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discover it.

BOSTON, SATURDAY, AUGUST

The Recture Room.

KLEPTOMANIA. A'Lecture Delivered by Mrs. Corn L. V. Haich, in Clinton Hall, New York, on Sunday

[Reported for the Banner of Light.]

The subject selected by the Committee for Mrs. Hatch's discourse on this evening was the

following: SUBJECT—"Kleptomania, or dishonesty without an inducement; with leave to the lecturer to advert to any other moral obliquity without reasonable predisposing cause,"

INVOCATION.

Our Father, Divine and Perfect Being, the same forever, whom we call God, Holy and Divine, yet whose power we cannot comprehend, whose presence, undefined, yet palpable and undying, is forever manifest-whatever thy name or dwellingplace, we praise thee, for we know that thy mind. power and wisdom rule the universe. Everywhere within and around us we read the evidences of thy love. We follow shadows-thou art the reality; we exist as in the vagueness of a dream-thou art perfect, real, the unchangeable life of humanity. We know that all we see around us of beauty and of grandeur, the verdure and fertility of earth, the splendor spread out above us in the starry spaces, the unnumbered worlds teeming with joyous life-that all this is but the dim reflection of thine essential glory. We praise thee, not for the gifts of Nature, which are but the utterances of thy spontaneous lifenot for the rains which refresh our fields, or the bounteous harvests which they yield, nor for any mere material benefits. But we praise thee, Father, for the thoughts of man; for the soul which recognizes its allegiance to thee; for the spirit like thine own; for mind, which strives after a knowledge of thee; for the pulsations of life; for those longing, grasping desires to understand thee better; for the happiness which the consciousness of thy presence brings; for the glad communion of soul with soul. For these we bless thee; and for the great consciousness that though Nature may work on unheeded, though change and devastation mark her path with the wrecks of human happiness, yet the soul of man is destined to eternal life, and thou gatherest all sprits within thy kingdom and blessest them forever. Father, we praise thee with glad thanksgivings, with utterances of joy, for the sorrows which subdue and chasten; for the darkness which causes us to bless the light all the more; for misfortunes which bring patience and forbearance in their train; for the voice which assists, the hand which feeding; his passions have been pampered into uplifts and strengthens, and that everlasting affection which encompasseth our pathway. Our

incense rising from some holy temple, let our thoughts ascend to them forever. Amen. LECTURE.

Nature's laws are palpable; every one believes in them; and yet, in some of her more eccentric operations, she seems, to our view, to be either imperfect or malign. Developments are here and there dwarfed and stunted; but, as we affirm, always with a cause. Physically or morally, or in any direction, there never occur circumstances without adequate cause. "A truism," you will say. "We all admit it." But you do not admit it-not one of you admit it to the full extent. In your judgments and acts, you all proceed on the implied assumption that there has been a mistake somewhere-that God, or Nature, or some other overruling power, has fallen short of its mark. Each one of you either thinks this, or acts according to it, or admits it openly, in some form, if not in those exact terms. But the majorityin order somehow to account for sin and imperfection, and to excuse the Creator for having made such a mistake-suppose that man, by his innate perversity, introduced the elements of mischief. But no; you cannot say that things can exist without a cause for their existence-and that cause must be greater, more powerful than the things themselves. But then comes the question, What object, purpose, or principle had the Creator, wise and good as we conceive him to be, in creating anything imperfect? We must suppose that for every adequate cause there is an adequate result, and one perfectly consistent; consequently, when we see a result in Nature, we busy ourselves to find out the cause. We understand that there is always a law at the bottom of the case, which, if discovered and applied, would at once solve the problem and reconcile the apparent contradictions. But it seems to be taken for granted that humanity forms an exception to this rule. As, being a free agent, he may act as he pleases, without reference to the general plan of creation; and this brings us fairly in front of the question proposed. Now we assert that no man desires anything, or does anything, without an adequate, predisposing cause. Therefore, we cannot conceive of any man's being dishonest without such a cause. But if he be led to indulge for once his dishonest propensities, the predisposition may become stronger and stronger, until the vice seems to absorb his whole being. But there are many kinds of dishonesty; and no individual in the world is wholly exempt from the influence of them all. No human being is entirely honestthat is, no one is absolutely what he claims, or | ingly wrong any one; he does not profess to be tries to be, or tries to persuade the rest of the world that he is. No man sees himself in a per- | the highway robber in preference to such a "refeetly impartial light, for this reason: every man has a certain knowledge of goodness, has set up a certain standard of right and wrong, to which he feels himself bound to adhere. Between this point of perfection and the level of his lower inspeaking, he actually is.

All are dishonest in their degrees; consequen ly, dishonesty, without adequate cause, must, strictly speaking, be pronounced impossible. fact is, each of us is inclined to dishonesty in some particular direction, and adverse to it in others, unconsciously, and we regulate our judgments of our neighbors in accordance with this distinction-except when we are ourselves the victims. The difficulty is, that, in most cases, the dishonesty lies in the secret motive or intention, and is not openly displayed in the acts themselves, and thus our nearest friends may never

The difference between a very bad man and a very good one lies fundamentally in their organizations, hereditary qualities, and controlling circumstances; substantially, for aught we know, they are very much alike. In a word, what a man is, is determined by his circumstances, and his will is guided by them. There exist in some persons diseased qualities of mind, which are as much to be deplored as blindness or deafness, or any other serious physical infirmity. There are. also, extreme instances of this sort of moral deprivations, in which the victim is unable even to comprehend the idea of honesty, and in which exhortation and threats are of no more use than in the case of a cripple from the womb. In fact, the whole world is a hospital, morally speaking, every one of its inmates being deficient, more or less, in some one or other of the qualities which go to make up the ideal of a perfect manhood But the instances of a total lack of moral perception, of complete blindness of the soul, are, fortunately, very rare; and such patients, when met with, certainly deserve, above all others, the pity of mankind. Here, we will suppose, is a boy surrounded by all the forms of evil-intemperance and profligacy the guardians of his very cradle—with no deterring examples, and without the restraints of early education; and yet this youth, despite all unfavorable influences, rises, step by step, until he stands before the world a glorious specimen of a self-made man. There is a natural cause for this phenomenon. The youth in question was not snatched as a brand from the burning by a special interposition of Omnipotence, There is an innate preference in the human mind for goodness; it instinctively abhors crime, and the result is, that sometimes the greatest men spring from the lowest positions. Just so there is an adequate cause at work when a human being takes the opposite path of degeneracy; when a son of wealth and luxury rejects the lessons of his infancy, spurns at the restraints of the moral society which surrounds him, and gives himself up to the indulgence of every base propensity. His criminality is the result of overnature lack the wholesome discipline of adversity, and hence his fall is more certain than if he God, let our souls exhale thy praise, and, like glad had been reared in the keen but bracing air of poverty and neglect.

In all ranks of men selfishness is the ruling instinct. When this cannot be gratified legitimately, dishonest practices are resorted to, and, perhaps, the chances are that the child of fortune will fall a victim to temptations, which the most elaborate mental culture has not given him strength to resist. Here, again, is a man who, driven to desperation by an unforescen stroke of calamity, or urged by strong ambition, strains every nerve to attain the point of safety or success; his endeavors fail; ruin stares him in the face, and, in an unguarded moment, he is led into a deed of shame; he commits forgery, or some other crime, requiring concealment. Thenceforward his downward career is swift and certain, until, at last, he lies low in the gutter.

Another man, from low beginnings, climbs, step by step, the hill of fame; and he achieves success in this way: by appearing to be what he is not and suppressing all the better feelings of his nature; his reputation ripens and his store increases. at the expense of his own manhood; and in order to play out the part he has assumed and keep pace with the expectations of his flatterers and lependents, he is ready to sacrifice self-respect, domestic comfort, everything. But he is successful. He plunders his country of her treasure; he robs the widow and the orphan; he levies contributions alike on Church and State, and all with impunity, and from the vantage-ground of place and power; while the less prudent or more unforfunate criminal explates his offence against morality in the dungeon or on the scaffold. In the world's estimation, the one is honest, the other is dishonest. But the world is deceived, partly by its own credulity, and partly by the arts of the cunning and unscrupulous. Here is the man of religion, the moral man, the good man, as the world will have it. That world has a standard of morality which he was never known to violate; he conducts himself with the most exact outward propriety in all the relations of life. Yet he really dwells in a perpetual state of dishonesty, by trying to be what he is not; still he may succeed in reaching the highest object of his efforts, and live and die in the odor of sanctity. But if not, if his genuine character and secret aims become too openly apparent, there is no pity, no mercy for him; he is at once branded with dishonesty.

Another man follows a different course; he may be dishonest openly in one direction, for strict professional purposes; if the world knows this, he is called a very bad man; but then, he does not willvery good, and therefore he is very bad. Give me spectable" thief and assassin.

Every man is as honest as his circumstances. position, education and surroundings in life will allow him to be. You may say this is not truethat the robber fully understands the nature of clinations, his actions are constantly vibrating- his crime, and has as much power to abstain as sometimes he rises above, sometimes falls beneath to lift one arm in preference to the other; but his average of attainment: so that it is very diffi- then, he may also understand that he is hungry. cult, at any given time, to say where, morally A man may utter a falsehood, and utter it delib-

property, the welfare of his family, may seem to him to make it necessary. And when a man sacrifices the nobler part of his nature on the shrine of worldly ambition, he, too, knows that he is doing wrong. So we fully recognize the nature of a thousand acts which, nevertheless, we cannot avoid doing. Our knowledge, in countless instances, by no means involves the ability to perform. And this is in strict accordance with the general facts of human nature. All are imperfect in some degree. The highest genius must be accompanied by some compensating failing, for nature is always legitimate in her operations. We know of no exception to this rule. The man of letters, the statesman, the warrior, the poet, the painter, each is possessed of disproportionate power in some one direction, which must be balanced by a corresponding deficiency in some other. We see in this fact the folly of hero-worship-a worship which, on nearer acquaintance, is seen to lead to disappointment.

We observe, in general, that great genius is developed at the expense of the moral and religious nature. The painter labors to portray on canvas, the sculptor chisels from the marble, the form of that perfection which his own life too seldom exemplifies; and the great poet-he who embodies the loftiest conceptions in the most fitting language-most of all, perhaps, lacks the guidance of that sublime principle which his verse makes all mankind in love with. Geniusis brave and strong in one direction; but that which goes to sustain him in his envied flight, leaves another portion of his organization weak and inadequate. So Nature's Law of compensation will have it.

When a man cannot get honestly what he most desires, he will try to get it otherwise; and what, under better circumstances, would be sterling virtue, becomes, ofttimes, the instigator or accomplice of his crime. We are sorry it is so, but we think that, somehow or other, we shall be able to discover the cause. In the first place, we assert boldly that man is perfectly justified in being thus governed by the great principle of his activity, self-interest. Look at him as the head of a family, or in any other responsible associative capacity. If he finds that the happiness of those connected with him-and consequently his owncannot, with all his exertions, be secured by legitimate means, he will very naturely employ those of an opposite character. We also not know that it was not intended he should do so, but we do know that this he will contrive to do, so long as his nature and the institutions of society remain what they are; and we much doubt if any law can operate to restrain him. We also know that when dishonesty, or any other unlawful propensity, has thoroughly and entirely possessed the inclinations, and mastered the will, it has become a disease, which society should pity and seek to cure by rational means, while putting the necessary restraint on its injurious manifestations. For we do not think that men are naturally inclined to wickedness. The doctrine of total depravity forms no portion of our creed. We simply hold that there are qualities in human nature, which, if rightly educated and directed, are its legitimate and necessary constituents, and which only become mischievous when directed from their proper functions and suffered to advance to monstrous and overshadowing development. Every mind has its own peculiar and pervading thoughts, purposes and dispositions. Let any of these be carried but a little beyond a certain boundary line, which is not always well marked, and vice is the result. The desire of acquisition for self-protection, for the sake of a family, or for purposes of benevolence, is on all hands admitted to be, not only allowable, but, when practicable, an imperative duty; yet how easily does it degenerate into a sordid and shameless avarice. Let this passion entirely overmaster conscience and caution, and actual robbery may be committed. And so with the whole catalogue of virtues and their counter-

We are aware that certain authorities in the Romish theology seek to justify the attainment of good ends by any necessary means-a doctrine which would sometimes make falsehood and dishonesty commendable, when perpetrated by the command of a spiritual superior in a holy cause. This can hardly be called a strictly moral position, and its general adoption would lead to a very precarious state of things, both in public and private life. This whole idea of recommending virtue or forbidding vice on the naked ground of their immediate temporal consequences, is mischievous and fallacious in the extreme. If you would have your children really good, take care that they be not conformed to the world in this particular. Teach them to be honest, not for fear of the gal lows or the prison, but because the result of honesty is happiness in the long run-because if it bring defeat and calamity to-day, they will be consoled by their own feelings, and to-morrow will be sure to afford compensation.

But the whole world is actually a nursery in which men are instructing children in dishonesty, by telling them to do this, or avoid doing that, for the sake of direct reward, thus making virtue an affair of barter, and encouraging the tendency to that moral obliquity of which our question speaks. Do not try to induce a child to tell the truth, or some petty bribe of toys or sweetments-as if, but for that inducement, his only rational course would be in the forbidden direction. But teach them that the desired line of conduct is absolutely and unconditionally the best, and the only one to be By appealing to baser motives you may keep him you will implant a germ of selfishness which will acter. Mothers do not mean to make their children dishonest, but they sometimes punish them for telling the truth.

erately and knowingly; but then, his life, his are told that if they will be good they shall be pro- therefore both are equal in respect of their posi

moted to a high seat in heaven; their reward, bestowed by the flat of an arbitrary judge, shall be inconceivably great. It is not so. The virtuous man neither asks nor will receive any reward but the legitimate consequences of having done right. Theonly reason why dishonesty is so prevalent, is that the world is deceived with reference to the means of securing happiness.

The popular code of religion, the influence of society, the plan of instructing youth, all tend to form a stunted and unhealthy growth of moral sentiment, and it is no matter of surprise that we are sometimes confronted with extreme specimens of such abnormal structures. Whenever you see a man so thoroughly had as to make a boast of his depravity, you may be sure, not that he was originally created very different from the rest of his species, but that some false bias of education or some unfavorable circumstances have turned his feet from the path of rectitude. He has, perhaps, found it necessary to lie, in order to get a livelihood. The poet and the novelist do something very like this; but their efforts are differently regarded by society. The man in question may have equal genius in his line of fiction, and he thinks it hard that he cannot be allowed to exercise it for his own benefit, precisely as they exer-

Have pity, then, on those who are mained, blind, deaf and dumb, in a moral point of view. Remember there are always irresistible causes, immediate or remote, which have brought them to their present situation. If a person is prone to acts of dishonesty, without apparent motive, we should be willing to admit that it may be his misfortune rather than his fault-when public teachers, philanthropists and philosophers have all united to impress on his mind false views of his relations to God and his fellow-creatures. Had they said to him." Do not strive to be a good man, for the sake of a higher place in this world, or for any reward in that to come—as society is constituted, you will probably be disappointed in the former object—but endeavor to purify and ennoble your motives and your thoughts, for the sake of obeying the great law of your moral being, just as a plant grows and shoots out lovely blossoms and breathes balmy fragrance for no other reason than that such is the organic necessity impressed upon its existence" had this been the lesson of his earliest years, how different might have been the record of his after life! Such teaching is in accordance with the natural promptings of the human heart, and it can never be misapplied or perverted. But he who can only be induced to do good by bribery, will scarcely-if the inducements offered on the other side are suffi-ciently powerful—be restrained from evil by the

fear of punishment. Some individuals actually prefer to endure punishment, rather than be bribed into being good You may have seen children who would submit to the lash, day after day, with stubborn resolution, rather than belie their own convictions of truth or duty. Teachers and friends unite in pronouncing sentence on these young martyrs, as hopeless reprobates; but you should bear in mind that it is not in human nature to be driven by violence into the path which its reason and conscience are not enlightened enough to enable it to see is the best and safest, in spite of its ruggedness. Bear this in mind, teachers, parents, and friends of the rising generation-that among the host of causes, a few of which we have pointed out, some excuse may be found for the most eccentric and purposeless exhibitions of depravity, and that such phenomena, as well as erratic freaks of genius and morbid eccentricities of a recognized kind, go to make up the great whole of human nature. We are not able, with our purblind vision. to take in, at one intelligent glance, the entire mechanism of the great moral universe. We only see here and there detached portions, in the light of portentous incongruities-for the links are hidden from our view which bind them to the due performance of their mysterious functions. If during the execution of a complicated musical work by a full and well-trained orchestra, you were rendered deaf to the strains of all but a few of the instruments, and even of these could only catch here and there a random note, you might be led to deny the genius, or even question the sanity of the composer. But if the impediment were suddenly removed, you would quickly perceive that every note which before seemed meaningless and discordant in reality, lent its indispensable ald to the interpretation of a grand idea. So may the great artist draw the completest moral harmony from the varied influences which, to us, are simply horrifying disturbances of the divinely-ordained order and happiness. Never are we banished from the encompassing arms of Infinite love, and abandoned to the malice of demons, or the guidance of our own feeble wills and benighted understandings; but over all these rocks and chasms and pitfalls which beset our mortal pilgrimage, a divine voice is over sounding to direct our steps, a divine hand is ever stretched for our rescue, even from the lowest depths.

Ques,-What is the nature of obsession?

Ans.-The question of obsession would require another discourse for its elucidation. We have perform a just or kind action, by the exhibition of already distinctly said that all persons are, to a greater or less extent, obsessed by the minds, principles or powers which surround them. No person can be absolutely obsessed by another distinct individuality. Two minds may combine—there may be control-there can never be displacement. even thought of, under any and all circumstances. Individuality is never lost. The mind may be made to concentrate its powers in one direction in the path of outward decorum for a while, but at the expense of its ability in another; but the person obsessed always knows thoroughly and very probably grow up to poison his whole char- | distinctly what he is doing, but cannot help himself, because his faculties are not under his control. The whole world is insane on some points. Q .- Are the sexes equal?

Grown men and women are managed in much A.—We answer, no—and yes. Each is endowed the same way by their spiritual instructors. They above the other in reference to some qualities—

tions. We do not think that if woman had what are called her " rights," she would be thereby rendered superior to man. We merely think that, according to the laws of nature, and the designs of the Power which made them respectively, both are equivalent to occupy their respective apheres, Mentally, we believe woman would be man's equal, had she equal advantages; in other respects, men are fitted to fill positions which woman would not occupy if she could, and could not if she would, and vice versa.

Q-Is there any immorality in the spirit-world? A .- If it be meant to inquire whether spirits retain their individualities, we answer, yes. If, whether circumstances and surroundings are the same, no. When the unfavorable surroundings cease to exist, the liability to do wrong generally

Q .- I thought you stated that spirit was substance, and grow. How can it grow without food? A .- You heard us say that spirit is the only substance in the universe. Our conception is, that the only substance capable of nourishing it is mind. It subsists upon the food of mind, which is

Q.-Is conscience a correct moral guide in all саяся? A .- That depends entirely upon whose con-

science it is. A man's conscience is generally formed by education.

Q.-What is conscience?

thought.

A .- That is a very sensible question. Conscience is that inward monitor which tells man when he is doing right or wrong. In other words, it is that natural voice of the human mind by which it knows, perfectly well, when it is doing to another an injury which is likely to bring retribution. It is a mere recorder of man's deeds and words, together with the reflection that there may be retaliation for them. Now, the strength of conscience is directly in proportion to education; and conscience is directly controlled by educationand, consequently, that is right to some consciences which is wrong to others. There is a very rade form of conscience in the most uncultivated

Q .- Are labor-saving machines advantageous to the laboring classes?

A .- Every invention which lessens labor and raises its compensation, is a benefit to the laboring. classes. In proportion as inventions are perfect. the demand for labor increases-because they extend the sphere of human requirements, thereby introducing a larger area than before-as in the instance of the spinning-jenny. If all spinning had continued to be done by hand, the demand for cotton goods would now be comparatively trifling. This increased demand for labor, of course tends to elevate the laborer in the social

Q.-What is the source of your utterances?

A .- Please to accept the utterances, if true; if not true, reject them, without reference to their source. The utterances you have heard, proceed from spirits-that is sufficient-who they are, and their names, are of no importance. Q.-What is the human mind?

A .- Seeing that the whole world has been absorbed, during earthly ages, in attempts to solve that question, we do not think it worth while to try to answer it here to night; especially since the human mind will never know what the human mind is, until it shall become omniscient.

BENEDICTION.

We thank thee, Infinite Being, for as much of thy light and truth as we are able to perceive. While groping in darkness, let us remember thou art all light. Where we see but one ray of thy purpose, let us bear in mind that the full sunshine exists, though we discern but broken fragmentsdetached portions-of infinite goodness. Though sorrow and desolation and death are all around us, we know that joy, light and happiness spring from thee; therefore will we praise thee, oh Father, God, forever. Amen.

FADED FLOWERS.

BY LA BELLE.

Where is the hear Paltar, around which twine no drooping and withered flowers? Where the shrine, dedicated by no cypress leaves, woven in one wrenth with orange and myrtle?

Away in the secret depths we wander, now finding, amid the unseen alsles of rapturous thought, full many gems of brightest hue-many hopes grown brighter and more dazzling to their fulfillment, and many dreams to weave into the golden warp of the future's bright imaginings and glowing realities.

All the hidden recesses seem formed by the perfect blending of flowers and dazzling sunshine, Yet, as we look more closely, we find here and there a niche hidden far from sight, around which the leaves of cypress twine; and we see the once the leaves of cypress twine; and we see the once glorious flowers and glowing colors faded and drooping, their bright leaves trailing on the earth, with all their beauty lost. They have been lain long away—buried, perhaps, by other thoughts and other aspirations, until sometimes these faded leaves of life's bistory are almost forgotten. We call them "dead;" we deem them lost, and breathe a sigh over their faded beauty, and a prayer that we may become resigned to the bitterness of their loss; yet, we do not see, as we watch, day by day. loss; yet we do not see, as we watch, day by day, their falling leaves, that as their bright petals wither and fall to the earth, that the life, the sweet incense of the dying flowers, floats upward as the bright forms fall. We do not know that the spirit bright forms fall. We do not know that the spirit of these hopes and aspirations we have so cherished in the past, still lives to guard and bless as angel-teachers—lives immortally, to be in the future a more beautiful reality than we dreamed of before. It shall be the same dream of the "promised land," clothed in brighter tints, and robed in the light of glorious reality, to form a part of life when we shall be best fitted to receive its teachings, and realize its beauty.

We must wait now, and cover with cypress wreaths the golden chords so rudely severed, ere they become a part of life's reality—wait and watch the falling leaves, knowing that, unseen, their fragrance lives to bless and brighten the fature.

BY BELLE BUSH.

PART SEVEN-CONCLUSION, song of De Vere. Victory! victory! shouts the soul, When like an eagle it nears its goal, Leaving the earth and the stern control Of the clay-built but in the vales below,

Where wander the numberless streams of woe, With a mournful sound and a fitful flow. Victory! victory! life is won! Sings the soul of each ransomed one, Whose work on the earth's dull plane is done. Victory! victory! joy is ours; Earth had never so many flowers

As bloom for us in the angel bowers. Victory! victory! still it cries, And Death before it in bondage flies; The soul is immortal, and never dies. It lives, it loves, and it has a home, Where slades of sadness may never come; It lives and labors, as God may plan,

In the schools above, or the school of man.

Victory! victory! 't is the hymn I sang, oh friends, as my eyes grew dim. And 'tis the one I am singing still, In the land of light, where I roam at will, Where joy is thrilling my being through, And where I sweep with a rapture new The harp that trembled awhile with you, Breathing a sadness through all its chords, For the music that never could live in words.

Victory! victory! word of cheer. How it is echoed and warbled here, Through bowers where never a sigh of fear Floats in the calm, pure atmosphere, By every soul that unfettered comes From the sorrow-haunted and lonely homes It leaves on earth, when the mortal breath Is stilled by the ice-cold hand of death.

Victory! victory! shouts the slave, As he upward soars from his twofold grave, And sees the lights of eternity Gleaming for him o'er the infinite sea. Then his soul is thrilled with a sense of glec. As he cries, Thank God, I'm free! I am free! There are no more fetters or chains for me: No more lashings, and no more fears; No more sighing, and no more tears; The eyes are closed that were used to tears, And the day long prayed for at last appears.

Victory! victory! sings the brave And dauntless hero, who died to save His country's honor, his country's fame, In freedom's cause and in freedom's name. Still burns his soul with a steady flame, As when to the battle-field he came, Flushed with bright hope and the valor high That dares for sweet Liberty's sake to die. His strife is ended, and peace is won; In triumph his spirit "is marching on' With the shining hosts of a Washington. Yet oft his thoughts, in their backward flow, Seek the home that he left below, And oft he wanders at eventide. And lingers in love by his mother's side. Or blesses the sleep of a fair young bride, Till she dreams of him as her angel guide.

