made Carrie fear for the future.

"You must study your husband's disposition; yield in minor matters for the sake of peace. John is peculiar, but he has his bright side. His dark moods I acknowledge are dark enough; but reluctant to go there himself that Mrs. Selden sel-I have always thought that whoever loved him | dom left her own home, and she was a little surcould lead him by a silken string."

"Lead him! Sweep back the ocean; remove the Alleghanies; turn the sun from its course; anything, but never expect to move John Selden, when he has decided to do or not to do something! Now, I am wishing to take a journey this week, but John says his mother's health is not good, and we must not go. I know she has very strange turns often, but it does not follow she is going to die."

"John is right, Anna. I am watching dear Auntie with the greatest anxiety. I fear each one of these attacks as her last. Yes, John is case which he had intended to carry on himself,

right; you should yield here." I do not agree with you; and my mother one absent, and they will not hear of my refusal; I must go. I have no fears that Mrs. Selden will me?"

"I think he has: and let me beg of you, as your best friend, not to rouse your husband's displeasure by going. Your peace for life may turn upon | at her absence in the merry meeting at home, and this one act."

"Nonsense, Carrie; you have high notions of a wife's obedience. You must remember that I did n't marry my guardian, whom I was bound to obey-an old man demanding reverence. One would think, to see you and the Judge together, that you thought there was no other man quite his equal."

"Indeed, I do think so. Positively, Anna, I have yet to find one fault in my husband." "Not even his age?" said Anna, in a mocking

"His age is no fault. I am sorry he is not younger, because death, in the natural course of things, must come, and that would - but I cannot think of such a separation.".

"Of course it would be no sacrifice for you to yield to your husband's requests; and he is not as exacting as John. I see no harm in obeying my mother's wishes."

'A husband should come before a mother after marriage."

Anna rose, evidently much disturbed.

"I do not agree with you. You would take away all a wife's independence, and fetter soul and body. I'll subscribe to no such doctrine;" and she walked home through the orchard in a somewhat sullen mood, for she had hoped Carrie would uphold her in her determination to go home. She sat down in her own room, where her trunks were already half packed. Mrs. Selden had known her wish, but she did not know how earnestly John had remonstrated against it.

"Do not remain on my account, Anna. I hope never to have any of those turns again. Dr. Ward thinks he can ward them off. I should be sorry to deprive you of one hour's pleasure." "But John objects," said Anna.

"Oh well, my dear, you must settle with your self how far, as a wife, you can go contrary to his wishes. I would not interfere there, but I make no objection, and do not wish you to stay on my

account." Anna was left alone; she was, to be sure, a little homesick. Her home, hundreds of miles away, rose before her, bright with the presence of the whole household; brothers returned from a dissence. Mrs. Selden was apparently well; it was away also. nothing but just John's obstinacy and selfishness.

was pleased that John should marry, and though | enjoy it. Thus she mused, and the more she | ferred only by the silent tread of the few late

"Hadn't you better wait, my dear, till John's

Oh, no, ma'am; Mr. Barton was here this morning, and will go as far as New York, so that I will have no trouble. My brother will be there."

"That will do very well. I am glad you are not alone. I do not like to see ladies traveling of those women who yield chedlence and wifely alone. I never tried it myself, and feel as if it was not quite right."

"I am not at all afraid to do so. Please tell John that I shall stay but three weeks."

"That will seem a long time to him. Have you warm shawl? the evenings are so cold now! and do take that new traveling bag that Carrie puzzled him exceedingly. Outwardly gentle, her than yours. There is a nice little pocket for your rubbers; never travel without them. Give a were not loud, but her words were sarcastic and great deal of love to your mother, and ask her to cutting as sharp swords. She seldom, however, come and see us; it would give me great pleasallowed Mrs. Selden to see her in these moods, ure. There, good-bye, my dear. Take care of This lady was so yielding, so willing that John's yourself, and return as soon as you can. I shall wife should take her place at the head of the table, miss your bright face, but I can easily understand

Judge Perry and wife did not know of Anna's Knowing John's disposition so well, they augured with some anxiety. But, strange to say, he never mother told him of her journey and message, he please," he said; and, having drank it, he then asked his mother if she would n't like to spend a week at Woodside, as he must be absent. Now Carrie was never happier than when she had her aunt with her. "Husband and auntie and children," she would say, "gathered about my fireside! what more can I ask?" But John was so prised at the proposal.

"Why, yes, John, I think I will. Hannah wishes to clean house, and I am hardly strong enough to bear the bustle and confusion. I be-

lieve I will."

John looked at his mother closely; there was a paleness about her mouth and a weariness in the expression of the eyes that troubled him. He walked over with her to Woodside, and left her in the porch, where Carrie had come with her warm greeting. Then John rode away to get the assistance of another lawyer in a long and difficult but which would take him a long time from home. Now he could sleep at home every night. Dr. written to me to come home. All my brothers Ward had told him of his mother's danger, and and sisters are to be there. I shall be the only that, while he hoped to ward off these attacks, he had his fears. Another one might prove fatal. Carrie understood the danger, and John well knew die in my absence. Has John a right to forbid how tenderly and lovingly she would watch the invalid.

When Anna arrived at her own home, she forgot that her husband might feel any displeasure wrote him, telling of her pleasant journey, safe arrival, and her intention not to stay a day longer than the time mentioned. John threw the letter into the fire and made no reply. The next day, as he sat writing in his office, the following note came from Carrie:

"DEAR JOHN-Your mother does not seem as well to-day; there are some premonitory symptoms of an attack. I hope I may be mistaken, but I know you will wish to be here. Come at once but do not let her see that you are alarmed.

CARRIE."

Selden threw aside his papers and rode to Woodside with the messenger. Carrie was right, but as yet the mother was conscious and recognized them. Then came hours of intense suffering, followed by a passive, unconscious state, which gave the anxious watchers hope. She had begged to be carried home, that she might die in the same room and on the same bed where her husband breathed his last. This wish was gratified. John carried her in his arms up the garden path and through the orchard, and laid her where, many years before, she had watched the last moments of one to whom she had been faithful even unto death.

"She can live but a few days," said Dr. Ward, and, during those days, John and Carrie never left her. It was too solemn a time for other thoughts to intrude often, but there were moments during that sad period when John, watching Carrie's gentle ministrations and seeing the exceeding love she bore to his mother, had a feeling like the bitterness of death came to his soul. The presence and even the thought of Judge Perry was hateful to him. This hatred was intense, and now his terrible disappointment in marriage and the coming death of his mother made him both bitter and wretched.

"Have you telegraphed to Anna?" said Carrie to him one day as Mrs. Selden slept.

'No. it is not necessary," he answered. Carrie did not reply, but caused it to be done

that day. Like a child going to sleep Mrs. Selden passed away. She could not speak, but she recognized tance with their wives and children; neighbors the three familiar faces about her couch and was coming in with their congratulations; the mother, happy. She turned her eyes from them upward, so happy to gather her loved ones about her, after and a sweet smile lighted up her features. "She many years of separation, and she the only ab. sees some angel," said Carrie, and the meek, lovsent one, she, the petted sister, absent because ing spirit passed into that world where all is love, her husband would not give his consent to her ab. and, with her, John Selden's good angel passed

The mourners had assembled at the house: the

comers, who were being seated by the master of ceremonies, when a carriage was driven hastily to the door, and John Selden's wife alighted, travel-stained and dusty. There was a pause, and all eyes were turned toward her, as she entered the room where the corpse lay, surrounded by weeping friends in the garments of woe. The husband made no movement of recognition, silent and rigid he sat, unmoved as a statue. Judge Perry rose and led the wife to a vacant seat near the coffin. One glance at the calm, still features of the dead, and then her head was bowed, nor was it raised again till there was a movement, and she perceived that those around her were passing to the carriages at the door; still no recognition from her husband. The dead had been borne out, and the son had followed mechanically, as in a dream; again Judge Perry came to her aid, and placed her in the carriage beside her husband. Still not one word nor sign from him, and a glance at his countenance led her to shrink back and fear the future. She stood by his side at the open grave, and her tears fell, tears of sincere sorrow, for the dead had always been gentle and kind to her. When all was over, and the sexton was left alone with his task, John Selden stood a moment that his wife might enter the carriage, but passive, neither aiding nor hindering her movements. Wearied and sad she retired to her room, and in solitude gave vent to her feelings. Carrie came to her with a cup of tea; she said a few soothing words, bathed the aching head, and when Anna, with a burst of tears, exclaimed, "Oh, Carriel I am so sorry-you know I would n't have gone if I had thought this was to happen? What shall I do? Is my husbaud offended beyond reconcillation?"

"I trust not-I believe not. We all do wrong and need forgiveness. Tell him your error, and he will forgive you. But he has his dark moods, as I once told you, and, Anna, let this be a lesson for the future."

"It will. I shall never thwart him again. How silent and stern he is?"

"Yes, I never saw John so moved before. We have not given him credit for much warmth of nature; nor was he demonstrative, even toward his mother; but when such persons love or hate, there is a strength in their passion unknown to more shallow natures."

"Strong in love and strong in hate; and if he hates me for my sin what will become of me?" There was one long, low wail of anguish.

"Hush, Anna! give time for John to mourn his dead; be patient till the first keen sorrow is past. There, lie still; I must go down; I am needed more for your absence."

The three who had so often sat at the same table with the departed one, now gathered in the old, familiar room. It was just such an evening as that of Carrie's betrothal—the same early twilight, and as Carrie seated herself to make the tea, she remembered the kind greeting, and the blessing that seemed to have followed her ever since the gentle hand was laid upon her head.

John was reserved and gloomy, scarcely speaking, and Carrie was much surprised when he asked her after tea to play and sing that favorite tune of his mother's:

"I would not live alway."

She did so; nor stopped with that, but sang and played the same airs that in days long ago she had so often sung to her adopted mother. She prayed in her heart that the evil spirit of rebellious grief might be chased away. Hoping that she had in some measure succeeded, she said, as the evening wore away," John, I must go home to my little ones now. Your wife is alone in her chamber. weeping; go to her and forgive her error. She is truly sorry for the past." As she spoke, she laid one hand upon his shoulder, and with the other parted the hair that lay, moist with the agony of a great sorrow, upon his brow. Oh! how John Selden had longed, in years past, for one such touch from that hand, and now that his mother was gone, how could this heart supply the place left so vacanti

Carrie little understood the emotion, nor could she comprehend the strong restraint of the stern, reticent man, who remained passive, and gave no answering touch or word, as she stood thus for some minutes. How deeply would she have been pained, had she known the strength of his passion for her; a passion which had only grown, stronger by its suppression, or rather because his. will had been thwarted; for with his strong will, he had a strong patience, if only he could see the end. But Carrie was lost to him utterly, doublyso, by her marriage and his own. "There now," she said, "do go to her John; she waits for you."

'Never," was his reply, as he rose and openedthe door for Carrie to pass out, for while speaking, she had put on her shawl and bonnet. It was chilly and dark, and he said, "Wait a moment, Carrie, till I fetch my hat; I'll go home with you," but at this moment the Judge anpeared at the door, and husband and wife went out together, leaving two desolate hearts behind. Anna waited long in her own room, listening for the sound of her husband's step upon the stairs. It came at last-now she would humble herself to him, and begin life anew. But the step passed on, her door was not opened, and her ear caught the sounds of another deer opened—it was his mother's-it closed.

The servant brought lights, and asked if she needed anything. Then came the stillness of midnight. The poor wife watched and waited, and in those long hours of suspense, she remembered Carrie's words: "Your peace for life may depend upon this one act." She passed a sleepless night, longing, and yet dreading the dawn. It came at last. She dressed herself in a plain, black silk, the only approach to mourning which her toilet contained, and descended to the break-

A brief "good morning," from her husband, and a moment's pause till she was sented at the Mrs. Seiden, whom everybody loved. The Judge | He wasn't willing to go himself, nor to let her last sad rites were about to be performed, de- table. Anna longed to say more. She had been vain and ambitious, but she was a woman still, and not wholly insensible to her duties as a wife; but the stern reticence of John Selden was a gulf which few wives would venture to pass, certainly not one who knew the fault was upon her side. Anna bore this for some days, and then went to

Carrie for advice. "Patience a little longer," said Carrie. "Take

this as the just punishment for your offence. John was formerly quick to resent any injury. I can hardly understand this strange reserve. He does not reproach you?"

"Not at all; it is utter indifference; an indifference that chills far more than violent anger. If he would only reproach me, or show passion, I could bear it; I could then open my heart to him. He now speaks only when necessary, never enters my own room, but has taken possession of his mother's chamber, where he spends most of the time when in the house."

"It will all be over by-and-by, Anna. Do not let this wear upon you; when he takes into his arms a child of his own, his better nature will be aroused, and in becoming a father, he will also be a husband again."

Anna tried to comfort herself with this thought, but she was too impatient to follow the advice, and one rainy day, when more than usually sad and lonely, she wrote the following note:

"MY DEAR HUSBAND-I cannot bear this estrangement longer; had you spoken one word of welcome to me, I should have confessed my error. I was wrong in going away in your absence, and contrary to your wishes. I would not have gone, had I supposed your mother so ill. But we all do wrong, John, and need forgiveness of each other; be-merciful to me, as you wish for mercy from Heaven yourself. I cannot bear this reserve and coldness longer."

She laid this upon his dressing table, and the next day received the following:

"MADAM—I have long since become convinced that your marriage was one of ambition and convenience, not of love. You have once made this acknowledgment since our union. I am content. It will be better for us both that matters remain as at present; you shall have all that you married for-my name, my house, and such luxuries as my means will command. I have purchased a horse and carriage for your sole-use. Peter is at your service whenever you desire to ride; he is a faithful servaut, and will do your bidding.

I would gladly avoid all scandal, therefore, if you have no objection we will remain legally husband and wife, but I can never feel again the respect and affection which I bore toward you before my mother's death. JOHN SELDEN."

[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 are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(LEIGH HUNT.

[Original.]

#### RUTHIE'S SUNDAY-SCHOOL.

CHAPTER VI.

Genie's disappearance from her former home was cause for real anxiety among her new friends. They did not give up their search for her, and thus they were daily becoming acquainted with many wretched families, and learning more of the sufferings and needs of the poor than they would have learned in a whole life time, without something to call them into the midst of those whose spirits are starving as well as their bodies.

Jeanette, while going the rounds with Ruthie. laid better plans for her new society than she would have known how to have done had she remained at home.

"I see," said she to Ruthle, "that I made a great mistake in my calculations. I was going to make beggars of these people, by helping them. But now I see that all they want is to know how to help themselves. Did you see that woman this morning with the sickly face, and the little girl clinging to her knees? You were talking with some one else, and I led her out to say that all she wants is work. She can embroider beautifully, having learned of the Sisters in Ireland, and she can do all kinds of nice needle-work, and yet she has nothing to do, and so she starves and pines. Instead of our having a sewing society to work for her, she needs to work for us; and all we have to do is to pay her for her labor."

"And that woman with the big boy," said Ruthle; "she wants a good place for him. He has a good, honest face, and needs some one to care for him."

"I declare," said Jeanette, "I thought it was enough to give the poor some clothes and some thing to eat; now I see that is but a little, and the poorest thing we can do. But we must talk with Uncle John, and we'll establish a---"

"An Industrial School," suggested Ruthie. "But where shall it meet?" asked Jeanette.

"Oh dear! there are so many things to be done in this world! I feel as if I wanted to say to my father, 'Mr. Lord, I would like five thousand dollars, to establish a home for poor women."

"Why don't you?" "Because I should hear: 'Jeanette, my dear daughter, I am glad to see you interested in all goed works, but I pay to Mr. Frill's benevolent fund all my charities. Do you wish to go to Newport this summer?"

"Well," said Ruthie, "we must work with small means."

The result of the talk with Uncle John, in which Jim took a prominent part, was, the hiring of a fine new hall, that they could control during the week as well as Sundays, and the establishment of a school and society, where all that wished could be taught all kinds of useful work, and have it provided for them.

Jeanette was only seventeen years old, and Ruthic fifteen, and it was just the time that they were expected to appear at parties, and to put on the manners of fashionable young ladies. But this new labor of theirs suited them better than anything they had found, and they succeeded in making it agreeable to their friends. The children that they rescued from the streets, and the women that came to them from dreary homes, soon interested them more than the morning calls they used to make, and they found that they had besides sufficient time for all the pleasures they needed. Their Sunday school was perhaps the most agreeable of their labors. Miss Marvel declared it was strange that people would leave the morning prayer-meeting and go to the new hall: but not so thought the people. And no wonder the children liked the cheerful tunes that Jeanette played better than the solemn tones that were considered safe for the children that gathered in

"There's one thing I don't like," said Jim, one day, "and I may as well speak of it first as last. We've followed the old-fashioned way of giving | have many pots by-and-by, and plenty of milk | act, reveals his own weakness at heart.

lessons and having classes, and it's a bore, and I'm going to bolt."

"Oh!" sighed Ruthle,

they want," said Ruthic.

"Whose plan was it?" asked Jim. "I guess it was Miss Marvel's," said Uncle John, looking at Ruthle.

"You mean," said Jim, "that Ruthie, having else have that woman's holy horror descending on her devoted head."

"Well," said Ruthle, "I was afraid we should n't get any religion into our school at all if we hillsides; flowers bloomed in the meadows, and didn't try the question books; but the children don't like them, and sigh the minute I take them out, so that I have to parade a great pile of reward cards to keep their attention at all. But what plan shall we follow?"

"Why, do what the children want to do: find out what that is."

"Capital!" said Uncle John; "they're wiser

piece of cake, it will take the pear; it is better for the child, and that is the reason it loves it best." "But the children do n't know how to tell what

"They don't know how to tell to me," said venture."

"If Genie was only among them to begin," said | ger said: Jim. "I have lost a deal of heart since she disappeared."

'Genic's loss has been our great gain," said Ruthie; "just think what we have learned in trying to find her!"

Just then Jeanette came in. "Just think," said she, "I believe I 've got track of Genie. If I have, I shall think there is a real Providence in it. You know Uncle John's sermon was a prayer, last Sunday. Now I never did believe it was of much use to pray until he told us what true prayer was, and how it could be answered; so I just said to myself, now is the time to try the truth of what he says; so I did really pray, asking the Lord's angels to find Genie and bring her to me. But why could n't they have How bright and beautiful does everything appear done it before?"

"Did you need any experience?" asked Uncle John.

"I suppose it is all right," continued Jeanette; but let me tell you, a little girl like Genie came to our door and asked for the lady that helped John find places, and our stupid people sent her away; but as she was going, she turned around, and said, 'Tell her I live in Davis Court,' and I am going there. Will you go?"

It was truly Genie that they had found, who had been serving at a place in the country. She looked so pale and thin that they hardly knew her. Their questions drew from her the fact that she had been working like a slave for a cruel woman, until she could bear the burdens put upon her no longer. Jim's face grew crimson with anger as heard her uncomplaining words, and looked into her sad face.

"Dear child," said Ruthle, kissing her; "we will take care of you;" and they all went together from the dreary room.

When they were in the sunshine, Genie said: "Somebody told me that there was a place where I could perhaps find a situation, and so I went out and walked straight to your door. Father would have said the voice led me. I do n't

When Genie knew that her father was well cared for by her new friends, and that she had no longer to struggle uncared for, her face assumed its old look, and her appearance at the New Hall gave new life to all; and Uncle John took occasion to talk to the children about the good we

could all do in the world. "We all depend," he said, "one on the other. It is true that the influence of one on another, and | Montpeller. These Annual and other Convenon all, is very great. If you go out some sum- tions of our friends in Vermont have proved highmer's morning and pass by a Heliotrope in bloom, ly interesting and profitable, and had a good efits fragrance gives you delight, and that delight | feet in spreading and establishing Spiritualism in does you good. If you pass by anything impure that State. The good feelings engendered there you are disturbed, and you perhaps have taken poison into your system, that will make you very ill. It is just so when we approach a good, pure child, or man or woman: their very atmosphere is toward doing anything more than having good fragrance to the spirit and refreshes it. And if we approach a bad girl or boy, or man or woman, | times generally. They have not yet taken steps our spirits, breathing in a little of their impure atmosphere, are disturbed and made very uncomfortable, and thus we are, harmed. I know you all wish to be like the Lilies, the Roses, the Heliotropes, and not like fetid mushrooms or impure matter. Then make your lives sweet and pure, by driving out all unholy passions; by living loving lives; by keeping yourselves from all wrong. I will tell you a legend of the beloved Jesus. whose life on earth was like sunshine to the flowers; like sweet fragrance from a garden of Roses; like gentle rain on a famishing field; like all that ve love and cherish.

There was a land so dreary, that few chose i for a home; yet there were found men that lived there, but they lived so wretched a life, that it seemed strange that they did not choose some other place of abode. The soil was so barren, that it was with difficulty that anything could be made to grow. The grass was coarse, so that the ill fed cattle were lean and pitiable objects. The fruits were so crabbed, that no one could enjoy eating them; and the inhabitants had no beauty or comeliness, owing to the wretched lives they

were obliged to live. There was a little child dwelt there, who wondered at all this poverty and misery, and desired a better condition; and every night when he went to bed, he wished in his heart that some one would come and help them. He looked up at the stars, and prayed some one to descend from their brightness. He looked at the moon, and asked if One day when he was sitting in his father's garments were no better than those of the boy, and no one would suppose that he belonged to any other than that land of poverty. But there was a bright light in his eye that the boy noticed. and a sweet smile on his face that gave him joy, The boy asked the stranger in, and went to the cupboard and put before him the best fare that was to be found. There was one pot of delicious felly, made from the wild honey and apples, that the mother had preserved with great care, as the only delicacy that they should have for the whole year. To reach this, the boy climbed to the topmost shelf, and with much trouble bore it from thence to his guest. When his father and mother returned, they were exceedingly angry.

'All this for a stranger,' said they, 'and one no better than thyself. Thou shalt be severely punished.'

'That may be,' said the boy, 'but the punishment will be sweet. And I will give to him my best harp, made from the reeds; and he shall have my bed. What a boy,' said the mother; 'there is no use

punishing thee. Have thy own way; only if thou hadst not taken my pot of jelly! 'Never mind, mother,' said the boy, 'we will

and honey, and sweet grapes and fair apples. The light is coming from the east.'

And so the stranger abode in the boy's home and slept in his bed, and ate of his food—the best of which was always given him. And soon the sun began to shine with an unusual warmth. There was a glow on the mountains, never noticed the terror of Miss Marvel before her eyes, thought | there before. The streams began to flow with she must cut her new cloth to the old pattern, or | more lavish currents, and fountains and springs appeared in waste places. The grass grew fresh and tender, and the cattle, fed in green pastures, soon grew fat and sleek. Lambs frisked on the the bees filled their cells with honey.

No one would have known the lovely country, so luxuriant and full of beauty, for the sterile land despised by all. Men grew happy, and their faces shortened, and their steps were light. Women laughed and frolicked with their babes, and children gathered garlands and decorated their houses, so that there seemed to be a perpetual than we think. If you offer a child a pear or a feast day, where was once only gloom and despondency.

The stranger had walked quietly all these days among the people, and no one looked to him as their deliverer, except the boy, who in his heart remembered his prayer and its answer. But one Uncle John, "but if you only would, Ruthie, just | day as they were walking together on the hillstand up and talk to them, they would speak, I'll side, they looked back, and beholding all the richness and luxuriance of the country, the stran-

'Is it not lovely?'

Yes,' said the boy, 'it is thou.'

'Now thou knowest,' said the stranger, 'I must leave thee. But never forget that the presence of the mire is the life of God!

And while speaking, he disappeared from the boy's gaze, and his poor humble garments shone like gold, and his face was like crystal, and on his head was a crown, and in his hand a sceptre, from which proceeded a light that was brighter than the day. The boy returned to tell the people of all he had seen, and they said with one voice, 'The Lord has been with us.'

"Now my children," continued Uncle John, we live a similar experience almost every day. in the presence of some fair child, whose life is like the kingdom of heaven. Did you never know a man who brought so much gladness in a glance of his eye, that you were sure that the world was a great deal better than ever before? Did you never see a woman whose look of love changed all trouble to joy, and made the sunshine of God dawn on your life? Oh little children, it is for you to beautify the waste places; to make desert places blossom as the rose, for to you has God given the keys of the kingdom of heaven."

[To be continued.]

