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VOL. XX. BOSTON, SATURDAY, NOVEMBER 3, 1866.

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# Iteruru Benuttut at home; she rode with him; and he who was so astonishment at the rudeness of the guest. The Selden still looking at the picture—"The hand- you. Here it is;" and he produced from his pocket somest woman but one that I ever saw. Carrie, a letter with a foreign post-mark.

# JESSIE GRAY,

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

CHAPTER III. "Another little form asleep And a little spirit gone, Another little voice is hushed, And a little angel born. Two little feet are on the way To the home beyond the skies, And our hearts are like the void that comes

The birds will sit on the branch above, : That used to sing to them.

.... When a strain of music dies.

But never again will the little lips To their songs of love reply, which we did For that silvery voice is blended with In minstrelsy on high. The served of the

It was a very exciting time in Dalton, in the Fall of this year. John Selden was ambitious to retain his seat in Congress. The Judge had refused the nomination, but was a zealous partisan for the candidate of his party. Selden was pleased at the withdrawal of the Judge, knowing that he was the most powerful competitor which could be brought against him. He'determined that neither time, money—and I am sorry to say, principle—should stand in the way of his success. The Judge was as determined that if he could prevent it, John should not succeed; and when Carrie laughingly said one day:

.....I cannot quite understand your active opposition to John. Why not retire from the contest, and let your candidate find others to fight his battles?"

"May dear wife," said the Judge, seriously, "it is for John's good that I am now opposing him. My respect for his mother prompts my course. You cannot understand it; I bee, and I am glad you cannot...I hope John will not be elected; and I shall thus be saved a most painful duty. You are not troubled that I abould have any secret from you onusuch a subject as this are you.

Ourrib?" condition former about its contains and

"Not at all, guardian," she replied. (She often used this phrase of her childhood, especially at times when would show her perfect trust.) "You are right, no doubt, now, as you always are. My only trouble was, that you seemed to have forgotten our obligation to dear nuntie. I do not think deughter; her own plain New England home did John will make any difference with regard to Birdle: I must, at great sacrifice even, have the she knew that Birdle could not live away from dear child with me as much as possible. I am sorry to see that Anna takes the opposite side in politics from her husband. We will not encourage her in so doing," id at the sed display

"By no means, Carrie; never let the subject be mentioned in our family circle. If Anna introduces it, tell her decidedly that you prefer to say nothing. Poor Anna! I foresee only trouble for pights; and, to the surprise of every one who her. John has not forgiven her taking the child away in the claudestine manner she did last summer. I understand his disposition too: well for that, and I am sure he will have his revenge. "I wish Anna could have seen that forbearance and gentleness alone will move him. It is too late now; they will never be do full harmony again,

though I hope for the best."
"Xes, poor Anna. She is less to blame, Ithink, than John; and if I could soften his heart toward her, I would rejoice."

"It is a terrible retribution, but perhaps a just one, for a woman who marries from mercenary motives. I have been thinking if we should invite Mrs. Homer here, there might be more hope of reconciliation for Airing and her husband. She is a constant source of irritation to John, and I am not sure but she might be also to me, had I not a wife who would be a safe conductor for the electricity. She resembles her mother in disposition, and I was never very fond of my father's second

wife."

"She would not be a very pleasant addition to our family circle," said Mrs. Perry," but if there is any hope of reconcillation for Anna, I would cladb submit to the gladly submit to it."

gladly submit to it."

The invitation, was accepted by Mrs. Homer, who had become weary of the second part, which she was obliged to act in John Seldens, house. hold, for the master had restored Hannah's rights, and she now made pickles and everything else in the cooking department, as she had formerly done under Mrs. Selden the elder.

It was a strange household-this of John Sal-

den's—the wife remaining most of the time in her own room, occasionally going into the drawingroom when her husband was absent or walking in the garden with Birdie during his office hours; but when he was at home, she made her appearance only at the table, where great formality prevailed. Occasionally lie gave a dinher, and then Anna presided with so much grace and dignity, that the guests were charmed, and congratulated Selden over their wine; upon his clidics of a wife, the Let us drink her health, gentlemen," he would say, and advoitly turn the conversation. To these dinners Birdie was never admitted, but found shelter citier in the housekeeper's room, or over at Aunt Carrie's, where she was atways welcome. Selden never courted admiration for his little one. Her pletter, painted by one of the best artists, hung in his room. The richest clothing adorned her little person, and he never went from home that he did not return laden with mobile could govern you but Judge Perry, and I choloe gifts for her. But she was to him like gold perceive he still retains his power over you." to the miser. He seemed jealous of any carees withere was wdeep flush upon Mrs. Perry's cheek,

who were not numbered among his particular friends, who had few words for the faithful domestics who had served him from boyhood, was always gentle and social with Birdie. No wonder she loved him, or that Mrs. Perry, who saw her unspoiled amid all this indulgence, hoped much from her influence over him when she should grow older.

One day he brought a rare little perfume case, containing cologue, Hungary water, &d., for the tollet. Mrs. Perry and Willie were in the orchard with Birdle, when he came out with it:

"Beautiful! Beautiful! dear papa;" and she kissed him, and asked him to put some cologne upon her head; as she had seen older persons do. Suddenly looking very grave she said, "Mamma sick papa give some cologne to mamma."

He did not appear to beed her, but she persisted. "Papa; mamma sick; give mamma co-logne." And to pacify her he said, "Yes, if you wish."

Taking the case, she flew-little bird that she was-to her mother's room, and giving the case to her said," Papa sent mamma, to cure her headacile." Blessed little peacemaker God meaneth her to be," said Mrs. Perry to herself.

At another time, Willie was in the library, when Birdle came to slt with her father till she went to bed. She wore her long white nightdress, and looked very sweet and pure, as she was fresh from her bath, and the damp curls clustered thickly around her fair, white forehead.

"And now Birdle say her evening prayer, and Willie, too," she added, as she motioned to him to kneel on a little chair. "And papa pray, too; please papa pray too, like Uncle Judge." He did not heed her. "Please, papa;" and she clung around his neck and klassed him, adding, "Papa kneel and Birdle pray."

He could not resist—he never could resis any request of this child. He knelt, and clasping her tiny hands she prayed, "Our Father," and when that was finished, she prayed for all she loved, not forgetting her kitten and Pompey. Then after a moment's hesitation she added, "Please God, bless papa and mamma, and may they love each other dearly, like Uncle Judge and auntle." Willie was the only spectacle of this scene, but, when he told his mother that evening she could well understand that John Seldes, must see that very soon Birdle would know the position of the parents, and, for her sake, a reconciliation must take place. "I am so glad," she said to herself. "Mrs. Homer is here; we'll be as forbearing as possible to the old lady."

It required patience on the part of Mrs. Perry,

for her own family were not as friendly with her as would have been pleasant. Her means were limited, and she wished to live with her only not satisfy the ambition of that daughter, besides, with the hope of awing her son-in-law into submission to her wishes, and great, was her disappointment to find him made of most impenetrable stuff.

Meanwhile the political contest waxed flerce. Selden was away from. his home many days and knew how deeply the Judge was interested in the contest, he left for Washington, to be absent two weeks. Carrie always regretted her hushand's absence; their home, lost its greatest charm, and, for some years, he had given up active business and devoted himself to his family.

"I am so glad," said his wife to Miss Gray, that he is absent at this time, Selden had a great dinner party, yesterday, and Anna tells me that the party are very sure of victory, and I only hope my good husband will remain till the rejoicing is over. ; I can't imagine why, he is so determined that John shall not succeed; it is unlike himself, and perhaps he is sorry for the part he has taken, and is absent for that very reason." ... ""I most sincerely, hope John Selden will not succeed," said Madam, Homer with much of bitterness of tone; "he needs humbling; it will do him good."

"We all need discipline; let us not wish poor John ill; he is his own; worst enemy. Let us rather hope that little Birdie will be the household langel to unita two severed hearts. / God bless the little darling! How sweetly she sings the tunes you teach her, Miss Gray." .....

"She is almost a regular pupil," replied Miss Gray," and Willie is really a better and happier child when Birdle is with him."

"Yes," said his mother, "It has been a good discipling to Willie's quick temper to yield to Birdie." I have hid many anxious hours, Miss Gray, about Willie. I know, by experience, the trial of a quick, passionate nature, and little Wille inherits his from his mother, as you may have found out by this time."

The governess looked at the calm, regular features of the Judge's wife and smiled. She detainly had not yet found out. She was dressed in a soft cashmere, a little rich lace, around the throat, fastened by a comeo brooch, containing the profile of her husband, cut when they were in Italy. Her hair in rich, wavy masses was parted simply on her foreliead and wound in massy braids around her head. She was never so beautiful as now, and the little, pale governess thought she must be mistaken when she accused herself of having a guick, passionate nature. . She could not understand how beneath that coim exterior there might slumber the elements of volcanio passion....She made no remark, but smiled as she donne. Some present and president and the boston

tuff Yes, " said Madain Homer, "I have heard that you had a terrible temper when a child, and that

given to another: Every morning when he was while the little governors opened her eyes in

with her temper at all when a child, but her husband and some others, I fancy, looking askance at the governess, "seem to think she is possessed with a very evil disposition.".

"She has had a great deal to try her temper," said Mrs. Perry gently.

"Yes, you and I may think so, but some others do not. I heard a certain lady tell Judge Perry the other day, that she thought if Mrs. Selden were a little more compliant to her husband's wishes and opinions it might be for her happiness. Aside from the impropriety of a dependent interfering in the affairs of her employers, I think the remark was in bad taste from one who seeks to gratify that estranged husband by the charms of her society and her music."

Poor Miss Gray! the blood rushed over cheek and brow, and then her lip trembled and her eyes filled with tears. She could not speak, and rose to leave the room.

"You need n't beiso, sensitive all at once, Miss Gray! did n't I find you singing, some time since. in the library, to Mr. Selden, who was a most admiring listener? and was n't there a repetition of the scene only last evening, with little Birdie up- music which I found in the city last week." on your lap and the other children grouped around you? You made a fine tableau, I assure you. A little art makes amends in such a picture for lack of beauty." Aunt," said Mrs. Perry rising, " this must not

be. Miss Gray is my friend, and her feelings must not be wounded thus. Jessie," and she threw her arm caressingly round the neck of the little governess, who stood pale and tearful, but silent, "do | more than formerly." not be troubled! I will explain: Madam Homer, it was at my request that Miss Gray went over to Mr. Selden's library, or, rather, little Birdie teased her a long time to come and sing to papa, for papa was very tired and sad.'. You are well aware that Anna was at that very time dressing for a large party at . Squire Holt's, and you are aware, also, that, though Anna is a fine performer, she was always very reluctant to entertain her husband in that way, even before Mrs. Selden's death: Anna is very dear to me, but I think, with Miss Gray, that a little more yielding and gentleness would help to soften John's resentment. Excuse me now Law needed in the -pantry" - 1 1100 12 of plich milest water and the property

She passed out with her arm still round Jessie. Miss Gray laid her head upon her friend's shoulder and gave vent to her feelings.

"Never mind," whispered the comforter, "that old woman's malice cannot liarin you! there; now, forget it all, and let my love and the love of all my family comfort you?' and there was a sincerity and warmth in her manner that won the entire confidence of the younger.

There was some contrast between the two; one larger, more fully developed, queenly in her beauty, the other, pale, a wee, trim, little figure. but not at all handsome; hundreds would pass her without a second glance; but not so Mrs. Perry; hers was a rare beauty that won the beholder at first sight.

Madam Homer sat a few minutes and then passed out, through the porch and the garden, to the other house. That she did no good there was evident from the abrupt manner in which John Selden entered the sitting-room of Mrs. Perry that evening, and, finding the family seated there, begged Miss Gray to play something from Mozart and Beethoven. Mrs. Perry immediately mentioned a favorite sonata, and Miss Gray executed it with a little less skill than usual perhaps, for Madam Homer was sitting in an easy chair near the piano, in her evening dress of black silk, with her stately turban upon her head. However as Jessie continued to play, she gradually acquired her self-possession, and played for an hour with great acceptance to all her audience save one. When she rose from the plane she saw an expression upon the face of Madam which made the young girl turn pale." For some unaccountable reason the old woman hated the inno-

Let us take a look at John Selden at this time. He has become almost portly, and his face, though it bore no traces of dissipation, showed the effects of indulgence at a plentiful table. He was certainly improved from the boy; his manners were easy, his dress fashionable, but there was the Pete, rubbing his horse with extra energy. "I same short neck, and sinister look of the face, said, de way I didn't vote." caused in part perhaps by a slight squint of one eye. Mrs. Perry fancled that he had improved very much under Birdle's influence, that there was more softness of manner and gentleness of goice; but Madam Homer laughed at that idea. saying that if Mrs. Perry could see him at his own table she would find the old, stern, haughty manner had not improved,

But there stands John Selden on the evening previous to the day which was to decide his political fate. He had come home for a little rest. and, finding Birdle had not returned, went over gether they had made him forget the vexations of oil-painting of his mother which hung above the how de lection went?" plane. Turning to Birdle and then to the picture, he asked Mrs. Perry if she could see the resemblance.

"Yes, it is very striking, and grows more so and curve of the upper lip, and then, here Birdle!" The child smiled, as she turned her chubby, face of de rabble round, ye may know dis chile don't to Mrs. Perry—"There don't you see the dimule! train dat set." to Mrs. Perry-"There, do n't you see the dimple! train dat set." Do you remember it in your mother, in our childish days?" facilioalph actit "Yes, well; before my father died, when he

would praise her table, or her dress, My mother must have been a very handsome woman in her

latter continued: 10 about 20 11 somest woman but one that I ever saw. Carrie, "Now there is Anna; I never had any trouble do you remember the one great party of our childsomest woman but one that I ever saw. Carrie, hood, when my father was elected President of the State Medical Society? My mother thought it a distinguished honor, and as the Convention met in Dalton, she invited all the members; and how splendidly she looked in her black velvet dress and diamond cross. I was proud of her, little shaver as I was."

> "Yes," said Mrs. Perry, smiling-she had observed that he called her Carrie, the first time for many years. "Why, do n't you see the same cross now? It was your mother's last gift to me, and I intend to preserve it for Birdle."

No, he thad not thought of it then as being the same; but he recognized it now, and he would like very much to have his child come into possession of it some day.

Mrs. Perry did not add that she had donned a rich, black silk, and that pin, because she was expecting her husband that evening.

"I so sleepy," said Birdie, and her head drooped on her father's shoulder.

"We'll go then," said her father. "Good-night, Mrs. Perry, good-night, Madam Homer, and allow me. Miss Gray, to send you some rare German

After he left, Mrs. Perry sat down and seemed lost in thought; she was only roused from her reverie by the stopping of a carriage on the gravel path before the door.

The next moment the Judge was in the room, surrounded by his happy family.

"Only too glad to be at home, Carrie; I think I must be getting old, I cling to home so much

"Getting old, father! Why, you don't look old a bit," said Willie. You can't be, 'cause mother is only a little older than Miss Gray, and she's young, aren't you?" he said, turning to her. There was a general laugh.

"And so, Willie, my boy," said the Judge, drawing the child toward him, "you are right; I can't be very old while your mother is so young." Why, Carrie," he said, looking at her more attentively, "you remind me of Mrs. Selden this evening, only I do not remember her as ever looking as young."

That must have been the reason that John Selden was reminded of his mother to-night; but wonder who the handsome woman can be," said Madam Homer.

"His who, perhaps," sald Mrs. Perry; "Anna was very handsome when she married." "Nonsense; you know better than to suppose

that he meant his wife. Did you ever hear him speak of Anna; I mean, speak kindly of her?" "Yes, often, in the first year of their marriage." "But never now, save tauntingly or rudely."

"I never hear him speak in that way of her, said Mrs. Perry.
"Carrie, dear, shall we have worship and retire? I am wearied this evening," said the Judge.

Will you sing an evening hy Mrs. Perry went to the piano, and the family

joined in the sweet song:

"Father, breathe an evening blessing, Ere repose our spirits steal; Sin and want we come confessing, Thou canst save, and thou canst heal."

The next morning Judge Perry went out early and rested, then returning to his library, spent the whole day in arranging papers, apparently unconcerned as to the result of the contest.

What these were, our little governess learned next morning as she was taking a short morning walk on the gravel path:

"Hollon, Peter!" said Jim, who was rubbing his horses on one side of the fence, while Pete was engaged in similar business on the opposite, the stables adjoining. "I say, Pete, did you hear

the result of the election last night?" "Catch dis nigger asleep till he knowed dat," said Pete.

"Well, what is it?" said Jim impatiently.

"Jes' de way I did n't vote," said Pete. "You vote?" said Jim.

"Well, I did vote, and nobody said noffen; I specs as how doy sposed I was votin' de way dey wanted."
"And so Mr. Selden is out; well, I can't say

I'm sorry-I guess the Judge knows what's safe for the country; I'll run right in and tell him.".. "You maybe tell what's not de truef," said

"Well, then, has n't Seymour got it?".

"Pears like you thought dis chile was n't a free nussen of color. Now see here. Jim: I've had 'pinions of my own, a long time, and I bide by 'em; dat's wlist dis yere chiie does. Now yer sec. I do my work well, I take care dese horses like dey was my own children, and I take most as good care of Master John. Ye see we was raised together; I was a slave in Ole Virginny, till Dr. Belden bought me and set me free; and I lived wid my blessed missus till she died. And she was ole fashioned Whig, ole Webster Whig, and to his neighbor's for the child and the music. To- I stick by do same ting now. Because Massa John has gone astray, it's no reason Ole Pete political life, and as he rose to go, with Birdie in should follow. No; I keep de straight path, and his arms, he stopped for a moment before the line de good ole way. Dere now, Jim, do ye know 'I can guess," said Jim laughing.

"Well, Jim, now yer need n't say nuffn bout Ole Pete's votin'-keep yer counsel, if you pleasewe are to 'luminate to night, and Ole Pete will every day. Seef the same arch of the eyebrows do his duty; but when yer see de candles blazin'. and Master John's wine running into de mouth

train dat set."

Jim was in too much haste to tell his master the news, to remain talking with Peter. Judge Perry looked sad and troubled for a few minutes ... "I wish it were otherwise," he remarked, and turned the conversation. Suddenly brightening up, he addressed Miss Gray:

a letter with a foreign post-mark.

"MY DEAR FRIEND-You will see by date that I am still in Paris, where I have been more successful in my studies than I hoped before I left the United States. My good father, (God bless him, for out of his small means he has aided me liberally,) sent me a remittance just when I needed it most. I think I can say now confidently, that I have made, as a Frenchman would express it, 'one grand discovery,' for the alleviation of human suffering. I have also devoted two hours a day to surgical operations, though my speciality has been the department of chemistry, analsyls of poisons. It is astonishing how many cases of subtle poisoning have come under my eye in Paris. The old art of the Italians seem to be revived. Your letter, and one from my father, reminded me that the little governess, the sweet singer of my native village, was with you, and I am glad that you are pleased with her. I was sure you would be with her voice, and I am yet so unsophisticated, as to prefer it to such music as most opera singers in America give us. I find the opera here a relief once in awhile from my studies; but I am sure it will not make me less pleased with the sweet ballads that Jessie used to sing in my father's old homestead....

I am hoping to be with you next fall, before Selden begins his new term in Congress. I wish, for my part, he had chosen some other career than politics, but 'non gustibus disputandum.'

Please say to Madam Perry, that I have found her 'written guide' a great! aid, and I anticipate much pleasure in reviewing the city with her. We will talk French fast enough when I return to amuse the little ones, who I hope are improving in the language."

"Well, Miss Jessie," said the Judge, "we have become warmly attached to your townsman, the Doctor; a noble fellow; sure to rise in his profession. I am sorry he will not be with us this summer, to help us carry out our summer campaign."

A look from his wife caused him to pause. "Oh, excuse me, Carrie-State secrets, eh?"

"You are no Tallyrand," she said, smiling. "Not I; it is as much as I can do to manage oneself; and to have a double, as the wily statesman had, would be beyond my power."

"A double, papa?" said Nettie. "What is a There was a comical look on the Judge's face,

as he turned toward her

"I think, my darling, it would be difficult to make such a little transparent body as yourself understand Tallyrand. He could control his countenance so as to express no emotion in his face-he could be very happy, and not look so; or very angry, and look pleased. Neither surprise, nor joy, nor hatred, nor anger were manifested in his countenance. He was a great diplomatist, my child; and if you will come into my library today, I will show you his picture, and tell you more about him."

This conversation took place at breakfast.

"Well, papa," said Nettle, "Miss Gray is no diplomatist. I can tell the moment she feels sad, and when she is happy. Look at her now, papa; see how pleased and happy she looks!"

Poor Jessie blushed deeply when the attention of the family was called to her. She was not aware how placid was the expression of her countenance, for her thoughts had been far away, led by that letter, to her home where James Barton and herself had spent so many happy hours. He had remembered her even in Paris-that was like cold water to a thirsty spirit. Poor little Jessie! we say again. The Doctor has a very pleasant memory of his playmate, but it is a picture which he gazes at, enjoys, and then passes on. If you were to die, little Jessie, he would look sad when he heard the news; he would perhaps recall for a moment your sweet voice and graceful form, and regret that you passed from life so young. But he would not grieve long or deeply; his studies would engross his thoughts, and your loss would be no deep grief to him.

If he were to die! Ah, Jessie, you would n't say

much, perhaps not one word; you would wear no badge of mourning; you would try to smile, that none might know the pain at your heart, but there would be a great void in the world to you. I fear, Jessie, you would never be the same happy girl again, and yet you have not whispered, even to yourself, that you love James Barton. No; and how angry you would be if any one should imagine that you did! To be sure, you refused the young minister who settled in Hartford last year, young, talented, handsome. "Why could n't you love him?" And you refused the rich young play... sician who studied with Dr. Barton, Senior, "A most worthy, exemplary young man. I wish my Jim was as handsome!" the good old Doctor said; and then the prosperous farmer, that camp a wooing when he saw how unhappy you must be with Aunt Betsey.

. Poor Jessie! I say again. Like many a woman before you, you have risked your richest treasure in a bark that may sail o'er many a sunny sea, but never come back to you.

"Hurrah! hurrah!" said Willie, who had stepped out unobserved, and now came running in full of excitement. "Mr. Selden is going to have an illumination to-night, and there is a band coming to seronade, and we're going to have lots of fun. Peter says he is to have two caudles to every pane of; giass, and there is wine and cider and beer enough for the whole town. Oh! mother, may I sit up to see it all to-night?" and the little fellow was breathless with excitement.

"Come here, Willie," said his mother; and she smoothed his tumbled hair, and straightened his collar. "What is all this for?"

"I asked Peter, and he told mo that the morning paper said that the American Union had been saved and he showed me the paper- The Sentiprime."

"Bhe was; and I remember my pleasure in "Miss Jessie, I found a letter on my table last rel.' Here it is, mother;" and he pulled a rumpled looking at her when I was quite a little girl."

"When Jessie, I found a letter on my table last rel.' Here it is, mother;" and he pulled a rumpled evening, in which some inquiry was made for

flockerst a summing leaves, e.g. (\*) velocing ford eigensch butter views (very fordisch

Holiken, short of the Charles is and contract of to see either their there must be no ska, or if the contract being an if the contract being a surface of the contract being a surface of the contract of the contract being a surface of the contract being a gradient 2011. Tradiana of the a balanct reproceed a color age out to the Astrocountry safe! 'Complete victory over the enemy!""

The Judge took the paper, and smiled, "You may sit up to-night, Willie, and see the illumination till you are sleepy."

"Will you illuminate, papa?" "Not to-night, my boy," said his father, a little

sadly, and passed out of the room. Peter obeyed orders faithfully that day, and

practiced a very judicious silence. He went from window to window, arranging his candles. Mrs. Selden's room was a large front chamber, with three windows. When he knocked at her door with his tray of candies all placed in their recesses, she said:

"I will attend to this room myself."

"Shall I leave the candles, ma'am?" "No. Peter."

And he passed down, shaking his woolly head, and muttering, "Look out for a storm bout dis yer time." But Peter had resolved upon silence that day, and while he looked as if all wisdom dwelt with him, he imparted none of it.

Let us look a moment at Mr. Selden that morning. Success had brought him sleep - a profounder sleep than he had known for weeks, and he was awakened in the morning by Birdie, who had stolen in, fresh from her morning bath, and was kissing papa's eyes open.

Selden's triumph made him very happy; but as the looked at the beautiful child before him, he said to himself: "I would give it all up, if need be, to save this child one moment of pain.'

It was a cold morning, and she were a rich crimson merino and a white apron. Her hair was fresh from the touch of dainty hands, and her round, plump face was bright and healthy.

"Who dressed you so nicely this morning, my Birdle?"

"My dear mamma; and I love her very much!

Don't you, dear papa?" "I love you, my darling!" he said, as he kissed her again and again. "What will my Birdle have to-day? Shall I buy her a new book with pretty pictures, or would you like some oranges? I saw some oranges in town yesterday."

She shook her curly head. "Whati not a nice big orange?"

She still shook her head.

"A new doll, then?" The head still answered no.

"Come and tell papa."

She bent down, and whispered in his ear:

"Some love for mamma. Mamma cried and cried yesterday; and I heard Aunt Carrie say, Anna, dear, you want your husband's love. Aren't you mamma's husband, papa?"

