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BOSTON, SATURDAY, NOVEMBER - 10, 1866.

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#### Literary Meyartment.

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

CHAPTER III-CONTINUED.

It had perhaps had something to do with his politics, for he would not act in concert with the Judge upon any subject, nor would he brook the least interference in his domestic affairs. It was well perhaps for John Selden that he was successful, for he was becoming morbid upon this subject, but his reticence prevented the Judge from underficult indeed for a man of Judge Perry's open, decided, frank nature to fathom John Selden. I think, however, if Anna Selden had borne and suffered long, like some wives of whom I might write, the triumph would have been hers at last. But the spirit of perverseness seemed to possess her, and her mother strengthened her in her opposition to her husband. That evening, when he went out after Peter had finished his labors, he noticed that every window in the house, and even those over the carriage house, were illuminated, all save the three belonging to Mr. Selden's room. Here the blinds were closed, and a "purposeless blank was seen." We have said John Selden was not quick tempered; he did not carry his anger as the flint bears fire, but he retained his anger, and revenged himself surely but slowly.

At this time, however, he was decidedly in a passion.

"Peter, I told you to light the whole house; why did you omit that room?"

Peter looked up at the windows as if he had just perceived the omission.

'I carried de candles up dare, Master John, and Missus said she'd arrange all herself."

"She did, did she? Where are the candles, Peter?"

'Der is pleuty more in my room, sir." "Get'them and follow me."

John Selden, in his impetuosity, was at the door of the room long before Peter, and there upon the knob of the door was a long streamer of black

"Damn it!" said he in his wrath, as he found the door locked, and no one from within came to open it. "Open this door" he exclaimed, "or I shall break it down!"

There was no reply. Just then Peter appeared. "Wait a minute, Master John. Perhaps I can find a key; Mrs. Selden may not be there."

But Selden's passion was too much roused for waiting; besides, his quick ear had caught a slight rustling in the room. He was the next moment the panels of the door were broken, and at the same instant Mrs. Selden rose from her seat near the couch, and said haughtily, "Am I not to be allowed the privacy of my own room, Mr. Selden?"

"Privileges! privileges!" cried Selden. By -you'll demand no more privileges of me. I am set at defiance in my own house; my servants forbidden to execute my orders, and myself treated with contempt, as that rag bears witness;" pointing to the crape on the door. "Madam!" and his eyes glared florcely, for the pent up wrath of years was flowing forth, he said, "I had hoped for the sake of our child, we might have lived under the same roof. But now," pointing to the door, "your home

Just then his eyes fell upon the couch, where Birdie had lain asleep till, roused by the noise, she sprung up, and seeing her father, exclaimed:

"Papa, please take me to see the light. Peter said he'd tote me to see, but Peter forgot. Naughty Peter," she said, shaking her finger at him, for the servant was still standing there, tray in hand, waiting orders.

'No. darlin . Peter neber forgets Birdie. Birdie fast asleen up here."

Her father raised her in his arms; the wrathful look on his face passed away; the threat, whatever it was, died upon his lips, and merely saying to Peter, "Light these windows as you have the others," he passed out, taking the broad crape badge that still hung upon the broken door, and flung it back upon the fire which burned upon the hearth.

It was by such petty, spiteful acts as these that Anna Selden increased the breach between hersalf and husband, heedless of the remonstrances of her best friend, Carrie.

It was a merry night. The crowd were exultant made jubilant by the liberal potations of drink supplied them; the house was brilliant; bon-fires blazed. Selden was loudly cheered, and responded to the call for a speech in an animated recital of the perils from which the nation had been saved by the success of his party. Flushed by success, excited by the warm applause of the crowd, (more than half Irishmen, and consequently very vociferous with the spirit of whiskey in them,) John Selden was quite eloquent, and made his own side so pure and patriotic that Jim, who was Irish and rather won over by the whiskey and the eloquence, nudged Peter, who was standing, with a large tin dipper in hand, near a beer harrel.

"I say, Pete, what party do you belong to tonight?"

Pete, who was a little proud of Master John just then, answered quickly:

"I'm a democratic republican. Don't you un-

"Understand! be jabbers no; but, faith, I'm puzzled. Now ye see the Judge he talks one way, and between the two I am puzzled."

"Well, now, I'd not be puzzled at all. Did you aber hear of Jefferson, de great apostle of Ame-

riky? No. Well being an Irishman it couldn't be expected you should know about him, but Virginny people of de fust families all believe in him, and of course I do. Now some years before Missus Selden died, she was reading a big book one day, and she looked up to Mr. John, who was playing chess wid; Miss Carrie, and says she: - 'John,' I 'll nebber forget how the tears stood in her soft blue eyes - John, says she, it is strange that our statesmen do not understand that our nation is walking over a volcano—the curse of slavery is over us. Never forget, my boy, these words of Jefferson: "I tremble for my country when I remember that God is just."' Now did n't you hear Master John say jes now, 'Let us be done with this negro question once and forever; let us elect men to Congress who will cease agitation, and who will not set one portion of the country against the other; who know neither South nor North, and who will never interfere with those who believe slaveholding their right as much as voting is ours.' standing the depth of his hatred. It would be dif- Now Jim," and Peter lowered his voice though he spoke with great earnestness: "Now Jim, 'fore God I say it, dese are de men dat are bringin' a judgment day on dis country. I know it. I know more about what is going on in de South dan áll de great speakers like Master John, who can speak beautiful words, but do'nt know nothing about slavery; 'pears to me dey might open their eyes a little. Jim, did you ever see de cook put a little risin' in de flour? 'pears like it wasn't much, but it works and works, and by-and-by it runs up and foams over. Jim, as sure as I'm a living man, de yeast is risin' in de

> "Peter! Peter!" said a voice from the kitchen door, which he recognized as belonging to Aunt Hannah.

" Yes, ma 'am, I 'm here."

"Peter, keep a good look out at all the doors. I couldn't trust such a mob as this many hours." Peter laughed. "Nor I either," said he, as he turned to take office as sentinel.

The night was cool, however, and Aunt Hanash had the pleasure of seeing the last straggler depart before one o'clock, and then with Petershe took a survey of the house within, where the windows presented a sight to make a neat housewife stand aguast.

"Oh Peter!" she exclaimed, "these are strange times for this house. See these cracked windows, and this soiled paint!"

"Never mind, Miss Hannah, 'bout this-there are worse times comin'; I know it, for my candle has a winding sheet ebery night, and such dreams, laws sake! 't would make your hair stand on end to hear 'em, and I think I have a vision of defuture. You know de Bible says, 'A house divided against itself cannot stand."

"I know it, Peter; I feel sometimes as if we were walking on a volcano."

"The very words I was saying, Miss Hannah, bout our country dis night, and 'pears to me dere 's a 'semblance. Don't you think so?"

"Oh, I do n't know, Peter. I wish I could live over the good old days when there was peace and harmony here."

"There neber will be—neber again in dis house, neber," said Peter, solemnly. "I thought dere was an angel here, and so there is—our dear little Birdie, as bressed an angel as ever came to dis sinful world, wid de wings folded out of sight; but when I heard Master John swearing and tearin' like mad before his wife, den I done gone for to hope for peace any more."

"There, Peter, that will do for to-night; to-morrow we will see what can be done. I hope this is the last time Mr. John will be elected to Congross."

Peter walked away muttering to himself, "Peter don't hope, Peter knows. Yes, Master John neber 'lected again-de yeast is risin', risin:" and he hummed to himself, as he entered his own room over the coach-house-

"Hark! the song of Jubilee! Loud as mighty thunders roar. Or the fullness of the sea When it breaks upon the shore!"

Peter was not the only prophet who foretold the woes that have since descended upon our land. How many thousands of the colored race dreamed dreams and saw visions. Crushed to earth by their oppressors, they heard the tread of coming armies long before those on the hill tops saw the fluttering banners of the invading foe. That sonfething terrible was to happen in the family) was a fixed impression on Peter's mind, and that something he firmly believed to be a separation between Mr. John and his wife, and this, to the faithful servant, who had a deep reverence for all the proprieties of life, was a calamity to be dreaded. Peter shrank from the world's dread laugh more than many who have wealth and reputation at stake. But Peter could not fathom John Selden any more than others, who, knowing him from childhood, supposed they had guaged his character.

That night, after taking Birdie in his arms round the illuminated house, he persuaded her, as the night was cool, to let him carry her to his own room, where he laid her in a little curtained crib, and after having said her evening prayer, she added, "I want to sing one verse, papa," and she sat up and sung so sweetly. It is one of Miss Gray's songs:

"Good-night! good-night! beloved! I come to watch o'er thee,

To be near thee—to be near thee, Alone is peace for me."

The child was evidently led to recall this by the many lights in the windows. "Now go, papa; Birdle sleep and dream about dear papa." She laid her head on one of her little hands, shut her eyes, and in one moment was asleen.

He watched her even while he heard his name called by the rough crowd below. A sudden reand here's Misther Selden talkin another way, collection came over him of his mother, as she looked just after death:

> Before decay's effecing fingers Had touched the lines where beauty lingers.

He was softened, and the face that had been so | disciples in the little rocking hoat are looking on full of anger and hate that evening, now wore an in wonder. expression that would have surprised even Carrie, who thought she knew John Selden as no one else knew him. "For her sake, for her sake," he murmured, "yes, for her rake." Birdie loved her mother; for this, and because she was Birdie's mother, John Selden had restrained his passionkept a strong hand upon his hate, and bore the daily presence of one whom he scorned. Anything but dishonor he would bear for Birdie! Ay! Anna Selden, you little knew how much you owed to the sweet angel of the household. Had you been loving, forbearing and patient, the angel might have borne you over the troubled water to a haven of peace, if not of love!

That very night Birdie woke with a severe cold, and seemed oppressed for breath. Her father was always alarmed at the least symptom of illness, but after calling Aunt Hannah, who pronounced it nothing serious, some simple remedles were prescribed and she fell asleep.

The next day she was troubled with a slight cold, and care was taken to keep her from exposure to the air. Aunt Hannah said that the child inherited from her father a tendency to croup, but as she had always taken care of him in such attacks, she feared no serious results in Birdie's case. But when her father heard of this tendency he immediately tookithe alarm. He'consulted physicians and read medical treatises, procured all known remedies, till he felt himself fortified against the attacks of this fee to childhood. But Peter, who considered himself an oracle of medical wisdom, declared that Birdie would not die with croup. "Ye see," he would say, "it is mostly children with short necks that have the croup. Now Master John had a natural right to the disease; but Birdie, laws sake! Miss Hannah, ye need n't feel no ways alarmed on this point. Mammy Jane, in Old Virginny, always cured the croup, and if yer will send for Peter when it comes on he'll promise to cure her. Don't ye see the sloping shoulders and small, slender neck? "Taint no wise likely she 'll die with it."

But all winter long there was anxiety in that house, whenever Birdie had symptoms of a cold, that the croup might make its appearance. The child was very much attached to Peter, and spent many a happy hour with him in his room, which, by the way, was quite a curiosity shop. He had a fire in a queer little channey, where a pair of iron andirons with comical faces supported the crooked sticks which Peter selected for his own use. A red and white patchwork quilt, of the pattern called rose star, adorned his bed. Various colored prints hung upon the walls, such as the Prodigal Son, in which was a handsome modern house, in the door of which stood a "fine old English gentleman;" at least, one dressed in English fashion, small clothes, buckled shoes, and broad brimmed hat, holding out his hands toward | side. There was a charming little watering-place a rather seedy looking young man, whose clothes, not more than ten miles from the Parsonage. however, were of more modern cut than the father; in the back ground a fatted calf stood, waiting often. So, little Jessie, be patient and loving; to be slaughtered; on the opposite side of the room were four small pictures representing the four seasons of the year, very gayly colored. But the pride of his collection was a large colored lithograph of Jefferson, with the blue coat. drab small clothes and crimson vest. Then, too, Peter had a library, consisting of the Bible, a large, old fashioned folio edition, a present from Mrs. Selden, with engravings of all the principal scenes, an ancient edition of Pilgrim's Progress, with the veritable scaly, cloven-footed Apolyonan edition which would bring a large price could I now procure it for the Antiquarian Society of Boston—and a copy of Methodist hymns. A banjo hung near the looking-glass, the latter

ornamented with sprigs of evergreen and red holly berries. Winter and summer there was always broken pitcher with flowers in it on Peter's loved rich colors, and warmth and ease, and the good things of the table. His pictures, gay bedhad sewed some white fringe, and a bit of the brightest colored carpeting, made his room very attractive to little Birdle, who loved warmth and brightness as much as Peter himself. Then there was a mysterious little cupboard, the contents of which were unknown to any others save Peter and Birdie. It was kept locked, and no teasing of the other children, Nettie and Willie, could ever make Birdie tell what was in the cupboard, for she had promised secresy to Peter. But Willie said that one day he had a sly little peep, and there were jars, and little pots, and some tumblers with bright red jellies, he guessed, and wineglasses, and "lots more things." No wonder the children liked Uncle Peter's room. Nettie and Willie were often invited there, and Peter would show them the Bible, and explain the pictures in a wonderfully entertaining way; and sometimes he would open the cupboard justes little ways, and bring out a cake or some candy. But these children never entered Peter's room without knocking, or made him a visit without an invitation; but Birdie was a privileged character. There was a little throne in the shape of a high chair, which Peter had covered himself with a piece of brocatelle curtain, given him by Aunt Hannah, and this chair always stood near the table where Peter's hand when she four him in the house or garden, and say, "Now, Peter, please, Peter, take Birdle to see 'The Babe in the Manger,' and 'Little Samuel,' and ' poor Jonah.'" Poor Jonah, indeed! This picture always excited Birdie's compassion, for wherever she looked there was Jonah, with his head and body in the immese gaping iaws of a creature that was certainly like nothing in heaven above or earth beneath, while his legs were performing strange antics in the outer world. Peter Walking on the Water," was one of her favorites. The blessed Saviour with arms ex-

Perhaps Peter himself had taken a deeper intorost in this scone, for all that the Bible contained about his namesake had a great charm for him, and he described very vividly how much Peter loved his Lord, and how terribly he felt when he found he was sinking and could n't help himself, and just then Jesus saved him.

Birdle was never weary in Peter's room, for he varied his amusements, going from the Bible to the banjo, and from the banjo to the Pilgrim's Progress; and when he had any trouble of his own, his resort was the Methodist hymns. Some of these had a wonderful charm for Birdie. Then in winter he popped corn, and hung up apples before the fire to roast, and made molasses candy.

The Christmas holidays had come. The children had their Christmas tree at the Judge's, and a merry party at Mr. Selden's. Old Santa Claus had been very liberal in his gifts. The snow lay thick, and the merry sleigh-bells made music for Dalton. Willie had rolled up a great snow image for Birdie, to which Peter had added a cap and a pipe; great fires burned in the houses, and in one of them, at least, there was peace and love.

The Judge had now retired wholly from business, and this winter he gave to his family, joining in his children's studies and plays, much to the delight of both teacher and pupils. Perhaps no one of the two families was more quietly happy than the little governess; she had long letters from her father, who seemed to think his new coat had almost renewed his youth. He speke of Aunt Betsey as taking all care of household affairs off his hands, so that he had been able to write some articles for the Bibliothea Sacra, and had received fifty dollars for the same; this, with what his wife had given Henry, had paid the bills due at college, so that he need not leave to earn money. Some money had been received from Jessie, which Dr. Barton had paid toward the pasture lot. There was talk of a railroad to run through their place, making a more direct communication from New York to Boston. So that affairs seemed very prosperous with the good man, and Jessie was happy and grateful. The only problem for her now to solve was, could she afford to visit home in the summer vacation? Again and again she had reckoned the expense, and found that if she paid another fifty toward the pasture, she would not be able to do it. Her father had been so anxious for it, she was determined to gratify him, and finally Jossic resolved to remain another year, if the Judge wished-and she had good reason to believe he would-in Dalton. Then how delightful a visit would be in the dear old home!

In the meantime, Mrs. Perry had been secretly planning a nice little surprise for Miss Jessie. She would go with the whole family to the sea-Jessie could visit her friends, and still see them your reward will come.

Madam Homer had gone to spend a few months with a son; the poor, lonely wife spent much of her time with Mrs. Perry. John Selden never forgot himself again; there was ever the same cold politeness, the same reticence in her presence, and the same indifference. Once a month a liberal allowance of money was laid in an envelope near her plate at table, and the same sentence repeated: "If it is not sufficient, Madam, you have but to express a wish for more."

The housekeeping expenses were all managed by Aunt Hannah, who had her weekly allow-

It was a bright, beautiful day; the snow lay crisp and hard on road and meadow and hill. It was New Year's day. All were rejoicing in presents, but none happier than Peter, with his fur table. Peter was a true child of the tropics. He gloves which Birdie had brought to him, toddling herself up stairs to his room, though her father stood at the foot, carefully watching her. Peter quilt, and his red window curtain, upon which he was blacking the boots and shoes, merrily singing meanwhile:

> " Ob, she walks on do veranda, And she laughs out of de door, And she dances like de sunshine Her little feet dey patter Like de rain upon de flowers, And her laugh is like sweet waters Through all de summer hours." "Peter, Peter, 'Happy New Year!"

Peter always sprung up at the sound of that

She had drawn the huge gloves upon her own

hands, and now held them up. "Here, Peter, something to keep you hands

warm. Birdie give 'em to Peter." "You dear bressed angel! dat is jes' what Pete wanted most;" and drawing them on, he lifted

her into her throne. "Peter, bring her down soon," said her father; and then harness the bays, and give the children

ride this fine day." It was a merry little party. Peter was triumphant in his gloves. Nettie wore a new beaver with her long plume. Willie sported a new overcoat;

and as for Birdie, Peter really believed that no mortal child could be more beautiful than the little fairy in her white hat and plumes and her lay the big Bible; and the stild would often take real ermine furs—such was the extravagance of her father with the child's wardrobe.

Miss Gray was with them, and Birdie was so full of frolic she could with difficulty keep still. Everything gave her pleasure-the blue sky, the trees with their snowy mantles, and especially the boys with their sleds on the bill by the village school-house. She sung her little hymns, and at last, wearied out with her pleasure, she sank down upon Miss Gray's lap, where, warmly covered by a little bright-hued Afghan which her father had procured purposely for her, she slept the last half hour of her ride. When Peter lifted her from the tended comes to save poor Peter, who is just sleigh, he carried her to her mother's room, and about to sink in the waves, while the wondering laid her quietly upon the bed. Mrs. Selden sat the child met with any accident?"

by the fire crocheting some beautiful piece of work. In a few minutes she laid it down and went into the library, where, finding a new monthly, she became absorbed in one of Dickens's seri-

Meanwhile Birdie awoke, and crept from the bed and sat down on a little seat by the fire. There was a strange feeling came over the child, and a burning flush on her cheeks. She sat down upon the floor, laid her head upon the chair, and tried to go to sleep again. Her poor head throbbed and throbbed with a strange, unwonted pain. She called, "Mamma! mamma!" but the doors were all closed, and the library was too distant for any one there to hear her. Tired and frightened, she made her way down stairs and out into the cold air across the snow-path to Peter's room. Creeping up stairs again with great effort, she called. " Peter!"

The servant, with that love of warmth so peculiar to his race, had, after rubbing down his horses, and doing his duty faithfully in the stable, taken this chance to mend his stockings by the fire, and there, in an old chair he sat, singing as

the child in her stocking feet-for her mother had removed her little fur boots while she lay asleepand neither hood or shawl that cold day. "Bress your heart, my daffydilly! how came

On opening the door, he was surprised to see

you here?" "I so sick, Peter! Birdie so sick in her head!

Take me, Peter!" Peter looked at the child, and a deadly fear came over him. A deep red flush was on each cheek, and her eyes were unnaturally bright. He took her in his arms, sat down in an old flag-hottomed chair, and rocked her as she was fond of

being rocked. "No, no, Peter, not so to-day; keep still, Peter;" and the head, with its wealth of golden curls, nestled close to the coarse wool frock, asking only to lie very still.

Alas! Peter needed only to glance at those cheeks and remember what disease had prevailed in one of the districts of Dalton for a few weeks, to have his fears greatly excited.

"No, no," he muttered to himself, "it can't be: it must n't be; 'pears to me God would n't let it come to dis bressed one; and yet, maybe, he wants dis angel up wid do other angels, maybe, maybe:" and Peter shook his head as he looked at the little sufferer.

She was moaning with the pain in her head, and begging for water. Peter found a clean handkerchief, and, dipping it into water, bathed her face and hands.

"That is good, Peter; do it more, Peter."

Now Peter was a good nurse, but he did not dare trust himself wholly with this case; hearing voices, he went to the window, and seeing Willio at play with his snow images, he beckened to him, and sent him immediately for Aunt Hannah.

"Oh, Peter!" said the good housekeeper, "I cnow too well what this is! Wrap her up care fully, and lay her in her mother's-no, her father's room-the little crib, you know, and then go directly for Dr. Ward. On your return, stop at the office and see if Mr. Selden is there."

Dr. Ward came immediately, and confirmed Aunt Hannah's worst apprehensions, Mr. Selden was not to be found. The fever increased rapidly, and the consternation in the house was great. Mrs. Selden would gladly have done for her child, but she had no knowledge of the disease, nor tact in nursing. Mrs. Perry came over and calmly executed the Doctor's orders, reminding the family that Willie had had the scarlet fever-there was certainly hope for Birdie.

Mr. Selden had dined out with a party of gendemen, and did not return till late. He had driven en himself, in a sleigh, and Peter watched anxiously for his return. When he came out to take the horse, "Mr. John," he said, "Birdle is not well to-day; she is in your room. Dr. Ward has been here, and he said if you wished, he'd come again. I'll take de horse and sleigh and go if you wish."

"Yes, yes, go at once. If anything is the matter with her, I would like to see the doctor before I sleep;" and he rushed at once to his room. "Sleep! sleep!" said Peter to limself, as he

glanced anxiously up to the window of the sick room. "I 'fraid he'll neber sleep well again. Ay! Peter do n't prophesy: pray for you; have faith in. God and prayer-Mr. John is a stranger to both,"-

When John Selden came to his room, he faunch his wife sitting in a rocking-chair, looking anxious. and troubled, while Birdie was in Carrie's lap, monning and restless. Aunt Hannah was just entering by another door, with fresh water and some bandages for the throat.

"What is it, Aunt Hannah?" he asked, his voice trembling with emotion, "If it is croup you know what to do."

'It is not croup, Mr. John. I wish it was," "For God's sake what can it be! Tell me if you know.'

"John," said Mrs. Perry calmly, "it is the scarlet fever!" "Oh my God!" he exclaimed, "it cannot be;

she has not been exposed." "Such diseases come very mysteriously some

times, John; be calm, for her sake as well as your own. Birdie, darling, papa is here."

She raised her head, made a faint effort to smile, and sank back in Mrs. Perry's arms. "Give her to me! Let me take her," said the

almost frantic father. "Put on your dressing-gown, John," said Mrs.

Perry, "and warm yourself by the fire first." John Selden obeyed passively, and then his darling was given to his arms, but to his consternation she looked wildly at him and did not

"Peter! Peter! come and tell about Jesus-poor Birdio sinking in the water-Jesus and the beat, Peter."

"What does this mean?" said her father. "Has.

seem to recognize him.

"Oh no; she went out to see Peter this afternoon, and she is thinking of some of his stories."

The child kept moaning and wailing: "Come, Peter, Birdie sinking; no boat, no Jesus; come, Peter."

The Doctor came soon, and when he heard her moan, he bade them call Peter. At the first sound of his voice, she smiled and put out her hands. It was in his arms she had found rest in the first paroxysm of fever, and there only did she seem to think she could find it again. He took her, and the beautiful head again nestled close to him, and thought to find ease from her pain. The big tears rolled down his dusky cheeks.

" Peter, tell about the Saviour, and the boat, and

"Tell her the story," said Mrs. Perry; "it may soothe her."

The poor fellow choked down his grief as well

as he could, and began to talk. "Tell it in your own way," she said; "she'll

like it best so."

"Ye see, darlin', de bressed Saviour loved Peter, and dey used to go fishin' together. But one dark night Peter went fishing without de Lord, and dere came a great storm, and de fishing boat it rocked and it rocked on do big waves, and Peter and de oder fishermen were mighty skeered, and thought it was all done gone with dem and all de fish in de boat. And de wind blowed and was contrary, (emphasis on second syllable,) and all at once dey saw a tall man walking right over de great, big, angry waves, jes' as if de sea was his servant, and feared him instead of he afeared of their power. And day mighty skeered again; as feared of de spirit as of the angry waves and roaring wind. Den de Saviour sald, in voice softer dan angels whisper in heaven, 'Be of good cheer; it is I, be not afraid.' Den dey all calm again. But Peter he was allers putting himself ahead and making out he was de smartest of all de company; and he wanted to walk on de tossing waves jes' like Jesus. But de dear bressed John, he jes' sat still in de boat, and was so happy because de good Lord had come, he didn't want to try no 'speriments; not he. But Peter was going to show dem what he could do, and he walked right off de side of de boat into de water; but laws massa, chile. he could n't walk no more like Jesus dan dis poor Peter can. He didn't get one foot fore 'todder, but sunk right down; and de bressed Lord he heard him cry, and he saved him. And dey all got into de boat together, and the angry waves and roaring wind heard do still, sweet voice, and hushed der noise to hear de music of his words, and dey all came safe to land, and saved themselves and all de fish in de boat."