Word-Puzzle. My 1 is in left, but not in right. My 2 is in day, but not in night. My 3 is in youth, but not in age. My 4 is in calm, but not in rage. My 5 is in wheat, but not in corn. My 6 is in night, but not in morn. My 7 is in mirth, but not in gloom. My 8 is in coffee, but not in tea. My 9 is in ocean, but not in sea. My whole is what all should possess

#### Transposition.

Esakp nytegl ti si eettrb afr. Ot lure yb vole hant reaf; Saepk tyngle etl on alishr rowd arm, Het ogdo ew amy od rehe.

### Spiritualism in Vermont.

I have just enjoyed a pleasant and interesting trent with a nortion of the Spiritualists of Vermont, in their Thirteenth Annual State Convention, held this year in the Unitarian Church of have often lasted from one session to another, and encouraged the friends to continue them, but they are not yet ready to take any practical steps meetings, good speakers, good circles and good toward effecting any permanent organization to secure property which is already awaiting investment in our cause. There are many honest and earnest Spiritualists who, for various reasons, oppose every step toward an efficient organization beyond a mass convention. They undoubtedly have, to themselves, satisfactory reasons and fears of some evils, real or imaginary; but the time must soon come for efficient action, in Vermont as well as elsewhere. Our friends there have not a college, academy or school-house of any kind. but let the churches control the entire system of education.

I believe there is not a Progressive Lyceum yet in the State; or, if there is one or two, they are new and small and weak yet. Churches control the Sunday training of the children, as well as the week day education. I believe we have not a church or hall in the State, except one or two private ones owned by individuals, and several old deserted or abandoned churches, which we accept, as the freedmen do our old clothes, with thanks. Our conventions are held in groves or halls or churches, kindly loaned to us by societies vho are not half as able to own them as the Spiritualists are, provided they would organize and cooperate and concentrate their means. Circles, meetings, mass meetings and conventions are all good and useful, and should be kept up; but, if we go no further, we do no more than we have done and are doing, and it does seem to me that there are numbers enough, means enough and inno one dwelt there that would come to their help. telligence enough among Spiritualists to begin to do something more than to merely have occasiondoorway, a poorly clad traveler came near. His al good times. I have waited, watched and expected our friends in Vermont to begin some substantial work, to show that there is practical utility in our religion. I am sure they will, but when I cannot tell, but suppose when the practical over-

come the impractical Spiritualists. Bethel, Vt., Sept. 11, 1866. WARREN CHASE.

Mr. Spurgeon has just notified a member of his flock that he discourages as much as possible the practice of returning thanks to God after childbirth by any of his congregation, since in most cases it is merely an absurd superstitious prac-

" We have a span of horses," said the economic, on our farm, that support themselves without any cost." "Why, how is that?" exclaimed a listener. "Why, one is a saw-horse and the other a clothes-borse."

An artist invited a gentleman to criticise a portrait he had painted of Mr. Smith, who was given to drink. Putting his hand toward it, the artist exclaimed, "Do n't touch it; it is not dry." "Then," said he, " it cannot be like my friend Smith."

He who puts a bad construction upon a good

THE PIRST GREAT SPIRITUALIST CAMP MEETING AT PIERPONT GROVE, BETWEEN MALDEN AND MELROSE, MASS.

Aug. 80th and 81st, and Sept. 1st and 5d, 1866.

Reported for the Banner of Light.

[Continued.] Mr. Crosby, of Roxbury, Mass., made some appropriate remarks in favor of inaugurating spirit-

ual camp meetings. Miss Julia J. Hubbard, of Malden, Mass., was introduced by Vice President Dr. P. Clark, and, under inspirational influence, narrated her singular experience as an invalid and a medium: This morning as I sat listening to the sad, sweet tones of the dear, blind boy speaking on this stand, I was carried back through my own experiences, to which I have been requested to refer. I was born which I have been requested to refer. I was born in 1846, in the city of Portsmouth, N. H., the presin 1846, in the city of Portsmouth, N. H., the present home of my parents. Almost from infancy I was an invalid till nearly three years ago. At the age of fourteen, while I was supposed to be on a dying bed, I was confirmed and taken into the Episcopal Church by Bishop Chase, and the sacrament was administered to me preparatory to my departure from this sphere of existence. Physicians had done their utmost in my behalf, and friends gathered around my bedside to give their parting adieu. But I was strangely held in the form, and I know not how long a time elapsed before hopes of my recovery began to be elapsed before hopes of my recovery began to be entertained. A great excitement was raging among the Second Adventists. In the absence of some of my friends, others deeming themselves acting a friendly part, urged me to be emersed, with the assurance that an emersion would restore me to health. I was too weak in body and mind to resist. I was bundled into a carriage, plunged into the river, taken home in my wet garments, and, for days, lay in a dangerous re-lapse. I was visited by a lady medium who said my diseases were owing to spirit-influences; that spirits were endeavoring to develope me, but were resisted, and the resistance caused my sickness. Another medium told me the same story; but my prejudices were so strong against Spiritualism, made sport of what was said. Time passed; my health slightly improved; Spiritualists gave the apirits credit, and said it was because I was a me

dium. I laughed at the idea and insisted that spirits could have nothing to do with mediums. In a little company one night I proposed to play the part of a medium and show how certain phenomenature. nomena could be made. A spiritual friend warned me to beware lest I might get more than I bargained for. The company seated, I raised my hands and rolled my eyes as though pretending I saw a spirit approaching to entrance me, when auddenly I was lost, my sight faded and I was unconscious. I was told that I was suddenly lifted from the floor, carried several feet and then thrown on the floor as though dead. For an hour I was perfectly rigid, gave no signs of life, and was pronounced dead. At last the spirit began to influence me, and I arose and spoke for nearly an hour, giving some striking tests which rivited conviction in the minds of all who were present.

From this time my spiritual career began. I received promises of health and a career of usefulness as a medium, if I would only heed the angel voices. But conditions were unfavorable, and too often I shrank from the opposition around.
My health declined, my eyes grew nearly blind,
and I suffered from a variety of difficulties. I
was sent to my sister's in Boston to be treated, and remained under the care of the best physicians more than a year, but without benefit. My spirit-guides came and renewed their promise and reminded the of my broken promise. I told my spirit-guides if they would go to my home in Portsmouth, and make my friends send for me, I would renew my promise to exercise my gifts and do their bidding in behalf of the mission they bad marked out. I was sent for in a few days, and told to come in haste. On my arrival home, I was informed that all sorts of phenomena had been taking place, and my presence was needed to stop them. Passing through experiences in which I them. Fassing through experiences in which suffered, Heaven only knows how much, sometimes yielding to spiritual influences, and then fighting them; sometimes trying to work in factories to get rid of my misson, and then growing faint, blind, falling in spasms, and threatment with the standard stand with insanity; sometimes battling with friends and foes, and even with pretended Spiritualists, who sought to counsel and control me; advised and treated by one physician after another, till at last I came under the counsel and the treatment of Dr. — Blice that time I have had of Dr. ———. Since that time I have had no more blindness, no weak eyes, and none of the worst symptoms with which I was afflicted for years, and which no other physician could overcome. I have traveled thousands of miles through heat and cold, sunshine and storm, speaking frequently under the most unfavorable cir-cumstances, and I have been sustained from all harm. A few weeks ago I met with an injury which induced a dangerous bleeding of the lungs; within a few hours I bled more than a quart; all other efforts falling, the services of Dr.——were again called for, and in a few days I was out of the house, and apparently as well as ever. As I

me for so doing, and he requested me not to men-tion his name—yet higher praise is due to those unseen messengers who have called me forth to the mission of humanity. This camp meeting is a new era in the cause of Spiritualism. You come here to receive a fresh baptism from the higher life, in order that you may go back to your homes and the world and begin anew. To me this meeting has already been a blessing beyond comparison. I draw new inspirations from all these earnest souls around meas well as from the descending hosts above. For the first time before a public audience, I stand forth as an inspirational speaker conscious of what I am saying, and I know the angel loved ones are giving me aids and inspirations. I see in all your faces the love-lighting smile of heaven, while your hearts are beating with new hopes and nobler purposes. Let us remember the grand aim of all these meetings is to impel us to begin living wiser and bet ter lives. The more we commune with holy one coming from angel-life, the holler will be our own lives. Above all things do I pray for the pure and unselfish heart needful to attract purest the highest object of my being. Of how beautiful, when with clear and radiant souls we can see beyond all those clouds which lower along our pathway, and behold the white angel throngs beckoning us onward and upward. [Miss Hub-bard closed with a practical appeal to the young and the old, and sat down amid the long and loud applause of the audience. Her address was the more effective and impressive from the fact that though she seemed the most delicate person on the speakers' stand, yet she commanded a volume of voice loud and clear enough to render every syllable distinctly heard on the very outskirts of

Saturday Evening Session.-Between two and three thousand people were in the grove at the ringing of the bell. The choir sung, "Father of spirits take, oh take."

the camp ground.]

Jonathan Pierce, Esq., of Boston, was introduced and made some preliminary remarks on the recent decease of the Rev. John Pierpont, saying that in his last public address, the vener-able brother vindicated the truth of Spiritualism against the attacks of the religious as well as the irreligious portion of the community, in saying that "he knew spirits did communicate," and that it gave him no concern, when others who had not received the same light, called him infidel, for all were infidel to some established form of teligion; he was but an advocate for the truth as made manifest to him. Bro. Pierce concluded by

mously passed by the audience:

Resolved, That in memory of our late Bro. Rev. John Plerpont, the first Spirituallet Camp Meeting in Massachuseits, do hereby name this beautiful grove we now occupy, Plerpont Grove.

J. N. Hodges spoke of the theoretical and the practical of Spiritualism. Our theories, scientific, philosophical and theological had their uses, but they must come to the practical test. They are useless to the people, unless we can make them work in all the relations of life. In the parable of the sheep and the goats, nothing is asked con-

corning theories or beliefs: "And the king shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me. We are not required to make loud professions or confessions with feference to idolizing, flattering or appeasing some dread, august king or unknown God; but the highest service we can render to God, is to render service to the least and lowlest of his children, our needy brothers and sisters. our needy brothers and sisters.

our needy brothers and sisters.

Dr. B. M. Lawrence, spoke in a similar practical strain, earnestly urging Spiritualists to make their religion felt in all the reforms of the age. He referred to a circle in which, for a time, none but Oatholic spirits communicated; at last the spirits said they first communicated; at last the spirits said they first communicated as Catholics in order that they might the better culist the sympathies of Catholics, and harness them into the work of Catholic reform; they sought to use the church as an instrument to smite down bigotry. Just so it should be with us. This camp meeting will prove a mighty agent for the overthrow of bigotry and intolerance. The church is represented here in all its phases; our speakers range through every field of thought, and gather up the good and true wherever found. The speakers control of Christianity. True Spiritualism is in entire harmony with pure Christianity. [The Doctor gave a very lucid exposition of this position, holding the fixed attention of the sudience, and closed amid applause, with one of his reform poema.]

Mrs. Eitch under influence, spoke of the laborated in the sudience, and closed amid applause, with one of his reform poema. amid applause, with one of his reform poems.

amid applause, with one of his reform poems.]

Mrs. Fitch, under influence, spoke of the labora and ordeals of this life, all as having their divine appointment. If sometimes we fail to realize this, and grow lonely and sad over our lot, we are reminded by the loved spirits of the better land Becoming clairvoyant, Mrs. F. then spoke of spirits present whom she identified. She exhorted those who would know in regard to these things to on howe and form their own rings text things, to go home and form their own circles, test their own mediumship, and having found mediums of their own, sustain and encourage them.

R. Thayer, of Boston, with his usual modesty, took the stand, and spoke of his visit to the late Methodist camp meeting, at Martha's Vineyard; stating among other things, that he could not learn that out of the fifteen or twenty thousand present during the week, a single soul was constant of the procession when a call was constant. verted. On one occasion, when a call was made for sinners to arise for prayers, not a single soul arose; and Bro. Thayer said it was intimated that his presence, standing up near the stand, exerted such a counteracting influence, sinners were overlayed and divine grace frustated. awed and divine grace frustated.

After a metrical benediction had been pro-nounced by Miss Hubbard, the thousands departed in peace.

[To be continued.]

#### Unitarian Sunday Schools.

A late number of the New York Christian Inquirer (Unitarian) calls attention to the mode of teaching the young idea, how to shoot in the Unitarian Sunday Schools. It appears that the books used in some of the schools are of the old orthodox stamp, thus presenting a rather questionable shape for the fashioning of plastic natures in the liberal Church—the hymns being of that character which would do no discredit to the Right Reverend and Very Venerable Mother Goose herself, when she sang of the Hebrew children, who, in Adam's fall were sinners all.

Some ten years ago, we spoke to a brace of Unitarian clergymen upon this inconsistency of thus having school and pulpit in opposition to each other, a mode of teaching so liberal, that what the Sunday school book contained was soundly belabored from the pulpit; thus balancing each other with Orthodox goats and Unitarian sheep, leaving the lambs to skip from one to the other to find pasturage as they might choose. This was certainly very liberal, though the children might not so easily distinguish which was the true manna from heaven as stamped with the sign of the genuine, original Jacob. One of the clergymen thought that the fossil books of the Orthodox Tract Society, teaching hell-fire and damnation forever in the brimstone or asphaltum lake, or in the devildom where God is angry every day, ought to be dumped into the brook Kidron. The other clergyman thought it was but of little account of what was the plaster put upon the children, as but little of it would stick-thus making no account of the labor and waste of time of the builders who thus daubed with untempered

A short time since we looked into a Sunday school book of a later and better cast by the liberal Church. With a glimpse here and there, we saw some good things and some not quite so good. Of the latter was the setting forth of David as "a good man." Though David was "a man after God's own heart," it would be rather difficult to constistand before you to day, you see I am in form but a frail and feeble child, yet you hear my voice ringing out with a power all beyond my own. I give all due credit to the Doctor for the wonderful works done in my behalf, and many others coming under his care, though he may not thank for so doing and he requested me not to mengranted that he repented of his untruths-of putting men, women and children to death, till none were left to breathe-of harrowing and axeing his prisoners, and of baking them in brickkilns; granted, that he repented of giving seven of Saul's sons to be hung up unto the Lord as human sacrifices in the blood theology; that he rerepented of his fierce wars and free love raids; of forcibly abducting Phalti's wife, her husband weeping and pleading in vain, to say nothing of the only one sin of his life with Bathsheba, how could he repent on this side Jordan of the two murders he bequeathed while dying, adding perjury to the same?

Let any one, without educational warping, read the life of David, as a real or fabulous personage, and show, if he can, why this marauding filibuster over seven degrees of latitude and seven degrees of longitude should be set up as a saint in Unitarian Sunday Schools. True, there are aspects in modern Christian civilization not much in progress from the status of old Jewry; and our two hundred years of American slavery may have witnessed barbarisms as black as any in the "man after God's own heart;" and our Northern clergymen and politicians have given Scripture for the same, to say nothing of the short comings of injustice to woman and labor in Northern civilization. When the Southern clergy made up their record to send to England for Christian sympathy. and assistance, though admitting much drunkenness, profanity and other vices in the Confederate army, the case was made good, in that the same army were believers in the creeds and not infidel; that is, they were very pious in calling upon the name of the Lord, though their tender mercles were cruelties—as if the God of Israel winked at the infernal inhumanities of our Southern slaveholding brethren in the Lord, as well as at those of David. Swedenborg found David in hell.

This would seem to justify the hell forever in the Sunday schools, for if David was thar even unto Sunday schools, for if David was thar eyen unto Swedenborg's day, may he not continue there till the crack of doom, even though the "man after God's own heart" and the "Holy One," whose soul should not be left in hell? Well, the Unitarian Sunday school may save him by teaching the young idea how to shoot with the arrows of the Lord's deliverance. Esau for one morsel of meat sold his birthright, and found no place of repentance, though he sought it carefully, with tears. Judas repented in a goodly sorrow not to be repented of, and Peter denied his Lord and cried, the cock crowing testimony to the same; or repented or, and reser denied his Lord and oried, the cook, crowing testimony to the same; while David, the darling of the songs of Israel, for his con thousand slain, forgets his pelitential psalms and breather our murder to the last.

useress to the people, unless we can make them work in all the relations of life. In the parable of the sheep and the goats, nothing is asked constituted by the sheep and the goats, nothing is asked constituted by the saints who have slept; he comes out of list grave shid goes into the holy city, thus proving that it was not quite forever that among the wick-life camp Kresident of the Camp Kresident, he withholds his name shove.

#### PROCEEDINGS

OF THE

#### THIRD NATIONAL CONVENTION OF SPIRITUALISTS.

PHONOGRAPHICALLY REPORTED FOR THE BANKER OF LIGHT, BY J. M. W. YERERINTON.

FIFTH DAY-AUGUST 25.-CONTINUED.

On motion of Mr. Coonley, the unfinished busion motion of Mr. Cooling, the unminded business of yesterday was taken up, being the consideration of the resolution in regard to war.

On motion of Dr. H. B. Storer, of New York, the resolution was laid on the table.

The next resolution of the series reported by the Committee on Resolutions was then taken up, as follows:

Resolved, That as Spiritualists we accept it as a self-evident truth that all men are created equal, and that in regard to auf-frage and all other rights, we recognize the equality of all be-fore God and the law, without regard to sex or color.

Mr. Coonley offered the following as a substitute: Resolved. That in accepting the democratic idea of manand woman being capable of self-government, we maintain that intelligence and loyalty and inherent human rights should be the test entitling a citizen of the United States to the exercise of the elective franchise, or the performance of any governmental function.

Mr. Wadsworth said that before any action was taken upon the substitute, he wished to make a further report from the Committee on Resolutions, in order that the business as far as projected. night be hefore the Convention. He read the fol-

lowing series: 1. Resolved, That as science, reason and experience have proved that alcoholic and intoxicating drinks are destructive to the health of individuals and the peace and happliness of society, therefore, as reformers, we should abstain from and discourage the use of intoxicating drinks, and assist and encourage all afforts at temperance reforms.

courage all efforts at temperance reforms.

2. Resolved, That as science, reason and experience have proved that tobacco is injurious to health, an inharmonious and expensive article in the family and the social circle, and a nual expension and effect, therefore, as reformers, we should abandon and discourage the use, and ald all reasonable efforts to exterminate it from the use, commerce and productions of our country.

our country.

3. Resolved. That the time has fully come when Spiritualists are imperatively required to place before the world a statement of the basic principles of their philosophy, and especially that me or those which constitute the foundation of morals.

ment of the basic principles of their philosophy, and especially that me or those which constitute the foundation of morals.

4. Resolved, That common sense, virtue, and all the great interests of civilization, demand the extension of the elective franchies to the women of the American Republic.

5. Resolved, That since it is the central idea of our American civilization that "all men are free and equal," that "taxation without representation its tyranny," justice, honor, liberty, and the Constitution itself demand the extension of the elective franchise to our colored American citizens.

6. Resolved, That this Convention cordially approves the idea of true and healthful clucation, whether its subjects be black or white; and fully endorses the efforts now being made by P. B. Randolph, of New Orleans, to found a National Normal Institute for the education of colored teachers.

7. Resolved, That the delegates of this Convention are earnestly requested to assist in the great and practical work contemplated; and that each is hereby requested to circulate subscription lists in their various localities, and thus join with Gen. Grant and other noble men in advancing this cause, paying over, monthly, all funds collected in the West to S. B. Jones, Esc., of the Religio-Philosophical Journal, and those in the East to Charles Partridge, of New York, and that the Journal and Banner of Light are respectfully requested to keen the subscription lists before their readers.

Fraeres, All persons need more or less of the productions of human labor for subsistence and use; therefore,

8. Resolved, That it is an imporative duty for all to give a full and just equivalent for all they may consume.

9. Resolved, That it is an imporative duty for all to give a full and outter all the faculties in the human organism for harmonic action.

Whereas, Compensation in all departments of labor is inadequate, compelling multitudes to toll incessantly to procure the

for narmonic action.

Whereas, Compensation in all departments of labor is inadequate, compelling multitudes to toll incessantly to procure the means of subsistence, affording no time for mental, moral and subsistence, affording no time for mental, moral and

means or subsistence, anoroing no time for mental, moral and spiritual culture; therefore,

10. Resolved, That labor, both male and female, requires more compensation for, and a reduction of the hours of, labor. Whereat, The present Alphacetic and Orthographic Systems of the world—by reason of their arbitrariness, unlikeness, individual incompleteness, inconsistencies and absurdates—are a serious barrier to Education, and a potent means of preventing Universal Intelligence and International Harmony; therefore.

nony: therefore,

11. Resolved, That a Universal Philosophical Alphabet of Nature, based strictly upon the law of correspondence between ound and sign, and an Orthography permitting no silent letters, and no changeableness in the sound of any given letter, for imperatively demanded.

12. Resolved, That it is eminently fitting that Spiritualism—scognibing as it does the universal hyphochood of Man and

are imperatively demanded.

12. 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 Orthography, and eminently fitting that Spiritualists, as lovers of the race, should countenance, encourage, and endeavor to establish so beneficent a System.

13. Resolved, That we regard the report of the discussion on Thursday evening, in the Providence Journal of August 26th, as a gross misrepresentation of the views and feelings of the Convention: and we do hereby disclaim it as a libel on the views of Spiritualists, inasmuch as it gives what purports to be the sentiments of Mr. Wheeler, as expressive of our views, while it reports not a word of Mr. Finney's speech, which really expressed the views of the Convention.

14. Resolved, That this Convention hereby expresses its appreciation of the generous hospitality extended to it as a body by the Spiritualists of Providence, in the free use of their hall, and the defraying of the incidental expenses of our meetings, and also the very general provision made for the entertainment of delegates, and that we especially return our thanks to Miss Phebe Hull for her zealous and efficient efforts, in procuring such entertainment. (Loud applause.)

Mr. Coonley's substitute was then laid on the

Mr. Coonley's substitute was then laid on the

table, and the original resolution under consider-Mr. Joslin moved the adoption of the resolution

Mr. Tooliey said he protested against all persons taking Mr. Wheeler as either the reporter of the status of Spiritualists or the expositor of their creed, if such they had. He hoped the Convention would vindicate its dignity by passing this resolution—not against Mr. Wheeler, but against the press which did not understand itself and the dignity of mankind sufficiently to appreciate the difference between a solitary member of the Convention and the large body of the Convention itself.

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The resolution then passed, Mr. Uriah Clark, of Massachusetts, protesting against it, as setting up Mr. Finney as representing the Convention, which he maintained ought not to be said of any

Resolution No. 5 was then taken up, and dis-

W. H. Perry, of Connecticut, opposed the resolution, as bordering on politics. It was well known that the Spiritualists of the country were the resolution and he thought it better not be passed by the Convention.

Dr. P. B. Randolph, of Louisiana, took the

platform, amid great applause. He said that every man who really believed the faith that he professed there was committed to the truth, and not to expediency. It was well enough for them to vote that he should have no dinner, when them to yote that he should have no dinner, when they had got a table spread for themselves, but he was hungry, and wanted something to eat. (Laughter and applause.) He wanted the right in the Southern States to say who should and who should not rule him. If Spiritualists were afraid to "face the music," they had no right to

call themselves by that name, or to call themselves the avant couriers of the future. (Applause.)

J. M. Allyn, of Vermont, who spoke in a trance state, appealed to the Convention, in the name of all who have ever lived and died in defence of humanity, in the name of that cause which they had espoused, and in the name of Eternal Justice, not to permit this just expression of sentiment to be made vold. Did they not know that the Spiritualism which they had espoused recognized the right of all human beings to the same privileges and immunities under government and law? If this Government refused, within five years, to extend the elective franchise to the black people, this nation would fail, never to rise again. I ask you, said the speaker, to do justice to your colored brothers. I ask this, I demand it. In the name of the whole spirit-world, I demand that you do justice as a nation and as a body of Spirit-

wallsts to the whole human race.

Ezra Sprague, of New York, said he wished to vote for the resolution, but wished to vote correctly. There was one statement in it which he rectly. There was one statement in it which he thought not correct, namely: that the Constitution required that the elective franchise should be bestowed on all. If so, under this resolution, the Indian would be admitted to the elective franchise, and all the privileges of citizens in any of the States. The Constitution did not admit the right of the Indian to the franchise, but expressly denied it, and therefore the resolution must certainly be arrived.

tainly be amended Leo Miller, of New York, heartly supported the resolution. In the present state of our national affairs, he had felt that the Convention would affairs, he had felt that the Convention would prove recreant to its duty it it should fail to send out an expression of its loyalty to humanity and to the rights of four millions in our country whose chains had been stricken off by the Emancipation Proclamation. Heretofore, the Constitution had been interpreted in the interests of slavery. Today, there was no legalized glavery in the land, and he wanted the Constitution interpreted in the interest of liberty. Mr. M. saied the members of the Convention how much they would give for We recommend the establishing a college, based

(Entered according to Act of Congress in the year 1866, by their freedom to-day, if they stood like the late villiam William & Co., in the Clerk's office of the District alays, without the right to vote, between their late masters on the one hand and their hounds, the poor whites, on the other?... When the masket was placed in the hands of the black man, the nation was bound to give him all that pertained to manhood, and all that pertained to freedom; and in a democratic form of government, the ballot-box was the individual's ark of afety.