The child could not understand the flerce, dark expression that for an instant shadowed her father's face. But she instinctively shrank away. Alasi there was no buried love for the touch of this argel's hand to bring back to life. John Selden firmly believed that his wife bore him none when she married him. He did not realize that he might perhaps yet win the love which his heart had once craved. He now felt that only two hearts had ever loved him; his mother's love he had never learned to prize till he had become a man; and now, as her eyes looked out from his child's face upon him, all the affection of his strong, persistent nature was lavished upon her. He had always believed that had not Judge Perry come between herself and Carrie, he could have won her. This disappointment had made him morose, suspicious and revengeful. [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

[Original.]

### A TRUE HISTORY OF A SHORT LIFE. ANNIE FRANCES WHITE.

When I first knew Annie she was six years old. No child could ask for a pleasanter home than was hers. Just as the garden lily stands in the most favored spot beside the garden walk, and rejoices in the sunlight and in the moonlight, in the softly-falling dew and the warm south wind, so little Annie's lot had fallen to her in pleasant

All the good things that a loving, generous, selfforgetting father could bring to her were hers. She had a mother ever thoughtful of the comfort of others more than of her own, and who possessed a wonderful power of knowing what was most useful as well as desirable to those about her. She had sisters to pet her, and brothers to be proud of her, and a grandmother that never forgot that she was once young herself.

Some would have said that there was everything to make Antile selfish and disagreeable, because she had so pleasant a path to walk in, and so few real troubles to ennoble her spirit. But when the rose and the violet put forth ther perfect leaves, and open their lovely buds into blossoms, it is not because they have had hard, cold winds to blow on them, or dark, cloudy days alone. And it is true that nothing good and beautiful

can injure a good and beautiful spirit. So it was with Annie. All the wealth with which she was surrounded, and which she of course knew belonged in some degree to her, did not make her proud or selfish. She never let her own pleasures cause her to forget the sorrows of others. There never came a poor beggar at the door that was turned away empty-handed when she was near; for she would beg with her own pleasant way for a little more of the good to be bestowed, though there was never any withholding by her parents when she was not near.

If there was a poor boy or girl at school illy cisd, and perhaps despised by the other children, that one was always sought out by her, and received her particular attention. She knew if any -one was without a dinner among the scholars, and with eager steps she would run home, and some back with a good supply. But mark this: if she had given a poor boy his dinner in eight of the other children, they perhaps would have laughed at him; so she always crept away into some quiet place where no one could see her, and there bestowed her bounty.

She was early taught that God loves a man with a track skin just as well as one with a whiteone; and she took the teaching into her heart, and acted it out in her life. When she was nine or ten years old she went to Boston with her father and mother, and attended with them the Anti-Slavery Convention. She sat for a time looking about upon the people, when some one attracted her attion. It was not a girl with a hat more showly trimmed! than here, or a lady with fashionable idress; but a popr old colored woman; Slie sat in the gallery all alone; "Her garments were very mean, showing her to be very pour, and her face was black and homely. She had taken a seat

quite apart from ever one else, as if she feared

that her presence might be disagreeable to some like that? I hope we shall not selfishly grieve

Anna turned to her mother, and whispered: "Do you see that poor old woman up stairs?"

" Yes." And then there was only the listening to the speakers for a time. But Annie was living the principles of anti-slavery even then, for her heart was full of sympathy for the poor, forlorn woman. a stranger, and yet one that needed sympathy.

"Say, mother, may I go up there and sit with

"What! alone?"

"Yes, let me go." And she crept out softly and ascended the stairs to the gallery, and soon found the place she desired beside the old negress. She talked a long time with her, asking her many questions and finding out her history. She was full of sympathy for her, and talked as one who let her words go only where her heart had gone. It was a pretty picture, that of the old woman and the child, listening to each other, and each gaining something sweet and blessed.

If that old woman is living, how gladly would she come to us and tell all that Annie told her, and repeat the words of sympathy, that we might learn from them how easy it is to give good gifts to them that need.

Annie had all a child's love of fun, and her goodness of heart did not make her life less cheerful. She had her dolls and playhouse, and kept with great care all her little gifts. But she did not forgot those that had fewer pleasures. She often carried her playthings to a little girl whose mothwant it. I shan't play with that dolly for a week, and you can have it as well as not."

In this way she kept others supplied with playthings, and yet did not sacrifice the real love and attachment that she had for her own little treas-

She could never bear to have any one ridiculed. and was quick to say, when she thought that some one was being made sport of, "How would you like to be laughed at?

There were often levees given by the Sundayschool to which she belonged, and of course many children of more humble circumstances than hers were there. Her first thought was always to care for such in a quiet way, unnoticed by any except those who knew her best. She would go to her father, and whisper:

"I guess that little girl has no money to buy an ice cream with," or "I think that that little girl's father could only pay her fee at the door."

And the little ones were brought up to share in those luxuries which she never forgot were as sweet to others as herself. Sometimes several dollars were spent in this way, and no one knew what this little benefactor was about.

She often walked on the street with girls who, like herself, had homes of plenty, and knew no want; but it mattered not who she was with, she was never ashamed to notice and speak to a poor woman, or humble child, and she usually had something more than a nod; she would stop for a friendly word, or a pleasant inquiry.

If any little party was given, she always drew together those who seemed most alone, and introduced some game among them to interest and her heart was filled with that love to all, with that spirit of humanity that makes one seek ever to bless every child of earth.

It was in this way, with thoughtful love for others, and especially the poor and suffering, and with sense of right ever uppermost in her heart. that she lived through thirteen years. In this time she had gained many true friends. They were among the old as well as the young, and the poor as well as the rich, and all thought that her life would be full of pleasure and usefulness, because of the sympathy that went with her everywhere, and the love which it was so easy for her to win.

But there came a hush to her busy life, and her step grew slow and lost its elasticity, and she gathered nearer to her all that she loved best, as if to keep fast hold of them. For her life was too happy for her to wish to give it up. She talked of days to come when she could be out again among her mates, and longed for the festival of Thanksgiving, when it was her wont to go with her father to distribute offerings among the poor.

But the angel of death came nearer and nearer to her, and at last bore her spirit away, to a life where she can still find the sorrowing to pity and the suffering to aid. When her body was borne forth to its beautiful resting place among flowers and green trees, and within sight of the river and the grand mountains, hundreds crowded to testify of their love and sorrow. The rarest offerings of flowers were borne to her, and wreaths and crowns of white flowers, spoke for hearts that were too sorrowful to utter words.

But none of these gifts shining in their white beauty, were so lovely as the heart offerings that were given there. Crowds of children that loved her, and the poor that she had befriended, were there to recall her goodness and mourn for her loss. One poor Irish boy followed the hearse on foot ail the long way to the cemetery, and lingered about the grave long after all had left, for he knew that one of his best friends was gone, where he should not more know of her kindness.

And thus that life ended here on earth, and i seemed to many most sad that it should thus end. But how many lives that end, are as full and rich as that one? How many treasures think you she had laid up in the heavenly home to which she went? treasures of thoughtful love, of sympathy of kind words and righteous deeds? Was it not better to be followed to the grave by that one poor boy, with a heart tender in its memories of the good that had been given, than to have lived many years of a selfish, thoughtless life?

But Annie's life is not wholly ended on earth. She lingers near those she loves, and inspires their hearts. She speaks her thoughts in those gentle influences that come when the heart is quiet, and she will still care for the poor and the suffering of earth. And cannot you think how beautiful her life must be in the new home she has found? She has not got to labor to undo what she did here on earth. She has not got to struggle with pride or selfishness, but enter into the joys of the good and de pure, because they are the natural life of her spirit.

And now I feel as if I had a glimpse of her in her spirit home. It is a real home with its beautiful mansion, where dwell those that had gone before, and who had watched over her young life. I cannot describe the flowers that seem to glow with a radiance that we can only compare to flowers of light. All the things that she most loved on earth, have a semblance there. She was a lover of the green fields and of the forests, and she finds the same delight now, where the grass fades not; and the trees never lose their freshness. There are broad rivers and gem-like lakes; whose waters flow with a silvery cadence, and on which, boats glide without an oat. There seems to be in Ahe atmosphere comething restful; and the songs of birds, and the sweet notes from gay lusects, make the air glad.

Does it seem sad to be transplanted to a home

for those that have gone to such an one, but be every day trying to prepare ourselves to enter one as full of joy and gladuest. I am sure Apple speaks to us from that home, and tells us that she is glad for every deed, of kindness that she performed, and that she finds by the loving thought of her friends on earth, the easy road to return and still bless the world she loved so well.

### CHILDREN'S LYCEUMS.

I have received several letters in relation to the Children's Lyceums, and have been asked many questions in regard to my opinion of them, and the surprise has been expressed that I said nothing in the Children's Department of the BANNER, in relation to them. Therefore I think it perhaps best to express the feeling, that, after much thought, has come to be a conviction.

My whole heart is engaged in any work that shall instruct children, and help them on the road to lives of virtue and spiritual truth. I rejoice heartily, that the little ones are being gathered together, to receive purer truths than they could find in the old methods of instruction, and in books given out in the Sunday schools of almost all the Churches. And it is because I do so gladly acquiesce and rejoice in the movement among the Spiritualists, that I have hesitated to find any fault, lest I might seem to oppose the movement.

I know well how readily children accept spiritual truths. In the year 1858, my husband and myself, gathered a group of children in our home in the West, and for five years held together the er was poor, and said, "You can keep this till I little band, by the mere love of receiving the sweet religious lessons, which it is easy to give to children, when the dry husks of theology are left out. I should want no better proof of the perfect fitness of spiritual truth to the human mind, than that company of seventy-five children. They readily accepted the philosophy of Spiritualism into their hearts and understandings, and what puzzles many mature reasoners, found a ready solution in their minds. I used often to think that I should never know myself nearer to the kingdom of heaven, than when I sat with those beloved children, and listened to their beautiful interpretation of truth.

It is for this reason that I long to see children taught in simplicity and purity, and believe that the world can be more speedily redeemed from its errors in this way than in any other. And it is because I know the power of truth over the minds of children that I do not like to see other bonds used to hold them. That is, I do not like the parade of the Lyceums. If the paraphernalia is used I would let it be on festival days and occasions of special meetings. And this is not because I think that Sunday is desecrated by the evolutions and marches and parade of banners; it is because I believe by it a child's love of display is cultivated, and that the tendency is to make the parade of greater consequence than the pleasant interchange of thought and good feeling.

I know many who feel as I do, that the marching fatigues, after a short time, and seems a monotonous and wearisome exercise. I chanced to board for a few weeks opposite one of the New York public schools, and there I watched the little children going through their gymnastic examuse. And all these things Annie did because | ercises until my very heart ached for them. The little arms went so wearily through the prescribed routine, and the eyes looked so tired, while the little forms sought relief in every possible way. It is because these gymnastic texercises are carried to excess in almost all our public schools that I would give the children one day's relief from them and not introduce them into Sunday.

What would you have, then? you ask. The old order and duliness and inertia? By no means; but I would not keep up an excitement and a love of display. If marching needs to be done, which I do not conceive is necessary, if the schools keen in session an hour and a half. I would have it done without banners and for the of forming into classes or badges are useful in arranging the school, and the targets serve to make the school represent an orderly body. But all these are expensive, and many schools can ill afford the cost of them and that of a good library, and I do not see why a good school cannot be started without them if necessary. On gala days and festivals the display of banners would be a delight to the children; but if they could not be purchased there need be no loss of a good time and a plenty of amusement.

I like, too, the old name of Sunday School. If were to attempt a reform in the system of general education, (which is greatly needed,) I should not think it necessary to designate my efforts by any new name. I would have Spiritualists so engraft the truth into the old vines that beauty and richness shall grow therefrom. But this matter is of no consequence, since a name signifies little. But to me the other criticism is of consequence, since it has to do with the best interests of the children. I am told that several of the schools have given up their banners, marches, &c., and that some of the California schools omit the gymnastic exercises. Therefore I believe that experience is teaching to others what it has to me. Our American customs and modes of education all tend to make American children fond of anything that shall draw attention to themselves; hence our young men and women lose all that grace that is so natural to childhood-self-forget-

Nothing tends more to take away from men and women the unpleasant and disagreeable habit of turning perpetually to self, than the pure truths of Spiritualism. Many whose self-consciousness led them continually from habits and manners of ease and unconscious simplicity, have found that when the pure and elevating truths of Spiritualism entered their hearts, so as to enkindle the living fires of holy aspiration, they lost the habit of turning ever to self, and began a life of spontaneous and hearty feeling. If this is true of men and women, then surely childhood can be kept in

and women, then surely childhood can be kept in exercise of those manners of simplicity and artlessness, so sweet and to be admired, by the inculcation of the truths of, that philosophy which eyer tends to the true, the pure and the good.

But I have faith that what is not healthy and beautiful will, in time, drop off of every social organization, just as the withered, sickly leaves drop from a healthy vine. And I doubt not that experience will teach all the best methods of organization and education. But let us all beware of adopting a routine, or following teo much in the ruts of others. There is use, and beauty in every one's ideas and methods, but a harmonious and perfect plan, for any system, comes from the and perfect plan, for any system, comes from the experience and thought of the many.

Transpositioniana ...

Tillet drilnech salneg sya,
Veol hace horte ayd yb dya;
Eb stewe nad letneg, dink danfretu
Hent slange gribthillwi mose ot oyu. Answer to Transposition in our last.

MAPIN LEAVES. The maple leaves upon the trees 4012 Or gently floating to the ground, Scatter crimson glory round.

BRIEF REMARKS In Cursory Review of Dr. A. B. Child's Beel of "Christ and the Psoula." "Christ and the People," BY A. G. W. CARTER

The writer of this has been reading with much care the recent book of Dr. A. B. CHILD, of Boston, bearing the above fit and appropriate title and he takes occasion to say, that with the perusal of no book in Spiritualism, or out of Spiritualism, has he been so well pleased, entertained and edified. The book contains but little over two hundred brief pages, and is, in its external "make up," a little book; but I undertake to say that so much genuine, new and fresh wisdom has never before been comprehended within such small compass; and, in its comprehension, therefore, it is a great book. Its very title is significant—it is Christ and the People; Christ unfolded to the people: the wisdom of the acts and deeds of Christ idealized and put forth in plain and familiar language for the understanding of the people. Its chapters are: 1. CHANGES. 2. SACRIFICES.

3. JUSTICE AND CHARITY. 4. THE LAWS OF MAN. 5. EXPERIENCES. 6. THE NECESSITY OF SIN, AND ITS USES; and 7. A LECTURE: RESIST NOT EVIL. These chapters are all new in nomenclature, and they are new in the manner in which the subjects of them are treated. In reading them one by one, our minds are positively invigorated with the strength and freshness of thought which abounds in every sentence; and at the end of every aphorism, we feel we have partaken of some new and fresh intellectual and spiritual food, which is good and nourishing. The style of the chapters is plainly aphoristical, with no attempt at trope, figure or metaphor, and with nothing of the gloss of rhetorical flourish, and totally unostentatious. The language is so plain and simple that a child may read and understand; and yet the thought is so pure, so great and lofty, that angels may be attracted by it. Indeed, it might be well added here, that children and angels will and do understand and comprehend the work much more readily than the conventionalized and indoctrinated men and women of the time.

The standpoint from which the author of this book has spoken is certainly very high—far, far above the common wisdom of this world. It is the wisdom of the angels seeking to be adapted to this world. Never has author written from such an elevated standpoint; and we must have our spiritual eyes opened before we can see what he sees. We must stand exactly where he does to see the whole scene as presented to him. The author is truly a spiritual being: his home and abiding-place is in the spiritual world, and he looks from there to tell humanity what is best. If humanity would adopt what he says for their rule and conduct of life, then indeed would we see such a practical step in the progress of humanity as would render us just a little lower than angels upon earth, and make us know and recognize that heaven was within us, and we should not have to look afar off to find it.

But although the author speaks as if from the spiritual world, he by no means seems absent from us: but in what he says he truly seems of us, and with us, and is indeed one of us: but oh! how beautifully spiritual he is, and what halos of luminous brightness adorn the pages of his book! Would that this brightness were not so dazzling to the plodders of this world. Would that we were all sufficiently spiritually elevated to bask in the radiant beams of such light.

Begins the author: "There will be great changes in the nineteenth

Things that now look dark and mysterious, will be made plain before the sight," "Mysteries are going to be revealed."

These sayings he cites in the spirit of prediction or prophecy. Those who cannot see so far will labor and wait.

He proceeds further: "A religion, more spiritual will be discovered and acknowledged-a religion that money cannot give glory to, that creeds cannot definethat needs no rites, no ceremonies—a religion with-out written laws, without commandments, without creeds—a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain, outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection—a religion that every soul possesses by natural endowment, not one more than another."

Such a religion does he predict to be speedly ours. Looking at the present condition of the world, I am fearful that the author is too sanguine in his prophetic expectation. But this I do know, that in the above paragraph are contained the elements of that religion which would bring peace upon earth and good will to men, and God speed the time that such a religion shall exist among us-It is the religion now of the spiritual world, and if we would not trammel ourselves by creeds. dogmas and doctrines, it would be ours soon. If we would live up to Nature only it would be ours, for it is emphatically a natural religion.

In the same spirit the author continues his chapter on Changes, laying a foundation upon which to erect the chapters which follow. And first comes the chapter on SACRIFICES, and he begins by thus defining Sacrifice:

"Sacrifice is letting go that which is dear to self."

And then pithily explains: "Selfishness receives; Sacrifice gives."

And then shows the necessity: ..... "All that man has received he must give back."

And cites from Christ: \text{!patterforms.}

"He that would save his life must lose it." And continues amplifying the necessity:

"If man does not make willing sacrifice of what is given him, Nature will make it for him without his willingness.". And from these premises enforces in detail principles of sacrifice which must be practiced.

I doubt if any one reading these short aphorisms in the inner temple of his nature, can deny the truth of one of them. Next in proper order comes the chapter on Justice and Charity. And, this, in the common wisdom of the world, is indeed a new, a novel chap-

ter, and causes many readers to stare, and won der if it can all be true. From the Christ standpoint, it strikes my mind that every aphorism of this chapter, as singular as they may seem at first view from our earthly standpoint, is veritable and valid. This is his definition of justice—the

world's justice:
"The meaning of the word Justice, as here used,
is the same the Church and State have given it by
their profession of it and practices in it." And then he gives those professions and prac-

tices of Church and State In conspicuous and brief detail-all summed up, perhaps, in the Latin idea of the Lexitdionis, and this his property condemns. Some persons—many persons—may find fault with his down and definition of justice. But he takes ino: abstract, idea; or gives no. abstract definition of justice. will a takes the justice of the world as it practically is, and nobody can success fully gainsay what he says in regard to it in this while the little governess equiped half he realm

He then shows what Charity is, and contrasts the practical operations of its influence with that is, that there is a necessity for it-nay, that the of Justice. In these aphorisms is comprehended

his sublime idea - the gainst Justice.

The only accurity for the social moral, polical and religious world a in the Golden Rule. this rule the demands of justice are supersoded of ornelty and death."

"Obstity is clothed with the garments of sy pathy, forgiveness and love."

He manifests Christ and his conduct of life the illustrious example of the workings of Char as against the justice of the world, and conclud properly, that nothing but the practical operation of these true and pure elements of genuine che ty will saye the world and the people. And th must and they will save the world and the peop and they will be, in the proper progress of manity, the common practice of the people. T we are coming to. In the abstract we glean the Dr. Child would have no truth without lovemere intellectuality without affection - no or demnation without mercy - no justice with charity. Like the angels, he believes in the w dom and justice which comes from love,

the love of God. In the next chapter in regular series, we prepared to understand and adopt the truths or tained in the aphorisms on "The Laws of Man the laws which men make, and which are only causes of sin in this world, and without the there is no sin. Hear the author a word or two

trusts the light that comes from heat. He lo-

the light which comes from the heat of the bless

sun. He rests in the wisdom which comes from

"The wages of sin is death."
"Sin is the breaking of laws that man make
"Without man's laws there is no sin."
"Only man's laws can be broken." "Where human law and commandment ex not, there is no sin, no evil."

The law worketh wrath," "Where no law is, there is no transpression."
Who can measure the wee which the 'wag'
man's law has brought upon humanity?"

Who can number the murders it has comm ted by wars and penalties? For every murder thus committed there h

been many mourners in grief and sorrow."
"Who can tell the liberty it has stolen, and slavery is has created? But he continues: 'Every law must be passed through."

And cites: One jot or one tittle shall in no wise pass for the law till all be fulfilled."

He continues, summing up in brief, in the of contrast: The laws of men judge men."

'Christ judged no man." 'The laws of men punish men."

"Christ forgave them."
"The laws of men resist evil."

Christ resisted no evil.'

"The laws of men deal out hatred to hums 'Christ gave love to humanity."

The laws of men drive men. "Christ invited men."

"The laws of men produce disease and death "Christ healed disease and raised the dead."

"The laws of men make men wicked."
"The precepts of Christ make men holy." From the above quotations we get at the te of the author's view on the laws of men. looks at them as made in the light of that h intellectual justice of which he has spoken in previous chapters, and only regards them, a all, as necessities of man's progress to happin that they are the ordeal through which man of necessity go-never finding happiness, howe here upon earth-until the laws of the spirit

Christ prevail; and they are not laws at all the sense of the present laws of men. The author logically concludes this chapter v these truths, combined in a single paragraph: "And thus it is that human law makes and o tinues sin, and sin makes and continues unhances, and unhappiness is the way that leads fr

the childhood of the race to the manhood Christ;" which beautifully comprehends strength, force, and effect of the whole chapter Now in close and legitimate series, we have chapter on Experiences, and what a soul-ins ing collection of sayings of wisdom! The aut shows truly that all experiences of men and men, no matter of what character they are in estimation of the world, high or low, great or lit

but for experiences. See what he says in some quotations: "All things earthly pass the stages of germition, greenness, ripeness and decay; of formatigrowth and dissolution; sensation, recognitivemembrance and oblivion."

good or base, are absolutely necessary for

proper development of the spirit or soul to f

for the life hereafter. In this view the life her

"Life bursts into sensuous existence, and its influence matter is drawn into a thousand a mate forms. These forms man calls life. I goes out of them, and they fall to dust again. T man calls death."

Human philosophy takes account of these solving things, and memory keeps the account view till the curtain of oblivion fails."

view till the curtain of oblivion falls."

"The great purpose of life is not for the end earthly productions, but is for experiences, whi are to benefit man's immortal life, his life at death."

"All, the toil of hands, the rack of brains, struggles and the conflicts, the cares and the loings of life, are experiences for the end of spirit life.

al development; while than, in his blindness, lieves that all his efforts are made chiefly, perhaps only to the end of gaining what they p duce earthly." In these quotations is to be found the gist of chapter on Experiences. The rest is to ma more plain and acceptable, by example and ill tration, the truth of this; and it is most beautif ly done, indeed. Every man and woman sho read this chapter of this work, if no more; it v

certainly make them wiser and better, and m contented and happy. They will recognize tri that however hard their lot, it is for their b good-not in this world, apparently, maybe, I certainly in the spiritual world, which is the wo of man's existence, compared to which this is b a gateway. Observe and ponder well the concluding lin

of this great chapter: "The purpose of life is not found in religious creeds, nor in criminal deeds; not in the vick of the battlefield; nor in the conquest of the size

deter's tongue; not in riches, fame or repute; in earthly forms or monuments, for all these prints the dark shades of oblivion, and the segons marching onward, brighter and better having been trained in the school of earthly perjouce,", and almost the school of earthly After reading thus far these remarkable spiri al and spiritually practical aphorisms, we now prepared to enter upon, with a full sense our ability to appreciate, the next chapter, wh

has this novel and apparently paradoxical he ing: "The Necessity of Sin and its Uses." W ever thought or dreamed of before the neces of sin? | Who, over, even, marvelled, of the us This must be indeed a curious philosopher. talks about the necessity of sin nay, who ab lutely contends, for the absolute uses of sin! is indeed a, "learned Theban.". But marrel

Hear him; but oul more eld ut out of the Nothing in all creation is misplaced." Lar. There is nothing that was not intended to be the All things are in the ordinance of Divinity. Intended to be the All things are in the ordinance of Divinity. Intended to be detrimental intended to be detrimental intended to be detrimental intended to be detrimentally because are we not reserved. From these true anunciations are we not rea to see either that there must be no slu, or if the

must be use in it? But further:

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"Nothing can be a hindrance to man on his journey of life eternal."

How can anything be a lindrance to a man on his journey of life eternal? Think of this matter FOURTEENTH ANNUAL CONVENTION of eternity, and man's endurance of it; his way in it; not through it, for he never can go through it; and in [this view what is there to hinder him? what can hinder him? But continues the author:

"Isaiah says, 'I form the light and create dark-ness; I make peace and create evil. I the Lord do all these things."

Where can this thing be, then, called sin, if God is a God of Love, and He cannot be aught else? It must be only apparent—it is not real—in the vulgar sense of sin. If it is sin, it must be an

vation of man to heaven, for his work of free moral agency. He will find that wisdom has guided him, chastisement has schooled him, sin has borne him onward."

"The sin and suffering incident to the school of man's earthly progress is hell—all the hell there is for him."