Victory! victory! sings the child On whom the angels of God have smiled And wooed from earth, and its tangled wild, While yet its spirit was undefiled, And free from the darkness of doubt and fear, Out of which gather the mourner's tear. Victory! victory! words of cheer! Oh, fathers and mothers, could you but hear How they are echoed and warbled here By the joyous groups that are waiting near, You would weep no more for the little girl, With laughing eye and the golden curl, Who cheered you once with her baby glee, Or lisped a prayer on her bended knee, But whom you missed from your home one day, When her still, cold image was borne away, And you wept for your idol that turned to clay. You would weep no more for the noble boy, Whose lightest smile was a thing of joy, Who grew to manhood beneath your eye, "Only to droop," as you say, " and die Too soon for his blossoming thoughts to seed, And bear rich fruitage in word and deed." Oh, could you but look on the paths they tread, You would turn from the casket from which they

fled, And joyfully murmur, "They are not dead, For lo! they are threading a shining way, And oft they come to us, day by day, With gifts of love on our hearts to lay."

Victory! victory! home again, (Cries poor Mary, the Magdalen,) Dawns in light on my ravished ken. Home and sweet love-oh, rapturous dream!-I see your lamps in the windows gleam. And over Death's turbulent, darksome stream For me is shining their friendly beam. Victory! victory! say it to men. Cries poor Mary, the Magdalen. I, too, have risen, and walk in light, In a land of love where "there is no night." And thus it is. She is welcomed here By the good and pure of a higher sphere. Her head no longer is bowed with shame, No more she blushes to own her name, For she dwells in this beautiful land above, Where the soul's best blossom is love, sweet love; Here she lives, and labors in patient trust To free herself from the soil and rust Of the numberless sin stains gathered here In your land of darkness, the land of fear. She lives to watch o'er the fair young child. Whose way still winds through a tangled wild, And with a band of the brave and strong, Who cheerfully battle the hosts of wrong. She is daily guiding the pilgrim feet Of one who is seeking a calm retreat. For those who wander from street to street, With hearts that moan, and say at each beat, "Oh, would I could rest me under the sod, For I ne'er can be anything else, oh God! Than the scorn of women, the jest of men, A weary, heart-broken Magdalen, Whom nobody loves and nobody greets With a welcome smile in the crowded streets, Save those who would spread for her feet new

And plant in her bosom new thorns and cares." God hearing the cry of these suffering ones, The stream of whose life in such sadness runs, Hath called and commissioned an angel throng To change the flow of their mournful song To hymns of rejoicing, a psean long, For a triumph won o'er the hosts of wrong, And she among them, with willing heart. Is cheerfully waiting to do her part. Though not all white are her garments yet, And not all polished the walls of jet, Whereon her pictures of life are set,

The reader will recognize in this a reference to Emma Hardinge and her noble plan of making a home for outcast women. With the angel hosts of heaven to sasist her, she need not fear but that in time her beautiful designs will all be carried out.

Yes fairer than all of your homes to-day, is the home of the woman who went astray. Victory! victory! Mortals, hear! Father and mother, and friends most dear, List, 't is the voice of the young De Vere. Singing for joy that the goal is won. Where life's heat labors are just begun, Thanking the Father who rules on high, For the blessings that brighten, but cannot die. Now Death is conquered; I live, I move, And I dwell in a beautiful land above, Yet I can return to the friends I love. Oft, where you dwell in your lonely home, With love's bright blessings, I come, I come, I glide about you with noiseless tread, And sing to you softly, "I am not dead!" Oh, hear ye not often a "still, small voice," That says to you fondly, "Oh, heart, rejoice," Rejoice and banish each doubt and fear, That murmurs in sadness, " He is not here "? For know, oh father, and friends most dear. That where you gather from year to year Around the home that we all revere, Oft in your midst is the young De Vere.

Victory! victory! Father, sing, And let the earth with your anthem ring; Then banish forever each haunting fear, And list while I wenve you a song of cheer, Through the quivering lyre of a sister here. Here fled the vision of that shining thron And thus was ended that triumphant song;

Yet with its power that o'er my heart held sway, Doubt folded up her tents and fled away, And all my darkness changed to loveliest day, While o'er my soul, that throbbed with song again, Swept the sweet sound of this consoling strain:

SONG OF DE VERE TO HIS FATHER. Oh, father, dear father, grieve not that my spirit Hath fled from the mansion that mortals inherit; Weep not for the joyous and untrammeled spirit, That earth with its discords shall trouble no

more; Weep not for the casket that 's shivered and broken. Nor seek mid its dust for life's beautiful token, That shall prove to your heart that love's power is unbroken.

When cold lies the form that it cherished of yore, Oh, father, dear father, say not I have left you, Nor question the wisdom of God that bereft you: Tis only the casket of clay that has left you; I still am around you to comfort and bless. Look up, and rejoice that the bountiful Giver Has led me safe over Death's turbulent river, And brought me where sin-stains and sorrows shall never

Hang clouds o'er my pathway, or give me distress.

I dwell now with angels, who love one another, Who have learned to be faithful and true to each

And where I have met with my brave-hearted brother,

Who died in the struggle for freedom and right, Here, there is nothing can trouble or grieve us, No chilling wintry winds ever sweep o'er us, No night folds its mantle of darkness about us,

To hide from our vision the beautiful light, But ever the fountains of joy are upspringing, And ever the clear air around us is ringing With the sweet songs that the angels are singing, In praise of the Father who gives us the light. Here, hearts learn to echo the music of gladness, That on earth would have thrilled to the rythm of

sadness. Or been hushed mid the din of its discord and madness.

In the terrible conflict for freedom and right. Father, though lonely the pathway before you, Fear not that the loved ones will ever forget you Or cease in their spirit to love and revere you, And dream not we never can walk with you

For daily our blessings on you are descending, And often we stray where your footsteps are tend-

And daily our thoughts with your spirit is blend-

ing, And waking bright dreams of the beautiful shore As the rays that you see all the hilltops adorning Become to your vision a sign and a warning Of the light that's to dawn with the on-coming

morning, So let your soul read the tokens we give: By the calm that steals over your spirit at even, By the dreams that oft haunt you of rest and of

heaven, By the glimpses of truth to your mind daily given-By these you may know that our spirits still live We live to caress you, to love and to bless you; Then labor and wait for the good that shall greet

For, though unperceived, we are gliding about you "And you will behold us some beautiful eve;" When the sunset rays of your life shall quiver Over the waves of Death's turbulent river, Then you will rejoin us, and gladness forever Thrill the deep chords that now wake but to

Oh, moaning hearts that 'plain and sigh

When loved ones greet no more your eye, Do you still sadly question "Why The good, the true, so early die?' Hear now my heart, that gives reply; No more it echoes back your sigh; I now can make a glad reply. And sing with joy they do not die! For Faith within my soul once more Sounds her free harps, and wakes the lore They sing who walk the "summer shore"; She sings, she mounts, then swiftly flies Back to her own unclouded skies, Beneath whose calm and steady beam, On mountain tops that softly gleam With heaven's own rays that o'er them stream Stands her fair towers, whose crystal gates One for each soul that calmly waits And leans in trusting love on God. While bowed by Sorrow's chastening rod. Now o'er my path she sheds her ray, And Thought pursues a shining way, And thus to Reason's boastful strain Replies, and joyful sings again: Oh, blind, imperfect Reason, pause! What know you of the eternal laws, By which the loving Father draws All creatures to him? Great or small, His boundless love embraces all. His attributes, attractions, powers, Are seen in every cloud that lowers. No more in sunshine than in showers. He who in beauty paints the flowers, And rears the sunset's golden towers. Whose power sustains each living form. And hangs the rainbow o'er the storm, Will surely lead us to his bowers, Through pathways of His choice, not ours. Our very ignorance here may be His instrument to set us free; Our griefs and pains his furnace fires, Fusing the ore of our desires.

That angel hands may wake the lyres

And tune the telegraphic wires Down which the electric tides may move, And bring us messages of love From those who walk the golden strand, From friends of our own household band, The minstrels of the "Morning Land." Oh, who can doubt the Father's love, When all things here, around, above, From folling orb to winged dove, Its living power and presence prove? Dost thou, oh father of the brave, Whose forms now slumber in the grave, Art thou to sorrow still a slave? Hath conquering Death o'er all the world Her sable banner wide unfurled, And hid from thee the angel lights Now gleaming from supernal heights, Seeking to bless thy mental sight, And gild with hope thy noon of night? Doth Reason still usurp the right To rule thee with a rod of might? And dost thou, yielding to her sway, Still blindly tread a langled way, When brighter fields before thee lay? Oh, doth she still rehearse the strain That finds an echo here again In hearts that throb and ache with pain, Telling how all the griefs and woes That weary years to us disclose, Have each within ourselves a cause And came to us through natural laws? Here bid the boastful skeptic pause, And scan the arguments she draws And mark thou well their numerous flaws. Ask her if God, the Sovereign Mind, Whose throne no human thought can find, Was not the Maker of those laws, And if the Maker, then the Cause-The primal, all-pervading Cause-Of every good and seeming ill That circling years for us distill, Life's curious cup to drug and fill? And if his Love perfectness hath, Must not his Wisdom light our path With just as pure and perfect ray, Through storms and darkness and decay, As when the sunshine tracks our way, Or fickle pleasures round us play, Till all the winged hours are gay With mirth and joy, while smiling Hope Casts o'er and o'er our horoscope, And shows us blessings yet to be, More radiant far than those we see? And if his love and wisdom shine, As perfect attributes divine, Must not his justice, too, combined With these, be perfect in his mind? For of the universal soul, Whose thoughts all essences control, All atoms and all powers control, Till myriad worlds through space outroll, Can part be perfect, not the whole? If granted his perfectness, then, What right have blind, imperfect men. His ways or purposes to scan, Or doubt the wisdom of his plan, Though it may counter run to theirs, And end in countless pains and snares, Or bring them heavy griefs and cares? What right have we, or power sublime, To choose, appoint, or say what time 'T is best for us to quit this clime, Whether in age, or life's bright prime? The God of all, whose power supreme Is seen in every sunset gleam That quivers o'er the dancing stream, Who gives us deep, and flowers, and seeds, And songful harps of trembling reeds, Must surely know the world's great needs. And he those needs will each supply From living fountains in the sky, Though from his vineyards he may call The truest laborer here of all. Oh, then, my friends, awake no more The music of that mournful lore, That bids thee sadly question "Why The good, the true, so early die?" Though they may fade ere yet 't is noon, Be sure they have not died too soon; Then yield to Faith's more pleasing spell, And calmly sing, "All, all is well!" De Vere! oh friend and brother still, Though thou hast crossed the sunset rill,

And climbed life's star-enamelled hill, With joy I feel the glow, the thrill. That comes, without a thought of fear, To tell when thou art lingering near, My path to guard, my heart to cheer. Oh, often may thy spirit come, To glad me in my humble home; Let blissful dreams of life be given To me on earth from thee in heaven; Then will I tune my trembling lyre, Till every cell and quivering wire With noblest themes shall quick respire; Then will I wake its chords of mirth. And joyous sing till all the earth Shall echo with the rapturous strain. And wake with me this sweet refrain: Now God be praised: this mortal breath May fail, and sky and earth beneath Be girdled with an icy wreath, And yet, oh joy! there is no Death! Adelphian Institute, Norristown, Pa.

The American Women.

The June number of Hours at Home has an article on "How to Treat Our Wives," which those who think that love is not an essential element of a true marriage will do well to read. The following are the closing paragraphs:

"The American woman is what the American man requires her to be, and what American institutions and influences enable her to be. There is constant and fruitful effort on the part of men to secure for their daughters and for general female society the best advantages for education and culture; and these same men do this with wives in their homes who are treated little better than housekeepers. They are not regarded as part-ners; they are not treated as intimate and confidential companions. Equality of position, iden-tity of interest, community of aims, affectionate and considerate tenderness and respectfulness of and considerate tenderness and respectfulness of demeanor, thorough sympathy that shows itself in all private and family intercourse, certainly do not prevail between American husbands and wives, when 'regarded in the aggregate. Some will be disposed to deny this who only see life under some of its incre favored phases; but those who are accountable with all classes in extractions. who are acquainted with all classes, in city and country, cannot fail to recognize the truthfulness of the statement. Women are denied the sympa-thy and society of their husbands to a shameful thy and society of their husbands to a shameful extent. They are kept in a position of dependence, and made to feel their dependence; they are made to ask for money for their personal use, and compelled to feel like mendicants in doing it. There are multitudes of wives, supposed to be well married, who never approach their husbands for money without a sense of humiliation. Now any man who compols the woman of his love to do this, insults her womanhood, degrades her, de-nies essentially his marriage vows, and does his best to kill out her respect for him, and to make the connubial bond an irksome one. A wife who is made to feel that she is a beggar, is no longer a wife, except in name. A wife who is compelled to feel that she has no rights except those which her husband accords to her from hour to hour, loses her spirit and her self-respect, and becomes a menial in feeling and in fact.

Children's Department.

BY MRS. LOVE M. WILLIS.

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

[Original.] GREAT SUCCESS.

CHAPTER VII.

In the southeast corner of Squire Niles's large house was a small chamber that Mary called hers. From its eastern window could be seen the blue hills that lay beyond the green meadows, and the forest between; and from the southern window one looked out upon a beautiful fir-tree, whose scented branches made the air sweet, and through which the sun shone with a softened light. In this little chamber everything was in the nicest order, for Mary was trained in all her mother's ways of neatness and regularity. Mary, too, loved everything beautiful, and she had gathered, the summer before, the clematis, when its fringe-like seed ressels were clothed in their softest color of delicate, silvery green, and had wound it about her looking-glass frame, and caught up her curtains with its branches. She had placed in the little fireplace branches of the low hemlock, which bore exquisite wax-like caps, that looked as if made for a fairy's font. Her little table had a white covering that her mother had woven of the finest flax, and here she placed a little cup with the rarest flowers that blossomed in the woods.

It was June, and the wild roses were in bloom, and the meadow spires, and the pearly flowers of the elder, and Mary arranged these in a beautiful pyramid, and had begged her mother to let her place them in the china teapot, that usually occupied the closet in their parlor. There was more than usual care bestowed in the whole arrangement of the room, as if some more than common event was to take place.

The truth was, Susan Sloan was coming to spend a day and night with Mary; and as Susan was a great admirer of Mary's taste, she felt called upon to display it in every possible way. She put on her white roundabout, and fastened it with a rosebud and a bit of fragrant chamomile, and she took from her drawer her silver thimble, and laid her finest knitting-work beside it.

"Now I'm all ready, and I wish she'd come," said she, to herself. "I've been up these four hours, and it is now almost nine o'clock. I wonder if Susy will not be hungry? I'll just run down and get some of those strawberries I picked before the dew had fallen, and beg mother for a little of the morning's cream, and then I'll look down the road and perhaps she'll be coming."

Thus saying, Mary went down stairs, and saw her father coming, with Susan in his wagon. There was soon a busy chattering and merry laughing and Susan flew around as if she had a great deal of business to do, and Mary watched her with admiring interest. In fact, these two girls admired each other, and each thought that the other possessed wonderful traits, so that whatever either did, the other was sure to admire. Yet Susan was not nearly as industrious as Mary, and could not do half the useful or beautiful things. But Mary performed all she did so naturally, that she never thought it in any way remarkable.

"Oh, I have such lots to tell you," said Susan, when they were quietly seated in . Mary's room and each one had taken their knitting-work, Mary to do her appointed task of ten times around, and Susan to keep her company. "I wished I could come up last week, but mother thought I-ought to stay at home, though I didn't do anything. I never do do anything though I try, just to please

other folks; but it's no use." "Now don't say so, Susy," said Mary, knitting nice rug, and sew on all those little pieces like sights of the forests and hills.

only fix up my room like yours, how nice it would

buttons. "Oh, mother did half of that. Now if I could

be. Why, I always think, when I've been here, that I'll try, and I begin, but that's the end; but I was going to tell you that Sophia has gone back to Adams; and Charlie has gone home to New York, 'cause his father's sick.' "Oh, that's too bad," said Mary. "I do n't think it's very bad for Charlie," said

Susan, "for I never did see such a don't-care fellow. Why, do you-know, when John Dean got him into that scrape, when they climbed into Mr. Stamp's store window, and set his molasses hogshead running, and John pretended it was Abraham, and Charlie knew better, he never said a word but let Miss Jones tell around that she guessed that Mr. Hink could tell a thing or two that would explain matters."

"Then you don't think Abraham did go with the boys, at all?" said Mary.

"1'm sure he did n't," replied Susan; "for you see that I happened to be at his mother's that night when he went home from here; and he said he was tired, and so I went home early, and I saw his candle lighted in his chamber. But you see how he always was a wild boy, and he never did enough that it is n't his fault."

"Mother says that old folks are better able to she believes every word that people tell her; and I am sure, I should n't think that they had any-

thing to do but talk about other people's affairs." "I wish," said Susan, "that Betsey Aurelia Jones would tend her own squash vines and bantam hens, and let the rest of creation get on without her help. Why, I believe that she would early to look after it."

"But do tell me," said Mary, "about the trouble they had with Mr. Stamp."

"Well, you know Mr. Stamp keeps his store locked, and he was never afraid that any one would get in. In the back part he keeps his oil and his molasses, and there is a window there that has a catch on it. When he went to bed that night he was sure the window was fastened. In the night he heard a noise, and he got up. It was dark, but he could see a little, and as he looked out of the door of his house he saw something moving. You know how he goes mousing around, and he had to stop and light a candle to put in his lantern, and they do say that he even put on his neck-handkerchief and brushed his hair. Of course, after so long a time, everybody had time to run. But Mr. Stamp found his molasses running, and his oil, and his salt all scattered around, and what was so unfortunate, he found a handkerchief of Abraham's just in the salt bin. Abraham says he lost it more than a week ago; and I we went down to the meadow with Sophia and Charlie after strawberries. Oharlie knew'lt, too; the graceful dog toothed violets, that looked like, and Abraham described the border bin it that his rairy bells all these they bound into bunches.

used some kind of ink that will not wash out. Now I call it real mean in Charlie, if he does pretend to be a fine gentleman, and wears better clothes than any boy in town, to go off without telling what he knew. But you see I'm fairly certain that John Dean played another of his mean tricks; and I guess clever Mr. Stamp more than half thinks so; for when I heard of it I went into the store and told him all about the handkerchief, and he said it was the very one. But as ill luck would have it. Abraham was in the store that night, and they say it was to look about. And then that sneak-

"Oh, Susan! how do you dare to say such words? Why, mother says it's dreadful!" said Mary.

" Well, I think if Mr. Potham is n't a sneak there never was one-always about when he has no business, and putting on such a manner, as much as to say, 'I know all about it, only I won't tell,' when he do n't know a thing, and he 's half dying to know. Well, Mr. Potham happened to be in the store in the morning, when Mr. Stamp found the handkerchief, and he went home and told Cerintha, and Cerintha, ran and told Miss Jones, and before night everybody was saying it was plain enough who did the mischief. You see, Sophia knew just as much as I did about the handkerchief, but she would n't say a word, because she saw that Charlie would be proved a sneak, too. But I'm just as sure that it was not Abraham at all, but John Dean, Charlie and Jacob Tinkerton, that John makes a fool of any time—a real cat's-paw."

'Why, Susan, how you do talk!"

"Well, I am good at that, if I can't do much besides; but I believe it's best to put things in their right light, do n't you?"

But there's mother calling us to come and get some of her gingerbread and milk, and then we'll go out to the barn, for I want to show you my Brownie's nest; it is in such a capital place, way under the beam, and there are fourteen eggs in it. Mother don't want Brownie to set, for she says it's late; but I think it's so unkind not to let her when she wants to; and then we'll go into the field, and carry father and Abraham some milk and water. Oh, Abraham is such a good worker! Father says he's as good as a man."

And so these girls, chattering and laughing. with their pure hearts full of beautiful wishes and dreams of the beautiful present, and the more beautiful future, went to their day's pleasures.

Abraham had been some weeks with Squire Niles. He had helped him plow and plant, and was now hoeing with him in the cornfield. The hard work had been a delight to him, for the pure air of the fields had strengthened him, and the beauty of the country had seemed to enter his heart and take away all its gloom and doubt. Squire Niles was as kind to him as a father, and Mary was like a sister. When he had finished his work at night, and the cows were quietly chewing their cuds in the large barnyard, he and Mary would sit in the long kitchen, and talk about the books they were reading, or make puzzles and enigmas, or play a game of twelve-penny morris with the kernels of corn they had saved from the

Mrs. Niles had never got over her prejudice against Abraham; but he worked so well, and she was so good a manager of the interests of the farm, that she kept very quiet in regard to him; but he often felt her eye fastened upon him with a look that had so little love in it that he turned away. He felt that she did not like him, but he resolved to work so well that she could find no fault with him. Perhaps he would not have been so patient but for Squire Niles's praise of him, and Mary's kindness of manner. As he worked in the fields, with the pure air about him, the blue sky above his head, and the songs of birds in his ears, he thought farming very excellent business. After all, he concluded, it was much better that: he did not succeed with Peter Hink. Shoemakaway rapidly, while Susan already paused before ing was an excellent employment, but he liked to her first needle was out; "didn't you make that breathe the fresh air, and to see the beautiful

Many noble thoughts came to him as he toiled. As he thought how the little seed-corn was to spring up and grow, and become a beautiful plant with broad, green leaves, and bear its fine ears of corn, he forgot all the petty gossip of the town, and thought about the beautiful care that kent every little seed so that it always performed just what it was designed to, and never became anything else than just what it was intended to be. Then Abraham thought of the same care that was keeping him, and began to have in his heart a beautiful wish. It was that he might become just what he was best fitted for. He felt sure that if the little seed grew and became a perfect plant, that by and by he should find the way to make himself a useful man.

Souire Niles helped him to many of these thoughts by talking of men that he had known and read of, who fought their way through many hardships, and at last became wise and great.

"I've seen," said he to Abraham, one day, "a great many plants grow, and I've watched them ometimes a whole season through, and I've noticed some trees ever since I came to this farm, and I always found that the plants and trees that lasted the longest, and became the strongest, were folks don't believe it; and they are all telling those that the wind tossed about, and the rains beat, and the hot sun shone on; and I believe it's do anything long at a time, though I know well pretty much so with boys; you let them take some of the rough work, let them feel as if they must not expect to be sheltered and cared for, judge than we," said Mary, "and so I know that just like that bean that has sprung up in our shed, and looks so sickly and pale—I say, boys that take the world's hard storms and its clouds, and stand up in a noble pride to do the very best, are much more likely to turn out well than your namby-pamby boys that expect somebody to do everything for them. Now I feel glad on the whole that your Uncle Isaac died, for now you'll work doubt if the sun could rise, if she did n't get up your own way up. This corn do n't want anybody to rub it and nat it, and coax it along; no, it's comes up straight and strong, and looks up to the sun, and around to its fellow plants, as if saying, ' I can be strong in myself.'"

When Susan and Mary came to the field bringing the lunch, Abraham was just thinking about his future life, and wondering if, after all, he would be a farmer. But all those thoughts went from him as he heard the merry voices of the girls. Squire Niles insisted upon Abraham's leaving his hoeing and accompanying them to the woods to search for roots for Mrs. Niles's beer.

"You'll never be young but once; that I've found out; so go, boy, and I'll make it all right with your mother, Mary."

The woods were full of their blooming plants. The strong, fresh pipsissawa, whose leaves looked as if they had been varnished; the aromatic winter green, the fan-like leaves of the sarsaparilla, that spread themselves over those roots that are so full of healthy juices-all these were searched for and put in the basket with some sprigs of know he did, for I heard him inquire for it when spruce. Then they gathered flowers for bouquets; the solomon seal, the curious jack-in-the-pulpit

mother drew in leaves and buds; just like his Un- "I wish," said Abraliam, "that I knew the clo Isaac's, that he bought in New York; and slie names of the plants, and all about them: How

curious it is that they can all be divided into until I am beaten out with brushes, and half

"Why don't you study Botany?" said Susan. "Sophia has a book, and she's learning all about plants, and collecting great books full."

This was a new thought to Abraham, and as Mary favored it, saying they would study together, he felt a new impulse to learn. He also was glad to think that he could be studying the same books with Sophia.

Squire Niles got weary of his hoeing when his companion had left, and remembering that one more day's work would finish the field, he went to the house. Mrs. Niles kept as strict a watch over the fields as the dairy.