He found among some Smiritualists a very great

He found among some Spiritualists a very great dislike to have anything like politics enter into their religion. He could not understand this, especially where a political question embraced a moral question. The time had been when moral questions had but little to do with politics, but moral questions would have more and more to do moral questions would have more and more to do with politics. The Republican party was the first party organized upon a moral principle, and it was just as impossible for religious men then to separate their religion from their politics as it was to separate the heart from the body and live. He would like to ask his friend who was a afraid of politics if he would say that they must express no opinion on the question of temperance, or the abolition of capital punishment, or any other question calculated to lift humanity out of the depths of degradation, if that question was carried into of degradation, if that question was carried into politics? He wished the Convention to express itself in a voice that should be heard. Four millions of slaves had been set free in the South; they were our true, tried friends in the hour of peril and difficulty; and if this nation was now so ungrateful as to mass them over to the tonder merging of their one. to pass them over to the tender mercles of their enemies, the nation deserved the curse of Almighty God, and he believed would receive it. (Applause.)

A.T. Foss, of New Hampshire, thought there had been no moment so critical in the history of the country as the present. The question was whether the advantages obtained upon the battle-field were to be bartered away. Some said that this question did not belong to a Spiritual Con-vention. That was just what the church used to say in regard to slavery. He did not wish to in-troduce party politics upon that platform. He was neither Democrat nor Republican, but a man who loved thesics and views for the followings. who loved justice and right for his follow-man as well as for himself; and when the Democratic party put themselves between him and justice, he would go through their very heart; and if the powers of earth and hell put themselves in the way of justice, then he would battle all those

Mr. Foss maintained the capacity of the black man to exercise the franchise, and concluded by expressing the hope that the Convention would give an unequivocal expression of their opinion on this matter. If, he asked, Spiritualists are divided on this question of right and justice, is that any reason why we should not speak? That is the very reason why we should speak, if there are any Spiritualists in the land who stand in that guilty position. (Applause.)

Mr. Sprague moved to amend the resolution by striking out the words, "and the Constitution itself."

self."
Mr. Finney supported the resolution, affirming that he could demonstrate by history, and even by the decisions of the courts in the slave States, that the African was a citizen of the United States, by the terms of the preamble to the Con-He asserted that the Constitution destitution manded the extension of the elective franchise to colored American citizens. The proof he found in the decisions of the Supreme Court of North Carolina and New York; in the fact that in five States, when the members of the Convention which passed the Constitution were elected, they were elected by the assistance of ballots cast by the hands of black men. The "people of the United States," were the men who cast the bal-lots for those who declared, "We, the people of the United States." Irishmen, Englishmen, native vhite Americans, and black men cast those ballots; black men, therefore, as a race, come under that preamble to the Constitution, "We, the peo-ple of the United States." By that preamble, the country was pledged to give the franchise to black men; and when he remembered what they did in the Revolution and in the last war, when he re-membered that two hundred thousand bared their bosoms to the shafts of treason, it seemed to him that they would be derelict to their duty, to the great central principles of American civilization, and to that honor and integrity which belong to us as a people, if they falled to do this act of justice to the African race.

The question was then put, the amendment laid on the table, and the resolution adopted, with only two dissenting votes.

On motion of Mr. Joslin, the resolution in re-

gard to war was taken from the table, and con-

sidered. Dr. H. T. Child offered the following as a substitute for the resolution presented by the committee:

Resolved, That we believe that all preparations for war be-long to the animal and intellectual planes of man's nature, and that those who have risen to the truly spiritual plane can-not and will not resort to such preparations.

Mr. Peebles said he was in favor of the resolution, because in his heart of hearts he was opposed to war, and the terribly demoralizing effects that flow from all war. He admitted that while the earth was in the process of unfolding, there would be war, as there would be earthquakes, volcanoes, and tornadoes; but every geologist knew that each year there were less volcanoes and whirlwinds and earthquakes, because the earth was becoming more mature, more ripe. So as man grew from the base brain toward the top brain, wars would become less and less frequent. He wars would become less and less frequent. He strenuously insisted that all war, and the taking of human life, was wrong. It would be said that good came out of war—that war conquered and aubdned; but war never subdued any people. Napoleon Bonaparte conquered Europe, but he never subdued a European nation. England conquered Ireland, but England never subdued an Irish heart. He heard a brother say yesterday that we had "subdued the South." Beautiful subjugation! With all our armies and navies, we had never subdued one single soul there. There were just as much rebellion and hatred there now as there ever were. The only subduing power on earth or in heaven was reason, love sympathy and kindness. Disguise it as they might, the taking of human life was murder, and he would sooner die than go into the spirit-world with murder on his hands. He would sooner suffer than cause suffering to another; he would sooner be killed than kill a brother man.

#### Adjourned to 3 o'clock P. M. AFTERNOON SESSION.

The Convention met at 3 o'clock, and the session was opened with a chant by the Chicago club. The question on the resolution in reference to war, under discussion at the close of the previous session, was then taken, and it was adopted.

The resolutions numbered 4, 6, 7 and 14, were read and adopted without debate.

The resolutions in regard to labor (numbers 8, 9 and 10), were then taken up. On motion of Wm. Foster, Jr., of R. I., the resolutions were referred to a committee of five, to be appointed by the Chair, to consider the whole subject and report

at the next Convention.

Resolutions numbers 11 and 12, in reference to a reformed alphabet and orthography, were laid on the table.

The resolution in reference to the use of tobacco (number 2) was then read.

Dr. Gardner said that he used tobacco, and the resolution called on him to do all he could to put it down. He should do no such thing. He hoped the resolution would be postponed, as others had been, until they had time to debate it.

Mrs. Townsend said she hoped the women would be called upon to vote on this resolution. (Applause.)
The question was put, and the resolution pass-

The resolution against the use of intoxicating liquors (number 1.) was then adopted.
Dr. Gardner: I am glad the Temperance Society has received so many additions. All who voted for that resolution are temperance folks.

Loud applause.) Mr. Plerpont's song in praise of water was then, Mr. Pierpont's song in praise of water was then, as an appropriate time, sung in admirable style by a portion of the Providence choir, the air by V. E. Marston, of Nashua, N. H. Every verse of the song was received with enthusiastic applause. The Committee on Resolutions presented the following, which was adopted without debate:

upon the central idea of the Harmonial Philosophy, and have appointed a sub-committee todraft a plan of the idea and general method of educa-tion, and to devise the best method of raising the

necessary funds.

The following are the names of the Executive Committee: Newman Weeks, Rutland, Vt., Ex-officio Chairman of the Committee: Dr. George Officio Chairman of the Committee: Dr. George Dutton, Rutland, Vt., Secretary; S. J. Finney, Ann Arbor, Mich.; A. B. Plympton, Lowell, Mass.; F. L. Wadsworth, Chicago, Ill.; Anson Atwood, Troy, N. Y.; T. J. Whitehead, South Paris, M.o We recommend that our public speakers agitate

We recommend that our public speakers agitate the subject of the college throughout the country. On motion, the vote indefinitely postponing the resolutions on a universal alphabet was reconsidered, and the resolutions taken from the table and passed. The following resolutions of thanks were then

Resolved. That we tender our thanks to the members of the Chicago Quartette Club, for the great favor they have shown us by furnishing most excellent music for several of our sessions.

slons.

Resolved. That we thank the members of the Providence choir for their music, and efforts to contribute to the harmony and interest of the Convention.

Resolved. That we heartly thank the President of this Convention for the abile, dignified and convenues manner in which he has presided over its deliberations.

Resolved. That we thank the Secretaries of this Convention for services most faithfully rendered.

The scientific resolutions presented by Mr. Toohey, at a previous session, were then taken up and passed, after which the Convention adjourned, to meet again at 8 o'clock.

#### EVENING SESSION.

The Convention was called to order by F. L. Wadsworth, one of the Vice-Presidents.
J. S. Loveland. of Connecticut, delivered an address on "The Basis or Standard of Morals," at the conclusion of which a vote of thanks was passed to the speaker for his able and profoundly CAL JOURNAL. [This address was printed in the BANNER of Sept. 8.]

After another song, Mrs. S. A. Horton, of Vermont, gave an address upon the general subject of Spiritualism, its teachings, purposes and effects.
Adjourned to meet at 3 o'clock P. M., on Sun-

#### SIXTH AND LAST DAY.-AUG. 26.

The Convention was called to order at 3 o'clock P. M., by Leo Miller, one of the Vice-Presidents.
Mr. Finney, Chairman of the Committee on Resolutions, said that, the resolutions on the labor question having been passed over to a committee, to be reported upon at the next Convention, it had been thought best, inasmuch as the question was an important one, involving interests of great magnitude, to have an expression of the opinion of the Convention. The Committee therefore reported the following:

Resolved. That the hand of honest labor alone holds the sovereign sceptre 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, refinement and pleasure; and that equal labor, whether performed by men or women, should resteive equal compensation.

The resolution was adopted. H. B. Storer, Leo Miller, and N. Frank White

H. B. Storer, Leo Miller, and N. Frank White were added to the Committee on Essays.

The Chicago quartette sang a beautiful song, after which Mrs. M. S. Townsend addressed the Convention on the general question of Spiritualism, illustrating the subject by a somewhat detailed account of her personal experience.

After another song—"There are no tears in heaven"—the Convention was addressed by S. J. Finney, who reviewed and summed up the proceedings of the Convention in the following state.

ceedings of the Convention in the following state ments:
1. We have revised the Constitution, enlarging

very greatly the scope of its purposes.

2. We have affirmed that every human interest

tory have done this.

3. We have not established a creed. 3. We have not established a creed.

4. But we have constructed a platform, on the principles of eternal growth and progress—one which combines science and religion.

strangers into a place, opportunities for seeing and counseling with those who seek them; visiting prisons; or being of any sort of use beyond

various subjects assigned. The Finance Committee recommended that a spond to them, by my own practice, if you will collection be taken to secure as nearly as possible aid me with the opportunity; next, because I the two hundred dollars heeded for publication purposes, and that the same be paid into the treasury of the Convention; and also, that the different sections of the country be invited to contribute to this fund.

A vote of thanks to L. K. Joslin, I. Searle, and others, was moved by Mrs. M. S. Townsend, and carried, and the Convention adjourned to the

### EVENING SESSION.

Leo Miller, Vice-President, in the chair, Dr. P. B. Randolph spoke of the state of the South, and the necessity for an earnest and speedy concentration of public opinion, to check the ten-dency of the times, and secure the full fruition of the sacrifices made in the late war. He hoped to see the country rally around the Convention of loyal men of the South soon to assemble in Philadelphia. By this means, the nation could be saved, and by no other.

H. B. Storer offered the following preamble and

resolution, which were adopted: Whereas, A National Convention of loyal men has been called by the Unionists of the South to convene at Philadelphia, on the 3d of Setepmber, for the purpose of considering the state of the country, and devising means to secure justice and protection to all the citizens thereof, and particularly to the white and black loyal men of the South; and.

Whereas, This Convention of Soliticalists and Progressive

Whereas, This Convention of the South; and, Whereas, This Convention of Spiritualists and Progressive Reformers are in full sympathy with the objects of said Convention; therefore, Resolved, That Dr. P. B. Randolph he delegated to attend and represent this body in that Assembly.

H. B. Storer was the first regular speaker of the evening, and addressed the Convention upon the methods of life and progress revealed to us by the spirit-world. The points most dwelt upon were, first, the conditions of receptivity to inspiration and spirit-teaching; and, second, consecra-

any great and good purpose.

At the conclusion of Mr. Harrison's remarks, Leo Miller, acting President, made the closing address, reviewing the action of the Convention, and considering the possibilities of the future. J. M. Peebles pronounced the benediction, and the Convention adjourned, to meet at the call of the Executive Committee.

### THE MAGIC WORD.

BY SLALTERFOTH.-TRANSLATED BY ALFRED VON ROCHOW FOR THE BANNER OF LIGHT. Deep 'neath the Rhine's green billow

A golden treasure lies; Knew'st thou the spell of magic, 'T would at thy voice arise; That magic word which holdeth, With but a single sound, The mighty torrent's surges, As if in fetters bound. Deep in the valley buried,

A sword all-conquering lies; And he who can possess it Against the world may rise. One word must first be spoken, The earth then opes, and lo! From out her rocky chambers
The steel will brightly glow.

And then on yonder mountain, Deep in the shaft profound,
By dwarfs and gnomes well guarded,
There may a key be found.
It opens every portal;
Forever 't is thine own,

Knew'st thou, mong words unnumbered, That one right word alone. Now have I mused already,

In vain, so long, so long
Till, word by word commencing,
Is ended in a song?
But still as yet lie hidden That treasure, key and sword; And what I sang so often Was never the right word,

What pleasure like that of giving! There would be no rich men if they were capable of feeling it.

#### Letter from Mrs. Emma Hardinge. 8 FOURTH AVENUE, NEW YORK, September 20, 1866.

EDITOR OF THE BANNER OF LIGHT:

Dear Friend-As I have seen but little of Spiritualists or Spiritualism since my return amongst you, except in iny own meetings at Dodworth's Hall, and lest you should suppose I have been immersed in the same Rip Van Winkle sleep that seems to me to have fallen on the social life, if not the mercantile being of the New York Spiritualists (at least, as far as my observation carries me), permit me to assure you that I have not only returned to the scene of my former labors, but that I have returned with all the spirit and purpose of labor upon me, and that I at least am wide awake, and eagerly looking round upon the profound stillness of this great Spiritual Sleepy Hollow, to see what may be done, or whether the thoroughly well-filled benches of Dodworth's Hall, crowded, I acknowledge, on each of the four occasions of my lecturing here, even to excess, are all phantoms, and melt out with the close of the meetings into the arial realms of that transcendentalism for which the New York Herald says we, the Spiritualists, are so very remark-

True it is, I have seen and been most cordially greeted by those ever faithful and indefatigable workers in New York Spiritualism, Messrs. Partridge and Albert Day. I have seen the copy of a charter obtained for the purpose of organizing our scattered ranks into something like order, and philosophical essay, and he was requested to fur-nish a copy of the same for publication in the BANNER OF LIGHT and RELIGIO-PHILOSOPHI-themselves, or their sayings and doings, when I heard of divers committees, who are to do divers themselves, or their sayings and doings, when I ask, "Where and what?" echo answers, "Where and what?" and so the matter ends till next Sunday, when overflowing meetings gather together, and I lecture, and the meetings disperse, and so the matter ends again, until (I fear me) next Sunday, and the next again. Meantime, I receive abundance of letters from all parts of the country, kindly welcoming me back to America, but otherwise pretty much duplicates of those I received ten years ago, namely, that my services are especially needed for the sake of waking up the spiritual Rip Van Winkles of other districts besides New York.

I have read with much interest the proceedings of the Providence Convention, but it needed not the report of the many admirable speeches that were made on that occasion to convince me that our American Spiritualists are excellently good talkers at all times, and yet my friends will forgive me if I echo some of the queries that from time to time broke the monotony of the otherwise eloquent definitions of "principles," of which those proceedings seemed chiefly to consist-What are you going to do?" "Have your investigations revealed any fresh phenomena, or east any light upon the old?" "Are you holding any scances for investigation?" "Have you any fresh halls, libraries, reading-rooms, circle-rooms, &c., &c., &c., built? and have you arranged to maintain Sunday meetings for the exposition of principles, without the perpetual beggary of insufficient contributions, or obnoxious entrance fees?"

Dear friends, have you done any of these things is included in the scope and genius of the spiritual as preliminary steps to doing still more? Are all movement. No other people in the world's hisany arrangements organized for visiting the sick; and affording your speakers, when they come ing prisous; or being of any sort of use beyond 5. We have provided for the next Convention, in the appointment of committees to report on the dyst. because I am willing myself to help you refirst, because I am willing myself to help you replace where organization is wanting, and concentrative action fails. I think that the amount of phenomenal Spiritualism existing in Europe, exceeds that of America. In some respects, too, the character of the phenomena is more satisfactory than that of America, as the mediums are (with very rare exceptions) highly educated persons, refined, intelligent and earnest, and being of a class and rank in life wholly above the r suspicion, and beyond any possible temptation to imposture, which may be thought to have influence upon the professional medium. So such mediumship is of a highly convincing character; being also very abundant, Spiritualism actually exists, as a far greater power, amongst the higher classes of European society, in point of mere phenomens, than it does in America. The great drawback, however, to its wide-spread influence and popularity, is the total lack of unitary action that prevails amongst its believers, and the consequent failures of individual effort to achieve a widespread influence, which can only grow out of associative action.

Now it has been proved that the spread of a belief in spiritualistic phenomena, by their public representation, neither impresses the masses with a recognition of the spiritual agency of the facts, nor exalts their idea of Spiritualism. Excellent tion to the moral idea.

J. B. Harrison, of Indiana, also addressed the assembly. He dwelt strongly upon the necessity of faith and enthusiasm in order to accomplish ences; in fact, a widespread belief in Spiritualism as were the manifestations of the Messrs. Davenences; in fact, a widespread belief in Spiritualism in Europe must be either a matter of very slow growth, or be carried on through the rostrum—a form of Spiritualism which has never yet been favorably received in Europe, and never can be successfully practiced until associative cooperation can be rendered to those who are qualified to present the Spiritual Philosophy to the masses. The growth of the phenomena in Europe is rapid enough, but to me it is still an unsolved problem as to any mode in which European Spiritualists could combine to organize: public meetings. The law of caste completely separates classes; and the commixture of classes in organization is not only necessary for business purposes, but, as we believe, (on this side of the Atlantic,) an essential feature in the doctrine of Spiritualism. "Ay," but the European Spiritualist replies, "that same point of doctrine is just the very thing we don't want, and don't intend to have." And it is for this very reason that European Spiritualists make no effort at organization, and in many instances exert their influence to avoid the natural and inevitable drift of the movement in that direction.

In a word, the great majority of European Spiritualists are firm, consistent and zealous advocates of its phenomenal truths. Though for many reasons violently opposed to professional mediumship, they are generous, and would nobly sustain non-professional movements for the growth and promotion of phenomena, but in many instances English Spiritualists cling with tenacity to their religious creeds, especially of the highest Orthodox character, and Spiritualism seems to exalt their religious fervor, but always in the direction of their own peculiar form of belief, and it is, as I think, the fear lest the revelations of spirits should effect or tamper with these that so little effort is made at public propagandism through the rostrum. What is the result? The press, who know but little of the exclusive life of those high circles where spiritual phenomena most abound, run wild tilts against their best supporters, and insult | conceivably "free" forms of speech, the result

their most powerful patrons in their atter ignorance of what Spiritualism really is, or with whom it most abundantly finds favor. As to the middle and lower classes, except in a few rare instances, they know nothing at all about it. The manifestations of the Messrs. Davenport, (a phase of the subject neculiarly repulsive to many of the English people,) the misrepresentations and falsehoods of the press and the caricatures of Punch being the chief sources of information to which they have had access.

As a phenomenon, then, Spiritualism may and does abound in Europe; but destitute of any representation either in the press or from the rostrum, its growth, progress and teachings are little known and greatly misunderstood. In the meantime, America has been privileged to combine with the phenomena as a telegraph, the doctrine of a spiritual religion, as the message which the telegraph brings; and as, in my humble opinion, the religion of Spiritualism is the very gist and kernel of the whole movement, so I consider that the Spiritualism of Europe without it is deficient in one of its grandest and most humanitary elements. whilst its possession and wide dissemination in America entails upon the believers of that country a double share of the responsibility which arises from a double measure of the talents. And besides this. I consider that some of the reserve and exclusiveness of the European Spiritualist grows out of his misunderstanding of the genius of the American, and his belief that the most obnoxious specimens of the spiritualistic genus homo (who, by the by, are ever the noisiest and most obtrusive) represent the whole; and though a very general belief obtains in England that the whole spiritual movement was inaugurated by and (doctrinately speaking) represented in the teachings of the so-called " Harmonial Philosophy," others there are who inquire whether we except such little peccadiiloes as murder, rapine, robbery, arson, &c., from the universal code of the "whatever is, is right" doctrine. When the question of spiritualistic public meeting has been mooted in England, I have seen many an anxious matron glance timidly at her husband, and ask if the followers of Spiritualism were all expected to live with their "affinities," instead of their husbands and wives? if all Spiritualists must become so individualized that all can do just what they like? dress as they like, eat, drink and live generally and only as they like? vote all laws, human and divine, to be nuisances, all religion old fogyism, prayer superstition, Deity a myth, restraint slavery, and the Spiritual Philosophy as " whatever is, is right," in toto?

I know that many of my readers will think I am either guilty of caricaturing my countrymen in suggesting such questions, or that they themselves have only observed the caricature side of American Spiritualism; but to those who question my assertion that the most obnoxious representation of any belief is invariably the most audacious, prominent and noisy, I need but refer my readers to the BANNER OF LIGHT of the 22d of this month, wherein, on the last column of the second page, in the report of the Providence Convention, may be found the following words, coming from one, who, in that report, at least, by the position of a speaker assigned to him and the hardihood of his statement, may be assumed to represent a majority if not all of the public speakers on Spiritualism:

"If he understood the purport of the resolution, it presupposed a moral sense recognized among. Spiritualists as a body. He was bold to say, and could maintain his position, that such a thing as moral sense did not exist among Spiritualists, as Spiritualists. There was no recognition of any such thing as morality by Spiritualists. Their lecturers defended diverse systems of morals or immorals, whichever they might be called, and they told the people that it was just as good to be immoral as moral, because the very practice of vice broke down the animal, and that liberated the spiritual and brought it into a position where it might be manipulated by angel fingers, and so they had a grand advance of the spiritual through "If he understood the purport of the resolution, they had a grand advance of the spiritual through the weakening and destruction of the physical"!!! Now I can only say for myself, that, willing as

I am to bear, from ignorance and misconception, all the opprobrium that might be cast upon me. I would repudiate the very name of Spiritualist were it to go forth to the world with the uncontradicted affirmations of such a speaker as its representative. That such sentiments as these are common amongst the public gatherings of Spiritualists, and that they are circulated by our literati as the utterances of spiritualistic teachers, is unhappily but too true. But whilst they form a just plea amongst the Spiritualists of Europe for shrinking back from any movement which might ultimate in such hateful and pernicious doctrines, they form an equally strong plea to urge us, or those amongst us who repudiate them, to make ourselves known for what we are, and to express our ideas before the world with such unmistakable precision that we shall not be even more grossly misrepresented within the pale of Spiritualism than without it. Let it be remembered that in promiscuous assemblies, where every one is permitted to utter his thoughts and ventilate his love of license in the name of "liberty," and desecrate purity and order in the name of a "free platform," the poison and the antidote do not always approximate together as closely as they did in this Convention, nor are such abominable utterances as the above always repelled by such able and fearless champions of "sacred truth" as Selden J. Finney, the entire of whose address is so excellent and unanswerable that any portion loses by being separated from the rest. I cannot, however, consent to send forth the shaft of libel on the cause I love, without an accompanying word of protest against it; and for the honor of the assembled Convention who listened to the above choice utterances, I shall subjoin herewith the few following words of Mr. Finney's noble

"He (Mr. F.) was not one of that class of Spiritunilsts who believed that man had no standard of moral excellence. That standard, pure and perfect as God, was in the essential nature of each being and could not be dodged. No one could live out of its presence, and the poor guilty man who attempted to justify himself confessed judgment before conviction. He protested against the position taken by Mr. Wheeler. He (Mr. F.) had been a lecturer in the spiritual movement for more than fifteen years, and he had never dis-graced his conscience by such statements as Mr. Wheeler alleged had been made. He had heard many of his fellow-lecturers, ladies and gentle-men of the highest character, and he had never heard them disgrace their consciences by such

Let us not, said Mr. F., abandon the idea or the sacredness of liberty and of personal purity of character. Who are the men we worship in history to day, before whose bright genius the heart of the world throbs as before no one clse? Such men as Jesus, who stands almost triumphent, the embodiment of the common moral sense of the human world. And wily have they so much influence? Because they are such great realizations of the unwritten personal law of per-fection and truthfulness of character. Oh, sir, very poorly shall we describe the standard which the divine nature has set up of moral justice and

Now, whatever may have been the policy that has permitted, nay, enjoined the dedication of our platforms to every conceivable form of "free thought," on every conceivable subject, and in all gender a very great and sovereign fear of our doctrine, and a marvelously shrewd guess that our large liberty is a little too much like license. Spiritualism is wonderously allied to materialism, and our materialism not far removed from sensualism. Perhaps it matters not to you what the European Spiritualist thinks, but it matters to all of us that we should not mislead one another. And I insist upon it that those portions of our belief that I have heard expounded by the late noble John Pierpont, Thomas Gales Forster, Lizzie Doten, Mrs. Townsend, Finney, Dyott, Fannie Davis, Emma Jay Bullene, and many others, whose utterances as itinerant speakers can neither be correctly reported nor systematized into a philosophy, contain just the very elements of truth, beauty, consolation and pure religion, that would command the admiration of every caudid mind of any country; and if distributed to the starving masses of the overpopulated cities of Europe, would be in truth the very bread of life to them, and I am confident would find a warm acceptance and hearty endorsement from many a noble man and mighty instrument of reform, both in England, France, and every part of Eurone.