"He who does not graduate in this school has

pression, for practical use in the world, the divine man-Christ. And in this he eminently succoods. May his labors be blessed with full fruition.

Cincinnati, O., 1866.

Why is a restless sleeper, like a lawyer? Box cause he lies on one side, and turns and lies on the

**PROCEEDINGS** 

OF THE term of the or the right

SPIRITUALISTS OF VERMONT, Reld in Montpeller, Sept. 7, 6 and 9, 1866.

[Phonographically Reported by J. Madison Allyn.]

FIRST DAY-FRIDAY.

Convention organized by electing the following officers:

President—George Dutton, M. D., of Rutland,
Vice Presidents—Thomas Middleton, Woodstock,
Mrs. A. P. Brown, St. Johnsbury, Abbie W. Tan-

vulgar sense of nin. If it is sim, it must be an emanation from God's Love; and, therefore, necessary, and of course of use. But how?

"Everything that is seen subserves a power that is unseen."

"Everything that is visible rests upon an invisible foundation."

"The visible world is not the cause but the consequence of the invisible world."

"Birth, death, and every act that lies between are only physical effects of metaphysical causes."

"There is no thought, no will, no desire without a cause, which cause is in the spiritual world, beyond the stretch of man's earthly vision, beyond the control of man's earthly life."

"All the sorrows of sip, and all the gladness of virtue are Nature's products; all commandments against sin, and the breaking of all commandments are Nature's products, bubbles making, bubbles breaking."

"Merit and demerit, in morality and in religion, will have no foundation to rest upon, when it is discovered that the will of man does not control his love."

"In the pilgrimage of life, every step taken.

the control of man's eartinly life."

The spiritual world is as natural as the physical and the depert world of Katuro."

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Als the deeper world of Katuro."

When is, and the breaking of all commandments are a Nature's products, bubbles making.

"Morit and demerit, in morality and in religion, will have no foundation to rest upon, when it is discovered that the will of man does not control lis love."

"In the pligrimage of life, every step taker, from the cradle to the grave, is a step ouward, guiled by the spontaneous divinity of Nature, ray and religiously experior to man's agency, morally experior to morally experior to man's agency, morally experior to man's agency, morally experior to man's agency, morally experior to man's a

moral agency. He will find that wisdom has guided him, chastasement has schooled him, shas are min mountain. It is superiority of your religion, unless you show has been min mountain. It is superiority of your religion, unless you show has been min mountain. It is for him.

"He who does not graduate in this school before death, will have these sufferings of hell after death till he does. So no one who escapes annihilation can escape a passage through a literal hell in time, or, after, can escape the suffering that must be consequent to the death of self-tooy and physical love, which sin alone produces."

Surely, then, as the author says, "There is a lesson in every sin for each one to learn." And how beaufful is the further expression of thought:

"There will come a time in man's future existence will be supported with the survey of the collisis and will lead the curses of sin no more."

And this is the concluding aphorism of this chapter, and it is most full of wisdom, and is the legitimate sequence of all which has gone before for practical, spiritual and action of which has done its last, its direst work, and this is a lecture, the subject of which has a company and peace are within the soul. Whise from the hell of drunkannes? Become and survey, the survey of the discount of the work were an an expectation of the work were an an expectation of the work will be a subjects which have to be furner. There is a sentence of

earth. When we have perused these expositions as we cannot help adopting the same conclusions as the author, who wishes to bring us all up to the standard of Christ, and adopt in action his precepts and example. He says:

"From Christ we get the garden-seed of non-resistance, of passiveness, of amisblemess and kindness, which, when planted, shall bear the beautiful flower of love."

"Christ, spiritually, is to me a magnificent reality—a reality which all the progress of the soul must come unto."

"I kneel before him in worshipful admiration, and, in the unclouded atmosphere of real affection, I love Christ."

"His flesh and blood are material emblems I care not for. His Godship may be the Godship of all who come to lifs development. He says, I am the vine and ye are the branches." Where I am the vine and ye are the branches." Where I cannot see why the claim of Christ's spiritual and proposition of spiritual intelligence."

"I cannot see why the claim of Christ's spiritual and proposition of spiritual intelligence."

"I cannot see why the claim of Christ's spiritual and reminding ever of the superior, and the scope and mission of this new dispensation. Spiritualism, and called upon the Convention, as Spiritualism, and called upon the conventi knowledgement of its divine origin and transcen-

dent merits.

Report of Business Committee was received, discussed, amended and adopted.

Afternoon Session.—Conference.—Doctor Dutton opened with some remarks on the natural conmeetion between life among mountains and the spirit of freedom and independence. He quoted, "Liberty ever longest lingurs among the fast-nesses of the mountains," and referred to one name as itself the synonym of liberty—William

lowing:

Whereas, Spiritualism is the subjection of the animal to the spiritual in man; therefore, Resolved, That as Spiritualists we are sacredly bound to ab stain from all practices that tend to develop and attenuthen the carnal at the expense of the spiritual, the a unal at the exnense of the more divine elements of our nature.

Resolved, That war, and preparations for war, and the use of alcohol and tobacco as attinulants, tend to develop and attenuithen the animal passions and appetites at the expense of love, instice, forgiveness, and the purer, more spiritual and diviner elements of our nature; and that as Spiritualists, we should endeavor to abstain from these demoralizing practices ourselves, and to do what in us lies to dissuade our children, our friends and fellow beings from these injurious indulgencies.

ed drunkard.

Mrs.——, entranced: As has been remarked by a brother, Spiritualism embraces everything. It takes hold of every reform. It proposes to investigate and illuminate every branch of science, philosophy and art, and to unfold the loftlest attributes of man's nature. It does not propose to destroy any faculty. It only wishes to stimulate the holier, the purer and the diviner. Had there been no spiritual instincts in man's nature, no aspirations for higher life, there would have been no no need (no possibility, even,) of our knocking at the door of your hearts. There is something to do besides speaking of the beauties of the Philosophy of Spiritualism. Work is necessary—earnest, persistent work. Man must he set free—free from all that debases his manhood, and hinders the all that debases his manhood, and hinders the natural growth of the diviner sentiments. Everynatural growth of the diviner sentiments. Everything which tends to destroy the spiritual faculties, or retard their development, every reasonable being would certainly be willing to dispense with. You should take the broad ground that that which injures one may injure another. In a complete network we are bound together as one great whole, and our interests are mutual. Let us labor thus for the good of all. To give is to receive

thus for the good of all. To give is to receive,

J. M. Allyn took the ground that we should
abstain from all that tends to undue excitement
of any organ or function of body or mind. Let the
mind be calm and self-possessed, the functions of of any organ or function of body or mind. Let the mind be calm and self-possessed, the functions of the body proceeding with regularity—due activity in all departments of the being, but no excessive activity anywhere, and all is well. But introduce stimulants, and at once derangement occurs. The mind begins to be unbalanced; the undue activity of some organs robs others of their needful strength, and that beautiful symmetry of character and condition, which alone is the standard of virtue, is marred. With harmony in mind and body, strife and wars are impossible. But there never can be harmony so long as we indulge in stimulating foods and drinks, and all those high-pressure habits of business, social life, passional indulgence, etc., etc., which so drain the vitality and sap the springs of life and virtue in our modern civilization. Alcohol, tobacco, pork and many other things now in common use are, from these considerations, objectionable, and will, sooner or later, be banished from civilized society.

George F. Baker, of Middle Granville, N. Y.: It should be our constant study from day to day, as we sit down at table, what foods would be best for us. We need to know the nature and composition of the food of which we partake—need to study our own being and its natural demands—need to learn of the chemical and spiritual adaptive and the status of the chemical and spiritual adaptive and the status of the chemical and spiritual adaptive.

George F. Baker, of Middle Granville, N. Y.:
It should be our constant study from day to day, as we sit down at table, what foods would be best for us. We need to know the nature and composition of the food of which we partake—need to study our own being and its natural demands—need to learn of the chemical and spiritual adaptations between the former and the latter. The whole substance of the body—bone, muscle, sinew, nerve, brain—was once "food" or "drink," and hence Dietetics is no means an unimportant science. Much ignorance exists upon this subject, and we frequently lose much by fearing to

science. Much ignorance exists upon this subject, and we frequently lose much by fearing to make known our ignorance.

Mr. Spear spoke of the necessity of harmony between the physical and spiritual natures. He closed by saying, "Don't ask a person to give up anything till you can give something better."

H. O. Wright: I fully agree. Don't give up to-bacco, alcohol, or the devil, until you have something better. That something better is—to give them up! (Cheers.)

Some remarks were made by Mr. Wright, 2d.

Some remarks were made by Mr. Wright, 2d. Warren Chase: I think we must appeal to the women. There are but few who use tobacco or alcohol. If the young women would but set their faces firmly against these things, and refuse the "attentions" of those addicted to their use, the evil would soon be remedied.

After further remarks by Daniel Tarbell, the resolutions were adonted.

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After further remarks by Daniel Tarbell, the resolutions were adopted.

The regular address of the afternoon was given by Dean Clark. He commenced by saying that he was not a normal speaker, and was not in a suitable condition to be controlled abnormally. He would, however, endeavor to give the Convention a few thoughts, and trusted that the inspiring angels would be able to assist him to some extent. He then proceeded to speak of the purposes which had doubtless called together the Convention; of the origin of modern Spiritualism; of the need of such a system of philosophy and religion at the present juncture in human affairs, and of the probable results of an acceptance of this New Gospel by the world. It was soon evident that angels were with him, and giving of their abundance. His inspiration was pure, strong and eloquent, and he held the audience in close attention while he poured forth the living thoughts which burned for utterance. The following are a few of his sentences: The great hiatus of death has been bridged over. The great question that has ever been welling up in the human soui, "If a man die shall he live again?" is now solved. The cry of Gothe for "Light, light, more light!" is being answered. After eighteen hundred years of preaching of the olden Gospel, with its foundation of faith, the law of immortality is now demonstrated, and a new religion is established based upon knowledge. The philosophers of the world have caught this spirit, and men and women throughout the civilized world are feeling the impetus which is moving humanity on ward and upward as it has never moved before. The Spiritual Congress can send its representatives in your midst to thrill your hearts with their sublime foreshadowing, and unfold the plans of colestial life for human elevation. We invite you to pledge your lives, your fortunes, and your sacred honor, that you will be true to the principles of this third dispensation. All the mighty powers of the eternal world are centered in this mo of this third dispensation. All the mighty powers of the eternal world are centered in this movement, and the focus is made here in your ranks. The fate of Jerusalem shall be the fate of all nations that defy the eternal principles of the spirit.

tions that defy the eternal principles of the spirit.

Evening Session.—The conference this evening was very interesting and harmonious. It was opened (after a musical improvisation, vocal and instrumental, by Mrs. Elizabeth Manchester, of West Randolph,) by Thomas Middleton, who gave a very interesting account of the progress of Spiritualism in Vermont, together with general remarks on the nature of the new religion. He said: Perhaps I may say with much truth that this is the proudest moment of my life. As one of the earliest pioneers in this noble cause of Spiritualism. I feel deenly and supreciate highly the other.

Trankness will outflank snapleion in the long place, it is a continuous of the correct of the series of the correct of the series of the correct of

me that it had cured him a huadred times! I told him his argument would be good if he had n't been cured so many times by ninety-nine.

Mr. Spear (an agod man): I commenced the use of tobacco when young, because I thought it would make me a man. I used it fifteen years, and it did not make me a bit of a man! (Laughter.) I put up my tobacco before me, and awore hy all that was good, that I would never chew another bit of the filthy stuff; and I baven't.

At this point H. C. Wright introduced the following:

Whereas, Spiritualism is the subjection of the animal to the spiritual in man; therefore, Recoired, That was first the develop and strengthen in the spiritual in the spiritual in the spiritual, the a winal at the expense of the more divine elements of our nature.

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of steehol and tobacco as simulants, tend to develop and strengthen the animal passions aria specifies at the expense of love, justice, forgiveness, and the purer, more spiritual and divisor elements of our nature; as de that as spiritualists we should endeave to abstain from these demoralizing practices ourselves, and to do what in us lies to disuade our children.

Bro. Wright apoke in support of his resolutions. He asserted toffacco to be the deadliest poison on the face of the globe. He had seen it tested many times. Prick the tongue of a cat with a cambric needle which has been covered with the oil which comes from tobacco, and death ensues almost instantaneously. God pity those poor little ones who inherit a love of alcohol—who are led by the irresistible impulses of their nature downwards to drunkards' graves! I would not destroy the animal nature, but subject it to the divine.

Daniel Tarbell, of Saudusky, opposed the resolutions. I understand that spirit exists everywhere; that all grades of life are actuated by spirit. Does it follow that we debase our spiritual nature by using moderate quantities of these things? I would not advise one to indulge extravagantly in the use of even the necessities of life. It is as injurious to use too little of anything as too much. It looks to me as though you were getting sectuarian. Why introduce all these little side issues? No individual has a right to judge for another what he should eat, drink or do.

Daniel P. Wilder, of Plymouth: I am in favor of temperance; yet, as I never had an appetite for liquors, it is perhaps no botter in me to do without than for others to use them. I object to the very of propassing the existing of the propassing of t of us. We are but assistants. I have seen Spiritualism grow till it has unlocked hundreds of churches in this country. I have myself lectured in churches of every denomination except the Roman Catholic, and have come so near that as to deliver a course in an Episcopal Church! It has unlocked the souls of hundreds of ministers, and hundreds more are just ready to join their voice with ours—their hands and hearts are with us already. They only await a more systematic organization. At this time many of them are like mechanics working at a trade in which they take no interest; working merely for the sake of a subsistence. Let me say I have always had a good time when I have met in conventions with Vermont people. Those who come always bring

werning the people. Those who come always bring a good time with them.

Nathaniel Raudall, M. D., of Woodstock, spoke at some length in his peculiar, enthusiastic style. The religious world has been tormenting and per-The religious world has been tormenting and persecuting everybody because they could n't all think alike. Theodore Parker said a man has no business to be the same to-day as he was yesterday or day before. There is no institution but is founded upon the principle that "might makes right." If Spiritualism is to stand upon the same platform, I have no more hope for it than for the churches. Everybody is mediumistic. He who utters the most natural truths is the most fully inspired. He alluded to a recent discourse of Henry utters the most natural truths is the most fully inspired. He alluded to a recent discourse of Henry Ward Beecher, in which he—Beecher—fully admits the fact of the presence and influence of the disembodied, both "good" and "bad;" spoke of the necessity of universal education, and closed by deprecating the tendency, which he conceived to exist among mediums, to drift into the same habits of merenary time-sarring which have been the

exist among mediums, to drift into the same habits of mercenary time-serving which have been the base of the ministry. Let us have a self-sustaining ministry, and not a hireling priesthood.

D. Tarbell: Spiritualism is life. It is more than thirteen or eighteen years old. It has existed always. It is not a new truth, only a truth newly understood.

H. C. Wright spoke of the influence exerted by us upon those who have passed within the vall. The thought that the happiness of our loved ones there is affected by our conduct, even as if they were still with us in the material, should stimulate us to continual watchfulness over our actions. Only through our pure thoughts and good deeds can we rest certain of their contentment and happiness. Reverence for human beings is the only

words of welcome, with feelings of gratitude, with aspirations ever for truth, again are we greeted from the inner life. A religious body has extended to us a welcome, has greeted us as brothers and sisters of one common family. The people have received us at their firesides and are present at our deliberations. To me this is ominous of good. The minds present with us are thoughtful, earnest and progressive. All these things are signs of the times which betoken good to our blessed cause. We are not here for self-aggrandizement, but as instruments for the advancement of such principles and the inauguration of such practical reforms as will tend to elevate and purify humanity. While we are aspiring for something higher, for the good, the pure and the noble, our souls are being operated upon by those who have been spectators and workers in the divine unfolding of human nature in all ages. Are there "Methodists" present, seeking the right and the true? Who shall say but a Wesley attends? Or "Universalists?" Who knows but a Murray, a Ballou, or a Starr King may be of our number, earnestly inspiring us with a desire for universal freedom, universal suffrage, universal salzation. Or Unitarians? Perchance this beautiful church has been opened to us through the inspiration of a Channing or a Theodore Parker. The seeds sown by the noble ploneers of the past are to-day transformed into fruitage. All things have their times and their uses. Nothing comes by accident. That which is not food for one may answer the needs of another, and that which we cannot to-day endorse may be the best of truth to us to-morrow. (Pause.) The silent harmony of this moment seems laden with voices attuned to the sweet echoes of the summer-land [Allusion was made to the childlike simplicity and the earnestness and fearless humanity-love of our now ascended Father Pierpont. An appeal was made to comman to connect herself with more ennobling associations, and to seek a higher and more thorough development of her powers.] Then, indeed, whill we have to woman to connect herself with more ennobling associations, and to seek a higher and more thorough development of her powers.] Then, indeed, shall we have a higher and purer type of civilization. If Spiritualism is worth anything it is worth everything. Truth is in it, Right will maintain it, and everlasting Wisdom mold it.

Musical improvisation by Mrs. Manchester.

Adjourned till Friday morning,

# A Vision.

At that period during our civil war when the unexpected vitality and successes of the South' made its submission to the Union extremely doubtful, and while in conversation with a most intelligent woman upon the situation, she related to me the following dream, or vision, she had just had, previous to the commencement of actual hostilities:

She seemed to be standing on a balcony looking directly south, her husband by her side. A cloud began to gather, which soon filled the entire southern heavens with blackness; and as she gazed, an eagle suddenly emerged from its very bosom, flew toward her, passed her with slow and heavy wing, and disappeared in the North. A moment after, there emerged from the cloud a riderless horse, from whose saddle streamed out upon the

advanced and placed upon a book, upon whose back, in plain golden letters, she read as it passed, CONSTITUTION.

I keep a diary of "auch foolish things," in which can be read this opinion, or prediction, and which was expressed to the lady at the time of her relation: "If your dream meant anything, Abraham Lincoln will not be the man who will bring us

through our troubles." "A SHORT, THICK-SET MAN!" "CONSTITU-TION!" There are many "short; thick-set" men; there is but one "Constitution." We shall sec.

MASSACHUSETTS STATE CONVENTION.

New York, Sept. 3, 1866. PATRICK WELCH.

THIRD QUARTERLY MEETING, At Enwronce, Mass., Oct. 10, 11 and 18, 1866.

[Reported for the Banner of Light.]

SECOND DAY-THURSDAY. The Convention was called to order at 10 A. M.,

by the President.
Dr. B. M. Lawrence sang a song, the "New Era."

The Constitution and By-Laws were read, and new members admitted. new members admitted.

It was proposed from the Executive Committee that three agents be appointed, with salaries of fifteen dollars per week, to act in the missionary work of the Association.

Mr. Richardson called for the reading of the

Onstitution and By-Laws, supposing the matter of salaries was provided for. Upon the reading, no such provision was found.

Mr. Robinson asked for the appointment of a committee of three to revise the Constitution and By-Laws.

By-Laws.

The President favored the motion.

Prof. J. H. W. Toohey, E. S. Wheeler and A.
C. Robinson were nominated as such a committee,

and the motion was carried.

A committee was asked for to draft an address to the people setting forth the purpose and condition of the Organization. The committee on revision were empowered to act upon the address.

Mr. Tooliey suggested the propriety of deferring the appointment of agents until the January Convention, when more favorable conditions could vention, when more favorable conditions could be had. He said that the provisions of the Con-stitution required \$500 in the treasury before such action was taken. Mr. Greenleaf asked to refer the matter to the

Executive Committee, whose business it seemed to be. He recommended the selection of mediums as agents, saying the people complained that lecturers were "too starched up," and would not hold circles or do anything but talk. The great demand is for tests, and such things as mediums

alone give.

Mr. E. S. Wheeler confessed that he had found Mr. E. S. Wheeler confessed that he had found public speaking hard work, quite hard enough without acting personally in other phases of mediumship to any great extent. He said each medium must be a specialist in order to secure the best results. Phenomena, tests, communications, and lectures, all belong together, and suppliment each other; but no one person was competent to fully give them all in their best phases. That which is needed is a troupe of mediums, the best developed of each class, who shall travel and teach Spiritualism by actual manifestation, by scientific method, and philosophic statement. teach Spiritualism by actual manifestation, by scientific method, and philosophic statement. Spiritualism is at once knowledge, science, philosophy and religion. I want \$5,000 worth of apparatus to teach Spiritualism with. I want physical and test media to prove its primal statements, science to collate the results of observation, and sound philosophy to develop the laws involved in that which is made manifest. From this science and philosophy, Religion will unfold as naturally as fragrance from the rose. Our Missionary work involves the best methods of education. As we have taught the pulpit sense and reason, so we shall teach the stage use and purity. Our lectures shall be exhibitions, our religion a science. The developments of Spiritualism are sufficient of themselves to interest, to attract, to instruct and bless mankind. Our misattract, to instruct and bless mankind. Our mission is to make the wisest use of all the spirit-

sion is to make the wisest use of all the spiritworld has given us.

Mr. Robinson said the Executive Committee
could not always cooperate readily, as they lived
at some distance from each other.

Mr. Richardson proposed the selection of two
of the committee to act for all.

Mr. Wheeler supposed it was functional with
the committee to make such selection.

Mr. Greenleaf expressed himself of the same

Mr. Toohey thought that the discussions grow-Mr. Toolney thought that the discussions growing out of our business reports authorized a large committee and a diffusion of responsibility; we must not only avoid the appearance of clique, but so rule as to make favoritism an impossibility. The matter therefore demanded consideration in a different way. He saw no great difficulty in the way of the Executive Committee in the matter way of the Executive Committee in the matter of cooperation. The mails, at all events, were at their service. This matter of appointing agents is one of importance. He was glad that we had got where we could insist upon intellectual qualifications as a requisite in those who command the position of speakers. Mediumistic susceptibility is not all that is required. Scientific culture must be theirs and ours if we are to reach and influence the intellectualists of the age. Some of the age through bythe angels hack them our ourself.

of us are thrown by the angels back upon our-selves to learn the lesson of self-reliance. He was obliged to Bro, Wheeler for his statement of that which was needed, and was glad to see him ready to take such a position.

B. M. Lawrence: The remarks of Bro. Toohey have touched my heart. We must overcome the selfishness within ourselves. He endorsed the method of Bro. Wheeler, and had the best of reasons for knowing how practical his ideas were. It is very common that artists, dramatists and It is very common that artists, dramatists and musicians, the sons and daughters of genius, the masters of talent in every walk of life, were Spiritualists, though for the present public bigotry kept them from an avowal of their sentiments. They would rejoice to lend their talents to aid the cause they loved, when we took and kept a firm definite position before the world. His own experience in the concerts given years ago for the benefit of the Kanass sufferers, had learned him experience in the concerts given years ago for the benefit of the Kansas sufferers, had learned him how amusement could be combined with philan-thropy, and it would be found that charitable amusements would in time be the only ones well patronized. He might have been somewhat pre-mature in some of his efforts, but the kleas involved in his plans would ere long be actual-

Mr. Tooliey moved that the Convention resolve itself into a committee of the whole to increase the fund of the Association and forward its pur-

the fund of the Association and forward its purposes in general.

Motion seconded by Mr. Greenleaf.

Mr. Tooliey's motion passed unanimously.

Mr. Wheeler spoke of a Tellurium of an improved character, given to Dr. Campbell by spirits, and cited it as a part of the apparatus he required as a public teacher of the most profound of all sciences, Spiritualism. He was tired of appealing only to people's ears; the mind must be reached through the eve also.

only to people's ears; the mind must be reached through the eye also.

Mr. Tooliey spoke of a remarkable instrument in the possession of a friend of his.

The Corresponding Secretary was called upon bithe Chair for the programme.

Mr. A. C. Robinson, of Salem, and Mrs. Susie Willis, of Lawrence, were announced as the regular speakers of the afternoon session. Prof. J.

H. W. Tooloy, of Boston and Mrs. Lois Waisbrooker were announced for the evening meeting.

Adourned until 24 F. M. Adjourned until 21 P. M.

Afternoon Session, Oct. 11th.—The Convention assembled at 2½ P. M.

The Chairman called the meeting to order.
Dr. Lawronce sang a song, "Froe Thought and; Breech."

Free Speech."

Free Speech."

The Chairman called for the reading of the Constitution and By-Laws, and urged the claims of the Association upon those present. He called upon them to become members, and thus contribute to its fund. It was necessary to raise the fund to the amount of five husdred dollars, before agents could be put in the field. The object of the Association was practical, and was to be gained by practical means. The cooperation of all the friends of progress must be had, to aid in carrying out its beneficent purposes.