Peter always added that the cargo of fish was saved. He was very fond of fish, and be could n't bear to think that the fish were thrown overboard. The story calmed the child. Peter had a pecu-

liarly soft, gentle manner, when he came to Jesus bidding the tempest cease, that seemed to charm When the Doctor left, John Selden followed

him to the door. "Doctor, tell me honestly, is my child in danger?"

The doctor turned and looked earnestly at him. He had known him from a boy, and he understood something of his absorbing love for his child.

"John," said he, "I must acknowledge that I would rather encounter most any disease than this. There is danger surely, but we will try, Watch her carefully to-night, and I will be here early in the morning. Send any hour if there should be a change for the worse.

When Selden returned, Birdie was sleeping quietly in her crib. Peter was ordered to keep the horse and sleigh harnessed all night, ready to go for the doctor at any moment. All night long the father watched by the child's crib; he would not detain the others. The only request he made was that Mrs. Perry would remain in the house till morning.

He watched while she slept, and when after a somewhat restless sleep she opened her eyes. nized her father, and begged him to take her. He walked the room with her till she fell asleep again. The next day she seemed neither worse nor better, and the doctor said: "We will hope and work."

Soon the throat began to show the most distressing symptoms of the disease, and Aunt Hannah who had had much experience in sickness, dared not tell her fears to the anxious father. Again and again Birdie would call for Peter, and it was heartrending to see how the poor fellow would repress his tears, and tell stories to amuse her. Often she imagined herself in his room, and wanted the banjo; and Peter then would bring it and play his merriest tunes. Sometimes it was the Methodist hymns, and Peter sang them over and over till she fell asleep. At last there came a day when she neither asked for Peter, Nettie or Willie; when she lay in Mrs. Perry's lap perfectly indifferent to everything. But the kind-hearted doctor could hardly find it in his heart to tell John Selden how faint his hope now was of saving the

Doctor the half of my fortune for your fee if you save the child," Selden said.

"Ay, John, if I could save her I should want

There was something in the doctor's manner which made John Selden shiver, as if an ice cold hand were laid upon his heart.

Birdle awoke that day from her stupor, and became very wild and incoherent in her manner; wanted Willie to bring his playthings to her bedside, but wearied soon of them; sat awhile in Aunt Carrie's lap, and allowed her to smooth her tangled curls; then asked papa to carry her, and as if all these had failed, said, "Bring Peter, papa. Peter sing."

Peter came, and she said "sing." Then after a moment's pause, she folded her little hands, and repeated the little prayer which Miss Gray had inught to her:

" Jesus, tender Shepherd, hear me, Bless thy little lamb to night: Through the darkness be thou near me,

Watch my sleep till morning light." Her eyes were very bright, and as she ceased

she said: "Papa, take me; dear papa," and she stroked his hair with her little hands, as she was wont to

do when well. Suddenly her head fell upon his breast; one struggle, and the spirit had flown to heaven. John Selden held only the lifeless body of his child. Mrs. Perry, who had been watching the little sufferer closely, said: "John, lay Birdle in my lap."

He obeyed. One look at the now calm, beautiful features. "John, this is death."

He turned toward her with a glance full of intense agony and fear, then again at Birdie. No quise, not a quivering of the cyclids, no breathing. no motion.

"Yes, John," said the doctor, "our Birdie has found rest with God."

He answered not a word, but passed out of the room to the library, where he was heard to lock the door. There he remained all night, for none dared approach him in this hour of agony. [To be continued.]

Children's Department.

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

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

[Original.]

### COMPENSATION.

Does that heading sound quite like a sermon or essay? and do you feel inclined to turn away from these columns because you are sure you do not quite understand what Compensation means, but you are very sure that it is not a story? It is to me one of the very best words in the English language, and I like to hear it, because it expresses what I wish always to remember, and that is, for every evil there is equal good.

We sometimes wonder how that can be, and but few wise men or women are able to find what good comes from some evils. None of us think sickness a good: but how the spirit grows sometimes when the body suffers! What sweet patience has blossomed out of many hearts during hours of pain! How excellent become all the best things-the good and true things of this world, and how useless seem the foolish and vain things! How near does heaven come, and how tender seem the care of the angels!

I do not believe that a child could ever fully understand the self-sacrificing love of a mother. until he had been watched over and cared for in seasons of sickness and pain.

I remember that some one said to me many years ago, when I was very ill, "Why, I should be willing to be sick myself to have such a mother to care for me!" We do not think how great our blessings are until some one that has them not lets us know that we are all the time having rich compensations for all our trials.

But as I was not going to write a sermon, or weary you with a moral lesson, I must not repeat any more of my thoughts, but hasten to tell you another true story, and I hope you will prenounce it a beautiful one.

Carrie Ella Barney, whose name is familiar to ou for some short poems published under her signature, has lived a short history that I think may gladden you to hear of. Her life was a favored and happy one, and its first years sped away like a summer's day. Perhaps there were no shadows over her young life, only such little ones as children find in disappointments and unanswered wishes.

But there came to Carrie an unlooked for trial Little by little, almost unheeded, crept on a most trying and painful disease. She had loved most dearly the fun and frolic with other children, but now it began to cause her great suffering, and she had to give up her sport. Then came weeks and months of terrible suffering. Those who loved her suffered almost as much as she; for it is terrible to see one we love, in anguish, when we can not give relief.

It seemed as if Carrie's usefulness was forever destroyed, and that she must at last wear out under the great burdens that had been put upon her. Then came a time of greater agony than she had ever known. It seemed as if her young spirit could bear no more.

It was then that some beautiful, loving power gave to her a rare gift, as if to reward her for all her trials. She began to recite poetry. It flowed from her lips as easily as had the prattle among her schoolmates. She was only ten years old, but words seemed to be given to her to wind about into sweet rhymes, as if she had studied them. It was as if, in her child's play, she was gathering up flowers and binding into garlands.

Her helplessness now seemed far less terrible to bear. Her thoughts made her forget that she was lame, and perhaps could never run and jump igain. Her spirit began to be filled with glad ness and hope, and she had something to do that could rest her spirit, wearied with its long struggle with suffering.

Some of her verses have been copied, but she recites many that are not taken down. Thus her brain keens at work if her body cannot, and she has before her a nath which is bordered with many rich and rare flowers, and she can, by care and study, bless herself richly, and others also.

This is the compensation that the kind Provilence of her life has given to her. It may be called a gift from heaven, yet all such gifts must be cared for to keep their beauty and fresh life. Every little plant put into the ground wants sun and dew and rain, that it may grow and yield bud and blossom, and bear rich fruit.

So the gifts that are given to the spirit must not must be the rain; and the influences from the spirit-world must be the gentle dew. May our little friend give all, then, to her gift, and never be satisfied until it grows into luxuriant bud and bloom.

And now I will copy for you a poem of hers, written when she was ten years old. It shows a heart full of sympathy for those who suffer. The little plant found its sunshine in the loving thoughts that filled her mind:

AMY HALL.

The night was dark, the stars shone not, And rain in torrents poured: Sir Hurricane looked fiercely down And brandished his lightning sword.

When alone there was seen a child of twelve, Disfiguered by cold and by wet; And wearily he went on his way, Unheeded by all whom he met.

With feet all bare, clothes tattered and torn, Why to each house doth he roam? Follow him on through street and lane, To what he calleth his home.

Up rickety stairs that creaked at each step, Through a door all hingeless he came.
To a blue-eyed child—ahl sad was her fate, For dear little Amy was lame!

She had lain for days, and months, and years, On her couch of wearisome pain; Cheerful and sweet even when The pain was coursing in every vein;

But ere he had come the little form Turned shuddering to the wall, For on the stairs is father's step— The step of dread to all.

With shuffling tread comes "Tipsy Bill," And orders his wife to pass by, Out in the cold and dreary night, To pick up food or die.

With shuddering drend she pleads to stay, For wrappings she had none; But more she dreads to leave with him Her suffering child alone Out through the filthy lane she passed,

Into the city's glare,
Pleading in low and pitiful tones,
"Have none a penny to spare?" But none would heed her sorrowing look,

None saw that sunken eye; With a heavy heart and hunger-pangs, She felt no aid was nigh.

The lights gleamed bright on the baker's shelf
Where loaves were piled up high.
"One, only one, for Amy dear!
My darling shall not die!"

She saw the door stood slightly ope'd With none to watch within.

With trembling fears she grasped the bread,
With hands so wan and thin.

My Amy shall have one good meall" She had only time for this thought, When she felt a hand upon her arm, And knew that she was caught.

Oh, let me go! oh, let me go! Or my darling of hunger will die!"
But a scornful laugh and a mocking jeer Was the watchman's sole reply.

So into the prison she was thrust, Companioned by vice and crime; With wildest fears for Amy's fate, Left alone with the demon of wine.

Not long had the mother left the room Ere Jim came whistling in,
With his basket of fragments on his arm.
His face was haggard and thin.

He went to the window and his basket put down And over its contents he pored, Choosing from thence the choicest hits Which for Amy he quickly stored.

Then for his supper a crust he found-Shivering with cold in each limb; But at his father's angry demand He handed the basket to him.

Ere long sleep came to the drunkard's eye.
Then Jim, with step cautious and slow,
Crept to the pallet where Amy lay,
And, over her bending low, Gave to the sick and famishing child

The bits he had saved with such care; Then quickly disrobing of his coat and his vest, Laid them over the child so fair.

Then to the dying embers turned, Thrust hands and feet within, Hoping some little warmth to gain Where fire had lately been.

When the mother heard her sentence read, Her hopes fell in wild despair: "Two months on Blackwell's Island, Or costs!" and not a fathing to spare.

But, at this crisis, a friend was near, For a gentleman, good and kind, Said, "Go to thy home, the costs are paid; With this dollar buy bread for thine."

Thankful yet sad, she rushes home With many a tear in her eye, And sees that want has done its work, That her darling soon must die.

Now low and pleading tones she hears: "Dear brother, say again That you will never drink that cup Or give our mother pain."

As here I stand, by heaven I swear That I will never drink
From out that cup—the pois'nous cup,
Nor 'neath its influence sink!"

But now the mother cried in grief: "Good God, it must not be Thou could'st not take my child away, She's beautiful to me!"

These notes fall on the father's ear.

As he wakes from his drunken sleep, And, with guilty conscience for each wrong, Toward the bed he creeps. Father, give up the mad'ning cup!

It has wrought us bitter woe! Oh, may'st thou be a temp'rance man! Farewell, farewell, I go

Oh mother dear, thy cross to bear Has bitter been indeed— The cross of want and poverty, The cross of cold and need.

Remember that the heaviest cross Insures the brightest crown; That the whitest lily rears its head From the dark and loathsome pond."

She closed her eyes in sweetest sleep, Her head on her mother's breast And the little soul to its Maker's flown, Where all is peace and rest.

The faults in this poem, I am sure, all will overlook, and admire its real excellencies. In a short note to me, Carrie says:

"I am a little cripple.
Ten years have o'er me flown. such pain and bitter anguish But few have ever known.

I am sure this short history will raise up a host of friends for her, who will send her their warmest sympathy and pray that she keep her heart pure and simple, so that by-and-bye the angels of love may touch the strings of her lute that she has tuned to the melody of love, and give to us all the music of heaven.

And now I wish to speak of another dear friend of mine, a beautiful, loving, sweet girl, and she, too, is a cripple. In her earliest childhood some fearful illness came to her, and it is with great difficulty that she can walk at all. But to her has come, also, a blessed compensation. It is not any particular gifts of mind, but beautiful heart-gifts. She is as cheerful as the singing birds of summer. Her heart is brimming over with gladness. It is be left to wither. Pure, loving thoughts must by not mere patience that she has gained, but a spirit the sunshine to such gifts. Reading and study in harmony with all good and beautiful things. From out her eyes gleams the sweet tenderness of love, and on her brow seems resting a perpetual peace.

Sad as seems her misfortune, yet I am sure she is more richly blessed than many a child who has a fretful and complaining spirit. We all long for some power that will restore to such the blessings of health and strength; but perhaps there is a power at work for them wiser than we know, and that their lives are more richly blessed than we could make them.

Transposition.

Vei' hetnimsog weste ot lelt uoy Hent neld a singuilt rea I ladery vole odog drichnel Heyt lilf ym treah hiwt hecre Itreh seye era hyrgtilb garnebni Hetri saerth rae gya dan gilth Ikel doglen nusliesm gimnaleg Hyet akme fise'l wathyap gribth.

Answer to Transposition in our last. Little children, angels say,

Love each other day by day, Be sweet and gentle, kind and true, Then angels bright will come to you.

Puzzle. I am prominent in the United States. I am the

head of the name of our greatest general, still I am leader in usury. I am not in love or fate, but fortune always smiles on me. You cannot be without me, for I am always in use. I am in the United Statistind in Europe, and yet I am not at home. I am, also, in the countries, but, wherever I go, I am not in peace. The world frowns on me and says I am of no use; but I assert that I always was in use and always will be. J. H. PEABODY.

"Jim, I believe Sambo's got no truth in him." 'You don't know; dere's more truth in dat nigger dan all de rest on de plantation." How do you know dat?" "Why, he never lets any out."

Spain has announced her intention to unhold the temporal power of the Pope after the French forces leave Rome.

MASSACHUSETTS STATE CONVENTION.

THIRD QUARTERLY MEETING. At Lawrence, Mass., Oct. 10, 11 and 13, 1866.

[Reported for the Banner of Light.]

THURSDAY, OCT. 11TH. [Continued.]

[Continued.]

Evening Session.—A largely increased audience was present at the hour of convening the Association. The meeting was called to order by the Vice-President. Dr. Lawrence sang his "Reform Army Song." The Affirmation of Principles, Constitution, and By Laws were read and new members admitted to the Association.

According to the programme the Vice President introduced to the Convention Mr. Toohey, who, upon taking the platform said: As the presence and prominence of woman on the Spiritual platform has been made the occasion of complaint, I

form has been made the occasion of complaint, I propose to inquire why she is here and what it signifies. Not that I wish or intend to placate the common places of conventionalism or apologize for her growing individuality, but that my subject may be fundamental and the issue educational.

Honor after its kind I know has been given to woman in all ages, and in the relationships of wife, mother, sister and friend, she has paid full value for what she received. From the home and the Church her voice has gone forth, and tears and lamentations have accompanied her utterance; but these phases belong to common history—the world's biography—and come not within the detail of present effort.

Spiritualism as I understand it is the science of life; the actual utterence and echo of life itself. It formulates the many phased manifestations of Nature and makes Spirit pivital to all things that Nature and makes Spirit pivital to all things that live, move, and have a being. God and good are compliments of the economy of uses, that makes unity, love and Spiritual brotherhood natural possibilities. Distinctions and differences attend our conceptions of the normal and natural, as shadows wait upon substance; but in all and through all, human consciousness, reflects the uniformities of natural fluid middles where the section formities of nature, finding wisdom in the active and passive developments of the divine economy. The positive and negative forces, with their elec-tive affinities follow the law of order and the order tive aminities follow the sun"; and spheres them to sublimest uses. Man—woman—all things conform to the laws of individualization, growth and development. Death alone is exceptional-disorderly and out of place. In its presence common experience is at fault and nature seems a cheat. Humanity becomes confused and echoes its disorder in complaint; sorrowing hearts and bereaved affections intensifying the gloom of the hour. Life's golden thread is cut—its dream is brother and team and the second team and the second team. ken—and tears and silence culminate in woe Significant simplicity that will not be comforted, until it knows if death is the end all or the mend all! But satisfaction, is fragmentary, for experience and the uniformities of life, are valueless at the tomb. How can we reason but from what we know" exclaims Pope; and "how can we reason about death, until we know more of life," asks Bishop Butler, reflecting the consolations of ignorence. When ignorance is bliss, we can afford to dispense with intelligence, but when it is the parent of grief and woe, who would be without the consolations of positive knowledge? Some things "says Michelet runs in straight lines, others things "says Michelet runs in straight lines, others in curves"; but a larger generalization would make life a system of curves, with death for a culmination. Even then, the question, would still be natural—is "death" a curve or a full stop in the economy of nature? I ask and emphasize the question, for it is at this point that the mission and ministry of woman in Spiritualism begins. Here, when she seemingly is most at fault, is she best conditioned for other than permal usefulness. Here, when she seemingly is most at fault, is she best conditioned for other than normal usefulpess, sickness having intensified her organic susceptability. Sickness, sorrow and suffering are back ground experiences to the mediumistic; and in disqualifying them for the normal office of physical life, condition and qualify them for Spirit and Spiritual impression. The medium may be man or woman—woman or man—but in either case, the characteristics will be feminine—negative and passive. The qualifications are constitutional, if not organic, and for the time, become fundamental not organic, and for the time, become fundamental more sexism being of secondary significance. Thus nature complements herself—and out of seeming disorder, brings divinest order; out of physical weakness and mental darkness, immorphysical weakness and mental darkness, immorphysical weakness. Nemesis thus tells the story: Women in the

nineteenth century, are physically sick, weak and declining. They are physically inactive, seden-tary and non-manifestational. The functions depending upon force and muscle are weak, but the nerves are intensely sensitive. They dislike work, but love excitement, and culminate in weakness. Hence sickness, rest, passivity, susceptability, impressionality, mediumship, communication, revelation! This abnormal experience educates the delicate to finor issues, while compensating them for physical limitations. They become eyes to the blind and informers of the unseen, unknown They improve upon the limitations of the normal as the telescope enlarges the function of the eye, giving a local habitation and a name to things dreamed of. Things seen by the normal become temporal, and things not seen by the normal be-come eternal, to the clairvoyant. Woman thus becomes a witness in her own right, and testifies to what she has seen, heard, for the benefit of others; and her first duty on the spiritual platform or circle, is to tell the truth, the whole truth—and if possible, nothing but the truth. In thus testifying, the points of look-out are various; but in every case the survey and report bring intelli-gence of "the better land;" "the morning land;" "the inner land;" the land of immortal life! Is she charged with weakness after this discharge of luty? The right of remonstrance and protest are hers; and in vindicating her truthfulness, she naturally enough, comes in conflict with the materialism of the age and the egotism that supports it She is no longer the passive witness, but the pro-testing reformer. Nature and science are now at her command; for having become the servant and interpreter of life, all things work together for interpreter of life, all things work together for good. Somnambulism, magnetism, mesmerism and clairvoyance, with their many phased experiences, help her with facts, furnish her with suggestions, ideas and demonstrations, making her gestions, ideas and demonstrations, making her an intellectualist, as well as a reformer. Old things have passed away and all things are rapidly becoming new. Doubtless there is much of hasty conclusion, illogical inferance and random issue in her efforts. No doubt she makes grave mistakes in conception, and goes to extreme in action; but the work of education goes on. Her double education makes her the champlon, if not the avenue and earthly things; for the expositor of heavenly and earthly things; for as woman, her nearest and dearest sympathies goes out to the mother in her maternity. She can speak, as never before, of prenatalism and the formation of character; of the relationship of the sensitive mother to the impressionability of the spheres—human and spiritual—demanding condispheres—human and spiritual—demanding condi-tions worthy the mother and her child. She can interpret best the eccentricities, understanding the power of impression; and in thus conceiving of and delineating character, she is no longer a mere intellectualist, but an artist. All that is ele-vating in the religious sense, and deline expen-cipating in intuition, combine in this concercriminating in intuition, combine in this concep-tion of uses. But in elevating conjugality to the esthetic and the spiritual, she is compelled to point out the defects and superficialities of mere formal Natural adaptation and the logic of events have

made her comprehend the simplicity, beauty and harmony of the truly married; and in protesting against the shams, hypocricies and abuses of the social system, she is but vindicating the sacredness of womanhood, manhood, and all that is good, better and best, in the possibilities of healthy, ness or womanhood, manhood, and all that is good, better and best, in the possibilities of healthy, happy, spiritual conjugality. It is the echo of a twhole, and a holy nature insisting upon the refining power of consecration. She is now witness for the truth, protestor against abuse, reformer of the wrong, vindicator of the right, and artist in the ministry of the heautiful. Taste and delicacy have united with a love of the refined and spiritual, and the real and the ideal are one. She is a unit, mistress of herself, and the lover of every good and perfect gift. She is beautiful without vanity and noble without conceit—bearing a charmed life. She is the actual of that ideal that charmed the poets and artists of all time; men and women gifted, beyond the power of prejudice to injure. Praise and proplicey they gave, to compliment the sorrow and humiliation of the hour, knowing the day of transformation would come, If Greece and Italy, amid the corruptions of the past, gave us, beautiful types and enchanting models as incentives to superior exertions, be it

our duty, as it should be our glory, to compliment their genius by developing the spiritual. For their, and only then, will physical perfection combine harmony of mind with beauty of body, making health an actuality, inspiration a possibility laid woman's organism a fit temple for the indevelopment of the spiritual in woman—man, life, marriage, and society. The day of darkness is past, its era of triumph and power is to comewhen the medium and the abnormal will give

is past, its era of triumph and power is to comewhen the medium and the abnormal will give place to the educated artist and the normal, the latter being the last and best expression of the spiritual evangel of a refined and a refining civilization. Then woman will be consecrated to sublimest uses—a blessing to herself, a joy to all; her life and ministry a prolonged benediction. At the close of the Professor's remarks, the Vice President introduced Mrs. Lois Waisbrooker as the next regular speaker. Mrs. Waisbrooker vice Fresulent introduced into Lois whistorooker as the next regular speaker. Mrs. Walsbrooker was suffering from a somewhat severe indisposition, yet rather than disappoint the expectations raised at the announcement of the programme, she took her place before the audience. Mrs. Walsbrooker began by saying she never could forget the days of her girlhood, and promi-

could forget the days of her girmood, and promi-nent among them were memories of a way her mother had of making a good meal of the odds and ends left over from more regular occasions. She should attempt her mother's plan; those who had spread the table before her had done so with had spread the table before her had done so with lavish hand; there were more than twelve baskets of fragments. Still she might not succeed as her mother had done with the material she had. Her theme, as with the stronger minds who had gone before her, was Woman. She had listened with close attention to the speech of Bro. Toohey, and could but acknowledge the force and truth of its positions. She had blessed Bro. Wheeler for his noble, manly words, upon the same theme. his noble, manly words, upon the same theme, the impulses of the heart that prompted such utterances would return in benedictions to bless the hearts from which they emanated. She accepted Bro. Wheeler's formula of woman's rights: that she had the right to prove her right by her ability. The obstacles in woman's pathway are not all of man's creation. Woman is often woman's worst enemy. The tongue of aly scandal magniworst enemy. The tongue or say scannal magnifying some foible or weakness has often been the means of throwing discredit upon some blameless one and crushing her life, not only hindering her from progress and happiness, but driving her infrom progress and happiness, but driving her into desperation, hunting her to ruin. One word is often enough—a gesture is sufficient—and away go the hounds of sensuality, only emulous of the honor of being first at the mangling of the victim. Whose are the voices that exult at the downfall of those who perish? It is woman who exults over the ruin of her sister and mocks her mad despair! That which injures a woman's reputation destroys her all. She possibles under water the ruin of the sister and mocks her made destroys her all. She possibles under water the ruin of the sister and mocks her made aparts. destroys her all. She perishes under reproach; her sensitive, mediumistic nature yields to cen-sure, as the flower perishes before the flame. Man, more hardy, repels, attacks and defies criticism.