" Where's Abraham?" said she. "I let him go into the woods with the girls. I

thought there would be no harm, and it would please Mary, and we could finish the field to-morrow."

"I think thee should remember that there is time enough for play when work is done; besides, thee is very indiscreet to let Mary be with Abraham so much," replied Mrs. Niles.

"Indiscreet? Fudge! they enjoy themselves. What's the harm? Abraham is as good a boy as I know of."

"Now, Reuben, thee knows that there is a great deal said about him. Since thee has been gone Mr. Potham called here on his way to Dea. Craft's, and he told me all that happened that night at Mr. Stamp's store, and I just resolved that thee had better not keep Abraham any longer."

Squire Niles knew well enough what his wife meant; that she had resolved that he should dismiss Abraham; and he knew, also, that there was no use in arguing with her; so he merely stated that his back felt very lame, and that his stomach was very weak, and he did not think he should be able to work much longer. He knew very well that this call upon her for sympathy would best lead her to see the necessity of keeping Abraham through the summer, and by that time he hoped to convince her by his good deportment that he was necessary to the success of his farming enterprise. Good-hearted man; he had not yet learned, from his numerous experiences, that a woman with a calm manner and a temper that seemed never to be disturbed, could always carry her. point, even if it was toward a wrong.

Meantime Abraham had, little by little, learned from Susan's busy talk what had been said of him. Sometimes the flush of anger rose to his cheek, but the old determination to live down the falsehood overcame all else, and as Mary looked upon him with confidence and Susan had proved her friendship by her acts, it seemed easy for him to pass by the wrongs of others. But he was really disturbed by what he heard of Sophia. She was, in his mind, the best and noblest girl in the world, and he would have trusted her friendship at any time. He resolved to give her a trial, and to see if she was really willing to refuse to vindicate him, by owning to having known that he lost his handkerchief the day they went a strawberrying. As they walked home through the leaf-carpeted path of the woods, and came in sight of the fine field of corn, he remembered Uncle Isaac's words again. "I believe," said he to himself, "I shall surely succeed in becoming a farmer." He little imagined that under Mrs. Niles's calm manner she was hiding so firm a

[To be continued.]

MY NEIGHBORS IN THE COUNTRY.

NUMBER FOUR.

Very singular visitors one has in the country. It seems to me that there are quite as many to think about, to admire or pity as in the busy city. Only a few days ago there flew into our open door a beautiful insect that used to be my terror as a child, and which I dare say many of you, dear children, are quite ready to drive from you in alarm. It was a dragon-fly, or as I used to call it, and perhaps you do, a devil's darning-needle.

I can remember how I used to run from them, thing. Perhaps I thought they would sew up my mouth, or bite off my hair for their thread. I think I remember hearing some frightful stories about their evil treatment of naughty children. I never heard these stories at home, but from very ignorant people, and you will learn how much better it is to understand about all the insects you see than to trust to foolish and sometimes wicked sayings about them.

Now this pretty visitor is a much abused creature, and came on a very friendly visit: for his object was to catch the troublesome mosquitoes and flies. They do not bite, or sting, or poison man, but they catch in their claws the insects that they live upon. If they are shut up in a room they will very speedily rid it of all troublesome poison into us. Now is it not quite wrong to treat beautiful he is, when one is not afraid of him. He beautiful gauze, and they glisten in the sun more brilliantly than the finest tulle that ornaments a fine lady's bonnet. His body gleams with every most explicit and emphatic language, of anyshade of the rainbow, and his motions are won- thing to be found in the Judea-Christian Bible, derfully rapid. He has a cross on his back, and it is this millennial doctrine—this fearful appresome species have brilliant wings on their bodies. hension that "the end of the world draweth nigh." The name of the one with the long round body, And we are amply prepared to show that it was is called the Aeshna.

This insect, like the butterfly, did not always same anticipated and predicted collateral conpossess so fine a form. First, it was a little egg floating on the top of some pond. These eggs are very small and white, and soon sink to the bottom of the water, and then are hatched into an concise and methodical, we will arrange it in ugly looking grub, that looks not unlike a cockroach, only it is dark green in color. This grub swims quite well, and gets his living in the water for ten or twelve months. But we are to suppose that he is not quite satisfied with his life, and has aspirations for something better. He climbs up out of the water into some plant, and in about two hours his wings burst forth and he becomes . the pretty creature that darts about on his mission of good. If those of you who are in the country should fancy watching this process, you could put some of the grubs, which may often be found in ponds, into a pail of water, in which you must place some branches for them to crawl upon. I am very sure that, no one, after witnessing so wonderful a change, could ever be afraid of the pretty creature that had taken to himself wings and was

. I thought that my visitor had some quite touching words to tell me. He seemed to be saying, "See how glad and happy I am, and why is it, do you suppose? It is because I keep doing very useful and kindly work all the time that people misunderstand me. But I determine that I will not mind, but keep at work still. Why, if you'll devoutly cherished by the religious Orientals believe it, sometimes in a warm summer after- generally, several thousand years ago, as well as noon, when I look into a hot schoolhouse and see | more modernly by Christians, as we shall now the children brushing away the flies, I think, now what a nice meal I can have, and how much trouble I can save these busy people. So I fly in at the open window, sure of being welcome, when I see frightened faces, and little boys and girls earth by water and fire. covering up their cars, and there is no more study | History discloses the fact, that nearly all the of millennial age was originally an astronomical of the matter they are turning off from the press.

dancing about with such apparent delight.

frightened to death, I do wish you'd tell the little boys and girls about me, for I am trying, every moment, to show them what wonderful skill I have in catching mosquitoes, and they do n't seem to understand me at an."

I wanted to say, "Never you mind, you pretty fly; there are many grown up people just as badly off as you. I only wish we all kept on doing just the same when people misrepresent us, as you

I trust that some of you will try to learn all about the insects you see so often, and then you will enjoy the country every moment, with so many pleasant neighbors.

To Correspondents.

EDDIE AND FANNIE, SHALERSVILLE, O .-Your dear little letters were just like June rosebuds, only their sweetness does not pass away as the breath of roses. I am so very glad that you wrote to me, and told me about the stories. You ask, Eddie, if I am writing about Abraham Lincoln, in the story, "Great Success." I answer no; but still it is partly the history of a very good and wise man that I knew, and whom I wished to tell you of. I send Katie my love and Nellie a kiss, and I will write again soon.

LOVE M. WILLIS. Your loving friend.

Original Essays.

THE

GREAT ANTICIPATED MILLENNIUM: ITS HISTORY AND OFIGIN.

NUMBER ONE. BY K. GRAVES.

I observe by several weekly journals which occasionally reach my table, that the old and oftresuscitated belief in "the final consummation of all things," when "the heavens are to be rolled together as a scroll," the "earth and everything therein is to be burned up, the saints to be caught up into the air and the wicked perish from the presence of the Lord," is just now attracting an unusual amount of attention. There is an apparent attempt made by those fire-proof Christians, who believe in the combustibility of this watery planet on which "we live, and move and have our being," to revive the thousand-and-onetimes exploded heathen tradition of world-burning, which is to result practically in all the oceans, seas, lakes and rivers taking fire and being reduced to ashes, and "the new Jerusalem" erected upon their ruins, and occupied with all the non-inflammable and non-combustible saints that can be found between "the four corners of the earth." The "Voice of Warning from the Four Winds." (by D. T. Taylor, Second Adventist,) has reached me; which, as I fancy, sounds very like the last toot from the trumpet of Gabriel. The writer of this duodecimo of twenty-two pages, proclaims that "The grand millennial age is but a hands-breadth of time in the future." "We who have watched every sign, think that wrath is nigh-very nigh. Hasten, sinner, hasten. Hasten to Christ, repent, believe and be saved. Be quick, for that day hasteth greatly. Tarry not, lest thou be consumed. Prepare to meet thy God." "Our bridal robes are ready, and we long to put them "The pre-millennialist and Adventist in solemn and stirring tones, everywhere announces the swift-approaching judgment and kingdom of God. heralded by unmistakable signs, and fearful inflictions of wrath on the anti-Christian nations, and ushered in by the personal coming of the Son of Man, followed by his everlasting reign over the renovated world." David Lord is quoted, as declaring "Christ is, within a brief

period, to come from heaven in person." And we are told that " Many of those who hold this doctrine are distinguished by rank, wealth and ability"-that it is preached throughout Europe and America; that "Noblemen and men of parliament have written in defence of it." And finally, that and imagine they were going to do some frightful "About three hundred ministers of the Word, are preaching this Gospel of the kingdom, in America;" and "About seven hundred of the Church of England are raising the same cry." The Millennial doctrine, having thus apparently acquired some degree of importance among credulous Christians, I propose in a few brief articles to present to the readers of the Banner a succinct and explicit account of its primary origin-to show how, when, where and by whom this terrible notion of world-burning, which has so often scared the many believers in planetary bonfires out of their night-shirts into their ascension robes, was first started, and what started it. Here we will premise by the remark, that upon the Christian assumption that "Every word of the Christian Scriptures is of divine origination, and is uncreatures that suck our blood, or thrust their mistakably and infallibly true," we should find no grounds for controversy in the matter. For unkindly so very useful a little creature. How most certainly if there is any doctrine clearly and unmistakably taught in various parts of the has four wings that are as delicate as the most Christian Scriptures, both in the Gospels and Epistles, and frequently reiterated, being rehearsed over and again scores of times, in the

> and historical exposition of the subject, clear, classified order, under the following heads: 1. The destruction of the world by water and

> likewise very prevalent and propagated with the

sequences in various pagan countries, long prior

to the birth of Christ. To make an analytical

fire, alternately. 2. The events to be accompanied by a violent commotion and concussion of the planetary bodies, which was to result in "the falling of the stars." &c.

3. A divine Saviour or Messiah to appear on the

occasion. 4. A general resurrection of the dead, followed by a general judgment.

5. A new order of things, growing out of a rev-

olution, both moral and physical. 6. The final and crowning result-" The triumph and exaltation of our religion, and the consequent overthrow of all others." That is, "Every knee must bow, and every tongue confess" that our Saviour or our Messiah, and ours alone; is entitled to the supreme and superlative homage of mankind-the entire and undivided worship of the human race. The conversion to "our Church," our religion," and "our Lordand Saviour," was to constitute the culmination of the whole drama. Such were the general conceptions believed and proceed to show by a collition of historical facts, arranged according to the above order, commencing with

1. The bellef in the alternate destruction of the

ancient Oriental tribes, who possessed a traditionary religion, believed in the alternate destruction and renewal of the world; in the first instance, by water, as is illustrated in the story of Neah's flood; and in the second, by fire, as we find several times predicted in the Christian New Testament. That this successive destruction and renovation of the natural world is a Christian Bible doctrine, is most fully disclosed by St. Peter. whom we will here quote: "Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."-(2 Peter, iii: 67.)

Here the tradition of the primordial destruction of the world by water, and its anticipated future destruction by fire, is most unquestionably set forth, and most unequivocally endorsed. The Intter event we find, also, prophetically recognized in the Jewish Scriptures. Isaiah exclaims, "For behold, the Lord will come with fire and with his chariots, like a whirlwind, and render his anger with fury, and his rebuke with flames of fire.' (Isaiah, lxvi: 15.) "And behold, the Lord God called to contend by fire."-(Amos, vii: 4.) "For behold, the day cometh that shall burn as an oven."-(Mal., iv: 1.) "Who amongst us shall dwell with devouring fire?"-(Isa., xiii: 14.) Josephus tells us that "Adam predicted that the world would be twice destroyed-once by water, and next by fire, and the children of Seth were desirons of announcing to the future race of men this disastrous catastrophe." He also speaks of their using "two columns-one of stone, which would remain uninjured by the water which was to drown the world, and the other of brick, which would resist the fire when the world was burned up." (How these columns could remain when the world was burned up, is an enigma equal to that of keeping the prisoners in jail while it was torn down to be rebuilt.)

Again, we turn to the New Testament. "Look ing for and hoping unto the coming of the day of God, when, the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."-(2 Peter, iii: 10.) Now I confess that I can hardly wonder, in view of such explicit testimonies, and such emphatic declarations, that Bible believers, who claim to receive every statement and every prophecy as unquestionably true, should, all the way down the stream of time, from St. Peter to Pope Pius, ever and anon send forth their prophetic oracles through the Christian world to announce the near approach of that direful and horriste period, when this aqueous globe, with its one-half per centum of combustible matter, should be set on fire by an incendiary torch. applied by God's own hands, and the New Zion built on the floating embers resulting therefrom. We confess that the prophetic averments of "Holy Writ" are too explicit and unambiguous to allow Bible believers any margin for doubt or skepti-

cism in the case. But here we wish the reader to note that the same direful event had been vocally proclaimed and "inspirationally" recorded upon the pages of the sacred books of several heathen countries, as in that day (in some cases) upon the eve of practical realization long prior to the dawn of the Christian era, and in some instances before the Jewish prophets gave utterance to their fearful forebodings touching such an event-a circumstance which plainly indicates its heathen origin. It is the emphatic declaration of one of the best accredited histories of India, that "A glorious, blissful future, attended with the destruction of the world by fire, and the re-appearance of Vishnu (i. e., his tenth incarnation under the name of --had been for several thousand years the hopeful anticipations of India." A text in their Holy Bible (Bartra-Shastra, at least three thousand years old) declares, "The universe will be set on fire by the great serpent Sesaringa." And Mr. Dow, in his "History of India," (p. xli) quotes another text from their Bible, prophetically announcing that "A comet will roll under the moon, and set the world on fire."

An examination of the oldest histories of Egypt shows that this same flery, superstitious tradition was, several thousand years ago, quite prevalent authority of the historically learned Volney, that at the occurrence of the summer solstice, the Egyptians were in the habit of marking their houses, flocks and trees with red, and that this custom grew out of the superstitious belief, that the whole world would, in an approaching day, be burned up with fire.

We also find that the traditionary notion of world-burning was very prevalent in ancient Greece and Rome. Seneca prophetically announces that "The time will come when the world, ripe for renovation, will be wrapped in flames, and when the opposite powers in conflict will mutually destroy each other." And Ovid, at a still earlier period, poetically pre-announces:

illi earlier periou, position, grates decree

"For thus the stern, unyleiding fates decree
That earth, air, heaven, with the capacious sea,
All shall fall victims to devouring fire,
And in fierce flames the blazing world expire."

(Met. 1, v. 256.)

Lucian, in a similar strain, predicts: ucian, in a similar overes, ;... decree,
One last appointed flame, by fate's decree,
Shall waste you azure heavens, the earth and sea.''
(Phars., B. 7.)

Zeno Cleanthus and Chrysippus also taught the doctrine of the ultimate destruction of all things by fire. And the ancient Mexicans, according to Humboldt, likewise anticipated the total conflagration of the world at a period not far in the future, and were hence in the habit of kindling up a fire at their periodical festivals, on purpose to keep the people in mind of the anticipated portentous event. The Chaldeans, too, long anterior to the time of Jesus, sacredly taught this flery superstition, and solemnly proclaimed it from their most holy temples. In their Holy Book, the Zend-Avesta, the prophetic declaration is found, that "A star with a tail, in the course of its revolutions, will strike the earth, and set it on fire."

We have already shown by quotations from the Christian Scriptures, that it recognizes the traditionary belief of the destruction of the world, both by water and by fire. Now let it be noted, that history discloses it as an important fact, that this idea of a twofold destruction of the world, or its alternate destruction by two different elements. was a very current tradition amongst the superstitious votaries of the ancient Pagan religions long ages before St. Peter heralded it to the world. The author of "The Progress of Religious Ideas." (Vol. 3, p. 166) says, "From the remotest antiquity, astronomical calculations were affoat in various nations concerning successive destructions of the world by water and fire, and its subsequent renovation. All people had traditions concerning a great deluge. Hindoos, Chaldeans, Egyptians, Chinese, Persians, Hebrews, Druids and Scandinavians-all had prophecies concerning the destruction of the world by fire, and its restoration to primeval beauty. In connection with this was a belief that the great deliverer of humanity of each. To the civilized mind no way is so pubwould establish his kingdom of heavenly order on the earth thus purified and renovated for his reception." (And each nation flattered itself that this great divine deliverer would be born amongst them.) Thus it would seem that the oft-dreamed pants, consider their thoughts, and read a portion

legend-at least, it had an astronomical basis. The ancient stoics, according to Cicero (" On the Nature of the Gods," p. 46,) taught that eventually all the water would evaporate from the earth, when it will consist of fire, and this fire, " reanimating everything, will restore the world with improved beauty." And we may mention here, that Orpheus, who is considered in point of time (about 1200 B. C.) the first teacher in Greece, after descanting on the destruction of the world by fire, and its subsequent restoration and rejuvenation, advances the doctrine that, as everything partakes of the nature of Deity, the world must hence undergo purification by water or fire, in order to approximate to his state of purity and perfection. Thus it will be observed that it was a current Oriental heathen tradition, thousands of years ago, that the world was divinely decreed to be subjected to alternate destructions and renovations, first by the element of water, then by the element of fire, which should result in establishing upon the earth the Millennial, or Golden Age. Harveysburg, O., 1865.

A REFUTATION

OF DE. A. B. CHILD'S REMARKS AT ABINGTON.

BY D. M. LAPHAM.

I would like the privilege of saying something, through your interesting paper, to humanity, in opposition to some of A. B. Child's remarks at the late Abington pienic, which were published in the Banner of August 5th.

Some of Dr. Child's teachings are, surely, very erroneous. They must be a great hinderance to purity of action with those who believe them, and whose conditions are low and impure. If all men were free from guile, then Child would be safe, or could do no harm, in teaching his fellow-beings to war not against sin and evil. Jesus says, "Resist the devil and he will flee from you." What is the devil but a personification of all vileness, or evilan embodiment of sin? The Doctor's backing for such teaching as war not against evil, or sin, buth a foundation that is cracked; the rock that his structure is built upon is split, divided, and will not stand. For where Jesus says once by word or action, "Resist not evil," he says many times, Resist evil." It is surprising that such a doctrine should be put forth by an intelligent mind, and doubly so that that mind should quote Jesus as authority.

The life of Jesus-what we have of it-was one continual resistance to falses and evils, not only by reasoning and persuasion, but by physical force, also. Yea, he warred perseveringly and steadfastly against sin, falses and evils, till he laid down his life for the truth. Did not Jesus resist the devil, or evil, when he told him, "Get thee behind me, Satan; thou art an offence to me"?

When Jesus said, "But I say unto you resist not evil," etc., it would seem he had reference more to the act of retaliation, or revenge, as he had just quoted from old times, "An eye for an eye, and a tooth for a tooth." Most minds will agree that a kindness to one who has done you an evil is a sweeter revenge than in returning a like evil. This is the teaching of Jesus, and the better way; for what availeth resistance after the evil is accomplished? Neither Child, nor any other teacher, can prove by this that it is unwise to war against or resist evil. or sin.

It makes no difference what a Jesus teaches, or Child, or any other intelligence, if they conflict with what God teaches in Nature. He is there, and says too plainly to be misunderstood, "Selfdefence is a law of Nature." And it is as natural for a pure-minded person, or an angel, to resist evil. as it is for the planets to move in their orbits. What a strange and unnatural teacher he is that says to his fellow-man, "Do not array thyself in onnosition to him who would say to thee, 'Go with me, and help me to accomplish a low, hellish, damning act upon a fellow-being, but go along, resist not, it will be more pleasing in God's sight to have the deed done than for thee to resist the And again, what an unnatural teacher he is who says to a father, a mother, and a brother, ay, worse yet, to a true husband, " Do not oppose. resist, or war against the foul demon in human in that heathen country. We have it upon the shape whom you know is about to violate the chastity of your dearest treasure, the daughter, sister or wife;" "God gave her to you, and you should be resigned, and show your willingness to sacrifice her on the altar of lust;" " If you oppose, you are not willing; so don't resist, but rather love the doer of the damning deed;" "Say to him, It is all right, brother-you've done right,' and throw the mantle of charity over him." Such appears, Dr. Child, to be your teaching, to the one who neng this, when your "stop all war with sin" is colored and translated in its true light. You may say, "Stop all war with sin," so long as you see it best; but, thank God, there are a thousand to one that will say, "Never stop waring with sin, or evil, till it is all put away down beneath you, or behind you, so far that it never can come up to you," Springfield, Ill., Aug. 9, 1865.

CONDITION AND OCCUPATION OF PRINTERS IN THE WORLD OF SPIRITS.

BY E. L. FENTON,

Intuition is the conception and engrafting of another person's mind upon your own. Ideas are the external representatives to the soul, and letters to the natural mind. Printers are, therefore, the media of communication between the two worlds of mind and matter. They are of two genera: those in the first class, being in the rudimental stage of the growth of the soul, with minds lent to them to execute the orders of others without regard to principle; and those in the second class, in possession of their own proper degree of wisdom and reason. Naturally, according to reason, they would be on different planes in the world of spirits; those of the first class being subject to the latter.

In the world, or earth-plane, the first would be distinguished by an acquired knowledge of history, men and manners, made up from books, custom, and social, civilized authority, without the corresponding application of the principles involved in these necessary natural laws to their own life; while the second class possesses all that the former have, in a greater degree, in addition to the development of the souls.

Look in upon the world of spirits, and see how these two classes harmonize. But having the previous knowledge, that to be an editor or a printer, even there, there must be a love of the occupation innate in the person so engaged. Printing presses are of as much use there as here, from the simple fact that present existences, in order to progress, must be communicated with, and a simple but plain method of reaching all minds adopted, which shall be upon the common plane of humanity, understood by all, and within the grasp lic as that of printed letters. They are Life feed-

Enter a printing establishment with me, in the world of spirits, and take a look at the occu-

You will find the style of the press adapted to the age of reason which the mind of the worker has attained, the amount of natural years counting nothing in the world of spirits, but development of mind telling the age of a person. The typestickers are persons who in earth-life have reached the first degree of order, which is continuity of stability. They may have been editors here on earth, but obstinacy is not stability any more than the power of place is the place of triumph. Editors, here in spirit-life-or rather soul-life-are persons who have learnt, through experience, selfcontrol, justice, wisdom, truth, love, virtue, and have a knowledge of external things. None others are fitted for this place of the instructors of others, but those who have attained these qualifications, for, as they are the revisers of the ideas of others, so must they be fitted by a command of prejudice, to be the reservoirs of practical ideas to flow out from them to the inhabitants of earth and

Some may smile to think that there can be practical printers and steam presses in a world which many imagine, but do not know, to be a world dovoid of substance. But just go there and see if you will not find as hard, and very much harder substances there than here below. We on earth are but shadows playing in and on the shade, while after we have left the material form, we come into the second degree of life, or realities—the third step in eternity being spirit.

The running gear works noiselessly, because the machinery is well adjusted and balanced. But look a moment at the type. We find each piece most expressive, conveying not only the natural letters to the mind as we understand them on earth, but the correspondence in eternal things. Thus the letter A will not only be an A, but express the past history of that letter as connected with the subject under the immediate advisement of the eyes, and give also an inkling of the future matter appertaining to that class of ideas. Books therefore, in the world of spirits tell, not hide, something, and are set up by persons in equipoise with the subject.

We will take a page from the form and read some of it.

"Each person is the author of a written language. He does not become capable of producing it so as to be read by others, until he comes into his own degree of individuality, which does not take place until after he has passed through the inherited ideas, virtues and vices of his parents. He then becomes a producer as well as a con-

sumer," This sentence bears upon the subject of printing in the world of spirits, and upon printers. We see from it how editors on earth may become subs. in the next sphere of life, and subs, editors, from the simple process of progress and development of self. So if editors wish to retain their supremacy hereafter, let them cultivate themselves, as well as the minds of others, so that they will not be obliged to pass into the elementary school of adult

Printers have, then, an occupation in the next stage of existence. They do not sit down and say, 'we have no work for our hands to do," for eternity is one great workshop, where rest is unknown. We are all of us scholars; all must have teachers. and there must be forever a medium of communication open to all comers. Printers and printing presses are, therefore, realities in the world of

East Boston, Mass., 1865.

"BROKEN LIGHTS."

BY J. N. WILSON.

However much I may differ with the author of he above work in her final conclusion as to the ultimate foundation of religious faith. I cannot forbear expressing my approbation of the spirit in which it is written, and my conviction of its

value to the honest inquirer after truth.