Mr. A. C. Robinson, of Salem, being introduced by the Chair, addressed the Convention. Mr. Robinson said:

The labor of the present is the education of the

exert our energies in a missionary work for the aprend of the broad gospel of spiritual truth, requirements of the demand are exceedingly di-versified, in accordance with the various needs of those with whom we come in contact. To some tests furnish the hest and only means of liberation from materialism and superstition, and they clauser for them because they need them. Others desire the immortal truth of philosophy, and seek to penetrate the region of principles and everlast ing law. The means we are to use must be adapted to the work we have in hand. Some means must be taken to meet each and every demand, and thus forward the cause of goo All personal feelings and soldsh desires must be cast aside, and we ought to enter upon our mission in a spirit worthy the great cause our mission in a spirit worthy the great cause which we seek to advance. We should be willing to do our duty fally and nobly, faithfully, and entirely, though the part assigned us may not be such as we should choose for ourselves. There are many mediums who have labored for a long time quietly and at their own cost; as far as they were able, they have done thuch good to other but their names have not been heralded abroad they have not been honored by the world, which perhaps is not needed, but their usefulness hindered because they are kept in obscurity for the want of a vigorous organization, which could be want of a vigorous organization, which could be want of a vigorous organization, which could be want of a vigorous organization. help them to a field of usefulness and sustain them in it. As for myself, my own labor is a suf ficient maintenance, but such is not the case with those of whom I speak. For those who have given up everything for years for the sake of the cause of Spiritualism, I ask for cooperation for systematic effort. They have suffered for the means of physical support in consequence of their conditions of development as mediums of the new dispensation. These are the tried and worthy agents of our work. We must select the souls that have been disciplined and are found true; they are the fit agents for the work to be performed. With such agents and our earnest sym-nathy and efforts, we shall succeed in the objects of the Association.

Mrs. Susio Willis, of Lawrence, followed Mr.

She almost felt to shrink from the platform, in the presence of the number of the great lights of the time. Her inexperience was the cause of her feeling a great deal of disinclination to stand and occupy the time, which might perhaps be devoted to purposes more to the advantage of the Convento purposes more to the advantage of the Convention. But she was strengthened by the thought, that many an humble medium, obscure and retired, had filled their sphere of usefulness for the good of all, because angel hands had been extended to ald them, and angel hearts overflowed with sympathy. The little flower having only its pale beauty to offer the world, still is as useful as the giant oak, though the manuar of its use were the giant oak, though the manner of its use may not be the same. So the efforts of the humblest may be useful, with the powerful labors of the more advanced minds. It seemed to her as if the Convention, as gathered before her, was a worthy representation of the State; not because of numbers, altogether, yet by virtue of force of character. The documents put forward by the Associa-tion embodied great and noble traths. The glory of the future would be that we should make our lives a proof that those principles are our con-trolling influences. In our movement we have too much iguored a true theology. The soul longs, by virtue of its nature, for a genuine religious life. The forms and fables of the past fail to satisfy; and yet to the thousands who wait for the light which has been given us, we have falled to impart the truth. Because we have falled thus in our duty, many whose positions have held them apart from the great body of Spiritualists, have missed the great good which belongs to them, because of their real growth and readiness to receive the best results of our investigations. Our lives must become regulated by true religious principles then we shall become knit in sympathy with all our kind-the high, the low, the cultured and the ignorant; then we shall be ready and willing to labor earnestly for the good of all; then, too, we shall work wisely, methodically and effectively. With full, flowing sympathy and abundant wisdom, working thus faithfully and lovingly for others, we shall best serve ourselves, and attract toward us the blessings of the Father, the beautiful and holy influences of the ligher spheres, to circle round us forever. Thus slight, we make our works the crown of our lives, eternal ornaments of the life hereafter.

B. M. Lawrence, M. D., of Quincy, Mr. A. H. Richardson, of Charlestown, and Professor, J. H.

Richardson, of Charlestown, and Professor J. H. W. Toolay, favored the Convention with short addresses, after which, and the announcement of the programme for the evening, an adjournment was carried until 71 P. M.

ADDENDA.—Owing to the haste with which I was compelled to prepare the first portion of the report of the State Convention, in order to secure its publication in the issue of the paper then pending, and owing to synoptical brevity-also a necessity-I see one or two occasions for misapprehension have been made to appear. It appears in the report that Mr. Bowker was selected "to fill vacancies." Mr. Bowker was "selected to fill the vacancy." Again, after mention of a motion made by Mr. Tooliey, it is said, "decided out of order." which may lead to the idea of Mr. Toohey being disorderly, which would be untrue. Mr. Tooliey's motion was accepted, reduced to writing, and passed upon, only failing to become the sense of the meeting because it was subsequently learned that the corrections suggested by Mr. Tooley were of the nature of amendments to the exist ing Constitution, and as such, were passed over to the Committee on revision, to be reported at the annual meeting, to be held in Boston the second Wednesday and Thursday in January, 1807.—REPORTER.

# Matters in Chicago.

After my long and pleasant sojourn among you all in Boston this summer, I feel that it will not be disagreeable to you and your renders to hear a few words from the wonderful city of the Lakes. I tarried so long in Boston, with its narrow, crooked streets, and every foot of ground occupied with bricks and mortar, that I scarcely knew Chicagoher broad avenues and boundless prairies seemed strange even to me, an old resident of the West: but we can forgive Boston all of her defects and deficiencies, for she is the mother of our grand ideas and liberal principles. Our great thoughts are born in New England, but they are matured on our vast prairie lands and plains in the far Northwest. At no distant day, Chicago, the child of New England, will do honor to her good moth-or in her contributions to the glory and power of of New England, will do honor to her this nation

Our brother, Warren Chase, the grand old ploneer, is lecturing here to good audiences. He is a thinker, and a strong, practical speaker. There

ia no man who does a greater amount of good in the cause of Spiritualism than Warren Chase.

Mr. Warwick Martin, President of the First Society of Spiritualists, is an educated, intelligent gentleman. When it was unpopular to be knight as a Spiritualist, he never faitered or hesitated to

as a Spiritualist, he never faltered or hesitated to declare and make known his convictions and his belief. He is strong and great.

Charles Hayden commenced a course of independent fectures here, in Crosby's splendid Opera House, on the first Sunday in October. As ever, he is attracting large congregations; there is no falling off in the wonderful flow of his inspired cloquence. I have heard from him some of the finest word-painting that ever fell from human lips. The stars are not stars to Charles, "but the brilliant orbsjof light, which circle through the dome of Nature's Grand Cathedral."

The great Opera House scheine is not yet closed.

dome of Nature's Grand Cathedral.

The great Opera House scheine is not yet closed.

It will be drawn some time thout the first of December. If I should tell you the first of December. If I should tell you the theky number, there would be a fluttering in the household.

The splendid foundains at the Arcesian Wells are still flowing, and contained of visitors. We are preparing to store forty thousand for visitors. We are preparing to store forty thousand rons of ice the coming winter, and have making improvements in contemplation.

I want to see the BANKER Of Light with a circulation of one, hundred thousand, which the will

culation of one hundred thousand; which it will have before many years foll around and its divine influence spread in every fand; then we can

pass over the river contented and happy.
Ever yours. GEO. A. SHUFELDT.
Chteago, Ill., Oct. 19, 1860.

John Pierpont's Last Days.

Please allow me a short space in the BANNER to relate facts in my own experience concerning our venerable and beloved father, John Plerpont, just entered spirit-life. On the second day of our National Convention, while discussing the propriety of amending the Constitution, Dr. Gardner, of Boston, remarked that he was there to oppose whatever he thought wrong, and to advance whatever he thought right. This idea thrilled my whole being. My own soul responded with an embodied spirit power, saying this should be the husiness of every one in that Convention. Here I felt the influence of the spirit prompting me to speak, for which I rose twice, but was each time prevented by the rising of more fluent speakers. The substance of what they wished to say, was that we were there for a great and holy purpose; to adopt some rule of action in a united effort for humanitarian good. That there should be no delay, for father Pierpont was as it were, suspended between the two worlds, to assist in getting the locomotive upon the right track-set in motion by the fire of divine truth-and then he would say, like Simeon of old, "Now lettest thou thy servant depart in peace, for mine eyes have seen the salvation of the world." Friday he was with us in Convention. Our Constitution was adopted. Thus and there was the ball set in motion. The magnetic belt which spans our globe, in all reforms, has been touched by angel fingers, and the vibrating notes will never cease.

At the close of Friday morning's session; the writer was invited to dine at the house of Mr. William Chase, of Pleasant Valley, father Pierpont being their guest during the Convention. As I was seated in the carriage beside this good man of more than eighty years, he instructed me inhis own views and experiences, with such a halo of light around him, that I was at once reminded of Mary sitting at the feet of Jesus "to learn his Soon we were seated at the table with father Pierpont, brother and sister Chase, and three amiable daughters; also, sister Chase, all in such perfect harmony, I well knew "angels were there." We discussed pleasant topics until the repast was over; the last of which was the partaking of a delicious water melon, served by father Pierpont with all the gallantry of a youth of twenty, so desirous was he of relieving our hostess of anything that would at all burden her.

At this time the spirit friends seemed waiting to give congratulatory messages. All appeared to feel the baptism of holy spirits. A communication followed from a son and brother of this family. I tlien saw William E. Channing by the side of father Pierpont, giving a lengthy communication, the purport of which was encouragement, closing with something like this: "A little longer, only a little longer, and the golden gate shall again swing upon its hinges, and kind angels shall take you in.".

Two o'clock, Friday, I shook the hand of this llustrious father and friend, feeling I should never again meet his earthly form. Monday following, the golden gate opened, and he entered into rest-to come back again with renewed energies for the great work which he commenced for

the elevation of humanity. A few moments after preparing the above for your columns, I fell into a pleasing reverie, when heard the angels as they poured forth poetical strains of sweet music; and turning the eye of my mental vision heavenward, I distinctly saw the beaming countenance of father Pierpont in spiritlife. With ecstatic joy he commenced addressing me in the language of poetry, expressing the most tender, fatherly care for me and "each noble child of earth." Fraternally yours for truth,

Brandon, Vt. S. A. HORTON.

# Mr. Foster in Montreal.

DEAR BANNER-The test medium "Charlie has been here during a few days, and has shed some spiritual light in many skeptical brains. His mission would seem to have been "a French one," that character, from that portion of our population. We are bound to acknowledge Mr. Foster's mediumship as of a superior kind; his plastic and rather sympathetic nature offers, good conditions for the spirits to work well and with ease through

We have seen him "at work;" we have silently but vigilantly watched the many avenues of spiritistic powers through which he was led in tete-a tete with certain obstinate and antagonistic inquirers, gifted with the wiles and snares of the serpent," and we have invariably, with much enjoyment, seen " Charlie" baffle all attempts at mystification, of entrapment, and come out victorious, to the utter confusion and bewilderment of the would-be wise ones. Judges and astute lawyers have come to him in our presence; the first ones in the Court of Inquiry have acknowledged conviction: The last ones, after indescribable attempts to weather him in terrible storms of pro and con, by means known only to themselves had to tack in the leeward-under the small and tattered canvas of "Extraordinary!" or steer on boldly and nobly in the right course.

Unhappily, Mr. Foster's stay in this city has been too short to effect much. Mediums, it would seem, are afraid to venture, in this cold part of the world, to bring heat and light of a superior kind. It would be well, we deem, that mediums of the physical plane should first come here to pave the way for higher developments. We are satisfied that physical manifestations, which are the A B O of Spiritualism, would attract crowded houses here, if sufficiently advertised, &c. We would take in hand the management of such an undertaking, if some known physical mediums applied to us for such a purpose. We are impressed to say that this call is heard in the proper quarter. and that the right agents, or mediums, will be sent to awaken spiritual life in this country.

The English portion of our population, being rather physical or matter of fact minds, require striking manifestations to move and convince hem. The French are more of a spiritual nature, although they are not adverse to physical proofs. All those who witnessed the spontaneously produced letters on Mr. Foster's hand, &d, are enthusinstle about such plienomens, and are desirous of seeing more. They are spreading the news wide and far, and, were an opportunity! offered in that direction, crowds would every night rush under the strong impulse of curiosity, to witness the miracles of the day. When moved, Northern peoplo keep up locomotion, have some streeting

The day is come for the newly-revived philosophy to take new converts to its arms. It behooves the first pioneers of the cause to extend helping hands to their Northern neighbors, and bring their out of the thralldom of agnorance...... \* to be the appropriate to HENRY LACROING

ttoA I ground don't radige. A Card From J. S. Lovelandisma Friends in the West: I am engaged till fate next spring, with the exception of bundary and the route the charte, and it is charte, and it is a charte in the charte is the charte ber 4t Cleveland, Ohio, or at Monmouth, Ill.,

J. B. LOVELAND.

during January.

Banner of

BOSTON, SATURDAY, NOVEMBER 8, 1866.

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LUTHER COLBY, - - - EDITOR. All letters and communications intended for the Edito-al Department of this paper, should be addressed to the

SPIRITUALISE IS hased on the cardinal fact of spirit-commu-lon and influx it it is the effort to discover all truth relating t man apprintal mature, capacities, relations, duties, welfar and destiny, and its application to a regenerate life. It reco-nizes a continuous Divisio impiration in Man: it aims, throng 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.]

The Wise and the Foolish.

Infidelity is "very dismal," &c., because it does not provide for a future life; and Spiritualism is very beautiful because it does—such is the Ban-ner statement. Now there would be some sense in this, if argument had been adduced from the philosophy and facts of Nature to prove its correctness. But we do not discover anything of the kind, and consequently mere longings and wishes and hopes are of no account with us. Admit that the idea of immortality is pleasing—and we are not disposed to deny it—the question to be settled is, is it true? or, in other words, Does Nature teach it? We see no proof whatever of this fact. When we do, we shall believe in immortality, and perhaps become a Spirituality. But until then or we do, we shall believe in immortality, and perhaps become a Spiritualist. But until then, it will seem to us as absurd to be longing and sighing for what we believe we cannot obtain, as it is for a child to cry for a star or the rainbow to play with. Therefore, we see nothing "dismal" in the doctrine of the unbeliever, or Infidel. He takes the world as he finds it, and concluding from the operations of Nature that she teaches no other life than the present is anytous to improve mankind in this state of being—the only state he knows anything about, or which need concern him. We are firmly of the opinion that he acts in this matter like a prudent, rational, sensible man. His doctrine is the best for this world, and for any other, if there be any other; for when mankind live properly here, they are suitably prepared to ive hereafter. But the belief of immortality has had, practically, a bad effect upon the human race. It is the corner stone of superstition, and under its influence the engines of cruelty have been set in motion to persecute heretics in this world in order that they might be sent to hell in the next. This belief has also induced a neglect of the things of earth, that the attention might be fixed on the phantoms of an imaginary heaven and when we add to the evils of the do dividual misery it has caused, by exciting painful fears, despondency, despair and insanity, we consider that immortality has proved a "dismal' belief indeed, and that mankind would have been much better off if the belief had never been invented.

Such is the substance of the Investigator's reply to our remarks under the title of "Is Beauty petter than Ashes?" Let us illustrate our notions as to the position of unbelievers in a future state, by a little fable: Once upon a time twelve newborn male infants were left on an uninhabited island. -The climate was soft and mild, and there were a plenty of berries and coconnut trees. The berries sustained life in the poor children for a time, until one of their number, more enterprising than the rest, found a way of breaking the shell of the coccanut, and imbibing the milk. This discovery was a great event for the infants. They began to thrive astonishingly.

Months and years passed by. They grew to be young men. They made discoveries. They invented a sort of language by which they could communicate thoughts to one another." At last one of their number, more thoughtful, perhaps. (the same adventurous youth who had discovered the milk in the cocoanut,) more fauciful than the rest; and whose name was Loo-loo, addressed as the greatest number of calls on him were of them in this wise: "My friends, I am convinced that the complement of our nature is here wanting. Be sure there is somewhere waiting for us, across these blue waters, beings unlike and yet like us, who will fulfill those yague, undefined longings of our nature which crave a love and an embrace different entirely from those which man can give to man.

"My friends, I cannot well express to you what mean. But I appeal to you, is there not a facalty in our nature wholly unsatisfied by what we find here? Do you not sometimes feel the need of an intimacy closer and more sacred than aught we can claim of one another? Can you not figure to yourself the possibility of a being, intelligent and capable of enjoyment like ourselves, and vet of a nature less robust, of a form more tender and beautiful, fitted to answer those indefinable longings of our mysterious nature, which all of us. in some brief moments of our existence, must have felt? My friends, let us make a raft and cross these blue waters in search of some such beings

as I denict.'' These remarks called forth applause from five or six of the young men, but others shook their heads and shrugged their shoulders; and one fat vouth, named Pshaw-shaw, rose and replied: Moonshine! Humbug! Nonsensel Let us take things as we find them, my friends. Indefinable longings, indeed! Indefinable stuff! Here we are in a world made to satisfy our wants. If we are thirsty, there is milk from the coccanut, and water from the brook. If we are hungry, there is the bread-fruit, the crabs and shell-fish of the beach, the berries in the woods. Let us take life as we find it. Let us improve ourselves in this state of being—the only state we know anything about, or which need concern us. Let us be prudent, rational, sensible men. My doctrine is the best for this place, and for any other, if there is any other beyond the blue waters, as my friend Loo-loo drenms. Such fancies as those he indulges iusuch chimerical longings for a being like and yet unlike ourselves, are morbid and mischievous. They will have practically a bad effect, upon us. They will take off our attention from our present concerns, We shall not catch so many crabs if we think so much of these phantoms of an imaginary heaven. We shall not plant so many cocoa nuts. We shall neglect; the things immediately about us in reaching out for an imaginary bliss. I am a plain, matter-of-fact man! You see, my friends, I go for the positive—the sure—what we van feel and handle, Let us hear nomore of this stuff about a being, like and yet unlike our-

There was applause from some of the young men, as, Paliaw-shaw aat down; and yet, there were a few who thought London was right neverthefeas. Loo-loo! was far from being convinced by the dogmatism of Panawahaw. He continued to dream of a being like and yet unlike himself. He persisted in the thought; till at last he became an entities ant; and formed a plaity of , propress, "Friends in the West. 1 am engaged till fate humbering six, who one day lest their compan-next spring, with the Exception of Dandstry and long, and salled of to the lighten in their compan-rebruary. Those who wish to one or both of sway, all they saw a purple cloud no bigger than

> "Steer for that cloud," said Loo-loo. The cloud enlarged as they drew near, till at last

it took the shape of a beautiful island, on which they landed! No sooner had they set root on the smooth sand, than six strangely beautiful beings, clad in 100ge, rose-colored drapers, came down to the beach, and shyly approached them, Log-loo ran up to the foremost and took her proffered hand. Another of the young men followed his example with another of these curious beings; until at last each occupant of the heat was mated with a being "like and yet unlike himself,"

Now was not the foolishness of Loo-loo better than the wisdom of Pshaw-shaw? And yet the Pshaw-shaws look upon the Loo-loos as imbeciles. The poor Loo-loos!

### The Indians Again.

The following communication is from a Califorin settler, whose means of knowing what he avers are abundant. He takes precisely opposite views to those of Mr. Young on this question of the responsibility of inaugurating, the Indian wars and more entirely in the accord with those which have been given from time to time in these columns. The reader will at least allow that Mr. Nicoles exhibits a spirit of candor and fairness, seeking neither to excite prejudice on the one side nor to make out a case on the other. We still insist—and this letter corroborates our views and supports our belief-that the red man; has been foully wrouged in this business from the beginning; and that our Government is mainly, f not wholly, responsible for the criminal treatment from which that unfortunate race have been such constant sufferers. It is not fair to make up a judgment against them while the passions excited between them are hot, and the desire of vengeance on both sides is still burning; but we may advantageously peruse and give considera-tion to such candid and calm statements as those are which is subjoined, thereby arriving at a just judgment and doing real wrong to none. But to the letter: 1 \_ " " of the date

Editor Banner of Light—I have just read Mr. Young's article in regard to Indians West of the Rocky Mountains, in which he attempts to make it appear that the Indians have "no rights which a white man is bound to respect;" and that they have generally been the aggressors in the many collisions that have occurred between the races. I agree that Mr. Young has made the best apology that could be offered for the behavior of the settlers of this country toward the natives and that his letter truly reflects the sentiments of a large majority of the people of this coast; but I insist that this view of the case is entirely one sided—and therefore unjust to the Indian. sided—and therefore unjust to the Indian. This Honey Lake Valley, which was settled in '54, was, at the time of its settlement by the whites, claimed and possessed by the Pa-hu-tahs, a powerful tribe which occupied the whole of the country along the Eastern base of the "Sierra Nevadas," from the "Walker River Plains" on the South, to Gravelly Ford, which is nearly a hundred miles have the Rig Bend of the Hijpheldt on the miles above the Big Bend of the Humboldt on the north. They were and are still the dominant tribe in all the territory to the west of Great Salt Lake, and were considered to be the main actors in the depredations being committed this season in the region of the Owyhee. Well, the facts in regard to them are, that they always acted in egard to them are, that they always acted in ood faith with the whites not only permitting nem peaceably to settle and live amongst them, but actually defending the helpless settlers against the attacks of outside roying bands; and it is a notorious fact, that up to the summer of '60, emigrants were entirely safe as soon as they

reached the country of the Pa-hu-tabs—or as they are more commonly called—the Piutes.

Many instances might be mentioned of the marked integrity of these Indians in their dealings and associations with the early settlers. But alasi the discovery of silver on this alope of the "Nevadas," like that of gold on the other, brought corruption into "camps and councils," sensuality and baseness soon filled the veins of society, and the virus soon reached the red man's blood, and the bloody strife began, and still goes on; revenge and retaliation's the order on both sides, and I am compelled to acknowledge that we have been scarcely less vindictive and trench-

rous than the savages.

The above, are my views of the matter, arrived t by actual observation on the field of action; in iddition to which I will mention the ominous fact known to all emigrants, that the most dangerous Indians are those trearest the settlements. Those more remotely situated and remaining

E. R. NICOLES.

To this letter we append the following, making good a previous one on the same side, in which the writer makes statements that should shut the mouths of adverse critics forever. This way of dealing with the Indians is certainly not the right one. Here is the letter: diff and make at

one. Here is the letter:

BOULDER CITY, Cot. TER. Oct. 1, 1866.

In an article published in the Banner, under the lead of "Managing the Indians." I have observed many of the evils pointed out on the present system of Indian management; but you have overlooked the greatest evil, in my opinion, connected with this department, viz: Indian agents assuming the character of bailiffs, in collecting the accounts of traders, and damages for stolen horses and property. The Indians are more annoyed at this one thing, than all others connected with the department. They see a trader get from their annuity \$100, for a pony, which they never valued at more than a blanket worth four.

Indian traders should be treated as blookade runners in time of war. The blope of great gain induces the latter to hazard ship and cargo. If successful, they make fortunes; if otherwise, they look for no redress. The Indian trader being actuated by the same molives, counting his profits and knowing the risks, should be treated in the same way by the Government. This would remove one great cause of irritation.

move one great cause of irritation.

# The Mexican Fuss.

There is a story now, that arrangements are on foot at Washington for getting Maximillian out of the country and inducing Napoleon to recognize the Liberal Government, and that there is a likelihood that the plan will be accomplished." But if that be done, what will follow? This chronic state of disorden and military noting has become a nuisance. Would that the people of that unhanpy country could be induced to preserve order and live decently! Our Government really has no right to interfere in the matters of a neighbor, yet we hope Mexico will be induced to listen to our counsels, and become a better country than she has been of late,

the a man W. TyrOhurch, stated to lark O.O. Brackett, writing to us under date of Lincoin, Ill., Oct. 16, 1860, details the particulars by which he and others caught the medium, Church, heating during one of his scances. "He wishes all dark circle mediums to be jested thoroughly for the truth will shine the prighter by fair investigation." Very true; but justice and impartiglity should go hand in hand at every step of inventigation. Our correspondent is andoubtedly sincere, in his statements, for he adds, 'I assure you shis exposure has not shaken my faith in the beattiful philosophy of Spivitualism !!!!

# and of leavelings in Philadelphia, sone

The Society of Spiritualists, which has held meetings in South Street Hill Philadelphia for Asystal, years, past the themper of Eight Discount for the meeting to Washington Hall formen of Eighth and Spifnk Garden streets, The forencon service and the Children's Tycenth Lie how councited the delivered; at dif . a Muenewices are theld in a the afternoon. The evening discourse is given at 7; o'clock.

man not examinations on all type any way

Fromila private note written by our esteemed friend; A. James, dated Chibago, 20th Oct., we are happy to learn that his son, whose serious illness called his father home so unexpectedly while on his recent visit to this dity, is now hopefully conwalescent. It is ithe intention of Mr. James, as abon as his boy has sufficiently recovered to make his contemplated visit to the oil regions of Penn-

President Johnson attended the closing session of the Roman Catholic Council, in Baltimore, on the 21st Oct.

the zier Cer.
"Dr. John B. Lynde, for many years a prominent writer and lecturer on agricultural and selentific subjects, died at Norridgewock, Me, recently, at the age of 794. He was a contributor to the columns of the BANNER OF LIGHT, chere M. Thouvenal, the French statesman, is dead.

Miss, Kate, Batement, was married recently to Doctor, Growe, who is understood to be surgeon of one of the . Cunard steamers! She has left the stage altogether, it is said.

Tom Thumb returned \$2,876 income for 1863.

### A Timely Spirit Warning.

A lady of this city of lled on Mrs. Pearson, the well-known medium, for the purpose of getting a communication from a departed friend, she being about to leave for New York to take passage in the steamer Evening Star for the South. The medium was entranced by the spirit of an Indian girl, who said to the lady, "Your grandmother is present, and says you must not go away now, as you are intending to do; you must whit one week, or you will meet with trouble!" and kept importuning the woman till she promised compliance. She did not succeed, however, in obtaining a message from the one she desired, and left, feeling quite indignant, calling Mrs. P. a "humbug," &c., adding that she would start on her journey as she had previously arranged. But her friends prevalled on her to remain another week, otherwise she would have taken passage on board the ill-fated, Evening Star, which foundered at sea, only fifteen or twenty of the three hundred persons on board being saved.