Mrs. Waisbrooker, in continuation, spoke of her sympathy with the objects of the Association of the success of her itinerant labors, as an encouragement to those who wished success to the aims of the Convention. She was willing to work for the poor, but not for the stingy. She had gathered her audiences in such places as offered—sometimes in the stings. times in schoolhouses. She spoke of the liberality of the different churches at the Centennial Meeting of the Methodists in the city of New York. Daniel Dean gave two hundred and fifty thousand dollars. Two friends, seventy-five thousand dollars, and others sums varying from five to thirty thousand dollars. The Church of the Advent, in its Boston meeting, in August, re-solved to send missionaries throughout the South to preach to all classes; they devote thousands to the publication of tracts, while their income in this State, by contributions, in a single week, has been nearly five hundred dollars, and that week been nearly five hundred dollars, and that week not an exceptional one. Spiritualists will manifest the same liberality, when awakened to a sense of duty and shown a method of actions. We must be alive to the issues of the time; we must spread education and disseminate truth. Ignorance was the cause of the late political rebellion. Unless we educate the people upon Spiritualism there will be other scenes of violence. The higorry of the churches was not extinct; there were good men in them to be sure—some of the best good men in them to be sure—some of the best— but intolerance existed, and the spirit of persecubut intolerance existed, and the spirit of persecution only slumbered; already the danger was felt and, unless we were wise, we should be called upon to pass through an era which would not only shock the sensitive, but waste and squander all we might save, by a miserly refusal to help with our means this greatest of all causes, the spiritual education of the people. Spiritualism has that divine vitality which will triumph even through scenes of blood; it will surmount all opposition add harmonize all violence; bring in the era of light and peace with good will to all men. Adjourned to next day.

"The Cause of Christ."

Adjourned to next day.

EDITOR BANNER OF LIGHT-In a recent number of the Boston Journal, I noticed a report of the proceedings at a certain "revival" meeting in this vicinity, whereat one of our distinguished Senators appeared and made declaration of his interest in religious matters, and expressed his regret that he had not before given in his adhesion to the "Cause of Christ."

Now, as a warm friend and partisan follower of the Senator, I wish to inquire, through the BAN-NER, (which is probably the only paper in Boston that will admit of any discussion involving the infallibility of Orthodox creeds,) just what is meant, in this connection, by what the Journal reporter calls the "Cause of Christ." The Cause of Christ, as I understand it, is best advanced by those who follow the dictates and examples of Christ himself, which are summed up about as follows: Love thy neighbor as thyself; be merciful; kind to the poor; remove'the heavy burthens from the oppressed; be temperate, humane, just and upright. He that embodies this in his life is a Christian, and is devoted to the Cause of Christ. Nay, whoever tries to live such a life, and, though often faltering aims to enact his highest convictions—though at times he smites his breast, or feels to say, "God have mercy on me a sinner," or, I feel I have done wrong, and will do my best to obey the laws of my being in future"-this person, I say, has the very warmest interest in the Cause of Christ, and is ever justified by any Christian ethics. Our Senator, it is reported, expressed his regret that though so often listening to the Gospel teachings of his minister, he had not given his heart to the good work of Christianity. You may be assured, Mr. Editor, that I am not unlike thousands of Mr. Wilson's constituents; but I declare that I never would, have supported him for Senatorial honors, had I have once had the least suspicion that he was not a consist-

ent Christian-that is, a man of justice, mercy, temperance, and above all, one whose aim was to raise up the lowly and remove the heavy burthens of those who are bound in the fetters of slavery. Will he say that he has not been all this-and what can he do or be more now that we are told he has professed "an interest in the cause of Christ?" I am a "plain, blunt man," and detest cant and circumlocution. Letour Senator show us what higher aims he has for humanity-what additional advantages lie proposes for the artisan and laborers of this Commonwealth, that have been evolved by his new glimpse of the spiritual kingdom-and I will then acknowledge that the sectarian revivals of the day have some affinity with the "Cause of Christ," and may see some reason why I should go and do likewise. At present, I cannot see that the Cause of Christ has any connection with the loud noise and wordy protestations of a "revival meeting."

Some of my associates recently took a girl from a vagrant street musician, clothed her and have sent her to the public schools. We understand that as a work in the cause of Ohrist; but we never got such instructions at revivals, and the case was not reported in the Boston journals. J. W. E. Boston, October 26.

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Weitten for the Ranner of Light. TWILIGHT MUSINGS.

BY EFFIE BROOKE, MEDIUM.

When the twilight allvery mantle Round the west, by night, is thrown, When the day on wings of brightness To the mystic past has flown,

When a peaceful calm is falling, Like a faintly murmured prayer, From the nightfall's unseen presence, Through the chambers of the air;

When a spirit at the entrance Of the future, lingering, waits For some gleam of knowledge beaming Through the magic portaled gates,

List'ning for sweet words of welcome, Chanted from the other shore-Waiting for the white-winged angel To unbar the shining door-

See I sometimes eves of azure. Catch I a glimpse of golden hair, See I gleaming snowy pinions And the glittering robes they wear!

Sometimes, too, I hear sweet music, Flashing like a ringdove's sigh, Ringing in silvery chorus Through the arches of the sky.

. Thus I muse, while twilight shadows Boftly fall o'er hill and plain, And all things hushed in quiet, 'Neath its silent peaceful reign.

When our earth seems nearer heaven, When all cares and toil depart, When blessed hope serenely nestles On the altar of the heart:

Such the hour when angels hover— On their shining, stilly wings-Bringing from the loved and lost ones, Sweet and holy whisperings.

Blessed twilight! holy twilight! Round us wrap thy mystic spell, When the nightfall spreads her pinions Over valley, hill and dell.

When our lives approach the twilight, When the night of death draws near, May the shadows and its darkness To our spirits bring no fear.

For we know that aught shall vanish, When the glorious day shall rise, In the land of the immortals, In the land of paradisei Felicity, Clemont Co., Ohio.

#### PROCEEDINGS OF THE

FOURTEENTH ANNUAL CONVENTION OF THE

SPIRITUALISTS OF VERMONT, Reld in Montpeller, Sept. 7, 8 and 9, 1866.

[Phonographically Reported by J. Madison Allyn.]

On second day—saturday. Morning Session.—Conference opened with musi

Morning Session.—Conference opened with musical improvisation by Mrs. Manghester.

The President made some remarks on organization. He was followed by Charles W. Walker on the same subject, and by N. Randall, who moved the formation of a committee of five on organization. It was voted. How shall the committee be appointed? This question elicited remarks from Dr. Randall, Dr. Russell, of Rutland, J. M. Allyn, Thomas Middleton, D. P. Wilder, Mrs. Betsey M. Lamb, of West Randolph, G. W. Ripley.

Ripley.

Mrs. Brown being called to the Chair, Dr. Dutton spoke at considerable length in favor of an efficient, practical State Organization, which should be permanent, and empowered to receive and distribute funds like any other legalized body. He would not wish to "force matters" but thought that the next should be a delegate Convention.

A Committee of five was then raised by nomination, consisting of the following persons: Dr. Dutton, Charles W. Walker, D. P. Wilder, Mrs. S. A. Wiley and Mrs. S. A. Horton.
J. M. Allyn introduced the following:

Some remarks by H. C. Wright.

Some remarks by H. C. Wright.

Thomas Middleton: Fiat justitia, ruat calum—
Let justice be done, though the heavens fall. This is God's motto; let it be ours. There is no subject fraught with such stupendous interests as this of human rights. It devolves upon Spiritualists above all others, to adopt such principles as are echoed in these resolutions.

G. W. Ripley: I believe in universal freedom and universal suffrage. I am willing that every man and woman should have the privileges that I enjoy. I ask nothing for myself that I am unwilling to accord to every human being.

J. M. Allyn, entraced, spoke at some length, asserting the equality of human rights before God and the angel-world, and appealing to Spiritualists to do their duty in the present crisis.

Further remarks by Messrs. Middleton and Ripley.

Ripley.

Daniel Tarbell: Talk about passing resolutions

distinction in human rights. At this juncture, Mrs. Manchester extemporized an eloquent freedom song, which thrilled the hearts of all present, and wet many an eyo with the tear of sympathy and love for the downtrod-

After a few remarks by Dr. Smith, the resolutions were adopted with one dissenting voice—that of Mr. Tarbell, who desired that his vote should be recorded.

H. C. Wright introduced the following: Whereas, Man's character and destiny are determined mainly by the influences that bear upon him before and after birth, in the sacred privacy of Home; therefore, Resolved, That the highest and most important mission of Spiritualism, is to secure men and women harmonious and happy homes.

to minister to the comfort and happiness of each other in every possible way. Thus life would be rendered pleasant, and every household become a heaven upon earth. Without such domestic heavens, the world never can be saved from its multitudiness helis. unltitudinous hells.

Mr. Dodge, of Eden, spoke of the power of love to subdue all passions, pride and vice, and longed to see the time when this principle should rule

The subject was continued by Mr. Cutter, of Lowell, Mass., Miss Bryant, and Mrs. Claffin, of Brookfield.

Brookfield.

The regular address of the morning was given by Warren Chase. It was earnest, radical and characteristic. Having read a beautiful poem, he commenced his address by saying, "Now let us pray. Let us pray!" He then proceeded to speak of the four kinds of prayer offered up by mankind: first, praying by machinery, as in certain Pagan nations; second, praying with the lips, or "lip-service;" third, heart-prayer; fourth, praying with the hands and feet. He classed prayer in deeds of love for the good of the race, as the ing with the hands and feet. He classed prayer in deeds of love for the good of the race, as the very highest type of prayer. If in my address this morning I present to you a web of cloth, I shall not attempt to cut it for you—you must fit it to your own dimensions. Nor make it—I cannot afford the trimmings. To me there has never been made a divine revelation by word of God. I have received no truth in that way. In the schools of this country no truths are taught which are revelations to the world from God in words. The God that communicates is in man. I have become satisfied that man's capacity does not permit him to hear the words of the infinite God. Communications are from finite to finite. Those who communicate may be visible or invisible. [He spoke of man as by nature a religious being, and as always having necessarily in every age and country some form of religion, and proceeded to show how the various types of worship and schemes of theology have illustrated the law of progression which runs through all departments of life. The Pagan has ble God, within the reach progression which runs through all departments of life. The Pagan has his God within the reach of his senses. Much of Paganism is still retained in Christianity. We have our holy things—holy days, holy book, holy munmery, rites and ceremonies, not very much unlike the Pagan. The lower forms of Christianity teach that the physical system will be restred to life at the "resurcal system will be restored to life at the "resur-rection"—reëntered by the soul at the "last trump." The Protestant has improved greatly trump." The Protestant has improved greatly upon the Catholic. He has abandoned the old bones and other "holy relics" of the "saints," with their imagined wonderful healing power and miraculous saving virtue, and many other absurdities of the immaculate Panacy. Protestantism has its culmination in Universalism and Unitarianism. These are its divinest phases.

Unitarianism. These are its divinest phases. They embrace a large portion of Spiritualism. There is but one step more. That step is the abandonment of the Bible as authority. At the present time, they (the progressive Universalist and Unitarian clergymen,) read with all sanctimony a selection from the Bible, then shut the book, turn it round, and—recognize and expatiate upon the beauties and laws of Nature—just as we do! In the advancement of the race we naturally outgrow Paganism Catholicism and Protest. do! In the advancement of the race we naturally outgrow Paganism, Catholicism and Protestantism, and emerge into a beautiful and pure system of living religion. Christianity is a religion of the "heart," Spiritualism a religion of the "heat." Mere feeling is never reliable. Spiritualism demands no ceremonies save those which have a power for good upon the practical relations of life. Our mission is to lead nature to her true place—to elevate man to a rational system of life. Spiritualism tells me to transact business justly, to work justly, to do everything justly. I discard no department of life, but would rationalize all. All who have reached that condition of individuality which cost Jesus his life, stand in conflict to-day with the prevalent doctrines and practices of the Church and the world.

During the Rebellion, the same Bible, the

During the Rebellion, the same Bible, the

same creed, the same authority which permitted us here to fight for freedom, permitted them there to fight for slavery. We want a religion that has no North side and South side.

ligion that has no North side and South side.

I was better acquainted with Abraham Lincoln than with any person in this house. If I had been shot instead of him, they would have "sent" me to endless perdition. And yet I know that his religion was identical with mine. But the sentiment of the country is above the churches and controls them; and the people said of the slain President, "He was a good man and we love him"—and the churches assigned him a place accordingly! The soldier, too, who at home had no religion—who tore up the Bible that was given him to wipe his razor on—but who fell by the bullet of the enemy, was sont by the clergy to heaven with Mr. Lincoln. The churches, the country, are ripe for Spiritualism, ripe for Universalism, for Unitarianism. And all is included in the term Rationalism. The speaker closed by alluding to the subject of Organization. He saw nothing to fear from right organization. Oppression in its countless forms is crushing the masses throughest the versel. sion in its countiess forms is crushing the masses throughout the world. It is for the very purpose of taking this oppression of, that we are to organize. In all the steps as yet taken we have been receptive to counsel from the angel-world. We

Whereas, In the language of the Declaration of Independence, Governments derive their just powers from the consent of the government derive their just powers from the consent of the government of the United States of America, in compelling from more than one half of its subjects obedience to laws, in the making of which they have no voice, is guilty of a flagrant violation of the principles of justice upon which it claims to be based.

Resolved, That as Spiritualists, recognizing the universal brotherhood and sisterhood of human kind, we declare it to be the manifest duty of the United States Congress to remove all political disabilities from the colored races and the female sex in America.

Some remarks by H. C. Wright.

Afternoon Session.—Music by Mrs. Manchester.
J. M. Allyn read the following address on Panophonics: Attention is hereby called to the fact that, at the National Convention of Spiritualists recently held in Providence, R. I., the following preamble and resolutions were unanimously

adonted:

adopted:

Whereas, The present Alphabetla and Orthographic Systems of the world—by reason of their arbitrariness, unlikeness, individual incompleteness, inconsistencies and absurdities—are a sorious barrier to Education, and a potent means of preventing Universal Intelligence and International Harmony; therefore,

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

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

The now system of representing the sounds of

Daniel Tarbell: Talk about passing resolutions to make a black man white and a white man black! It is sectarianism of the deepest dye! It is the most consummate nonsense. The world will brand it as hypocrisy in the extreme.

Dean Clark spoke earnestly in behalf of human rights. We shall be false to those divine trusts committed to our hands, if we do not show to the world that we, as Spiritualists, stand firmly and unequivocally upon the side of justice. I am sorry any member of this Convention should have the hardihood to assert that God ever made any distinction in human rights.

The new system of representing the sounds of human speech, called the "Panophonic Alphabet," or Universal Alphabet of Nature, is a bet," or Universal Alphabet of Nature, is a bet," or Universal Alphabet of Nature, is a bet," or Universal Alphabet of Spiritual English bet," or Universal Alphabet of Spiritual English bet," or Universal Alphabet of Nature, is a bet, "or Universal Alphabet of Spiritual English bet," or Universal Alphabet of Spiritual English bet, "or Universal Alphabet of Spiritual English bet," or Universal Alphabet of Spiritual English bet, "or Universal Alphabet of Spiritual English bet," or Universal Alphabet of Spiritual English bet, "or Universal Alphabet of Spiritual English bet," or Universal public as the foundational element in the coming reconstruction of the scholastic systems of the world. It is at once apparent that something of the kind is needed at this stage of the world's history and progress. Spiritualism incorporates within itself every reform calculated to benefit the human race. Auniversal, philosophical Alphabet is eminently calculated to facilitate the processes of education, and thus to remove ignorance—the parent of all human ills—and, also, to fraternize and harmonize the nations, by furnishrance—the parent of all human illa—and, also, to fraternize and harmonize the nations, by furnishing a connecting link between the various languages. It is the part of Spiritualists to enter into this reform and, by their combined efforts, to render it a success. Let them, both in their organized capacity and as individuals, declare that they will recognize, encourage and endeavor to establish it, and this most beneficent bequest from the celestial investigators of the spiritual movement will soon become a fixed fact and a "nower in Resolved, That the highest and most important mission of Spiritualism, is to secure men and women harmonious and happy homes.

It seems to me, said Mr. W., that this preamble and resolution are self-evidently true, and need no discussion. I therefore move their adoption. Seconded.

George F. Baker made some very excellent remarks, illustrating by his affectionate manner, and his warm and pure sentiments, the blessed power of a congonial and happy home. He said we should always strive to make home the most pleasant, attractive and desirable of all places in the world. We should not forget to observe those marriage! There should be none after. Home should be leaven—should be consecrated to the holiest and divinest purposes of life and emotions of the soul. Many make home unpleasant by making confidents of those outside of the family circle; by unfolding to them the thousand little matters which should be kept within the sacred precincts of home, There should be a oneness of feeling froughout the domestic circle; a mutual desire

sympathy with the cause in which he is engaged. After some further remarks concerning the personal character of the author and the patience and persistence manifested by him during a series of years, in thoroughly testing and applying to some thirty different languages the system entrusted to him, and in getting it into a form (in manuscript,) presentable to the public, Bro. Middleton offered the following resolution:

Resolved. That the movement, now being languages to years.

Resolved. That the movement now being inaugurated by our brother, J. Madison Allyn, for the introduction and establishment of a natural, philosophical and comprehensive system of representing human speech, has the hearty approval and earnest sympathy of this Convention.

Warren Chase remarked that he felt that there was a validity in the claims of this new system. He recognized it as one of a series of instrumentalities, projected in the guiding circles of spiritlife, for the elevation, education and harmoniza-tion of the world. Without further discussion the resolution was unanimously adopted.

resolution was unanimously adopted.

Thomas Middleton: I understand that the author of the new system is in receipt of a very large number of letters of sympathy and inquiry from all parts of the country, and he is desirons to be able to respond to such with printed matter. He desires to issue the system in a permanent form, that the people may judge more accurately of its merits. This will be attended with considerable expense. The people of Woodstock, Bridgewater and other parts of the State, feeling interested in the movement, have furnished some pecuniary aid; and I propose that a contribution he now aid; and I propose that a contribution be now made by this Convention, as a more practical testimonial of our sympathy with the Phonic cause than mere words.

The suggestion was reponded to by a collection

amounting to twenty-one dollars.

Mrs. A. P. Brown narrated her experience as a

medium. G. F. Baker made some remarks on the blessed-

ness of giving.

H. O. Wright, on the subject of home, made some very pertinent and excellent remarks. No household deserves the name of home where husband and wife are antagonistic. Under such conditions children cannot be harmonious; for disditions children cannot be harmonious; for discord begets discord, harmony harmony. The father's power is great, the mother's greater. The laws enacted by Congress are as nothing compared with those which the mother has written upon every nerve and pulsation of our being. She is the law-giver of the race, the great teacher, the high priest, the Saviour. What can we do to secure harmonious homes to all? Of all the influences that ever bear upon us, those exerted before we are born are by far the most mighty. God pity the unwelcome child! it is born with murder in its heart, and met with frowns from those who should hall its advent with joyful hearts and its heart, and met with from from those who should bail its advent with joyful hearts and hymns of gratitude. What but a life of crime and misery should we expect for such? Oh, the homes of the world! how sadly deficient in those elements without which heaven can never be realized upon earth and universal peace prevail!

Mr. Stoddard advocated the perfection of our present uprings system as the one execution.

present marriage system as the one essential means for the removal of prisons, almshouses and

houses of ill-fame.

means for the removal of prisons, almshouses and houses of ill-fame.

Address of Mrs. Fannie Davis Smith. The chaste and ornate style of sister Smith is doubtless familiar to most of the readers of the Banner. Her discourse was replete with beautiful sayings, some of which are the following: (Her introductory invocation was sweet pure an elevating). New emergencies teach new duties. Ideas cannot be weighed nor measured. The great lesson for us to learn is the lesson of controversy and differences. Truth is of no order and of no sect. No soil so poor but it has been consecrated by the blood of martyrs. Prayer, like music and poetry, is the language of the soul, and is no more to be criticised by science and philosophy than they. The poets of every age have been expenents of the religion of the soul. Spiritualism is a St. John in the wilderness; it is a methodical school, through which the world must pass on its way to perfect wisdom. Great thoughts and great men belong to the world. Such political pioneers as Philips and Garrison have contributed much toward bringing about the grand religion of humanity for which we aim. We stand shoulder to shoulder with such reformers. Our platform is theirs, and theirs ours. First make man sacred, then worship God. We need and great men belong to the world. Such political pioneers as Philips and Garrison have contributed much toward bringing about the grand religion of humanity for which we aim. We stand shoulder to shoulder with such reformers. Our platform is theirs, and theirs ours. First make man sacred, then worship God. We need to cherish a spirit of trust, of faith and of confidence in our brother man. There is within the soul of man everything that is beautiful, lovely and sublime. It only requires time to make angels of us. Spiritualism, the religion of America, is slowly and surely working its way up to the highest places in the nation. We are enlisted in a cause magnificent and grand, deep as the everlasting foundations of the universe, and high as the heavens above us. The fountain of Inspiration is inexhaustible. Nature is full of her grand teachings to the human soul. Each star that glitters in the blue dome of heaven is speaking to us its heautiful language—is continually giving natis divine inspirations. The sublimest and best thoughts of the soul are never uttered. Philanthropists should be willing to roll up their sleeves, and, like men, go out into this great world of oppression and work, that Truth and Righteousness may reign. Are we donning the robes of Jesus and assimilating ourselves to his spirit? If not, our religion is worth no more than the old, and will never accomplish the mission we claim for it. By lifting a race, a people, or a friend, we lift our our religion is worth no more than the old, and will never accomplish the mission we claim for it. By lifting a race, a people, or a friend, we lift ourselves. Spiritualism is a labor of love. We need more of the genial element. Until one gets out of himself, and divests himself of his narrow prejudices, he never is fully blest with that holy relational divests himself. ionship with the divine forces of Nature which makes us immortal. Spiritualists have a position in the world such as no other class of people occupy, or are able to occupy. The Lyceum of the Spiritualists is the most beautiful system of edu-Spiritualists is the most beautiful system of education which the world has ever seen; and if Spiritualism should accomplish no more than the establishment everywhere of Progressive Lyceums, it will have done a most potential work for the elevation of the race. In many places the Lyceum is going to take the place of our public lectures. Unitarians are "stealing our thunder." Such leading minds as Frothingham and Hepworth are with us, heart and soul. They are "building better than they know." The theology of the olden time has done its work, fulfilled its purpose, and is to-day a dead chain upon the limbs of the living.

limbs of the living. Song by Mrs. Manchester.

Mrs. S. A. Wiley, of Rockingham, gave an in-spirational poem on Spirit-Communion. A communication was received from Miss Hunt-ley, in which allusion was made to a former visit. Report from Finance Committee, and collec-

Evening Session. — Committee on Organization presented the following report: Impressed by the fact that the cause of Spiritualism is rapidly advancing, and every year accumulating means for the accomplishment of beneficent objects; and believing that a Delegate Convention will facilitate business brought before it, and better represent the interests of the State of Vermont, we recommend and advise that the next call for an Annual State Convention he issued as a sulf for a commend that all the convention be issued as a call for a Delegate Convention, and that each Society within the State be requested to send two delegates for every twenty-five members; provided, also, that any Society whose members exceed five may

that any Society whose members exceed five may send two delegates.

The report was discussed by Mesars. Ripley; Chase, Walker, Middleton, Russell, Baker, Dodge, Scott, Clark, Wight 2d, Pierce, Dutton, Wilder, Mrs. Russell, Mrs. Horton, and (musically) Mrs. Manchester.

Mrs. Manchester.

The motion to adopt was, by a close vote, lost.
The following persons were appointed a Committee to locate and make arrangements for the next Annual Convention: Charles W. Walker, Wm. Parish, of Stowe; Wm. Mitchell, of Berlin.

Thomas Middleton: The legitimacy of the objects of the Panophonic movement is so self-evident that I shall not enter into any elaborate argument to prove to the Convention that it is our gluent to prove to the Convention that it is our duty as a body, as it should be our pleasure, to give to our brother some tangible evidence of our symmetry with the same tangible evidence of our the in-unhering of the reign of universal Justice, Peace, Intelligence, Virtue and Happiness; and they will never cease their labors until the last grown has ascended to heaven from mortal lips. All the institutions of the world—social, political, educational, religious, commercial—the fashions, customs, proprieties and amenifies of life—must be touched by the genius of Spiritualism, purified, naturalized, and conformed to the requirements

Adjourned till Sunday morning.

#### THINGS AS I SEE THEM.

BY LOIS WAISHROOKER.

I seize the first leisure moment, since attending the Massachusetts State Convention of Spiritualists held at Lawrence recently, to say that was pleased with the earnestness of spirit and

ists of our country to-day, better than by a comparison drawn from actual life. I have a friend-who is now a wife and mother, and one more devoted to home and family can nowhere be found. Speak to her of balls and parties and she will tell you that she cares nothing for them, she would rather toil for her little ones than to have all the joys of earth without them-but was it always thus?

I tell you may. Before she entered into the organization of marriage, visiting, dancing and having company were her meat and her drink, so to speak. True, her marriage is one of love; she LOVES her husband and children, and were it not for that love, her home would be a hell; but she could have loved just as sincerely without the or-ganization of marriage, could have lived with the man of her choice and borne him children, and man or her choice and borne him children, and been just as pure, morally; as she now is, but she would not have been as pure legally. She would have subjected herself, and all connected with her to a great legal wrong; and I maintain that here in this life, in order to efficient action, the moral and the legal cannot safely be separated any more than can the soul and the body.