With her eyes firmly fixed on the foundation which she has decided to be the future resting-place for the religious faith of humanity, she has, with a posed itself to such a conclusion. With the sword of Truth she has cut to the right and to the left. and one after another we have seen the antiqua-ted systems of error fall beneath her strokes. His cloven-footed majesty, the terror of priest-ridden humanity in the past, vanishes from sight, and the lurid flames of an Orthodox hell no longer light up the horizon of any but the most traditionized imagination. A vicarious atonement, founded on innagination. A vicarious atonement, founded on a principle that we should "regard with astonish-ment and contempt in the corrupt jurisprudence of China," in the light of her logic stands forth in naked ugliness, unworthy of the meanest niche in naked ugimess, unworthy of the meanest filch in the temple of human reason. A vicarious atonement being swept away, the necessity at once ceases for at least two-thirds of the Trinity, leaving the other third standing in the form of a personal God, with a character modified in accordance with the culture and development of the age. The Trinity being destroyed, the failbilly of Church or book that tangles its existence at a Church, or book, that teaches its existence, at once follows as a logical necessity. Hence, in the examination of the claims of the different sections of the Paleologian party, as furnishing a founda-tion for the religious faith of the future, she has demolished a personal Devil—put out the fires of an Orthodox hell—stripped the atonement of the last vestige of theological drapery that hid its ugliness from the eye of common sense—dis-solved the Trinity in the crucible of Reason, and found two-thirds of its constituents to consist in theological was intensible to the normal senses of theological gas, intangible to the normal senses of Had she proceeded no further than this, her

work would have been a glorious one. Not wearied by the effort of demolishing all these formidable obstacles, but seeming rather to gain strength by the exercise, she goes fearlessly forward, and attacks the more plausible positions of the various sections of the Neologian party. "The Church and the Book, interpreted by reason," as held by the first Broad Church, has its attractions to those who fail to see the limitations to which reason is subjected. So long as it does not touch the foundation on which the temple of Superstition rests, it is free to criticise the supersuperstition rests, it is free to criticise the super-structure, and to suggest amendments. Once ad-mit the fact that Minerva sprang full-grown and armed from the brain of Jupiter, or that Venus was born from the foam of the sea, and you may reason forever on the philosophy of these facts without offence to Grecian Mythology. So with the traditions that lie at the foundation of all our religious systems. So long as reason leaves them religious systems. So long as reason leaves them untouched, it may exercise itself in any other di-rection. But let it stretch forth its hand to touch one of the sacred stones in this foundation, and the cry of "Crucify it! crucify it!" is heard in direction.

The Second Broad Church theory of interpret-The Second Broad Church theory of interpreting the Bible, in harmony with the deductions of modern science and philosophy, is still more attractive at first sight. It opposes no barrier to the progress of science, while admitting the truth of the Bible. But a mind, to enjoy this theory, must be so constituted as to find Milton's Paradise Lost, or Pope's Essay on Man, in embyro in the childish twaddle of Mother Goose's Melodies. This would be no greater strain on the laws of interpretation than to find in the first chapter of esis the sciences of Astronomy, Geology and Anthropology, as developed in the nineteenth

All the other parties that have attempted a solution of the great problem under discussion, find their claims all swept away by the restless flood of her logic.

But not to multiply words, I am so well pleased with the work she has done, that I cannot now stop to find fault with her conclusions. The book should be bought and read by every one who wishes to trace the progress of free thought in dis-pelling the darkness, and uprooting the supersti-tions that have, down through all the ages, opposed themselves to the progress of scientific and religious truth.

Supra-mundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., I.L. D., Edited by Dr. T. L. Michols.

This book has already been noticed in the colums of the Banner, and a biographical resume of the Rev. Doctor's antecedents, as collated by Dr. Nichols in the introductory part of the work, has already been copied therein from the London Spiritual Magazine. There is no need, then, to go over this ground again, for all who read the Banner know by this time who Dr. Ferguson is, and can readily estimate his merits, and the authorltativeness and trustworthiness of his expositions of the marvels and the exalted excellencies of Spiritualism in all its varied phases.

The purpose of this article is to do what the London Spiritual Magazine proposed not to do in its notice, viz., to present a sketch of the subject matter of the volume. And the attention of the intelligent skeptic should early be directed to its extraordinary merits, as embracing the essential features of the experience of a man, for more than twent years, in the fearless investigation of a more abstruse subject than has engaged the thought and research of the learned world in all past time.

Mr. Ferguson appears to have been favored with the most liberal privileges of examination of every phase of mediumistic experience, through his own person and family, and by long continued intercourse with some of the most remarkable mediums of the day. While in the performance of the highest duties toward his fellow-men, and fulfilling the worthiest trusts imposed upon him by enthusiastically admiring friends-and these in the front ranks of society-and while modestly wearing the official dignities conferred upon him. he quietly, assiduously, devoutly, and with systematic and noble devotion, constantly labored in the unpopular field of exploration which the phenomena and philosophy of Spiritualism opened to his intelligent and truth-loving nature. And this course was pursued openly and publicly, so that even his parishioners-a large majority of whom were opposed to his spiritualistic proclivitieswere fully aware of his views and sentiments; until, finally, his own sense of justice to the averse claims of his church induced him to withdraw from his clerical office, and leave the admirers of himself, as a man, as free and untrammeled by his "heresies," as he wished to be from their dictations and the restraints of their more limited views.

As a work, "SUPRA-MUNDANE FACTS" is fragmentary and entirely unpretentious; and in this regard it possesses the rare merit of entertaining the reader without directly assailing his prejudices, if he be a skeptic. Aside from the running commentaries, the explanations, and connecting links - so to say - liberally interjected by Dr. Nichols, which in themselves display a highly cultivated tone, and an intelligent apprehension of his subject in all its bearings, the substance is collated from the actual daily "Records" of Dr. Ferguson, embracing his varied experiences, together with the philosophical views which they at the time inspired, or which were subsequently modified or confirmed by ampler illustration. The man does not sit down to write a book merely, but each day, or occasionally, transcribes his actual experiences, with his views thereupon, for his own private satisfaction. And what he allows his Editor to select for publication, far from being a volume of capacity to measure Mr. Ferguson's wealth of material and persistent industry, in this proscribed line of investigation, serves only to present a comparatively few samples of the immense fund which he holds in store. These specimens, however, are abundant to furnish the skeptic with a thrilling foretaste of the magnitude, the little imagined power, and the glowing splendor of that new intercourse which has, in so material a manner, thrown the supra-mundane world open to palpable commerce with this.

In the language of Dr. Nichols: "The chief object of this work is to present illustrative facts rather than doctrines, in order to aid the inquirer after truth—the first truth to be established in the matter-namely, that spirits, or disembodied intelligences, exist, and are able to give us proofs of their existence; that the so-called dead really do live, and have sometimes, under certain conditions, power to communicate with their kindred in earth-life." He represents the "communications," from which his selections are made, "to consist largely of those which were spoken or written by or through various mediums, and which were recorded at the time with great care and fidelity." A cursory exposition of a portion of the table of contents will be likely to excite the interest of inquirers to procure and read the work which is filled with demonstrations of the now firmly established relations of immediate and blessed intercourse of the spiritual and mortal worlds. And confirmed Spiritualists, whose experience embraces many marvels of the character herein exhibited, will find in the perusal of the volume a rich feast of rare examples of spirit power and wisdom.

CHAP. 111.- "Spiritual Communications containing Proofs of Personal Identity." Gives a number of highly interesting tests of this nature, with Mr. Perguson's assurances of their gen-

CHAP. IV .- Continues the previous subject, introducing the extraordinary medium, Mr. H. B. Champion-through whom the larger portion of Mr. Ferguson's investigations and experience were prosecuted and derived. Mr. C's, intense aversion to the matter of Spiritualism, even after inevitably becoming "developed" as a medium. must give the skeptical, but thoughtful reader, a strong incentive to reflection upon the futility of opposition, (with little or none of the practical knowledge like that a medium, through discipline attains) to the unflinching power of overwhelming demonstration which spirits maintain in their unseen, resistless grasp, and which they can foresee will be, ultimately, joyfully confessed and lovingly cherished by the very persons who, at the outset, are most hostile in resisting their overtures. In this chapter is also presented some remarkable evidence of the knowledge possessed by the Chippewa Indians of the great truth of spirit communion, from time immemorial! as gathered from the testimony, direct, of a native missionary among the people of his tribe. Examples of mental telegraphing, conclude the chapter.

CHAP. V .- "Spiritualism among the Shakers." An account of a most extraordinary visit by a company of mediums, accompanied by Mr. Ferguson, all under claborate and singular spirit direction; the medium, Champion, sustained by spirits nine days without food, for the accomplishment of a specific purpose: highly entertaining, and indicating the knowledge of spirit-intercourse possessed by this peculiar people.

'CHAP. VI.-" Supra-mundane Facts connected with the Brothers Davenport and Mr. Wm. M. Fay." As Mr. Ferguson was the guardian of these young men, and the conductor of their enterprise in their recent visit to England, of course anything he may have to offer concerning them and their astonishing gifts of mediumship, will be of the most genuine character, and of superior sig-

nificance to any accounts of occasional observers of these young men's " cabinet" of wonders.

CHAP. VII.-Formation of Matter by Supramundane Power." In which the "orthodox" world can find some splendid illustrative proofs of their own darling theory of Creation, in the most manifest production of "something out of nothing"!

CHAP. VIII .- "Psychometry." Contains some striking instances of character-reading, by Mr.

Champion and others. CHAP, IX, - "Spiritual Intelligence-Sympathy

and Trust." Deeply affecting. CHAP, X .- "Spirit Healing." In which the most scientific physicians are compelled to ac-

knowledge a power immeasurably beyond their own skill, and of so far-reaching a nature as to even snatch the dying patient from the very brink of the invisible world, when even the "damp of dissolution "-the inevitable harbinger-had fixed its silent seal upon the countenances of the living. CHAP. XI.—" Education by Supra mundane Influences." Evidencing the ability of spirit intervention to develop the powers and faculties of man, and to store his mind with knowledge independent of the study of books, or the discipline of the schools and colleges. Such education not superficial nor fleeting, but profound and retentive, ranging the largest area of human tuition and normai insight, and in marked degrees often immeasurably transcending the limits of the most liberal cultivation.

CHAP, XIII.-" Of Providence and Guardian Care." Examples of spirit Intervention in warning, guiding and protecting Mr. Ferguson in his times of trial and sacrifice. The spiritual agency indisputable,

CHAP. XIV.—"Prophecies of the Revolution"— Rebellion, it should be called. The whole panorama of the impending strife pictured in the spontaneous utterances, from time to time, of members of Mr. F.'s family; together with his own public speeches, in which he was irresistibly led by a superior intelligence to foreshadow the coming storm years previous to the outbreak of the Re-

CHAP, XV .- "Philosophy of Spirit Intercourse." A brief and able summary of Dr. F.'s views as set forth in a Pastoral Letter to his congregation at Nashville. Also subsequent views on "The Future Spiritual Life, and its Relations to the Present," extracted from a printed volume from the pen of Dr. F. Clear, well-defined, and presented with superior ability.

CHAP, XVI,-"The World of Spirits," Embodied in a communication entitled "The Gospel of Reconciliation," showing the co-relation of the spiritlife with the earthly-their interior significance, uses and realities; the true philosophy of Prayer; the trials of each life; the theory of progession from imperfect earthliness through purgatorial exerience to an ultimate Heavenly condition.

With some peculiar matter following-enteraining, to say the least—the book closes in some orief remarks of Dr. Ferguson, in the final sentences of which, he "leaves the work to subserve"—he trusts—"the cause of truth and right, irrespective of all personal desires or claims."

This lengthy notice has been indulged, from the profound sense of the writer, after reading the book, of its really classical merit, as a collection of pure facts of deepest spiritual significance, industriously gathered from a systematic experience. and sincerely presented " to subserve the cause of truth," by a most liberally cultivated mind; and, moreover, because all Mr. Ferguson's antecedents justify and warrant his expositions in the field of Spiritualism as genuine, and of paramount authority. Let the learned and unlearned skeptics betake themselves to a careful perusal of its pages, and if they have the magnanimity to form a judgment irrespective of their previous prejudices, their sober and solemn reflection will be, that they have been hitherto "turning a cold shoulder" to the grandeur of spiritual truth, and the new teachings of Heavenly wisdom as herein delineated. and have been starving their own spiritual natures upon the "beggarly elements of this world," when they could have the nurs manns of th Heavenly fields for the gathering.

The book, as an English publication; is expensive, but so useful does it promise to become in this country, some enterprising publisher, here, will doubtless give the American public a reprint before many months.

Columbus a Spiritualist.

A friend recently pointed out to me a passage in Irving's "Life and Voyages of Christopher Columbus," which certainly tends to prove that Columbus was mediumistic, and was what in these days is called a Spiritualist. In the year 1503, a settlement which the Spaniards had made among the Indians was in great jeopardy of being wholly destroyed. Columbus was very anixous and perturbed in view of its perilous situation. 'At this time," says Irving, whom I now quote, amidst the acute maladies of the body, and the fever of the mind, he appears to have been visited by partial delirium. In a letter to the sovereigns. he gives an account of a kind of vision which comforted him when full of despondency, and tossing upon a couch of pain. In the silence of the night, when, wearied and sighing he had fallen into a slumber, he thought he heard a voice reproaching him with his want of confidence in God. 'Oh, fool, and slow to believe thy God,' exclaimed the voice; 'what did he more for Moses or for his servant, David? From the time thou wert born he has ever taken care of thee. When he saw thee of a fitting age, he made thy name to resound marvelously throughout the world. The Indies, those rich parts of the earth, he gave thee for thine own, and empowered thee to dispose of them to others according to thy pleasure. He delivered thee the keys of the gates of the ocean sea, shut up by such mighty chains, and thou' wert obeyed in many lands, and didst acquire honorable fame among Christians. * * * * Thou dost call despendingly for succor. Answert who has afflicted thee-God, or the world?' Amidst its reproaches the voice mingled promises of further protection. Such is the vision which Columbus circumstantially relates in a letter to the sovereigns. He had a solemn belief that he was a peculiar instrument in the hands of Providence, which, together with a deep tinge of superstition common to the fige, made him prone to mistake every striking dream for a revelation."

"His error was probably confirmed by subsequent circumstances," says Irving; "for shortly afterwards the Spanish settlers were rescued from their perilous situation."

What Irving, from his standpoint of view, regarded and attempted to explain as errors and delirium, modern Spiritualists would regard and explain as spiritual realities.-A. E. G.

Sir Fletcher Norton was noted for his want of courtesy. When pleading before Lord Mansfield, on some question of manorial right, he chanced to save "My Lord. I can illustrate the point in an instant in my own person: I myself have two little manors." The Judge immediately interposed, time mark out to their lot. Of one thing they with one of his blandest smiles: "We all know it, may be assured, however, that they cannot hope Sir Fletcher."

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LUTHER COLBY, - - · EDITOR.

Bristvalism 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 r. knowledge of the laws and principles which govern the occuli forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

The Banner of Light Free Circles.

Our Public Spiritual Circles will be resumed on the first Monday in September next. All are invited to attend, "without money and without

The Good of Spiritualism.

Unless a person who has been born into the deep experience of spiritual faith is able to say what actual good has been brought to him by his belief, a large share of the power of that faith is lost upon himself as well as upon others. It is well at all proper times to have it in our power to say of what service Spiritualism really is to us; whether it is no more than a pleasing, soothing dream, or has become to us a living reality; whether it takes on the form of a pretty theory merely, or is instinct with an active, creative and enduring life, such as developes and expands the whole soul of man and elevates to a level with the immortals.

Speaking of this whole matter in the most practical way, we say for Spiritualism that it has plainly demonstrated to the senses the control of matter by mind; the influence of invisible minds over minds clothed in a tabernacle of flesh; the fact that the spirit-world is a reality instead of an imagination or a dream; and that it is very near to us instead of being far off; that there exists all the time a very close relationship between the spirit-world and the material world; and, finally, the nature and laws of both spiritual and physical life. This is a great deal to be taught by any single revelation. What one has ever taught morô?

The single fact that mind possesses such control over matter, and that we are being continually let into the secret of the laws by which this mysterious control is exerted, should be of itself sufficient to claim the profound gratitude of the age. What forms of disease may be cured by this new power, as soon as an intelligent knowledge of it shall have become general, it is not within the limits of individual foresight to comprehend. When this great fact is fairly accepted by medical men, and men of education generally, a revolution in the modes of cure must be instantly wrought. What has hitherto been pronounced beyond the reach of human aid, will become easily manageable in obedience to these newly discovered laws. Physicians have long recognized this occult mental power, working with such strange efficacy upon the body, but they have never been disposed to make a study of the phenomenon so as to apply its ascertained laws to the service of healing man's infirmities. Until very recently, it has not even occurred to the students of the phenomena of insanity, who would seek to obtain a clue to this fearful disease and therefore a safe way for sufferers out of its dark and winding labyrinths, that Spiritualism has suggested the very laws of its management, and opened a surer way to its effectual cure, than all the so-called science with which the medical books are filled to such little nurpose. Mad-houses are now being established on the continent of Europe in obedience to the ideas which Spiritualism has made plain; and it is already reported that their operations have wrought with a success that would be styled marelous but for knowing that the whole marvel is no more than a better insight into the laws of Nature and of man,

Science owes much to Spiritualism, and is to owe still more. The revelation is all the while going on. We may sum it up even now as the great advantage already gained, that it has been taught the cure and the lightening of the diseases. incident to our mortal condition; that it is learning now to cure, if not even to prevent, insanity; that it can bring relief to persons whose peculiarly sensitive organizations render them liable to possession by evil spirits and mischievous spirits; and that such organizations, predisposed as they always are to these unhappy influences, may be trained by scientific care in a way to free them from their faults and their sufferings. This is very much to say indeed. We question if any other revelation ever opened more or greater advantages to the inquiring spirit of man. All this is tangible and real. We can put our fingers upon it, as it were. It is something which an ignorant and impudent skepticism cannot pooh-pooh aside, as if it had no existence save in the unsettled brains of dreamers and men without knowledge.

Now let us pause to superadd to the clear benehis the higher and more exalted considerations of the soul's own improvement and expansion under the discoveries and teachings of Spiritualism, and there comes up in review a vast mass of truths whose depth and richness no man can presume to estimate. Spiritualism we hold to be the highest form of religion. And it is a religion that strengthens itself continually in the believer's mind and heart, instead of growing weaker with time and letting faith lapse into indifference. It lays hold of every avenue and approach to the human spirit, insisting on its believing, proving its truth to the very senses, making the kingdom of heaven visible and real in the heart and life, and through the purest and most elevating agencies bringing the spirits out of the flesh into personal relations with us in the daily walks of our existence.

While influences of such a character are at work within us, it ill becomes us to waste time and energy in demonstrating the naked assertions of willful unbelievers to be assertions still. No sort of demonstration will convince them, especially while they are in the service of ecclesiasticism, which seeks not truth but its own advantage. If the partizans of this interest are ever to be convinced, it will be by such personal experiences as the invisible agencies themselves will in good to escape the demonstration of it some time; ec-

clesiasticism is changing and shifting from year to year, but the truths of spiritual life are eternal. They can well afford to wait, seeing that they are certain to triumph and stand in the end. We who have come into the enjoyment of this great light are well aware of the value of our new cossessions; it should render us everything but impatient or uncharitable because others are not yet ready to see what we see and know what we know. Everything in its appropriate time. The seed at first, and then the flower, and afterwards the fruit. But the seed itself cannot germinate and strike down its root until the soil is duly prepared. We know, too, that where Spiritualism does make a convert, it is a sure one. Such demonstration as suffices to convince him is sufficient to establish his faith firmly and permanently. To all it is a blessing from the upper heaven, for which the whole human race has long been waiting and asking.

The Cholera.

This scourge of the human race, not so much feared now, however, as it once was; seems to have ceased its ravages in Upper Egypt and taken its flight across the Mediterranean. It has since broken out in Sicily and Constantinople, and shows symptoms of its existence in the castern part of the northern countries of Europe. Indeed, it is proclaimed that the epidemic already exists across the entire Continent, being a premonitory proof that cholera will shortly follow. The epidemic itself is claimed by many medical writers to be but the symptoms which precede the actual disease, the disease taking such forms as are imposed by the conditions of the epidemic.

They have one theory concerning the course which the cholera takes, in France, and a somewhat different one in England. In India, which is the home and seat of the disease, it follows the camps; in Arabia and Central Asia, of the caravans; the French think it keeps along the course of the rivers and shores, where the land is low and the atmospheric influences offer it a congenial welcome: in England it is thought to be almost entirely mlasmatic and contagious, to be kept off by sanitary regulations of a stringent character. The smaller States of Germany have succeeded in walling themselves in from the invasion, and may be styled isolated from the rest of Europe. Their sanitary precautions are taken with exceeding pains and care. In London, it is known that the pestilence will enter the homes of the wealthy and refined, in the cleanest and choicest quarters of the town, while passing over localities where squalid poverty and crime huddle together in misery. It is generally feared that it will traverse Europe this year from end to end.

A Martyr to Free Thought.

Twenty-seven years ago this month, Abner Kneeland, then editor of the Boston Investigator, was released from Suffolk County Jail, after an imprisonment of sixty days, for saying that, "Universalists believe in a God which I do not; but I believe that their God, with all his moral attributes, (aside from Nature itself,) is nothing more than a chimera of their own imagination." "Old Theology" put him there, and the event has been a standing disgrace on the fair fame of Massachusetts ever since, and will be throughout eternity. We knew Mr. Kneeland well. A more honest man never breathed. He was a firm advocate of TRUTH. He was a pioneer defender of the liberty of the press, the liberty of conscience, and the liberty of speech in this country, and, as such, his his persecutors have silently passed to oblivion. manity, but how to suffer-nor has it been in vain. Careless seems the great Avenger; history's pages but re-One death-grapple, in the darkness, 'twixt old systems and the Word: the word:
Truth forever on the scaffold, Wrong forever on the throne;
Fet that scaffold sways the future, and, behind the dim un-known.
Standeth Progress in the shadow, keeping watch above its

Climbing the Alps.

A recent attempt by a party of young Englisha sheer precipice four thousand feet high. Dedoomed young men and their guides could not be recognized. This is a fatally foolish way of inviting death. It seems as if something better could be devised, for which to ask heroes in spirit Alpine Club of England is mainly responsible for these accidents, which are encountered without giving the competitors a fair chance even to avail themselves of the helps of science in making their ascent. We should think this would prove to be the last season of such aimless experiments.

The Poor Man's Loaf.

The war prices, we see, hold up now in the matter of bread, even when the war is over. There is neither sense nor reason in this. It is downright sponging-actual robbery. Some interested persons say, to be sure, that there is a great glut of paper money, and all that, and prices must be kept up to suit the circumstances. So there is, and so there is likely to be for some time to come. But it is to be remembered, too, that the barrel of flour from which the baker makes his rolls are at leaving on the steamer which departs from New the peace, instead of the war, price; and the hoops have at no time shrunk or contracted since prices began to go up and down. There is such a principle as consistency, though it is sometimes so rare in this world as to be called a jewel: and there is another such principle as justice. We hope the bakers will not come short for their share of the latter article, even if they have to subsist on half-allowances themselves.

The Brazilian War.

The Emperor of Brazil has managed to get enough influence with the rulers of Uruguay and the Argentine Confederation to induce them to make a close treaty with him, so that they are now conjointly attacking Paraguay, a small State in the interior, and two severe and bloody battles have already been fought. One was a land battle, and the other a naval. The little Paraguayan fleet was all used up, but not until it had fought its foe from nine o'clock in the morning until eight o'clock at night. Brazil unquestionably is ambitious to get all the small States on the east of the Andes under her control; the republics on the west and north have just entered into a treaty for themselves, to keep off all foreign meddlers, The Emperor of Brazil is a wise and good ruler, but he has ambition, like everybody else who attains to power.

"A Page from a Life,"

We shall print in our next number a fine Original Story, entitled as above, written expressly for. these columns by Miss SARAH A. SOUTHWORTH, with whose entertaining productions our thousands of readers are familiar,

Lectures in Haverhill.

The Haverhill (Mass.) Publisher of August 12th. in speaking of the Spiritual meetings in that place, says: " Mrs. Laura Cuppy, who occupies the desk at Music Hall the present month, gave two exceedingly fine and instructive inspirational discourses last Sabbath afternoon and evening, which were listened to with evident pleasure and interest by the large audiences present. Her subject in the afternoon was-'Crime, and its Treatment.' The speaker considered crime as a moral disease, which should be treated as such, just as much as a physical infirmity. The universal brotherhood of man should be recognized by all, and when this was the case, crime would receive the consideration and treatment proper for its ultimate cure. The subject was elucidated by the narration of several incidents, one in particular in the life of the speaker, illustrative of the power and effect of kindness in overcoming evil, which produced a powerful effect upon the audience. many of whom could not refrain from weeping. In the evening the subject was 'The Tendency of Reformers to the Worship of One Idea,' and it was handled in an able and interesting manner. The idea of the speaker was that reformers were too apt to seize upon one idea in the work of reform, and, clinging to that, insist that all others must give way to it. Because a person was engaged in the temperance reform, the abolition of slavery, or any other of the great reforms of the day, it did not follow that he should ignore all others, but as far as possible should support them; or at least not oppose them.