### ... Meetings at Newton Corner.

The interest created in Newton a short time since, by the physical manifestations which occurred at the residence of a prominent, citizen of that place, has culminated in a course of lectures on Spiritualism. The first of the series was given by Mrs. A. A. Currier, on Sunday, Oct. 21st. Quite a large audience assembled in Middlesex Hall in the afternoon, to listen to her fine discourse, and in the evening it was much larger. All listened with close attention, and seemed deeply interested in what the speaker had to say in elucidation of the philosophy of Spiritualism. Mrs. Fannie Davis Smith followed Mrs. Currier; and other good speakers, we understand, are to be engaged, if the interest is kept up, and sufficient funds are aised to defray the expenses. The field promises rich harvest, and we trust it will not be allowed o go unreaped.

### The Howard Athenceum.

The Florences have drawn full houses since their engagement at this popular place of amusement, as they always do whenever they appear upon the Howard boards. They are great favorites with Bostonians, and deservedly so. The Howard Athenshin is one of the best conducted and most orderly institutions of the kind in the city, and hence is rapidly becoming a favorite place of resort. The Florences will continue at this Theatre three or four weeks, and bring out during their stay several new pieces, which Mr. Florence obtained while he was in England last summer; one of which is a piece called "The Bridal Eye." This thrilling play has been in the hands of the scenic artist and stage machinist for two months, and will, be brought out with entire 

THE ART OF AMUSING is the title of the latest and best work on that subject ever printed. It is a handsome volume of over three hundred pages with one hundred and fifty illustrations showing how the art is practiced in various ways, methods and shapes, consisting of arts, merry games, curibus puzzles, odd tricks, charades, transparances, etc. It also contains suggestions for private the atricals, tableaux and all sorts of parlor and family amusements. In short, this volume is intended to amuse everybody, and enable all to amuse everybody else. The instructions are so ininute and clear that any one can understand and practice them: If fall work and no play makes Jack a dull boy," so will all study and no amusement make boys morose, ill tempored and slokly. One visit of, the physician would buy, the work, and with it you will need less of the physician. We are prepared to supply all demands for the works and will mail it to his address for two dollars. postage free. It is published by Carleton, of New York. edici redukta hid ea kil ee

# The Quebec Fire.

Letters from Quebec state that much suffering exists among those whose homes were destroyed by the late disastrous fire. A Buston gentleman has sent \$500 to the relief fund. This is a good beginning! We'hope others will imitate his example! Donations left at this office will be promptly forwarded to the proper authorities. No time should be lost to aid the destitute. The blessings of the apgel-world will rest upon those generous souls who give of their bounty when disaster overtakes their fellow-creatures.

# will to Dr. H. K. Coopley.

This indefatigable pioneer-worker in the cause of Spiritualism has returned to Newburyport, Mass, and proposes to remain in New England, for the purpose of lecturing and healing, until the first of March. Those wishing his services, should address him at the above place soon. Wherever he goes he will supply those in want with spirithal books, and will also take subscriptions for our paper in our count to notate mar at full

# The Gist, of Spiritualism.

.A third edition of this excellent work, by Warren Chase, has justibeen, issued from the press of William White & Go., 158 Washington street, Baston. As pro have heretofare fully naticed this book, all we shall say at shis, writing is that the rapid sale of the two previous editions is sufficient guarantee that the Gist of Spiritualism is duly appreciated by the friends of the cause.

Massichusetts State Convention. By the proceedings in this paper of the Massa

chusetts State Convention of Spiritualists, held at Lawrence, it will be seen that lithe next quartotaly adsaion is to dottield in this oity; when probably missionaries will be selected and put to work at once. The good will be solved and put to will be solved and put to the solved and the solved

We have received a report qfilhe Peace Convention recently held in Philadelphia, and will print it soon.

field St., publisher.
Mr. Marsb has just issued an abridged edition
of this popular, little, work, containing all the
songs, hymns, recitations, rules, directions and
examples necessary for the organization and development of a Children's Progressive Lyceum at a reduction of nearly one half the price for the larger edition. This will create an increased de-mand for this almost indispensable agent in forming Children's Lycoums,

HARPER'S MONTHLY for November is on the counter of A. Williams & Co., and is full of readcounter of A. Withtans & Co., and is full of readable things. It opens with a finely flustrated
poem, entitled, "The Cider Mill." Abbott contributes an article (illustrated) on the War in Florida, to which is prefixed a striking likeness of Gen.
Truman Seymour. The Work-House on Blackwell's Island, N. Y. is profusely shown up with
garrayings and with full and minute description. engravings and with full and minute descriptions making the heart sick at times with the looking.

A very humorous sketch, likewise illustrated,
of the "little black dogs of Berkshire," will afford much merriment and some instruction. Then four dollars a barrel, there is a great variety of prose and verse beside, Contributions for twith the always valuable, and readable editors pour in, the Mayor pidenartments. departments. the or the state of the

THE GALAXY-for Nov. 1st. is a royal number of a very popular Magazine. With this number is given away, in neat pamphlet form, the first sixteen chapters of "The Claverings," Mr. Trolone's story, which is publishing in these pagesa feature which all renders will eagerly testify their favor of. Trollope's stories of English domestic life are the most popular works of their kind of the day.' The Galaxy brings out many new names among its contributors, thus giving it stipulated time. freshiness, youth and original power. It is a periodical of high promise. A state of the analysis of the state of the st

"GRIFFITH/GAUNT," the great story by Charles Reade, which has been running several months in the Atlantic Monthly, has been issued in book. form, and is for sale by Lee & Shepard, of this among renders in this country and in England. On account of an adverse criticism on its merits, the author wrote a stinging letter on "Prurient Prudes" to a New! York journal, and has commenced a suit against the publishers of the paper in which the critique appeared?

THE ATLANTIC MONTHLY for November is rather brilliant than otherwise. Charles Reade of course stops, on ." Griffith Gaunt," and there will be a small gap to Dr. Holmes's new story in January. Hawthorne's "Note Book" yields auother instalment in this number. A paper on Prussia is timely, thorough and instructive. The .late Count Gurowski gets a sort of eulogy.: Marshall's portrait of President Lincoln is praised. Bright things are promised for the Atlantic next year, and the streets a court with terming addi-

Walker, Fuller & Co., of Boston, publish a " Discourse on the Life and Character of Rev. John Pierpont, by Nathaniel Hall, pastor of the First Church, (Unitarian,) Dorchester. It is a eulogy, but is very careful, in speaking of Mr. Pierpont's convictions, and his courage in asserting them, to make no allusion to the crown and glory of his life—his faith in Spiritualism:

THE JUBILATE, by L. O. Emerson, and published by Ditson & Co., is a new and fine collec-tion of sacred music for choirs and musical conventions, by the popular author of the "Harp of Judah," "Golden Wreath," &c., &c. There, is great variety and attractiveness in the music in this volume, which musical journals and professors warmly commend.

THE LADY'S FRIEND for November is for sale by Williams & Co., presenting a fine engraving called, "Feeding the Swans," the latest Parisian modes, patterns of the freshest designs, a choice quantity of tales, essays and poems, and the usual fullness of receipts, &c. If is full of "Novelties" such as any ledy, likes to know all about, and a fine number. The state of the s

THE AMERICAN ODD. FELLOW for October comes promptly to hand. .. Its contents are of far wider interest and value than merely to the large body whose exponent and organ it is, he had a "The the sale is obey the time they and call to

. . . . . . JUST RECEIVED ; want mil

"Hope and Have," "Haste and Waste," by OHver Optic, from Lee & Shepard, publishers.

Back: Numbers of Herald of Progress.

Any person liaving the following numbers of The Herald of Progress," and will forward thein to A. S. Gilson; La Porte, Ind., will receive a suitable remutieration. "He wishes to complete a volume for binding. Viz: numbers two, three, six, eight, nine and fourteen, of volume three.

of the of Mrs. A. M. Spence. " and then We notice that this lady has not entirely withdrawn from the lecturing-field, but occasionally speaks in localities not far distant from her home. of Morrisania, N. Y., with one of her able dis-

courses.

OXYGENIZED AIR-FINE OPENING FOR A LU-CRATIVE BUSINESS. The use of oxygenized air as a cure for disease, has now been practiced in Boston for nearly two years, and with a success which has far more than met the most sanguine expectations of its discoverer, Dr. C. L. Blood, been authorized by the Minister of Public Instruc-The inhalation of the air or gas, as prepared under tion to go through a course of medicine at Algiers, this discovery, nots directly on the blood, and the as her medical attendance might be of great serpatient at once feels the healing effect of the same. It has cured thousands where other methods were quite powerless, or worse. The practice of this system opens, it seems to us, a most lucrative/honorable and pleasant susiness, and has only to be conducted with enterprise and judgment to be attended with success. The right to use it in any locality not now occupied is offered for: sale at 119 Harrison Ayeme; in this city, where Dr. Blood may be found. "The present is a

applications we hear; are very aumerolis. or well Manustra valida August and September, was about three thousand appearance as fresh as ever, This, number, com- land five hundred. I jour of real following most pletes its first half year. Point 1 galdion of or di game I tool the man and make

yo ogen A. Card from Deant Clarks whole

To the friends lid vermont unit vicinity who may wish for my services, I will say that I do-sign to rotular Blue as soon as November 1st, and will be pleased to arrend to the calls they may and the mean among the spine and the star of the at the at

themselves, Great day

Book of Tests.
When will it appear? Will Mr. H. Graves respond, and oblige one of many who are anxious

ALL SORTS OF PARAGRAPHS.

We have just received a full supply of that excellent work, "SUPRAMUNDANK FACTS," by Dr. Ferguson, printed in London. It makes a large volume of over 200 pages, elegantly printed and well bound; price \$2,50, postage free. It is one of the most substantial works treating on the Spiritual Philosophy, from the pen of one of the best'scholars of the age; a deep thluker and sound 

Workingmen everywhere should patronize the Daily Evening Voice of this city. It is a talented sleet, devoted exclusively to their interests. We are gratified to learn that it is in a prosperous condition, not withstanding the petty opposition it has met with from the daily press of Boston,

Losz, on Washington street or School street, a bunch of keys. The finder will be well rewarded by leaving them at this office.

Produce dealers are collecting large quantities of apples in Augusta, Me., for transportation to Boston. The ruling price for choice fruit is about

Contributions for the Portland sufferers still pour in, the Mayor of that city having received \$1,500 from Lowell recently. The total amounts 

The Internal Revenue receipts the present year amount to \$117,818,807 52.

Government has advices that the French are withdrawing from Mexico, in pursuance of the terms and conditions, proposed by the French Minister of State to Minister Bigelow, in June last. It is now, regarded as quite certain that the French forces, will all be withdrawn before the

Digby is of the opinion that the land of Nod must have been and ry sleepy locality, and has no doubt Elder Knapp's ancestry originated there. And the state of the state of the state of

J. H. Powell, the talented editor of the London Spiritual Times, has our deepest, most heartfelt city. It has created a remarkable sensation sympathy for his arduous labors in behalf of Spiritualism in England. He will live to see the day that the blind bigots there who assail him, will fully endorse the glorious Philosophy he

The cable Oct. 23d announces a tremendous battle in Candia between the Christians and Turks in which the latter were repulsed after four days heavy fighting.

TRUE COURAGE. I love the man whose honest heart
Will bravely dare and bravely do;
Who will not act the coward's part,
Hut atrong in right, will right pursue;
Whose knee ne'er bending at the nod
Of titled pomp or regal power.
But hows alone before his God,
With hope his crown and lave his dower;
Who dares to face a world of scorn,
And dares to face a world of scorn,
And dares to hother's hand to span,
Though dark the skin and rough the form,
If yet that brother be a man;
Who strikes where'er a wrong is found,
And brands a tyraut to his face;
Nor courts applause, and empty sound,
But firmly treads in yietne's trace.

Buch are the men who 've stemmed the tide
And clove the way through giant wrong,
Who 've fought triumphant, side by side,
'Mid perils deep and aroubles long;
Their martyred forms are thickly strewn
On many an anoient field of crime;
But seeds of truth they 've widely sown,
To biosom rich in coming time;
Amid those armies of the dead.
Whose legions pale and silent lie,
Their lives a passing fragrance shed.
Their names, immortal, no or shall die.

The Boston constabulary, after hard scratching, found five places" in Boston last week where spirituous liquors are sold, and complained of the dealers. The law's flimsy web catches the flies, but the big bugs go free. There are more "genteel" grogshops in full blast in Boston at this time than ever-before. They are more illa ben

The Roman Catholic Council at Baltimore finished its business on Sunday week. Archbishop Purcell delivered a sermon, in which he said that the council was impressed with the necessity of reclaiming the United States to Catholicity, and intimated that to be the grand object of its assembling. There is to be no crusade preached against Protestantism, no offensive thrusting forward the doctrines and practices of Rome upon a population the great majority of whom are opposed to that church, but in a quiet way the clergy are to set about their work of proselytism with energy, perseverance and industry. He said Catholicism must gain in America to make up for its losses in Europe, and clieer the Pope in his present troubles. The freedmen of the South are likewise to receive the immediate and earnest attention of the Catholic clergy, and that not only from their own desire, but by the express command of Romet

BENTS .- A London correspondent says it will astonish rent payers in American cities, to be informed that, in the nicest and healthiest parts of London, handsome three-story and basement, or eight roomed houses, in perfect order, can be rented at from \$250 to \$300 per annum.

The gayest smilers are often the saddest weep-

Professor Anderson, the "Wizard of the North," is a bankrupt in Birmingham, England....His A few Sundays ago she favored the Spiritualists bombastic attempt to overthrow Spiritualism in England didn't prove such a successful fluancial speculation as he anticipated. Mr. Anderson will learn one of these days that Spiritualism is based on truth and positive knowledge, which ail his jugglery can never affect.

A young woman in Paris having honorably passed two examinations in mixed sciences, lias vice to the Arab population, and through her the boon of medical science might penetrate the tent and harem of the Arab, where no male doctor would ever be admitted.

There are seven hundred and fifty paper mills in active operation in the United States. They produce two hundred and sevent Thillions pounds of paper, which, at an average, of only ten cents per pound, would be worth \$27,000,000. But the very favorable season to begin tits practice; and severage is nearer twenty cents.

(It is estimated that the total number of deaths from cholera in St. Louis, during the munulity

There has been a terrible tornado at the West, hausing great destruction of property in garious Place that the next on fundencest table said

The Molliche in Utah are seconding beligered.
They are determined to root out the deficient of the light are second in the light and the light are second in the light and the light are second in the

... Peabody, the banker, has donated to Harvard and Wale, Colleges \$150,000 sacht ten eroles edt gold in the treasured reports in high the multiple gold in the treasured in the streasured in adversity. When

G. ADAMS. | the sun sets our very shadews refuse to follow us.

Grand juries in the different sections of Upper Canada have recommended to the Judges of the Circuit Court the adoption of corporeal punishment as a means of suppressing orline. The proposals, have been approved, and it is probable that flogging will be introduced at the next sitting of Parliament. So prepare your backs, ye erring Canucks, ... The region of the contract of

A thunderbolt from a perfectly cloudless sky struck a church and three dwelling lionses at Rising Sun, Ind., a few days ago. It killed a girl outright and stripped all the clothing from a boy, whom, strange: to eny, it only stunned. A more remarkable electrical phonomenon has rarely oc-विकास विभाग विभाग

A four-year old went to cliurch on Sunday, and when, he got home his grandmother asked him what the minister said. "Don't know," said he, "he didn't speak to me." A good many older people might answer in the same way.

YE CONSTABEL. A very worthy officen

Was yo succent Constabel,

And'all good people loved him, Ho did his work so well.

He ne'er was known a bribe to take, Nor stolen goods to sell! 

Alasi alasi ye times have changed . . Since Lien and I wore boyat.
Folks now get light most every night. And all ye streets with noise.

What cares ye modern Constabel, As on his best he goes! And treads on no one's toes!-{Digur.

The curvature of the earth amounts to seven inches per mile. A man six feet high cannot be seen from a distance of ten miles.

The employing printers of Washington, D. C. liave withdrawn their names from their late protest against the eight hour system, and thus the Typographical Society is triumphant.

Hartley Colerlige once being asked which of Wordsworth's productions he considered the prettiest, very promptly replied, "His daughter, Dora."

The manufacture of Unitarian clergymen, says the Springfield Republican, is not very brisk: The Cambridge divinity school has nine students. and expects three more! Meadville has ten new students and twenty-five in all. The Unitarian missionary fund for 1866 only reached \$60,000, against over \$100,000 last year.

Every rose has its thorn; you never find a woman without pins and needles.

A boy of nine years old lately said to a boy of seven, "I am surprised to hear you talk so much about the girls. I did n't at your age."

Italy is now, redeemed and free. Her, entire population amounts to twenty-five millions. , ...

No man will assume the character of another, unless he is ashamed of his own.

The corn crop of the United States this year amounts to over one thousand million bushels! Corn is king, party and processing the second

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 important point. 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 of any description, either to our New York or Boston office.

information concerning the location of mediums, public meetings, or whatever may be of value as alguide to strangers. However, the control of the strangers and the strangers are the strangers and the strangers are the strangers.

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

Meetings in Washington, D. C.

Alention was made in the BANNER, that the jecture season in Washington had been anapiciously inaugurated by the ministrations of Mrs. F. O. Hyzer, on the last two Sundays of September. Since then, lectures have been delivered every Sunday, at the regular place of meeting, in NEW YORK.

JOHN HANNUM, WATCHMAKER AND JEWEL JEWEL JOHN HANNUM, WATCHMAKER AND JEWEL JEWEL JEWEL JOHN HANNUM, WATCHMAKER AND JEWEL JEWEL JEWEL JOHN HANNUM, WATCHMAKER AND JEWEL JEW Union League Hall. On the first Sunday of October, Mr. A. E. Newton, whose name is familiar to the earlier Spiritualists as an earnest pioneer in the cause, delivered an able discourse, taking for his subject, "The testimony of the Bible on the truth of Spiritualism." Mr. N. has been

for two or three, years most efficiently devoting his time, and talents to the philanthropic work of superintending and conducting Freedmen's schools in the District of Columbia; but his former interest in the cause of Spiritualism has not abated, and when fitting occasions occur, he is ever ready to take the rostrum in its advocacy. On the second and third Spindays of the month, Dr. Henry T. Child, of Philadelphia, who is well known from his contributions to spiritual literature, lectured on the following subjects: // Special Providences;", "The Evidences of Spirit Inter-course;" "Mediumship; haw to cultivate it properly;" and " The Conditions of Spirit Life." These lectures, delivered in the Doctor's sincere and earnest, but, pleasant and instructive manner, were listoned to with much satisfaction by the intelligent and appreciative audiences, which the announcement of his well kown name brought announcement of his, well kown, name, brought together, 140, has, an extensive practice, as, a physician in Philadelphia, and of course, is, not regularly, in, the lecture field, for which, however, his gifts in that direction qualify him for an efficient laborer; but his interest in and lowe for the course of finite work at the sours. Hymns, Reclitators, Rules, Direction, and Examples necessary for the Organization and Development of Children's Progressive Lycamic and star evelopment of Children's Progressive Lycamical Lycam has not at a really reduced pine per humbred, so that every society of spiritualism, induce him, togibreak, off propositionally, from his professional duties, to do missionary work at places, within a few hours togic from his home. In that spirit he came over togic from his home. In that spirit he came over togic from his home. In that spirit he came over togic from his home, in that spirit he came over togic for his opine, stars from his him for an invalidation of the professional duties, to do the professional distance of nearly one hundred and fifty miles.

J. A. B.

CHILDREN'S LYCEUM MANUAL.

First A BRITION.

This is little work, by ANDIRW JACKRON DAVIS, continued by the source it will be sourced. It was not a street by redeced pine in the Unitered Lycam has a total street by redeced pine in the source of the results of the control of the control of the control of the control of the source of the control of the

Business Matters. .....

TO PATIENTS, AND PUPILS, How TO TREAT THE SICK.—At My Ritral Home Cure, I continue to take all kinds of invalids, and perform cures equal to any ou record. And I am now ready to take pupils, male and female; classes beginning every other Tuesday, the first to commence Tuesday, Oct. 30th. In two weeks I guarantee to enable pupils to become physicians, and to know how to treat all manner of diseases without using medicine. Terms for nucles, board, room and tuimedicine. Terms for pupils, board, room and tui-tion, \$20,00 the first week; \$10,00 the second week. To patients, terms reasonable. Dr. URIAH CLARK, Salam street, Maiden, Mass.

JAMES V. MANSPIELD, TEST MEDIUM, auswers sealed letters, at 102 West 15th street, New York. Terms 35 and four three-cent stamps.

L. L. FARNSWORTH, Medium, answers SEALED LETTERS. Persons sending \$3 and four 3-cent stamps, will receive a prompt reply. Address, 1040 Washington street, Boston, Mass.

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

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

TAKE AYER'S PILLS for all the purposes of a purgative, for Constipation, Indigestion, Head-ache and Liver Complaint. By universal accord, they are the best of all purgatives for family use.

Special Notices.

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

MRS. APENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

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

Notice to Subscribers.—Your attention is called to the plan we have adolyted of placing figures at the end of each of your namels as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper tast, then show that the time for which you paid has expited. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper taste of the time the attention to the paper taste, then the time to which you paid has expited. The adoption of this method desire the paper continued, should rensw their subscriptions at least three weeks before the receipt-figures correspond with those at the left and right of the date.

There is no excuse for so many deaths by Consumption, if those afflicted with Lung Diseases will only use Alten's Lung Bulsam in season. It will soon cure the disease and prevent so great a sacrifice of life. . For sale by M. S. BURK & CO., Boston.

Nv. 3. 2w] Also, by the Dealers in Family Medicine generally Soothing and Healing-we might with truth add, certainly curing in every case. No remedy known equals Coe's Cough, Balsam for Coughs, Colds, Croup, and Consumption,

It is an old and tried friend, and always proves true. THE GREAT PANILY MEDICINE OF THE AGE. PERRY DAVIS'S PAIN KILLER needs no recommenda-

tion. It is widely and favorably known throughout the land.-

Commercial," Newbern, N. C. At this season, when coughs and colds are so prevalent, an effectual remedy, and one easily obtained, is Perry Davis's Vegetable Pain Killer. It is no new nostrum, vended by un known agents, but has stood the test of more than twenty years; and those who use the article, internally or externally

years; and those who use the article, internally or externally, will connect with it grateful recollections of its worthy inventor.—Hastings Chronicle, C. W.

Rev. B. C. Thomas, of Henthada, Burmah, writes: "If I had time, I could sell large quantities of the Pain Killer. It is growing in popularity. Englishmen, and even doctors, are inquiring for it, and are glad to purchase it." 2w—Oct. 27.

DIPTHERIA VANQUISHER.
(Used with Litchfield's External Application.)

DIPTHERIA AND ALL THEOAT TROUBLES.
Litchfield's External Application,
Warranted to cure RHEUMATIC AND RCIATIC LAMENESS, and all LAMENESS, where there is no fracture.

Price of each of the above....\$1,00 per Hottle.
G. A. LITCHFIELD & Co., Proprietors, Whichenden, Mass.
GEO. C. GOODWIN & Co., M. S. Bunn & Co., Boston; John F. Henry & Co., Waterbury, Vt., General Agents. 80ld by Medicine Dealers generally:

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

Letter Postage required on books sent by mail to the followin Territories: Colorado, Idaho, Montana, Necada, Ulah.

tion, either to our New York of 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 the author, it is a work that all reasoning minds will find worthy of consideration, and should be in the library of all who wish visiting the city are invited to call at the office, where Dr. Storen will be happy to afford any

Rent by mall, by us or the author.

WARTED.

A MAN AND HIS WIFE, by the year; the man to cultivate a small Farm and Fruit; the woman to do Housework, and both live with a small family, in a pleasant location, on the shore of Cayuza Lake. A fair compensation will be paid, Good help, good health, and good character wanted. Those having small children need not apply. One boy of 12 to 15 years could also find employ.

Address immediately, J. B. BRISTOL. 1w\*—Nov. 3.

ALL SPIRITUALISTS wishing to obtain sat-lapactory Photographs, Ambrotypes, &c., at reduced prices, will save money by calling at A. M. Bulinoughis, GALLERY, 170 Chatham Square, New York. 2n°-Ny. 5.

Mention was made in the BANNER that the

A BOOK FOR EVERY FAMILY.

JUST PUBLISHED,

THE ART OF AMUSING;

A collection of graceful arts, morry games, odd tricks, curious puzzles, and new charades; with suggestions for private theatricals, tabloaux, all sorts of parlor and family annuaments, etc. A volume intended to amuse everybody, and en able all to amuse everybody class; thus bringing about as near an approximation to the millennium as can be conveniently attained in the compass of one small volume.

BY FRANK BELLEW.

Acting Charactes.

It is one of the most perfect books of its kind ever published; made up of the most perfect books of its kind ever published; made up of no dry, stupid rules that everybody knows, but fresh, sembible, ignod-humored, entertaining, and readiable. Every person of tasks should oppacealt, and, cannot be obtained with the title delighted with it.