True, legal organizations may be so constructed as to be the channel of great evils, so, also, the human body may be so organized as to give us manifestations anything but beautiful and harmonious; but those who cast them off recklessly, find upon entering the spirit life that it would have been better for them and all concerned to have remained here till called for what as offered are been better for them and all concerned to have remained here till called for. And so of legal organizations, though imperfect, they are better than none, and should as far as possible he submitted to, till they can be bettered. But Spiritualists are afraid of organization. Like the lady above referred to, they love to go and come; to have good circles, good meetings, and good times generally; but are just as inefficient as she was before her marriage when real earnest work is proposed. She used to say that she was not afraid of work, she could lie right down beside of it and go to a sleep, and she used to do it too, just as Spiritualists are now doing all over the country. She had no children to call forth her energies; no home and no husband to enlist her interest, and when there no husband to enlist her interest, and when there was no dance on hand, no company to entertain, or visits to make, why she lay down and went to sleep, for there was nothing to keep her awake.

But now, how different! Why, she can hardly find time to sleep at all; and when she does it is with one eye over ready to be on her for at the

with one eye open, ready to be on her feet at the slightest call from loved ones.

And now you sleepy Spiritualists, behold the remedy. Become legally married to an organization. Don't let it be a mete pen and paper agreement, that the laws of the State will not recently but make it a lord of the rest but ready.

MASSACHUSETTS. And now a word to you particularly, oh Spiritualists of Massachuseits, while I stir up your pure minds by way of remembrance. I see from the report of the American Missionary Associthe report of the American Missionary Association, that their receipts from your State during the month of July 1866 amount to \$1,652.25, and during August to \$2,616.01. Whole amount for these two months \$4,268.26. And now will you have it said that another quarterly meeting of your have it said that another quarterly meeting of your State Society shall pass by and not enough in the treasury to enable you to put one missionary in the field? Wake up and bestir yourselves; and when another call comes, be on hand with your presence and your money to sustain and carry forward the work begun in weakness, perhaps, but to progress with power. See to it that the organization is a legal one, and as to its moral character, let me say to all connected therewith, as Dr. Gardner recently said to me, "Whosoever enters into this or any other organization, with motives of personal ambition, they will fail"; and let me add, yea verily, for their success will be the worst kind of failure.

## New Hampshire.

Believing that your numerous readers would be willing to spend a few moments in learning something of the status of Spiritualism in this religiously dark and benighted region, I devote a few moments in furnishing them with the means through your valuable and interesting periodical.

There are two, so-called, religious societies in this town, Newton, N. H., viz., the "Christian Baptist," presided over by Elder Day; and the 'Hardshell Baptist," so-called, presided over by the Rev. Mr. Farley. Both of these gentlemen are very amiable, quiet, peacable persons, but would not be regarded as being possessed of remarkably brilliant talents, in many places. There are but four persons in all the town who make any profession or knowledge of the great and inspiring truths of the progressive Philosophy we call Spiritualism, and we are looked upon as a kind of lusus natura in their religious community. A lecture upon the great principles and progress of Spiritualism-that we know are eternal truthswas never pronounced by mortal either in a trance or normal condition. But this will not be the case much longer, as the quartette of the faithful are determined to have one here ere long.

Wm. Parish, of Stowe; Wm. Mitchell, of Berlin.
Corresponding Secretary—Geo, Dutton.
The regular addresses of the evening were given by Mrs. A. P. Brown and J. Madison Allyn.
Mrs. Brown (entranced) discoursed upon the topic, "Give us something new." This (she said) is the universal demand. Man requires constantly new facts, new thoughts. The uplifting and commotion in the springtime upon the surface of Mother Earth herald a new growth from implanted gorms. It is ever thus with agitation of thought. It brings forth new forms of wisdom. Humanity is clamoring for vital, free and universal religion—a religion of universal love. Spiritualists need opposition to call forth their powers. or her was on the spot, properly entertained and own soul, living, burning truths forever.

remunerated, and all pledged themselves to attend the meetings, as a general thing, with their families, the meetings to be held in the Town House, which belongs to all. Numbers from one to fifty-two, representing the Sundays in a year,. were put in a hat and drawn out, the person having control of the Sunday represented by the number drawn. By this plan the Spiritualists had the control of five Sundays. Bro. Wheeler has occupied the desk three days, and Miss Julia Hubbard one. Every person present-and the house was crowded-seemed to be harmonious. The choir performed heautiful music in a spirited and artistic manner-and by the way, there are two singers in the choir, viz., the Misses Gale, who would be jewels in any quartette choir, even in the "Hub of the universe," Miss H. then read from "A Lyric of the Golden Age," in a clear and fine intonation of voice. Her invocation was impressive and truly eloquent. Her notto was: "If I go away I will send you the comforter." Her lecture was beautiful and eloquent, and listened to with the most carnest attention.

In the afternoon the house was still more crowded, and, if possible, greater attention was paid. Her controlling spirit was one who was an Infidel in this world; his motto: "If God is the author of all good, is he not also the author of all evil?" I would like to give your readers a synopsis of these very interesting lectures, but space forbids. But you may be assured that good seed was sown,

and that much of it fell on good ground.

Their are two excellent mediums in this town, Their are two excellent meatures in this town, viz., Mrs. Kennard, a speaking medium, and her daughter, who is a seeing medium. Roll on the happy day when bigotry, fanaticism and superstition shall waste away before the great luminary of divine truth, like the dews of the atmosphere before the genial rays of the morning sun.
Yours in the bonds of Truth, A. C. B. Newton, N. H., Oct. 7, 1866,

A Minister on Spiritualism.

I herewith send you a copy of a letter, written to me by a friend in August last. Said friend is a resident of Phonix, a flourishing little town of some three thousand inhabitants, situated in the county of Oswego, on the eastern bank of the Oswego River, in the State of New York. The people of said viliage congregated to hear a certain Parson of the Congregational order give his views on Spiritualism. The letter will show how well he succeeded in demolishing our beautiful fabric.

ORRIS BARNES.

Ever thine, Clay, N. Y., Oct. 15, 1866.

Bro. Barnes—It is with pleasure that I attempt to inform you that there has another spark of light emanated from within the Church. Last Sunday, Parson M. spoke on modern manifestations of filled in the characteristics. Sunday, Parson M. spoke on modern manifestations of spirits. He went on to prove by the Bible, that these things were so, and succeeded remarkably well; making out that the Bible was full of the same kind of manifestations—and he could not find any authority from God that they had or ever would cease. He believed spirit-manifestations ever had existed, more or less, from the birth of Adam. He said the Church had got so wise that it had not believed more than one-half of the Bible, for some hundred years past. He said: You take the spirit-manifestations from the Bible and you take its essence from it; it would then be a dead letter to man. After he had proved by the Bible and the experience he had in the investigation of and the experience he had in the investigation of the phenomena, to his satisfaction and most of those present, he said it was dangerous to meddle with it!—asserting that Judge Edmonds published in a book that there were sometimes mistakes in a book that there were sometimes mixtakes in spirit-communications. He rehearsed a case from a book written by one Capern, of Auburn. There was a man to be hung at Auburn, and there was a medium there who thought she would enter the clairvoyant state and watch the process, When the drop was let loose, the medium fell and spirit took possession of the medium, choked her and, for aught the Parson knew, would have made way with her, but for another medium, who was controlled by Paul; and, through the apostic's influence, the spirit was made to let the me-dium loose. (It seems the medium, was not afraid of this spirit, for it appears she used to converse with it after this.) Now, he says, if these modern spirits are of this caste, he thought it dangerous to deal with them, and it was best to let them alone

and stick to the Bible.

He took the village of Phenix for a standpoint to judge the world by. He thought if he had a large sum of money to deposit he would not like to trust more than one-half the citizens with it. for he would stand two chances to one to be de-

I was told by one of the church ministers, who heard the Parson say last week, in one of his sermons, that he thought "this (Spiritualism.) might be the second coming of Christ, and it was not best to scorn or scoff at it. Beware, and not turn away strangers, for, by so doing, you might turn away angels." He told a minister that he had known church members backsliding and becomknown church members backsliding and becoming athelets, who afterwards, by investigating Spiritualism, had become believers and returned to the church and made good members, when it looked as though there was no other way to reclaim them. I am told that the Parson had a talk with a lady who resides near Baldwinsville, on the subject of spirit-intercourse. She showed him a communication purporting to come from her daughter. She said it sounded very much like her, and wished to know of the Parson where he thought it come from. He said. "From your dear daughter, and you should receive it as such."

The Methodist minister told his Church that the Parson admitted too much! W. S. Peck.

Phanix, Aug., 1866.

Phanix, Aug., 1866.

## BIBLE TRUTHS.

BY GEORGE A. SHUFELDT, JR.

There are on the globe, in round numbers, one thousand millions of people, of whom three hundred millions, or about one-third, are professed Christians: the rest are Jews, Mahometans, Pagans, and heretics. A generation passes away every thirty-three years; or in other words, the entire population of the earth is swept away three times in each century. Now let Orthodoxy take these facts and figure out the probable aspect of their heaven and hell—the one a desert where a friendly or familiar face will not be seen once in ten the energy of the grand of the control once in ten thousand years; the other, the grand receptacle of more than nine-tenths of the entire human family, where suffering, and misery, and torment prevail forever and forever. This state-ment is sustained by the facts following:

ment is sustained by the facts following:

1st. Out of the nominal Christians, not five in
a hundred are fitted according to their own showing, to enter the kingdom of heaven, the balance.
must be consigned to the great take of fire.

2d. There is no salvation except through Christ,
and censequently those who know not of Christ,
or the reven hundred millions of outsiders, must

or the reven hundred millions of outsiders, must all go to the same place.

3d. Tiey make the road to glory and salvation so rough an I thorny, over steep hills and preciptious mount ins, a pitfall here, a lion these, and a great giant on the other side of the way, to watch and belabor the poor pilgrim, and withall, the way so narrow and crooked that "but few there be that find it." While on the contrary the road to destruction is a broad, wide, declining highway, without obstructions— almost grand highway, without obstructions—almost grand—to let the multitude of God's children down to to let the multitude of God's children down to hell easy. Is it possible, and we often ask the question, that intelligent men and women of this country, believe any such nonsense as this? What does all of our boasted intelligence amount to? What do we mean by progress, development, education, if we still bind ourselves down to the crude, barbarous, ignorant prejudices and victous theology of Moses and the Jews, of four thousand wars are

years ago.

It is the glorious mission of Spiritualism to crush these errors of ignorance and supersition, to place before the living mixed of man the eternal truths of the Creator, and to show by floots and logical scientific conclusions, that God can, and does take care of all of his children; that heaven and hell are within us, around ms, about us. Even here in this life on earth, as much as they will be here of the command was a be maken his hereafter. That as man lives, so he makes his own heaven or hell, and carries them within his

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#### The Davenport Scances.

TO THE EDITOR OF THE BANNER OF LIGHT.-I was much surprised to read in the BANNER OF LIGHT the long discussion respecting dark scances generally and the Davenport scances in particular. I was under the impression that these manifestations were fully endorsed by American Spiritualists; in fact that the Davenports came to this country accredited mediums. I little thought it would devolve upon English Spiritualists to defend their integrity and the genuineness of their manifestations from the attacks and suspicious of our American brethren. But such is the case; and I will now state, in a few plain words, what I know of the subject.

It will perhaps be well for me briefly to explain the circumstances that led to my connection with the Davenports. It is now about three years ago that I first became acquainted with Spiritualism, and I have since endeavored, in my humble way, to make its truths known to others. Here, by the way, we all act in our own individual capacity, there being no organized effort whatever to diffuse our principles. Cooperative effort is rather discouraged than otherwise. Why it should be I could never understand, since union is undoubtedly strength, and combination, for a variety of purposes, is one of the great characteristics of the ages. However, here we all act singly in spiritual matters; and I, in my individual capacity, have done what I could to make known to the world the great truth of Spiritualism. One of my greatest difficulties has been to afford evidence to inquirers. The cry has always been, "Show us these things of which you speak; it is all very well to tell us what you have seen; we want to see for ourselves." Now the only public medium for physical manifestations in this country is Mrs. Marshall; and to her I have been in the habit of referring persons, and she has doubtless been the means of convincing hundreds.

I hailed, then, with pleasure the arrival of the Davenports, as auxiliaries, believing they would, from the fact of their manifestations being suitable for larger and promiscuous audiences, be the means of convincing the public, wholesale. They certainly made a great noise in the country, through the newspapers, and thousands were astonished at the accounts they read and heard of; but the fracas at Liverpool and Huddersfield dispelled the effect that had been produced, and, with the exception of those who had become convinced by personal observation, the country at large set the whole thing down as an imposition, and the Davenports as arrant humbugs, and this impression the press has ever since done its best to foster; and yet it is said there is not a London newspaper of any importance but what has on its staff believers in the reality of the manifestations. On the return of the Davenports from France, where they were not very successful, they were, as might be expected, at a discount. They tried scances in London, but the public would not pat-At this juncture, knowing from considerable

experience that the manifestations were genuine, and feeling their importance as the only weapon to combat the hard-headed materialism of the age, rather than the Davenports should return to their own country, I took the responsibility of their scances on myself. I accompanied them to Ireland, where they exhibited for six weeks, producing an immense effect on the public mind. After passing a fortnight in Scotland, I accompanied them, at my own risk and with considerable inconvenience to myself, to Germany. This was at the time preparations were being made for the late war, and the public attention was greatly absorbed by it; nevertheless, the scances were tolerably successful and a good effect was produced; great courtesy was shown on all hands; and the king's private concert room, at Berlin, granted for their use. They next visited Hamburg, and then went to Belgium, where they exhibited in all the principal towns, producing an indelible impression. I left them last month at Antwerp, and they then went to Holland. They have just written to the following effect: "Our success here has been all we expected; large and very appreciative audiences fill the hall every night, and we are receiving letters from all parts of Holland, asking us to visit them. We have several private seances engaged here, which we are obliged to give in the daytime; so you see there is considerable interest. We leave Amsterdam next Monday, and expect to be in this country two months long-

From the above statement you will see I am in a position to speak with confidence, having had a better opportunity of judging of the matter than most people. I have been intimately associated with the Davenports for seven months. I have witnessed the manifestations under a variety of circumstances-in the dark and in the light, in public and in private-and I have never seen any indication whatever of the slightest approach to trickery. On the contrary, I have seen much to convince me of the absence of anything of the kind. For instance I have seen lights struck, contrary to regulations, when the instruments were sounding and theating in the air, but no one was discovered out of his place, the only result being the falling of the guitars to the ground.

At Brussels, at a scance before the first literary society of the town, blue paint was placed on the instruments unknown to any of us, but, though the instruments were all played on, no trace of the paint was found on the hands of the brothers. At Autwerp, at the conclusion of the cabinet scance, a gentleman exhibited his hand covered with some black composition of a greasy nature. He said he had caught hold of the hands that appeared at the cabinet window, and fully expected, when the Davennorts came from the cabinet, to find their hands blackened, but, to his great surprise, such was not the case. I have also known black composition placed on the hands of the brothers during the dark scance, with the idea. that the instruments would show traces of the pigment; but such was not the case. None of our party knew of these experiments being made till the termination of the scances,

It is needless for me to go into further nartieniars, or I could multiply proofs in favor of the genuineness of these manifestations. If they are not a reality, then all creation is a myth and our senses nothing worth. . It is obviously impossible for any one to be with the Davenports, as I have been, and not discover fraud, if any existed. Indeed. I feel quite sure that if they were tricksters, they would be detected every week of their lives. To question the genuineness of the manifestations is to cast discredit on all connected with them. even on that great and estimable man, J. B. Ferguson, who accompanied them to England, and who must have known the true character of the exhibition he for several months conducted. Surely he is not deserving the imputation involved.

I may observe I have had eridence of spiritual presence, through the organization of each medium, nightly, and I have heard the spirits speak under the same circumstances. Speaking in audible voice is the usual method of communication adopted by the Davenport spirits, and I have frequently heard them and held long conversations with them. In this way they are in the habit of commenting on the scances, when they will allude to any particular incident that has oc curred. They also give directions as to future proceedings, and advise in times of doubt and difficulty, the Davenports generally acting on their instructions. When the incident of the blackened and occurred at Antwerp, the spirit alluded to it, and said, "You must get that published." I said. 'In what paper?" The reply was, "In the BAN-NER OF LIGHT."

In conclusion, I believe with Mr. Foss, who took part in the discussion in question, that the Davenports are instruments in the hands of the spirit-world, for giving evidences to humanity of a spiritual existence; and I agree, also, with that gentleman, that the like has never before been seen in the world's history.

ROBERT COOPER. Fraternally yours, London, Eng., Oct. 14, 1866.

#### Religious Intolerance in Chelsen.

The old Puritans who landed at Plymouth were a very good kind of folk, considering the times; we wish we could speak thus of the first settlers of Massachusetts Bay, who came after them, the latches of whose shoes they were unworthy to unloose. For verily, did they not persecute all who were not of them? Did not they give out the edict that it was illegal to fire a gun on the Lord's day except to shoot a wolf or an Indian? Yes, the Indian, who was never the first aggressor, and who did not raise his hand against these people until they had stolen their children for slaves, and cheated them of their lands, whilst they were made drunken by the strong waters of the pale

Did not the settlers drive off Roger Williams to cek shelter among the savages of Rhode Island, for being a Baptist? And were not men persecuted and driven off to strange places for the beinous sin of giving shelter to two Quakers, who were overtaken by a tempest in their journey? But enough of this. We could keep on, till we filled this paper many times; this must suffice. Now for Chelsen.

The Spiritualists of this place were striving and growing on apace at their place of meeting, Library Hall, all to the disgust of some of the self-righteous in the Evangelical Churches, so called. We will turn them out, was the cry.

Now they did it .- Shades of St. Paul, who wrote that inimitable chapter on charity, the XIIIth of Corinthiaus, what think 'st thou of these doings? They did it thus:—A society was created yeleped the Chelsea Young Men's Christian Society. It was made up by representatives of the Congregational, Baptist and Methodist Socities, leaving out the Catholics, Universalists, Unitarians and Spiritualists, of course. Stand back, for we are holier than thou! They then hired Library Hall exclusively, thereby turning out the poor Spiritualists in the cold, to hire another hall when and where they could.

Now there was not the least necessity of their hiring this hall, for every church in the place has an ample vestry, which is never used but two evenings in a week, and which they could meet, in, without money and without price. Therefore it is evident to all that their object was to "clean out" the Spiritualists from their local habitation, and scatter them, as did Joshua the heathen at Canaan.

But there is a good time coming; we see the bright edge on the cloud, which betokens the silver lining within; we see

## "Dawnings of light and glimmerings of day;"

this will arouse and awaken us to a sense of duty and action, and the day is not afar off that will dawn upon a house of our own, where we can meet and give out the bread of life to the hungry souls, who are longing for more light, and where none can molest us, or turn us out to hunt up a place where we can only precariously come to-

## To the Workers.

ward, every town and neighborhood in Massachu- it was not to man in general, but to T. G. in parsetts, the name of one or two persons who are live ticular, we had reference in remarking of the soul Reformers. 1 army-pioneers in the work of spiritual education. he knows that he shall continue to live." This is I have the documents published by the Massa- the way in which T. G. attempts to twist our chusetts State Association of Spiritualists. I am directed to send copies of them throughout the State, and wish to place them in the hands of those who will use them.

Come, brothers! come, sisters! you who have waited to be useful! No matter where you are in the State, send me your names at once. I will return the documents whose contents will give you all needful directions. We shall be able to cooperate as never before, and soon spread the light of the science and religion of Spiritualism throughout the old Bay State.

Yours for love and labor.

E. S. WHEELER, Cor. Sec., U. S. A. O. S. Address care BANNER OF LIGHT office.

## Bold Assumptions.

What high opinions do some people, who vainly imagine themselves the especial elect of God's children, entertain for themselves. Stand back, ye of the world, worldly! say they, for I am holier than thou! I am of his especial providence.

We were abashed at the presumption and assurance of a Baptist divine, who, in a recent letter to the American Baptist paper of New York, from on board a ship, which had just weathered Cape of Good Hope in safety, breaks out in rhapsodies of praises and hosannas to the Almighty for giving him and his a pleasant and safe pas- against, but they have the spirit-world in opposisage around the Cape-although it was at a had season of the year, when even three other ships knocking against our surroundings like mosquiwhich had just preceded his, had been stripped to the hulk, with loss of life, etc., and three others were foundered entirely, losing almost all on board. Vain man! As if the Almighty and just ruler of the universe caused the winds and the waves to be still on account of your ship being freighted with a priest of the Baptist faith, and let slip the tempest at the other, ships. It is too ridiculous, too contemptible to think of. When will the sons fact that there have been such persons as seers, of men learn wisdom and humility, and know

"God acts not by partial, but by general law!"

If his ship had been wrecked, he would probably have come to the same conclusion as did the Southern Hardshell exhorter, who, when during stantiation, illustrating this truth, our so-called the attack upon Fort Donelson, declared to his hearers that the Lord fought upon the side of the South, and Jehovah was encamped around about the Confederate army, saying that it was impossible for the invading Yankees to conquer them. Just at the close of one of these sentences, a man dashed up to the church door on horseback, and yelled out, "The Yankees have captured Fort Donelson, and are coming up the river!" "Then. my brothren," exclaimed the startled preacher, save yourselves, for the Lord has got licked!"

## Acknowledgment,

I beg leave to acknowledge, through your columns, the receipt, from Henry Miller, Esq., of one hundred dollars, in ald of Spiritualists who were sufferers by the fire of July 4th, in this city. Very truly yours, M. A. BLANCHARD.

Portland, Me., Oct. 2, 1866,

# Banner of

BOSTON, SATURDAY, NOVEMBER 10, 1866.

OFFICE 158 WASHINGTON STREET, . ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. C. II. CROWELL,

For Terms of Subscription see eighth page. All mall natter must be sent to our Central Office, Boston, Mass.

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

BPIRITUALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the unigerse; 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.

#### Instinctive Longings.

In a little fable in our last week's issue we undertook to illustrate our ideas of the instinctive aspirations in the breast of humanity toward continuous life, by comparing them to the sexual instincts in young men imagined to be brought up on a desert island in ignorance of the existence of a being of the female sex. The comparison, was, we think, a just one. Yet some men may reason in this wise: " We don't know what you mean by these instinctive aspirations and longings for a future life. We are not troubled by them. We believe them to be wholly artificial; notions grafted on the human imaginations by poets and enthusiasts. But sexualism is an altogether different matter. Every man understands that, just as he does hunger."

On the contrary the case of the Shakers and other ascetics, shows that there are some men and women who mortify and repress the sexual faculty from principle; and every physiologist is aware that there are other men and women who seem constitutionally deficient in those emotions which play so important a part in the life of most persons, and operate so powerfully in shaping their destinies and developing their social and domestic affections. The parallel which we made, therefore holds good. There are some men constitutionally indifferent to a future life; and there are some who have argued themselves into indifference, or, who, by vicious lives, have accustomed themselves to hope that the doctrine of future retribution is false. But we cannot invalidate a great general truth by pointing to excep-

It is no answer to our reasoning, therefore, to say that because all men do not desire immortality, the argument drawn from instinctive aspirations does not hold. As well might it be said that the argument for the universality of sexualism does not hold, inasmuch as all persons are not affected by the sexual instinct in the same way.

In our article entitled "Is Beauty better than Ashes," we remarked as follows:

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

Here our meaning is, we believe, sufficiently obvious to every man who understands the grammatical laws of the English language; and yet Mr. "T. G." is either so heedless or so disingenuous as to misconstrue our language, and try to Brothers and Sisters-I want from every city and make the readers of the Investigator suppose that volunteers for the spiritual of MAN, that "deep down in his inmost nature transparent meaning:

The Bauner concludes its notice of me by saying, that "T. G. knows, deep down in his inmost nature, that he shall continue to live." This is as positive as it is presumptuous. "T. G." begs leave to say, that he does not know anything of the kind, &c., &c.

Now if the reader will glance at the passage from our article quoted above, he will see that T. G. has willfully misquoted us; that he has conjured up a phantom of his own to demolish, and that there is nothing in our words to justify him in charging its creation upon us. We were never guilty of attributing to him, individually, the knowledge he disclaims. We are quite willing to suppose that his is an exceptional nature, or that he is as yet undeveloped in the direction of that group of faculties where belief in God and immortality is born. The fact that T. G. is so constituted, operates no more against the great fact of the universality of the instinctive longing for immortality, than the crudities of the Shakers derogate from the great fact of sexualism.