At the close of each lecture an opportunity was given for questions to be asked by any of the audience, on subjects connected with the lecture, especially on any point which might not have been rendered perfectly clear and intelligible.

Mrs. Cuppy, who has gained quite a reputation as an inspirational speaker and test medium, is engaged to speak at Music Hall during the present month."

More Spiritualized.

Life is become in fact a great deal more spiritualized than it used to be, although it would be flatly denied by such as believe that if forms cease to have influence there is no life left. We are certainly nearer the heavens than we ever were before. If evil spirits are active beyond what they once were on earth, it only proves that they have nower to come and make themselves felt. By the same reasoning it may readily be believed that good spirits can make themselves felt also. The contest goes on between the evil and the good in the other sphere, just as in this. It will not end till alkevil is finally overcome. We may all of us make up our belief to this first as well as last. Our path is plain: it is to ally ourselves as closely as we can with the powers of good, which are at all times ready to form a treaty with us, and work for victory over wrong and sin until we are triumphant.

Spiritualists of Worcester.

We learn that the Spiritualists of Worcester, on Sunday, Aug. 13th, dedicated a beautiful Grove, a short distance from the city, to the Children's Progressive Lyceum. The services, conducted by the President, Dr. Richards, were appropriate and very interesting, lasting several hours. The principal features of the services were, an invocation by Dr. J. H. Dewey; a dedicatory address by Mr. Enton, and a dedicatory poem by Mrs. Lucas, followed by singing, recitations, gymnastics, and othname has become immortal, while the names of er exercises peculiar to the Lyceum. Refreshments were then discussed, and general good He knew not only how to work for truth and hu- cheer abounded during the intermission; after which remarks and singing were in order, and the exercises terminated by an interesting discourse on "The Religion of Spiritualism," by Dr. Dewey. The occasion proved a happy one to both the youthful and the adult, and will serve to further the interests of this well conceived organiza-

A Remarkable Admission.

The secular press almost universally slur everymen, during a vacation in Switzerland, to climb thing of a spiritualistic, reform nature, but once to the top of one of the Alpine peaks which had in a while we find in their columns admissions not yet been conquered by the foot of man, result- containing more truth than the writers intended ed in the destruction of the entire party (four in | to convey. For instance, the Boston Journal, in number), who were lashed together by a stout | commenting on the probabilities of failure in succord, and descended with frightful velocity down | cossfully laying the Atlantic telegraph cable, and commending the perseverance of those engaged struction was inevitable. Even the forms of the | in the enterprise, gives utterance to the following significant remark: "The world would have been several centuries behind its present position of enlightened knowledge, if the persistent faith of reformers and discoverers had not nerve superior to run the imminent hazard of their lives. The to all the obstacles which have confronted them." A great truth; which should ever be borne in mind when the earnest reformer or the discoverer is brought to our notice.

Going to California.

We have of late received many letters from California Spiritualists asking for test mediums; assuring us that such would do well there. They say there is great inquiry for such, at the present time, among all classes. Now we will gratify them by stating that we shall send out one of our very best writing and rapping test mediums, viz., Miss ADA L. HOYT. She goes unaided and alone, excepting as she is guarded by the angels, and we feel confident that she will be well cared for, on her arrival in San Francisco, by our friends and the friends of the cause. Miss H. contemplates York on the 16th of September. The best wishes of numerous friends go with her.

Hoops and Things.

"They say" that the dimensions of ladies' dresses are to be made less. It is good news for those of the other sex who are compelled to walk the streets behind them, struggling vainly to pass them without ripping away the whole concern from the "gathers." It might possibly be a great accommodation, too, to the ladies themselves to take in the amplitude which they have carried these few years past with so much spirit and so little grace; but of that they know better than we do. They will not fail, however, to obey the dictum of those powers which set the fashion. It would be worse to do this than to continue following the fashion itself. We are glad there is at least a propect of a change in this matter.

The Picnic Excursion.

We would remind those of our readers who receive their paper before Wednesday of the present week, that the first train which is to convey the Spiritualists of this city and vicinity to Island Grove, Abington, under the superintendence of Dr. Gardner, will leave the Old Colony depot at quarter-past nine; the second train at half-past eleven, precisely. The Doctor informs us that this is the last one he shall manage the present season. Excellent speakers will occupy the stand.

Photograph of Emma Hardinge. We will send to any address a carte de visits photograph of Miss Emma Hardinge, on the recelpt of twenty-five centers or , state or make

New Publications.

GOMERY OF MONTGOMERY. A Family History. By the author of "Philip Thaxter." Two vol-umes. New York: Carleton. For sale in Boston by A. Williams & Co.

This is a stirring domestic story by the author of what proved to be an equally interesting one under the title of "Philip Thaxter." It is Amer. strumentality of Mrs. Cora L. V. Hatch, which we ican, and full of American character. An analysis of the story would occupy more space than we are in this place at liberty to devote to it. The reader will find, however, that his own acquaintance with the tale and the striking personages that play parts in it will engage his attendownright performance. It is a capital tale for summer perusal.

Ticknor & Fields publish a popular edition—in paper covers and illustrated-of the choicer poems of Whittier, uniform with the previous select Whittier's verses-and who does not?-will want growing in popularity. them.

J. S. ADAMS, whose volumes "The Lily Wreath," of flowers, arranged with such skill and taste. and "Bouquet," published in the early days of The hand that culled them must have been direct-Spiritualism, took such strong hold of the public ed by a heart as pure and lovely as the beautiful mind, and sent peace and comfort to thousands of | flowers themselves. Many thanks, fair one. weary souls, has in preparation a new book, which will be issued early in the autumn. It will be published in the finest style of typography, and cannot fail to be looked for with interest, and highly valued by all those who appreciate " the good, the beautiful and the true."

Personal.

E. V. Wilson is lecturing, Sundays, on the Spiritual Philosophy, in Illinois, Indiana and Kentucky. On week days he will give delineations of character, as he possesses remarkable psychical powers. For address see list of lecturers.

Mrs. E. C. Clark will be in this city in September, and will answer calls to lecture in this vicin-

Mrs. Mary Starr, the grandmother of the late Rev. T. Starr King, died recently at New York, aged eighty-four.

A daughter of the celebrated American sculptor, Powers, is married to one of the richest merchants of Sheffield, England, Mr. Ibbetson.

How to Preserve the Mair.

Dr. Babcock. 210 Washington street, has a preparation for the preservation and coloring of the hair, which he has long used with the most complete success, and warrants it to be effectual, or refunds the money. He is a practical physician and dermatologist, and devotes his attention to the diseases of the hair and scalp, and to blemishes of the skin, such as freckles, moth patches, discolorations, etc. We advise those in need of his services to confide their case to him, for it is better to rely upon the judgment of an honest and experienced practitioner, than to be swindled and injured by ignorant pretenders.

Dr. J. R. Newton.

Dr. Newton opens his office in Congress Hall, Portland, Me., on Tuesday of this wook, for the cure of the sick. The poor are treated without

A Spiritual Occurrence at Antwerp. An article in the Monde Musical, of Brussels, of January 22, 1865, by A. Malibran, says:

"A circumstance at Antwerp, regarded as one of the most intense centres of Catholicism, greatly surprised me. I encountered there a considerable number of Spiritualists. I am myself as little credulous as St. Thomas himself, but I am compelled to admit the truth of this fact on inculsing into it, and in the face of such facts it is rather ridiculous to attribute them to the devil. A few evenings ago several persons were at a scance at the house of one of the most distinguished inhabitants. Some of them seated at a small table waited gravely, and with confidence that an in-mate of the other world would deign to come and mate of the other world would deign to come and communicate. That is what they technically call practicing typology. All at once the table was agitated; there was a spirit. 'My friends,' said the invisible visitant to the attentive group, 'I come to offer you the means of doing a good action and of comforting the unfortunate. In the street la Cueller, there is a narrow lane, terminating in a cul de sac. In this lane, on the first floor of a house, No. 12, you will find the family of Charles Sorels. Four children, of whom the oldest is but thirteen years, scarcely covered by some wretched rags, are lying in a corner, trembling with cold, on some straw. A fifth child, nearly maked, is pressed by its mother against her breast dried up by suffering and want—such is the specnaked, is pressed by its mother against her beactedied up by suffering and want—such is the spectacle which I have witnessed. Hasten to relieve them: you have not a minute to lose! This is why I have come to you.

why I have come to you.'

Every one was astounded by this message, and could scarcely credit it. Nevertheless, interest, curiosity, commiseration, excited them to the highest degree. Some of them were quickly on the way. They soon found the narrow street, of which before they had scarcely suspected the existence, and then the hind alley, more squalid still. On inquiring for Charles Sorels, they were soon shown the house, where they found the family exactly in the miserable condition described by the spirit. Need we relate the rest? It does not require to be Suritualists to be affected by such a scene, and be Spiritualists to be affected by such a scene, and to take measures for prompt relief: at the same time we must allow that Spiritualism that day did a great work. The family of Charles Sorels have blessed it with all their souls. At the moment that have these th ment that I write these lines, it is snatched from want, and relates its providential rescue to all who wish to hear it."

Spiritual.

Spiritualism contains a truth, no doubt, but then it is the same kind of truth that proves the existence of the enemy of souls. We read in the Bible that the Devil exists, and also that the evil spirits of whom he has charge are in the habit of wandering up and down the earth, seeking whom they may deceive and lead into sin. Now, it is very evident to me that these spirits are the kind that the Spiritualists believe in; and hence the doctrine is thus far founded in truth. But when we consider that the spirits who now appear are we consider that the spirits who now appear are evil spirits or demons, we see at once wherein the Spiritualists teach an awful delusion. They are in fellowship with devils, and are engaged in doing his work of ruining souls. This is all the truth that the Spiritualistic doctrine possesses, and it is quite enough to show its exceeding and dangerous sinfulness.—Christian paper.

sinfulness.—Christian paper.

That is a very foolish conclusion, for if the modern spirits proceed from the devil and are his agents to do his work, they would be very apt to say so, but they do not appear to recognize him in any way, nor is there anything devilish about their "communications." They are not very satisfactory, to be sure, but they are not infernal, either in language or sentiment. Besides, according to the Jewish Scriptures, the God of the Jews was the originator of evil as well as good. In Exodus, it is God, and not the Devit, that hardeneth Pharach's heart. According to the book of Samuel, it was an evil spirit from God that troubled Saul; and it was a lying spirit sent from God that brought Ahab into difficulties at Ramoth Glicad. Ezekiel makes God to say, when speaking of the Jews, "I Anab into difficulties at Ramoth Gilead. Ezekiel makes God to say, when speaking of the Jews, "I gaye them statutes that were not good, and judgments by which they should not live." These and many other instances might be cited, to prove that the Jehovah of the Bible employed evil spirits to carry out his purposes.—Boston Investigator.

ALL SORTS OF PARAGRAPHS.

The BANNER, this week, is a capital num-

Read the discourse, given through the inprint on the first page of the Banner. It is an excellent production.

We desire that all public mediums located in Boston, send their address to this office. Scarcely a day passes but that inquiries are made of us for "a good test medium," or a "good trance tion more profoundly than any outline sketch of medium," or a "good healing medium." We of the story at our hands. There is a great deal course refer all inquirers to the advertising colof promise in this work of fiction, as well as of umns of the Banner. But when inquiries are made for those who do not advertise, we are unable to give the desired information, in a majority of cases. Let us know where you are, friends.

The sick are well taken care of at Dr. Clark's Institute, in Chauncy street. The Doctor editions of Longfellowand Tennyson. The price seems to be doing wonders by his peculiar method is but half a dollar, and everybody who likes of cure. His establishment is a success, and daily

A friend at East Somerville sent us last week a magnificent bouquet of flowers. We never Our readers will be pleased to learn that MRS. saw one before, containing so many different kinds

> It will be seen by his advertisement in another column, that Dr. J. P. Bryant has opened rooms in Milwaukee, Wis., where he will remain until Nov. 15th. The Doctor, we understand, has been very successful in his peculiar line of practice. The poor treated gratuitously.

There is no question in our minds but that the second attempt to connect Europe with America by a telegraph cable will prove a total failure.

Read the card of Mrs. S. D. Metcalf, a clairvoyant physician residing in Winchester, N. H. We learn that she is doing a great deal of good for suffering humanity.

The portrait and frame arrived safely, Captain. An excellent likeness. We shall place it in our

picture gallery at once. Many thanks. Hudson Tuttle, Esq., author of "THE ARCANA

OF NATURE," is in town. Diaby thinks the English will soon find that they have laid the Atlantic cable to their "Heart's

Content "-at least, the stockholders will. Lecturers are wanted in the vicinity of Chilicothe, Mo. Address, John Fay, as above.

Our readers will please remember that the Novelty Microscope," advertised in this paper, is the only low-priced, practical microscope in the world. It is a beautiful present to a friend or

Spiritualism comes to us with no Sinai thunders of Almighty wrath, but with holy, hallowed whispers of Almighty love. It teaches us to recegnize the true, and to eschew the false, in every form and creed. It gives us not only a certain assurance of immortal existence, but a knowledge that our inheritence in the halls of immortality depends, not simply on our faith, but our actions here; hence we learn that external forms cannot save the soul, and consequently only those who win the crown can wear it.

A correspondent, who has traveled through North Carolina, says the worthlessness of the negroes, of whom such complaints are made, consists in the fact that they are not disposed to work for nothing. And their impudence consists in not bowing as low as they once did to those who have often maltreated them.

"Do you keep nails here?" asked a sleepy looking lad, walking into one of our stores the other day. "Yes," replied the gentlemanly proprietor, we keep all kinds of nails. What kind will you

"Show me the man that eats cucumbers at night," says Digby, "and I'll show you one who takes great pains for his trouble."

COAL AT COST .- The Charter Oak Mutual Coal Co. are selling their coal to subscribers of stock for eight dollars and fifty cents per ton-2240 lbs. to the ton-or for seven dollars and sixty cents per "coal dealer's" ton of two thousands lbs., a saving of more than one-third price. The following gentlemen are authorized to receive subscriptions: Edward Gay, 12 Phœnix Building. James Robertson, Union Store, Medford. Also at the Traveller office.

The London Spiritual Times says: "We are pleased to learn that Miss Hardinge is coming amongst us, and shall do our best to aid her."

Oh! bright will be this world of ours, When chains no longer fetter, When men shall rank with equal powers, And Right, and Might's the better;

When wealth shall have no lordly claim,
To lift its proud possessor,
When poverty shall bring no shame
To humble its confessor.

When Madge was a very little girl her father found her chubby hands full of the blossoms of a beautiful tea-rose, on which he had bestowed great care. "My dear," said he, "did n't I tell you not to pick one of these flowers without leave?" "Yes, papa," said Madge, innocently, but all these had leaves."

Economy is the easy chair of old age.

Why is G like the sun? Because it is the centre of light.

There are many people in this world who never can ascertain when they are decently well off. Such are continually making themselves miserable, as well as those with whom they associate. No wonder the philosopher said, "A contented mind is a continual feast." Guess he possessed a scolding wife.

There is a great lack of morality among the 'upper ten," in our large cities at the present time, if all accounts are correct. Christian teachings do n't seem to restrain them in the least.

She that marries a man because he is "a good match," must not be surprised if he turn out a Lucifer."

It was about neck and nothing with the Saratoga ball toilettes, says an exchange.

A tombstone at Alexandria, Va., contains the following inscription: "Erected to the memory of Eleanor, the ninth wife of Mr. Daniel Wren, who departed this life on the 8th day of April, in the year of our Lord 1798, aged 32 years."

More than six hundred rum shops in this city have been closed since High Constable King issued his decree. In three towns in Plymouth county every place where liquor was sold has been closed.

From the United States Census Report for 1860. it appears that the total value of manufacturers in the New England States in that year was \$468,599,287; cost of labor, \$104,231,466; cost of raw material, \$245,333,107; capital invested, \$250,477,-583. The number of establisments was 20,671, employing 262,834 male, and 129,002 female hands.

Massachusetts has eight thousand one hundred and seventy-six manufacturing establishments. with an invested capital of \$132,792,327, paying annually for raw material used \$135,053,720, and for cotton \$56,963,317, and employing one hundred and forty-six thousand two hundred and sixtyeight male, and seventy-one thousand one hundred and fifty-three female hands. The annual value of products amounts to \$255,745,922,

The ruins of an ancient city have been discovered buried in Mexico, in an immense and almost impenetrable forest.

It was stated at the Temperance Convention at Saratoga, that the names of thirteen hundred rich men's daughters in New York are on the list of applicants for admission to the Asylum for Incbriates at Binghamton in that State. Should n't wonder. It is the legitimate effect of worshiping the "almighty dollar."

The London Lancet advocates writing prescriptions in English, and shows the intense absurdity of the present system of abbreviated Latin.

A GOOD RECORD. - Nearly \$400,000,000 have passed through the Internal Reveue Bureau since its organization, and so far it has not sustained the loss of a single dollar by the misconduct of

The fearful calamity which occurred on the Housatonic Railroad, near Bridgeport, Ct., on Tuesday, Aug. 15th, by which nine human beings were hurled suddenly into eternity, was one of the most serious railroad catastrophies which has occurred in New England for a long time.

One unquiet disposition distempers the peace and unity of a whole family, or society; as one jarring instrument will spoil a whole concert.

It is said, on what is considered good authority, that Mr. Robert Lincoln, son of the late President, is shortly to be married to a daughter of Secretary

The Boston Directory, just issued, contains sixty-one thousand ninty-one names, five thousand six hundred and twenty more than last year.

WHAT A MAN SHOULD BE ALPHABETICALLY. -Affectionate, Bold, Candid, Daring, Enterprising, Faithful, Grateful, Honorable, Indefatigable. Just, Kind, Loving, Moral, Noble, Obliging, Polite. Quick. Religious, Sociable, Truthful, Upright, Valient, Watchful, Xemplary, Y's and Zealous.

The colored schools in Louisiana, established by Gen. Banks, embrace, it is reported, one hundred and twenty-six schools, two hundred and thirty teachers, fifteen thousand children in day schools, and five thousand adults in night and Sunday schools; in all, twenty thousand persons under instruction.

Gaming is carried on at Saratoga to a most frightful extent. More than three million dollars are invested in the pursuit, and the profits are upward of fifty per cent.

"There are some members of a community." said the sagacious and witty Thomas Bradbury, "that are like a crush in the sheart if they on the right way they afford little nourishment, but if they happen to go the wrong way they give a great deal of trouble."

It is reported that two hundred feet in the famous Moss lead, Colorado, has been sold for fifty five thousand dollars.

Juggler without taking out a license, has been noticed by the press briefly from time to time, as it has been brought into the Courts. The following are the circumstances connected with the case, as we have learned them: On the 23d of May last, at Rochester, he was invited by the Government officials of the 28th District; to lefray his share of the Government expenses, by he way of taking out a license. The petition was presented to him by Wm. H. Rogers, one of the U.S. assessors, requesting him to take out a license as a juggler, but offeed to take out a license as a spiritual medium, which Rogers declined to give him, insisting that he must take out a license as a juggler. This Cilchester emphatically refused to do, upon whichtrefusal a warrant of arrest was procured, and upon such warrant Colchester was taken before U.S. Commissioner Storrs of Rochester, and held to half the content of the ally refused to do, upon which refusal a warrant of arrest was procured, and upon such warrant Colchester was taken before U.S. Commissioner Storrs of Rochester, and held to hall in the sum of one thousand five hundred dollars for his appearance at the next term of the U.S. Court, to be held at Canandaigua, to answir any indictment which might be preferred against him for practicing as a juggler without a licinse. At Canandaigua the indictment was put over to be tried at a term of the U.S. Court, to be held at Buffalo next Tuesday. We understand Mr. Colhester claims the right to hold communication with spirits without "stamps" or license, and does ut propose to permit even the U.S. Government to interfere with what he claims his right and riligion. Mr. Colchester says that he has traveled brough Europe, and on his return speut five months in Washingwhat he claims his right and dilgion. Mr. Colchester says that he has traveled brough Europe, and on his return spent five monhs in Washington last winter, where he was wited by all the heads of the departments, and is surprised to know that it has been left to a Assistant Assessor of Rochester to designatia name for his religion, as he claims the Constittion of the State of New York delegates to every prson "the right to the free exercise and enjoymet of his religious profession and worship," and prooses to defend that right at any expense. We inderstand that a large number of witnesses havbeen and are to be subpænaed on the part of the defence, among them no less personages than x-Gov. General McDaniels, of Vt., Senator Mcougall, of Cal., Senator Howard, of Mich., the Senators Lane, Col. John W. Forney, of Washinton, and many other prominent citizens. All thenest noted jugglers and magicians of the day at o appear as witnesses on the part of the governent, and endeavor to prove that he is no motor less than a juggler. This case bids fair to bene of the most interesting tried in our State t many years. The case will be tried on the patof the government by U. S. District Attorney) art and Asst. District Attorney Toppin. The see will be dement by U. S. District Attorney Part and Asst. District Attorney Toppin. The de will be defended by Josiah Cook, Esq., of the city.—Buffdo Morning Express, Aug. 11.

To Subscribers

As the time for which many of o patrons have paid for the Banner expires wit No. 26 of the present volume, we hope they will enew at once. By doing so, it will save us much xtra labor in our mailing department, as all moes are withdrawn when the time is out, unls subscribers previously renew. It will also levent disappointment to those who wish to coinue the paper. We are obliged to be govern in this mattor by our established rules.

Particular Notice

We wish to call the special atteion of those who communicate with us by lett particularly subscribers, to the necessity of writinthe name of where they wish the paper sent, as a re often put to great inconvenience by the omission of name of State, and often the town, will be of service to both parties.

TOWLE'S PILE and HUMOR CURE.

WARRANTED the only sure and permanent cure for PILES, W. LEPROSY, RCHOFULA, BALT-RHEUM, ARMY ITCH, and Diseases of the Skin, or money refunded in all cases of failure. Beware of Imitations. Sold everywhere.

A NEW CHILD'S PAPER.-We have received A New Child's Paper.—We have received two copies of "The Little Corporal," a monthly paper for children, the publication of which has been commenced at Chicago, Illinois, by Alfred L. Sewell. Judging from these specimens, it is the cleverest thing of its kind yet realized in America. Its whole appearance is in capital taste, and there is evidence in it that its editor has rare tact in catering for the wants of the little ones. Each number contains sixteen pages of quarto size, beautifully printed. This affords room for a great deal of matter, of which an excellent variety is given in prose and poetry. The enterprise deserves to be a decided success. A specimen number will be sent on the receipt of ten cents by the publisher, or the paper will be furnished a year for one dollar. A beautiful steel engraving, called "The Children's Portrait of President Lincoln," is

[Mass.] Journal, Aug. 5, 1865. A breeze-kissed honevsuckle diffuses a pleasant fragrance, but its aroma has not the tropical richness of Phalon's "Night-Blooming Cereus," That marvelous scent, voluptuous yet not too powerful seems closely akin to the fragrant charm with which Nourmahal enchanted her liege lord in "The Light of the Harem," Sold everywhere.

sent as a premium to subscribers.-Roxbury

L. L. Farnsworth, Medium for Answering Scaled Letters.

Persons enclosing five three-cent stamps, \$2,00 and scaled letter, will receive a prompt reply. Address, 1179 Washington street, Boston.

James V. Mansfield,

Tost Modium,
Answers sealed letters, at 102 West 15th street,
New York. Terms, \$5 and four three-cent stamps.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

J.F. A., LIME SPRINGS, IOWA .- Yes, friend, the Banner will wave at the manthead of Spiritualism for many years to come; rest assured of that. You and all others who have aided us in the past, are aiding us in the present, and who we hope will continue their aid in the future, are cordially thanked, in behalf of that humanity we are endeavoring to serve to the best

C. C. F., Michigan .- They do so for your development. In time you will perceive a great improvement in their composi-tions. Communicating spirits do the best they can under the conditions existing at the time they manifest. They have a great deal of difficulty to contend with which mortals are not generally conscious of: hence the cause of so many imperfect ommunications. Even with well developed mediums, conditions are not always right for perfect control.

T. C., BATTLE CREEK, MICH.-Your request is entirely out of our line of business. An advertisement in the Bunner might possibly put you in the way of selling the article to ad-

A. S. S., BURLINGTON, VT .- We omitted the concluding stanzas intentionally. Those we rablished completed the idea. The 50 cents we shall credit to the Poor Fund.