\*\*Af This book will be sent by mall, postage free, to any one who will send the price, \$2.00.

(\*\*Torasie at the BANKER OFFICE, 154 Washington street, Boston of the BANKER OFFICE, 155 Washington of the Banker OFFI

JUST PUBLISHED, TOTAL A CHILDREN'S LYCEUM "MANUAL.

NEW, LONDON EDITION Har BECEIVED.

SUPRAMUNDANE FACTS

IN THE LIFE OPTO TO JUST A STATE Rev. Jesse Babcock Ferguson, A.M., L.L.D.

incribing. TWENTY YEARS' OBSERVATION

The season to the organization of the season of the season

PRETERNATURAL PHENOMENA. to and the state of the state o

T. L. NICHOLS, M.D., Author of "Forty, Kears of American Life," "Biography of

We have just received a supply of this very interest-ing work from the jen of one the ablest writers of the day, which we can furnish our patrons at a greatly reduced price.

EXTRACTS FROM PREVACE.

"There can be nothing more important to man than the proof of his own immortality; and the value of this proof—the priof of appritual existence—remains substantially the same, whether it is given by high means or low, worthy or unworthy, by good apirits or bad, by angels or demons. He who epat on the ground and anothed the eyes of the man who was born blud, worked sublime infracles by the humblest means, and chose the weak (hings of this world to confound the mighty. A table rising from the floor may give as clear an evidence of supramundane power—of force guided by intelligence—to those who observe the fact, as would the removal of St. Paul's from its present locality to the apex of Primrose-hill. The terms, great and amal, hobbs and vulgar, worthy and unworthy, do not property apply to the facts of science. The microscope may be as important as the telescope, and an atom as worthy of investigation as a planet."

"In selectine, arranging, and preparing for the press the statements of facts contained in this volume, I have thought best to present them partly in a natural order of relation, and partly in the order of time, since there are facts of various classes in single narrations which cannot well be divided. I have, however, endeavored to group together many of the jubysical manifestations by which invisible intelligences have made their existence known by appeals to the sease. The facts which prove that invisible intelligences sometimes control the hands of passive and sometimes unconsclous persons to write, draw, paint, and play on musical instruments, and use their organs of speech to communicate with their friends, and convince them of their personal existence and identity, or make them speak languages with which the passive medium were wholly unacquainted, or so act upon their whole musquar systems as to make them look, speak, and not the pressure whom they had never seen, are nil, as I think, as worthy of the attention of men of selence and thought, as the much disputed sources of the Nile, or the smi

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der, Stonach, Prosinte Glinici Cutarrh, Consumption, Bronchitis, Coughs, Colds; Berofula, Kervounes, Steeplessness, &c.

THE NEGATIVE POWIFES OURE Parallysis, or Inly; Amaturosis and Deafness from paralysis of the nerves of the eye and of the tar, or of their nervens contres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Reinxatton.

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### Message Bepartment.

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

Mrs. J. H. Couant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that eyond-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 ans

nonnce their names.! We ask the reader to receive no doctrine put forth by Spirits in these columns that does not 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

MRS. COMANT 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.

Holy Spirit, our Father, and our Mother, too, through the darkened yet beautiful face of Nature we behold thy loving smile, and we know thou art with us. We understand thy language and perceive thy presence. Oh thou Spirit who marcheth through time and eternity, perfecting all atoms and making beautiful and glorious and powerful all worlds, thou who art leading every soul, by virtue of its own law and thine, safe into thy kingdom, thou who wilt ever protect the soul and the atom, we praise thee. For life and for all those manifestations of thy love, thy power and wisdom we do most fervently thank thee. We praise thee for the gift of flowers-those bright. glad messengers that talk to us of beauty, that inspire us with holy thought. Oh God, for these we thank thee. We praise thee, oh Spirit of all things, for all thy gifts; for darkness and for light, for sorrow and for joy, for sunshine and for shade, oh Lord, our God, our Father, our Mother, we praise thee. But, most of all, oh Infinite Spirit, we have reason to praise thee, that we know thou hast set no bounds upon our souls; that we can go whereso'er we will; that we have but to seek and we shall find; to ask, and it shall be given us -that whatsoever we earnestly desire shall be given us. Oh Spirit of Wisdom, for knowing this we do most fervently thank thee. Spirit of Mercy, if there are any present who sorrow, teach them that sorrow is for their good. Teach them. through thy loving angels, that it is good to mourn, for the comforter comes through mourning, and is a blessing to them. Teach them that the words of our elder brother, of Nazareth, are not idle words, that all these experiences are for their good, and shall work out for them wisdom, justice, love, and all the attributes of heaven. Our Father, while the thoughts of thy children go out in praise to thee, we know that a response will return, the blessing will rest upon their souls. Sept. 4.

### Questions and Answers.

CONTROLLING SPIRIT.—The audience are at liberty to ask such questions as the public would read with interest. [A pause.] If the audience have no questions to propound, we propose to consider an inquiry that has reached us from one of our brethren on earth. He desires to know what the spirit of John Pierpont and his associates think concerning the proceedings of his funeral. Was he satisfied, or the contrary?

John Pierpont, as he told you yesterday, is in the full possession of all his faculties. He thinks as he did before death. He knew before his change where his opponents stood. He understood their theological bearing toward himself, and he understood, also, the weakness-now, mark us-the weakness that clustered around some of his own personal friends and relatives, who themselves believed in the return of the disembodied spirit. Therefore, understanding their weakness and the theological position of those who conducted the exercises on the occasion, he was not at all disappointed. It was a natural result of weakness, bigotry and ignorance; and being natural, John Pierpont is not the man to speak against it. He may have pity for those who are weak, for those who are ignorant, those who are in theological darkness, but, at the same time he would do them justice, knowing, as he does know, that all cannot stand upon the same platform, all cannot hear with the same ears, see with the same eyes, or understand as he does. So. then, he has a due amount of charity for them, because they cannot see as he did; cannot understand as he did. The same charity that characterized him while on earth, as a visible intelligence, he has not parted with. He knew who his theological enemies were, when here, and pitied them; and he does the same now. He knows well, too, that ignorance always builds its own fire and consumes itself. There is no need that he shall build a fire for their ignorance. for, in the order of God's providences, it will all

John Pierpont lives to-day, and he will take an active part in all that interested him before his death. He will not sit in idleness. He will seek carnestly to shower down those truths upon earth that shall be acceptable to humanity. Knowing the needs of humanity, as he does-for hels fresh from its heart—he will give them what they need, There is no weakness attached to his spirit, no darkness clustering around his intellect. He has gone to the spirit-world an intelligence not hid under a bushel, but on the mountain-top. His voice never was silenced here, either by bigots or those who crouched down because of ignorance. His arm was always strong in wielding the sword of truth, and that arm of the Spirit will be equally strong noway, and more so. Know, then, he has no censure for those who are in theological darkness, who could not see that the last movement of his life was the grandest. He has only pity. And when, in after years, they shall bow at his feet and acknowledge him to be their superior in wisdom, he will only offer them the right hand of friendship, and bid them arise and stand upon a platform all their own-not upon his,

John Plerpont can well afford to be charitable, for his Father has abundantly blessed him. He was so organized that he could see, could realize this Modern Dispensation; and, being thus organized, could perceive, also, that those who are organized differently must see differently.

It would be well for all classes of minds to commence the study of mind as connected with mat. ter. And, when they shall have advanced but even a few steps in that direction; they will nee that each mind must unfold itself differently,

peace, because her children shall understand want nuthin myself; but I want somethin for Sept. 4. themselves.

### Donald McKay.

with those I have left.

I would like to do what I can toward making the way clear and plain to all between the two not seen by you who are here.

I have many friends in Cleveland that I should be very glad to come into communication with, and I propose that they shall, some of them, or all, as they like, direct a letter to myself inside—that is, put in an envelope, you know, and send to Mr. Mansfield. There I will answer it. [Doyon desire them to send a sealed letter there?] Yes, I

Now suppose you send my communication to my niece Esther-Esther McDonald. Did I say McDonald? I meant McKay. [That makes a difference.] I was thinking of one of my old friends so very strong that I told his name instead of hers. Never mind, I will send to him, too: James McDonald. [Is he in Cleveland, also?] Yes, he is,

It is very easy to find the way back here, but not so easy to open the door when you do find the way back—not so very easy.

Now I should like that my niece send a letter, and I will answer it, or any one of my friends. I can answer it there. I've been there many times, and I know I can do it. [You will answer such questions as they choose to put to you?] Yes, sir. They can put my own name inside, as they like: Donald McKay.

I am a Scotchman by birth; yes, sir. [Were you long in this country?] Yes, I was here a zood many years.

Well, well, sir, it is a beautiful thing, this coming back. I like it much; but I shall be glad when the time comes that we can come when we like, and find everybody a door to come through. Now there are so few doors, and the crowd is so great, that it's hard to get a chance to come. I'm obliged to you, sir. Good-day. Sept. 4.

### George Kingsbury.

I believe I have received sort of a half invitation to come back, if there was any way of coming back; but poor as it is, I have accepted it, and

I am George Kingsbury, sir, by name; a private in the 9th New Hampshire. I am from Dover, sir; something of a stranger to these things, but I am here, green as I am.

About the most I can say is, I guess the majority of all the religions that are in vogue you might as well write humbug upon. I would n't say this if it was not so.

My folks are sometimes afraid that I have not been admitted to heaven. I rather thought it would be a sorry place I'd be sent to, if all I'd been taught was true. But it's a pretty good place, after all; do n't think I'd exchange it: am satisfied with it, anyway. [Would n't you rather be back with your friends again?] No, sir; no, sir; much as I think of them.

I don't relish the process of going out. Some go pretty easy; don't know anything about it. They do n't all have the fight with death I had, I my luck to bave to go through the same fight, if I came back here again. So I don't care to try it.

Seeing now, sir, as the way is open, by which most any one who tries hard enough can come back, I would suggest the propriety of folks here calling upon their friends to return-particularly the soldiers in the late rebellion-to rise en masse and invite them to meet them in this way. Now, they say, perhaps I shouldn't be received if I came. So, you see, they are not taking a step and waiting or hoping something may turn up in asking thy blessing.

I am just about the same as I was when I was nere; just about the same. I can't make a speech, never could; aint any better at it now. I remember some of the boys got into the Methodist meeting. I was afraid to, for fear I'd have to say something at—what do you call it?—class-meeting, that 's it, where the conductor, or class-leader goes around asking folks where they stand, religiously. I did n't want to make a fool of myself so I thought I'd better keep out of it. I wonder how the boys are that got in? I think they did

I should like, if I can, to get into communication with Ben Perry. He's a fine fellow!-about as much religiously inclined as I was. I reckonhe might hear me. If he has a mind to try it, I'll meet him more than half way, and satisfy him for his trouble, too. He's here, sir; he's on earth, and I-well, I'm on the earth, too. But I'm a dead-head, and he is n't. [Dues he live in Dover?] Yes, sir. [He may get your message.] Well, if he does. I think he'll meet me, because he 's not the chap to turn his back upon his friends. At least, I don't think so. Maybe he's changed. I hardly think he's changed, though.

Do you publish this in your paper? [Yes.] Well, just let me tell you that you have a pretty big army waiting to come back this way. You'd better enlarge your quarters, else I'm thinking you won't be able to accommodate them ail. [We hope to when we get enough enlisted.] Get enough! maybe you don't see all you've got. Well, sir, good-by. Sept. 4.

# Carrie Townsend. .

I said I would come, for I felt sure that others had come, and I knew no reason why I could n't. I would say to those I have left here, I realize all I expected to, and a great deal more. Oh, I felt so light and free, so full of thanksgiving, when I was fully separated from the body in which I had suffered so much, that I first thought, oh, I want to soar away from all earthly things. But as I grew stronger, I began to be attracted to earth and to those I had left. And so I set myself about coming back by the nearest road.

My friends will expect me, and I know will be glad to hear that I am so happy. I shall go to their home - theirs and mine, too - very, very

often, and strive in all ways to minister to them. I did so long to be gone when I was suffering so much, that I sometimes feared that my impatience would make a black mark against my spirit. But it has not. I can realize a great deal more true, more intense joy, because I passed through so much physical suffering, than if I had not passed through it. So I'm glad I authored.

I want to tell all the dear folks that I shall soon try to do all I promised, so they may expect to hear from me at any time.

I am Carrie Townsend, sir, from Bridgewater, Vt. I have just passed on, and I am not of course 371 / 1 1 1 Sept. 4.

Aunt Lucy (colored). described the expense of the sate of the effective and the sate of the sate of

charity; wars will cease, and the earth bloom in bad! Massa, I don't want nuthin' myself; don't somebody.

Massa, I like to go to Massa Davis; I like to go him. I say that's what I come for. [Jefferson I have been trying through various means to Davis?] Yes, yes. Well, Massa, I don't like to make my way back to earth, to hold communion | see him where he is. Massa, I don't like to see him where he is. Massa, I do n't like to see him there. I feels bad about it. I do n't like to see him where he is! I want to carry him the consoworlds; the one that is seen, and the one that is | lation of the blessed Lord our Father. Massa. I's happy, I's happy, but I wants to go back to him. [How long have you been away from earth?] Three years. [Were you Jefferson Davis's servant?] Yes, I was. He always treated me well. [Were you in his family?] Yes, I was. [What place did you occupy?] In his kitchen sometimes, sometimes taking care of the picaninies, the babies.

Oh, Massa, I like him to know I come back-Aunt Lucy. Oh, I feel bad. [Don't you go and see him now?] Yes, Massa, I go there and see him, but I don't like to. Massa, he don't know what's going to become of him. Massa, I want to tell him of the blessed things that are to come. Oh, Massa, if you can just tell him I come-tell him as how. I live, too-will you tell him that? I aint happy when I see him, Massa; when I forgets him then I is; but I aint now. The blessed Lord is good to me. I went into his kingdom; be happy, Massa; I be; but I's unhappy when I come here; that's all. I don't know how old I was; pretty old; don't

know; he'll know; Massa, he'll know. Oh, the Lord have mercy on us! I don't know what to do. I wish I could do somethin'. Good-day, Massa; good-day.

Circle opened by Theodore Parker; closed by Cousin Benja."

### Invocation.

Spirit of Divinest good, Holy and Perfect Life, as we look into the face of this handsome day, we behold there the Maker of the day, and of our souls also; and we know as the day will be carefully guarded, as it will receive its due amount of sunshine and shade, and finally rest in the arms of twilight, so our souls will receive their due amount of joy and sorrow, and too will finally rest in the arms of thine Infinite love; not the rest that bespeaks inaction, but the rest that comes because the soul knows it is one with thee. Oh thou upon whose arm we rely, thou whose presence is ever with us, thou who art our life, thou who sweepeth away all death, and crowneth us with immortality, thou Father and Mother of worlds and souls, how can we praise thee aright? We ask to know how we shall praise and pray? The answer cometh to us through the sunshine; through all that thou hast blessed us with in the external world. The Spirit of Prayer is here, and the Spirit of Praise is here also. Oh, our God, of that we will learn, and we will seek to worship thee most fervently. We will not bow down in fear, but in love, knowing thou art a God of Infinite Love. Thy wisdom calleth unto our souls, and we will respond. We will enter the temple of Nature, and there we will bask in the sunshine of thine omnipotence. Our Father, let thy children in mortal know that sorrow cometh, not because thou art angry with them, but because the soul needs to be made brighter, because the soul asks in its inner life that the sorrow may come; because the soul know. I'd be rather afraid that it would be just knows that joy follows close upon the heels of sorrow. So, our Father, as thou sendest angels to and fro to minister unto the ignorance, the spiritual darkness of all those that have need, let them know that thy right arm is around all; that love, thy perfect love, sustaineth all things forever. Father, we praise thee as day praises thee; we utter glad songs of thanksgiving as all Nature utters the same; and as thou wilt accept them from Nature, we know thou wilt also accept them from us. Therefore it is that without ahead, but are standing back fearing to return, fear we lay our offerings upon the altar of life, Sept. 6.

# Questions and Answers.

CONTROLLING SPIRIT.-Mr. chairman, if you have queries, we will consider them.

Ques.-By T. E. C. of Great Barrington: Why do spirits never give any description of their employments in the other life? When questioned they are silent, or give answers extremely vague and unsatisfactory?

Ans.—This may be true so far as your correspondent is concerned, but it is untrue so far as the experience of others is concerned. Many spirits return giving clear accounts of their occupation in the spirit-world. Some do not give their occupation, for the very good reason, perhaps, that they have no occupation. You are well aware that there are present with you on the earth many persons who are, to a very great extent, ununoccupied. They seem to have very little to do. Now it is very much the same with a certain class in the so-called spirit-world, and it may not be impossible that your correspondent has dealt with

Q .- By the same: Why are evil spirits permitted to intrude at circles, and impose upon the earnest and sincere seeker after truth, under the guise of dear departed friends?

A.—In the absolute there are no evil spirits. They are only such as are possessed of a lesser amount of good than certain others. Now it is very possible that the Great All Father who permits, guides and governs all things, in his wisdom saw that a greater amount of good was to be gained by admitting a so-called evil spirit to any circle or seauce, than by admitting a George Washington, an Abraham Lincoln, a Jesus of Nazareth, or a John the Baptist. Jesus said, They that are whole need not a physician, but they that are sick." It is very possible that the only healing balm that exists for them may be found within the precincts of some earthly circle. Shall you exclude them? By no means. If they give darkness, in return give them more light; and so overcome their evil, if it is such, by your greater good.

Q.-By A. T. H.: Does the spirit retain any of the deformities or vices of the physical body after it leaves the body?

A.-All such leave a legitimate impression upon the spirit. That impression is retained until the spirit outgrows it, or lives beyond it.

Q.-By B. F. Bennett, of Lockport, N. Y.: In the BANKER of the 14th inst., in the communication of Stephen Lee, is the following paragraph: "It is wery true that my life here 'was passed' partly in the shade and partly in the sunshine; but oftener in the shade than in the sun. Tet I have come to the conduston that the same Great Power that fashions us, fashions our destiny; wherever that leads, we must follow! The last part of the paragraph is what I wish to call particular attention to; and would like to ask if we are to tibileratand that the life we lead in the form, is but the result used to return. So you will excuse my ill feel of a deatiny over which we have no control, though that life thay seemingly be one of continual happiness and pleasure, or of seemingly disbroken sor-

it a fact, that wherever our destiny leads, we must as in the Catholic Church," And for that the follow? being fully conscious that it behooves us to blessing was withheld, and the wafers and all that, always try to be good and do right; yet we often come short, or seem to, in our efforts to benefit I was pretty sick. I was feeling so bad, I did ourselves and our fellow mortals, both temporally and apiritually,

A.-We have no right to determine concerning this question for any beside ourselves. Though we may believe in the doctrine of destiny, we would not wish to enforce that belief upon one who is not ready for it. In looking around the universe and through universes, we find that a law immutable governs. Worlds are held in The earth has attained its present position by the law of its destiny; so we believe. We believe that the Great All Father, knowing all things, being possessed of all wisdom, all power, never fails at any time to be in advance of his creations. And we believe also that all his creations that they must follow it, whether they will or no. We believe also that the doctrine of destiny, or a belief in destiny, does by no means rob you of your responsibility or individuality. So far as your inner lives unsatisfied with, immediately ent, and sentence is pronounced immediately. will do so no more because it brings you sorrow. And yet we believe that outside and beyond all these minor affairs, there is an Intelligence governing all things, controlling all things. If we did not believe in this, we should be miserable indeed. It is like an anchor that is ever sure; like a compass that will ever guide us aright. them, and the priest into the bargain, that I'm We feel that there is a strength around us that will never yield to our weakness. Sept. 6.

### Eliza W. Farnham.

There are many souls who believe that a Supreme Power holds undivided possession of all life, and guides and controls all things, who are not willing to believe in the doctrine of destiny.

It seems to me if God governs absolutely, then we are led by God. If he can be changed from his it. And all I care about coming back here to-day purpose by our prayers, or by anything that we can do, then his government is not absolute, not need n't worry about me, nor try to get me out of perfect; then we may be said to govern, and not

But for my own part, I believe very much like this: that as we are all parts and portions of God, so in that sense we may be said to be parts and portions of the law governing. This is a grand, mighty field for speculation, and it is open and free to all. And be it understood, that the mighty hosts above, who desire your good and not harm, are all earnest that you should speculate concerning it; that you should seek to know whether or no you are led by a Great, Infinite, Wise Power, over which you have no voice, no control, or whether you may not be a part of that Power having voice, having a certain control. Tis for your reason, your intelligence to determine, each one for yourselves.

Oh I find so much to enjoy here in my new home, so much to invite me on, constantly on, that I am led to ask, Oh God, is there any limit to thy wonders? I sometimes ask myself that question in my spirit-home, Oh God, is there any limit and let 'em know I could come. And I bring my to thy wonders, as glory after glory unfolds itself | mother, too. My mother died of fever, and I died to my wondering vision. I feel that, for one, I of fever, too. It's two years now. She died first, cannot understand what God is. If God is not and I go afterwards. Father was away, and that all of life, what is God? I ask the sages of other is why we want to come back so much. [Speakdays-whose minds are stored with large expe. ing with a Scotch accent.] He was in Arkansas. riences-what God is? and where God is? and I He don't know we can come. I told mother I am sometimes referred to myself, sometimes to should try and see what I could do. the flower, sometimes to the mountain, and, finally, to sum it all up, I am told God is everywhere, and all things are God; because there is no place where life is not, there can be no place now?] I can't tell; no, I can't tell. But I want where God is not.

I promised many of my dear friends I would I should go there. I was told so. return to them. I did not expect to come here I thank you for letting me come. [Please give o-day, but as I was present with your unseen your mother's name. Sarah. audience, I felt so earnestly impelled to ask that you don't succeed.] Yes. I might come, that I almost feel that an unseen hand guided me here.

My friends all ask, "Oh tell us something tangiwhich we may know it?" I will do so. Dear ask, Have we trees and flowers, mountains and rills, oceans and dry lands? Yes, I answer, we have; for all these things have their inner lives, their spiritual part, and that you all know is more beautiful than the crude shell outside, as the thought of the flower is more beautiful than the flower itself. So the spirit of all these, your external surroundings, is more beautiful than the forms you see; these are, so far as form is concerned, yours. But the spirit-the more etherial part—you cannot see; that is ours. You will find this to be true. We, as distinct intelligences, as combined thoughts, have need of surroundings similar to those you have on earth; and because we have need of them, some Power-I know not if it is not the Great God Power—has furnished it for us. Life then, in all forms is unbroken. Though each form possesses its own distinct individuality, yet it is allied to all others. Life is unbroken. It is life, and no link can be lost: mark you this. Although the Angel of Perfection is constantly at work, yet it never destroys anything. Out of the rude block of marble, the majestic statue is formed; yet nothing is lost. We die, so it is said, that we may live on. Death is but the action of change upon us. Out of these rude temples, comes forth the living spirit, beautiful and perfect. Oh, life is a problem that I believe we shall never cease to seek to solve, but I may be mistaken. I used to tell them I bewe can never solve it to our entire satisfaction. The Great All-Wise Father is beyond us, although with us. We shall never be the whole; we cannot be so. We can never understand the whole. With much love to those dear friends, with many, many blessings for them, I will now leave for my home in the spirit-world. Eliza W. Farnham.

# Michael O'Connor.

I have not come back here, sir, with any sort of ill feeling to anybody; but I have permission to come and say a few words, such as I shall lantern is to know pretty near where you're comfeel like saying meself. Well, sir, to begin with, ing to. But my folks, you'see, don't know any my name was Michael O'Connor. Now it is like thing about it. They believe I'm now safely rest this: When I came home I; was sick, and had ing in the arms of the Saviour. It's a very good been wounded beside, and I was knowing I belief, if there's anything to back it up. To me could not live but a short time, anyway. The there is nothing. I tried very hard to believe it folks wanted me to have the consolation of the when here, and, to some extent I did; but I must church. While the priest was present, he said confess I see so much to cause me to change my like this: He asked me, all about the Catholic base of operations here, that I am compelled to Oburch; do I believe in it, and so forth. Well, I believe something else.

must go through it all, before I have the sacra- Well, sir, the old 30th Massachusetts did some must go through it all, before I have the sacrament. I suppose you don't understand much about it. Well, sir, it's a sort of a ceremony, and only hope they ill, find the way back, the same at they expect lyde to ge through it before you get I have, and do somebody some good as well as the wafers and blessings of the priest. Well, I themselves. Good day. shis, feeling its truth, they will exercise more thing. Well, Massa, I come here; I like—I like to say some-be? Tan not fully converted to the fleshing or distiny in the course we pursue in this life. I like to say some-be? Tan not fully converted to the fleshing or distiny in the course we pursue in this life. I like to lik

and I was to die and go to the devil, if Hike; yes air, not care much whether I went to the devil or not. So I said, "Oh, I'll take of meself." So I did: yes, I took care of meself. Oh I had many good yes, I took care of moself when I was dying, for somehow I thought it was going to be all right with me on the other side, and I find it is all right now I'm there.