Our friends of the Investigator, in their attempt to drive out of the human soul its aspirations to immortality, have undertaken a more Quixotic enterprise than they dream of; for they have not only the instincts of man, either astir or dormant in his inner spiritual organization to contend tion. There is a host of spirits on the other side toes against a net, seeking some opening by which they can affect, for good or for evil, these mortal intelligences. This, we are aware, is all foolishness and moonshine to our "secular" friends: but the history of mankind and our own experiences abundantly confirm it, nevertheless. If there is any fact in physiology and psychology, which stands on an eternal basis, it is the great prophets, clairvoyants, mediums, who have manifested a foreknowledge and a penetration, independent of the normal senses, and proclaiming powers such as we can attribute only to spirits. In dodging the great facts, capable of daily sub-"investigators" hardly justify their title.

In reference to one of our recent articles, the Investigator remarked of it: "There is no argument used. It is a mere rhapsody of words from beginning to end." And yet in that article we gave a reason, and a substantial one, why the psition of those who denounce belief in a future state is unphilosophical and irrational. As the Investigator seems to have overlooked it, we will state it again:

Let the following important consideration be always berne in mind by inquirers after the truth on this subject: THE DENIAL OF THE CONTIN-UOUS LIFE OF MAN AFTER THE DISSOLUTION OF THE MATERIAL BODY, IS A NEGATION THAT NEVER ARISES FROM KNOWLEDGE! It is not the exposition of any positive knowledge, but the mere dogmatic assertion that beyond the line of such knowledge there less nothing more. This is why we regard as unphilosophical and irrational the position of those who teach dogmatically that

the phenomenon called death is the end of the conscious individualism of man. Such teaching is quite as arrogant and presumptuous as the confidence of that tropical monarch who declared that such a thing as solidified water could not be.

If this objection be "a mere rhapsody of words. we would like to see the rhansody answered The truth is, the position is impregnable. The utmost the "secularist" or materialist can rationally say is, "I doubt a future life." If it requires less than spiritual authority is requisite to teach teach the matter confidently he ought to have an illumination, the possibility of which his theory utterly denies. No one but a seer has a right to say "There is no life for man beyond the grave; and the seer's own seership would give the lie to his assertion. The Pyrrhonist may be a philosopher; but the teacher of annihilation is simply presumptuous and inconsistent.

The Spiritualist, on the contrary, having a knowledge of phenomena, mental and physical, proving to his satisfaction the existence of spiritual powers, would be false to his own highest convictions if he did not teach the great fact of immortality as a certainty, in view of which our mortal life ought to be shaped, and our thoughts and affections constantly refreshed by the sublime consciousness that death is a mere phenomenon which leaves the essential part of our being common sensibilities who should gaze on such a untouched; and that we shall survive to study the infinite works of the Creator in other worlds, now, except to retrogade rapidly, so long as she and to commune with the loved ones gone before, and the great and good of all ages, in a progressive life, with which this rudimental state, and our of both sexes and all conditions. There can be discipline here, shall be found hereafter to have been in perfect harmony.

#### Death of Rev. Sylvanus Cobb, D. D.

Rev. Sylvanus Cobb entered the spirit-world from his late residence in East Boston on the morning of Oct. 31st. He had been out of health for some time, but until within a few weeks was gradually recovering, when a relapse took place, and he passed away at eight o'clock. Mr. Cobb was born in Turner, Maine. He studied for the ministry with Rev. Sebastian Streeter. He became pastor of the Universalist Society at Malden thirty-eight years ago, remaining in that office ten years. In 1838 he started the Christian Freeman, and served as editor thirty years. His literary labors comprise, beside numerous pamphlets, "The Compend of Divinity," "Discussions with Hudson and Adams, and a "Commentary on the Testament," a large octavo. He was for many years a leader in the Temperance cause, was identified with the anti-Slavery movement and has long been considered as one of the ablest theologians of the Universalist faith. He was a Spiritualist at heart, although he did not publicly endorse our grand philosophy, from fear of injuring his popularity among his immediate associates, probably. He has gone to meet those of his personal friends who passed on before him, we trust to continue his labors with them in behalf of our common humanity. As a citizen he was respected and esteemed by all who knew him. He was sixty-eight years old.

## The State of Europe.

Looking to-day over the European field, one would pronounce it in a state of great uncertainty. Among the foremost minds there is certainly much anxiety for the immediate future. Austria and Russia are falling out. The Bismark policy is being felt everywhere. Prussia and Sweden are thinking of cutting up and swallowing Denmark, that the former may have ports on the Baltic and North seas for the New Germany. Italy has absorbed Venetia. The Spanish throne is toppling over, and it is a matter of doubt wheth er Spain will swallow Portugal, or Portugal will belt Spain. France will naturally want Belgium, and so on up to the Rhine. Austria would of course push her way down the Danube, but is there opposed by Russian influence. Turkey e, and the Czar covets and means to have the Bosphorus and Golden Horn. England meanwhile is beginning to rock with the throes of revolution, and a republic is not at all impossible on that island. In fact, Europe is in a state of fearful uncertainty.

## An Obstinate Clergyman.

The Vicar of Sturminster Marshall, Eng., in the liocese of Salisbury, has been notified that proceedings are about to be instituted against him for omitting to read the Athanasian creed on the appointed days; for omitting to use the public prayer against the cattle-plague, and substituting one of his own composing; for substituting the Prayer Book collect against pestilence for the cholera prayer appointed by the Archbishop of Canterbury; for abbreviating the exhortation at | hundred thousand the year before, and the busimorning and evening prayer; for not wearing his hood; for denying the doctrine of everlasting punishment; and for sympathizing with Bishop Colenso. Of course he will go overboard. But it is just such cases as these that are shaking the Church of England to its centre. Two things it is urged to do on peril of its life: cut loose its connection with the State, and let in the light of that liberal-mindedness which is the pecular product and fruit of this age.

## The Crops of the Country.

The Agricultural Department makes a report on the state of the crops. From this it appears that, in spite of what the frost has done at the West, the corn crop is by far the largest in bulk of any yet produced on our prolific soil. Over a thousand million bushels have been harvested. Wheat is perhaps a little less than an average, but that is made up for by its superior quality this year. Oats are a splendid yield, even at the South, where corn itself is a failure. The other grains fall into their places and rank well. It is too early as yet to form an estimate of the yield of cotton. We are raising a good crop of beef, and are promised lower prices soon from the butchers. We know that at wholesale it has fallen off nearly seventy per cent, and the diminution should be felt by consumers without further delay. On the whole, we need not entertain any fears of starving. There is enough, if it can be evenly distributed.

#### Mercantile Library Association Course of Lectures.

The twenty-fourth annual course of lectures before the Mercantile Library Association will commence at Music Hall, in this city, on Wednesday evening, Nov. 7. A corps of talented and popular lecturers are engaged, and everything indicates a successful season. Hon. George S. Boutwell delivers the first address. In the list we notice the names of Hon. W. D. Kelly, of Pennsylvania, Henry Ward Beecher, Henry Vincent, Esq., the eloquent English reformer, Bayard Taylor, Maj. Gen. John A. Logan, of Illinois, and John B. Gough, with a new lecture. The great organ are enabled to reach their friends in this. The will be played for ball an hour each evening previous to the address.

## Woman's Condition.

A country is now ranked as more or less civilized, in proportion as its women are treated according to the evident design of heaven-the equals and supporters of men, their best counsel. ors, their closest sympathizers, their gennine inspirors, their steadfast friends, When we begin to tread the road backward to the Indian customs, or that of the whiter barbarians, we get out of the spirit to reveal the fact of spirit, surely nothing range of civilization altogether. Sala, the English traveler and writer, in speaking of what he saw the fact of no-spirit. Thus the dogmatist against in Austria by the road and elsewhere describes a future life is involved in a contradiction. To the following scene which fell under his eye in Vienna:

"Alongside of that prodigious new opera house they are building, in the Karathnerstrasse, a new sewer is being excavated." Peeplag into a huge trench, lately, I counted one hundred and fifty women at work there—dreadful creatures who had lost all the softness and suppleness of their sex, were coarse of feature and muscular of arm and plied the pick and shovel, and flung the dir, about with a will, and shouted to each other in harel tone and with meant to each other in harsh tone and with uncouth gesture. Clad in unwomanly gear, slouched hats tied on to their in leads, their arms and neeks bare, their skirts little better than aprons, their legs cased in huge bucket boots, their features worn, furrowed and begrimed—these poor creatures filled me with a sickening horror."

We do not wonder that the feelings excited by the sight were those of horror. A perfect sickness of horror would naturally come over any one of scene. Austria can never be other than she is consents to a state of things like that. It is not without a demoralizing influence on all around, no genuine civilization where such things are the rule. As a people elevates the female sex, so does it elevate and establish itself.

#### To the Friends of Spiritual Progress and Free Thought in Massachusetts.

The Massachusetts State Association of Spiritualists has recently closed its Third Quarterly Convention. The object of the Association is the education of the people in all that pertains to a true knowledge of Spiritualism, scientifically, philosophically, and religiously. Its organization is perfected, its purpose defined, and it asks the cooneration of all.

The Corresponding Secretary will soon have ready documents which he is advised by the Executive Committee to distribute throughout the State, to those who are willing to help the ends and aims of the Association. The Secretary requests that from every neighborhood, every school district, from every city ward, there should be sent to him the names of some one or more, who, being competent and reliable, will earnestly join the angels in their work. He wants the name of some one, in every locality, who will receive the documents he has to send in the name of the State Association, and use them for the furtherance of its purposes, to spread our noble Gospel through every section of the State. In accordance with the plan definitely made known in the documents themselves, let those who have the Spiritual Philosophy at heart, volunteer for a few hours work. Send your names at once, for the next meeting is to be held the second Wednesday and Thursday in January, 1867, and all this work must be done before that meeting. The selection of L. S. Richards, Esq., as President of the Association is a guarantee of success. Mr. Richards is an energetic, whole-souled man, and will promptly carry out the designs of the Association, as far as it is in his power to do so. Spirittalists from all parts of the State, lend him and the Secretary your cooperative aid, and the work will go on successfully, with glorious results to the cause of Spiritual truth.

## Postal Money Orders.

Not one in ten probably understand the workings of the new law in regard; to making remittances under the postal money order system, and its advantages. We will cite a case which gives a clear idea. A clerk in a business house in New York was sent out recently to inquire the price of a draft of \$4800 on California. He ascertained that it would be three per cent., or \$144. His principal directed him to go to a well known banker to see if better rates could not be obtained. The clerk, mistaking the name given him, called on Postmaster Kelly, and was informed that his money could be sent by post office orders for \$24. This was an unexpected condition of affairs; money orders had not been thought of; but after due consideration the sum it was proposed to send to California was forwarded by means of these

orders. The rate was just one-half one per cent. Four millions of dollars were transmitted through the mails by postal money-orders during the last fiscal year, as against one million three ness of the money-order offices promises as steady an increase during the coming year.

## More Indian War.

The New York Sun says, "It is a singular fact that ever since the Overland Mail contract was awarded to Ben Halladay, the Indian outrages begin at this season of the year; that is, at the season when the transportation of mails overland becomes unprofitable, owing to the scarcity of pasturage and the bad state of the roads." And the same paper adds: "It has also been noted as a little curious, that Indian hostilities cease at the opening of spring, the time when the grass begins to grow and it is no longer necessary to transport forage for the trains." Here are certain points that come together so ingeniously that it is worth while to consider them. It may appear, as it has in Davenpert, Iowa, before, that there is far more white man in this business than there is Indian. There are as bad men as the worst of the Indians among the whites.

### New Publications." HASTE AND WASTE; HOPE AND HAVE. By

Oliver:Optic, Boston: Lee & Shepard. We have these two neat juveniles from an enterprising publishing house and a popular author, showing that the demand for Mr. Adams's stories and tales is without abatement. The one is a sketch, in the guise of fiction, of life on Lake Michigan, and the other, of the Indian troubles of 62, in Minnesota. We need not say of these stories that they are the equal in interest and attractiveness of the previous books of Oliver who has long ago proved himself the friend and favorite of the healthy-minded boys of the country. These two handsome volumes will make a valuable addition to his series. All this books enjoy a wide sale, and ought to satisfy the pride and pooket of both author and publishers.

## L. L. Farnsworth.

We have tested this gentleman's powers there oughly, and have no hesitation in pronouncing him a capital medium, through whom invisible intelligences in the supramundane sphere of life ecits we have lately received are open to the inspection of any one. Mr. F. is located in Boston.

#### New York Items.

During the past month Mr. J. G. Fish has been lecturing before the Ebbitt Hall Society of Spiritunlists, with marked ability. Mrs. M. S. Townsend succeeds him, and speaks all the Sundays of this month, and of course the hall will be crowded. We hear that she has consented to sit for spiritcommunications a few times during the week. So reliable a medium will do much good in this way, by bringing the fact of spirit communion directly home to individual consciousness.

Mrs. Emma Hardinge, who has been speaking for the First Society of Spiritualists in Dodworth's Hall, since her return from Europe, has gone to Philadelphia to fill an engagement there during of which is being published in our paper. Mr. G. November. She returns to New York again in F. Baker's remarks are worthy of a prominent December, and will resume her discourses in Dodworth's Hall. She has met with good success thus far. Last Sunday evening, (Oct, 28,) the hall was filled to overflowing. Her subject was "Capital Punishment," and, with able and irresistible argument, she demolished the theory of its advocates. At the close of the discourse, Mr. Holmes delivered an original but rather sarcastic agreeably, should not fail to visit the Howard poem, on the follies of the age.

Mrs. Spence spoke again for our friends in Morrisania, last Sunday.

Mrs. Emma J. Bullene, spoke for the Phlladelphians during October.

Dr. J. R. Newton "has made some astounding cures" of late. Among the number cured, is Miss Kendrick, a public lecturer, well known in Vermont and New Hampshire. She was so ill no one thought she would live to reach New York. When the boat arrived, she was thought to be in a dving condition, and Dr. Newton came to the boat to see her. He had not been with her fifteen minutes, before she was able to leave her bed and walk around the cabin. She then partook of a good breakfast, in compliance with the Doctor's

Mr. J. V. Mansfield is answering hosts of sealed letters through spirit agency, and giving continually the most conclusive tests of the return of the spirit after death.

The test and healing mediums in New York are in great demand, and have all the business they can attend to. The interest, both public and private, in regard to the spiritual philosophy is rapidly increasing.

#### Spirit-Message from "Little Crow."

The following message (from the spirit of "Little Crow," late an Indian chief, to "Big/Eagle," another chief, whom the Government held prisoner for awhile, and then released him that he might make peace for his tribe,) was given through Mrs. Conant, at our public free circle, on Tuesday, October 30, 1866, with the request that it be published in this issue of the BANNER:

LITTLE CROW'S MESSAGE.

Great Spirit, and "Big Eagle" is in the huntingground of the white man. Big Eagle has promised. the Great Father,\* at Washington, that his scalping-knife should have no edge; that his arrows should be without tips; and that his heart should be softened toward the pale faces. But his people | the Chicago Prize Concert, it seems, Bro. Chase, ask that he go to war. His people ask that he there were a great number of "flats" to a very paint his face and prepare himself for the war- few "sharps!" path. His people ask that his knife shall be sharp, and that he put tips on his arrows, for the hearts of the pale faces are hard toward the In-

But he waits to hear what Little Crow will say to him through your talking sheet, which will be read to him by the half-breed. Little Crow would say to Big Eagle: Keep your promise made to the Great Father in Washington, for your people will be overcome, your knife will be taken from your hands, and your arrows, too, and you will die worse than a dog.

White man, give Little Crow's talk to Big Eagle: quick, ha? [Yes.] Quick! He waits, and his heart is aching to know what he shall do.

Good moon, white man. "President Lincoln.

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## Fenians in Canada.

The Canadian authorities have a certain number of Fenian followers just now in limbo, and have sentenced at least one of them to death. The defence on the trial of Col. Lynch was, that he was not a Fenian but simply a reporter. This plea, however, did not avail. The Fenian brotherhood in the United States are greatly excited over this case, and threaten bloody vengeauce if the worse use the Canadians can put him to. They will arouse by that act a feeling which it will not be easy to allay. Our Government has already given signs of interference, and has formally asked the British Minister for a copy of the proceedings of the court under which Lynch was condomned, beside urgently suggesting that, even if technically guilty of the offence charged, it would be the most unwise and ungenerous policy in the world to execute the sentence threatened.

## Personal.

Our friend A. James of Chicago, has arrived at Titusville, Pa., where he will remain for some time. His address is box 325. The recent illness in Mr. James's family has prevented his answering many private letters which have accumulated on his

Henry Dunn, of Hollis, Me., passed to the spirit life on the 8th of October at the age of 62. He was a firm believer in Spiritualism.

Dr. J. P. Bryant, the healing medium, has arrived in California. He will do well there.

N. Frank White lectures in Music Hall, Chicago, during this month.

Warren Chase speaks in Davenport, Iowa,

during November. Belle Scougal, of Rockford, Ill., one of the most

earnest lecturers upon Spiritualism in our ranks, has just committed-matrimony.

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

Our office in New York is at No. 544 Broadway. (nearly opposite Barnum's Museum.) Friends visiting the city are invited to call, where Dr. STORER, our Agent, will be happy to afford any information concerning the location of mediums, public meetings, or whatever may be of value as a guide to strangers.

## . Kentucky.

The Spiritualists of Louisville, Ky., recommenced Sunday meetings Nov. 4th, with A. B. Whiting for the first two months, to be followed by N. Frank White, Chas. A. Hayden, and Mrs. Nellie L. Wiltsie. The services are held in Temperance Hall, Market street, between Fourth and Fifth streets, at 11 A. M. and 71 P. M.

## Lectures on Spiritualism.

Dr. James Cooper will commence a course of lectures on Spiritualism, in Farmington, Ohio, on the 18th inst. See notice in lecturers column.

## ALL SORTS OF PARAGRAPHS.

We have on hand many valuable articles from contributors, which we shall publish as soon as the crowd of convention reports will admit. Friends, have patience; we are doing the best we can for the interest of all and the cause of Spiritu-

Read Mr. Peebles' statement about Miss Jordan, the medium, in the Western Department of this paper.

Some fine speeches were made in the Vermont Convention of Spiritualists, the proceedings niche in every family.

In another column will be found very interesting, authenticated reports of the cure of Amaurosis, (blindness) Neuralgia, Sick Headache, Erysipelas, Rheumatism, and other diseases.

Those who desire to spend an evening Athenum, in Howard street. The performances are superior to those of any other theare in Boston. The Florences always please, hence full houses result.

SUPERSTITIOUS BIGOTRY.-A distinguished singer lately visited Glasgow, Scotland. Soon after he arrived, being anxious about his voice, he ran through the do, re, ma, fa, sol, to try the notes. It chanced to be Saturday evening; he had not even commenced to sing an air, when the excited landlady rushed into the room and silenced him with the announcement that the Sabbath had commenced, and that profane singing was not permitted. When she retired, the singer and his companion gave vent to their merriment, but their laughter was brought to a sudden stop by the reappearance of the landlady in a great state of consternation. She informed them that she would do anything in her power to promote their comfort, but they must bear in mind that it was the Sabbath, upon which no man must laugh!

Mrs. Cora Hatch Leavitt, the well-known Spiritualist speaker, is a candidate for the Illinois State Legislature from Chicago.—Boston Journal.

The above is a canard of the "bread-and-butter" press. The penny-a-liner who hatched the Journal paragraph, evidently refers to Mrs. Cora L. V. Daniels, "the well-known Spiritualist," who at present is at her home in Seymour, New York. Were the lady eligible to a seat in the Illinois State Legislature, we have no doubt she would disulay more talent in that canacity than most of the men in any State Legislature of late years.

Bro. Warren Chase, the veteran pioneer in the cause of truth, is rather severe in the R. P. Jour-NAL—justly so, we think—upon the daily papers "Little Crow" is in the hunting-ground of the of Chicago for publishing advertisements of a United States Prize Concert," which led credulous people to invest their money only to lose it, some two hundred thousand dollars having 'changed hands." A similar "swindle" was enacted in this city about a dozen years ago. In

> MENTAL FREEDOM. Lo! reason's light is shining. The darkness disappears; The sons of earth are breaking From superstitious fears. Each breeze that sweeps the ocean Of nations in commotion, Prepared for Freedom's war. Rich gems of truth come to us

And brigher scenes before us Are opening every hour. Each prayer for light that 's rising, Abundant answer brings; And heavenly gales are blowing With peace upon their wings. Millions of people bending Before the God of Love,

Their honest hearts uniting. While preachers, now confessing, Do reason's voice obey; From none withhold their blessing. In this eventful day.

For the current year, 1866, the aggregate gold and silver product of the United States is estimated from \$82,000,000 to \$106,000,000. The details of the largest estimates are, that California will produce \$25,000,000, Montana \$18,000,000, Nevada \$16.he is executed. It is a fact that hanging is just 000,000, Idaho \$17,000,000, Oregon \$8,000,000, Colorado \$17,000,000, and various other sources \$5,000,-000—total, \$106,000,000.

The worm that never dies-trichina.

The people of Victoria, Vancouver's Island, have petitioned Queen Victoria to allow the colony to withdraw from the British, and annex itself to the United States Government.

Censure is the most effectual when mixed with praise. So, when a fault is discovered, it is well to look up a virtue to bear it company.

You can tell how wide a man's reputation is, but you can't tell how long.

During the last ten years the value of the industrial products of Massachusetts has increased 72 per cent; the population during the same time, only 3 per cent.

A CERTAIN CURE.—"How did you get rid of that troublesome lover of yours, Carrie?" "I married him, and haven't been troubled with his atten-

Two young American stand first and third, out of a class of one hundred and thirteen, in the competitive examination of civil engineers, in Paris.

When Themistocles went to Andros to demand a loan of money, he said, "I bring two gods with me, Force and Persuasion."

The villany that accomplishes the most evil is the most accomplished villany.

We must not degrade religion to the position of a mere passport to heaven. It is to be lived. It is men's hearts and lives that need reforming, not

What is the difference between a tunnel and a speaking trumpet? One is hollowed out, and the other is hallo ed in.

A spinster went to a well known lawyer and engaged him to manage a suit for her, in which she claimed a legacy to which her right was disputed. The suit was lost, and the poor maiden said to the lawyer," How can I ever repay you for all the time and trouble which you have taken on my account? I have noting but my heart to give you." "My clerk takes the fees-go to him," answered the lawyer, grufly.

Rev. Dr. C. B. Smyth, of New York, recently preached a sermon on Fenianism, in which he said the Echians were not organized to deliver Ireland, but for the great battle of Armageddon and the last struggle of popery.

The population of St. Louis, according to a recent census, is 207,000.

The Captain Kidd excitement has broken out in New Haven and a company has been formed to search for his buried treasure on Thimble Islands. Where's Marble?

The fund of £1000 which Benjamin Franklin left to the city of Boston to accumulate for a hundred years, and then be devoted to public works and improvements, has increased \$8000 in the last year, and now amounts to \$110,166.

What workman never turns to the left? A wheel-right.

Truthfulness is a corner-stone in character, and if not firmly laid in youth, there will ever after be s weak spot in the foundation.

The following is a verbatim report of a speech delivered at a religious' meeting out West by a good, pious deacon. It is a queer combination of terms, certainly: "My female brethren; it is of the most in-fi-night-est importance that we should all be clothed in white remnauts!"

Better bow your head than break your neck.

Formerly by hand a pound of cotton was spun into a thread about 108 yards long, but since the application of steam it will produce a thread 167 miles in length.

A letter from Seville, Spain, gives an extraordinary account of a decree which the governor of that city is endeavoring to carry out, by which heavy fines are levied on all who say anything irreverent of the Virgin, or of "sacred things,"(?) or Catholic dogmas.

A charity scholar, under examination in the Psalms, being asked, "What is the pestilence that walketh in darkness?" .replied, "Please, sir, bed-

The late Doctor Seymour was asked if he considered tight lacing bad for consumption, "Not at all; it is what it lives on." A wise and witty reply.

If, as a rule, a hen is kept clean (for nothing enjoys cleanliness more than a hen) and furnished with a supply of grain, meat, and vegetables, she will produce the eggs which she has got to lay or die. Take away the fiesh and vegetables and small grain, and give corn and water alone, and your hens will cease to lay and become fat. Corn in itself has less of the properties which make the egg than any of the smaller grains which we raise. Rice, wheat, barley and buckwheat are best for eggs.

Some persons live on the kindness of others, and claim to be their benefactors. ["True, by lightning!" exclaimed Digby, on reading this sen-

"I feel rather unwell, my dear, and my tongue is furred-can it be those sausages I had for supper?" said an ailing gentleman to his spouse, at breakfast. "Oh I dare say it is, pa!" cried a precocious urchin, "for I've heard that they make cats into sausages."