E. V. W.-We have printed all the tests received from you.

Blacking, Blueing, &c. Use the Liquid or Army and Navy Paste Blacking, and also the "Laundry Blue," made by B. F. BROWN & Co., Boston. Ask your grocer for them; you cow 6m-March 25. will be sure to like them.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, wenty cents for the Arst, and Afteen cents per line for every subsequent insertion. Payment invariably in advance.

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

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HAS opened Rooms at the HEALING INSTITUTE, 119
Wisconsin-street, (opposite Post-Office), MILWAUKEE,
WIS., till November 15th, 1885.
Chronic Diseases carred with a few operations! No Medicines given! No Surgical Operations performed!
Terms for treatment always reasonable, according to
the means of the patient. Those persons unable to pay, are
cordially invited, "without money or price." tf-Aug. 26.

DELIVERED Sunday, April 16th, 1865, at Cooper Institute, New York City, before upwards of three thousand persons. Fourth edition now ready. Price, 25 cents. For sale at this office. HISTORY OF THE

CHICAGO ARTESIAN WELL, A DEMONSTRATION OF THE Truth of the Spiritual Philosophy,

By GEORGE A. SHUFELDT.

Price, 20 cents. For sale at this office.

MRS. S. D. METCALF, Clairvoyant Physician, describes diseases and prescribes remedies. Medicines prepared from Roots and Barks. For examinations by letter, send address, stating name and age. Examinations, \$1.00. Address, No. 5. Parker street, Winchester, N. H. Aug. 26. D.R. E. M. HOWARD, Botanic, Eclectic Physician, Seeing, Sympathetic, Prophetic and Healing Medium. Office and Residence, 855 Washington street, Boston.

SOMETHING NEW. THE NOVELTY MICROSCOPE!

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Best, postage paid, to any part of the world on receipt of Two Bollars and Five three-cent Post-age Stamps.

A liberal discount at wholesale.

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DR. URIAH CLARK Warrants Cures for all Curable Diseases WITHOUT MEDICINE,

NATURÆPATHIC HEALTH INSTITUTE.

MANY patients need but one visit: Agreeable assistants coment for a time, a genial home of health and harmony, at the institute, the large first-class house, late revidence of br. II. J. Bigelow, leased and consecrated to sacred uses in behalf of the affileted. Consultations free: Free religious services with music, Sundays, at 10% A. M. Letters promptly answered, and Circulars with terms, list of cures, and reliable reference, sent free, if writers aend prepaid and superscribed envelopes. The poor free Tuesday and Friday formoons.

Address, DR. UEHAR CLARK, 18 Chauney street, Hoston, Mass. h. July 15.

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THE ART OF CONVERSATION, . WITH directions for Self-Culture, teaching the art of conversing with case and propriety, and setting forth the literary knowledge requisite to appear to advantage in good society—a work of real merit and intrinsic worth.

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THE BANNER OF LIGHT Will send this book by mail to any address, free of postage, on receipt of the price-\$1.50.

Aug. 12. Address, BANNER OF LIGHT, Boston, Mass.

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THE FIRST VOLUME OF THE SERIES OF COMPANION POETS FOR THE PEOPLE IS NOW READY.

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BY HENRY W. LONGFELLOW. IT is a small quarte volume, handsonedy printed on finited paper, bound in neat paper covers, with vignette title, and contains FIFTERS ILLS SHATIONS, by John Gillier, Binker Foster, and John Ausolan. Desiring to place these Poems, with the accompanying illustrations, within the reach of all, the publishers have fixed the price at

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The following well known and admired Poems are included in this collection:

Dedication: Hymn to the Night: A Psalm of Life: The Reaper and the Flowers; The Light of Stars; Footsteps of Angels; Flowers; The Belagued City; Midnight Nass for the Dying Year; The Rainy Day; It is not always May: The Willage Blacksmith: God's Acre; To the fixer Charles; The Gohlet of Life; Maldenhood: Excelsior: A Gleam of Sun sbine; Rain in Sunnaer; To a Child: The Bridge; Sac-Weest; Afternoon in February; The Day is Done; The Arrow and the Song; The Old Clock on the Stairs; The Evening Star; Autumn; The Secret; The Open Window; Suspiria; The Ladder of St. Augustine; Haunted Houses; In the Churchyard at Cambridge; The Two Angels; Daylight and Moonlight; My Lost Youth; The Golden Milestone; Daybroak; The Ropewalk; Sandalphon; The Children's Hour; Snow-Flakes; A Day of Sandalphon; The Children's Hour; Snow-Flakes; Song of the Silent Land; The Two Locks of Hair; The Stringers; Christians Hells.

EM**—A copy of the above will become, Dockpald, to any ad-

The Singers; Christmas neits.

The A copy of the above will be sent, postpaid, to any address, on receipt of the price. For sale at this office. July 1. JUST ISSUED

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erature heretofore not filled. 50° A liberal discount made to the trade. Price, at retail 50 cents. For sale at this Office. June 10.

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Together with valuable information to all lousekeepers, with rules for purchasing all kinds of Meats, Fish, Paultry, and all things appertaining to the Comfort, Regularity, and Welfare of the Household: being the most complete and perfect Cook Book ever issued from the press.

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The author, in his introductory, says, "In giving what fol
lows to the world, no one can be more alive to the fact that
this is the latter full of the nineteenth century, and that the
present is emphasically the era of the grandest Utilitarianism,
Revolution, Matter-of-Fract, and Doubt, that the world ever
knew, than is the editor of the following extraordinary tale,
He has no apologies to make for offering it—no excuses, even
as a novelist, for departing from the betten track of 'War,
Love, Murder and Revenge;' 'Politics, Passion, and Prussie
Acid,' which constitute the staple of the modern novel."

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A NEW MANUAL FOR CHILDREN. By Andrew Jackson Davis,
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Message Department.

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

Mrs. J. H. Conant, while in an abnormal condition called the trance The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all

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.

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.

Invocation.

Through the mysterious changes of life thou art leading us, oh God, our God. Sometimes the brightness of thy love shines upon us, and we drink it in and are refreshed. Sometimes deep sadness encompasses us, and then we grow weary. Yet even through the varying scenes of human life thou art.leading us to perfectness, to heaven. Wheresoe'er we wander, there thou art to bless us; there thou art to sustain us; there thou art to cheer us. It is vain that we sometimes fear thou hast forsaken us, for thou caust never forsake the work of thine hands. Thou art forever our friend, our protector; and thy great white throne is the intelligence of human life. There thou art, and we would fall down and worship thee. Oh God, thou hast scattered thy beauty and power everywhere. Thou hast written thy glory in all Nature. Thy smile ever beams upon us. Father, Spirit, we have nought but praises to bring to thee. We have no complainings, we bring nought but praise. We give thee the soul's praise; its deepest, holiest, divinest worship. For the shadow as for the sunbeam; for sickness; for crime; for every phase of life, we would lift up our souls in glad thanksgiving to thee, knowing thou doest all things. well. June 19.

Questions and Answers.

CONTROLLING SPIRIT.-We are now ready to consider inquiries of correspondents or the audi-

QUES .- Can a true Spiritualist advocate war? ANS .- Yes: for the true Spiritualist will understand that waris a necessity. Until you as a people and as individuals have grown larger, grown more mature, you will go to war with each other. You have not yet learned that the better way is peace. Or in other words, you have not yet arrived at a state wherein you are at harmony, even with yourselves.

Q .- What becomes of the spirit of the medium while spirits are influencing her?

A .- She generally spends her time with the friends she is most attracted to. Sometimes she is far distant from this place; at other times she is very near. Sometimes she may be in your very midst. But generally she is with the friends she is most attracted to.

Q .- When you spoke of her being with friends did you refer to the living or dead friends?

A .- Sometimes she is with her friends in the body to whom she is attached; but generally with those who have passed beyond the vale of human life. She has many dear friends on our side, and she is never more happy than when freed from her mortal body.

Q .- Are those spirit-friends conscious of her presence?

A .- Oh, certainly, and she is equally conscious of theirs; but she does not convey that consciousness into external life; or in other words, she does not remember what has passed during these séances.

Q .- As she does not recollect what happens, is it really of benefit to her?

A .- So far as external life is concerned, it is of no benefit to her; but spiritually, it is of great use When she is free, absolutely and fully free from the mortal body, she will remember all these scenes, and the spirit-world, to her, will be no strange place.

Q.—Is n't she spiritually advanced, unconscious-

A .- Certainly. It would be impossible to bring her into such plose relationship with the spiritworld, and she herself stand still. Q.—Does the medium remember that her body

is being used by some foreign spirit? A .- Yes, for that spirit is in direct rapport with

her, that she may be called back at any moment. Q.—Is the spirit of the medium now present? A .- No. she is not present.

Q.-Doesn't she recollect anything that happened between the friends she met in spirit-life, after her return? A .- Sometimes she has an indistinct remem-

brance-that is to say, when she is very near her body during these seances-of what has passed, but it is so detached as to be of little use to her. O .- Is the spirit of a person who has lost his

body fighting for freedom, any better off than one who commits suicide? A .- No; the condition of spirit does not depend

upon the way and manner it makes its exit from the body, but upon the way and manner it has spent its time while in the body.

Q.—Then it makes no difference whether a person commits suicide or not. does it?

A .- You are all committing suicide perpetually. through your ignorance of the laws of your being. You are constantly doing things that have a tendency to shorten your natural earthly lives. It would be vain to say that you will not suffer the consequences of this perpetual suicide, for you certainly will, as the great, divine law makes no distinction between sins committed in ignorance, and those committed with the broad sunlight of wisdom shining upon them.

Q.-Do you know that the poem given through Miss Doten, last night, was from Booth?

A .- We do know that the intelligence, the spirit inhabiting the body called John Wilkes Booth, dictated the poem. The thought was his, and the inspiration that was upon the medium at the time, was his own.

Q .- Then it was his first awakening, was it not?

A .- We believe it was. The soul is truly and fully alive, in the largest sense of the term, when it can discern its God; when it is able to see God everywhere. John Wilkes Booth, when here, could see no God in Abraham Lincoln. He only discorned an opposing intelligence, and in his blindness he sought to destroy that intelligence. But he only opened the doors of the prison-house wherein that spirit was confined, and said to it, "Go! You are free to do a larger work." Now, John Wilkes Booth is in harmony with Abraham Lincoln, for he knows him to be his friend. He sees God there, and because he does, you need have no fear that he will not worship him. The soul always worships God wherever it is manifested to it. It matters not whether it be in the flower, in the billows of ocean, in a kind word or kind deed. Wherever God is manifested to the

homage.

Q.—Is the suicide's death a natural one? A .- Certainly; there are no unnatural deaths. That cannot be, inasmuch as there are no accidents in Nature. The same great Power that holds the worlds in their proper position, appoints a time for you to die. It matters not whether you suppose it so to be, or not. You are in the hands of a wise controlling Intelligence, and that Intelligence determines for you.

Q.—Is not the difference between the suicide's death and one who dies fighting for his country, only one of motive?

-Yes, that is all.

Q.-What difference is there in the motive of

A .- A very great difference. Motive is the result of cause, as all things else are of every othereffect in nature. The character of an act is measured by the motive. John Wilkes Booth was honest in taking away the physical life of Abraham Lincoln. His motive was absolutely good, was not the friend of humanity, and so he said. "If I can put him out of the way; if I can rid the world of him, why, I shall be doing a deed of justice to humanity." Even when the spirit was taking its leave of the body, hear what he says, "Tell my mother I die for my country!" Here you see an exhibition of his belief. He believed that he was dying a martyr's death. He believed he had sold his life for his country. So, then, he was honest in destroying the physical life of your President. He could not see the virtues of Abraham Lincoln. His eyes were only open to those faults that had been set up in great array by the were in the hands of a divine, overruling Provi-

Q .- Those at the North, who have been so bitter against Booth, have been so because they could not see his virtues, have they not?

A .- They have been so because they have baptized themselves in the infamy that surrounded the act; because they have not made themselves acquainted with the motive that prompted the act. They have reasoned thus: "He has murdered our best friend. He is the greatest of all traicrimes." And so instead of looking at the matter | means to find out. [They should make an effort calmly, and as Jesus of Nazareth would have looked at it, they only looked at it through their own imperfect natures; and those natures have been stimulated by their own theories on that particular side of the question on which they stand at the present time.

Q.—Then the killing of Booth was an unjust act, was it not?

A .- It certainly was not; on the contrary it was a very just act on the part of your Government. Q .- Will you please to reconcile the two positions?

A .- You must first understand that the planet on which you are growing as human beings, is as yet in an imperfect state. You are in one sense but plants growing upon this planet; and as that planet is itself imperfect, why should you expect to be perfect? You cannot give forth perfect and harmonious manifestations when all your surroundings are imperfect, for you ever manifest much as all these surroundings are imperfect, it than you are, just help them along, that 's all. is certainly no unnatural thing for you to produce evil fruit. John Wilkes Booth assassinated Pravident Limealn because he was not in her mony with President Lincoln; neither was he in harmony with himself. Inasmuch as he was a legetimate child of this planet, the earth, inasmuch as he was imperfect, John Wilkes Booth did assassinate your President. Well, then, you have instituted laws to suppress crime; and those laws, although not perfect, are good, very good, just as good as we could expect, considering you that he will be sure to receive-but so far as the external body is concerned. The same grand law that guided the hand of Booth toward your Presideut, also guided the soldier to John Wilkes Booth. and he in turn took away the natural life of the assassin. We do not believe that God has only partial control. On the contrary, we believe in an intelligence that has supreme control, that governs all things in life. Very well, then if he governed John Wilkes Booth, he governs in your civil laws. Neither you nor I can determine that these laws are not the very best that you can have under your present condition as a nation. The time will soon come when you will cease to throw stones at those who sin among you.

Q .- Is slavery of divine origin?

A .- Yes, all things are of divine origin. Q .- You say we have laws to suppress crime and that they are good. We would ask, do not these same laws also suppress virtue?

Q .- And are effectual for that purpose, are they

A .- Yes. Because the rose has thorns, it is no less the rose. The thorns do not prevent its being a rose. These laws, we before stated, are imperfect. If they were perfect they would not be fit for you in your imperfect state.

Q.-I have ever been an admirer of Nature. but never yet found anything imperfect in her. If you say the apple is not perfect because it is not mature, I would ask if it is not as perfect in its

present state as it will be when it is mature? A .- You have only put a different definition to the word; or, in other words, you misunderstood our definition. By the term perfect, we do not mean you shall understand that these things are not good in their proper place. We only mean you shall understand that they are not the highest development of their kind; and because they are not, you cannot say they are not perfect. The cultivated rose presents a more beautiful appearance to the eye than one that is wild and uncultivated. All Nature is growing, very true, into a state of harmony. Now harmony may be called a state of perfection.

Q.-Was it an unnatural act in Booth's taking the life of our President?

A.-No.

Q.—Was ever an act unnatural? A .- No. It was no unnatural act. Inasmuch s he was supported by Nature, therefore it was

a legitimate act of Nature. Q.—Did Booth deserve punishment?

A .- Certainly. You might as well ask why the child who, through ignorance, thrusts its hand into the fire, suffers bain? The law governing in the case makes no difference on account of the ignorance of the child. You are all educated through suffering. Every mistake you make in life is attended with its special educator.

Q.—Then you consider murder natural? A .- Yes; we consider all things that are, perfeetly natural.

Q.-Then when we are pursuing a course of Nature, do we deserve punishment? A .- You certainly do, for the punishment is

soul, consciously, soul will be sure to return it you should swallow a dose of poison. You might pray until you had yielded up your natural life, that God would spare your life because you did not know it was poison. June 19.

Johnson Clemens.

How do you do? Well, sir, my name was Johnson Clemens, and I was as rank a sympathizer with secesh as you'd be likely to find. Now what are you going to do? Draw off and shoot, hey? [Not exactly.]

Well, sir, I hail from Montgomery, Alabama. I was Lieutenant in the 22d Alabama, Company O-Second Lieutenant. I was but sixteen years

My father said to me one day something like this. Said he, "Johnson, do you know anything about military?" Said I, "No, sir." "Well," said he, "I think you had better learn something about it, for you've either got to leave the country, or go into the army." . "Well, father," I replied, "I've no notion of leaving the country. I'd rather go into the army." I rather liked it He did honestly believe that Abraham Lincoln | myself; but I got as much as I cared about in a few days. But after all, I managed to get along pretty well with it until I was shot. We'd drive your forces, and think we could have the coast to ourselves. But somehow or other you'd bring up so smart in the rear, that when we'd suppose we had gained a victory, you'd come up with your reserve corps, and play the devil with us. That seemed to be a game of yours. [You had the same opportunity.] But we did n't seem to know how to make use of it.

Well, the old gentleman has sent a dispatch to the spirit-world to me, and he wants to know if I blame him for advising me to go to war. No, of enemies of Abraham Lincoln. Yet, after all, they | course I do n't; of course I do n't. He wants to know if I know my mother has been sick ever since I went out. Yes, I know something about it. He wants me to tell him who I've met in the spirit-world. Well, I've met my brother Edward, who died when he was a little shaver. I have met sister Arabel. We used to call her Bel. Oh, I do n't know, a host of other friends. The old gentleman winds up by asking how he shall find out whether Spiritualism is true. Take the proper course to find out; that's all the way I know. It's all very well for anybody to set down and tors. In that one crime there are ten thousand ask if these things are true, without taking any corresponding with the desire.] Make an effort? Yes, that's what I had to do in order to come here. First I felt I had no right to come here. Then again, I felt I might get some word through to my father by coming here. Oh, I did n't know what to do, but my father has requested me to come: so here I am.

My father, if you should ask him, would tell you I was rather a wild boy. He didn't know what was going to become of me. In sending me to war, he was rather afraid I'd get killed: and if the Orthodox religion was true, he was

afraid I might get sent down below. I'm happy as need be, and I would n't come back to live here, not if you was to give me more money than my father ever had. No, sir; I would not come back. I'm just as contented, and as to getting along in the spirit-world, it's easily done: for all you've got to do is to suit the action to the word, and go ahead, you will be there instanter. through your surroundings. Well, then, inas- If there's anybody around you that's weaker

> If my father gets my letter, he'll know very well whether I've stated any facts by coming know. And then if one of these folks-mediums -are anywhere in the vicinity-did n't know any of them myself-just take the usual means to let me come and talk with him. But be sure of one thing: I'm all right, and wouldn't come back again no way. Understand that.

Well, Major, what's the charge? [Only that you'll do good to some one else.] Do good? Oh, are yet imperfect beings. Now these human civil yes; I'll always do that. Oh, the old gentleman laws demand that crime should be punished. wanted to know if I suffered much in dying. Yes, Well, the offence has come, and the offender must I reckon I did. [Were you badly wounded?] receive punishment for it, not only in the internal- | Yes, I was badly wounded, and then it took some time to get out. Then again I made up my mind I would n't go; had to change it; did n't like that. Good-by, Major. June 19.

Sarah Eliotson.

I am from Corrington, Ohio, sir. My name was Sarah Eliotson. Iwas nineteen years of age. I have left a father. He is in his seventy-eightl

year. He is morrning all the time since my death. I have been in the spirit-world near three years. I was his only child, and he used to say he was always afnid God would take me because he worshiped me nore than his Maker.

I died, I suppose, with the typhus fever. I thought if I coull come back to my father and tell him I've me my mother, and how we both come to him, he night be more reconciled.

I was with hin just after I dled, and he was thinking like this: "I don't know whether to curse God and ake my own life, or whether to try to be reconcild and live." I tried to influence him to be reconcied to live on, and perhaps I did, for he grew caller. But he's very unhappy now, and he sayshe used to take comfort in his religion, but sine my death he's seen none, and he believes he'll lever be permitted to join me.

Oh, sir, I thought if I could only come here and send him a wordof cheer, I should perhaps feel happier myself. I did n't know anything about these things who here. I'd only heard that the

dead come backbut did n't believe it. I have heard tat Mr. Abbott-he lives near us -knows about tese things, and if he should see my letter beforeny father, wont he tell him about it. wont he carrut to him, and explain it to my father? becausehe wont understand it himself. [Do you know Ir. Abbott's given name?] No sir: but I thiul he believes, because he used to say strange thiss that led folks to believe he was crazy, androw when I think them all over, I know they we spiritual things. Oh, I hope my letter will nch Mr. Abbott and he'll take it to my father at read it to him, and show him a way to get som one of these bodies so that I may come and spes to my father, personally. He's an old man. ie's almost blind, sir. He can't read much, he in read a little where the print is large, and he's little deaf, too, and unless somebody tells hir about my letter, he wont know I've been her But oh, if he could only know how I go therevery day, and that I have power to speak within through one of these bodies, I know he'd bsatisfied. And then again he's a coming to the pirit-world; he's coming to me before the ya's out. And where's the use in mourning bouse he's got to stay here on the earth a few miths longer. He often thinks if he could only low he was going to die soon he'd be satisfied. Vill you send my letter? [Yes.]

Philip Guinon.

How do in do, sir? I have been here, sir, some two ortree times before-Philip Guinon. I was killed, a at Fair Oaks.

I come helto-day, sir, because I am getting to think a littlaard of some people, or of what they quite as natural as is the crime. Now suppose are pleased do here on the earth. And I

thought the only atraight forward way for an honest man to do who sees the wrong, would be to so state it here. But I've been looking the matter all over, sir, and I do n't know as I shall do exactly right. But I'll state the case to you, and see what you think about it.

You see, sir, I told you I left a wife and six children, and of course, you know, it's very hard for a woman to get along, particularly when she's

not well herself.

Well, by the blessing of God and the goodness of Government, my wife has been able to get some little pension money on my account, but it seems she has employed a lawyer to get the money that was coming to her, and he's charged her enormous fees, so that it's about eat up all the principal; and before she gets the little that's left, she and her children may starve to death, for all he'll care. He would make it out to her that it's trouble to get the pension, and that he spends a great deal of time over the matter. Now he don't spend five minutes over it; that I know; and what he spends less than five minutes over. he charges my wife five dollars for. Now, I ask, is it right?

I want my wife to go to him, and to take this letter of mine to him and let him read it. Now I demand that this lawyer deal as justly with those I have left, as he would have others deal with his. For so sure as he don't, so sure-unless I am prohibited from so doing—I shall come here and give that man's name, and so expose him to the world. Now this may be retaliation, but if it is, I am disposed to persist in doing it, because of the wrong he's done me and mine.

I'm an Irishman, but I fought for the liberty of your country here, the Union and the Constitution. I gave my life here to defend your rights. and I cannot bear to see those I've left dealt un-

justly with.

I am under many obligations for the kindness of the spiritual friends who have, from time to time, assisted my family. I am not one to quickly forget kindnesses, nor do I think my wife is, either. I appreciate favors, and I think I shali always be ready to return them. There are many ways in which spirits may assist mortals, so I upon the part of us all. So we virtually pay you. Never mind that; we feel under obligations to you in coming here. And we feel, also, very much as we did here.

I am simply Philip Guinon, just the same person that I was on the earth. I don't know as I've grown any larger in wisdom than when I was in the body. I have longer vision than I had when I was here. But after all. I've not changed much, and my friends must n't expect to find in me anything like perfection.

Now I do n't know but it 's all right for a lawyer to charge my wife such enormous fees, and knowing, at the same time, that she's not a loaf of bread in the house, too. But I don't so see it. I only ask him to be as just to mine as he would have others be to his; that's all Lask. Good-day, sir.

Horace Willey.

Give it to him! Oh wouldn't I have lashed him if it had been me.

Well. I am Horace Willey, sir. I am from the wooden-nutmeg State. Oh no, I would n't have let a fellow-off so easy, I can tell you. Why, sir, if I had been talking against that lawyer, I should he did n't give his name, right out. [Perhaps he'll do better for not having done so.] Well, I suppose he will, but that wan't my style. He's cooler than I would have been, under the circumstances, I can tell you. I'd not hide any man's faults, simply because he held a high position in the world. Oh, no, not I, I'd put him up on Bunker Hill Monument, and then I'd fire at him. They're cowards, every one of them, who wrong widows and orphans. Now, you see, they skulk away from public gaze, while they're putting the broadcloth on to their backs out of the dollars they steal from poor widows. You see, while I was waiting for my turn to come, I got fired up a little too much. [You'll soon cool down.] Oh, yes, I'll settle down just as soon as I can let off

Well, my folks would like to know how I died. and whether I had good care taken of me. I've heard they have said, if they only could know how I died—if I died satisfied, happy—they would be reconciled to my death.

Well, it's not very pretty to die in prison. I was wounded and taken prisoner; suffered so much I was glad to get free from my own body and go with death. So when the time came for me to go, I was very ready to go across. I made no profession of religion, not a whit more than I ever did. I professed to be an honest man, but nothing more. I do n't know as anybody ever caught me doing a mean act in my life. I had n't much of what you'd call religion. But never mind; I am very well off in the spirit-world.