The English Spiritualist has not slept at his post, nor been unmindful of the demand for the ministrations of spiritual bread, which the poorer classes of his fellow countrymen make on the wealthier. The most noble family of the Howitts have endured years of living martyrdom for their public advocacy of Spiritualism.

The able and learned conductors of the London Spiritual Magazine have silently but steadily spent a large annual income upon the maintenance of this valuable journal; and the brave and generous proprietor of the little" Spiritual Times" has given time and money and labor enough to ensure success in any other cause. These, and numerous other instances of personal self-sacrifice, generous devotion and fearless heroism, should challenge our warmest sympathy and admiration for the action of English Spiritualists. But from the fact that these efforts are mostly made single-handed, the power which would be irresistible in combination, fails at last; whilst the gross ignorance of the press and the lack of comprehension on the part of the people of the true genius of English Spiritualism, arrays a host of uncalled for antagonism against its brave but unsupported advocates, against the tide, of which no other power can stem but that of our large and massive public forms of teaching.

It may be asked how it is that I, who profess to represent the law and order of Spiritualism, did not aim to put my misguided countrymen right on their one-sided views of American Spiritualism; why I, who plead for the rostrum and its uses as the only means by which the people at large can ever apprehend the beautiful truths of Spiritualism, should not have devoted myself to its exercise in a country where it is so deficient; and why I, who believe there is a religion in Sniritualism though not an Orthodox or sectarian one,) should not have stayed in the very place of all others where it needs propagating. To these very just queries I answer in brief, that whilst every attempt I did make in the above direction was generously supported, most candidly listened to, and received with warm appreciation, yet my efforts and success, for any permanent or useful kind, were paralyzed for want of associative action and associative cooperation; and that without an amount of personal labor and personal expenditure which neither my health nor means would permit. I could not have succeeded in establishing any rostrum where the people could hear the Spiritual Philosophy as I understand it.

But as my paper has already exceeded the limits which your courtesy assigns to our lucubrations, I shall reserve some further comments which I have to offer upon the growth of our cause in Europe and America, to another issue, and conclude this with a cordial greeting to the many friends with whom, in years past, I have been privileged to labor in the cause of Spiritualism, and a warm feeling of self-gratulation that circumstances once more enable me to return to a temporary field of labor amongst them.

EMMA HARDINGE.

### Missionary Effort of Spiritualism.

I feel compelled to write a word on the great subject of our caption. Why is not our whole country taken by Spiritualism? Why is not every corner of the land radiant with its light? Why is not the nation redeemed from the withering curse of dead theology? These are serious questions. They deserve a careful answer. Is it because there are no means to accomplish these great ends? Is it because Spiritualists do not outnumber any three denominations of professed Christians? Is it because Spiritualists are poor and have no pecuniary ability to accomplish this? Is it because there are no inspired agents to proclaim its glorious and heaven-inciting truths? Is it because the fields are not white and ready for the harvest? Most clearly neither nor all of these. Why, then, is it not done?

It is true the spread of the glorious truths of the New Dispensation thus far has been unparalleled. Many are the reasons for it. Its truths are not repellant to the head or heart of humanity. They meet the wants of the soul. They are most inviting to contemplate. They are most beautiful and harmonizing in their influence; and they are most glorious in the prospect. These are reasons why they have spread. But should they not have spread much more universally? and, if so, why have they not? Is it not for want of a missionary epirit? There are nearly one hundred and fifty speakers advertising to speak; thirty-three places where meetings are advertised as being held.

Now what more preposterous than to suppose Anat five millions of believers congregate at thirtythree places of worship? or that three thousand mediums meet those thirty-three societies? Cannot something, then, be done to bring the whole forces of Spiritualism to bear upon the enlightenment of the world? Speakers are abundant, at ieast for present supply. Who will send them? Most of our speakers are poor; many have famlies to provide for; and I scarce know of one able o devote his whole time without compensation. If they go at all, they must be sent. Who will send them? There are seven hundred counties in the States to be supplied. These counties average about fourteen towns each, making nearly ten thousand towns. Half of these, at least, should be supplied-part of the time at least-at once. Three thousand mediums can do it. Let each town organize as a mission field, or as a missionary organization-those who need labor, or those who can send laborers. Where there are two or more individuals whose flearts are touched with licaven-consuming love, and whose lips are fired for its atterances, let them hold themselves the specially appointed delegates of heaven to enlighten and leaven the place where they live.

Where there is an organization, let it hold itself responsible for the entire cultivation of the adjoining and surrounding country. To this end let some of the ablest members be selected to visit

upon the European Spiritualist has been to en- | certain localities, at stated times, to hold circles and speak or read some of our best literature, and encourage all to become interested in a world's salvation. Let each State Association supervise the whole. Obtain the knowledge needful of the destitute places; then appoint one or more State agents to go where judged best, to lecture, form organizations, distribute publications, hold discussions, if need be, and circulate through a given territory in a given time. Let the best talent be secured for this work; then let those places which are able to support service part of the time signify how much they will be responsible for, and name some responsible one to be there. Let a committee of supervision have the arrangement of both the place and supply. A judicious committee that is not interested save in the welfare of the cause, could be trusted to assign the laborers to their work.

Then let our moneyed men aid by liberal contributions, and all give what they can to forward this great work. I will agree to speak seven times per week under such an arrangement, if I can get enough for the support of my family. They must be supported. I cannot give myself to the work without. What say five millions? If a better can be obtained, take them. But oh, let not the good work fail! Is there anything improper in what I have here written? Is there anything impracticable? If not, why not at once engage in the work-all engage? The doctrines of damnation are sending hundreds to despair and the insane asylum. The world is agonizing for help; sorrow and lamentation fill the land. Ye men of humanity, help, help while you can. Let all cry, "Help!" Look at a redeemed world waiting in the other sphere to welcome you, when you approach your angel-home, with gladness for what you have done for their development! Think of an immortality of bliss, the result of your labor! In the name of God and angels I cry, "Help!" E. SPRAGUE.

Yours forever.

Schenectady, N. Y.

Verification of a Spirit-Message. It may be of interest to the many readers of the BANNER OF LIGHT to know something of the truthfulness of the articles appearing from week to week, under the head of communications from the spirit-home. When I have read them from time to time I have often desired to learn from the persons thus addressed, as to the correctness of the circumstances stated to them by the departed. In accordance with this desire on my part, I feel under obligations to give my statement touching the communication addressed to me by my dear friend, Miss Susie Hyde, June 7th, and published in the BANNER of Sept. 29th. The statements therein made by her, as to my conversations with her, ARE ENTIRELY CORRECT. I found her in the state of mind represented, and, after my conversation with her, she expressed the same satisfaction she stated in her communication. I visited her often during her sickness, and did what I could to lift her thoughts upward, and thus bring to her soul the peace it was mine to enjoy. At each visit, when she desired it, we joined in prayer to the good Father of our spirits, asking for light to guide us. After this exercise it was my custom to inquire of her if she had any questions to ask me, and her reply would frequently be, "I did have, but your prayer has answered them fully, and I have none now." knew not what they were, but our Father knew, and, through the voice of invocation, had spoken words of peace and satisfaction to her soul. I requested her, a few days before her depart

ure, to come back if she could and tell me of her reception in the spirit-land, and whether the lessons I had given her, as to my conceptions of that blessed home, were correct, that I might continue to let the light God had given me shine upon the pathway of those going home, to cheer their hearts and give them peace in their passing away. She promised me she would come if possible and answer my request. Your readers can judge as well as I can how truthfully she has fulfilled that promise.

As for myself, I THANK HER! and she knows how earnestly, for her eye can read my thoughts. And bearing to me the good words from her happy spirit to cheer me onward in my mission to spirits who are now shrouded in the dark clouds of error. earnestly than ever to break the cords that bind them, and loose them and let them go to the fountain of life and peace, where joys celestial await their coming, and spirits immortal will welcome them to their companionship, and life unending will crown them with rejoicings evermore.

And when this light their path shall brighton. And their spirits feel its power, May their lives its glory heighteu By living e'en as angels now. And when they leave us for the home-life. May their light shine back to earth; Speaking, like the voice of Susir, Of their joys through heavenly birth.

### B. H. DAVIS.

### Western New York.

I have just completed a service of three Sundays in Laoni, speaking also in Dunkirk and Cas

I am happy to report a promising interest in these places, and an effort is being made to secure regular meetings through the lecture season. The people here have made few promises, but have proved themselves eminently practical, so far as my brief acquaintance with them extends. They own a good church building, and while they open wide its doors and invite all to their communion table, the well-filled seats and earnest countenances attest the sincerity and satisfaction with which the laborer is rewarded. Much as we need the alnighty dollar, every laborer knows that sympathy and true practical zeal for the cause are sympathy and true practical zeal for the cause are mightler. And one thing which I cannot forbear announcing in my report, is the pleasing fact, that in my three weeks' sojourn in this quiet village, I did not once meet Madame Grundy, but the atmosphere in which I moved, seemed entirely free from the pestilential influences that follow in her track. Dr. J. F. Carter, whose devotion to the healing art seems unsurpassed, is, in company with his no less devoted wife, reported as performing remarkable cures, and thus converting many to the faith.

A new interest is springing up in Western New York, which augurs well for the winter campaign. I spoke in Westfield on Sunday last—the most conservative society I have met in this locality. Go to Harbor Creek to speak next Sunday, and then I go to Geneva, Ohio, and may be addressed during October, in care of W. H. Crowell, of that city. Fraternally, M. J. WILCOXSON. Westfield, New York, Sept. 26, 1866.

### Hear Her.

Mrs. Lois Walsbrooker has recently delivered a series of lectures to the Spiritualists of Piscata-quis County, Maine. Mrs. W. is an inspirational speaker. Her lectures elicited much earnest in-quiry and carried conviction to many minds. Old

### Bunner of Aight.

BOSTON, SATURDAY, OCTOBER 13, 1866.

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

#### Is Beauty Better Than Ashes?

Some remarks which we made the other day on "Belief and Unbelief" seem to have given umbrage to the "Investigator," the organ of the non-believers in a future state of existence. The editor and his correspondent, T. G., have each a word of reproof for us. The editor charges us with "Pharisaism" and with "whining." In making the former accusation he adduces no show of proof; so we shall pass it by with the simple observation that we do n't see it. Our "whining," it seems, is to be found in our stigmatizing non-belief in a future life as a "dismal and arid doctrine:" and we are repreached with not offering "a word of argument" in support of this assertion.

But obviously the assertion is one that does not come within the sphere of argument. It is a pure matter of feeling, whether we regard the doctrine of unbelief as dismal or cheerful, arid or refreshing. To us it seems very dismal, and very arid, while the opposite doctrine seems to us the reverse. But we cannot argue the point. As well might you call upon us to argue that the rainbow is a beautiful object. As well might you ask us to prove why you ought to be delighted on hearing Daum play some exquisite melody by Schubert or Mozart. As well might you ask two lovers to prove why they ought to love.

If any man believes that death is better than life, the charnel-house better than air and sunshine, annihilation better than a conscious existence, it would be as idle to argue with such a man as it would be to try to prove to a color-blind individual that Claude Lorraine is a superb color-

ist. If any man thinks it an exhibarating doctrine to believe that when we close the eyes of the beloved one in death, it is the everlasting sundering of all ties-the last that yearning hearts shall ever know of each other-it would be as much folly to argue with that man as it would be to undertake to prove by argument that symmetry is better than deformity—beauty better than

If a man has reduced himself to such a state of mental and moral apathy as to maintain that it is quite a comfortable notion to him to believe that his intellectual delights (if he has any) will end with this life-that his love must end with the grave—that his knowledge of God's immeasurable universe, with its worlds upon worlds and systems upon systems, is to be confined to a mere fraction of this little ball the Earth-we appeal to any candid mind, if it would not be vain to attempt to supply the void in the nature of such a person by any amount of more argument?

If, in one who feels as sure of his continuous existence as he is of any physiological fact, it is to whine" to denounce that as an "arid and dismal doctrine" which would plunge "this intellectual being, these thoughts that wander through eternity," these affections that crave an everlasting satisfaction, into the abyss of nothingness, fter the end of this little span of mortal life. then we shall continue to "whine" as long as we you, dear BANNER, I sincerely thank, also, for have the power. "Oh, friends, if this winged and swift life be all our life, what a mournful taste have we had of a possible happiness! We have, as it were, from some cold and dark edge of a bigotry and superstition; and may I strive more bright world, just looked in and been plucked away again."

Let the following important consideration be always borne in mind by inquirers after the truth on this subject: THE DENIAL OF THE CONTINU-OUS LIFE OF MAN AFTER THE DISSOLUTION OF THE MATERIAL BODY, IS A NEGATION THAT NEVER ARISES FROM KNOWLEDGE! It is not the exposition of any positive knowledge, but the mere dogmatic assertion that beyond the line of such knowledge there lies nothing more. This is why we regard as unphilosophical and irrational the position of those who teach dogmatically that the phenomenon called death is the end of the conscious individualism of man. Such teaching is quite as arrogant and presumptuous as the confidence of that tropical monarch who declared that such thing as solidified water could not be.

Spiritualists, on the contrary, basing their belief on a KNOWLEDGE of facts and well-tested phenomena, are as little moved by the negations and sneers of unbelievers as the Arctic traveler was at the incredulity of the potentate who would not believe in such a thing as ice. And this is why Spiritualists can afford to be the most liberal and tolerant of thinkers; for, as Professor Nichol well observes, in proportion to the depth of one's faith is the absence of uneasiness because of difference of opinion.

"T. G." asserts that " the acknowledged scholars and scientists of the day do not accept the Spiritual doctrine." Would this, if true, give Spiritualists the slightest uneasiness? Would it shake their faith one jot in the truth of the phenomena to which their senses and their reason have borne testimony? The man who has repeatedly witnessed or experienced, under all varieties of condition, the physical and psychical phenomena of Spiritualism-if he has a sound mind in a sound body-could not be laughed or reasoned out of his convictions, even if there were not another human being to keep him in countenance. His belief is derived, not from what this or that great man says or believes-not from what synods or majorities may resolve to be truth-but from his own experiences and the irresistible affirmation

But what T. G. asserts in regard to the rejection of Spiritualism by scholars and scientists is not true. Has he forgotten the names of Professor Hare, Archbishop Whately, Lord Lyndhurst, Mr. Senior (the eminent writer on political economy,) threw into its camp, by critical, earnest examination of the Biblical truths of Spiritualism contrasted with the teachings of Orthodoxy, its fruits and influence in the world. She is logical in her lectures, reasoning from cause to offect. We commend her—wherever she may go—to Spiritualists as a bold, fearless advocate of the truths of the New Philosophy, hoping that societies in need of a profitable speaker will see that she is constantly simployed.

A. K. P. G.

Bever Me. Sept. 30 1866.

only now intelligent men and women put a ra- truth will come out right in the end, however far tional construction on the phenomena, instead of he may be drifted into wrong latitudes by the wanting to see somebody hung or drowned for winds and currents of circumstance and opinion, them. Within the last two months, the Salem mysteries have been reënacted in a neighboring town. Who can read the chapters on Witchcraft in Lecky's History of Rationalism without being fully persuaded that no facts of the age were more thoroughly substantiated than the leading phenomena of witchcraft? The error of our fathers was, not in believing the facts, but in putting the wrong construction upon them, and making innocent old women responsible for their occurrence.

In our remarks the other day we said, the Spiritualist's consciousness that thousands of spiritual eyes, and above all a Supreme eye, may be scanning his every motive and act, is a strong incentive to morality. This is so obviously consistent with all the analogies of human nature that it is superfluous for us to stop to defend it. But T. G. takes exception to our statement, and says: "Give me the man who will do his duty when he believes no eyes are watching him."

This is what Sir Peter Teazle would call "a noble sentiment." It has a grand sound; and it would seem, as if the man who could utter it and act up to it, is worthy of immediate translation to some angelic society. He has already got beyond the discipline of this rudimentary sphere; and it is high time for him to be promoted.

But let us consider the matter a moment: A son is profoundly attached to a mother who shows the utmost anxiety for his moral welfare, and cautions him against many vices and indulgences to which the young are liable. Is that son never withheld from wrong doing through a disinclination to grieve his mother? Do not his affections often keep him right when his inclinations would lead him to do wrong? Shall we sneer at him for this? We think there must be few of our readers who cannot testify to the potency of love in exercising a restraining effect over their con-

The mother dies. The son believes she still has power to scrutinize his acts, and to be made unhappy by his errors. His undying affection for that mother still keeps him in the right path, until at last, under that gracious, God-implanted provision of our nature, through which the affections are made to play their part in building up the moral character, "by acting as we ought to think, we end by thinking as we ought to act." Probably T. G. is one of those happily constituted beings who do right from an innate preference for right; but let him consider that the number of such beings in this mortal world is very limited. The most of us need all the helps and appliances of rudimental life. Wordsworth, in his celebrated Ode to Duty, refers, in the following stanza, to those, who, like T. G., can dispense with these helps

"There are who ask not if thine eye Be on them; who, in love and truth. Where no misgiving is, rely Upon the genial sense of wouth: Glad heafts! without reproach or blot; Who do thy work, and know it not: Long may the kindly impulse last! But Thou, if they should totter, teach them to stand fast."

Once let men thoroughly believe that "secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is everything to us, and that death is total, everlasting extinction "-once let men thoroughly believe this, and what is there but a mere constitutional or inherited exemption from bad passions, to keep them true to the golden rule—just, magnanimous, tender and noble?

T. G. is of opinion that Spiritualists "have not always set examples in social and domestic life that would be desirable to follow." We do not claim that Spiritualists are born into the world with any better proclivities than other human beings. Spiritualism may be very differently accented by different minds. There are all grades of intelligence and of sympathy. Some may be so perverse or so weak as to have more at with bad spirits than with good. Some, believing in spirits, may not believe in the One supremely great and good spirit. The same plant (the cassava, for instance,) may be made to yield wholesome food, or deadly poison. If Spiritualists are dishonest or immoral, it is because they are unworthy recipients of truth, and not because the truth itself has not the elements of health and

"Give me the man who will do his duty," says T.G. But what is duty, if you take away our ideas of absolute goodness and absolute truth? Take away from a man the ideas of God, immortality, freedom, will, absolute truth; of the good, the true, the beautiful, the infinite, and the idea of duty becomes as fluctuating as a wave of the sea; of no more authority than a charlatan's puff. Whatever makes the future world recede into the thick darkness of unbelief-whatever contracts the limits of existence within the present lifemust diminish a man's feeling of responsibility; must cheapen mind and virtue in his eyes. Sneak for yourself, sir, if you please; you may be a stock or a stone for all that I know or care, said old Northcote, the painter, to a gentleman who was complacently expressing his unbelief in a future life-" but as for myself, I know that I am immortal, and that the death of this body is not my death."

T. G. cannot conceive of anything more "dismal, foolish, and false than the idea of disembodied spirits tipping up tables," &c. Let us consider this: a wife quits this world, leaving behind her a husband whom she dearly loves; she finds tions of the press and people upon its merits, and that the laws regulating intercourse between the sphere she has entered on and that she has just left, will not permit her to manifest herself directly and in person. She finds, however, that she has a certain power over material objects; and if, by tipping a table or touching a guitar, she can arrest the attention of the loved one left behind, why, in the name of affection and common sense, should positions are well grounded, and that its doctrines she not do it? We see nothing "dismal" in the must be triumphant. act. No act can be "false, foolish or dismal" if it come as an earnest of love or remembrance to some longing heart.

But there is often much that is offensive to good taste in these developments, you say. There are coarse, vulgar, and profane communications and manifestations. On this point Professor De Morgan remarks: "If these things be spirits, they show that pretenders, coxcombs, and liars are to be found on the other side of the grave as well as on this. And what for no? as Megs Dods said."

T. G. says that "Spiritualism is not twenty years old." If he had given a day's study to the subject, he would know that it is older than the pyramids; that our mediums have had their prototypes, evolving similar phenomena, throughout the ages. Yes; Spiritualism is as old as humanity itself; and as imperishable as the soul of man. Whatever his outside speculative faculty may say to the contrary, deep down in his inmost nature he knows that he shall continue to live; knows it in New York by the first of November, previous

We take leave of the Investigator with all before that time.

phenomena produced through mediums? We friendliness, and with no disposition to play the have yet to learn that the offer was ever accepted. Pharises, the saint, or the churl, in spite of its "Witchcraft formerly existed here," says T. G.; intimations to the contrary. We are well satiswhere is it now?" Just where it always was; fied that every sincere and loyal searcher after

#### [Original.]

### A WHISPER FROM AFAR.

BY KATE J. BOYD.

I laid me down on emerald bank, Where rippling stream flowed by, And o'er my brain a vision beamed Of life beyond the sky; Methought I heard sweet minstrirelsy, Attuned to joys divine, While voices rare of spirit-birth. Caught up the wonderous chime!

Oh sweetly soft the potent spell, Which bound my heart with love, And on through mystic realms of space, My thoughts flew like a dove. At last a voice of sweetest tone, Breathed softly in mine ear, Endearing words of heaven-born hope. By angels echoed here.

Ah! can it be a spirit mate, In that bright land afar, Hath sought to win my heart from earth, And be its guiding star? Oh, might it be! for Heaven knows How great my need of love! As on I pass through trying scenes, To cloudless skies above. New York, Sept. 1866.

#### The Suppression of the Italian Convents.

The law passed at the opening of the war, last spring, between Italy and Austria, for the suppression and sale of the immense convent establishments that have been an incubus upon the prosperity of that country for centuries, is about to go into effect. An effort is being made to exempt some of the convents from the effect of the law, on the plea that they have great historical value, but the government will not take the responsibility of evading the decision of Parliament and they will all be sold. Some of the principal convents, however, will be bought in by the monks and their friends, and they will thus be enabled to partially retain their present positions. But the convents thus inhabited will be private and not public property, and it will be no small achievement of progress for the Italian Government to become freed from a long alliance with Church establishments. Experience everywhere demonstrates that Church and State should be kept distinct from each other; and it is a most encouraging augury for Italy's future, that she .. has at last heeded and accepted a lesson which ought to have been acted upon centuries ago.

#### Arraigned.

Rev. Mr. Lindsay, the alleged child-murderer, was, as we learn from the Buffalo Express, arraigned before the Supreme Court, at Albion, on the 27th uit., on a charge of manslaughter, and pleaded not guilty. Lindsay is the person who was arrested for whipping his own child, a boy about three years of age, to death, for not saying its prayers, the details of which occurrence we have already published. He was released on \$12,000 bail, given by his father and brothers, and his case referred to the present term of the Court. At the request of the District Attorney the case was put over to the January term. Lindsay is described as a man rather below the medium size. about thirty-five years of age, and with a very determined look. He fully justifies himself, and declares he was only in the way of duty. Is it, then, indeed the duty of the creedists to whip their children to death! "Good Lord deliver us" from such infernal teachings!

### Who will go to the Rescue?

The World's Crisis, the Second Advent organ, publishes the following wall from one of its correspondents. If his story is correct, it seems that the good people of Essex, instead of making arrangements to "go up" soon, are going over to Spiritualism-a true and much more reasonable philosophy.