The promised reduction of fifty per cent, in the Atlantic cable tariff, as announced by Mr. Field, went into effect November 1. The rates, which have been five dollars in gold per word, will therefore be two dollars and flity cents hereafter.

Artemus-Ward gets seventy-five dollars apiece for the badly spelled letters he writes for the

London Puuch. A fine coat may cover a fool, but never conceals

Count D'Orsay, Eugene Sue, and most of their associates composing the roll of the "young men of 1830" in France, have all been moved down in the meridian of their intellectual fame, by coffee. wine and licentiousness.

Jo Cose sent Digby a note, yesterday, of such 'Radical" tendencies, that Dig. couldn't see the

A man may aspire, and yet be quite content until it is time to rise. A bird that sits patiently while it broods its eggs flies bravely afterwards, leading its timid young. And both flying and resting are but parts of one contentment. The very fruit of the gospel of Spiritualism is aspiration and the attainment of knowledge. It is to the human heart what spring is to the earth,

with unanimity, is the highest bravery. It is, iu fact, the repose of mental courage.

An unwashed street boy being asked what made him so dirty, his reply was: "I was made, as they tell me, of the dust of the ground, and I reckon it is just working out." Old Theology will please make a note of this.

#### A Capital Inducement to Subscribe for the Banner.

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

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring, by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

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

For new subscribers, with \$15 accompanying we will send to one address one copy of "Bupramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenom ena." edited by T. L. Nichols, M. D. English edition. The price of this work is \$2,50, and twenty cents postage.

The above named books are all valuable, and bound in good style. Persons sending money as above, will observe PSYCHOMETRIC RESEARCHES AND IDISCOVERIES.

that we only offer the premiums on new subscribers-not renewals-and all money for subscriptions as above described, must be sent at one time.

Bend only Post-Office Orders of National Ourrency, it was not be a made that if there instituted a

Business Matters.

JAMES V. MANSFIELD, TEST MEDIUM, ABAWCIS scaled letters, at 102 West 15th street, New York. Terms, 35 and four three-cent stamps.

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

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

Annaham James .- Fine carte de risite photographs of this celebrated medium (the discoverer of the Chicago Artesian Well), may be obtained at this office. Price 23 cents.

TAKE AYER'S PILLS for all the purposes of a purgative, for Constitution, 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 in Subscribers and sold by Periodical Benlers every Monday Morning, six days in advance of date.

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

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KEBPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS.

Notice to Subscribers.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing three exact time when your autoscription 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 itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least three weeks before the receipt-figures correspond with those at the left and right of the date.

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

WARRANTED TO CURE DIPTHERIA AND ALL THROAT TROUBLES. Litehfield's External Application, Warranted to cure RHEUMATIC AND SCIATIC LAME NESS, and all LAMENESS, where there is no fracture.

Price of each of the above.....\$1,00 per Rottle. G. A. LITCHFIELD & CO., Proprietors, Winehenden, Mass. GEO. C. GOODWIN & Co., M. S. BURR & Co., Boston; JOHN F. HENRY & Co., Waterbury, Vt., General Agenta. Sold by Medicine Dealers generally.

DE SOTA, Clark Co., Miss., Jan. 30, 1860. Messrs. Perry Davis & Son:

Dear Ser: I have had a severe attack, with pain in my back, of what is termed "Gravel," and I used Davis's Pain Killer, and found immediate relief. I am highly pleased with its value and good effects. • • • I will take much interest Very respectfully

W. J. KNIGHT, Postmaster. Nov. 10.-2w There is no doubt but what Con's Draphesia Curn excels all remedies ever discovered for the cure of Dyspepsia, Indigestion, Pain after Eating, Cramps, Colic, and distress in Ither Stomach or Bowels. The people all speak in the most flattering terms of its merits.

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Our terms are, for each line in Agate type, twenty cents for the first, and afteen 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, Nevada, Ulah.

TUST ISSUED.

#### THE FIRST ABRIDGED EDITION OF THE LYCEUM MANUAL.

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An opportunity is now offered to those who are interested in Children's Lyceums, to get the Manual at about one-half the price of the Unabridged Editions. It countains Rules, Marches, Lessons, Invocations, Silver Chain Recitations, Lymns and Songs.

Price, per copy, 44 cents, and 4 cents postage if sent by mail; for 12 copies, \$4,56; and for 100 copies, \$34,00.

Address the Publisher, BELA MARSH, 14 BROMFILLD ST., BOSTON.

2w-Nov. 10

## RUBUMATISM CURED IN FIFTBEN MINUTES!

DR. E. CHERRINGTON, Magnetic Physician,

Office, 216 Third street, between D and E streets, South Boston, THE DOCTOR has had several years experience in the treatment of Neuralgia, Rheumatism, Fevera, and all affections arising from a disordered state of the nervous system, in the cure of which he has met with great success. Some of the most obstinate cases have yielded to his kill.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M. (From 9 to 10 A. M. will be devoted to such as are unable to pay.)
Nov. 10.

PSYCHOMETRY AND CLAIRVOYANCE.

the human heart what spring is to the earth, making every root, and bud, and bough, desire to be more.

"I do not say that man will steal," said a witness on trial, "but if I was a chicken, I'd roost high when he was around."

To bear evil speaking and illiterate judgments.

To bear evil speaking and illiterate judgments.

The structure of the structure of the spring of the correction of the spring of the correction. See Broadway, entrance on 12th street, Sew York.

The structure of the structure of the structure of the structure of the spring structure of the spring structure. See Broadway, entrance on 12th street, Sew York.

The structure of the structure of

DR. W. A. CANNDEE,

THE MAGNETIC HEALING PHYSICIAN, who operates by taking the hand of his patients. Some almost mirroulous cures are being performed wherever he goes. Fits, insanity, Loss of Voice, Suppurating Sores, Cancers, Sight Restored, Deariness Cured, and the Lame made well. So powerful is the influence that controls the Doctor, that disease is many times cured with one treatment. Dr. Cannoles is better known as the originator of the Pain Cure King of Kings—a clairvoyant remedy that will core more aches and pains than any other panneen before the public. He pastaken the Parlors of house No. 315 Jetterson street, LOUISYIELE, KY.
P. S.—Ile will remain 66 days.

P. S.—He will remain 60 days.

Nov. 10.

MRS. GADE (formerly Mrs. Morris), begs leave to inform her friends and the public, that after a long absence from them she has taken rooms at 102 West 15th street, corner of 6th Avenue, where she will give Writing, Spraking, Clairvoyant and Psychometrical Scances during the Winter, daily, from 10 A. M. till 6 P. M. (Sundays excepted.) Engagements must be made a day or more before.

Big will also attend promptly to correspondence, and lecture Sundays in New York or vicinity.

1 w\*=Nov. 1

MRS. M. E. CHICK would respectfully announce to the public that she has taken Rooms at No. 10 Fuzzon St., corner of Dorrance, where she is prepared to heal the slek and delineate character, and give information in regard to business or absent friends. She hus performed some remarkable cures while in Providence. Office hours from 8 A. M. 10 Sp. M. Providence, R. L., Oct. 22, 1866.

CIRCLES OF INVESTIGATION.—90 Third Avenue, New York (near 13th atreet), will convene on each and every Monday and Thursday Eyenian during the enuting season. Mrs. M. Manchester, formerly of Providence, it. I., will still continue her psychometrical diagnosis of obscure disease, as above. Further particulars will appear in a subsequent simouncement. No. 90 Third Avenue.

New York, Oct. 24, 1868.

CHASE'S IMPROVED DOLLAR MICROSCOPE! DATENTED July 10, 1866. Most annualing, interesting and instructive thing in the world. Adapted to all trades and professions; counterfeit money, cloth, seed, living insects, prepared objects, plants, flowers, pictures, &c., with directions for counterfeit money. Sample sent by mail on receipt on \$1. Sold at the principal stores throughout the country. Great inducements given to agencies. The Address, O. N. CHANE, 3 LIME STREET, BOSTON.

MRS. L. SMITH, Menium, is impressed to be IVI in Washington by the middle of November, to remain there a few weeks, that spirits may, through her, seek out such persons as will unite together and form a Nucleus in the New Reconstructed Society of Freedom and Equality. Her address, the CLARENDON HOTEL, corner of 6th street and Pennsylvania Avenue.

1w\*-Nov. 10.

THOMASSON'S HOTEL REVIVED. OPPOSITE THE DEPOT ..... BEDFORD, IND. J. D. THOMASSON, Proprietor, Would be pleased to meet all his old friends. 1w\*-Nov. 1.

WANTED-The use of a Funnished Room in VV a good locality, for four or five hours a day only, for the business of giving sittings. Address, "MEDIUM," care of Banner of Light. Sov. 10. M. RS. M. SMITH, Healing and Developing Medium, is giving great satisfaction at No. 1723 NORTH TENTH STREAT, PHILADELPHIA. 4w-Nov. 10.

THIRD EDITION-JUST ISSUED.

THE SOUL OF THINGS;

BY WILLIAM AND RLIZABETH M. P. DENTON. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Two large editions have already been soid, and the third is having a steady sale. Every Spiritualist and all seckers after hidden truths should read it.

Price, \$1,50; postage 20 cents. For sale at this office, 158. Washington street, Ruston, and at our Branch office, 544. Broadway, New York: Room 6. FOR THE

HEALING OF THE NATION! THE GREAT

SPIRITUAL REMEDY! MRS, SPENCE'S

## POSITIVE AND NEGATIVE POWDERS.

Akron, Summit Co., June 11th, 1866. Akron, Summit Co., June 11th, 1866.

PROF. P. SPENCE—Dear Sir: My disease, as Istated in my first letter, was Difficult and Prinful Urination, which sommenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became excruciating, and could not have been endured longer without relief. I commenced taking your Post-tive Powders according to your directions, as soon as the box arrived. I had not taken half the Powders, when I discovered that the said complaint had atterly and stiently disappeared, not even bidding me good-bye. I, of course, was very glad to

ding me good-bye. I, of course, was very glad to dissolve such unpleasant partnership.

I will add that I am now 70 years old, and for 30 years was a practitioner of medicine. I live in the Township of Bath, 7 miles from Akron, Ohio, which is my Post-Office address.

Fraternally yours, H. HARRIS.

South Adams, Mass., Sept. 26th, 1866.

PROF. SPENCE — Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prosinto Gland like the Positive Powders. I case almost immediately relieved. I have tried many different kinds of medicine for the relief of Pritated and swollent Prosinte Gland, but found the relief of the no sure relief until I found it in your **Positive**. Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time. Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25th, 1866. Prof. Spence—It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eelectic, and all kinds of medicine, yet received no good from any of them; but when your Powders came, they were used immediately, and they effected greater good in less time than any other medicine I have used. than any other medicine I have used.
Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866. PROF. PAYTON SPENCE-Sir: I have used your Negative Fowders in a case of Amaurosis (Bituduess,) and one hor worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrotolous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long con-tinued sore eyes, is to be attributed the **Amnu**rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was an induced by a friend to try your invaluable Negative Powders, which cured her completely. May the great and beneficent Being reward you ccording to the great work you are doing. Yours, &c.. W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866;

DR. SPENCE—Dear Sir: I have been troubled with the Neuralgin for the last 15 years, and at with the Neurrigia for the list is years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neurrigia and Sick Hendache. They relieved me almost immediately. I have tried nearly all the patent medicines that have been fecommended for those diseases; but the Positive Powders are the only thing that did me any good.

Yours for the truth, LIBBIE G. BARRETT.

Richwood, Union Co., Ohio, June 10th, 1866. PROF. PAYTON SPENCE, M. D. — Deur Sir: I have had the Erystpeins for nearly 2 years, and used all kinds of Patent Medicino that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending a great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipelms, I concluded I would try them; and to my great astonishment I was relieved by taking half a box of the Positive Powders. I note am perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used.

My wife was taken with the Rheumatian.

My wife was taken with the Icheumatiam, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six Positive Powders, and was Yours truly,
JAMES P. CUNNINGHAM.

JAMES P. GUNNINGHAM.

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

THE POMITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Bheumatism, Goot, Colle, Pains of all kinds; Cholega, Diarrhea, howel Complaint, Dysentery, Nausca and Vomitig, Dysepesia, indigestion, Flatuience, Worms t Suppressed Mensiroation, Painful Menstruntion, Falling of the Womb, all fennale Wesknesses and herangements; Cramps Fits, Hydrophobia, Lockjaw, Nt. Vitus' Busnet; Insternation, Prenty all Inflammations, carder or from Fever of Small Pox, Messics, Scarlatina, Eryspelas, Preumonia, Pientsy; all Inflammations, acute or chronic, such as inflammation of the Lungs. Kidneys, Womb, Bladder, Stomach, Prostate Chinati, Catarrh, Consumption, Bronchitis, Coughs, Colds; Secrofula, Nervousness, Siceplessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or Palsy: Amaurosis and beafters from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhold and the Typhus; extreme Nervous or Muscular Presstration or Relaxation.

For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no vio-

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

The Positive and Negative Powders do no violence to the system; they cause no porging, no manaca, no vomiting, no marcottzing; yet, in the language of 8.

W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, to silent and yet so cheacious."

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

THE GREATEST FAMILY MEDI-

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. In view, therefore, of the approaching sickly season, we say to the people of the West, and the South, and particularly of the great valley of the Mississippi, and of all other sections of the United States that are annually securary by the Chills and Fever, and other Fevers, in the summer and autumn, "be prepared in time; keep the Positive and Negative Powders always on hand, ready for any emeryency."

To A GENTS, male and female, we give the Sole Agency of entire counties, and large and liberal profits.

PHYNICIANN of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

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free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Thuse who prefer special verifien directions as to which kind of the Powders to use, and how to use them, will please send use brief description of their disease when they send for the Powders.

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One box Notatives, \$1.
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Six boxes, \$5; twelve boxes, \$9.

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or eits the letters should be registered.
Money mailed to us is at our visk. OFFICE, 374 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5617,

For anic atto at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. Nov. 10. A REPLY TO

THE REV. JOHN WEISS,

oπ "OUR RELATIONS WITH THE SPIRITUAL WORLD."

BY F. T. LANE.

For sale at the Banner of Laght
Office, 189 Washington street, Boston, and at our Branch
Office, 546 Broadway, New York. Room 6. Sept. 15

## 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. Conant.

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

The questions propounded at these circles by mortals, are answered by spirits who do not an-

nounce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room

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

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

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

#### Invocation.

Guide us, oh Infinite Soul of mind and matter, unto a more perfect comprehension of thee and thy laws, so that when clouds obscure the sunshine of joy, we may know thou art with us. Teach us, oh Infinite Spirit of Wisdom, that thou art always with us; that thy presence is a necessity to our being; that whether we wander in the shades of hell, or whether we bask in the sunshine of the joys of heaven, wherever we may be, oh teach us that thou art with us. Let our souls fully comprehend thee and thine own immensity. and then we shall feel safe. Then we shall rely fully and perfectly upon thee, rejoicing in thy love and thy power, and never faltering in the way of our duty. Men call thee Father and Mother; and so thou art, and must be, since thou art the fashioner of all life. Oh God, then as Father and Mother we address thee, knowing that thy perfect love is the Mother love, and thy perfect strength and wisdom is the Father love; and with the two all souls are safe, and no one need fear to trust themselves with thee. Our God, we thank thee that we are privileged to return to earth; that we speak once more through mortal lips; that we behold the sunshine that floods the earth; that after forty-seven years absence from this earthly planet, we return blessing thee and rejoicing that we still live. Oh thou Spirit of this life, thou who casteth out all death, and proposes to cast out even the fear of death, we bring our offerings to thee, and we lay them like floral gifts upon the altar of thy life, thy being, asking and expecting thou wilt biess them.

### Questions and Answers.

CONTROLLING SPIRIT.—As it is your custom to propound inquiries to the intelligences in control, we propose now to comply with that custom.

QUES .- Please state the meaning of this passage in the Scriptures, which says, "For whosoever hath, to him shall be given; he shall have more abundance. But whosoever hath not, from him shall be taken even that he hath?"

ANS.—Each distinct intelligence or mind, disposes or solves all such problems, according to their own intellectual standard. Some define the passage in one way, some in another. For our own part, we believe the speaker had reference to those with whom he was living. He very well knew that those who were possessed of a goodly amount of the things of this earth, were better able to add to that wealth. For instance: it is very easy for a rich man to obtain riches, for he can put out his wealth, and by it call in still more. But the poor man who has but a little, even that little is taken from him by the rich man. Examples of such you see around you every day. The man who is lukewarm in his religion, is very apt to lose the little he has, by absorption from those who have more than he has. This is very natural; and Jesus being a man of nature and an expounder of nature's laws, well understood it.

Q .- By J. H. C., of Salisbury, N. H.: Do we not by thinking continually or often of our spirit friends, keep them near us, within the earth sphere, and thus hinder their progression? If so, is it not our duty to strive to think of them less?

A .- No, it is not your duty to strive to think of them less, nor does your thinking of them retard their progress; for if by virtue of your intense thought you draw them to you, then they must progress in coming. The law of progress never stands still in any one instance. All souls are subject to it, and whether you hold them in hell or heaven, they progress all the same.

Q.—Is a free use of salt injurious to the health? A .- An excess is injurious, as all excesses are; but a temperate use is by no means injurious. If your correspondent means a temperate use, by the expression "free," we should say it was not.

Q.-By C. Cross, of Philadelphia: Is not the character of Jesus of Nazareth, as given by Alexander Smyth, more natural, more rational, and more worthy of our regard, than that given in the Testament gospels?

A.—The Testament gospels are simply a history of the spiritual doings of the man Jesus. They make very little allusion to his material excesses. therefore we think that the other, be it true or false, is certainly the most natural.

Q.—Are not the doctrines and morals given in this book, more rational and practicable, and more capable of benefitting mankind, than such as are generally taught under the name of Chris-

A .- Many things that bear the name Christian or Christianity, are not in reality such. All that that is good in the absolute, will lead men and women higher; make them better. It matters not what name it bears.

Q.-Is it not the opinions and designs of the spirits, that the doctrines of this book shall eventually supersede those of the Christian Testament and Churches?

A .- When that history of the Christian religion -that Biblical record-shall have performed its work, fulfilled its mission, it will be superseded by something embracing all its own good and something else. But until it shall have fulfilled its own good, it will find a resting place here with men and women.

Q .- From the audience: What says spiritual history or tradition, about Pre-Adamic races?

A .- There are many Adams and many Eves. The ones referred to in the history of the creation of the world, are by no means the only Adams and Eves of this and other planets. We believe that distinct physical intelligences, and, more, we know, that distinct physical intelligences had an existence on this earth long before the period assigned for the existence of your Adam and Eve.

Q.—What of the first man and woman on this earth?

Bept. 10. rely as determining such a fact.

#### A. A. Johnson.

I helieve you hold a document in your possession concerning one A. A. Johnson, do you not? [We do.] Well, I profess to be that person. I'm very glad to have the privilege of coming here. Many times I've tried to come back, but I never had an opportunity of coming this way, that is, fully, until to-day.

And so the folks want to know what's become of me? Well, won't you be kind enough to say that I happened to get sent over from the first battle before Richmond-battle of the Wilderness-that is to say the first day, and was buried with some twenty-two others. I was killed outright, consequently didn't suffer much when I died: and I knew all about these things before death. Died I said; well, I changed worlds. I meant to have come before, but the crowd is so great, and there are so many others who think their claim is greater than anybody's else, that we fall back, you see, that those who don't know so much about this thing as we do, may come.

Well, sir, you tell the folks it'll be easy for me to come and speak to them, now I've been here. Oh, by the way, you tell them that our Company was resolved into Infantry. I was in the First Michigan Sharpshooters, and it was resolved into Infantry; our rifles were taken from us, and we were under heavy cross fire. That's why I happened to get out so soon. Tell the folks I am all right; that things are just what I expected they were, only there's a good deal that's mixed up with Spiritualism that's not genuine. But, in the main, it is all true, all substantial, and everyhody has a chance to come back just as soon as they understand themselves.

I'm very glad to find your post office to receive my communication. Good-by. God bless you. good-by. Oh, tell them I'm in the healing business just the same-healing souls that hardly know they 're dead. I'm resurrecting them. Oh I'm no second Christ, but I'm resurrecting them, giving them the a b c's of life, which is just what many need. Good-by, good-by to you! Direct to G. W. Johnson, Clarksville, Cal. Sept. 10.

#### Geerge L. Crossley.

I'm not much acquainted with this way of communicating to persons on the earth, but what I give you, I pledge myself shall be true, however simple it may be.

I shall be obliged to give a brief sketch of my parentage, in order that I may be identified. Will you allow it? [Certainly.]

My mother was born in Norwich, Connecticut. came to this country, saw my mother and martween four and five years of age, we left Troy. necticut home, shortly after marriage. I have a very vague remembrance of the voyage to my father's home. Well, to make a long story short, my mother was always strongly attached to her home here, her native land. Her ancestors being some of them in the revolutionary war, she wondered very much that she should ever have married an Englishman, for she was taught to rather them. At any rate she married an Englishman; country. And so when this rebellion first reared about to be plunged into anarchy and ruin, she said to me, "George, I wish you would go to my native land and fight her battles."

I said," Mother, if it is your wish, I will go." She says, "You're very dear to me "—I being all she had—"still I shall feel happier if you go, than if you stay here."

volunteered my services in the 7th Ohio, and as no unnatural circumstance, I fell in battle. And thinking my mother might be glad to know I am still alive, and able to manifest in this way, and others, to her, I have come here. I want her to know that I never reproached her for sending me to America. I was glad that I fought the battles of her native land; glad that I had something to do in liberating the slave, and washing out the stains from your national standard, that otherwise would have carried it many years longer, perhaps. I am glad that I did what little I was able to and laid down my life in a cause that I felt to be a good one. So she's nothing to mourn over; and I want her, now that the way is open, to give me the privilege of coming, so that I may learn the way fully; so that I may be able to help myself, and her, too

I am George L. Crossley. I am from London, sir; and my mother's name is Mary Stanley Crossley. Her name was Mary Stanley before marriage.

Now I think I will be known. Will you be kind enough to direct your paper to her? [Have you any other directions?] No, that is the very hest that can be given. It will be received, I am auite sure.

## Sarah Jane Frazier.

Well, sir, I'm Sarah Jane Frazier, from Watsonville, Alabama, and I come here to see if you would be kind enough to publish a letter for me, as you do for others? [Certainly.]

I went down to camp with my father, and there was a good many of the soldiers sick with camp fever, and I had it after I got home, and died; that is how I went out.

I was fourteen years old. I have two brothers, and a sister older than myself. I suppose they will say, as they used to, if there ever was a dangerous place I was always sure to get into it, and that's why I have come here. Well, that matters very little. I always managed to get to a place whenever I made up my mind to go to it.

I'm very happy, and do n't think I would come back here to live again; not if I could have our old home as it was once, and everything as it was. don't think I'd come back. I like the spiritworld better.

I suppose the folks want to know how I like Mr. Davis? Oh, I know you do n't like him, but it don't make a bit of difference to me, seeing as I'm here, I'm going to say what I please. Oh, I like all there is good about him. There was a great many things about Mr. Davis that I didn't like when I was here; but I think he's just as much in the right as you are. I beg your pardon, sir, if I offend you, for now, you know, if God saw it was best that the slaves should have their liberty, and have the same rights as the white men-(and don't you know you would n't do anything toward it, you folks here would n't help free them -and if he did n't see any other way than to influence a man like Mr. Davis to institute the people to rise in rebellion, not thinking anything about slavery-oh, they said they didn't; but I know many of them did-said they wanted their

A .- We do not believe that there ever was any and done everything that was bad)-why, it was first man or first woman on this earth. At all all right, then, Well now, perhaps secession was events, we have no record upon which we can a good thing, after all, for through the rulers, through those who were intelligent, it gave liberty to the black man, and they desired it too-that is, a great part of them did.

Now I believe that God rules, and I believe he rules Mr. Davis as much as he rules your leaders. And I believe if he wants Mr. Davis to stay on the earth you can't hang him; no, because he's in the hands of God.

I know my folks, if they knew where I was and how I was, the first or next thing they would ask is, about Mr. Davis, whether he's to be hung or not? Well, he's to be liberated, if God wants him to be; if he don't want him liberated, he won't be. At any rate, God will take care of him; and so if God wants him hung, I suppose he will be, sometime; and if God wants him freed, I suppose there will be Yankees enough-there are some half secesh Yankees, you know-to free him, for He always has was and means and ends, all over the world for everything.