I haven't much to say in favor of rebel prisons, particularly of Salisbury. I think if I was to have my say in regard to some of our keepers, I don't know as I'd give them any worse treatment, but I think they'd get about the same fare. I do just as people do by me. It's all very well to treat others kind, but I wait and see how folks treat me, then I treat them the same way.

I should like to have my Uncle Henry-he's a little in the ministry-come and talk with me, if he's not afraid of losing his situation. If he is, tell him to hold on to that and let me go. I shan't find any fault. I have chosen him, because I think he'd be best likely to understand me. And if any of the folks want to talk with me, just find me a medium, and I'll come and write, talk, make sounds, do anything I can to make myself known.

Oh, by the way, in the last letter I wrote home, I said something about sending the folks some money. Well, I sent it, but it seems I didn't stamp the letter right, and it was returned to me. And before I had a chance to re-stamp it, I grew sicker and died. I suppose secesh got it. At any rate it's gone. Now, as I didn't leave anything to fight about, I ve got no money affairs to trouble me now.

I died, as nigh as I can tell, between seven and eight o'clock in the morning, after being in prison about five weeks. I died in May. [Last May?] No, sir; a year ago last May.

Oh, my age you want-twenty-seven. My mother, Nancy Willey; my sister, Sarah N. Those are about the nearest, sir. Good-day. June 19.

MESSAGES TO BE PUBLISHED,

Triesday, Jene 20.—Invocation; Questions and Answers; Aunt Jeane McDonald, to her relatives, in Dunkirk, Scotland: David Kenny, of Concord, N. H., to his brother Daniel, and other friends; Lydia H. S. Loyering, of California, to her periods; Dan'l Murphy, of Manchester, N. H., to his brother-in-law

isw. Mondoy, June 22.—Invocation; Questions and Answers; that it w. Charles Goodyear, of india rubber renown, to the Spiritualisis of Boston; Esther Pendleton, of Philadelphia, to her parents; can say the say Eliza Hammond, of Hamilton, L. C., to her sister Agus; liammond, in Massachusetts; Jennie Alderney, of New York City, to her mother.

Therefore, Jane 27.—Invocation; Questions and Answers; Elien Murphy, of Jadson's Court, New York City, to the Catholic briest, Father Kearney; Harry Hodgkins, killed on the Baltimore and Ohio Raliroad, to his sister "Jip"; Elbridge Joy Harris, to his friends on earth.

Thursday, June 29.—Invocation; Questions and Answers; Smith."

Wm. Smith, of Keokuk, Mich., to his aunt, and other friends; Matthew Perkins, of Boston, Mass.; Georgie Donelson, of New York, to his mother.

Monday, July 3.—Invocation; Questions and Answers; Judge Alcott, of Walpole, N. H., to his friends; Hon. Rufus Choate, of Boston; Benj. Aldrich, of Troy, N. Y.; Susan Wickliffe, of Philadelphia, Pa., to her father, John Wickliffe.

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BREAD TICKET FUND.

"WHO WILL SHOW US ANY GOOD?"

BY H. SCOTT, M. D.

I never write, or speak, other than my inborn thoughts and mature opinions, and never will, while life and thought and being lasts, or immortality endures" and Reason maintains her empire, no matter what the consequences to me may be. I commit my meditations of this morning to form, and will be pleased if I hereafter read them in the Banner.. I live in a "city" of six thousand inhabitants.

favorably comparable with any similar population in the United States; and yet I feel shame while I say that within the incorporated limits of the place, there are ten Orthodox churches, and don't know as it's more than a mutual thing about sixty places where intoxicating drinks are sold. I find, therefore, few affinities. It is seldom that I can assert my spiritual thoughts without giving offence, or being jarred in return. As an illustration. I state the following, which occurred a few days since. I opened the Bible to a very Orthodox man; whom I thought to be reasonably intelligent, for the simple purpose of calling attention to the discrepancies found in Second Samuel, xxiv: 1-13, and First Chronicles, xxi: 1-11-12, as to whether God or the devil moved the heart of David to number the children of Israel. and whether seven or three years was the time submitted to his choice, during which famine should prevail in the land. I was honestly anxous that my Christian neighbor would feel himself at liberty to give me his opinion about the two readings. I hoped, at least, that he would condescend to say that the want of agreement might be imputed to imperfect or bad translation. I offered him no opinions of my own, but he called me, "Infidel." "Atheist," "Child of the Devil," and many other hard names, besides reminding me that I was once a Church member; and added that I was now ten times worse than before. He said he believed every word in the Bible, and that he would neither hear the passages read, nor any comments have been pretty likely to have exposed him; on them. To those who came round to hear, he and a kept tething the Lifelings he was a feel that I was trying to force my infidelity on him, but that he would not hear it. One pious brother said, "He is in his sphere: it takes a devil to make a devil." I rejoice that I was able to command my patience and withdraw, feeling that perhaps, after all, these men were somewhat comfortable in the depths of their stupidity. But they certainly have a great distance to rise, and a great deal to throw off before they can emit any light to those who walk with them.

But, after all, we have here a good field in which to commence agitation. There are a great many good men and women who will look beyond the pickets. I know of no place where there exists a greater need of bold, enterprising, intelligent and competent workers than here. We have long wanted test mediums and popular speakers, who can sustain themselves by the ticket-and-door-fee system. That such men and women can commence and sustain a good and progressive work here, I have never had a doubt. There is not Spiritualism enough here to do much in the way of sustaining itinerant mediums pecuniarily; but well recommended persons would find friendship and sympathy. I sincerely hope that we will not be long without some such visitations.

In our little efforts to form circles, from time to time, under great difficulties, it has been clearly manifested that we have among us many highly susceptible persons who could be developed into good mediums; but the fear of scorn keeps them back. Orthodoxy resists anything like investigation, with all the terrors it can bring to bear. Such is the state of things here. I believe the people think they are right, and I do not quarrel with them; but I sometimes feel almost irritated at seeing persons who claim to be intelligent and liberal, who will not consent to do their own thinking. The unwillingness to investigate, and the vehemence with which the old fossilized systems attack every "new thing," reveals but too clearly the failing, fading out condition of "old things." The signs of the times are ominous; no one can fail to notice. The style and spirit of Church" worship have become transformed and changed; congregations are reduced in many places to picket duty nearly, and ministers, it is notoriously obvious, are fast becoming driven to follow the onward march of things. That the world is in a transitional state, mentally, morally and religiously, is but too obvious. Let us have more laborers. Let more competent and qualified men and women come forth into the field. There is curiosity enough awakened now, to say the least of it, to "pay." That is, the door-fee system . can be relied on for support where Spiritualists are few.

I close by relating, in brief, an incident that occurred a few evenings since in one of our pulpits, which amused me, and elevated the heads and opened the ears of the audience, as well as to call out a great deal of " talk " the following day. Said the preacher, "I knew two good men, ministers, who, being together and alone, in the evening, were suddenly startled by a shower of raps falling about them, for which no possible cause could be assigned. They said, 'It is a supernatural visitation,' and committed themselves to God in solemn prayer. On the following day, intelligence came that precisely at the time of the rapping, the brother of one of them died." He added, "May not the spirit of the departed brother have caused the noise to be made? Who can say that it was not so?" And I said, mentally, "Who

can say that it was not so?" Lancaster, O.

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July I.

Miscellaneons.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS THESE unparalleled Powders, known as the GREAT FEB-RIFUGE, NERVINE AND FEMALE RESULATOR, possess the most perfect control over the Nervous. Uterine and Circulatory Systems of any known agent. They are wholly vegetable. In all cases they work like a charm, without purging, vomiting, nauses, or the least possible injury or lad effects, producing their results gently, sootlangly, silently and imperceptibly, as if by magic.

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GREAT FAMILY MEDICINE OF THE AGE! THE POSITIVE POWDERS CURE: THE NEGATIVE POWDERS CURE: HE POSITIVE POWDERS CURE: I HE MEGATIVE PUWDERS COMES L. All Positive Ferers: as the Inflammatory, Billous, Rheumatic, Interintient, Searlet, Small Pox, Measies.

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ness.

3. Positive Female Diseases:
as all Menstrual Derangements,
Leuchorrhea, Threatened Abortion: also, the Vomiting,
Nausea, Cramps, and Painting
Urination of Preguancy.
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Sexual and Urinary Organs,
and of the Stomach and Bowels.

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Carved and Paneled..... These instruments are conceded by musical connelsseurs to be unrivaled by any other of their general class, whether European or American. A recent number of the Ledgale Sig-nal, the leading musical journal of Germany, admits their su-periority.

periority.

For indorsement of the superiority of these instruments, the manufacturers refer with confidence to the most eminent organists and ariists generally of New York, and other principal cities. cities.

The attention of those desiring very elegant furniture is invited to several new styles, just finished. Descriptive Catalogues sent by mail to any address.

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"THE PEN IS MIGHTIER THAN THE SWORD." SNOW'S ROUND-POINTED PENS.

One hundred samples will be sent to any address in the United States for ONE DOLLAR, by mail, postage paid, with terms for any quantity desired, by addressing the Manufacturer, J. P. S.OW, 32 John street, New York City.

July 22.

July 22.

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THE UNDERSIGNED, Proprietors of the DYNAMIC
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Our Institution is commodious, with pleasant surroundings;
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The institution is located in MiLWAUKEE, WISCOSSIN,
on Marshall, two doors south of Division street, and within
one hundred feet of the street railroad. Post Office Brawer
177.

Milwaukee, Wis., July 1, 1865.

July 15.

PROF. LIEBIG'S FOOD FOR CHILDREN AND INVALIDS. THIS highly nutritious and pleasant food, so popular in Germany and England, was devised the past year by the celebrated chemist, Baron Liebig, of Berlin. Infants who are deprived of the mother's milk, can be made health; and strong by the constant use of this food. And invalids, those who are consumptive, dyspeptic, or feeble from any cause, will find it most excellent and strength imparting.

Messrs, JAS, R. NICHOLS & CO., Manufacturing Chemists, 150 Congress street, have made arrangements to prepare this food perfectly pure and fresh, in large quantities. It can be had of Drugglats and Grocers in all cities and large towns. Be careful that each package has upon it the name of the preparer, Messrs, J. R. N. & CO.

SCENES IN THE SUMMER LAND

NO. 1.-THE PORTIOO OF THE BAGE. THE Artist has endeavored to impress on carvas the view he has aften had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gull of darkness, he has published it in the popular Care De Visite form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office, June 25.

CANCER.

NEW and wonderful discovery, Dn. J. C. DIXON'S CANA CER ANTIDOTE, which has already proved, in over five
hundred cases, to be the most successful treatment for Cancer
that has ever been used by man. The method of treatment is
indeed simple. This terible disease is entirely removed in a
solid mass, without the use of the knife, loss of blood, produc
ing of pain, causile burning, or affecting the sound parts.
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ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, searcasted pure and genuine. The Anti-Berofial Panacea, Mother's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by homself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up SPIMITEAL and other Prescriptions. June 11—11

DELA MARSH, at No. 14 BROWHELD STREET, keeps constantly for sale a full supply of all the Spiritual and Restractory Works, at publishers' prices.

The ALL ORDERS PROMETER ATTENDED TO.

July 1.

A LADY who has been cured of great nervous debility, after many years of misery, desires to make known to all fellow surferrs the sure means of fellef. Ad dress, enclosing a stamp, MRS. M. MERRITT, P. O. Box 308, Boston, Mass., and the prescription will be sent free by return mall.

3m—July l.

TOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WARREN CHASE. June 17.

HISTORY OF THE CHICAGO ARTESIAN WELL—one of the gratest practical tests yet made of the truth of the Spiritual Philosophy. Send 20 cents (the cost only of the pamphlet) to A. JAMES, box 2078. Chicago, III. July 8.—8w* DR. LISTER, Astrologor, 25 Lowell street, Boston, Mass. For terms, &c., please send for a circular.

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

Mediums in Boston.

MRS. R. COLLINS,

MAS. R. CULLINS,
OLARVOYANT PHYSICIAN and HEALING MEDIUM,
No. 6 Pine Street, Boston,
CONTINUES to heal the sick, as Spirit Physicans contro
her for the benefit of suffering humanity.
Examinations 81,00. All medicines prepared by her wholly
composed of Routs, Barks and Berbs gathered from the garden
of Nature.

July 1.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 7 DAVIS STREET, BOSTON.

TillOSE requesting examinations by letter will please an-close \$1.50, a lock of halr, a return postage stamp, and the address, and state sex and age.

July 1. DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all diseases that are curable. Nervous and disagreeable feelings removed, Advice free; operations, 41.00. No. 4 JEFFERSON PLACE (leading from South Bennet street), Hoston. July 1. MADAM GALE, Clairvoyant and Prophetic Medium, 23 Lowell street. Examination of library bletter, 91,00; three questions answered on other business for 50 cents, and two 3-cent stamps.

CLAIRVOYANCE. - MRS. COLGROVE may be Consulted personally, or by letter, respecting Business, Health, &c., at 34 Winter street, Boston. Directions by letter \$1,00; lost or stolen property, \$2,00. July 22.

MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 292 Washington street, Boston, Treatment of Body, Mind and Spirit. MRS. E. RICHARDS, Trance, Test, Business and Medical Clairvoyant Medium, 268 Washington St., Boston. Will visit families, when requested. 3w*-Aug. 19. R MOORE, Healing and Trance Medium, No. Mass. Representation of Lagrange Place, from Washington street, Boston, 12w*-June 12.

DR: H. S. PHILLIPS, PRACTICAL MAGNETIC HEALING PHYSICIAN,

BY THE APOSTOLIC MODE,
THE LAYING ON OF HANDS, WILL BE IN
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MADAMIE HULIAN,
The Wonderful Portuguese Cinirvoyant, Vhose powers for examining and prescribing for disease are onsidered second to more in the country, will give attention o any who may apply for her services, either in person or by

SOUL READING.

either one or the other.
Address, Mil. AND MRS. A. E. SEVERANCE,
July I. M. Whitewater, Walworth Co., Wisconsin.

DR. URANN, WHO has made so many wonderful and 1. INSTANTANEOUS CURES in Boston, New York, Hartford, Springfield, and more recently in New Hampshire and Vermont, has taken rooms No. 183 Court street, Boston, where he may be found from the lat to the 20th of each month. The remainder of the month he will visit patients at a distance who may desire his services.

June 17.

> DR. J. WILBUR, OF MILWAUKEE, WISCONSIN,

FOR ACUTE AND CHRONIC DISEASES. WILL close his Rooms at Cleveland, O., Aug. 8th, after Which time he may be found at his residence, 56l MILWAURER, WIN., where he will treat the sick until further notice. He cures all curable diseases without medicine. Also, cures at any distance by sending him their handwriting. Send superserited envelope and two red stamps. Persons who cannot afford to pay are contaily invited, without money and without price. Cleanliness only helm required. Office hours are from 9 A. M. to 12 M., and from 1 to 5 P. M.

Aug. 19.

HEALING THE SICK WITHOUT HEDICINE!

DR. D. A. PISALES, GALLY

PRACTICAL PHYSICIAN for Chronic, Discases by magnetic treatment, will open rooms at FORT WAYNE, Ind., Treepay, Aug. 8, at 90 clock a. M., and close Thursday, Aug. 17, at 80 clock p. M. Will open in LAFAYETTE, Ind., Monday, Aug. 21, and close Thursday, Aug. 31; and commence inculing in PEORIA, Ill., Monday, Sept. 4, and close Thursday, S DR. D. A. PEASE, Jr.,

DR. P. B. BRISTOL, PRACTICAL PHYSICIAN, WILL OPEN ROOMS AT

A ND remain at least till September ist, to Heal the Sick by "laying on of hands" — the most potent, effective and speedy curnitive known to man. — 5w—Aug. 12. HEALING THE SICK

PRYCHOMETRY AND CLAIRVOYANCE.

IRS. V. M. BALDWIN will read character personally or the lay letter; describe persons at a distance, whether in or out of the form; sit for spirit-communications, &c., &c. Send a lock of hair, or the handwriting of the person. Terms, \$1. Address, llipon, Wis.

WILL heat the Sick in PORTLAND, ME., for five weeks, commencing TUESDAY, Aug. 22. Rooms at CONGRESS HALL, Chapp's Block.

Aug. 18.

H. RICHARDSON, Mesmeric Physican and Healing Medium, No. 132 Main street, Charlestown. y 15—3ns

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. III East 29th street, near 3d Avenue, N. Y. 3m°-June 17. D. M. TURNER, Magnetic and Eclectic Physical American, Auburn, N. Y.

THE Spirit-World has looked in mercy on scenes of suffering from the use of strong deint, and given a remember that takes away all desire for it. More than three a housand have been redeemed by its use within the last three years.

Send for a Cherlan. If you cannot, call and read what it has done for thousands of others. Enclose stump.

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SIX DOLLARS FROM 50 CENTS. CALL and examine something urgently needed by every-thody, or sample will be sent free by mail for 50 cents, that retails for \$6,00. R. L. WOLCOTT, 170 Chatham Square, N. Y.

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SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) July 1.

YORK, Pa., from August 4th to Sept. 4th.

By this treatment any curable disease may becured in a
few minutes, by the touch, when the magnetic adaptation
is complete; and it only requires a few operations to cure the
most inveterate cases, where the adaptation is but partial;
provided always, the patient strictly adheres to the laws of
health, without which moture can be permanently effected by
this or any other practice.

Terms of treatment according to the ability of the patient.
THI TISDAY of each week will be devoted to the treatment
of the afflicted poor, free of charge. Cleanliness in person always required.

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etter.

11.00 for Claimvoyant Examination in person.

11.50 for Claimvoyant Examination by letter.

15.7 House—From 8 to 12 a.m.; from 1% to 4% and 7 to 9%

John 22.

SOUL READING,
Or Psychometrical Delineation of Character.
Mit. AND MIS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in peat and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their farmer love. They will give instructions for self-improvement, by telling what faculties should be restrained, and what entitivated. Seven years experience warrants them in anying that they can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character Kert Tentificty As secu. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by elitier one or the other.

Address. Mit. AND MRS. A. E. SEVERANCE.

MAGNETIC PHYSICIAN

WASHINGTON HALL, Rochester, N. Y., Aug. 1, 1865,

Without Medicine—and those Unable to Pay
Without Money.

DR. D. A. PEASE & SON, 127 Jefferson Avenue, Willis
Block, up stairs, DETROIT, MICH. Consultation and
advice at office free; by letter, 41,00. Aug. 19.

DR. J. R. NEWTON

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2079, and get a photograph copy of his great picture of
Emancipation, the largest drawing under glass in this country,
which was executed while he was in a deep trance. The
ORIGINAL can always be seen, with many of a geological
character, at the Chicago Artesian Well. Enclose 25 cents.

Aug. 18.—4w

House, 18 Webster street, Somerville.

Nov. 26-17

MIGG I. HAGTINGS.

TEACHER OF PIANO AND MELODEON, VOCAL MUSIC

(Italian Method.) and PERROH and LATIN LANGUAGES, will
visit upplie at their residences, or receive them at her own, 38

Lowell street, Boston. Terms reasonable. tf—June 18.

50 Behoel Street, next door East of Parker House.

Pearls.

THE TRUTH DOTH REVER DIE.

The TRUTH BOTH SEARCH DIE.

Though Kingdoms, States and Empires fall,
And dynasties decay;
Though cities crumble into dust,
And nations die away;
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud,
The Truth doth never die! We'll mourn not o'er the silent past;

Its glories are not fied. Although its men of high renown Be numbered with the dead. We'll grieve not o'er what earth has lost, It cannot claim a sigh;
For the wrong alone hath perished,
The Truth doth never die!

All of the past is living still—
All that is good and true;
The rest hath perished, and it did
Deserve to perish too!
The world rolls ever round and round,

And time rolls ever by; And the wrong is ever rooted up, But the Truth doth never die!

Man is continually a refining furnace. In his daily revolutions around his central idea, he is ever learning more and more of what he really is.

A CALL FOR SPIRIT GUIDANCE. Mother, I know you could not rest in heaven, And hear me call as I have called to-night; I know you love me still, though God has given To you a form as radiant as the light. Oh mother, let the light from thy pure soul Illume my darkened pathway here below; Come to me, mother, from thy heavenly goal, And guide my footsteps wheresoe'er I go.

The fate which oppresses us is the sluggishness

THE DUTIES OF TO-DAY. Arise! If the past detain you, Her sunshine and storms forget; No claims so unworthy to hold you As those of a vain regret; Sad or bright, she is lifeless ever; Cast her plantom arms away, Nor look back saye to learn the lesson Of a nobler strife to-day.

Self-love is not so vile as self-neglect.

Correspondence in Brief.

Letter from a Blind Lecturer.

Knowing as I do that a perfect avalanche of communications, both meritorious and worthless, is constantly rolling in upon you, Mr. Editor, I have forborne, thus far, to trouble you. But believing that the time has now arrived when I should speak, I have presumed to beg a little space in your paper. About seven years ago, having become thoroughly convinced of the truth of Spiritualism, I girded on my armor and took the field to do battle for the right. Since that time I have struggled as best I could, and I indulge a hone that my efforts have not been altogether in hope that my efforts have not been altogether in nope that my enorts have not been anogener in vain. My work has been a pioneer work. Where the friends of our philosophy were few and weak, and its enemies many and strong, I have striven to sow seeds for future harvest.

Now, notwithstanding the hardships and dis-couragements incident to such a work, P-have found such enjoyment as ever crowns our efforts when we strive to live up to our highest convicwhen we strive to live up to our ingless conve-tions of right. Yet I sometimes think it would be delightful to sit down beneath the shade and slake my thirst at the cool fountains which abound in districts where Spiritualism has lived down the opposition of worldlings and become

It requires much strength when the pioneer has to contend with both spiritual and temporal disa-bilities, and words of sympathy from the strong and self-sustaining are very grateful to the weary, care-worn laborer. The friends of our philosophy should bear in mind that conservatives and opshould near in mind that conservatives and op-posers of its glorious truths will not make haste to supply the pecuniary needs of the laborers. In many localities, the truths of our glorious philoso-phy need only to be presented to be accepted. But who shall sustain the hands of those who bear the bread of life to the famishing? They cannot see their wives and little ones pinched by nining want, and that in communities where Spiritualists are strong and wealthy, something like a missionary enter-prise should be started. If our philosophy is life and health and peace, then the soul-inspiring sound of its voice should be heard in every neigh-borhood, and its life-giving balm dropped beneath every roof-tree in the land.

And now a word more of myself. Being blind from birth, I walk through a perpetual night of years, sustained only by the knowledge that at the end of life's pilgrimage the glorious sunlight awaits me. Save the fact that I have a wife I am awaits me. Save the fact that I have a wife I am an unconnected man, and she walks beside mebearing the burden of poverty which my devotion to a pioneer work has laid upon us. I anticipate moving West and North, in pursuance of my life-work, and will hold myself in readiness to respond to calls to lecture for Spiritualists and other friends of progress. I should not be averse to making engagements for periods of three or six months, and though I design moving in the director above mentioned. I shall respond to calls tion above mentioned, I shall respond to calls from any section of the country whatever. I will also answer calls to hold intellectual circles, and treat the sick, directed by spirit power. Spiritualists and others desiring my services will address partifer that the sick of the services will address partifer that the sick of the services will address partifer that the services will address that the services will be serviced that the service will be serviced to the service will be serviced that the serviced that J. T. Röuse. dress, until further notice, J. T. Ro Osseo, Hillsdale Co., Mich., Aug. 12th, 1865.

Binghamton, N. Y.

Mrs. F. O. Hyzer spoke in this place three Sabbaths in July to large and appreciative audiences, and I venture to say that such eloquent, logical philosophical and instructive lectures were never philosophical this or any other place. She made the walls of old theology shake to their very centre, and awakened a new and lively interest in all classes of minds. One Baptist minister became so interested as to attend two or three of her came so interested as to attend two or three of her lectures, and, by request, gave her a subject to speak upon. We predict for him, in committing the "rash act," a speedy expulsion from the Baptist society. In justice to him, we would say that he has, the last two or three years, left the ministry, (except to preach occasionally,) and gone to the more honorable and profitable husiness of cartry, (except to preach occasionally,) and gone to the more honorable and profitable business of car-riage making and repairing, which may partially explain for the small spark of light he has dared let enter within the chamber of his soul.

Mrs. Hyzer speaks in this place again the first and second Sabbaths in September.

Binghamton, N. Y. H. P. Brown. Binghamton, N. Y.

Successful Meeting---Verification of a Message.