Bro. J. Andrews, Essex, Mass., writes: "There was once an Advent church in this place, but there is scarcely one interested in the coming of Jesus. There is only one regular meeting in the town — Congregationalist. I was converted in 1864. I believe by the testimony of God's word, and by the signs of the times, that we are near the end of all things. It is lamentable to view the opposition and indifference there is manifested. ed when Christ's second coming is alluded to. The greater part of the Church in this place are turned aside into that terrible delusion, Spiritualism. We have not had a traveling preacher in the town for a long time. The meeting house is open for Spiritualists, concerts, etc. I hope and pray that some one who loves the Lord and his appearing will feel it a duty to come this way and warn the people of their danger."

#### "Christ and the People"-New Edition.

We have issued the second edition of this extraordinary book, with a new and able introduction by Miss Helen S. Ingraham, embracing quotations from critical reviews by J. S. Loveland, H. S. Chapman and Judge Carter; with also an addition of eight pages, quoted from the observathe character and tendencies of the new and bold doctrines it puts forth.

In the new introduction, Miss Ingraham evinces a clear and comprehensive view of the broad and liberal platform this book presents; doubting not that its utterances will meet with both warm reception and warm opposition; believing that its

### A Mighty Truth.

Eternal Wisdom marshals the great procession f the nations, working in patient continuity through the ages, never halting and never abrupt, encompassing all events in its oversight, and ever reflecting its will, though mortals may slumber in apathy or oppose with madness. With this momentous truth before us, we should strive to be just in all our dealings, man with man, nation with nation, thus gathering unto ourselves as much of the love-principle as is compatible with our condition in life, that the spirits of our departed friends may approach near unto us, through this channel, console in the hour of sorrow, and rejoice with us in our hours of gladness.

### Dr. J. R. Newton.

We learn that Dr. Newton will close his office even as the worm knows it shall become a chrys- to going West. Invalids in that vicinity should avail themselves of the opportunity of seeing him

#### The Science of Clairveyance.

A clairvoyant hospital has long been the need of the age. The art of healing by the means of clairvoyance has assumed such a prominence in this country, that many of the "learned faculty" are silently admitting its claims as a science. It is making rapid inroads upon the old and effete systems so long in vogue; and well it may, for clairvoyance (spirit agency) is the true method of accurately ascertaining the real condition and allments of a patient. The Medical Faculties refuse to admit this fact, hence their sensitiveness and opposition to a science which must in time entirely supersede the old methods.

Last spring, Mrs. L. S. Batchelder, M. D., who graduated from the Medical College in this city with high honors, proposed to put into operation a clairvoyant hospital, for the benefit of both sexes, but more particularly for women and children, and with an energy rarely found among the female sex, she carried it into successful operation by renting the large mansion of the late Dr. Shattuck, on the corner of Staniford and Cambridge streets, and fitting it up in most elegant style for the convenience and comfort of patients and boarders.

A noble feature in this arrangement is the devotion of a portion of the house to the free use of poor patients, who also receive medical attendance and care free. In order to continue and enlarge this charitable effort, she would be happy to receive donations from those who feel an interest in such a good work. She has had all her rooms occupied, and been very successful in her treatment of patients; among whom were many who had the benefit of the free beds. The accommodations for patients who wish to board there any length of time, are very fine. Mrs. B. is a very amiable and intelligent lady. Independent of her other qualifications, she possesses the gift of clairvoyance to a remarkable degree. The dwellers in the spirit-world are almost as familiar to her ken as mortals. Such an excellent home for the invalid is needed and should succeed—as we hope this surely will.

#### Howard Athenœum Sunday Evenings.

The Sunday evening lectures and sacred concerts at the Howard Athenæum opened on Sunday, Sept. 30th, with encouraging success. The stage was occupied by over a hundred persons, embracing Bond's large band, a choir of adult vocalists, and over seventy members of the Children's Progressive Lyceum belonging to the First Spiritualist Society of Charlestown, under the management of A. H. Richardson. The music of Bond's Band was richly appreciated; the singing by the children was charming in its influence; while the lecture by Prof. J. H. W. Toohey, on "Sunday and its Uses," was appropriate, and warmly applauded.

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Next Sunday evening E. S. Wheeler is announced to compose and pronounce a Sacred Poem, the subject of which is to be given by the audience before he begins.

The People's Conference, held at Evans Hall Tremont Row, every Sunday, at 24 o'clock P. M. opened auspiciously, the hall being well filled, the singing harmonic and spirited, while appropriate addresses were made by Judge Ladd Professor J. H. W. Tooliey, Mrs. Albertson Mrs. Bruce, Dr. Uriah Clark, Mr. Bickford, Dr. P. Clark, and two other friends whose names were not reported. As these People's Conferences, in connection with the Howard Athenaum movement, are just what they claim to be, the People's they seem to anticipate a popular asmand, and promise the most undoubted success.

#### Reliable Medicine.

We would call special attention to the very interesting reports of cures effected by Mrs. Spence's Positive and Negative Powders, to be found in another column. This we do the more readily from the fact that the original letters containing those reports were unreservedly handed to Mr. Crowell. of the BANNER, for examination, during his recent visit to New York, as were also a great many rible famine raging in British India. Upward of other certificates which Prof. Spence has received 75,000 are daily fed by public charity in the fifteen from patients who have been cured by the Powders. Mr. Crowell has satisfied himself of the genuineness of those documents, many of which bear testimony to cures which are ordinarily regarded as beyond the reach of medicine, and which go far to sustain the claims made for the Positive and Negative Powders, that they are not only a spiritual preparation, but that a spiritual power goes with them.

We would further say, that it is the sincere wish of Prof. and Mrs. Spence, that traveling lecturers and mediums, and spiritual investigators generally, who may visit the towns and cities in which reside the patients whose cure by the Positive and Negative Powders have already been published in the BANNER, or may hereafter be published, should call upon those patients and investigate the cases, and thus satisfy themselves that the remarkable cures effected by the Powders are "phenomenal," and as such, are a part of the great spiritual movements of the day. They also request Spiritualists and others residing in the same towns and cities with those cured patients, to make the same inquiries and investigations in a spirit of honest inquiry.

### New Publication.

NED NEVINS; the Newsboy. By Henry Morgan, Boston: Lee & Bhepard.

This handsome little volume contains a story that is founded on fact, and therefore conveys a more impressive lesson than if it were wholly fictitious and romantic. The author has given his life to the instruction and elevation of the poor classes, for whom somebody must care, or they and society will perish together. He has taken the facts in the life of a little beggarly Newsboy, and woven them with much skill und effect, so that their perusal may excite to moral improvement in others. We cannot too cordially commend the purpose of the author in this effective little tale, or in his entire work. He is doing a great deal of good in his chosen field, and thousands will live to bless his name. Better such a name, than that of being merely a rich man. We hope that "Ned Nevins" may be put by some kind rich man, like another Amos Lawrence, into the hands of every street boy in Boston. It would work untold good.

### Death of Geo. H. Jones.

Mr. Jones was the only son of S. S. Jones, Esq., of the RELIGIO-PHILOSPHICAL JOURNAL, and was Secretary of the Religio-Philosophical Publishing Association, of Chicago. He had been off tour the first of November. His address for that duty a few weeks to recuperate his health, but and the following month will be Cleveland, Ohio. was overtaken by typhoid fever of a malignant His present address is 15 Marshall street, Boston. character, and passed to the better life on the 26th | Those wishing to secure the services of a compeof September, at the residence of his father in St. | tent lecturer, should apply soon. Charles. He was in the twenty-third year of his age; a promising young man, who bid fair for a October. life of usefulness. He was the idol of the family, who deeply feel the affliction which has befallen them. Sympathizing hearts all over the land will strengthen and sustain them in this hour of their deepest grief,

#### ALL SORTS OF PARAGRAPHS.

As Fraternity Hall could no be secured, as was expected, for the purpose of solding the meetings of the Spiritualists, they will not recommence until further notice.

The picnic excursion of the Children's Ly. coum of the Charlestown Independent Society of Spiritualists, to Walden Pond Grove, Concord, last Wednesday, was a complete success. All had a good time, and returned safely home without any accident whatever.

Mr. L. L. Farnsworth's address for the present is 1040 Washington street, Boston, where sealed letters for answers should be sent.

Remember the State Convention of Spiritualists, which meets at Lawrence on the 10th inst.

CORRECTION.—In one of the scientific resolutions presented by Mr. Toohey at the Providence Convention, which appeared in our last issue, an error occurred by a transposition of words. It should read as follows:

Resolved. That Nature is an Unit, consistent in development and capable of fruthful and harmonious interpretation when the mind is qualified to observe the habits, analyze the methods, and comprehend the relations of her economy—the test of all truthful exposition being certainty and universality of sections.

Mrs. Edson, of Cambridge, Iil., has patented a very convenient life preserver, which is easily inflated, and is so constructed that when the air is expelled, the preserver collapses, and can be carried in the pocket.

tise the best quality of White and Red Ash coal for from \$8 to \$8,50 a ton. The Boston dealers ask \$10. Why this difference?

COAL.—The Newburyport coal dealers adver-

An Albany clergyman is on trial by his brother ministers for conduct unbecoming a married man.

Calls for the song—the call shall be obeyed;
For 't is that silent monitor, I ween,
Which led my youth to many a green-wood shade;
Showed me the spring, in thousand blooms arrayed,
And bade me look toward heaven's immensity.
This is a power that schoolmen never made,
That comes all unsolicited and free.
To fire the youthul hard—old, this is Poesy! That comes all unsolicited and free.
To fire the youthful bard—lo! this is Poesy!
[ROBERT MILLHOUSE.

Judge Clayton; an ex-rebel general, in his charge to the Grand Jury of Pike County, Ala., a few weeks since, used the following language in regard to the freedmen:

"Two things are necessary to remedy the evils growing out of the abolition of slavery. First, a recognition of the freedom of the colored race as a fact. Secondly, by treating them with perfect fairness and justice in our contracts, and in every way in which we may be brought in contact with them. By the first, we convince the world of our good faith, and get rid of a system of espionage by removing the pretext of its necessity; and by the second, we secure the services of the negroe learn them their places and how to keep them, and convince them, at last, that we are indeed their best friends. When we do this, let us hope that society will revive from its present shock, and our land be crowned with abundant harvests. We need the labor of the negroes all over the country, and it is worth the effort to secure it."

A man, who advertised to give "the best of sound, practical advice for fifty cents, that would be applicable at any time, and to all persons and conditions of life," on application of a victim, per mail," sent the following: "Never give a boy a dime to watch your shadow while you climb a tree to look into the middle of next week. It don't nay."

Digby gives it as his decided opinion that the business of a horse-shoer is a sure business.

The man who is born to indifferent circuit envy of those more blessed by fortune, he goes about sullenly complaining, instead of endeavor-ing to use to the best of his ability what few advantages he has.—Boston Investigator.

True, every word. Such sentiments in the Investigator will do good, at least in certain localities, we hope.

It is in vain to be always looking toward the future and never acting toward it.

The English papers contain accounts of the teraffected districts, and yet the number of deaths in one district alone is reported at 3,000:

Sympathizers who fear that Mr. Davis is being 'starved" or ill-treated, will feel better after reading the following statement: "Twenty dollars week are allowed by the Government to provide the table of Jefferson Davis, at Fortress Monroe, with articles that are not furnished in the regular rations of the garrison."

### Catholicism and the Freedmen.

I see it stated in the secular press, that the Catholic Council to be holden at Baltimore will, among other things, consider the subject of Catholicizing the freedmen of the South. The first emotion of my soul upon reading the paragraph, was that God would forbid the consummation of a project so deteriorating to the liberty and growth of soul and mind. But upon second thought, it seemed to me the thing was impracticable, inasmuch as the freedmen, as a class, are far shead of the Catholic in soul freedom. It would be a lamentable thing, indeed, after such a price had been paid for their bodily emancipation, to have their souls enslaved with the manacles of bigotry and darkness.

But it is not so to be, to any great extent. God and the angel world, who have through the agencies of earth given them their freedom, will see to it that they are not again enslaved. The freed black and the soul enslaved white men, have hosts of friends in the spirit-world, who are working hard to lift them out of the sloughs of darkness, that they may see the star of light and promiso that is already lighting up the pathway of so many of earth's children. But they need agents through whom to work, and will doubtless find them in the ranks of the Spiritualists, who can do much for the freedmen if they will; and no time should be lost in seeing that their spiritual welfare is attended to. Spiritual literature, such as they can digest and understand, should be freely distributed among them, that they may grow into the faith of religious freedom, easily and naturally. Then a foundation firm and enduring will have been laid, upon which they can build their temple of freedom. J. T. B.

### Personal.

F. L. Wadsworth has returned to Chicago. Warren Chase speaks in Music Hall, Chicago, during this month.

Dr. P. Clark, of this city, an earnest laborer in the ranks of Spiritualism, will start on a Western

J. S. Loveland speaks in Oswego, N. Y., during

Miss Cummins, the author of "The Lamplighter" and other popular novels, died in Dorchester, last week.

Boz, the popular author, has a new work in press, entitled, "Woman our Angel."

A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT; accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Suntay Sulcol Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with 86 accompanying, we will send by one address one copy of ether of the following useful books, viz: "Hymrs of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in MyLife," each of the publishers of the BANNER, theeditor, by our friend, Elijah Woodworth, of Lisle, Mich. and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesie Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$250, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe

Send only Post-Office Orders or National Cur-

#### New York Branch of the Banner of Light Bookstore and Publishing House.

SPECIAL NOTICE.

We take pleasure in stating that we have completed arrangements with Dr. H. B. STORER, widely known to the spiritual fraternity of this country, to take the superintendence of our New York Establishment, and attend to the general business naturally concentrating at that import-

We call the especial attention of our friends to the fact, that Dr. STORER will supply not only the spiritual works issued by ourselves and other publishers, but any book published in this country or in Europe. All Spiritualists, who desire thus incidentally to help us in sustaining and increasing the usefulness of the BANNER, are invited to forward all their orders for Books pe any description, either to our New York or Boston office. being assured that they will be filled promptly and at publishers' prices, with liberal discounts to purchasers for Sunday Schools or Libraries.

Our office in New York is at No. 544 Broadway, (nearly opposite Barnum's Museum.) Friends visiting the city are invited to call at the office, where Dr. Storer will be happy to afford any information concerning the location of mediums, a guide to strangers.

Address, H. B. STORER, BANNER OF LIGHT BOOKSTORE, 544 Broadway, N. Y.

### Matters in Chelsen.

An occasional "waif" from old "Winnissimmet" may not come amiss in dispelling the idea that this city, and all that pertains to it, is dead; for the saying, "dead as Chelsea," in spiritual matters at least, has not been, and is not likely to be at present, verified. Our meetings were reopened, the first of September, in Library Hall, under most favorable circumstances, our first speaker being Miss Lizzle Doten, who has justly earned her wide-spread reputation as one of the most gifted and talented mediums of this age; and she fully sustained it during her stay among us. The hall has been crowded to repletion, and hundre's of auxious and inquiring souls have been fed with the pure bread of life which she has so sumptuously spread before them. "Reconstruction," "Theodore Parker in the

Spirit-world," " There's a good time coming, wait a little longer," "The Valley of the Shadow of Death," and "Nature vs. Grace," were some of the subjects treated upon, and, to the lovers of the beautiful, the scientific and aspirational, it would seem, for the time being, that they were being transported to fields elysian under the penetrating influence which seemed to come down from on high. These subjects were duly picked to pieces, each part dissected, and we trust the bright gems and pure wheat were treasured by all, while the chaff and dross have blown to the winds, to perform their work in another field of action, for nothing is lost and unnecessary, but each fills its appropriate place and does its work in this world of uses and abuses.

We are indeed most happy to be able to say that Spiritualism flourishes well in this garden of Old Theology; has taken deep root, and new scions are daily coming forth to add to the grandour and beauty of this great humanitarian tree of progress, which, in the future, is to be the great shelter and protection of the races of men against bigotry, superstition and religious intolerance. The right to reason has been and is being asserted by all thinking minds, and when reason takes suby all thinking minds, and when reason takes supreme command and marches its forces to the fray, with love and good-will to all enshrined upon its banners, then will the dogmas and errors of the past loosen the iron grasp they have upon many coward souls who think it devotion to imitate others, and expect to gain an entrance to the New Jerusalem by making sacrifices to please the Deity!

But, thanks to the progressive planeers of this generation, these things are passing away and all things are becoming new. All hall delightful morn, when your glorious BANNER OF LIGHT unfurled to the breezel and may it continue to wave o'er land and sea till all shall be made free in body, soul and mind. Our Lycsum still flourishes, and next Sabbath Mrs. Mary M. Wood lec-

ishes, and next deaders.

With a God bless the Banner, and an appeal to all friends not to faint by the wayside in the good work, I remain yours,

JOHN H. CRANDON.

How with a good work, I remain yours,

Address, CRADDOCK & CO., 1022 Bace St., Philadelphia, Fenn.

Grove Meeting at Grand Lodge.

The following is a brief synopsis of the proceed ings of a two days' grove meeting held at Grand Lodge, Eaton county, Mich., Saturday and Sunday, Sept. 8th and 9th. The meeting was called to order at the time appointed, and J. H. Bush was chosen Chairman, and H. Birch, Secretary.

The following named persons were appointed a Committee of Arrangements: J. H. Brown, Frank-lin Oliver, Orange Johnson, Chester Smith and

H. Birch.

A. A. Wheelock, of St. Johns, Mich., made the first regular speech. He has recently become developed as a trance medium, and bids fair to make a first-class speaker. Our friends should give him a hearing; he will do much good.

A committee on permanent future organization was then appointed, as follows: F. Oliver, Lucy Oliver, Henry Birch, Orange Johnson, J. H. Brown, Eliza Brown, Chester Smith, Mrs. Sprague. eeting then adjourned to the next morning.

For new subscribers, with \$9 accompanying, ference. The committee on future organization at we will send to one address one of either of Grand Lodge, adjourned to meet on Monday, the following works: "Dealings with the Dead," Bush, Birch, and Mrs. A. Macomber. The regular session commenced at 11 o'clock. A large multitude were present. Mr. Wheelest multitude were present. Sunday morning, at 9 o'clock, opened with con multitude were present. Mr. Wheelock made a lengthy address, which was listened to with the closest attention, and received the hearty applicates of the audience at its close. The meeting then adjourned to 2 o'clock, when it again reassembled. Wm. Klipatrick made the principles. pal speech, after which the meeting adjourned.

### A Child Vision.

Charlie Shaw, (of Sidney, Mo.,) a beautiful lit-Charle shaw, (of sidney, no.,) a deadthat it-tle hoy, aged six years, lay in a dying state. A loved brother had passed away a few days be-fore, with the same disease, (diptheria,) and the little fellow seemed to realize that he was going. He looked up anxiously to his parents and said, "Father, I am afraid to die." His father said, "Charle you need not be afraid to die; you have Charlie, you need not be afraid to die; you have "Charlie, you need not be afraid to die; you have been a good little boy, and you will go home to heaven." The child asked, "Where is heaven?" The parent hesitated, when Charlie answered, himself, and said, "Heaven is where God is." Then he gazed about the room, and exclaimed, "Oh, mother! see all of these people; where did they come from? what do they want?" The mother said, "They have come to take you home, my child," when little Charlie said, "I am not afraid to die;" and reaching, he took his mother's hand, added, "Mother, can't you go a little ways with me—only a little ways with the angels?" with me—only a little ways with the angels?" And his little spirit was folded to the bosom of that we only offer the premiums on new subscrib-ers—not renewals—and all money for subscrip-tions as above described, must be sent at one time.

And his little spirit was folded to the bosom of those bright messengers, and he was free from all bodily suffering. He will lead his mother to-ward that brighter sphere, and through his pres-ence they will learn that heaven is near.

Augusta, Me.

Anne L.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] T. M., WOODSTOCK, Vr.-The Poem is accepted, and will be published soon.

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

#### Business Matters.

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

ABRAHAM JAMES .- Fine carte de visite photographs of this celebrated medium (the discoverer of the Chicago Artesian Well), may be obtained at this office. Price 25 cents.

CARTE DE VISITE PHOTOGRAPHS OF THE LATE REV. JOHN PIEHPONT for sale at our Boston and New York Offices. Price twenty-five cents. Postage free.

A SURE remedy for Chills and Fever. AYER'S

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

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

Always sure to cure Dyspepsia. It removes the cause, therefore removes the disease. Its effects are instantaneous-don't take 15 minutes. Its results are permanent public meetings, or whatever may be of value as | and lasting. Com's Dispursia Cume should have a home in

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### UNIVERSAL

SAFETY MATCH.

PERRY DAVIS'S PAIN KILLER, As an internal remedy, has no equal. In cases of choic, summer complaint, dyspepsia, dysentery, asthma, and rheuma, tism, it will cure in one night, by taking it internally, and bathing with it freely. It is the best limiment in America. Its action is like magic, when externally applied to bad sores, burns, scalds and sprains. For the sick headache and toothache, do n't fail to try it. In short, it is a Pain Killer.

#### LITCHFIELD'8 DIPTHERIA VANQUISHER. (Used with Michfield's External Application.)

WARRANTED TO CURE DIPTHERIA AND ALL THROAT TROUBLES.

Litchfield's External Application, Warranted to cure RHEUMATIC AND SCIATIC LAME-NESS, and all LAMENESS, where there is no fracture. Price of each of the above.....\$1,00 per Bottle.
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GEO. C. GOODWIN & Co., M. S. BURE & Co., Boston: JOHN F. HENRY & Co., Waterbury, Vt., General Agents. 80ld by Medicine Dealers generally. 6m-June 2. ADVERTISEMENTS.

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MRS. A. C. LATHAM, Magnetic and Clairthe laying on of hands, and by magnetic remedies. Also gives delineations of character. Terms \$1. MRS. COLGROVE, Clairvoyant Physician, No. 189 Court street, Boston, Mass. Hours from 10 A. M. till 2 F. M. Every day—Sundays excepted. W. D. Wirstlow, Bole Agent for Mrs. M. B. Pike's medicines. Oct. 13.

EMILY DICK .- Clairvoyant Sittings from 9 A. Em. to 3 P. M. 711 South 6th St., Philadelphia. Oct. 13.

#### DR. URIAH CLARK'S RURAL HOME-CURE.

DATIENTS who have tried medicines and physicians in vain,
and are in suspense as to what to do, should come at once
to my Rural Home-Cure, Malden, Massa, but a few minutes'
ride by steam or horse-cars from Boston. The Home is pleasant, finely located, cool, quiet, airy, roomy, healthful, £, d
harmonic. Table supplied with fresh fruits and vegetables
raised on the place. Faitents furnished board, treatment, and
everything needed to guarantee cures, wirhout Madiona.
Terms equitable and satisfactory. Come at once, or send for
a Circular with terms and testimonials of numerous wonder
ful cures.

DR. URIAH CLARK, MALDEN, MASS.

Aug. 18.

Aug. 18.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

DR. H. JAMES, a Retired Physician of great eminence, of discovered while in the East Indies a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds, and General Dility. The remedy was discovered by him when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow-mortais, he will send to those who wish it the recipe, containing full directions for making and successfully using this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single symptom of Consumption that it does not at once take hold of and dissipate. Night sweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, names at the stomach, inaction of the bowles, wasting away of the muscles.

TRIUMPHANT SUCCESS

OF THE

### GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Munson, O., Aug. 21st, 1866. PROF. SPENCE—Sir: Twenty-two years ago I was attacked with a Disease in the left hip joint. The ligaments over the joint were very much thickened, and so see and lame that I could much thickened, and so sore and hime that I could not lie on that side during all that period of twenty-two years. Often I could scarcely walk. When I got the first box of Positive Powders, I was very lame, and had a hard cough. They cured my Cough and Hip-joint discase. I can now lie on that side as long as on the other, and the joint is no larger than the other. It is the best medicine I ever took. Yours respectfully, SALLY MORRIS.

East Marshfield, Mass., June 18th, 1866.

PROF. SPENCE SIT: About three days after confinement, while sitting in my chair a few moments, I was taken with spassus or examp of the stomach. I had had them before, and the **stomacl**. I had had them before, and knowing no remedy then, I almost hoped that death would release me from my agony. But now, when the pain seemed greater than I could hear, a ray of light darted its way into my mind. I managed to say: "Get me one and a half Positive Powders," that is, a dose of one paper and a half. They were brought, and I eagerly swallowed them, when the moment they reached my stomach they brought relief so suddenly that I shed tears of thankful joy. I do not feel safe without them.

Yours, S. Moone. Yours, S. Moore.