Now you see me folks are much troubled; they feel perhaps that I'm bad off. I want them to their proper position by what? the law of destiny. know I'm not bad off at all, and that the Catholic religion didn't amount to anything, anyway -not a whisf or straw-that's so. It's all very good, but it do n't amount to nothing. That 's '80. Ah, and it's one of their Catholic priests who helps me come here. [What one?] Father Fitz James; yes indeed, it's himself that says the are so united and attracted to that superior power, same thing. And he says, "Michael, you shall go back and let your folks know you're not in a very bad place, no matter whether they believe you or no.

Well, sir, I'm neither on the one side nor the you are conscious intelligent beings, you are other. All I want is to let them know I'm well responsible to your own intelligence. There is off; and as for the wafers, you might just as well a bar within every one of you, and at it you are use some of those things the boys carry about all arraigned. You know how it is with all of done up in papers—candies, you know. They are you here. If you commit an act that you are in just as much good. Ah, they say the Pope has blessed them, and he stands for God here on the your court is in session, judge and jury are prese earth. Ah, that 's all good to talk about; good to believe in here; but when you get on the other You say you have done wrong in that; that you side where you know it's all bosh, you might just as well come back and tell it when you know it's so, as to keep silent.

Well, now, me sister Ellen and me brother Charlie, are good Catholics, and are feeling very bad about me. Now, Charlie, I'd like, if you get my letter, to tell all the folks, every one of not bad off, as they think I am, at all. Oh my spirit has a very good place, anyway. I don't know but what there is a better one somewheres, All I know is, I have the right to come back here and speak. I'm nothing at all now, nor do I care. not a wisp or straw; no, sir! I mean to do right anyhow. The Catholic Church is good in its way, and I pray the blessing of the Lord God may always rest upon it. I've nothing to say against for, is to let me folks know I'm well off. They any kind of a bad place, for I'm not in one. [I suppose they are paying to have you prayed out of purgatory.] Oh, yes sir; and to change me soul, and all that sort of thing, and troubling themselves a great deal about it, when it's all useless. I'm in no sort of a bad place. [Are your friends in Boston?] No, sir, in the city of New York. Somehow or other, sir, I have the feeling that I can influence Charlie to go to some place like this; influence him or somebody to get what I'm giving now. If I can't, will you send it, if I come back and give the directions? [We will send this, if you can give his address.] Well I could only say, sir, to Charlie O'Connor and the general Post Office. That's all, because I don't know where he's tieing up now. Good

### day to you, sir. Alice Mitchell.

Sept. 6.

I'm Alice Mitchell, daughter of Jotham Mitchell, of St. Joseph. I wanted very much to come

Were I here now, I should be ten years old. I reckon I shall succeed, won't I? [I hope so. Can you tell whether your father is at home to go there. They said I should come here, then

# Joseph Townsend.

This is a straight and narrow way to those who ble of the spirit-world? give us something by don't understand it. [I thought you were working pretty hard.] I was; and I was so fully deterfriends, the spirit-world is here with you. You mined, too, that I wasn't going to bring with me all of my old earth sufferings-at any rate, no more of it than I could conveniently get along with-that you see I had quite a tussel to get rid of it. But leave it I would, and if I did die in a Southern prison of starvation, I'm here all right Yes, sir, I am here, and I am well, too.

I propose by some way to send this intelligence to my mother, at South Boston. My name is Joseph Townsend. I am inexperienced in these things, and cannot do much at my first coming She and my grandmother feel very bad because they gave their consent to my going out to war. But they need not; it's all right. I'm safe through it, and the hardships I saw are all at an end, and I'm here, risen triumphant over death and the grave. Yes, sir; and it is a joyous place to stand in, to know that you are master of death. Death's not master when you once know what

Well, some of the boys want to know if I've nothing to say against our captors, and against those who took so very deep an interest in us. But, believing there is a God who is competent to take care of all such wretches, I leave them with him. If he wants their necks stretched, he will have them stretched; if he wants them to go free, he 'll let them, whether I set up my voice one way or the other. That's what I believe, but lieved they'd roast down below, for their cruel treatment of us poor fellows. But, as there is not any roasting place down below, I shall have to say to them, perhaps, some day, that I was mistaken in my soundings.

I would inform my dear friends that I am happy. I am satisfied with my new-found home, and I'm only very anxious that they should know the way to me as wall as I do back to them. This groping over the bridge without even a lantern is not the very best way of journeying. I propose that you shall all takes lantern, and that

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MESSAGES TO BE PUBLISHED,

Monday, Sept. 10. — Invocation; Questions and Answers; A. A. Johnson, to G. W. Johnson, Clarkwille, Cal.; Geo. L. Crossley, to Mary Stanley Crossley, of London, Eng.; Sarah Jane Frasier, to her relatives.

Tiesday, Sept. 11. — Invocation; Questions and Answers; Dr. Johnathan Williams, to his son, in Richmond, Va.; Mary Adams, to Father O'Connor and Bister Clara; Sam (colored), to Capt. Holmes; Annie Lawrence, to Thomas Lawrence, of Norfolk, Va.

Adams, to tenter to Contract and the Adams, to Lawrence, of Norfolk, Va.

Monday, Sept. 17. — Invocation; Questions and Answers; W. F. Long, to friends in St. Louis. Sidera Co., Cal.; Jean-nette Mayer, to the person who has charge of her sister, Helena Mayer; Edward Stevens, to friends.

Therday, Sept. 18. — Invocation; Questions and Answers; B. T. Fienoh, to a friend; Margaret Traylor, to her brother. John Traylor, of St. Louis, Mo.; Annie Connors, to her motherand sister: Henry C. Clyde, to friends.

Therday, Sept. 20. — Invocation: Questions and Answers; John Joice, to Mr. White; Edward Gonlon, to his friends, in Manchester, N. H.; Charles Brown, (slave) formerly owned by Charles C. Brown, of Obarlottesville, S. C.

Monday, Sept. 24. — Invocation; Questions and Answers; Isable Ellis, to her sister Maria, and the girls at the Blind Asylum, in South Boston; Wm. Higgins, to Daniel Brown, of Washington, Vt.; Louisa Bands, to Maggie Jones, Josephine Siater, and Evelyn Davis.

Monday, Oct. 1. — Invocation; Questions and Answers; Affred Rocnow, to sister Annie; Margaret Somers, of New York City, to her mother, and sister Esther; Alexander Tanner, of Tanneraville, O., to friends; Patrick Fearing, of Manchester, N. H., to his wife Mary, and Mr. Pollock.

Theraday, Oct. 2.—Invocation; Questions and Answers; Lieut, W. Saunders, to his wife; Alfred Brooks, to Mrs. Mary Brooks, Nellie, or Charlotte, or James; Nellie Harris, to her mother.

mother.

Thursday, Oct. 4.—Invocation; Questions and Answers;
Blake, who accompanies Laura Ellia, to a gentieman in Connecticut; Frances E. Sawyer, of Orange, N. Y.; Charles Foswell, of the Pennsylvania Reserve Corns, to little Ben; Isahella N. Joice, of Lynn, Mass., to a gentieman.

Monday, Oct. 14.—Invocation; Questions and Answers;
Augustus Carson, to Marrietta, his wife, and son, Augustus
Carson, of Savannah, Qa.: Anna L. Stephens, lost on the
"Evening Star," to Jessie Stephens, Adelaide Welsh and
Mary Fulton; Edith Brandon, to her mother, Edith Brandon,
in St. Louis, Mo.

in Ri. Louis, Mo.

Tuesday, Oct. 16.—Invocation; Questions and Answers;
Barah Dorman, to her brother George; Judson Lewis, to
Henry Sanborn, in Independence, Texas; Susan Tuttle, to her
husband and friends.

#### Obituaries.

In Concord, N. H., Oct. 20th, Mrs. Mary Watson, wife of David Watson, Esq., aged 69 years.

Abigail Hill, wife of Dr. Emery Hill, formerly of Athol, Mass., departed this life, at her residence, Oct. 26th, in Canas-

Abigail Hill, wife of Dr. Emery Hill, formerly of Athol, Mass., departed this life, at her residence, Oct. 28th, in Canastota, N. Y., aged 65 years and 6 months.

Her husband passed to the higher life with a bright hope of immortality for all of carth's children about one year ago, leaving his widow alone, only as invisible celestial beings designed to watch over her in sympathy and love. Bhe was a pattern of industry, frugality and economy: but in her deep and utter loneliness she longed to depart and join her loved husband, where winters' storms come not, and the warmth of love and affection should again be hers to enjoy. Just before she was taken sick she heard raps on her stand, as she was sitting alone; and having a knowledge of our beautiful Philosophy, she asked questions, and thereby ascertained that the Doctor desired her to come home, and be at rest and peace with him; so that whenever we expressed a wish for her recovery, she replied by saying, "I shall not get well. I do not want to recover." After a brief lilness of one week, she sweelly breathed her last, as if going to sleep.

For the sake of her friends who were too far away to attend the funeral, please allow me to say that kind and attentive neighbors ministered to every want, and the funeral was well attended. Everything was in perfect order; the day fine, and the audience listened with rapt attention to a short address by the writer. We felt that there was more cause for rejoicing at the day of one's death than at the day of one's birth.

Like the last rose of summer, when fond ones had flown, She chose not to inhabit this bleak world alone.

May our lives be as useful, our departure as peaceful, and the resting-lace for our mortal bodies as outet and pleasant.

May our lives be as useful, our departure as peaceful, and the resting-place for our mortal bodies as quiet and pleasant, is the wish of humanity's friend, Mrs. F. A. LOGAM.

Passed to Spirit-Life, at West Concord, Mrs. Ada J. Chamberlin, wife of Francis Chamberlin, aged 25 years and 5 months.

Bie had been long stricken with the hand of disease; and was one of those active souls who never weary in doing good to others. She was indeed an angel of earth, always ministering love and sympathy to all. Although young in years, she was fully ripened in heart. Every one spoke hindly and lovingly of her. It can truly be said, "None knew her but to love her." But she was too frail aspirit to stem the tide of this life, and the loved ones called her home. She left a kind and devoted companion and endeared parents. Without fear she bade them farewell, believing she should meet them again. Although not a Spiritualist by profession, she was one in practice, and one of her last requests was that she might have a medium attend her funeral. And at the earnest desire of her father and husband, the writer was called upon to deliver the funeral discourse.

It was a lovely day when the loved ones assembled to take the last fond look, and pay the last tribute of respect to the departed. As we laid her genily away beneath the shade of the trees, we felt that her freed spirit was hovering over these left desolate. May her companion find consolation in the spirit presence of her who was his pride in life, and may truth, such as angels bring, cheer him in his remaining years.

Passed onward to higher life, on the 13th of October, from Passed to Spirit-Life, at West Concord, Mrs. Ada J. Cham-

Passed onward to higher life, on the 13th of October, from Chicopee, Mass., at the residence of her son-in-law, Wm. H. Chicopee, Mass., at the residence of her son-in-law, Wm. H. Glimore, Mrs. Polly Cutler, aged 85 years and 1 month. After a week of great suffering, this eager spirit was borne upward by loved ones to the home of the angels, fully ripened for the reaper, Change. She did not go out of this life in dark ness, for she was conversant with the facts of spirit-intercourse, and had enjoyed many times communion with her spirit friends. She took much comfort reading the communications published in the Barwiss. She had been for very many years a member of the Congregational Church at Amberst, but had outgrown all the forms of the Church, and fully accepted the truths of Spiritualism. She had been the earthly parent of twelve children, but she lived to see eight of them cross the river, and also a fond companion. She was a noble soul, and every one loved her. It was the privilege of the writer to stand by the bedside and watch the spirit's release from the worm-out body and departure for the mansions in the world of immortal life; to convey words of comfort and cheer from loved ones that had gone before to those who remained behind, before her remains were taken to her former home in Amherst.

Amherst.

May the many friends find comfort and feel her presence at the fireside as in former days.

BARAH A. BYENES.

the fireside as in former days.

At Pekin, Nisgara county, N. Y., on the 12th inst., the little son of Marvin B. and Pauline Roberts, three years of age, passed from his earthly existence to bloom and mature in the "Morning Land," where flowers never fade and beauty never dies. On the following Sunday, friends and neighbors assembled to perform services usual on such occasions. The undersigned spoke words of hope and consolation to the afficted, offering them the soul-refreshing truths drawn from the everflowing fountain of the Spiritual Philosophy.

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MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens, 3d floor, New York, Hours from 2 to 6 and from 7 to 9 r. M. Oct. 27.-4w\* MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E 78th atreet, near 3d Avenue, New York. 13w\*-Sept. 16.

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N. B.—Spiritualist Societies in want of liarmonions or Melodoms for their meetings, are respectfully invited to call and examine before purchasing.

April 7.

EXCELSIOR COMPY, COLORADO.

PERSONS wishing to make safe investments in Colorado I enterprises under prudent and honest menagement, in large or small amounts, will find it for their interest to call on JOHN WETHERBEE, No. 11 PREMIX BUILDro, Boaton.

The Information given by mail, if requested.

Having visited Colorado and personally impected the enterrise above referred to, I would recommend my friends who
has read this to give attention to it, as in my opinion an in
ceriment therein will bring large and continuous dividends,
and that speedily.

H. F. GARDNER, M. D.

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Of the following named persons can be obtained at this office, for 25 CENTS EACH: O omce, for 25 CERTS EACH:
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FOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," American Crisis," and "Glat of Roiritualism," For address, see lecturers column. WARREN CHASE.

Mas. Farris Davin Birm, Milit (1914) (1914) // Маз. С. М. Stows will answer calls to lecture in the Pacific Mates and Territories. Address, San José, Cal.

Mins. Banan M. Thomrson, inspliational apparer, 36 Bank

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kanaa.

Hudson Tuttle, Berlin Heights, O.
BENJAMIN TODD, San Jose, Cal., chre of A. C. Stowd.

N.-FRANK, WAITE, will speak in Chicago, ill, during Ko-yember and December; in Louisville, Ky, furing Jamery and February; in Chelmati; O., during March and April Calls for week evenings will be attended to . Address in ad-

MRS. M. MACOMBER WOOD will speak in Plymouth, Mass., Dec. 2. 9 and 161 in Somers, Conn., Jan. 13 and 20. Address, 11 Dewey street, Worcester, Mass.

In. Wis.

V. Wilsow will speak in New Boston, Ill., during we will be a control of the control o

Mrs. E. M. Wolcott is engaged to speak buff the time in Danby, Vt. Will receive calls to speak in vermont, New Hampshire; or New York. Address, Danby, Vt.

Lois Waisbrooker can be addressed at Java Village, Wy

MARY E. WITHER, trance speaker, 71 Williams street, New ark, N. J.

A. A. WHEELOCK, trance and inspirational speaker, St. Johns, Mich.

E. S. WHEELER, inspirational speaker, care this office.

MES. MARY J. WILCOXSON, care of A. C. Stiles, M. D.,
Iammonton, Atlantic Co., N. J.

F. L. WADSWORTS'S address is care of the R. P. Journal, P. drawer 6325. Chicago, Ill.

ELIJAH WOODWORTE, Inspirational speaker, Leslie, Mich. Miss H. MARIA WORTHING, trance speaker, Oswego, In. vill answer calls to lecture and attend funerals.

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

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

Mrs. Frances T. Young, trance speaking medium. 46 dress, care Banner of Light.

SPIRITUALIST MEETINGS.

Lowell.—Spiritualists hold meetings in Leastreet Church, afternoon and evening The Children's Progressive Lycemmeets in the forenoon. Speaker engaged:—S. J. Finney during October and November.

"PLY MOUTH, MASS.—The "Plymouth "printualists" Frate-nity" hold meetings in Leydon Hall, three-fourths the time. Children's Progressive Lycomm meets, every Sunday for-noon at 11 o'clock. It Carver, Conductors, Mrs. R. W. Bar-lett, Guardian. Speaker engaged — Mrs. M. M. Wood, Dec. 2, 9 and 16.

and 16.

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

WORGESTER, MASS.—Meetingsare held in Horticultural Hall

every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 M.A. St. every Sunday. Mr. R. F. Fullet, Conductor: Mrs. M. A. Stearns, Cuardian. Speakers engaged: Dr. W. K. Bipley, Nov. 4; Mrs. Anna M. Middlebrook, Soy. II, 18, 25 and Dec. 2:

SALEM, MASS.—Meetings will be resumed in October, in Lyceum Hall, and be continued regularly, every Sanday afternoon and evening, free to all. Speaker engaged: +Mrs. Sarah A. Byrnes during November.

HANSON, MASS.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday: Compressed the

other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, Sonth Hanover, Mass.

Marlsono', Mass.—Spiritualists hold meetings in Forest Hall every other Sunday at 12 r. m. Mrs. Yeaw, speaker.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Speaker engaged in Mrs. S. A. Horton, Nov. 4 and 11.

Mrs. B. A. Horton, Nov. 4 and 11.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weyboset street, Sundays, afternoons at 2 and evenings at 3 o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, L. K. Josiyn, Guardian, Mrs. Abble H. Tolter. Spreakers engaged—3 d. Fish during Newember; Fred. L. H. Willis during January.

PUTNAM, CONS.—Heetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

DOWER AND FOXOROFT, ME.—The Spiritualisis hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful sabbath School is in operation. New York City.—The First Society of Spifitualists hold meetings every Sunday in Dodworths. Hall, 250 Broadway. Seats free. Speaker engaged — Mrs. Emms Hardings.

The Booing to Processive Spiritualists bold meetings.

or The Society of Prooressive Spirito Anisothold meetings every Sunday, morning and evening in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 34 o'clock—Dr. D. B. Marks, Conductor. Speaker wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Secty, P. O. box 5619/New York.

A. M. and 7 P. M., at Ellis Hall, Belloview Avenue.

BANTINGES, MD.—The "First Spiritualist Congregation of Baltimops" hold regular meetings on Sundays, at Saratoga Hall, southeast corber of Calvert and Baratoga streets, at the banal hours of worship. Mrs. F. O. Hyzerwill speak till further notics!

ther notice:

Olicado, 15.4. Acquise movining and evening meetings are bidd by the Tirst Society of Spiritualists in Chicago, every Sunday, at Croshy's Obera House Hall, entrance on State street. Hours of meeting 10 A. M. and 7 H. M.

A. C. WOODRUFF, Buffalo, N. Y.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

MRS. N. J. WILLIS, trance speaker, Boston, Mass.

MRS. S. A. WILLIS, Lawrence, Massic P. O. box 472

# Bunner of Light.

WESTERN DEPARTMENT: OINGINNATI, 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. Passles, Cincinnati, Ohio; P. O. Box 1402.

### Observe the Following.

First, be just-strictly just to yourself, ever conscious that self-justice lies at the very foundation of all justice. Secondly, project from your personal bearing, from your whole being, such a positive magnetism of goodness and righteousness as shall prevent others from being unjust to you. Thirdly, by sympathy and kindness, coupled with firmness, hinder others so far as possible from being unjust or unkind to even the most unfortunate member of our common humanity. This effort at justice to one's self, does not originate in a sordid selfishness, but in the central self hoodthe inmost soul-essence, sometimes termed the God-principle. God ever works from centre circumferenceward. Self-justice and self-sacrifice are the golden keys that unlock the gates that lead to the Temple of God within. Keep them

### Spiritual Blendings.

Sympathy is a golden chain that binds human souls, and lifts humanity, as a mass, into higher and holier relations. This blending of our soulnatures is the most beautiful experience which we can realize. We love to meet upon the physical plane with those who are near and dear to us, and, mentally, we are attracted to those whose thoughts go forth into the same fields that ours are wont to go into. But when we meet upon all these planes, how is our whole being thrilled by the presence and influence of those whom we truly love, especially if they be pure and good.

The prudent housewife, when she expects friends to visit her, feels a strong desire to put her house in order, to have everything clean and in its proper place, and, if it be one who is very highly esteemed and dearly loved, particular efforts will be made to have everything in the very best order. So, in this blending of our soul-natures, when we expect and desire some dearly loved one to come into our inmost sanctuary, we act in a similar manner, and cleanse and set our spiritual house in order, and thus are we blessed.

The nearer we approach each other the more we shall be able to influence each other for good; and while we feel the broad mantle of charity cover us in our feelings toward our fellow heings, there will be presented to our vision the beautiful ideals to which they are aspiring in their best moments. And while we may love them as they really are, we shall have the higher ideal to aim at and to love. How often have we felt that spirits were giving too flattering descriptions of the conditions of individuals; but if we realize that they see and describe the ideals which these persons are striving after, and that their object is to aid them in attaining to these, we may excuse their exaggerations.

Another thought in connection with sympathy is, that, while it warms and feeds our brothers and sisters, it furnishes a strong bond of attraction for spirits, not only to ourselves, but also to those toward whom our best sympathies go forth. These sympathies are stopping-stones upon which the angels are enabled to walk, in the lower haunts of life, among the poor and fallen ones; and, while we are thus giving our love and sympathy to these, we are bringing the augel-world nearer to them and furnishing to spirits a power which they would not otherwise have-of approaching and impressing those who have soiled their garments and fallen so low as to be considcred outcasts from humanity.

Oh, ye toiling, weary ones of earth, who feel that your labors are almost in vain, that your pinions are shorn, and that the aspirations and sympathies which well up in your souls are lost, because you cannot go forward and do all the work that your better natures prompt you to do, be of good cheer! for as a sparrow cannot fall to the ground without our Heavenly Father's notice, so no righteous thought, no holy aspiration, no loving and tender feeling of sympathy can be lost; hut somewhere in the great realm of the Infinite, these, like the gentle dews of heaven, will descend as blessings upon some lone and lowly one whose weary soul is ready to faint. And though these may never know whence this influence came, yet the sweet incense from their lifted souls shall be sent out as blessings upon others, and so shall the waves of immortality be stirred and moved to roll on and ever on with blessings CARRIE. bright and holy for all.

# Interesting Manifestations.

"Cast'thy bread upon the waters," is an old command, but none the less binding for having come down from the centuries.

During a four weeks' stay in this place, the mysteries of spirit-communion have so unfolded before us, the routine of daily life has been so interwoven with the invisible world, and its swiftfooted messengers have so overshadowed us by their protecting guardianship, that, from the fullness of our heart we write.

In the family where we are stopping is a "medium," through whom spirits have almost daily made themselves tangible to our senses. She is a modest, untaught Irish girl, to whom the logic of the schools is a riddle, yet she fearlessly treads the mystic realm of shadows, and brings us so many tokens of the higher life, that, for us, death is indeed "swallowed up in victory." The extent of her mediumship is wonderful; almost every variety of "physical manifestations" being given in her presence, and she being at different times "controlled," "clairvoyant" and "entranced." It is not uncommon for the furniture of her room to go on "ghostly errands" to adjoining rooms, sometimes accompanied by loud concussions of the air, jarring the whole house; sometimes by clapping of hands, and again by the gentle drumming of some familiar tune. The strength of the manifestations is not usually impaired by the presence of others, or by the admission of sufficient light to enable all to see distinctly what is being done. For example: A faw evenings since four or five of us sat at a stand, which soon began to rock violently, and presently rose about six inches from the floor, remaining suspended in the air while we counted forty-nine, and then dropped auddenly. The room was well lighted, and we could see that nothing came in contact with the stand but the hands resting lightly on the top. The experiment was repeated several times to our entire actisfaction.

Two weeks since, the medium was controlled. and told us that the spirits would entrance her at some time when the conditions should seem favorable, giving us minute directions regarding her treatment. They instructed us not to use any

fixing the day for her strange journey and the out, as if pleading for help, and their faces, which tion it to her after the controlling spirit should hopeless despair in them which was pitiful to beleave, as it would blaim her unnecessarily. (At hold. the appointed time the mysterious process began, and, for an hour, life and death seemed struggling horror, that the whole of the black, murky ground for the mastery, mith at last she lay with the fixedness of a corpse; the warmth of the body and the slow pulsations of the heart being the only external evidences of life. For forty-three hours she lay in this condition, scarcely moving a muscle; at the end of that time we were summoned to her room by "raps" and by a heavy tread in the hall, which the family instantly recognized as that of the controlling spirit, and found that she was returning to consciousness. The restoration to her normal condition occupied about an hour. Her first words were a pleading prayer not to be brought back to earth; but her earnest petition could not yet be granted. She must return to tell us of the glories of that land whither we are all journeying; some with eager feet, some pitifully clinging to the paltry pleasures behind and many, oh! how many, pressing wearily on, the know not whither, but with dread forbodings of a future fate too horrible for human conception! Oh, if those who are drifting about so helplessly on the sea of life, could have stood with us beside that silent sleeper, who, though the silver cord is not yot loosed, has bridged the chasm of death, and walked with the angels-if they could hear her tell of the green fields, the beautiful flowers, the shining waters and golden sunsets which she saw-of the hosts of bright spirits, clad in the beauty of immortality, that greeted her with outstretched arms-of the tender words of counsel and encouragement received from dear friends long since gone before-of the perfect joy and peace which sat on every brow, and breathed from every lip-how soon would their mourning give place to rejoicing! Let us lift up our voices in thanksgiving that the Infinite Father calls to us through his ministering angels: Oh, be swift, my soul, to answer Him-be jubilant my feet!

Since God is marching on." Kalamazoo, Mich., 1866. E. J. FULLER.

### [Original.] THE TWILIGHT HOUR.

BY ANNIE S. MASON.