I went to see Mr. Davis once myself, and from something I heard him say then, I think that he believes that he's in the hands of a God who will do just with him as he pleases. And he believes, I think, that it was God's will he should take just the stand he did against the North; and that he was as conscientious as you

Well, I don't want to say anything to offend you, because you've been kind to let me come here: but you must n't think that everybody beside yourself are all wrong, because they aint. I know some folks at the South feel the same way. They say the Yankees are awful; they are horrid: and are capable of doing everything that's bad. If I could speak to them as I do here, I should say, "Now look here, you know there was fault on both sides, and I know it, too." Oh, I 've learned a good many things since I came to the spiritworld. I perceive now that the South was most at fault; but I believed when I was here, in the right of secession upon the part of the South, and my father did-wasn't he a rebel?-want he? and he is now; yes he is. There's a good many that are left, as much as before they were conquered. Well, the amount of it is, the North don't understand the South, and the South don't understand the North. I reckon God had to give both an awful, a horrid whipping, before they could understand each other.

Now, you'll say I'm very happy in the spiritworld. I'm doing all I can for others; oh yes, I am! Yankees and rebels, too, and I did, right after I died: I went into the hospitals, and I see plenty to do for the patients. And I know they'd like to know if I would n't like to go to Mr. Davis? Yes, I would, I know, oh, first rate; but, you see, I can't go there, unless it's God's will, because if My father was born in London, England. He he wants it, you know he'll send his messengers to clear the way, so I can go and speak to him. ried her; and when I was-I have been told-be- I don't know what God is, but he's something that rules; and if he is something that rules, My father took my mother to Troy from her Con- everybody has to do just according to His rule; don't you think so? [Yes.]

My friends want to know where I am? Oh, they do want to know the name of the place where I am. Don't think the places have any names. Perhaps they want to know the name of the place I live in. Yes, this is Boston, is it? [Yes.] Oh yes, old Yankee, Puritanic Boston. That's the name of the place; the material part desnise them, or to have no particular love for of the place. Well now, that's all the explanation I can give of my home. In most cases, where but she always held a very devoted love for her a place has a name that's worthy of retaining, worthy of perpetuating, the spirits use it; that its head, and it was reported that the nation was is the spiritual significance of the name. Do you understand?

I live sometimes in Watsonville, sometimes in Richmond, sometimes in Washington, sometimes at Fortress Monroe; I'm sometimes here; everywhere, wherever I want to go. And next week' I'm going to bring one of father's slaves. He's a fine man and he'll tell you truth, and he's very I had been here before—was not a stranger to anxious to come here, because he has a wife and America and American customs. So I came, and two children on earth. And I'm going to bring

> Circle opened by Isaiah Thomas; closed by William Berry.

## Invocation.

Our Father, while the cadences of holy thoughts like solemn music ascends unto thee, we, thy servants, will worship and adore. Thou who hast given us the glad earth and skies, thou who art blessing us through Nature's countless avenues, thou who art our source, our joy, our eternal life, we lay upon thy altar our praises, and we ask thee, oh Spirit of Eternal Truth, of Boundless Wisdom and Love, to bless our thoughts and bless our utterances. Oh, let us be conscious that we are being baptized with the Holy Spirit of Truth. Let us feel thy presence, oh life of our lives, and we will endeavor to worship thee in spirit and in truth. Our Father, thou who guideth the nations, as well as individual souls, thou who lifteth us above and beyond all darkness, thou who guideth us safe into an understanding of ourselves and of thee, oh, we praise thee for life in all its forms; for its joys and its sorrows, for all the manifestations of thine own great life we praise thee. Our Father, for springtime and summer, for autumn and winter, for youth and old age, for life and what men call death, we lift our souls in thanksgiving to thee. But most of all, oh Life, we thank thee that we are that thou hast spoken us into existence; that thou wilt ever hold us as distinct individualities in the sphere of thine own immortality. Father, we dedicate our utterances to thee, and we know that thou wilt bless them. Sept. 11.

## Questions and Answers.

QUES.—Will the spirit controlling please tell us what is the best treatment for curvature of the spine in its first stages in childhood?

Ans.—The very best method of cure that we know of, is that which may be obtained through the magnetic influence. Strength is needed, and it can be given in no better way than through magnetism, so-called, or that distinct, positive element of physical life.

Q.-By F. W. Coffin, of Ashland, Ohio: "In what consisted the faith of the Centurion, who sent to Jesus to have him heal his servant? Luke, 7th chapter, 8th and 9th verses.

A.—St. Paul says "that faith is the substance of things not seen." We suppose that the Centurion's faith consisted in the power that Jesus was able to exert over him, causing him to believe that the Nazarene could heal his servant, whether he was present or not.

Q.—By the same: How are we to understand this remark of Christ's to Peter: "Get thee behind me, Satan?"

A.—Get thee behind me all such influences as would lead me from the path of mine own duty. Jesus knew well what path his Fatherhad marked out for him, and was determined to walk in it, despite all the temptations that might cluster around him. There is a right and wrong to every rights, the South had ruled at the hallot boxes, individual soul; but it belongs alone to the had; | mond. I know very well the feeling that exists

vidual soul, and to no one else; every soul, in now all through that portion of the earth that I other words, having its own standard of right and wrong. Jesus had his good and evil spirits; the evil was to him a lesser good. You may as well call it the evil spirit of temptation, as to give it any other name. You call it the Devil, Satan or Beelzebub, but it is simply a lesser good, a something that we as individuals do not recognize as belonging to our highest good. Jesus understood the mission he was to fulfill; and when he was offered the gold and silver of earth, he replied. Go hence! get behind me! I have something better to do than to bow down, serving the God of this world, which is to me the devil."

Q .- By G. F. Baker, of Granville, N. Y.: Do on approve of building free halls, dedicating them to God, and ignoring free speech?

A .- By no means. We believe in building free temples, dedicating them to the highest known truth; and, if you do this, you dedicate them to freedom of speech. Q.-By the same: Which do you consider most

in harmony with the Spiritual Philosophy: dedicating free halls to God, and then fear and tremble lest some unpopular truth be uttered; or to allow truth to be spoken, however unpopular? A .- In the absolute there is no standard of

truth. What is true to one is false to another. When you attempt to rear a general standard, a shrine at which all shall worship, then you will be sure to fail. Truth is such only by virtue of your understanding it to be truth. Your Spiritual Philosophy is a great delusion to your opponents; to you, a great truth. Now, are they wholly wrong? By no means. Are they to be set aside for their unbelief? Certainly not. There is no absolute truth any more than there is absolute right and wrong. We believe in giving utterance to the highest truth that you, as individuals, are possessed of. If you really believe that the doctrine of damnation is true, why, preach it by all means. If you really believe it is untrue, preach against it by all means. You must not suppose all can worship at one altar of truth, because you are all differently—spiritually, physically, morally and intellectually-compounded. No two are made up alike: therefore no two can possibly see and think alike.

Q.—Do you favor holding meetings for free onest discussion and inquiry to obtain truth? A .- We certainly do, and yet we tell you, at the outset, that you never will obtain it for an absolute certainty.

Q.—Which persons do you find doing the greatst good in the world-those who hopestly utter truth as they feel it, not heeding what the world may say, or those who only speak unpopular truths when they know there will be little or no opposition?

A.—The question has been answered. We believe in giving utterance to the highest truths of which you are possessed, whether popular or unpopular. The truths that Jesus demonstrated and preached were not popular in his day. If they had been, he would not have been crucified. The truths that form the basis of your Spiritual Philosophy are not popular, and yet there are thousands who dare to give utterance to them. But the time will come when these same unpopular truths, these ideas—that some conceive to be the whole truth and nothing but the truth-will become popular. Then thousands will flock to this same Spiritual Shrine, and be ready to worship there.

## Dr. Jonathan Williams.

The subject that has just been discussed has brought forcibly to my mind the last conversation had with my oldest son, with reference to the right or wrong of this civil war. I believed then as I know now—that it is not right to denounce an individual for not seeing as we see, for not being willing to say to our views. You are right."

My son was somewhat bitter toward most of the people at the North. He believed that the South had not been dealt justly with, and that it was the right of the South to secede, to cut acquaintance, if possible, with his enemies; but I told my son I could not so understand it. I believed it was far better to call a mass convention of North and South; get together and try to have an understanding. I told him it would be better

But he said, "Oh, no, father, you're an old man, and you've got too much charity, and you're disposed to be all too lenient." Well, time and circumstances have proved the truth of my words, for the North and South went to battle, and they fought and fought, and killed each other, until the battle-fields were red with gore and bridged over with bodies. What did it amount to? The subjugation of the South by the North, through superior numbers. But did it stop there entirely? By no means. The South is just as bitter—what there is left of it—to-day as ever, and feels that it has a right to secede, and the North has no right to hinder it, as it did before the first gun was fired at Fort Sumter. Those who had the spirit of secession in them then, possess it still.

Now this proves to me that I was right, and that neither party, either North or South, could come to an understanding of each others' wants, to what each other ought to have, through war, than they could through secession. The spirit I believe they should have consulted was Reason. She'd said to them, Come and let us reason together. But, instead of allowing Reason to sit upon the bench of Justice to settle your difficulties, you go to war, scratch each other's eyes out and tear each other's flesh in all sorts of ways-for what? Really you can't tell for what; only each of you want to have your own way.

Well, I have thought very much since I died about coming back, and about telling my son Jonathan Williams-and that was my name-how I stand in the spirit-world: I retain all my powers as fresh as ever, and my range of vision is broader than when I was here. I feel that the North and South must come together in one grand convention, and call in the spirit of Reason to hear and decide for them. Then the spirit of Rebellion will be killed; but never till then. War won't kill it, no more than it will kill the soul, the immortal part of man. I preached this doctrine when I was on the earth, and I wish I had a thousand mediums to come back and preach it through now. I did n't believe that war would ever re-unite North and South, and I want my children, my oldest son particularly—he and I were more in sympathy with each other than the rest-to know how I feel now. I want him to come and let me talk to him. I think he's in the way of doing good here, and I'll help him do it. God knows-if there is one, and I feel sure there is, although I cannot see him any better now than when I was on

the earth—that I desire the greatest good of all. I told my son tha tI did not favor secession. I said, "My son, if it is right that the South should be divided from the North, God will bring it about; but in my opinion it is not exactly right. It is right to live together; not in warfare, but in pleasant communion with each other. The North must know you better, and you must know the North better than you do.", . . . .

I am Dr. Jonathan Williams, I am from Bloh-

called my home, and I regret it; and I want to do all I can to overcome it—not by war, but by renson. That's why I come here.

#### Mary Adams.

It is three years since I died; and I've been rying very hard since then to come back.

I was sick for something like thirteen or fourteen months in New York, and at last was obliged to go, leaving my little girl, a child seven years old. I had nothing to leave her but my prayers for her protection. I was visited by some officers of a Humane Institution, and received some aid.

About two months before I died I was visited by some Sisters of Charity—although I was no Satholic—and they urged me to give the child to the Church, as they called it. They would take good care of her, she should be brought up well. But oh, I could not feel like giving her to them, and yet what was to become of her, I thought? 80 when I see I must die and leave her—I knew not where—I said, "Oh yes, take her." And so they

And now I've thought it may be possible for me to reach my child, for I can't give her up, no I cannot. I have watched over her-I have no fault to find-only of the terrible spiritual darkness that surrounds her.

There is one sister in the Institution they call sister Clara, and I know she talks with her confessor about these things; and he tells her that there is a great truth in what is called Modern Spiritualism, but advises that she have nothing to do with it, saying that it is yet not ready for the Church. Now I've thought perhaps I might reach him,

and through him reach her, and through her reach my child. Well, at any rate I can try. They call him, I believe, Father O'Connor. I sometimes think he reads your paper; perhaps I'm wrong, but I think he does; and if he does, and should read of my coming, let him tell this sister whom they call Clara, that the mother of little Grace wants to come to her child. If he stands as an agent to perform God's will

on earth, oh I charge him in the name of that Infinite Father not to reject me. Remember that those who fail to give to those who ask, may be refused themselves. It can do no harm. Let me come, even under the supervision of the Church, I care not where it is, so I can come, and I'll promise to do no harm, but a great deal of good.

Mary Adams is my name. Grace, little Grace is my child. I have given what I wished as plain as I could, praying that our Father may bless it with success. Farewell.

### Sam (a Slave.)

Mr. Chairman, I was took sick at Port Royal and died. At the time of my death I was with Captain Holmes, from this way, and he told me I should be able to come back, and told me of this place. And I been a fighting to get back here ever since I went away. I got shoved out three or four times. I got almost in, and would have to go back. But I'm here to-day.

And he told me all the truth, and I shall now be able to do a good deal for Captain Holmes and for others.

I was a colored man, sir. I told him I hoped to ive to do something for the negro. He said I'd be able to do just as much on this death-side toward freeing the negro as I could here. Its true I can do it, and I shall. I remember him, and I'm very anxious to come to others also; but I come back to him 'cause he'll understand Captain Holmes,

Say I'm Sam, Herbert's nigger. If you'll be kind enough to, he'll know just who it is. Sayit was Sam-Herbert's nigger, that he talked to. I was with him for a little while [Was Captain Herbert your master!] Yes he was; but after Mr. Lincoln's proclamation, I had no master but God, for Mr. Herbert was a rebel, and because Mr. Herbert was a rebel. I was a free nigger.

I been North a good many times, and I got the ways here. I knew about coming, but I didn't know about coming back after death until Captain Holmes told me. He's from this way. You'll be good enough to do for me what you do for others. [Do you know what regiment Captain Holmes belonged to?] It was a down East regi-Sept. 11. ment, sir.

## Annie Lawrence.

I'm Annie Lawrence. .If I'd lived a month onger, I should have been eight years old. I died on the 21st February. My father was away when I died, and I want ever so much to come and see him. He was taken prisoner. Then when I died he had n't been come home, he had n't. He was here. Your soldiers hadn't let him come home. [Did he belong South?] He belonged where I did. Where was that? In Virginia, in Norfolk, Vir-

I thought because you would n't let him come

home to see me before I died, you'd help me see him now. [Yes.] Mother said you folks here had him and wouldn't let him come. Did you? [We presume it was so.] Yes, he was took prisoner and couldn't get home. He's come since, and I want to see him now, can I? [If your letter reaches him he will probably give you an opportunity.] Why wont it reach him? [We know of no reason. We expect it will.] Will you try to have it reach him? [If you'll give us his address]. Well, to Norfolk. [His name?] Thomas Lawrence, to Norfolk; and tell how I've come here and want to go to him, and my mother, too. But I seen her before I died, so I want to come to him. You won't forget it, will you? [No.] I hope you wont [Here the spirit took off a ring from the medium's finger and handed it to the Chairman, who asked what it was given to him for]. Oh I thought it was mine. I left my ring for my father—took it off when I was sick. Oh yes, I didn't think what I was doing. [You left it for your father, and you took this ring off, thinking you were doing the same thing?] Yes, I did, did n't think what I was doing. [Perhaps your mother will recognize you by that. Did you take a ring off of your finger, and ask your mother to give it to your father?] Yes I did; he gave it to me, and I told her to give it to him, with my love. You won't forget it, will you? [No, we shall put all in the letter except the ring; that we must return to the medium.] Good-by.

Circle conducted by Robert Owen.

MESSAGES TO BE PUBLISHED IN OUR NEXT. Monday, Sepl. 17.—Invocation; Questions and Anawers, W. F. Long, to friends in St. Louis, Sterra Co., Cal.; team. nette Mayor, to the person who has charge of her sister, Heinen Mayer; Edward Stevens, to friends.

Tuesday, Sepl. 8.—Invocation; Questions and Anawers, B. T. French, to a friend; Margaret Traylor, to her bruther John Traylor, of St. Louis, Mo.; Annie Connors, to her mother and sister; Henry C. Clyde, to friends.

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3w-Oct. 21.

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We hate imposture and loathe deception, as we do the slime that clings to serpents, and none shall outdo us in stripping the guise from charlatans, buffoons, and money-seeking pretenders to mediumship. On the other hand, a worshiper at the shrine of justice, with a key-note in our being ever responding to charity, sympathy and kindness, we are grieved, deeply pained, when innocence is falsely charged; when the good and virtuous are indiscriminately classed with the villanous; when slander's breath is thrust upon the soul's fair mirror, and worthy, pure-purposed mediums, villified and accused of deceit and imposition. If anything strikes to our soul's depths, it is injustice to woman-woman, as the chosen of spirits to demonstrate immortality as a tangible reality.

We had heard of Miss Jordan before visiting Muncie; but with us, "hearsay" never determines merit or demerit. Knowledge, personal knowledge alone, can decide moral rectitude or faithlessness, in our estimation.

Giving a course of lectures upon the Harmonial Philosophy in the Universalist Church, Muncle, we met Miss Jordan, her father, her brother-inlaw's family, and others that had known her intimately from childhood, and, unsolicited, make the following statement: Miss Mary L. Jordan is a quiet, modest, unassuming young woman, in whose integrity and moral worth, communitysaying nothing of Spiritualists-have the most perfect confidence. She became in 1851, against her wish or will, a medium for spirit entrancement, personation and physical manifestations. She gave free-"mark well "-free séances in her father's house, often thronged with strangers and company from different localities, as investigators, for twelve years, reducing the family to the brink of poverty. She has never traveled as a public medium; has visited only a few places in her native State, and then by the invitation of her friends, receiving barely sufficient remuneration to defray traveling expenses. She continues to have weekly, and sometimes tri-weekly sittings, in Muncie, Ind., at the residence of her brotherin-law, Mr. Matthews, an influential and highly intelligent citizen. The Turners, Morys, Lynns, Colliers, Hulburts, and other families of Spiritualists residing in the place, attend her circles, get communications through the dial, enjoy her entrancement, witness her physical manifestations; and while cherishing for her profound respect as neighbor and 'woman, have entire confidence in her medinmship. This is her home life. Is it reconcilable with imposture? Would skeptical doctors practice such deceptions free of charge, twelve years, for the mere fun of the thing, not mentioning the obloquy connected therewith, in the minds of those who know as little of spirit substance and spiritual laws, as do Hottentots of mathematics or moral ethics?

As for ourself, we attended several of her circles. It was light-she holds no dark scances, We witnessed wonderful manifestations; such as we believe absolutely impossible for any human being to accomplish, unaided by invisible powers and agencies pertaining to the spirit-world. In the future we may enumerate them; personally, we are no believer in physical manifestations. To us they are among the things known-known first through our own individual organism, and with relation to other mediums; secondly, through our senses, in connection with reason and consciousness. They have their use; are steppingstones, initial movements toward the temple of the harmonial philosophy; and through them, as awakening instrumentalities, multitudes are rejoicing in the blissful knowledge of a conscious immortality. The true progressive soul will not stop, however, with the "rappings" or any form of physical manifestations, but go on and upward toward the diviner heights of the spiritual philosophy, making it practical in the great moral reform issues of the day and age. Before closing, we urge upon Spiritualists them-

selves the exercise of great discrimination and the most rigid scrutiny. Catechize, criticize, and closely investigate the claims of those "wandering mediums," who make their gifts a profession. No genuine medium will object to this. Truth and moral worth court criticism. Many Spiritunlists, in the native goodness of their hearts, being too credulous, have been shamefully imposed upon by such traveling "fellows" as H. Melville Fay, Von Vleck, Colchester and others. The BAN-NER OF LIGHT a few months since thoroughly exposed H. Melville Fay's tricks and impostures; and yet we learn from a reliable brother that this same Fay has recently been giving spirit séances in St. Johns, Mich. Our informant says he was "detected." During the past year, the BANNER has three times warned the Spiritualist public against Colchester and his sleight-of-hand performances. He has recently been exposed again in Peoria, Ill.

Spiritualists, when will you learn wisdom? and why will you give the least countenance to these money-making mountebanks, that the Spiritualist and secular presses have warned you to shun? These impostors must very soon find their level. God, heaven, angels, will not always be mocked. Retribution is a divine certainty-as the weaving, so the web; look well to the threads-as this life, so the entrance upon those immortal shores; live it purely, divinely, then.

Every good, worthy medium shall receive our sympathy and most cordial support. At the same time we shall be exceedingly cautious to put no impediment in the way of impostors exposing themselves, and that right speedily,

## Passed to Spirit-Life.

Another truly good man, and genuine, practical Spiritualist, in the person of Elisha Smedley, of Kalamazoo, Mich., has passed from physical life to the blissful shores of the heavenly world. After a three weeks illness, termed "paralysis," with congestion of the brain, the crystal doors of immortality were opened, and upon the 13th of October, aged fifty-eight years and eleven months, he was welcomed among the loved ones gone before, leaving (only in the seeming,) an excellent family, consisting of a wife and five children. Though conscious during his sickness, he was unable to converse but little; sufficient, however, to show an implicit and soul-sustaining faith in the principles of the Spiritual Philosophy. Spiritualism, beautiful in life, is absolutely grand in that hour when the "mortal puts on immortality." We first met Bro. Smedley at his former resi-

dence, in Gasport, New York. His house was a lecturer's home, and the resting place for worthy mediums and teachers of the New Dispensation. It makes us sad to think that on earth we shall no more clasp his warm brotherly hand. Deeply faith, the knowledge that sustains them in this time of trial.

We can truly say that he was a kind, honorable, upright man, universally esteemed by all that knew him. And those knowing him best, prized and loved him most. He was ever true to his principles, defending them in private and public, and what was more, he practically lived them; thus showing himself a reformer and benefactor of his race. May the richest blessings of the higher life, and the gentle watch-care of God's good angels descend upon and ablde with our sister, the children, and all the family relations.

#### The Friends of Progress Yearly Meeting, in Richmond, Ind.

Friday, October 19th, being sixth day of the tenth month, the Friends of Progress, alias Spiritualists, of Richmond and vicinity, convened upon their twelfth anniversary occasion.

The meeting was organized, by placing Dr. Alexander, of Elkton, Ohio, temporarily in the Chair; after which Dr. J. L. Braffet was made permanent President, and Miss Lucretia M. Cook, Secretary. Committees upon finance, business, resolutions

&c., were appointed after the customary methods The meeting then resolved itself into a general Conference, and abounded in various remarks and discussions, the principal theme being organization. With a single exception, all seemed to feel that the hour was ripe, for not merely local but for a State organization in Indiana.

Maxwell, Alexander, Addleman, Mrs. Cook, and ourself, partook in the debates upon this subject. We gave the regular address of the even-

Saturday morning, the weather continuing fine, there was a large increase of attendance. Bro. Williams was invited to give a history of his plan for cooperative methods among reformers in fruit-raising, and other matters relating to social reform, on a tract of land purchased by him near the mouth of the Illinois River.

Resolutions were offered upon the state of the country, and spicily discussed by Mrs. Wilhelm, Addleman, Bliss, Maxwell, ourself, and several others. It was a profitable session.

The regular lecture of the afternoon was delivered by ourself, from the text "Who shall roll away the stone from the door of the sepulchre?"

Mrs. A. Wilhelm was the speaker for the evening. The hall was densely crowded, all listening n breathless silence. Her lecture was an exceedingly happy combination of the philosophical and practical, the logical and the beautiful, the argumentative and the pathetic. All felt better, diviner, after listening thereto.

Sunday morning dawned fair and bright. The meeting was called to order, and opened in social conference, after which Bro. George Kates, of Dayton, O., addressed the audience to excellent acceptance. His subject, was the "Dawn of a New and Higher Era of Spiritualism." This brother should be kept continually in the field. Spiritualism took him from the clutches of Methodism.

The afternoon of Sunday was devoted exclu-Lyceum session, Bro. Warren Smith gave an offhand, pointed, pithy, scathing lecture, cutting the churches on the right, Spiritualists on the left, the chips flying in everybody's face. It was full of sound thought, and the audience enjoyed it, as Californians say, "hugely."

The evening was devoted to a very able and practical discourse from Mrs. A. Wilhelm. It was founded upon the words, "The spirit groaneth, being burdened." She dwelt upon ante-natal conditions, the transmission of tendencies to immorality, the falsity of fashions, the increase of ntemperance, and scourge the age.

Miss Cook, the Secretary, presided at the piano, and Bro. John Bliss, a very estimable young man, conducted the music. On the whole, the meetings were excellent and spiritually profitable. Unity of action, warmth of soul, and a general feeling of harmony pervaded all the gatherings with perhaps one knotty element. Hetchells are as necessary, however, in God's universe as harps. It is not pleasant to have one individual, "gag" a whole audience. Pools that poison neighborhoods may be "dried up;" but self-conceited simpletons-who shall redeem such? We pray for the continuance of common sense enough never to force our talk upon congregations that do not wish to hear us. It is a one-man despotism, bordering on "deviliahness!"

The Friends of Progress, not numerous in Richmond, are nevertheless united and determined. Complete success awaits them. May the richest blessings of the higher life descend and ever rest upon them.

## Matters in Cincinnati.

Bro. Dean Clark addressed the Spiritualists of this city during October, to excellent acceptance. His fine social traits and high moral worth will secure him hosts of friends wherever he may dispense the words of life. Nellie L. Wiltsie speaks during the month of November.