Hampden, Geauga Co., Ohio, Feb. 10th, 1866. PROF. SPENCE—My husband's health has been very poor for several years, being troubled with Dyspepsia and Liver Complaint, and find-ing nothing that could help him, he was fast failing. Hearing of your Positive and Neg-stive Powders, he concluded to try them. He has taken two boxes of the Positives, and in two weeks time while taking them, gained 17 pounds, and can now do his work easily. Yours truly,

Mustic Bridge, Conn., June 17th, 1866. PROF. P. SPENCE—Dear Sir: It was near last Christinas that I sent to you for a box of your Powders. I wrote to you stating that I was troubled with the Headache together with great confusion in my head, and had the Neuralgia, Catarri, &c. You sent me a box of the Positive Powders, informing me that they would cure all the complaints that I had mentioned. I took them according to your direcmentioned. I took them according to your direc-tions, and found that they did all you assured me they would, and much more. My head was set right at once, and many other ailings that I did not speak of, were cured. My whole system seemed changed. I have not enjoyed such health for many Yours respectfully,
MRS. JULIA A. PARK.

Columbia City, Indiana, Sept. 4th, 1866. PROF. P. SPENCE—Dear Sir : Your Positive and Negative Powders have become suddenly popular here with those that have been acquainted with me, and that knew what the state of my health had been for two years past, and have seen the improvement that has taken place in so short a time from the use of your Positive Powders. I had no less than three different diseases upon me, Erysipelas, Rheuma-tism, and a disease in my feet which caused them to feel such a burning sensation, and at other times so disagreeably cold, that I could not sleep well at night. If I walked but half a mile sleep well at night. If I walked but half a mile slowly, stopping to rest once or twice on the way, I felt very much exhausted. But ever since I took the first box of Positive Powders, I have been entirely clear of all my complaints, and am not sensible that I have any disease, nor do I feel any symptoms of their returning. I am now able to walk two miles and a half without stopping to rest on the way, and without feeling tired. I am now able to Go B HULL a more day, work in a day of the slower day, work in a day of the slower day. the way and without feeling tired. I am now able to do a nair a men's day's work in a day, at monthing to boast of, for a man 76 years old, and in the feeble health that I had been in for two or

three years past.
That soldier, Cornelius Fuller, whom you wished to hear from, desires me to say, that he got sick in the army, had the Camp Dlarrhem, came home with it, has been dectoring most of the time since, and that the Positivé Powders are the first medicine that has done him any good; that five days after he commenced taking them, he could easily lift 100 pounds more than he could the day he commenced; that he thinks that one box of the Positives has entirely cured him of the Camp Diarrhea: that they materially heneof the Camp Diarrhea; that they materially bene-ited him in other discusses which he had, before going into the army; and that he is now enjoying better health than he had enjoyed for many years Yours troly Moses Trumbull.

MOSES TRUMBULL.

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

THE FOSITIVE POWDERS CURE Neuralists, Headsche, Earache, Toothache, Eheumatism, Gout, Colle, Pains of all kinds; Cholera, Diarrhea, Rowel Complaint, Dysentery, Nausea and Vomiting, Dysepsia, Indigestion, Flatuience, Worms; Suppressed Menstruation, Pailing of the Womb, all Fennie Weaknesses and Derangements; Cramps Fits, Hydrophobla, Lockjaw, Mt. Vitus' Dance; Internitient Fever, Billions Fever, Yellow Fever, the Fever of Smail Pox, Measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy; all inflammations, acute or chronic, such as inflammation of the Luuss. Kidneys, Womb, Bladder, Stomach, Prosente Guinni; Catarrib, Consumption, Bronchitis, Coughs, Colds; Scrafula, Nervousness, Sleeplessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, of Palsy; Amnurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhois extreme Nervous or Muscular Prostration or Helmanton.

For the cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no vio-

and cure of Cholera, both the Positive and Negative Powders are needed.
The Positive and Negative Powders do no violence to the system; they cause no purging, no numera, no vomiting, no no necestaing; yet, in the language of B. W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, so sited and yet so effective."

As a Family Medicine, there is not now, and never has been, anything epual to Mrs. Mience's Positive and Negative Powders. They are adapted to mit ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of discussion before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders in all

tive Powders are THE GREATEST FAMILY MEDI-THE GREATEST FAMILY MEDI-OINE OF THE AGIS! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fall. In view, therefore, of the approaching slickly season, we say to the people of the West, and the South, and particularly of the great valley of the Mississippl, and of all other sections of the United States that are annually scourged by the Chills and Fevers, and other Fevers, in the sum-mer and autum, "be prepared in time; kep the Positive and Negative Powders always on hand, ready for any emergency."

and Regarive Fowders disappears and Regarive Fowders and female, we give the Solo Regary of entire counties, and large and liberal profits.

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### Message Bepartment.

Each Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose same it bears, through the instrumental!

Mrs. J. H. Conant,

while in an abnormal condition called the trance while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

nounce their names.;
We ask the reader to receive no doctrine put

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

The 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.

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

#### Invocation.

Lead us, oh Holy Spirit, into a more perfect comprehension of thy laws, so that we may no longer murmur against thy decrees; so that our petitions may be changed to songs of joy; so that our hells may be transformed into heavens; so that our lives may grow great and strong and perfect in thee. Oh, Spirit, holy and divine, whose life, like an ever-present intelligence, upholds us, defends us, shields us from harm, let our faith be no longer a garment worn on certain occasions, but may it be to the soul sure and abiding as eternal life. May we trust thee, fearing thee no longer; laying aside all the darkness of our mortal lives, and stepping out into the sunlight of Eternal Truth. And when it is decreed that our mission to mortals is ended, may we go hence with the satisfying assurance that we have not come in vain; that there are many souls who have by our teachings been benefited; many whose hopes have been raised high in the heavens of rejoicing; yea, who understand that life is constant, and the Great Author of Life is constant, also. Our Father, unto thy keeping we commend ourselves and the souls unto whom we are to speak. Thy blessing we know rests with us. Oh, grant that we may be fully conscious that thou art with us. Grant that every soul may feel that angels not only walk the earth, but do indeed commune with mortals. Then shall they feel that earth's cares have been lightened; that earth's cares may flee away; that the gates of heaven are being indeed opened, and that thy truths, ever simple and pure, are being showered down upon them this day. And unto thee be all honor, all praise, and the deepest reverence of our soul-lives forever.

#### Questions and Answers.

CONTROLLING SPIRIT. - In accordance with your custom, we are now ready to consider whatever questions you may have to propound,

QUES .- By Dr. Ruttley: The "Record" by Peter, tells us who bore our sins in his own body. Does it mean healing mediums taking on a condition of suffering humanity? or of Jesus bearing in his own body the physical sufferings of theehe beated?

Ans .- Well, it means both, to our understanding; for both seem to be one and the same thing. Whoever is capable of coming into perfect rapport with human life, is capable of bearing the infirmities of human life, not particularly of the individual, but those that belong to all with whom you may chance to come into rapport. Life may be compared to a chain of many links. There is no link wanting. Every one is perfect in its place; every one answering to every other one, and inseparably connected. Worlds are held in their proper position by the laws of attraction and repulsion. And so are souls held in their proper position by the same law. And it should be understood that mind and matter are at all times dependent upon each other. Mind would be void without matter. and matter without mind. Both are necessary to each other, therefore are ever in rapport with each other. All the disturbances of your outer life, and the disturbances of your inner life, are transmitted to one another, because you are inseparably connected. But there are certain personssensitives, so-called-who are able to come into direct rapport with the human family; who are able to take on not only the joys of heaven, but the miseries of hell. Jesus understood this, and endeavored to transmit his understanding to his hearers.

Q .- By S. Covert, of Pontlac, Mich.: Do the eyes suffer when suddenly exposed to an increased light, as that of the lightning? If so, in what way are they affected?

A .- The sudden introduction of that positive element, a superabundance of that positive element called light, must of necessity produce more or less disturbance upon the optical nerves. In this way, perhaps, more than in any other, the eves suffer from the sudden introduction of light.

Q.-By D. Cargo, of Bowling Green, Ohio: For the past several years, I have been troubled a good deal on the subject of the existence of God. I have always had a dread or dislike of being called an atheist, and would much rather believe in the existence of a Supreme Being, but I must have some evidence or I can't believe. And I must confess that I have (as I think,) better reasons for disbelieving in the existence of an individualized, thinking, Infinite Being, than I have for believing. The common Orthodox idea of God I discard as worse than ridiculous. Instead of man being created in the image of God, I perceive that God is made in the image of man. The Orthodox God of parts and organs, of form and shape, occupying a particular, definite location, is too contracted and belittled, to suit my ideas of Infinitude. It is generally admitted that the work of creation had a beginning. Now if this be true, then there must have been a long eternity previous to that beginning, in which God was idle. This I can't comprehend. Now I would ask, if God is a thinking being? .

A .- From the fact that your correspondent is a thinking being, there is proof that God is also a thinking being. Q .- By the same: Had the visible creation a

beginning?

A .- By no means. According to our understanding, that which had a beginning, must of nccessity have an ending, also; and we contend that life is unending; never having had a beginning, it is indestructible and immortal. There are some persons who are constitutionally unbe-lieving, the asmot believe that which is so readily believed by others. But when these persons are once convinced, they are as stable as the everlasting hills. So you should not complain because

are of very great use. These persons that cannot | Oh no, sir; to her it's worse than Tom Paine's be made to believe in an hour, a day, a year, or a works. No, indeed; the way has got to be precentury, they are the foundation of the temple of pared, and it-it's got to come to her by slow dewisdom. We do not wonder that so many who grees. [You can open the way for your letter.] have come out from the established Churches in Yes, I suppose so. It's sometimes very hard, you the land, ignore altogether the existence of God. Inasmuch as they have been taught wrong ideas concerning that God, they are now running very fast into the other extreme. Since their God, or the God of their childhood, is not to be found in their manhood, they are inclined to determine that there is no God whatsoever. But when they go out into the vast fields of nature, and begin to reason concerning God, they naturally begin to yes, from the 2d Indiana Cavalry, sir. I'd forgotthink of him as the highest good that is found anywhere and everywhere. Then it is that they longel to anything earthly. [What town were begin to lay hold of something that is tangible; that appeals not only to their external lives, but | me to say that is 'my native place. I claim old to their internal. For they begin to perceive that every form has a life; begin to question what that | Well fare you well. life is, and finally determine that it must be God. God, to our comprehension, is an all perfect, living Principle, filling all forms, permeating all space, and manifesting through all mind. Never having had a beginning, therefore it can never have an ending. And you are all parts of this being; necessary parts. And so when we pray to the Great Supreme part of Life, we only pray to those intelligences that are above us, that are wiser than ourselves; to those intelligences that can lead us into higher life. In truth, God is everywhere, here; and I have to say so, because I should tell and everywhere very good. July 3.

#### Edwin Coles.

It is just three years to-day since I bade farewell to the earth-life and entered the spirit-world. I had been wounded in battle, and died of my wounds, and when I was quite sure I should "go in," as the boys called it, I began to feel very strange sensations about the hereafter.

I had been taught by my parents that there was a terrible hell for sinners; that whoever died outside the church would be consigned to that hell. I had n't any fixed faith in anything. I began to think likely enough they might have right ideas, and if they had, why perhaps I was going to get the worst of it when I got through with this side. My parents could never succeed in converting me to any sort of religion. I was hardened, so they said, and all their prayers were not sufficient to soften me.

My father, who was a very rigid religious man, died about, nine years ago—nine years in September. He said to me," My son, I beseech of you to get religion, that you meet me in heaven." Where to turn to get religion, I did n't know. I went to their meetings and tried to be serious; but confound me if I could. I was always on the wrong side. When they asked to pray for me, I always said yes, but I never took any interest in it, and I could n't. I was no coward. I did n't fear to die, but I didn't like the idea of being roasted forever.

'And so I went across rather shaky, on the whole. But the very first one I met was my father, and I couldn't help wondering how it was he'd come out of heaven to meet his miserable sinner son. But I very soon learned that the spirit's heaven consists in making ourselves and others happy. Whatever makes you happy, places you in heaven; so my father would find more happiness in coming to meet his son than in any other way. Therefore, he was n't out of heaven at all. Well, after awhile I questioned my father about coming back. Said he, "My son, I believe that it is possible, although I've never tried it." "Well," said I, " if it is mossible.

1'... soins back to tell the looks I'm not in hell, but very comfortably situated."

Still I could see that my father had certain expectations that were not realized. He was in waiting for some revealments. But when he saw me just the same as I was on the earth, saw that I had the same facilities for improvement that he or anybody else had, he began to think that there were no true religions except such as come naturally as you go along the way of life. He's rather inclined to think I won't be able to reach our folks, because he says, "My son, you know that we did n't believe in such things." Said I, 'Father, you know I'm an outlaw, anyway; and. as I am an outlaw, I'm going back; and I'm going to tell the folks I went across rather shaky, but if I was to try it over again I should n't have the slightest fear. I should go ahead, feeling sure I was going to a better place, anyway." And now my dear old mother, left on earth, my brother and my sisters, I've just got this much to say to

I am Edwin Coles, just the same as ever. And now, to prove that I am, let me just repeat my last words to you on earth: "I can't help what you believe; I think it's my duty to go and defend the old flag I live under. My duty lays there more than anywhere else; so I'm going. You'll hear from me soon.". I wrote to them several times, but those were the last words I spoke to

Now, since I have, to the best of my ability, defended the old flag and fought for the Union-done what I thought was my duty, have died and have you'll furnish me with a trumpet at home, and as I've given here to-day. Let me go to you, and if I don't prove myself, then it's my fault, not

If it has pleased an All-Wise Providence to permit me to return, speaking to you, why, don't interfere with him. If you do, dear old mother, I'll say, as you used to say to me, "My son, don't try here. I'll say that in faith, that's the truth for to take the reins out of God's hands." Now I say to you that God holds the reins to the team we come back in, and, inasmuch as he's drove it along this way, why jump in, dear old lady, and take a ride. Now don't look upon me as irreverent, will you? I revere an All-Wise, Supreme Intelligence, but that Intelligence don't manifest through churches and Bibles, but in these flowers. If there is beauty and truth in that little flower. it will make me better to see it. If it is capable of elevating me, inspiring one pure and holy thought, then it is a wise God, a good God, and I've a right to worship it.

Now my dear old lady, before you come to me. I'll tell you that the spirit-world is not a land flowing with milk and honey, but with good, kindly feeling, flowing from soul to soul, that always says to those who need aid, "I'm ready to help you." The land flows with such goodness as is seen in human hearts here on the earth, only it is a little in the advance.

Well, I would like that my harangue should reach my dear old mother, Mary Coles. I want it to reach her first of all, because when I received the last intelligence from my friends, it contained these words, "Send to mother next, for she's a little sensitive, and thinks you don't write to her as often as you ought to." So this is the very next chance I've had. So here it is. I I want mother to get my letter from the spiritworld. She'll be pretty sure to get it, sir, pretty sure to get it, although she's some distance off. [We can send your letter to her.] If you should

of the existence of such in your midst, for they inaries, do you think she'd be caught reading it? knew, getting into these religious citadels. They have a good many spring locks. If you don't understand how to unlock them, you can't get in-

Well, I'm glad I'm not on the earth; that is to say, permanently. I'm glad I'm free; want then to know that I'm as big a sinner of I was. I'm comfortably off in the spirit-world, I assure you. [You'd better name your regiment.] Oh, ten that, in my religious disquisition, I ever beyou [rom?] Princeton, sir. Don't understand Mass chusetts as my native State. Oh yes, sir. July 3.

#### Arabella Burnet.

I'm very glad to come here to-day, because I have loped to reach my people by coming here.

I can't understand what is meant by what is on my gravestone. Well, it's-it is an extract from Christ's sermon on the Mount, I believe. "Blessed are he pure in heart, for they shall see God." I suppose it means that they think that I have seen God. But I have n't, any more than I had a story if I did n't.

And kept thinking all the time of what was on mygravestone. Our teachers in the spiritland teich us to believe that God is in everything; that there will never be a time when we shall see him any more than welde now, or did on

I lived here eleven years, eleven years and five months, and it seems a long time. And I've been away mpst two years, dead, you say.

My name is Burnet. They called me Belle, but my name was Arabella Burnet. And my father's name was George, George Burnet. Before the war, or when I died, we lived in Montgomery. [Alabama?] Yes, sir; but now-I do not know why - my father has come to New Orleans. [Is he poor now?] Yes, poor, I suppose, lost his property, I suppose. [Is your mother with him?] Yes. At all events, I know they're unhappy, and I've got permission to come here, because I hoped I might go to them. I can't tell them how to get back that they have lost-I suppose they 've lost it-but I can tell them where I am, how I am, and that, I know, they'll be glad to know. [Have you any brothers and sisters?] Yes, sir; I have a little brother, and an older sister than me.

I keep a thinking about what my father said when the war broke out. Mr. Jeffreys said to him, "Mr. Burnet, I believe that this war is waged on account of the black people." My father said. 'If I thought it was, I should wish every nigger was in hell." But they are n't there, for I've got a heap of them here in the spirit-land with me, and I ain't in hell, never have been. And it was wrong for him to say so, awful wrong, because they wasn't to blame. And I wish he'd take it back, because they don't feel right about it.

Oh I can tell him a heap of things about folks in the spirit-land, if he'll let me come to him. Oh. can't you ask him, so I can go to him next? [You want him to get you a medium?] Yes, yes. My mother would be afraid, I know. [Her love will overcome her fear.] Well, I'll come to her, anyway, if she 'll give me the medium. [There are a number in New Orleans.] Oh yes, there 's a heap of them there is a very court to see some of 'em. [Can you speak of any one you can control?] I don't know as I could any. I've seen them; been there; never tried, because what's the use when you do n't'get anything sent to your people? Well, if I get the chance to go to my father, I shan't wait to come here again. And if I don't, can I come again? [If you wish.] July 3.

### Patrick Reagan.

I'm in a very queer position, sir. I've come don't like to do it at all. I come here to do something, but sort of a soft feeling has come over me. and I don't like to do what I was going to. But after all, I suppose I ought to, though I'm not so mad about it as I was. But I suppose I ought to do it, for the good of those I've left, only in a soft and more decent kind of a way than I thought of doing when I first come here. Oh, I was going to turn things upside down and inside out. Since I got here, I kind of feel so soft about it I do n't like

Well, sir, it is this: When I went to war, I entrusted my brother-who was not himself able to enter the service-with the collecting of my money for my wife and my two children, and I do n't know at all what the devil possessed him to do what he did. But somehow or other-well, he's kept more than half of it. That's the truth. Yes. sir. And he says it's not been coming; that I ment it myself; that I got a furlough, and got a little sot up on the way, and didn't come home; that I spent it myself; anyway, that it never coale come back through a soldier's resurrection, I hope to him. If I had come here, sir, with all the mad on me that I had before I came, well, I'm pretty not compel me to give so long and far-off a blast | sure I'd said many hard things, anyway; yes, I would. But I got so soft when I got here, I could n't. That's all there is about it.

Well, there's this much I've got to say, anyhow. If James Reagan-that's my brother-if he expects to find happiness when he comes to the spirit-world, he'd better make all things straight him. That I know about it, is true all over, because I come here and tell him all about it.

I never knew him to take a cent that did n't belong to him in my life before, and what the devil possessed him to do it, I can't tell. He has the way of getting money himself. Maybe he thinks it's best to do so, sir; but if he thinks so, him and

I do n't think alike. Well, I have come back, and I am dissatisfied, and I was as mad as ever an Irishman could be, before I came here, but I do n't feel so hard toward him now. I only want him to do justice to himself: and if he thinks it's just to come into this world with this sin upon him, then I've not another word to say that he's taken money that belongs to my family. My wife and children can do without it better than he can get along with it. That's the truth of it. I'll be glad to see him, very glad, when he comes to the spirit-world, but I shall be much gladder to see him if he clears that all up. And if he can't pay her the money back, go to my wife and tell her the truth of it, That's all I ask; go to her and tell her just how it

[Did you reside in Boston?] Yes, sir; went out in the 35th Massachusetts.

Ah well, I suppose this is one of the crosses, and if we don't take 'em up as we go along, we can't wear the crown. Ah, the Catholic religion is n't worth much with us. It's exploded. It is not worth a picayune, if it do n't teach a man to keep

his word better than that. Well, I came here. I said what I was going to send your paper to her, sir, without any prelim- say here, only in a little softer way. [Your name?]

Patrick; yes, sir, too ames; that is it. And I am it seems I have n't been as auccessful as I hoped no ghost, nor anything of the sort. I think about to be. So I vecome this way. I can't have much no ghost, nor anything of the same of the I've got the same fight in me, or had when I came cause I'm not good at describing places and here, that I always had, but somehow it's all took scenes; but I think if I was with some of the folks here, that I always had, but so that fight, anyway, if I that knew me, I'd do a little better than among had the chance. Well, sir, good-by to you. July 8.

Circle opened by Alexander Campbell; closed by Elias Smith.

#### Invocation.

Oh boundless Wisdom, perfect Life, Remove our thoughts from earthly strife; Let Wisdom, Justice, Truth and Love, Descend from out thy Courts above.

Here may our differences end, Since all the selfsame cause defend: The cause of Truth, whose radiant light Shall free the earth from Sorrow's night.

And unto thee, oh wondrous Power, We dedicate our words this hour, Believing in thy power and love. To guide our souls to heaven above.

Father, Spirit, let thy life fall upon us like gentle evening dews-let thy Spirit fold us closely in the embrace of eternal love, so that we shall doubt no longer, fear no longer; so that our spirits shall rise on the wings of the morning, and declare that thou art our Father and our Mother July 5. forever. Amen.

### Questions and Answers.

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

Ques .- By J. A. Tyler, of Grass Valley, Cal.: Why, in early life, ere reason and reflection have gained any strength to combat and subdue the passions, are they more impulsive than at any other time of life, and more in need of, and have less assistance than ever after? So, also, in' the vegetable kingdom. The tree puts forth thousands of tender blossoms, ere there is a leaf or scarcely any sign of foliage to protect them from the bitter frost.

ANS.-We do not believe it is so. Therefore there is no possible ground for an argument. The same eccentricities exist all through mature life that exist in childhood. They are changed in their manifestations, but they exist nevertheless; and they are no more difficult to govern or lead in a more proper direction in childhood, than at mature age. Your correspondent does not seem to take a right view of this matter. It would be well if he would consider nature little more closely in all its aspects; not only as it exists in childhood and mature age, but examine all the steps that intervene between, and see if this selfsame power that exists in childhood, the same manifestations that exist in childhood, do not exist throughout entire life, being only changed in manifestation.

Q.-By J. V. Dunbar, of West Virginia: Were there not just as many spirits when Adam and Eve were created as there are now, or ever will be? A .- That we do not know. It would be an absolute impossibility to answer that question prop-

erly.
Q.—By the same: Is not this earth or world we now inhabit, a living, thinking, intelligent being, and from this fact chooses its orbit round

the sun? A.-No, we do not believe that this earth, as an earth, is a living, thinking, intelligent being. We believe it is governed by absolute and perfect law; and because it is, it follows out the purposes of law. It is not obliged to think to do so, any more than the tree is obliged to think when the spring time comes and calls, that it put on its

foliage. Q.-By the same: As man dies and takes on a spirit body, will not this earth or world die and take on a spirit body, and hence be the home of all its former inhabitants and children?

A .- The earth, like man, is dying perpetually. The earth, like man, passes through many marked changes, and many that are not very marked. But there is no special death for man or earth. unclothed spirits, as ever it will be. Your homes are the homes of those who are unseen by you. Do not believe that there is any special locality assigned for the unclothed spirit, for we assure you there is not.

CHAIRMAN.-The London Spiritual Times contains this paragraph, which purports to have emanated from the spirit-world:

"Evil changed the face of the earth, by bring ing into its atmosphere the poisonous exhalations which arise in the form of evil things, poisonous adders, serpents, insects, plants, stinging things, &c. Such things are the result of evil, and therefore belong exclusively to earth and the darker regions, from which they originally sprang."

Please explain how the evil spoken of changed the face of the earth, thereby causing the forma-

tion of poisonous reptiles, &c. A.-Evil is but a lesser degree of good, and these manifestations, which in a certain sense are really the result of evil or the lesser good, will pass away as the greater good predominates. When this earth as an earth, and intelligence as intelligence, have no longer need of these lower orders of life, then they will cense to exist, and not until then; for all that is necessary to the unfoldment of intelligence or life in any sense has an existence. We do not believe that there is a second power, called evil, governing in life. We believe only in one Supreme, Everlasting Good, that is possessed of an infinite number of degrees, from the lowest orders of life to the highest in the Courts of Wisdom, . July 5.