Art thou with me, Leonora, .... When the twilight shadows come, Weaving sweet and tender fancies 'Mid the silence of my room? When the gentle dews of even O'er the drooping flowerets weep, And the zepyhrs of the nightfall Softly through my casements creep,

Dost thou come, my loyed Leonora, 'Mid the tender husbes there, Floating lighter than the zephyrs Of the summer's perfumed air, Dropping on my heart the healing Of thy spirit's soothing power, Till a sweet and holy brooding Settles o'er the twilight hour?

Oft methinks I feel thy tresses Failing lightly on my brow, And thy fingers' soft caressess ! Fill me with a rapturous awe. Oh my loved and lost Leonora, Can it be thou art so, near ... To my lone heart's endless yearning. Thou so cherished and so dear? Thou whom long ago the shadows

Folded in their icy mantles From our sight forevermore? Oh if from the eternal reaches Of those unknown realms of light, Thou canst feel my yearning spirit Call thee through the starry night,

Hovering near the eternal shore.

By the love-chain, still unbroken, That unites thy soul to mine, Of the love that filleth thine. Break the mystery of this silence. Let me hear thy voice once more. Full of all the tender sweetness . That in olden times it bore.

Ah. the tender, viewless resting Of those hands upon my brow: Ah, the sweet familiar presence, Thrilling all my heart-strings now. By this token on my spirit, Resting with such heavenly power. Oh, my love, I know thou'rt near me, In this tender twilight hour. Fennimore, Wis.

# A Martyr Wanted-Vision, &c.

From the very depths of bigotry, ignorance and Orthodoxy, I come, soul-sick and hungry, longing for a kindly word of cheer, and for the warm handclasp of some one who does not quite know all that is to be known—some one who is not ready

some one who is willing to make a martyr of himself for the cause of Truth, even though he be subjected to the jeers and jibes that might attend his efforts?

There is nothing lost; and though it would cause the stoutest heart to faint, and the readiest tongue to falter; yet, in the after-time, when there is a new unfoldment and a higher condition of mind, the words now spoken will come up for ca memorial, bearing a rich aroma from the buried past. It seems impossible, in this nineteenth cehtury, with all its boasted greatness, that there can be communities, having every facility for improvement, where there is so little mental illumination. I firmly believe that if it were in the power of some of the denouncers of Spiritualism, they would resort to imprisonment and the rack to crush out this fearful and wide-spreading Phi-

In this city, where the lamp of Reason burns so dimly, there is but a little handful of "outcasts" —scarcely a half dozen—and we at subject to to be a lecturer, we desire to be so informed, as this column every imaginable slander that "Madath Grundy" is intended for Lecturer ship.] can invent and circulate. But still we press on, our friends falling around us, and sneers of contempt greeting us on all sides.

Not long since, after engaging in a controversy on the subject of Religion, I retired, and had a vision, which at dist appeared very singular. I vision, which at alrest appeared very singular. A saw spread out before me a large, swampy tract of country, extending for as the eye could reach. Through it ran a stream of water that looked dark and turbid. Oil the bank of t'afood at old mill; and, as J. Wondered Will about be Shbre, this quotation came to me: "The mills of God griad of Spring street, East Campring. Many the content of the will all the content of the con

meuremin has an actique in his Brain while the first tour contraction to the office

remedies to restore her to consciousness, but to slowly, but the figrind exceeding small. As I let her lie quietly, and all would be well. Once looked on the water I saw that it was filled with or twice afterward they renewed their promise, human beings. Their arms were thrown wildly length of live absence; but desiring denot to men- were always, surned toward me, had a look of

> I turned from this painful scene, and saw, to my was also filled with human beings. There was nothing visible but their faces, and they were turned, pleading in silent agony for something they had not.

This painful vision slowly passed away, and I could not but think it was intended to represent the past and present condition of mankind, the black, muddy water and the mire showing the darkness in which we are enveloped; the pleading, upturned faces revealing the hungry souls that are looking out wistfully from the prisonhouse, longing for the light to come and lift the mantle of darkness.

With solemn earnestness the words came: "The mills of God grintl slowly, but they grind exceeding small." This, I think, was to show me the refining process, by which all that is coarse and groveling shall eventually be worked up into higher conditions; that God, in his own good time, will do his work well; and though poor human eyesight cannot discover the power by which the car of Eternal Progress rolls onward, it still bears on, doing its work slowly but surely. Gradually our minds are being prepared for a higher degree of unfoldment, and we feel assured that our Philosophy is unlocking many a door that has long hung on rusty hinges.

Spiritualism is the great reformatory movement of the present age; and, with its out-reaching arms, it is destined to penetrate deeper into the great heart of humanity than any religion the world has ever known.

Pardon me for this intrusion, and fold the mantle of Charity over the many imperfections. Very sincerely yours in the cause of Truth and

Humanity, MARIA E. DUNHAM.

Beardstown, Rl., 1866.

Susie A. Hutchinson, Coming West. We have just received a spirited letter from his able, speaker in our ranks, breathing that earnestness of purpose and divine enthusiasm that well becomes a herald of the new or more spiritual dispensation. Among the needs of the times is earnestness—ay, earnest home-thrusts to arouse slumberers to a keener sense of moral responsibility, and greater sacrifices for truth. She thinks of coming West. Come right forward; there's plenty of work to be done, and, we trust, sufficient compensational inducements for doing it. Committees, govern yourselves accordingly. Her address during November is Charlestown, Mass.; during December, Oswego, N. Y.

# Matters about Philadelphia.

THE PEACE CONVENTION. This city being known as the "Quaker City," and having been known in its early history, through William Penn, its founder, as the greatest illustrator of the practicability of peace prinples ever realized on this continent, it was supposed that it would be a place eminently proper for a meeting of the Universal Peace Society, consequently the Society met here at the hall of the Franklin Institute, on Wednesday last, continuing its sessions through Wednesday and Thursday. This movement seems to depend for support mainly upon the efforts of Spiritualists and independent thinkers, the followers of the Prince of Peace fearing, according to the expression of one of their number, to engage in any "benevolent or reform movement without a clear recognition of the Christian religion." A few, however, of the Penn Friends worked with us in this meeting, a report of which will be sent to the BANNER. The Philadelphia papers have published full reports of the Declarations, Resolves and general proceedings, thus presenting the sub-

### result from every effort for human good. VINELAND.

ject to the people; and we believe that good will

Saturday a tour about Vineland, N. J., showed the wonderful progress of this new reformers' home. Streets extend for miles, lined with wellbuilt houses, many of them of fine proportions and beauty, and all with their surroundings presenting such evidences of taste and culture as are seldom met with. The township now numbers eight thousand inhabitants; and that the culture of fruits and flowers is elevating and ennobling to the people, is evinced by many facts. The question of permitting intoxicating drinks to be sold in the place, was recently decided by a unanimous vote against it, with a solitary exception. The people have weekly meetings for the discussion of Agriculture and Horticulture, having an attendance at every meeting which fills Plumb-Streef Hall, the largest hall in Vineland; and, as another grand evidence of progress, the Health Society are now discussing the question, "Whether physicians have been a blessing or curse to society?" Spiritualism finds liberal support among such a population, numbering many of the most prominent citizens, who, by constant communion with Nature in its most beautiful forms, grow naturally into an understanding of her religion. ing such evidences of taste and culture as are selnaturally into an understanding of her religion.

MEETINGS AT PHILADELPHIA. An attendance at the Lyceum on Sunday, over that is to be known—some one who is not ready to protest, although he knows nothing about it, that Spiritualism is all a humbug.

If there is a spot in all of God's bright dominions that is buried deep, deep underneath the mire of egotism and ignorance, it is the city(2) of Beardstown and its surroundings. Can there not be an opening made, so that a ray of sunlight may penetrate this darkened mass? Is there not some one who is willing to make a marter of himself. are listened to by large audiences, and are of great beauty in thought and expression.

great beauty in thought and expression.

SUNDAY CARS.

The Sunday cars are again stopped by the injunction of a Presbyterian, judge, and the great topic of the day is the profound, decision which makes the Sunday carriage, with deacon and parson, eminently legal and plous; while the Sunday car, which would carry those who are less favored with worldly goods to Church or hall, is filegal, implous and a great disturbance to Churchanity. But the world moyes, and Philadelphia must go with it, in spite the condition of to day; which excludes white citizens from Sunday cars, and colwith it, in spite the condition of to-day, which excludes white citizens from Sunday cars, and colored citizens from week-day cars. L. K. J. Philadelphia; Pa., Oct. 14,1866.

### LECTURERS' APPOINTMENTS. AND ADDRESSES. PUBLISHED GRATUITOUGLY RVERY WERK IN THE BANKER

[To be useful, this list should be reliable. It therefore beoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur, thould any name appear in this list of a party known not

J. Manuson, Allie trance and inspirational speakers, Address after September, "Bast Jersey Motural limitude Red Bank, N. J. "Will lecture Sundays within one day's reach of Red Bank. Will, also seed to subscriptions for the Banner of Licht

of Light.

'C. PARKIE ALLTE will speak in Ludlow, Vi. Wow, which had be not been and by in Londonderry, Nov. 18 and 28 and Dec. 18 and 20 and Dec. 18 and 20 and Dec. 18 and 20 a

Mrs. M. Af C. Bhown will speak in North Dana, Mass. very other Bunday until further notice. Address, Ware, Ma. Mrs. A. P. Brown, St. Johnsbury Centre, Vt. States and Territories. Address, San Josef, Cai.

H.B. Storre, inspirational lecturer, 75 Fulton street, New York.

JISHE (LIUY AH OT BUDADE)

Muss, Belly Sgovall, inspirational persker, Rocklerd, III.

Muss, Mart Louisa Shite, tranca speaker, Toledo, O.

Muss, Mart Louisa Shite, tranca speaker, Toledo, O.

Muss, M.B. B. Bawtin, Baldwinwille; Mass, C.

J. W. Savyre, inspirational speaker, Byron; N. Y., will an Address an above, or Bridgewater, V.

Muss, M. B. Townshor; In. Plandelphia during December, Address as above, or Bridgewater, Vt.

J. H.W. Toomey, 42 Cambridge street, Boston.

Muss, Savan M. Thompson, Inspirational speaker, Sip. C.

Muss, Savan M. Thompson, Inspirational speaker, Sip. C. MRS. H. F. M. BROWN, P. O. drawer 5015, Chicago, Ill. J. H. Bickroup, inspirational speaker, Charlestown, Mass. M. C. Brat, impirational speaker, will answer calls to lecture in the Western States. Address, Berlin, Wis., care of J. Webster.

Man Anna Jar Berrana, 151 (Pet lithis), New York. Hav. Abin Barrov, Hopedale, Mass.

A. P. Bownan, inspirational speaker, Richmond, Iowa, Dn. J. R. Batter, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. MES. E. A., BLISS, 250 North Second street, Troy, N. Y.;

WAREEN CHASE WIll speak in Daysmort, Iowa, Judins No cember; in Rock Island, Ill., litting December. He will receive authoritylious for the Banner of Light.

Mas. Laura Curry is lecturing in Ban Francisco, Cal.
DR. L. K. Cóonlet will lecture and heal in New England
from Nov. I until diarch I. Will receive subscriptions for the
llanner of Light, and sell Spiritual and Feform Books. Address, Newburyport, Mass.
Mas. Manierra F. Choss, trance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P., Cross.
F. CLARK, M. D., will answer calls to lecture.

to lecture. Address, Hampstead, N. H., care of A. 2, States, 15.
P., CLARK, M. D., will answer calls to lecture. Address, 15.
Marshall street, Boston.

MES. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 54 Hudson street, MRS. AUGUSTA A. CURRIER will answer calls to speak in ew England through the summer and fall. Address, box 815,

dress, il Dewey'street, Worcester, Mass.! Ag-F. L. H. WILLIS, M. D., will lecture in Haverhill, Mass, during December: in Frovidence during January. Address, cars Banner of Light, Hoston.

A. B. WHIZING will speak in Louisville, Ky., during No-vember and December. (Address, Louisville, Ky., during No-MES. S. E. WAERER will lecture in Sturgts, Mich. during December and January; in Beloit, Wis.; during February, March and April, 1867. Address accordingly, or box 14, her ALBERT E. CABPENTER will answer calls to lecture, and lso pay especial attention to the establishment of Progressive sycuma. Address, Putnam, Conn.
MBS. AMELIA H. COLBT, trance speaker, Monmouth, Ill.

MRS. JEHRETT 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. MRS. D. CHADWICK, trance speaker, will lecture, hold seances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light. IRA H. CURTIS speaks upon questions of government. Adiress. Hartford, Conn.

MISS LIZZIE CARLEY, Ypsilanti, Mich. MRS. ELIZA C. CLARK, inspirational speaker. Address care f this office. JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CHOCKER, inspirational speaker, Fredonia, N. Y. THOMAS COOK, Huntsville, Ind., lecturer on organization. Miss Lizzie Doyan will lecture in St. Louis during Novem-cer: In New York during January and February. Will make no further engagements. Address, Pavillon, 57 Tremont treet, Boston.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J. MRS. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will an-wer calls to lecture. : Address, box 1855, Bloomington, Ill.

MRS. E. DELAMAE; trance speaker, Quincy, Mass DR. E. C. Dunn, lecturer and healer, Rockford, Ill. I. Dow, lecturer, Cooksville, Rock Co., Wis. DR. H. E. EMERY, lecturer, South Coventry, Conn.

A. T. Foes will speak in Williaantic, Conn., during No ember. Address, Manhester, N. H. MISS ELIZA HOWE FULLER is engaged at Stockton, Me., and icinity for the fall. Address, Stockton, Me. Mas. Many L. French, inspirational and trance medium vill answer calls to lecture, attend circles or funerals. Fre-ircles Sunday evenings. Address, Ellery street, Washington Tilage, Sputh Boston.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row, Half 23. Evening meeting will commence at 74 P. M. , South Boston. Fish, "East Jersey Normal Institute," Red Bank, N. J. Half 23. Evening meeting will confinence at 74 P. M.

CHARLESTOWN.—The Children's Lycoum conjected with
the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, overy Sunday at 10t A. M. A.
Richardson, Couductor: Mrs. M. J. Mayo, Guardian.

The Independent Society of Spiritualista, Charlestown, hold meetings every Sunday afternson and evening, at
Mechanics' Hall, corner of Chelsea street and City square.
Scats free. Children's Lycoum meets every Sunday at 10t
A.M. Dr. C. C. Tork, Conductor: Mrs. L. A. York, Guardian.
Speakers engaged: "Susle A. Hutchinson during November:
N. S. Greenleaf, Dec. 2 and 91 Mrs. Sarah A. Horton, Dec. 16,
23 and 30.

ChetaseA.—The Associated MRS. FANNIE B. FELTON, Cache Greek, Colorado Territory. S. J. FINNEY, of Ann Arbor, Mich., will lecture in Lowell, itsss., sduring November. REY, JAMES FRANCIS, Mankato, Minn.
DR. WM. Firzonbow will answer calls to lecture on the opposed of Human Electricity, as connected with the Physical Imitestations of the Spiritual Philosophy. Address, Phila-

MRS. CLAMA A. FIELD will answer calls to lecture. Adress; Newport, Mc.
C. Augusta Firch, trancespeaker, box 1835, Chicago, III.

23 and 20.

CIRLEBA. — The Associated Spiritualists of Chelses hold regular meetings at City Hall every Sunday aftermoon and evening, commoncing at and 7½ r. m. The Children's Progressive Lyceum assembles at 10% A. m. J. B. Dodge, Conductor: Mrs. E. S. Dodge, Guardian. Speaker engaged: E. S. Wheeler, Nov. 4, 11 and 18. J. S. Dodge, Cor. Sec Y. The Birle Christy and Nov. Hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 1½ r. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Sents free. D. J. Ricker, Sup't.

NEWYON CORNER, MASS.—Mrs. N. J. Willis Will lecture of the present political aspect of America, in Middlesex Hall, Nowton Corner, on Wednesday, Oct. 24th, at 14 O'clock r. m. Admittance ten cents.

LOWELL.—Spiritualists hold meetings in Les street Church, ISAAC P. GREENLEAF will lecture in Taunton, Mass., during November. Will make further engagements for the fall and winter anywhere the friends may desire. Address as

MRS. LAURA DE FORCE GORDON'S address is Denver City, 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, Keokuk, Iowa.

DE.L. P. GRIGGS. Evansville, Wis.

MRS. ERMA HARDINGE will lecture in Philadelphia during fovember, and in New York and St. Louis up to the end of hyril. Mrs. Hardings can give a few week evening lectures in route to St. Louis. Address, 8 Fourth avenue, New York. M. HENRY HOUGHTON, Mill Village, N. H.

M. HENRY HOUGHTON, Mill Ylliage, N. H.
MES, SUSIE A. HUTCHINSON, will speak in Charlestown.
Mass., during November; in Oswego, N. Y., during December.
Address as above. (1111)
CHABLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will
receive calls to lecture in the West. Sundays ougaged for the ing October and November,

HAVERHILL, MASS.—The Spiritualists and liberal minds of
Haverhill hold meetings at Music Hall every Sunday, at 2%
and Tp. M. Children's Progressive Lyccum meets at 16 A. M.
Dr. John Reiter, Conductor. Speakers engaged:—Mrs. Augusta. A. Currier during November; F. L. H. Willis, M. D.,
during December. Dr. W. W. Russell, Cor. Sec.

resent.
DB. E. B. HOLDEN, No. Clarendon, Vt.

MRS. S. A. HORTON, Brandon, Vt., will speak in Foxboro' lass., Nov. 4 and 11. Address as per appointment, or Bran on. Vt.

don, vt.

Miss Julia J. Hubbard will speak in East Kingston, N. H.,
Nov. 11 and 18; in Newton, N. H., Nov. 25. Address, Box 372,
Maiden, Mass.

W. A. D. Hubr will lecture on Spiritualism and all progressive subjects. Address, West Side P. O., Cleveland, O.

LYMAN G. Howe, trance speaker, Clear Creek, N. Y. J. D. HASCALL, M. D., will answer calls to lecture in Wis

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N.J. MRS. ANNA E. HILL, inspirational medium and psychometri-

cal reader, Whitesboro', Onelda Co., N. Y.
Jos. D. HATLINGER, M. D., inspirational speaker, will address the lecture in the West, Suridays and week evenings.
Address, 25 Court street, New Haven, Conn.
Mrs. F. O. Hyrer, 60 South Green street, Baltimore, Md.

MRS. LOVINA HRATH, trance breaker, Lockport, N. Y. Moses Hurr. Milwaukee. Wis.

noses MULL, milwaukee, Wis.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

Mres Susis M. Johnson, recling, in common with others of her class, a strong Westward impulse, proposes opening the ensuing year in that large field of labor, and solicite early applications from those who desire her services, that she may, as far as practicable, economize in travel. Address, during October, Camden, Me., box 15; permanent address, Millord, Mass.

₩ж. Н. Јойивтон, Соггу, Ра. W. F. JAMERSON, inspirational speaker, care of the R. P. Journal, P. O. drawer 6925, Chicago, Ill. Journal, F. O. drawer 6325, Chicago, III. O. P. Kallogo, lecturer, East Trumbull, Ashtabula Co., O will speak in Monroe Centre the first Sunday of every-month.

MRS. ANNA KIMBALL, trance speaker, will answer calls to lecture in and near New York. Address, 826 Broadway, cor-ner 12th street. GEORGE F. KITTRIDGE, Buffalo, N. Y. J. S. LOVELAND will speak in Cleveland, O., during November; in Sturgis, Mich., during March, 1867.

MRS. E. K. LADD, trance lecturer, 179 Court street, Boston. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, M Hudson street, Boston, Mass. MISS MARY M. LYONS, trance speaker, Detroit, Mich. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. Mrs. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y.

make engagements to lecture in beblit Hall should address P. E. Farmsworth, Sec Y. P. O. hox Sells/New York.

Mobrish N. Y.—First Society of Progressive Spiritualists—Assembly Booms, corner Washington avenue and Fish street. Services at 34 P. M.

Rochzster, N. Y.—Children's Progressive Lyceum holds public sessions every Sunday, at 2 o clock P. M. Mrs. Hayden, Conductor, Amy. Post, Shandlan.

Trot, N. Y.—Progressive Spiritualists hold meetings in Harmony-Hall boomer of Third and Hiver streets, et. 104 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Monroe J. Keith, Conductor, Mrs. Louisa Keith, Guardian.

Pint Ankthen's Lyceum at 23 P. M. Monroe J. Keith, Conductor, Mrs. Louisa Keith, Guardian.

Pint Ankthen's Lyceum every Sunday forenoon at 3 o clock. Children's Trogressive, Lyceum, every Sunday forenoon at 10 o clock. Prof. I. Menn. Conductor.

The meetings formely held at Sanoom street Hall, are now held at Washington Hall, corner of Sth and Spring Garden streets, every Sunday. The morning lecture is proceeded by the Children's Lyceum meetings, which is held at 10 o clock, the Children's Lyceum meetings of Progress meetings are held in the new hall-every Sunday at 10 a Mrs. Children's Triat Bouter, Guardian, Hammonton, N. J.—Meetings held every Sunday at 10 A. M. and 7 P. M., at Ellis Hall, Belloview Avenue.

Baltimore's hold ergular meetings on Sundays, at Saraton. MRS. ANNA M. MIDDLEBROOK Will lecture in Worcester, Mass., Nov. 11, 18 and 25, and Dec. 2. Address, box 178, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS will speak in Gloucester MRSS., during October. Address, East Wesimoreland, N. H. Mas. Mart A: Mirchell, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week day evenings, in Illinois, Wiscomsin and Missouri during the Iall and winter: Will attend Conventions and Grove Meotings when desired. Address, care of box 221, Chicago, Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hetch. DR. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LORING MODDY, Maiggi, mass.

B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y. Die Gistance. Address, Skansateles, N. Y. (1997)
Emma M. Marrin, Inspirational speaker, Birmingham, Mich,

CHARLES S. MARSH, semi-trance speaker, Address, Wone LEO MILLER, Canastota, N. Y. Prof. R. M. M'Oord, Centralia, Ill. 24 10 11 11

Miss Rarah A. Nurr will speak in Beloit, Wis., during November. Address as above, or Aurora, Kane Co., Ill., A. L. E. Nash, lecturer, Rosbester, N. Y.

J. WM. VAN NAMES, Monros, Mich. GEORGE A. PRINCE, inspirational trance speaker, will an swer calls to lecture... Address Auburn, Me., J. MyPERBLES, box 1402, Cincinnati; O. Co. C. GUBAYIA G. L. JUDD PARDER, Boston, Mass. L. JUDD PARDER, BOSTON, MISSS.
A. A. POED, inspirational speaker, North West, Ohio.
J. L. POTTER, trance speaker, Cedar Falls, Iowa, hox 170.

MISS B. C. PELTON, WOOdstock, Vs. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LTDIA ABN PRABBALL, inspirational speaker, Discol Mich.
Dr. W. K. Bipley will speak in Wordester, Mass., from
Nov. 4 to 10; in Somers, Cohn., from Dec. 2, 10; 10. Andress,
box 85, Foxboro, Mass.
Dr. P. B. RANDOLPH, lecturer, Bennington, V.

A. C. Robinson, 15 Hathorne street, Salem Mass., will an awer calls to lecture. wer calls to lecture.

MRS, FRAME BRID, inspirational speaker, Kalamazoq, Mich. J. H. RANDALL, inspirational, speaker, will lecture on Spiritualism and Physical Manifestations, Appar Liale, N. Y. G. W. Ricz, trance speaking medium; Brodhead, Wis.

Austru E. Simmons will speak in Woodstock, Vt. on the first and fifth Sundays, in Bridgewater off, the second Sunday, and in Braintree on the third Sunday of war, month during the coming year.

In the and fifth Sundays, in Bridgewater, oil the second Sunday; and in Braintree on the third Sunday of Nerry month during the coming year.

Mag. Surang E. Slight, trance speaker, will feeture for the Society of Spiritualitis in Yarmouth, Rev. till further notice.

Dr. Ww. H. Salisburg will lecture in Portamouth, N. H., depring Quipher; Address, Dr. 1987, French 198

street. Hours of meeting by A. M. and 17 F. M.

Springfield, Ill.—Regular, Spiritualists' meetings every Sunday in the hall. Officents Progressive Lycoun every Sunday forences at the Spiritualists with Lycoun every Sunday forences at the Spiritualists and Friends of Progress hold meetings every Sunday, at 23 f. M., in hall No. 130 Main street, third floor.

St. Lious, Mo. The Children's Progressive Lycoun holds are sessions every Sunday at erroon at 23 f. M. in Mer tanile Hall. Col. win E. Moperiy, Unduators Mrs. Mary Blood, Chardian.

Cincurant, O.—The Spiritualists of Clincinnail hays organized themselves under the laws of Ohlo as a Religious Sociative of Progressive Spiritualists, and have seemed the Academy of Music, north side, of Fourthisticet, between Eim and Plumb street, where they hold regular meetings on Sunday normings and examings, at Medican Color and Colors.

CENVELIED O. Spiritualists meet in Temperance Hall every Bunday, as 10 k. M. And 17 r. M. Gilldrein's Frogressive Lycoum regular Bunday assaion at 1 o'clock r. M. Mr. J. Jewett, Conductor; Mrs. D. M. Eddy, Guardian.
TOLERIA WE AND MANAGEMENT DESCRIPTION OF THE MANAGEMENT OF THE MAN