The season sociables commence the first week in November.

Bro. M. W. Cary, the retiring conductor of the Lyceum, is one of our true and faithful workers, and most highly esteemed by the members of the Lyceum, Bro. A. W. Pugh is present conductor. Bro. G. W. Kates assistant, and also Secretary. These Lyceums are the nurseries of our Zion. They should be organized and supported vigorously.

The notice of A. B. Child's work, "Christ and the People," credited to the National Union of this city, should have been credited to the National Banner, Cincinnati. Mr. Quimby, Editor and proprietor of the Banner, sympathizes deeply with the spiritual philosophy and all liberal religious movements.

#### To the Spiritualists and Friends of Progress in Indiana.

At the yearly meeting of the friends of progress, held in Richmond, Ind., on October 19th to the 21st, the undersigned were appointed a Committee to couler with the local organizations, and the friends of free thought where no organizations xist, within our State, in regard to a State organization. We therefore cordially invite a free correspondence with our Chairman, in regard to time and place of holding a delegate and mass Convention for that purpose, at some early day We desire the friends of each locality where they could accommodate the Convention, to state their means of doing so. We desire most earnestly, a response, hoping that our efforts to bring our great liberal movement into active working shape, may be crowned with final success.

A. G. Gardner, Fairmonnt, Ind.; A. L. White-hall, Attica; Mrs. Small, Greensboro'; William Lynn, Muncle; Hiram Gregg, Pennville; Mrs. E. A. Smith, Dublin; Jonathan Swain, Lotus, Richmond, Ind.

### Resolutious .-- Rev. S. Strick.

It gratifies us to behold "the sea give up its dead." This Brother, long buried in the grave of old. effete theology has come forth, putting off the "old man," the Church of the past, and putting on do we sympathize with his family. Blessed the the living inspirational Church of the present, founded upon the rock of eternal principles. We extend to him the right hand of fellowship, and welcome him into our blessed fraternity of faithful fellows. The Rockford Society of Spiritualists, after listening to his lectures, passed the following: ·

Whereas, We have listened with great pleasure o three discourses from Bro. SAMUEL STRICK, on the subject of Spiritualism; and,

Whereas, He was, an ordained minister of the Baptist Church for the last eight years, and has recently bid adieu to that denomination, to teach the truths of Spiritual Communion; therefore,

Resolved, That we welcome Bro. STRICK to our number with pleasure, and commend him to the favorable consideration of Spiritualists, wherever he may chance to travel, as an able advocate and

defender of our glorious teachings.
Resolved, That the thanks of this Society are due and are hereby tendered to Bro. STRICK, for his able and instructive lectures, and should be again have occasion to travel this way, it will give us increased pleasure to welcome him to our homes and platform while sojourning with us, Resolved, That the Officers of this Society fur

nish Bro. STRICK a copy of these Resolutions and that the same be forwarded to the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL or publication. L. G. Brown, Corr. Sec'y. Simpon Park, Prest.

SOLOMON DWIGHT, Sec'y. The above furnish the occasion for a few remarks. We always object having a Society pass resolutions commendatory of our ourself.

In Lotus, Ind., the friends fairly flanked us, not even hinting at "resolutions" till after our departure; and Bro. S. S. Jones, in the kindness of his heart, published them in the RELIGIO-PHILOSO-PHICAL JOURNAL. The motive with him and the Indiana friends was high-purposed; but our Spiritualist papers can be filled with matter infinitely more interesting. Spiritualists want facts, philosophy and soul-culture.

In Bro. S. Strick's case, just entering the field, it is all very proper; but as a general thing these strings of resolutious are not worth the paper they spot.

#### Movements of N. B. Starr, Spirit Artist.

This brother, writing from Cynthiana, Ky., gives very encouraging account of the condition of affairs relating to Spiritualism in his vicinity. He further informs us that he is engaged in painting a very large spirit picture, embodying such leading ideas of the Spiritual Philosophy as probation hereafter, and progress in all worlds. The scene is laid in those dark conditions that obtain in the world of spirits; the lower of which delight in the gratification of their former earthly loves. The miser grasps his gold, and sees it turn to ashes in his hands-the sporting man enjoys the excitement of the ring-the seducer is haunted by the fearful spectre of his former victim. Among these is one to whom has come yearnings of higher conditions-the divine spark begins to brightena new desire is begotten. Just at this crisis there stands before him a transcendently beautiful maiden clothed in shining raiment, and beckons him to the higher influences of spirit-life. This is but a meagre sketch. When done, he purposes to travel through several of the Western States, exhibiting sively to the Lyceum exercises; the children do- the same gratuitously, friends defraying his traing themselves great credit. At the close of the | veling expenses. On his way, he hopes to be able to take spirit portraits, and thus give tests and proofs of Heaven's ministering angels to earth. Those desiring him to visit their localities, should address him, Cynthiana, Ky.

## To Correspondents.

All long articles, and others not especially designed for the Western Department, should be sent directly to the Boston office, 158 Washington street. We assume no responsibility; neither do we have any control over only such communications as are written by ourself.

R. S. S., AVOKA. - The reason we have not published your article, is simply this-we have found no time to put an idea into it, and suitably dress the same for the press. MARIA.-Western New York. "Why does

Christ come to see me so much?" We think you only see "psychologically." We do not "deny the Divinity of Jesus Christ," nor that of any other man.

E. L. M .- As to "good social letters," we should be happy to write you and many others whose faces are fresh in our memories. The want of time forbids-business first. Only yesterday there came into our hands twenty-three letters, relating to almost everything, from God down to "gossip." Most of these required immediate answers. Each day seems to bring increased labors and respon-

Successful Editors.-An English writer

"A good editor, or competent newspaper conductor, is like a General or a poet, born not made. Exercise and experience give facility, but the qualification is innate, or it is never manifested. On the London daily papers all the great historians, novelists, poets, essayists and writers of travels, have been tried, and nearly everyone has failed. 'I can,' said the late editor of the London Times, 'find any number of men of genius to write for me, but very seldom one man of common sense. Nearly all successful editors are of this description. A good editor seldom writes much for his paper: he reads, judges, selects, dictates, alters and combines; and to do all this well, he has but little time for composition. To write for a paper is one thing-to edit a paper another."

### SPIRITUALIST MEETINGS. Bosron.—The members of the l'rogressive Bible Society will moet every Sunday, at 23 p. m., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at Top. M.

Hall 23. Evening meeting will commence at TP. M. CHARLESTOW.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Bunday afternoon and evening. A. H. Hichardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. M. Macomber Wood.

THE INDEFENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, cornor of Chelsea street and City square. Bents free. Children's Lyceum meets every Sunday at 10% A.M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Susie A. Hutchinson during November; N. S. Greenleaf, Dec. 2 and 9; Mrs. Sarah A. Hotton, Dec. 16, 28 and 30.

ZI and JU.

CHRISEA.—The Associated Spiritualists of Chelsea hold regular meetings at City Hall every Sunday afternoon and evening, commencing at 2 and 7M P. M. The Children's Progressive Lyceum assembles at 10M A. M. J. S. Dodge, Conductor: Mrs. E. B. Dodge, Conductor: Mrs. E. B. Dodge, Conductor, Mrs. E. B. Dodge, Cor. See'y. E. S. Wheeler, Nov. 4, Il and IS. J. S. Dodge, Cor. Sec v. The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Choisea, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

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

ing November.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill hold meetings at Music Hall every Sunday, at 2½ and 7 r. M. Children's Progressive Lyccum meets at 10 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.

PLYMOUTH, Mass.—The "Plymouth Spiritualists" Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lycoum meets overy Sunday fore-moon at il o'clock. I. Carver, Conductor; Mrs. R. W. Bart-lett, Guardian. Speaker engaged i—Mrs. M. M. Wood, Dec. 2, 9 and 16.

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

Sunday.

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

SALEM, MASS.—Meetings will be resumed in October, in Lycum Hall, and be continued regularly every Sunday afteroon and evening, free to all. Speaker engaged:—Mrs. Sarah... Byrnes during Sovember.

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

Hanover, Mass.—Spiritualists Hold meetings in Fofest Hall every other Sunday at 1½ r. m. Mrs. Yeaw, speaker. FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyccum meets every Funday at 11 a. m. Speaker engaged:— Mrs. S. A. Horton, Nov. 4 and 11.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-boset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, L. K. Joslyn: Guardian, Mrs. Abble H. Potter. Speakers engaged;—J. G. Fish during November; Fred. L. II. Willis during January.

Putnam, Conn.—Meetings are held at Central Hall every unday afternoon at 1% o'clock. Progressive Lyceum at 10%

I the foremost.

I) OVER AND FOXCEOFT, ME.—The Spiritualists hold regular neetings every Sunday, forenoon and evening, in the University that the control of NEW YORK CITY.—The Pirst Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings THE SOCIETY OF PROGRESSIVE SPIRITUALISTS AND INTERIOR AVERY 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 2% of clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5519, New York. Speaker engaged:—Mrs. M. S. Townsend, during Nov.

Mornisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% r. M.

ROCHESTER, N. Y.—Childron's Progressive Lyceum holds public sessions every Sunday, at 20 clock r. m. Mrs. Hayden, Conductor; Amy Post, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10 A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Monroe J. Reith, Conductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louiss Keith, Guardian.

Jenery City, N. J.—Spiritual meelings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10\frac{1}{2} A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophycal apparatus. Lyccum in the afternoon. Lecture in the evening, at 1\frac{1}{2} o'clock, by volunteer spoakers, upon the Science of Spiritual Philosophy.

PHILADELPHIA, P.A.—Meetings are held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyccum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hail, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting, which is held at 10 o'clock, the lecture commencing at 11\frac{1}{2} A. M. Evening lecture at 7\frac{1}{2}. Speaker engaged:—Mrs. Emina Hardingo during Nov.

Vineland, N. J.—Friends of Progress meetings are held in

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

HAMMONTON, N. J .- Meetings held every Sunday at 10]

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

ther notice.

Chicago, Ill.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 102 a. m. and 72 p. m.

Springfield, Ill.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. II. Planck, Conductor; Mrs. E. G. Planck, Guardian.

QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings overy Sunday, at 23 P. M., in hall No. 130 Main street, third floor. 87. Louis, Mo.—The Children's Progressive Lyceum holds

regular sessions every Sunday afternoon at 23 r. M., in Mercantile Hall. Col. Win. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. Biood, Guardian.

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

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10\frac{1}{2} \text{ N. M. Children's Progressive Lyceum regular Sunday Acssion at 10'clock p. M. Mr. J. A. Jowett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Mrs. Nelle L. Wiltste remains in Toledo during September, and will deliver a lecture at 10% A. M. and 8 P. M. on every Sunday during the month. Seats free. All are invited. The BANNER OF LIGHT and JOURNAL are for sale at WASHINGTON, D. C.—Meetings are held and addresses de-lvered in Union League Hall, every Sunday, at 11 A. M. and

13 P. M.,

Louisville, Kr.—The Spiritualists of Louisville commence
their meetings the first Sunday in November, at II A. M. and
78 P. M., in Temperance Hall, Market street, between 4th and
5th. Speakers engaged:—A. B. Whiting during Nov. and
Dec.; N. Frank White during Jan. and Feb.; Charles A. Hayden during March and April; Nellie L, Wiltsie during May.

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

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A.M. Children's Lyceum meets at 2 r.M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups. LECTURERS' APPOINTMENTS AND ADDRESSES

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. in this list of a party k to be a lecturer, we desire to be so informed, as this column

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER

is intended for Lecturers only.] J. MADISON ALLTN, trance and inspirational speaker. Address, after September, "East Jersey Normal Institute, Red Bank, N. J." Will lecture Sundays within one day's reach of Red Bauk. Will also receive subscriptions for the Banner

C. FARNIE ALLIN will speak in Ludlow, Vt., November 11 and Dec. 2 and 9; in Londonderry, Nov. 18 and 25 and, Dec. 16, 23 and 30; in Weston during January. Address as above, or Middleboro', Mass.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRES, Flushing, Mich., will attend funeral MRS. SARAH A. BYRNES will speak in Salem during No. vomber. Will make engagements for the winter. Address, 87 Spring street, East Cambridge, Mass.

MRS. M. A. C. BROWN will speak in North Dana, Mass. every other Sunday until further notice. Address, Ware, Mass. MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. J. H. BICKFORD, inspirational speaker, Charlestown, Mass. M. C. BENT, inspirational speaker, will answer calls to lec-ure in the Western States. Address, Berlin, Wis., care of J.

MRS. ENMA F. JAY BULLENE, 151 West 12th st., New York. REV. ADIN BALLOU, Hopedale, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa. DR. J. K. BAILET, Quincy, Ill., will answer calls to lecture. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WARREN CHASE will speak in Davenport, Iowa, Juring No rember; in Rock Island, Ill., during December. He will receive subscriptions for the Banner of Light. DEAN CLARK, inspirational speaker, Brandon, Vt.

MRS. LAURA CUPY Is lecturing in San Francisco, Cal.

DR. L. K. COONLET will lecture and heal in New England from Nov. 1 until March 1. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Newburyport, Mass.

MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston. MRS: SOPRIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 34 Hudson street. Boston.

MRS. AUGUSTA A. CURRIER will answer calls to speak in the England through the summer and fall. Address, box 818, owell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lyceums. Address, Putnum, Conn. MRS. AMELIA II. COLDY, tranco speaker, Monmouth, Ill.

MRS. JENNETT J. CLARE, trance speaker, will answer calli to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. Mas. D. Chadwick, trance speaker, will lecture, hold seances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J. DR. JAMES COOPER will commence a course of lectures at

Farmington, Trambull Co., O., on Sunday, Nov. 18. He will take subscriptions for the "Banner of Light," "Journal," and "Little Bouquet," and have books for sale. All letters should be addressed, Bellefontaine, O. IRA II. CURTIS speaks upon questions of government. Ad

iress, Hartford, Conn. MISS LIZZIE CARLEY, Ynsilanti, Mich.

MRS. ELIZA C. CLARK, inspirational speaker. Address Eagle Harbor, Orleans Co., N. Y. JUDGE A. G. W. CARTER, Cincinnati. O.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOMAS COOK, Huntsville, Ind., lecturer on organization. Miss Lizzie Dorre will lecture in St. Louis during November; in New York during January and February, Will make no further engagements. Address, Pavilion, 57 Tromont street, 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 1155, Bloomington, 111. MRS. E. DELAMAR, trance speaker, Quincy, Mass DR. E. C. Dunn, lecturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis. DR. H. E. EMBRY, lecturer, South Coventry, Conn.

A. T. Foss will speak in Willimantic, Conn., during November. Will answer calls to lecture week day evenings in the vicinity. Permanent address, Manhester, N. H.

MRS. ELIZA HOWE FULLER is engaged at Stockton, Me., and vicinity for the fail. Address, Stockton, Me., and vicinity for the fail. Address, Stockton, Me. MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to secture, attend circles or funerals. Free circles Bunday evenings. Address, Ellery street, Washington Village, South Boston.

J. G. Pisti," Enst Jersey Kormal Institute," Red Bank, R.J. MRS. FARNER B. FRITON, Cache Greek, Colorado Territory, R. J. Firner, of Ann Arbor, Mich., will lecture in Lowell, Mass., during November.

REV. JAMES FRANCIS, Mankato, Minn. REV. JARBS PRABUIS, MURRARY, MIRAN.
DR. WH. FITZGIBBON will answer calls to lecture ob the science of ituman Electricity, as connected with the Physical Manifestations of the Splittual Philosophy. Address, Phila-

Ming. Clara A. Fixed will answer calls to lecture. Address, Newport, Ma. ress, Newport, Me.
C. Augusta Firen, trancespeaker, box 1835, Chicago, Ill.

G. AUGUSTA FIRM, the control of the Mins. Launa Dr Force Gordon's address is Denver City,

N. S. GREEKLEAF, Lowell, Mass.

N. S. GREENLEAF, Lowell, Manser calls to lecture, under apirit control, upon diseases and their causes, and other rublects Address Dr. J. Gallion, Healing Institute, Keokuk, lows. DR. L. P. GRIGGS, Evansville, Wis.

DR. L. F. GBIGGS, EVENEVILLE, WID.

MRS. EMMA HARDINGS will lecture in Philadelphia during
November, and in New York and St. Louis up to the end of
April. Mrs. Hurdings can give a few week evening lectures
en route to St. Louis. Address, 8 Fourth avenue, New York. M. HENEY HOUGHTON will lecture in Mill Village, N. II., during Nov. Will speak Sundays and week evenings, Ad-

MRS. Susin A. Hutchinson will speak in Charlestown. Mass., during November; in Oswego, N. Y., during December Address as above. Address as above.

CRARLES A. HAYDER, 82 Monroe street, Chicago, Ill., will
receive calls to lecture in the Yest.

Bundays engaged for the

Dr. E. B. Holden, No. Clarendon, Vt.

MRS. S. A. HORTON, Brandon, Vt., will speak in Foxhore's finance. November 11. Address as per appointment, or brandon, Vt. lon, Vt.

Miss Julia J. Hubbard will speak in East Kingston, N. H.,
Kov. 11 and 18; in Newton, N. H., Nov. 28. Address, Box 31.

Malden, Mass.

W. A. D. Humz will lecture on Spiritualism and all progressive subjects. Address, Wast Side P. O., Cleveland, G. Lyman C. 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. ANMA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn. MRS. F. O. HTZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

Moszs Hull, Milwaukee, Wis. DR. P. T. Johnson, lecturer, Ypsilanti, Mich.

MISS SUSIE M. JOHNSON, feeling, in common with others of her class, a strong Westward impulse, proposes opening the ensuing year in that large field of labor, and solicit early applications from those who desire her services, that she may as far as practicable, economize in travel. Permanent address, Milliord, Mass. Will lecture in Portland, Me., during Nov.

WM. IL JOHNSTON, Corry, Pa. W.F. Jamieson, inspirational speaker, care of the R.P. Journal, P. O. drawer 6325, Chicago, Ili.

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. Mus. Anna Kimball, trance speaker, will answer calls to lecture in and near New York. Address, 826 Broadway, corner 12th street. GEORGE F. KITTRIDGE, Buffalo, N. Y.

J.S. LOVELAND will speak in Cleveland, O., during Novem per; 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, 54 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 Lycenas. Present address, Salina, Onondaga Co., N. Y.

MRS. ANNA M. MIDDLEBROOK will lecture in Worcester, Mass., Nov. 11, 18 and 25, and Dec. 2. Address, box 714, Bridgeport, Conn. MES. SABAH HELEN MATTHEWS. Address, East Westmore land, N. II.

MRS. MARY A. MITCHELL, inspirational speaker, will enswer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri during ite fail and winter. Will attend Conventions and Grove Neclings when desired. Address, care of box 221, Chleage, Ill. DR. JAMES MORRISON, lecturer, McHenry, Ill.

MB. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hstet. DR. G. W. Morrill, Jr., trance and inspirational spaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

B. T. Munn will lecture on Spiritualism within a reseable distance. Address, Skaneateles, N. Y. EHMA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES S. MARSH, Semi-trance speaker. Address, Word-LEO MILLER, Canastota, N. Y.

Prof. R. M. M'CORD, Centralia, Ill. MISS SABAH A. NUTT will speak in Beloit, Wis., during No-ember. Address as above, or Aurora, Kane Co., Ill. A. L. E. NASH, lecturer, Rochester, N. Y. J. WK. VAN NAMEE, Monroe, Mich.

GEORGE A. PEIRGE, Auburn, Me., will lecture in the Towa Hall, Charleston, Me., Nov. 18 and 19cc. 2 and 16. J. M. PERBLES, box 1402, Cincinnati, O. L. JUDD PARDER, Boston, Mass.

A. A. POND, inspirational speaker, North West, Ohio. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. M183 B. C. PELTON, Woodstock, Vt. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian. Mich. LIDIA ANN PEARBALL, inspirational speaker, Diece. Mich.

Dr. W. K. RIPLEY will speak in Worcester, Mass., fice Nov. 4 to 10; in Somers, Conn., from Dec. 2 to 10. Addres, box 55, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, Bennington, Vt. A. C. Robinson, 15 Hathorne street, Salem, Mass., will street calls to lecture.

MRS. FRANK REID, inspirational sneaker. Kalamazoo. Mich J. H. RANDALL, inspirational speaker, will lecture on Spir tuclism and Physical Manifestations. Upper Lisle, N. Y. G. W. Rice, trance speaking medium, Brodhead, Wis.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on its first and fifth Sundays, in Bridgewater on the second suners, and in Braintree on the third Sunday of every month during the coming year.

Mrs. Susan E. Slight, trance speaker, will lecture for its Society of Spiritualists in Yarmouth, Mc., til further notice. Dr. Wn. H. Salisbury. Address, box 1313, Portsmooth, N.H. E. SPRACUE, M. D., inspirational speaker. Permanent ediress, Schenectady, N. Y. Will lecture in Oswego, N. Y., dur

MRS. H. T. STEARES may be addressed at Defroit Mich, care of H. N. F. Lewis. Will make engagements to letter for the summer and fall in Ohlo and Michigan. Miss Lottie Small, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Mo.

SELAH VAN SICKLE, Landing, Mich. Miss Martha S. Sturreyant, trance speaker, can Ber ner of Light, Boston. MES. FANNIE DAVIS SMITH, Milford, Mass.

MES. C. M. STOWE will answer calls to lecture in the lacite States and Territories. Address, San José, Cal. H. B. STORER, inspirational lecturer, 75 Fulton street, Kev York. Miss Belle Scouoall, inspirational speaker, Rockford, Ill.

MRS. MART LOUISA SMITH, trance speaker, Toledo, O. MRS. M. E. B. SAWYER, Baldwinsville, Mars. J.W. SEAVEE, inspirational speaker, Byron, N. Y., will so wer calls to lecture or attend funerals at accessible place.

wer calls to lecture or attend funerals at accessible plant.

MRS. M. S. TOWNSEND will lecture in Fibbit Hall. Not York, during November; in Philadelphia during December Address as above, or Bridgewater, Vt.

J. H. W. TOOHET, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 36 Estitecte, Cleveland, O. FRANCIS P. THOMAS, M. D., lecturer, Harmonis, Kansas.

HUDSON TUTTLE, Berlin Heighte, O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe N. FRANK WHITE will speak in Chicago, III, doring Normber and December; in Louisville, Ky., during Januar and February; in Cincinnati, O., during March and Afril. Calls for week ovenings will be attended to. Address in stvance as above.

MRS. M. MACOMBER WOOD will speak in Charleton, Mass., during Nov.; in Plymouth, Mass., Dec. 2, # and 16; if Stafford, Conn., Dec. 23 and 30; in Somers, Jan. 13 and 20; in Oswego, N. Y., during 1867. Address, 11 Doweystreet, We cester, Mass.

cester, Mass.

F. L. H. WILLIS, M. D., will lecture in Haverhill, Milliaring December; in Providence during January. Address. care Banner of Light, Boston.

A. B. Whiting will speak in Louisville, Ky., during Feventher and December. Address, Louisville, Ky.

Mrs. S. E. Wahner will lecture in Sturgle, Mich., during December and January; in Beloit, Wis., during February, December and January; in Beloit, Wis., during February, March and April, 1867. Address accordingly, or box 14, 101 lin, Wis.

E. V. Wilson will speak in New Boston, Ill., during Sembler. Address, Babcock's Grove, Du Page Co., 111.

ALDINDA WILBELM, M. D., inspirational speaker, is engred.

ALGINDA WILHELM, M. D., inspirational speaker, is energi-o tecture in Illinois until the fall. Address, Chicago, Jh. 0x 2903.

MRS. E. M. WOLGOTT is engaged to speak half the limit in Danby, Vt. Will receive calls to speak in Vermont, Mr Hampshire, or Now York. Address, Danby, Vt.

Lois Walsbrooker can be addressed at Java Village, Williams, Vol. N. Y., during October.

Many E. Wither, transcapeaker of Williams atreet. Nor Mas. S. A. Willis, Lawrence, Mass., P. O. box 473.

MARY E. WITHER, tranco speaker, 71 Williams street, Ner ark, N. J. A. A. WHEELOCK, trance and inspirational speaker, S. Johns, Mich.

oins, Mich. Mrs. N. J. Willis, trance speaker, Boston, Mass. E. S. WHEELER, inspirational speaker, care this office.
MRS. MARY J. WILCONSON, care of A. C. Stiles, M. B.
Hammonton, Atlantic Co., N. J. F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

WARREN WOOLSON, tranco speaker, Hastings, N. Y.
ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich MISS H. MARIA WORTHING, trance speaker, Caste, pill answer calls to lecture and attend funerals.

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

Address, Mystic, Conn.

HENEY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Buston.

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

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