### Charles Horton.

I have to ask that you will do me the favor to say to those friends I have left on the earth, that I, Charles Horton, of the 25th Massachusetts, Company B, find myself in a condition to manifest after the usual manner in which spirits manifest. who have laid off their own bodies. Although you know, I just want to do it. I've a notion, mine-or what there is left of it-I suppose rests at Point of Rocks, Virginia, yet the me, the I, the | ghostly business, knows about it. [Have you thinking part, is here. I'm unable to say how exactly I came here, am unable to define the entire process. At all events, it is a very natural one. We never work outside of natural law, from the fact that we do n't live outside of it; consequently do n't work outside of it. And whatever is according to Nature I suppose is according to God, and, therefore, right. So the friends I left will understand that it is about right that I come back here, because it is a God-appointed thing. They say he governs all things, and I suppose, if he does, we have no right to consider this an exception. So they need n't fear. I don't know much about this talking, this, communicating in this way at all, but I shall be very glad to meet any of the folks where I can speak. I'll very soon satisfy them that there aint much death after all. If you'd like to satisfy yourself of my personality, identity, I presume you can do so by going up to the State House. I believe they keep a registerathere to reations with a decree July &

hiila haa Ben White.

strangers here, for I scarcely know what to say.

I am a soldier, sir, from the 11th Massachusetts Battery. I had a body once, and it's left in the field, off to the right of the depot, pretty near where the chap's laid that's just left. [At Point of Rocks?] Yes; but that's no use to me now, so I borrowed one for the occasion. I have only to say it 's true that we can come. That's proved by my coming, of course. I should be glad to meet any of the boys-be glad to meet anybody who would be glad to meet me. I know how folks feel about ghosts, so I'm a little cautious about taking the front ranks in this matter. Well, if they don't want to hear from me-don't want to come into communication with me, just let me know it, and I won't find any fault. But I want to find out for a certainty. Your name is White, is it? So is mine-Ben White, of this city; I reckon I hail from here. Any relation of yours? [We can't say.] Well, perhaps you would n't want to own me. [Have you friends in this city?] Yes, July 5.

#### Mary N. King.

I have no wish to change the course I took when on earth, so far as what I left of worldly goods goes. I am satisfied, and I wish those who are most interested here to be satisfied, too. They think I was not sound in mind when I dictated that will. But I was, and I would n't change it if I had the power.

I had come from California, where I had been living some ten years, and I got into Virginia just as the civil contest commenced. I had thought it would amount to nothing more than hard words and hard thoughts. But, it seems, it was destined

to be otherwise. I see it is a source of trouble and dissatisfaction to the friends I left, because I gave many things as I did. But if they could see as I do, they would n't wonder that I did what I did with what was left me by my busband. I again repeat I have no wish to change it, and they will see, if they look into the matter seriously, that I did right. They have no right to expect any more than they have received. There are poor ones who belong to God, and those of his children who are blessed with worldly wealth, should give of their wealth to the poor. I had but little, to be sure; but what little I had I believed it was my duty to give where it was most needed, regardless of relations, regardless of acquaintance, regardless of anything save duty to God and his poor.

I am Mary N. King, who died at Norfolk in July, 1862. I know not why I am so distressed in coming here. [You were so before you died, probably.] I was, but I thought that belonged to my body. Well, say to them I am satisfied with what I did; think I did right, and pray that they will think less of the things of this world, and more of the things of the other world. [De you wish this message sent to any one?] It will goit will reach, probably, James Lefaur—I think he spells it—of Norfolk. Good-by, sir. July 8.

#### Oren Thompson.

I'm Oren Thompson, sir, once an engineer on the Baltimore and Ohio railroad. I am indeed not looking much like an engineer just now.

I met with an accident eleven years ago, which caused a divorce between the outer and inner man. A very good thing, after you get used to it, but it's rather tough getting used to it, particularly if you're strapped pretty hard to get you

I was not killed outright; think it was three or four days I lived. Did I say lived? lived! well, it was three or four days before I got my discharge, before the divorce was completed.

You see, well, I'm a little strange in my way. [I see you are.] Well, about two months before I-before I got shoved over to the spirit-world, di-This earth is to-day as much the habitation of vorced I call it, I applied for a divorce from my old woman. She won, and I lost the divorce. I was thinking about it a good part of the time, wondering what had become of her, and whether she'd ever care to see me again when I was going out, dying.

> Well, there are many strange things in this world, many we can't understand. But I suppose, if we are to believe anything in what those people tell us who seem to understand all matters of importance, that we return here whether we understand it or no, makes no difference to the head engineer. He puts the train over the road without regard to way stations. He's on the lead, you know, and we minor chaps have to follow in his wake, whether we care to or not. But this Head Engineer God, I'm round on the lookout for. I want to turn in my waybill. [Haven't you found him?] Haven't I found him? Indeed I haven't, stranger; don't know where to look for him, that's the worst of it. I've asked a good many folks where God is, but you see it's like this. They all say that he's there, and everywhere, which to my mind is no place at all. Now, you know, I want something I can take hold of to worship. As a Supreme Intelligence governing the universe, I should say, Here, Mr. God, I'm ready to bow down and worship you." But, you see, I can't find any such person. I believe he always keeps just so far ahead of all of us.

> But I'd like to get some word through to my little gal-that's what I come for-not the old woman, the she devil. I don't care a bit about her. She's smart enough to take care of herself; was when I was here.

Now, you see, if there's any possible way for me to let her know I'm in a way to look out for her, show her something about this coming back, stranger, that she's somehow got hold of this been near her? and do you know?] No, I don't know it for a fact, for I 've not been to her. I don't know how to get to her, how to reach her. I was told months ago to come to this station and you'd send a dispatch to her for me. [You'd better give her name, and ask some of your friends in Baltimore to aid you in the matter.]

Well, about this little gal of mine. She's now about fourteen, fifteen, let me see, sixteen, yes, she 's seventeen years old. Well, I. don't know of any better way than to announce myself through, your paper as an inward bound train. I'll meet her at any station, no matter whether it's below or above, or around here.

If any of my old acquaintances in Missouri would like to hear from me, I'd like to have a little chat, with them. I'm, from Missouri, sir, myself, sometime ago. I do'n't want you to think because I'm here by accident, that it was through any fault of mine., By some confounded mistake on the part of the Superintendent of the road, some excursion was sent out, and I wasn't duly informed; of the regular trains. Thus, although "I made a sort of a promise if these things were there was no smash up, yet my, engine was true I'd come back." I have been back; but thrown from the track, and I was so much injured,

anything to do with, just give me the wink, you know, and you shall have it. Good-day; do n't forget me, Oren Thompson. Fine passage across. when you come, sir. July 5.

Circle closed by Francis White.

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#### MESSIGES TO BE PUBLISHED.

MBSSIGES TO BE PUBLISHED.

Monday, July 8.— Invocation; Questions and Answers; Frank Robinsol, to his father; Apole Sawyer, to her brother John; Sam'l Explor, to Ben Thatcher, a brother soldier and medium.

Tuesday, July 10.—Invocation; Questions and Answers; Deacon Fuier, of Hingham, Mass.; "Aunt Jean," to David Glichrist, Franklin, N. H.; Hattle Watson, to her mother, in Jersey Clr. N. J.

Thursday, July 12.—Invocation; Questions and Answers; Harriot Aubbard, to Mrs. Amy Hubbard, of Philadelphia, Pa.; Ephrairi Wingste, to Sarah Jane, his wife; Georgianna Goldsmith, is her mother, in New York City.

Monday, Beft. 3.—Invocation; Rev. John Pierpont; John Rand of Fall River, Mass., to friends; Olive C. Wendell, of New York City, to the Editor of the Banner of Light; Jas. G. Gooch, if Thomas Shelton, of New Orleans, La.; Annie Elizabut Glines, to her mother, in St. Louis, Mo. Juesday, Sept. 4.—Invocation; Question and Answer; Danald McKay, to his friends; George Kingsbury, to Ben. Perry, in Dover, N. H.; Carrie Townsend, of Bridgowater, Vt. to Alends; Aunt Lucy (colored), Cornerly a servant in Jeftersd Davies family, to Mr. Davis.

Thurday, 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, Clarksville, Cal.; Geo. L. Cossley, to Mary Stanley Crossley, of London, Eng.; Sarah and Father O'Connor and Sister Clara; Sam (colored), to Capt. Holmes; Annie Lawrence, to Thoroth, Va.

Monday, Sept. 11.—Invocation; Questions and Answers; M. F. Long, to friends in St. Louis, Slerra Co., Cal.; Jean.

Monday, Sept. 17.—Invocation; Questions and Answers; M. F. Long, to friends in St. Louis, Slerra Co., Cal.; Jean.

to Capt. Holmes; Annie Lawrence, to Thomas Lawrence, of Norfolk, Va. ph. 17.—Invocation; Questions and Answers; W. F. Long, to friends in St. Louis, Sierra Co., Cal.; Jeannette Mayer, to the person who has charge of her sister, Helena Mayer; Edward Stevens, to friends.

Thesday, Sept. 18.—Invocation; Questions and Answers; B. T. French, to a friend; Margaret Traylor, to her brother John Traylor, of St. Louis, Mo.; Annie Connors, to her mother and sister; Henry C. Cyule, to friends.

Thirsday, Sept. 20.—Invocation; Questions and Answers; John Joice, to Mr. White; Edward Gordon, to his friends, in Manchester, N. H.; Charles Brown, of Sueve Jornen's owned by Charles O. Brown, of Charlottesville, B. C.

Monday, Sept. 24.—Invocation; Questions and Answers; Isalel Ellis, to her sister Maria, and the girls at the Blind Aspium, in Sonth Boaton; Wm. Higgins, to Daniel Brown, of Washington, Vt.; Louisa Bands, to Maggie Jones, Josephine Slater, and Evelyn Davis.

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RECEIVED FROM 

#### 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 asposof Lawrence intend to entertain as many aspossible 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. Susle A. Willis, Box 473, Lawrence Mass.

Lawrence, Mass.
MRS. N. J. WILLIS, Vice President. MRS. MAYO, L. S. RICHARDS, Secretaries.

Boston, September 19, 1866.

Boston, September 19, 1866.

EXPLANATORY.—As there may be some misunderstanding in regard to the term delegates, used in the call for the Massachusetts State Convention of Spiritualists, allow me to say to all that it simply implies representation, and not a design to exclude any who may wish to take part in the deliberations of the Convention. Therefore all who have any interest in the cause of Spiritualists are most cordially invited to attend.

MRS. N. J. WILLIS, Vice Presideni.

Indiana Yearly Meeting of the Friends of Progress.

The Twelfth Annual Meeting will be held at Richmond, Ind., on the 19th, 20th and 21st of October, at Starr Hall.

J. M. Peebles, Mrs. Alcinda Wilhelm, and G. Warren Smith, will attend and speek for the Starr Hall.

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Simply interest in the cause of Spiritualistic and the best manner of meeting them, in a most surprising manner.

Ille Manders translated the section past of the accomplishment may be understood by oursaying that he scenne peculiarly endowed with the accomplishment may be understood by oursaying that he scenne peculiarly endowed with the accomplishment may be understood by oursaying that he scenne peculiarly endowed with the accompliance that the stand obscure questions of Science in such a vivid and striking manner, that the most dry and obscure questions of Science in such a vivid and striking manner that the stands directly between the Scientists and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them, in a most surprising manner.

Ille wanders through no weartsome detail, but at once presents his subject, clear, terse, and comprehending the heart and the best manner of meeting them, in a most surprising manner.

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J. M. Peebles, Mrs. Alcinda Wilhelm, and G. Warren Smith, will attend and speak for the

friends.

Business meeting and conference on Friday afternoon, at 2 o'clock. Speaking in the evening. On Saturday evening the Children's Progressive Lyceum will give an exhibition, which we hope will prove to be of interest to all. The proceeds of the exhibition will go toward defraying the expense of purchasing more books for the Lyceun library.

library.

Friends from a distance will be accommodated free of charge as far as possible. Good board, at reasonable rates, can be secured by application to the Visitors' Committee, at the hall.

Our platform will be free in subjects of discussion. A cordial invitation is extended to all who

feel an interest in free thought.

By order of the Society,

SAMUEL MAXWELL, President.

MRS. H. A. EVANS, Secretary.

### Oblinaries.

Dr. Asa Lowell, the eccentric clairvoyant physician and inspirational speaker, departed this life, Sept. 23d, aged 68 years. spirational speaker, departed this life, Sept. 22d, aged 68 years.

He leaves a wife and four children, besides a number of grandchildren. He has been a firm believer in our beautiful Philosophy, also in the divinity of man, and in the final triumph of truth over error, and of righteousness over wrong. He was not siways understood or appreciated even by those of his own faith, because of his metaphorical language. "He spake to them in parables, and they understood not his sayings; but the common people heard him gladly." He was forgiving, as he would wish to be forgiven; kind and tender hearted to the sick and sorrowing.

It was the writer's destiny to watch over and tenderly care for him during his brief liness of three days. He bore his sufferings without a murmur, desiring only to recover for the purpose of continuing to do good, knowing that he will continue his labors of love. We resign his mortal form to its mother earth, and his spirit to God who gave it, for an indissoluble band unites all kindred souls which death cannot dissever.

Gathered home when Autumn's leaves

Gathered home when Autumn's leaves
Are tinged with beauties grand;
Gathered home like golden grains,
Ripe for the Summer-Land.
Mrs. F. A. LOGAN.

Passed to a brighter sphere, from Hopkinton, N. Y., July 23d, Asahel Kent, in his 87th year.!

Father was a firm believer in apirit-intercourse. Many of his younger years were spent in doubts and fears for his future state, caused by the damning doctrine of Old Theology, as then taught, after which he embraced the faith of the final restoration of the human family, then the soul-satisfying belief of spirit-communion. He was a most constant reader of the different spiritual papers from their first publication, and lastly the Banker, of which he was a great admirer. He was a life-long Abolitonist, always voting for his brother in bondage, as he termed it, and always expressed a desire to stay until they were free; and when told the last shackle had fallen, he wept for joy. It was my privilege to be with him during the last few months of his earth stay, and often described, clair-voyantly, the loved ones and accues. At times he would be impattent to go, then his spirit\_fiends would tell him he must patiently await his time until the change came, which he did such is the consoling inducence of Spiritualism, giving the only positive knowledge of a continued existence beyond the earthifes.

Bast Stockholm, N. Y., Sept. 21, 1866,

Passed to the Higher Life, from his home, in North Turner Passed to a brighter sphere, from Hopkinton, N. Y., July

Passed to the Higher Life, from his home, in North Turner Bridge, Mc., Monday, Sept. 17th, the spirit of Jefferson Owen, long known among the ranks of carnest progressive workers for humanity as a man of sterling integrity and worth. ariage, Mc., Monday, Sept. 17th, the spirit of Jefferson Owen, long known among the ranks of carpest progressive workers for humanity as a man of sterling integrity and worth.

As a husband and a father, a nobler or more devoted could not be found; his home was his church, and his reign in the Washington street, Boston, and 544 Broadway, New York.

that I died. In striving to save the lives of others, I died. It's all right, sir.

But about this little gal of mins. Is there anyway that you can suggest by which I can get to her? [I think you can reach her.] Give us your hand on that, stranger. [If you don't, come here again.] Come again? This means you'll do the thing over again for me! All right, sir. And if you want any free ticket ou any road that I've anything to do with, just give me the wink, you want any are and you shall here it. Good-day: do n't. Forbero', Mass., Sept. 21, 1868.

hearis of his family was supreme. Though his years numbered but forty-seven, they were well spent, and their inducence will prove a less that in the less that in the wing the partial plunction: "Not to weep, for his spirit would be ever near to see and strengthen and sustain them."

On Tucaday, Sept. 17th, the writer received a dispatch of his family was supreme. Though his years numbered but forty-seven, they were well spent, and their inducence will prove a less that the less that is a less in the low ones will remember his parting injunction: "Not to weep, for his spirit would be ever near to see the ones within his years numbered but forty-seven, they were well spent, and their inducence will prove a less that the less that the will have been the form the substant that it is all results and their inducence will prove a less that they death ones within his years numbered but forty-seven, they were well spent, and their inducence will prove a less that the less that they for the substant the will have a less that they for the substant the will have a less that the will have a less that the will have a less that the will have a less to the substant the will have a less that the will have a

### New Books.

A REMARKABLE BOOK!

DR KANE'S LOVE-LIFE. HIS COURTSHIP AND SECRET MARKIAGE.

A Memoir and History of the Courtship and Secret Marriage
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There is also a portrait of Mrs. Kane, beauliful as a dream."

There is also a portrait of Mrs. Kane, 'beautiful as a dream.''

Portland Transcript.

"Another history is disclosed in a volume of letters just published by Carleton, of which, it is said, fifty thousand copies are aircady called for. \* \* There is the usual romanito perversity of the passion at the very outset of the story. The persons were Dr. E. K. Kane, of the U. S. Navy, whose Arctic discoveries have a world-wide fame, and Miss Margaret Fox, well known as one of the original Rochester Happers, or 'Mediums' of spiritual communication.''—New York Herald.

\*.\* This remarkable book will be sent by mail free of postage, on receipt of the regular price—\$1.75.

E.F. For sate at the Banner Office, 188 Washington street,
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IN all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM HOWITT.

"There are two courses of Nature—the ordinary and the extraordinary."—Buller's Analogy.
"Thou canst not call that madness of which thou art proved to know nothing."—Tertullian.

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CONTENTS OF VOLUME I.

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Communication for the press from this distinguished man was written for the Heraldo of Heraldo for August, 1886, 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. 29. HOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crists," and "Gist of Spiritualism." For address, see lecturers column. WARREN GHASE. Aromasia Cures the Love of Tobacco. CEND red stamp for Explanatory Circular, or 80 cents for the a True, to DR. MARKS, 231 West 53d street, New York. REFERENCE—Banner of Light Branch Office, New York. Sept. 22.-4w

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BELA MARSH, at No. 14 BROWFIELD STREET, keeps con atantly for sale a null supply of all the Spiritualiand Reformatory Works, at publishers' prices.

The ALL ORDERS PROMPTLY ATTENDED TO.
Oct. 6.

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

# Banner of Light.

WESTERN DEPARTMENT: OINOINNATI, 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. PERDLES, Cincinnati, Obio; P. O. Box 1602.

#### Evening Musings.

Just as last evening's sun was tipping the hills with gold, and touching millions of hearts with gladness, we sallied forth, weary with the pentup desk duties of the day, for a walk-a walk alone. 'Tis sweet to be alone; precious are the spiritual experiences that flood the soul with. crystal waters in hours of meditative solitude We hope the privilege of leaving this imprisoning shell alone, that the cloud of immortal witnesses may the better minister to our soul's second birth. Weeping we came to earth-land; smiling may we go to the elysian lands of immortality.

But the walk, and the lessons therefrom. The evening-how beautiful! The stars, twinkling in measureless distances, will ere long come out and sit down by the moon. They seem God's eyes. Sing their beauties, oh poets, that the white lilies of the valley may look up and love them. How musical the hum of insects; the vesper songs of birds; the ringing, echoing voices of sportive children in lane and street; and then, that palatial residence, festooned in vines and surrounded by winding walks, lawns, gardens, fountains, orange trees and delicate plants that bloom through the eternal summers of tropical climes. We gazed upon its matchless beauty, admired, half adored, yea, sinned, for we coveted, wanted to call it, with all its elegance and grandeur, "mine." Then came an angel presence, holding in the left hand a brilliant mirror, reflecting the inner lives of mortals. With the right he lifted the masks, stripped away at a breath the gilded drapery from the souls of those that called these showy externals "ours." Quite astonished at the revealings, we clearly saw that the effects, the life-acts, the sordid efforts at getting, had sullied the garments of the "getter," that the spiritual losses exceeded the earthly profits, and that selfishness had rebounded upon self, burying it in the slime of worldliness and moral death. Praying to be saved from such soul-poverty, and feeling content with a bare competence, we were reminded of the happiness expressed in penniless Pilgrim's song-

"No inch of land do I possess, No cottage in this wilderness."

Reflecting, and summering for the moment under the mingled wisdom and love-influence of this immortal brother's inspiration, we exclaimed from the depths of our being, Blessed are the poor in purse, as well as in "spirit."

The avarice of wealth and the exclusiveness of pride are confined to the earth, which they deform. No financier can appropriate the planets, nor can earthly "landsharks" preëmpt and hold the beautiful prairie-lands that encircle in fadeless foliage and ripened fruitage the city of the Eternal. The poorest child of earth may partake of the blessings of sunshine, the healing of the south wind, the splendor of the skies, and the stars that glitter and shine through the darkness. The minoritygenerally the idle minority-monopolize all they can get hold of upon the earth's surface and the ocean's depths, and inability only prevents them from grasping the very constellations of heaven. Have they read Christ's parable of the "rich man

The sun, the picture galleries of stars, and the fragrance from earth's myriad flowers, are as much mine as the pompous aristocrat's. Nature, blessed mother of all, recognizes no class interests. The moon's eclipse is mine, as much as the astronomer's. He may see new planets first. They will be new to us when we see them. Time is relative. Each lives in the centre of eternity. The millionaire may own the summer fruit. We own the beauties of the summer. He may erect high walls, and exclude us from his grassy walks and pleasure grounds, but he cannot hide from our view the grand old mountains, encompass the mighty ocean with palisades, nor hang ponderous iron gates, rusty from few openings, before the ever-green gardens of God.

Misers may own costly brick and cold marble; but the image, the spiritual conception-all that calls for admiration, and evokes homage-all the genius that the artist communicated to the erection and finish of the block, is ours-yours-each observing soul's. The appreciative carry them away with them; they possess them forever; for by a mystic law of assimilation, that which we admire is transferred to us. Only the stones and mortar, the timbers and cupolas of those splendid edifices are yours. Oh ye rich! the symmetry, the grandeur, the profusion of beauty, and the architecture styled "petrified music," is ours-all humanity's. We bear away the spiritual wealth of all the paintings we see; the mellowed glory of all landscapes; the ravishing beauty of all bouquets and gardens, and the rich contents of all libraries. It is a necessity of the soul's consciousness; the inverse action of the law of compensation.

Love is life: freedom the element through which souls swim to the Isles of the Blest; conventionalities the sand bars that line the way; and selfishness is the soul of sin, as self-sacrifice is the crowning glory of virtue. The road to spiritual success winds through the valley of self-sacrifice, and often implies the surrender of ease, comfort, reputation, friends, home, wife, children, country, and life even, for the accomplishment of some grand aim or holy purpose. The earth's broad bosom bears ceaseless harvests. The sun ever shines, ever gives, and never receives from us in turn; and how softly, quietly, too, it sifts down its golden beams, and the nightly stars their silver glow. So in the private walks of life, and in sequestered vales, are frequently found the noblest self-sacrificing spirits of earth. Such seek retirement and shun the popular gaze. Angels best know them, and knowing, see that their works, like Noah's dove, return; not merely with olive leaves, but olive fruit in blissful abundance.

Government, aristocracy, wealth, can impose no restrictions upon that which is intrinsically good-absolutely best for us. The Divine is free. spontaneous, universal, and flows in harmony with the rythmic laws of influx into all natures. Under the ice the waters flow; seeming evils prove richest blessings; the poor are the rich. The philosophic Cowles, conscious of this, kindly prayed: "Lord, have mercy upon the rich; the poor can work and take care of themselves." We see good everywhere, good for all, and infinitely greater good coming. Every sunflower, yellowing by the hovel of simplicity, turns our mind toward the sunset; and every golden sunset reminds us of the golden city of John; the ultimate heaven of all. The night damps are thickening guide, gladden, and summer you all in eternal upon us-we'll in.

#### THE GOOD OF EVIL.

Why hath every day its night? And every rose its thorn? And why is not the husky stalk As mellow as the corn? Why comes the winter's chilling blast? Why falls the drifting snow, When summer's warmth would better suit, And cause more flowers to grow?

Why treads grim famine o'er the earth, To pinch and starve the poor? Why comes the pestilence to bring Disease no balm can cure? And why doth war with sword and plume Go stalking through the land. Smiting the brave and fair and young With devastating hand?

Why is it human souls are rent With sorrow, grief and woe? And what doth cause the bitter tears Down Beauty's cheek to flow? Why aches the heart? why dims the eyo? Why throbs the burning brain? And why, oh, why are pleasures not As plentiful as pain?

God never made a perfect thing Without a spec or flaw; Perfection never yet was reached By any special law. The towering mount, the stalwart oak. The tender blade of grass, Through stages of development Are all obliged to pass.

Then what is man that he should be From Nature's laws exempt? And why should he resist her claims And treat them with contempt? The wisest men were children once. With mother's milk were fed, And all the paths which they have walked The angels once did tread.

The blind man never sees the sun, Although the sun doth shine. The deaf man hears no melody In music most divine.

Man's imperfections 't is that make All things imperfect seem; And when we think we're most awake Perchance we most do dream.

What man calls evil, only is The germinating seed. From whence, by sure development, Shall spring good fruit indeed. And man all evil shall outgrow, In spite of doubt and fears; In faith and hope shall plume his wing And soar to brighter spheres.

Let man learn wisdom from the bee, That by its instinct knows That honey from the thistle comes, As well as from the rose. As out of darkness sprang the light, As oaks from acorns grow, So out of error truth shall come, And good from EVIL flow.

#### This Way, Children.

Come this way, my children. Bless you-how bright your laughing eyes—the angels must have lent you their smiles. Do you love pictures-human picture-galleries? Look and listen then, as we hold up the good that lived in years agone. In Zurich, Switzerland, January 12th, 1746, was born Pestalozzi, the first founder of ragged schools. He loved children, and early determined to devote his life to the education of the poor peasantry, and especially neglected, ragged, orphan children. What a blessed mission! Children of the rich have enough to pet and praise them; but the poor, shrinking, because thinly clad-timid, because tossed upon the billows of untoward circumstances, how our heart aches for you. Conductors, guardians, leaders, gather - oh gather them in-encourage, clothe, school them. Said the "good shopherd," of Nazareth, lambs."

Have you not read of the crippled cobbler, John Pounds, born in England, 1766? He was the first that deeply interested himself in that country in the benevolent work of instituting ragged schools for the poor and the vagrant. He would sit on his bench day after day making and mending shoes, and at the same time teaching the orphan children of the neighborhood. And what was more praiseworthy, he would seek the poorest and most deprayed, and if coaxing failed, would bribe them with little presents to come to his school. These small, yet right beginnings, led to the great work he accomplished. His government was the law of kindness. His appeals, full of gentleness and love; and he encouraged the principle and practice, too, of returning a "kiss

How many looked back in after years, and said, There was dear old John Pounds; he made me all I am." When the old man died, at the ripe age of seventy-two, the children wept; and strong men who had listened to his kind words sobbed aloud; for a good man, a benefactor and father, had passed o'er Death's peaceful river. The Swiss Pestalozzi, and the English John Pounds, were among God's great moral heroes. Their lives and works are fresh in the memories of the good; and each spring morning witnesses their graves sprinkled with flowers. Children remember them.

### Letter from California.

Mr. V. B. Post, of San Francisco, Cal., will accept our thanks for his very excellent letter, freighted with good news and hopeful prospects, relative to the interests of Spiritualism on the Pacific coast. We remember, with feelings the most kind and fraternal, the hospitable home of 'Peace and Harmony"-Mr. and Mrs. V. B. Post, when an invalid on those western shores. Under their roof was rest, sympathy, and such towering aspirations as lift the soul above the worldliness of this world. Were we not forbidden, should like to publish much or all of this letter. We'll run the risk of the following:

Of the BANNER OF LIGHT, he says, "This weekly visitor, with editorial talks from its Eastern and Western Editors-its sound philosophical essays, and excellent communications from all parts of the enlightened world, affords us a spiritual feast found nowhere else. May its subscribers increase till they equal in number the sands upon the seashore, and may it wave gloriously forever!"

Your cordial invitation for us to return to California, is one among many. We fully appreciate your motives. The time is not yet. Invisible hands hold the reins—the gods govern. "Big Preach" has not forgotten "Honey Moon," the Indian spirit-maiden. The crown she wove from fresh branches of bay, through the fingers of the medium, rests over the head of Powhattan's spiritpicture in our library-room. May good angels smiles.

#### The Training of Children.

I feel an irresistible impulse to communicate my thoughts to you, Bro. Peebles, concerning an error, not generally considered such, to which most parents may plead guilty. I will relate one case as a sample of many:

Visiting last week a happy wedded pair, the parents of a fine, rosy, light-eyed boy, the most perfect specimen of babyhood (so they thought), a paragon of loveliness, the mother remarked to me, "He is such a loving little fellow!" "Yes," replied the father, "and he has such grit! He'll pass through the world without being crowded, I guess. I wish you could see him show fight-real science, I assure you; and he's only eighteen months old! What a man he'll make!" Here the father mimicked fighting, and the babe, apt to imitate, doubled up its little fat fists, and pounded papa's face. The father was delighted, his eyes flashing laughter, as he gave his darling child an early lesson in error-fighting. The mother pressed him fondly to her heart, and, looking triumphantly at me, remarked, "Cunning, isn't it? The precious one!"

Not wishing to offend, I slowly replied, "Yes," immediately adding, "Are you not afraid it will grow into a habit?" The mother, astonished, replied, "We can teach him better when he's older; this is baby-play." Deluded parents! they did not realize, in their blissful ignorance, that they were molding this plastic mind-that they were stimulating a group of combative organs, that would probably continue to expand until the evil propensities predominated, and the cunning babe, grown to manhood, would continue to strike-ay fight, until the fatal blow was given that stamped him murderer! How much of this terrible responsibility rests upon the parents, heaven alone must measure and mete out. Many life-boats have been wrecked through habits acquired by child's play, and the misguided love of over-indulgent parents. Teachers and parents should understand that they call out and cultivate in the child's brain-organism, just such faculties as they most manifest toward the child.

I am glad that Progressive Lyceums, understanding the potency of returning a "kiss for a blow," are teaching children the necessity of cultivating the love-principle.

At some future time, I will send another example of the folly of parents.

MATTIE G. V. SMITH. St. Clair, Mich., 1866.

#### Where's L. L. Farnsworth-Where's N. B. Starr.

We are frequently receiving inquiries by letter, relative to the present localities of lecturers, mediums, and spirit artists. Our first impression is -take the BANNER OF LIGHT, and then you will know. N. B. Starr, the artist, has removed to Cynthiana, Ky. As to whether he takes spirit pictures we are not informed. Dr. L. L. Farnsworth, the excellent medium for answering sealed letters, has located in Boston, Mass. Letters intended for him or the immortals, directed to 1040 Washington street, will receive prompt attention.

#### Mrs. A. Wilhelm to her Correspondents.

An apology is due numerous correspondents whose letters remain unanswered. The cause, my late indisposition—a severe attack of billous fever, from which I am now convalescent. My address for October, is box 2903, Chicago, Ill.

Dr. Chapin says there is a class of men too

shallow to have a conscience, and too cold to have ı heart.

### Married.

In Newton Corner, Sept. 22d, by the Rev. P. K. Steenstra, Mr. William Petigrew, of New Brunswick, to Miss Isabel C. Quinby, of Milford, Mass. (Thanks for the liberal loaf of remembrance of the Printer. May your guardian-spirits ever watch over and direct you in the right way, so your journey through this life will prepare you for the better enjoyment of the real life beyond.]

### SPIRITUALIST, MEETINGS.

BOSTON HOWARD ATHENAUM, Sunday evenings, 714 o'clock. People's Lectures, and Sacred Concerts by Bond's orchestra and a choir of vecalists. Lecturer Sunday evening, Oct. 14th, E. S. Wheeler; Oct. 21st, C. Fannie Allyn. Family Circle, 15 cents; Parquet, 25 cents; Box Chairs, 50 cents. Propries Converses, Eox Chairs, 50 cents. Propries Converses, Evans Hall, 3 Tremont Row, Sunday, 22 F. M. Free. Children's Merrino, Evans Hall, 1½ F. M. Free. The members of the Progressive Bible Society will meet overy Sunday. at 2 F. M. in No. 2

The members of the Progressive Bible Society will meet every Sunday, at 24 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 P. M.

CHARLESTOWN.—The Children's Lycoum connected with the First Spiritual Society of Charlestown hold regular sce-sions, at Washington Hall, every Sunday at 104 A. M. A. H. Blenardson, Conductor; birs. M. J. Mayo, Guardian.

The Independent Society of Spiritualists, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Itali, corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Mrs. Juliett Yeaw, Oct. 7 and 14; A. T. Foss. Oct. 21 and 28; Susie A. Hutchinson, in November. CHELSEA. — The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7M P. M. The Children's Progressive Lyceum assembles at 10% A. M. J. S. Dodge, Conductor; Mirs. E. S. Dodge, Gardian. Speakers engaged:—Mrs. M. Macomber Wood during October. J. S. Dodge, Cor. See'w

Sec'y.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnishmet Division Hall, Chelses, at 3 and 7% P. M. Mrs. M. A. Ricker, regular speaker. The publis are invited. Seats free. D. J. Ricker, Sup't.

Invited. Scats free. D. J. Ricker, Sup't.

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

HAVERHILL, Mass.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 °clock A. M. Mrs. Neille Temple Brigham will speak during October. PLYMOUTH, MASS.—The "Plymouth Spiritualists" Fraterity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardisn. Speakers engaged:—Mrs. S. A. Horton, Oct. 7, 14 and 21; Mrs. M. M. Wood, Dec. 2, 3 and 16.

TAUNTON, MASS.—Meetings will be resumed in September in Concert Hall, and be continued regularly thereafter every

WORDESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lycoum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: F. L. H. Willis during October; Dr. W. K. Ripley, Nov. 4; Mrs. Anna M. Middlebrook, Nov. 11, 18, 25 and Dec. 2.

Balem, Mass.—Meetings will be resumed in October, in Ly-seum Hall, and be continued regularly every Sunday after-noon and evening, free to all. Speakers engaged:—Mrs. N. J. Wills during October; Mrs. Sarah A. Byrnes during Novem-

ber.

Hanson, Mass.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Paffer, South Hanover, Mass.

Marlboro', Mass.—Spiritualists hold meetings in Forest Hall every other Sunday at 1½ P. M. Mrs. Yeaw, speaker.

Foxboro', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Speakers engaged:—Mrs. Fannie Davis bmith, Oct. 7 and 14; Mrs. S. A. Horton, Nov. 4 and 11.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-boset street, Sundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

PUTNAM, CORN.—Meetings are held at Central Hall every unday afternoon at 1% o'clock. Progressive Lyceum at 10% n the forenoon. DOYER AND FOXOBOYT, 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 Hail, 806 Broadway. Seats free. Speaker engaged:—Mrs. Emma Hardinge.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 23d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Bunday afternoon at 24 o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.

MURUSANIA N. V. Wirt Science of Uncorrected Science Science. MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% r. M.

ROCHESTER, N. Y.—Children's Progressive Lyceum holds public aesslons every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian.

TROY, N.Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Elver streets, at 10½ a. M. and 7½ p. M. Children's Lyceum at 2½ p. M. Monros J. Reith, Conductor; Mrs. Louisa Reith, Quardian. PHILADELPHIA, PA.—Meetings are held at Sansom street Hall every Sunday at 10g and 7g r, ir. Children's Lyceum

regular Sunday session at 25 o'clock. M. B. Dyott, Conductors Mrs. Ballenger, Guardian.
Meetings are also held in the new hall in Phomix atreet every Sunday afternoon at 2 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Behn, Conductor.

VIMELAND, N. J.—Priends of Progress meetings are held in the new hall every Sunday at 10\(\frac{1}{2}\) a. M. Children's Progressive Lyceum holds Sunday seesion at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 101 H. M. and Tr. M., at Ellis Hall, Belleview Avenue. A. M. AND TF. M., At LIBS HAIL, DESCRICT AVENUE.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baitlmore" hold regular meetings on Sundays, at Baratoga Hall, southeast corier of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

CHICAGO, 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.

Springfield, Ill.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forencon at 10 o'clock. Mr. Wm. H. Pianck, Conduc-tor; Mrs. E. G. Planck, Guardian.

QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 22 P. M., in hall No. 136 Main street, third floor. 87. LOUIS, Mo. The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2 1 1. M., in Mercantils Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Quardian.

cantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

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

Oimcimmati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Bunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10% A. M. and 7% P. M. Children's Progressive Lycoum regular Sunday seasion at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Mrs. Nellie L. Wiltsle remains in Toledo during September, and will deliver a lecture at 10% A. M. and 8 P. M. on every Sunday during the month. Seats free. All are invited. The Banner of Light and Journal are for sale at the close of each lecture.

San Francisco, Cal.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 2% P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Sachammeto, Cal.—The Spiritualists hold regular Sunday meetings in Turn Vergin Hall, at 11 o'clock A. M. Children's

SAGRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Half, at 11 o'clock A.M. Children's Lyceum meets at 2 r.M. H. Bowman, Conductor; Mrs. Bowlman, Leader of Groups.

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

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

J. Madison Allyn, trance and inspirational speaker. Ad-iress, after September, "East Jersey Normal Institute, Red Bank, N. J." Will lecture Sundays within one day's reach of Red Bank. Will also receive subscriptions for the Banner

C. FANNIE ALLYN will speak in Hanson, Mass., Oct. 14; in Ludlow, Vt., Nov. 4 and 11 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, Ms. 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 funerals and lecture upon reforms.

and lecture upon reforms.

MRS. SARAH A. BYENES will speak in Chicopee, Mass., during October; in Salem during November. Will make engagements for the winter. Address, 87 Spring street, East Cambridge, Mass.

MRS. M. A. C. BROWN will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Ms. MRS. A. P. BROWN, of St. Johnsbury Centre, Vt., will lecture in Middlebury, Vt., Oct. 14 and 21, and is at liberty to stop longer, if desired. Will speak week evenings desired.

M. C. BRWY Institutional speaker, will support calls to lec-

M. C. BENT, inspirational speaker, will answer calls to lecture in the Western States. Address, Berlin, Wis., care of J. MBS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. J. H. BICKFORD, inspirational speaker, Charlestown, Mass MRS. EMMA F. JAT BULLENS, 151 West 12th st., New York.

A. P. Bowman, inspirational speaker, Richmond, Iowa. Dr. J. K. Bailey, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Mankato, Minu. Mrs. E. A. Bliss, 250 North Second street, Troy, N. Y. WARREN CHASE will speak in Chicago during October; in Davenport, Iowa, Juring November; in Bock Island, Ill., dur-ing Docember. He will receive subscriptions for the Banner

REV. ADIN BALLOU, Hopedale, Mass.

DEAN CLARK, inspirational speaker, will lecture in Cincin-nati, O., during October. Address as above, or Brandon, Vt. Mrs. Laura Cuppy is lecturing in San Francisco, Cal. DR. L. K. COONLEY will lecture and heal in New England from Nov. 1 until March 1. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Ad-dress at once, 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 Now England until further notice. Address, 54 Hudson street, oston. MRS. AUGUSTA A. CUERIER will answer calls to speak in New England through the summer and fall. Address, box 815,

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. COLDY, trance speaker, Monmouth, Ill. MRS. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. THOMAS COOK, Huntsville, Ind., lecturer on organization.

DR. JAMES COOPER, Beliefontaine, O., will take subscriptions for the Banner of Light. IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. MISS LIZZIE CABLEY, Ypsilanti, Mich.

MES. ELIZA C. CLARK, inspirational speaker. Address care of this office.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredoric, N. V. MISS LIZZIE DOTEN will lecture in St. Louis during October and November; in New York during January and February. Will make no further engagements. Address, Pavillon, 57 Tremont street, Boston.

Andrew Jackson Davis can be addressed at Orange, N. J. MRS. E. DELAMAR, trance speaker, Quincy, Mass DR. E. C. Dunn, lecturer and healer, Rockford, Ill. J. T. Dow. lecturer, Cooksville, Rock Co., Wis DR. H. E. EMERY, lecturer, South Coventry, Conn.

A. T. Foss will speak in Charlestown, Oct. 21 and 28; in Willimantic during Nov. Address, Manhester, N. H. MISS ELIZA HOWE FULLER is engaged at Stockton, Me., and vicinity for the summer and fall. Address, Stockton, Me. MBS. MARY L. FRENCH, inspirational and trance medium will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

J. G. Fish, "East Jersey Normal Institute," Red Bank, N. J MES. FANNIE B. FELTON'S address through the summer will o Cache Creek, Colorado Territory. 8. J. FINNEY, Ann Arbor, Mich.

REV. JAMES FRANCIS, Mankato, Minn.

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

MRS. CLARA A. FIELD will answer calls to lecture. Ad C. Augusta Fitch, trancespeaker, box 1835, Chicago, Ill. ISAAC P. GREENLEAF will lecture in Taunton, Mass., dur-ing October and November. Will make further engagements for the fall and winter anywhere the friends may desire. Ad dress, Kenduszeag, Me., till October 1.

MRS. LAURA DE FORCE GORDON'S address is Denver City, Colorado Territory. N. S. GREENLEAF, Lowell, Mass. MRS. DR. 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, Kepkuk, Iowa. DR. L. P. GRIGGS, Evansville, Wis. MRS. EMMA HARDINGE will lecture in Philadelphia during November, and in New York and St. Louis up to the end of April. Mrs. Hardinge can give a few week evening lectures on route to St. Louis. Address, 8 Fourth avenue, New York. M. HENRY HOUGHTON WIll lecture in Mill Villago, N. H., during October. Will speak Sundays and week evenings. Ad-dress as above.

MES. SUSIE A. HUTCHINSON will speak in Somers, Conn., luring Oct.; in Charlestown, Mass., during Nov.; in Oswego, N. Y., during December Address as above. DR. E. B. HOLDEN, No. Clarendon, Vt.

W. A. D. Humz will lecture on Spiritualism and all progress lve subjects. Address, WEST SIDE P. O., Cleveland, O. JULIA J. HUBBARD, trance speaker, care Banner of Light. LIMAN C. HOWR, trance speaker, Clear Creek, N. Y. J. D. HASCALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis. D. H. Hamilton lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

Mrs. Aska E. Hill inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y. Jos. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings.
Address, 25 Court street, New Haven, Conn.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATS, trange speaker, Lockport, N. T.

MES. LOVIEA HEATH, ITEMPS SPEERCY, LOOKPOIT, N. I.

MES. S. A. HORTOE, Brandon, Vt., will speak in Plymouth,
Mass., Oct. 7, 14 and 21; in Foxboro', Nov. 4 and 11. Address
as per appointments, or Brandon, Vt.

MOSES HULL, Milwaukee, Wis., will speak in Mexico, Mo.,
Oct. 4 and 8. Will make appointments for other places in the
South and West.

DE. P. T. JOHESON, lecturer, Tpsilant, Mich.

Miss Busin M. Johnson. Address, Camden, Mc., P. O. box 15, during October. WM. H. JOHNSTON, COTTY, Pa.

W. F. Jamusow; inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monree Centre the first Sunday of every month; in West Blondeld, Oct. 31 and 28. Mrs. ARMA KIMBALL, New York City, will answer calls to lecture in and near New York. Address as above.

GROUGE F. KITTRIDGE, Buffalo, N. Y.

MES. E. K. LADO, trance lecturer, 178 Court street, Boston, B. M. LAWRENCE, M. D., will super calls to lecture. Address, 16 Marshall treet, Boston, Mass.

frees, 15 Marshall vireet, Boston, Mass.

Miss Mary M. L'Auss, trance speaker, Detroit, Mich.

Ma. H. T. LEUNARD, trance speaker, New Ipswich, N. H.
He intends to make a tour through the Western States shout
the first of September. These wishing his services please sp.
bly soon.

ply soon.

ALOGAR will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceum, Present address, Salina, anondaga Co., N. Y.

MRS. ARRA M. MIDDLARROOK will lecture in Cleveland.

O. every Bunday in September and October, and will answer calls to speak week evenings in adjacent places; address Nov. 11, 18 and 25, and Dec. 2. General address, box 718, Bridgeport, Cohn.

Bridgeport, Cohn.

Mas. Sarah Helen Matthews will speak in Gionessier,
Mass. during October. Address, East Westmoreland, N. H.
Mass. Mary A. Mittoffell, insplictional speaker, will anday evenings, in Illinois, Wisconsin and Bissouri durin, will and winter. Will attend Convention, and Grove Methall and Winter. Will attend Convention, and Grove Methall and Winter. Address, care of box 22, Chicago, Illi.

LEO MILLER, Canastofa, N. Y.

DE. JAMES MOBISON, Josepher, McHenry, III.
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DR. G. W. Mozzill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boson, Mass. LORING MOODY, Malden, Mass. B. T. MUNN will lecture on Spiritualum within a reasonable distance. Address, Skaneateles, N. Y.

EMMA M. MARTIN, inspirational speaker, Burnington, Mich. CHARLES S. MARSH, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis. Wise Sarah A. Nurr will speak in Eigin duing Octoer; in Beloit, Wis. during November. Address as above, or Abron. Kano Co., ill.

Prof. R. M. M'CORD, Centralia, Ill.

A. L. E. NASH, lecturer, Bochester, N. Y. J. WM. VAN NAMER, Monroe, Mich.

GROBGE A. PRINCE, inspirational trance speake, will in-twer calls to lecture. Address, Auburn, Me., J. M. PERBLES, box 1402, Cincinnati, O. J. M. PERBLES, UGA 1400; CHICAGO, III., CATE R. P. JOUTDAI, by 811, J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 17.

A. A. Pond, impirational speaker, North West, Ohio.

MISS B. C. PELTON, Woodstock, Vt. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mick MRS. ANNA M. L. POTTS, M. D., IECUIPET, Adrian, Mick.
LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.
DR. W. K. RIPLET will speak in Willimantic, Conn., for
Dct. 7 to 15; in Worcester, Mass., from Nov. 4 to 10; in Soxstra, Conn., from Dec. 2 to 10. Address, Dox 95, Foxboro', Ma.

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. RADALL, inspirational speaker, will lecture on Spir-tualism and Physical Manifestations: Upper Line, N. Y. G. W. Bicz, trance speaking medium, Brodhead, Wis. AUSTEE E. SIMMONS will speak in Woodstock, Yt., on the irst and fifth Sundays, in Bridgewater on the second Sunday, in Braintree on the third Sunday of every month during the coming year.

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. STRAIMS 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 calls to lecture. Address, Mechanic Falls, Mr.

SELAH VAN SICKLE, Lansing, Mich. Miss Martha S. Sturtevant, trance speaker, care Ban-ner of Light, Boston.

MRS. FANNIE DAVIS SMITH, Milford, Mass., will speakin Foxboro', Mass., Oct. 7 and 14. Mrs. C. M. Stown will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. Miss Bulle Scouoall, inspirational speaker, Rockford, Ill.

H. B. STORER, inspirational lecturer, 75 Fulton atreet, New York. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.
J. W. BEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible place.
MRS. M. S. TOWNSEND will lecture in Ebbitt Hall, New York, during November; in Philadelphia during December.
Address as above, or Bridgewater, Vt.

Address as above, or Bridgewater, vt.
J. H. W. TOOHRI, 42 Cambridge street, Boston.
N. FRANK WHITE will speak in Detroit, Mich., during October; in Chicago, Ill, during November and December; in Louisville, Ky., during January and February; in Cincipati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

MES. M. MACOMBER WOOD will speak in Chelses, Mass., during October; In Plymouth, Mass., Dec. 2, 9 and 18. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., care Banner of Light, Boston.

A. B. WHITING, Cincinnati, O., will attend calls to lecture week evenings in that vicinity. Address care of A. W. Pugh, box 2185. ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, Chicago, ill., box 2903.

Mrs. S. A. Willis will lecture in East Kingston, N. H., Oct. 7 and 14. Address, Lawrence, Mass., P. O. box 473. MRS. 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 WAISBHOOKER can be addressed at Java Village, Wyoming Co., N. Y., during October.

MANY E. WITHEE, trance speaker, 71 Williams street, Newark, N. J. A. A. WHERLOCK, trance and inspirational speaker, St. Johns, Mich. MRS. N. J. WILLIS, trance speaker, Boston, Mass.

E. S. WHEELER, inspirational speaker, care this office. MRS. MARY J. WILCONSON can be addressed during October, care W. H. Crowell. Permanent address, 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. O. drawer 6325, Chicago, 111. JONATHAN WHIPPIN Jr. Insulrational and tran-

Address, Mystic, Conn. E. V. Wilson, Babcock's Grove, Du Page Co., Ill. 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, Leslic, Mich. MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to locture and attend funerals.

MRS. FRANCES T. YOUNG, trance speaking medium. Address, care Banner of Light.

## BANNER OF LIGHT:

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