Our yearly meeting has been a glorious success. The weather was all that could be desired; the audience large and attentive; Brothers S. J. Finney, Hudson Tuttle and Giles B. Stebbins occupy-

ney, Hudson Tuttle and Giles B. Stebbins occupying most of the time, to the great satisfaction of those present. They are too well known to need any recommendation from me.

Beveral months since you published a communication from "John H. Davis, of Waterville, Me., member of the 23d Mass., Co. C; died at Newbern of yellow fever, last August." I wrote to a friend—not a Spiritualist—at Waterville, asking for information, who, after making careful inquiries formation, who, after making careful inquiries, replied as follows: "I have taken pains to ascerreplied as the statement in the Banner of Light, to which you refer, is correct." Thus we have another demonstration of the fact that spirits can and do communicate with the living.

Fraternally yours, GEO. VM. WILSON. Auburn, O., Aug. 15th, 1865.

Appreciation.

I have been a reader of your excellent paper, Mr. Editor, more than five years. I would much booner be deprived of my dinner, daily, than lose to weekly visits. Although the dollars, with me.

are exceedingly scarce, yet I consider it a paying investment, and shall do all in my power to make it so to you and others by extending its circulation, and hope that its truthful folds may wave till the world is illumined by its light.

MRS. P. LILLIBRIDGE.

Reckford III. Aug. 8 1865

Rockford, Ill., Aug. 8, 1865.

Dr. U. Clark's Healing Institute.

As I recommend all my patients to attend the Banner Free Circles as an essential part of their care, please accept the enclosed five dollars as an aid to the respening of said circles.

Permit me, in behalf of all my patients who have

attended Mrs. Conant's scances, to express the warmest gratitude to her, trusting she may continue to be sustained and recompensed by the blessed messengers of the everlasting Father.
Fraternally yours, U. CLARK.

Fraternally yours, U. CLARK 18 Chauncey street, Boston, Mass., Aug. 12, 1865.

The Cherry Grove Meeting.

[Reported for the Banner of Light.]

A Grove Meeting was held near Cherry Grove, Fillmore County, Minn., on the 21st, 22d and 23d

Friday morning came, and with it came a rain -for which, by the way, Minnesota is noted the present season—but as the first session of the meeting was to be held at 2 o'clock P. M., we hoped that we might yet be favored; but 2 o'clock came, and with it a continuation of the foul weather, and no Grove Meeting. The very few who met at Bro. Michener's house were favored

weather, and no Grove Meeting. The very low who met at Bro. Michener's house were favored with a discourse from Bro. Potter, on the "Hypocrisy of the Churches," which, as usual, was full of good sayings, and was well received. Adjourned till 10 o'clock Saturday morning.

Morning Session.—The appearance of things without was a little more favorable Saturday morning. We met in the grove, with friends from the adjoining neighborhoods. Mr. William Chatfield wife appointed President, and Mr. A. B. Regester and Miss R. A. Michener, Secretaries. The meeting was called to order by the President, who made a few introductory remarks, and then introduced J. L. Potter, who spoke from the text, "Dust thou art, and unto dust thou shalt return." He took the left hand road, as usual. He said the text was a libel on science, philosophy and common sense; set forth the origin of man, physically and spiritually, and his final destiny, in a light that, though new to some, was satisfactory to the common sense of every intelligent hearer.

Afternoon Session.—The meeting was called to color by the President I. T. Petter agains at

common sense of every intelligent hearer.

Afternoon Session.—The meeting was called to order by the President. J. L. Potter again addressed the audience on "Freedom." He argued that mankind were ever boasting of freedom, while, in fact, there was no such thing, but everything in the universe, from the blade of grass to the soul of man, existed, held its position and was working out its destiny, not from choice but from the president. Birds for heart and the president will be made to entertain those from religious presents will be made to entertain those from religious presents. have no wings, and snakes crawl because they

have no wings, and snakes crawl because they have neither legs nor wings. The discourse was a good one, delivered in the easy, pleasant style peculiar to the speaker. Adjourned.

In the evening, after the adjournment, Mr. Niles, Mr. Reynolds and lady, arrived from Rochester, Olmstead Co., and Dr. Alsdruff and lady from LeRoy, Mower Co., Minn., which added three to our list of speakers.

Sunday Morning.—The first sound that greeted our ears was the rain, which continued to fall without intermission throughout the day, confining everybody within doors, except the few that ing everybody within doors, except the few that were present yesterday, who still remained in the were present yesterday, who still remained in the immediate neighborhood, and with difficulty convened at Bro. Michener's, where the meeting was called to order, and Mr. Niles was introduced as the first speaker. After reading a poem, he addressed the meeting on the subject of "Natural Religion," saying that men worshiped before Bibles were made; that we have a natural belief in God and immortality; that the destiny of each individual is to be wrought out inevitably; that we possessed a moral power or influence, capable of redeeming the darkest soul, and that if Bibles

or redeeming the darkest soul, and that if Bibles were obliterated to-day, religion would stand pre-üminent in the human soul.

A general invitation was given for remarks, which was responded to by Mr. Reynolds in a brief, well-timed speech on the "Fixed Government of God in the Physical, Moral and Spiritual Universe." He said that pain in every department of man's existence was instituted as a cure, and not as a singlement; that all were destined and not as a punishment; that all were destined to learn the lesson of reform—some in early life, some in old age, and some sluggish souls would not learn it till they had been on "the other side of learns," for a the wead recent

of Jordan" for a thousand years.

The President then gave some of his experiences in the investigation of Spiritualism. He had seen spirits with his natural eyes; had heard them speak as audible as a human voice, independent of any visible earthly medium; and had conversed with them face to face as with an earthly earthly His belief in Spiritualism had become

Afternoon Session .- J. L. Potter first occupied the stand, and spoke on the subject of "Happiness." He partook largely of that spirit himself, and was frequently led into freaks of joking and fun-making, which is not his wont while occupy-

Mr. Reynolds then followed, and after clearing away the theological rubbish, and laying the Bible on the top of the heap, he builded a tower, whose four corners were Truth, and rested on the Rock of Ages, while its top reached the heavens. He is master-builder.

a master-bunder.

Thus ended our meeting, which, to us, was a "feast of fat things," while this imperfect sketch must suffice for those who, with well-filled baskets, were compelled to remain at home during this (to us) memorable wet Sunday.

A. B. REGESTER,
R. A. MICHENER,

Secretaries.

Cherry Grove, Minn., Aug. 7, 1865.

Grove Meeting.

A Grand Grove Meeting of Spiritualists and other friends of Moral and Religious Progress, will be held at St. Johns, Clinton County, Michigan, on Saturday and Sunday, Sept. 2d and 3d, 1865. We meet in the broad fields of reason to discuss moral, mental and religious subjects—subjects which have engrossed the ablest minds of all ages. Blind faith alone is not sufficient for thinking beings.

A large corps of able speakers will be in attendance, viz: A. B. Whiting, Prof. E. Whipple, W. F. Jamieson, Mrs. Emma Martin, Mrs. Pearsall, and others.

Vocal and instrumental music will be in attendance, to enliven the meeting with Spiritual Songs and Chants. Persons of all religious opin-ions are cordially invited to attend. "He who dare not reason is a coward; he who will not is a bigot; he who cannot is a fool." Our platform is free. At the close of the meeting a series of resolutions will be introduced by a Committee appointed for that purpose.

Arrangements have been made with the D. and M. Railroad Company, to carry persons coming to the Convention for half fare from Birmingham Grand Rapids and intermediate stations, Hours of meeting: Saturday, 10; to 12 o'clock,
A. M.; Conference from 1 to 2 P. M.; Regular
Speeches to commence at 2 P. M. Sunday, Conference at 9 A. M.; Regular Speeches from 11 to 12

Conference at 1 P. M.; Regular Speeches begin at 2 P. M. Mr. Jameison will report the proceedings of the

meeting for publication. E. D. TRIPP. S. ALEXANDER, Committee.
J. HICKS,

The Spiritualists and Friends of Progress

Of South-eastern Indiana will hold their next Quarterly Meeting at Bro. Bond's Hall, Cadiz, Ind., on Friday, Saturday and Sunday, the 25th, 26th and 27th of August. DR. J. L. BRAFFITT, SILAS SMALL, DR. COOPER.

Dr. Cooper, Agnes Cook,

A Grove Meeting of the Associate

Friends of Progress. The Spiritualists of Ypsilanti, Mich., and vicinity The Spiritualists of Ypsilanti, Mica., and vicinity having organized under the above title, will hold their first Annual Meeting, August 26th and 27th, three miles east and south of the city, near the Willow Run School House. Rev. Moses Hull, All and the Miles and the Summer Land.

All and the Miles and Running passed first, one years in the body, rose to the Summer Land. Mrs. Fowler, and others are engaged. All are invited to attend.

8. P. Balland, President.

Vermont Convention.

The Spiritualists of Vermont will hold their twelfth Annual State Convention in the Universalist Church in Ludlow, Vt., the last Friday, Sat-urday, and Sunday of August, and cordially in-vite all Spiritualists and true reformers to meet with them. Warren Chase, Chas. A. Hayden, A. E. Simmons, M. Bent, E. B. Holden, Mrs. M. S. Townsend, Mrs. S. A. Horton, and other speakers are expected to be present.

are expected to be present.

Board and lodging at the hotel, one dollar per

day.

The Vermont Central, and Rutland and Burlington Railroads will return members of the

Convention free.

W. W. RUSSELL,

THOS. MIDDLETON,

D. P. WILDER, GEORGE DUTTON, Cor. Sec. Rutland, Vt., July 7, 1865.

Meeting of the Friends of Human Progress.

The tenth Annual Meeting of the Friends of Human Progress of North Collins, will be held at Hemlock Hall, in Brant, Erie county, New York, commencing on Friday, September 1st, 1865, at ten o'clock A. M.

Among the prominent speakers expected to be present are Glies B. Stebbins and Frederick Doug-las, of Rochester; Lyman C. Howe, of Clear Creek, Chautauque county; George W. Taylor, of Collins,

And others.

A cordial invitation is given to all persons to attend. Persons from a distance will take the stage at Buffalo for North Collins, or the Buffalo and State Line Railroad to Angola.

Committee—Levi Brown, Lewis Baldwin, James Varney, Lucy Hawley, Electa Landen, Prudence Sinton.

Pienie in Frankliu.

The Spiritualists of Wrentham, Foxboro, Medway, Franklin and adjoining towns will hold a Picnic at Kingsbury Pond, August 30th, at 10

Mrs. L. Cuppy and other able speakers will be

refreshments enough and to spare, so that none shall go away hungry. Should it be rainy on Wednesday, the picnic will be deferred until Thursday. A general invitation is extended to all. Per order

Committee of Arrangements.

Franklin, Aug. 16, 1865.

necessity. Birds fly because they have wings and a disposition to use them; men walk because they enjoy a baptism of high and holy influences that will do us good.

A. H. P. GRAY, C. CHAMBERLAIN, O. WOODWARD, EDWIN BROWN.

Committee of Arrangements.

Grove Meeting and Picnic.

Mrs. Emma F. Jay Bullene will address the Mrs. Emma F. Jay Bullene will address the Spiritualists and friends of progress in a grove on the grounds of Lewis Clark, four and a half miles north of Beloit, and nine miles south of Janesville, river road, east side, Sunday, Aug. 27th. Also a basket picnic will be held at the same place, on Saturday, the day previous, commencing at ten o'clock A. M.
A cordial invitation is extended to public speak-

ers and friends generally.

So far as convenient, friends from a distance will be entertained.

M. P. Cogswell.

Beloit, Rock Co., Wis., Aug. 8th, 1865.

Yearly Meeting of the Friends of Progress for Indiana.

The next Yearly Meeting of the Friends of Progress will be held at Richmond, Indiana, October 20th, 21st, and 22d. Seldon J. Finney, S. S. Jones and others will be present to dispense the word of wisdom and

Arrangements will be made for all visitors. By order of the Executive Committee. AGNES COOK, SAMUEL MAXWELL, Richmond. SETH HINSHAW, Greensboro, Ind.

Obituaries.

Passed away, in Albany, N. Y., April 7th 1965, while on his passage home, Walter Foss, son of Mr. Carter and Mrs. Mahals Foss, of Thornton, N. H., aged 32 years.

While in the bright beauty of his manhood days, surrounded by everything that could make this life desirable and pleasant, the high hopes and expectations of a large concourse of relatives and friends were crushed by his early death. Conrelatives and friends were crushed by his early death. Consumption, that scourge of our northern clime, had early claimed him for a victim; but possessed of a strong, positive will,
and the great desire he had to five, he succeeded in warding
off the "fell destroyer," till it had made such innovation upon his physical system, that he was obliged to how to its irrevocable hat.

on his physical system, that he was obliged to bow to its frevocable int.

He was a young man of great business activity, and had, through strenuous exertions, amassed quite a property. He was liberal-minded, large-licarted, and through the kindness of his disposition, and urbanity of his manners, he had won many true and sincere friends, who will long and deeply mourn his early departure from the shorts of material being.

Some years anterior to his demise he spent in visiting foreign lands, in the hope of regaining his lost health; but all to no avail. The inspirations of the orange-groves and magnoliablossoms of sunny Cuba, brought not the blessing of health to shi senfeebled organization, and he plainly saw that soon he must pass away from this mutable spiere to a land where a unmmer perpetual blooms, and where sickness invades not its hallowed precincts. He has left a wife and child, and a host of relatives and friends, to whom the rich hopes, promises and consolations of our blessed religion are extended.

We miss thy dear and cherished form—thy well-remembered

We miss thy dear and cherished form-thy well-remembered We miss thy sweet and pleasant smiles, which made our hearts rejoice:
The Messenger of Death thy soul has borne from us away,
To bloom in never-fiding bowers an everlasting day.

Our spirits turn to the fair home, where peaceful billows roll, To catch a glimpse, if possible, of the translated soul; To hear the echoes of the feet upon the starry floor, And gaze within the love-lit eyes, as in the days of yore,

We feel, dear one, thou art not dead. Thy flower-encircled

grave
Bids us look unward for the soul that's gone to Him who To bask within Ills railant smiles—a dweller in the land, Where fairest flowers forever bloom, by summer zephyrs fanned.

n all our sad and lonely hours we feel thou wilt be near, To lead us through this vale of woo, of sorrow, doubt and fear; To lave our over-heated brows in inspiration's tide, And into paths of truth and love our wayward footsteps guide. O'ershadow with thy strength'ning wings, thy wife and darling child.

And teach them to this beauteous law of change be reconciled;
Ohl cheer them with thy words of truth, of wisdom and of

And fit them both, while in the form, to welcome thee above. Sicep sweetly in thine early grave, thou consecrated dead; No vandal foot shall ever dare to descerate thy bed! And thou, enfranchised soul, march on to higher life and love, And gather up the pearly thoughts which line the shores

Also, in Thornton, N. H., Elmore Francis, aged 5 years 7 nonths; and Clara Malvina, aged 2 years 7 months, children of Mr. Moses and Mrs. Lucinda Sargent.

Your little flowers are blooming now On heaven's most bright and shining bro No death can reach your darlings there, No frost to blight their petals fair. Their mortal race was early run, There earthly mission soon was done; The angels thought such beauteous flower Should deck their never fading bowers.

'T was hard to watch the fleeting breath, And know that soon 't would end in death; That you must part with your sweet doves, And feel no more their blended loves. But ah! the twinkling stars which went From out your carthly firmament, Are gladd ning still your onward way, And making night as bright as day.

They come at morn, at noon, at eve, some token of their love to leave, To bring some evidence that they Arc hov ring o'er you night and day.

You may not see their forms of light, fittil you may feel their presence bright, And know that four immortal eyes Are peering on you from the skies. Let the sweet thought your spirits cheer, And drive away each failing tear, That your translated doves can come, And brighten still your mortal home.

Two darling ones to you are given, Two dwell on earth, and two in heaven; The loves of both your hearts shall bless, And bring you peace and happiness. And when the ties of earth are riven, Your souls shall rise to greet in heaven The loved ones entered on before, To know no separation more.

her home in the Summer-Land. She was formerly a member of the Methodist Church, but

by obeying the command to "grow in grace," outgrow its dead formalism, and made her transit from the mortal to the immortal in the calm faith of the New Dispensation. Two years of sickness were out the material body, but left the split in full possession of all the senses as it bid addeu to earthly toils and pain.

At the request of Bro. Seagraves, the writer was present at the ceremonies attending the surrender of the "dust to the carth as it was." A large concourse of people was in attendance, some of whom were, no doubt, astonished to learn that we have no funerals, in the olden sense of that term, but rather we meet to celebrate the advent of the spirit into its immortal house of love.

Boston, Mass., Aug. 15, 1865.

Passed to the spirit-life, from Pensacola, Fla., Jan. 11th, 1863, Oliver O. Willard, aged 46 years, a member of Co. D Josiah P. Willard, aged 49 years 11 months, Co. C, 29th Reg. Mich. Volunteers, passed to spirit-life, Dec. 3d, 1864, from Nashville, Tenn.

Nashville, Tenn.
March 22d, 1855. Eunice Willard, aged 80 years 10 months.
mother of the deceased soldiers joined her sons, and other
angel friends, leaving her mortal form in Hancock, Vt.
All were natives of Woodstock, Vt. I attended the funerfile, July 30th, at Bridgewater.

They passed, 'mid the cannon's din and roar,
To the pace of the Summer-Land;
And the aged mother realched the shore,
Until she joined their band.

M. S. TOWNSEND. Bridgewater, Vt., 1865.

Married. In Geneva, Ill., by Mrs. H. F. M. Brown, Mr. Geo. P. Sherman, of Chicago, Ill., to Miss Hattie D., second daughter of S. H. Todd, Esq., of Geneva.

NOTICES OF MEETINGS. RELIGIOUS SERVICE, with vocal and instrumental sacred treet, Sundays, at 10% A. M. Free.

street, Sundays, at 10% A.M. Free.

'THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in hall No. 118 Tremont street, at 10% A.M. and 3 F.M. Mirs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CRRISTIAN SPIRITUALISTS hold meetings every Sunday at 10% A.M. and 3 F.M., at 121 Blackstone street, corner of Hanover street. Lecture by Dr. Clark in the afternoon.

CHARLESTOWN.—Meetings will recommence in the City Hall Sept. 3, at 2% and 7% o'clock F.M., under the supervision of A.H. Richardson. The public are invited. The Children's Lyceum meets at 10 A.M. Speakers engaged:—Mirs. M. S. Townsend during October and November; Benj. Todd during December.

CHELSEA.—The Spiritualists of Chelses have hired Library CHELSEA.—The Spiritualists of Chelsea. And and evening fall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. II. Crandon. Chelsea, Mass. Speakers engaged:—Charles A. Hayden during September; Mrs. Fannie B. Felton, Dec. 3 and 10.

FOXBORO, MASS.—Meetings in Town Hall. Speaker engaged:—Miss Susie M. Johnson, Nov. 5 and 12. Meetings during the summer months at 13 and 53 P. M.
TAUNTON, MASS.—Spiritualists hold meetings in Concert Hall regularly at 2% and 1% P. M. Admission 5 cents.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Lowell, Sinday alternoon and evening, one-half the time.

Lowell, —Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Lyceum' meets at noon. Speakers engaged:—Mrs. Nellie Temple Brigham during September; Charles A. Hayden during Uctober; J. M. Peebles during November; J. G. Fish during

MAURITILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Itall. Speakers engaged:—Mrs. Laura Cuppy during August; Isaac P. Greenleaf during September.

WORGESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—N. Frank White during September; Mrs. Mary Wood during October; Mrs. Anna M. Middlebrook during November; J. M. Peebles, Dec. 3 and 10; Miss Susie M. Johnson, Dec. 17, 24 and 31.

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

at 10M o'clock.

FORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the foremon. Lectures afternoon and evening, at 3 and 7 o'clock. Speakers engaged:—Biattle L. Beckwith during September; Mrs. Laura Cuppy during October.

Old Town, Mr.—The Spiritualists of Old Town, Bradley, Millord and Upper Stillwafer hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

ROCKLAND, Mr.—Meetings are held at Rankin Hall every Sunday, afternoon and evening. Regular speaker:—J. N.

DOVER AND FOXCEOFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer salist church. A successful Sabbath School is in operation. Speaker engaged:—W. K. Ripley during August and Septem-NEW YORK .- Spiritual meetings are held at Hope Chapel

NEW YORK.—Spiritual meetings are held at Hope Chapel every Sunday. Seats free.
Meetings are also held at Ebbitt Hall every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 r. M.
VINKLAND, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall.
CINCINMATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

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

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

this column is intended for Lecturers only. this column is intended for Lecturers only.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Childron's Lyceums. Address, Banner of Light office, Boston.

Miss Lizzie Doten will speak in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above an nouncement. Advress as above, or Pavillon, 57 Tremont street, Boston, Mass.

MES, LAURA CUPPY will lecture in Haverbill during August; in Armory Hall, Lynn, Sept. 3 and 10; in Portland, Me. during October. She will answer calls to speak week eve lings. Address as above, or care Banner of Light.

N. FRANK WHITE will speak in Seymour, Conn., during August: in Worcester, Mass., during September; in Troy, N. Y., during October. Will answer calls to lecture in the West Sundays and week evenings through the rest of the fall and winter. Apply immediately. Address as above.

DR. and Mas. L. K. COONLEY will lecture and heal in Marshall County Ill. Con Aug. 15 to Sect 10: Ill Hayara Mass.

MER. AUGUSTA A. CURRIER WIll lecture in Bangor, Me., during August; in Milford, N. H., Sept. 3 and 10. Address, box 815, Lowell, Mass.

Miss MARTHA L. BECEWITH, trance speaker, will lecture in Portland, Me., during September. Address at New Haven, care of Geo. Beckwith.

CHARLES A. HAYDEN will speak in Cheisea, Mass., during September; in Lowell during October; in Philadelphia during November. Will make engagements to speak in the Wost through the winter and spring of 1866, if the friends de-

Miss Emma Housron will lecture in Buffalo, N. Y., during August; in Cheinnath, O., during September; in Milwaukee Wis., during October; in Cleveland, O., during November; in Ekhart, ind., during December and January. Would be happy to make further engagements in the West. AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgowater on the second Sunday, and in East Bethei on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt.
WAREN CHASE will lecture in St. Albans, Vt., Aug. 30
and 31, and Sept. 1., in Academy Hall, three evenings; will
attend the Annual State Convention of Vermont at Ludlow,
August 24, 25 and 28, the National Convention at Philadelphia in October, and lecture during January and February
next in Washington, D. C.; during March in Philadelphia, and
spend next summer in the West. Other engagements on the
route will be made by an application soon. He will receive
subscriptions for the Banner of Light.

Mrs. Laura De Force Gordon will lecture in Houlton, Mes., during August. Address as above, or Bangor, Me., care of H. B. Emery, Esq.

Mrs. Sarah A. Byenes will lecture in Lynn, Dec. 3 and 10. Would like to make early engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass. MISS SARAH A. NUTT will speak in Ware, Mass., during August; in Petersham during September; in Athol during October. Address as above, or Claremont, N. H.

BENJAMIN TODD, normal speaker, will lecture in Charles-town, Mass., during December. He is ready to answer calls to lecture in the New England and Middle States. Address, care Banner of Light office. Care Banner of Light office.

Mirs. H. T. Steaens will lecture in Stockton, Me., Aug. 20.

Address as above, or South Exeter, Me.

Mrs. Fannie B. Felton will speak in Stafford, Sept. 3 and 10; in Lynn, Sept. 17 and 24; in Chelsea, Dec. 3 and 10. Will make engagements for the autumn and winter. Address, South Maiden, Mass.

J. M. PERBLES, of Battle Creek, Mich., will lecture in Providence, R. I., during September and October; in Lowell, Mass. during November.

E. V. WILSON will speak in Geneva, Ill., Aug. 27; in Evana-ville, Ind., Sept. 3, 10 and 17; in Louisville, Ky., Sept. 20 and 27; in Cincinnati, O., during October; in Memphis, Tenn., during November and December. ISAAO P. GREENLEAF will speak in Glenburn, Me., Aug. 27; n Haverhill, Mass., during September. Address, Exeter

MRS. MARY M. WOOD will speak in Worcester, Mass., during October and May: in Lowell during December. Will an awer calls to lecture in New England up to that time. Address during August, Putnam, Conn. Miss E. H. Fuller will speak in Bradford, Me., Aug. 27; in West Garland, Sept. 3. Mas B. C. Petrox will speak at Sheddsville, in West Windsor, Vt., Sept. 3 and 10. Those desiring her services as a spiritual medium and trance speaker are requested to consult her by letter, directing their communications, until further notice, to Woodstock, Vt.

LIET HOLICE, to WOODSLOCK, Vt.

ALCHNA WILIELM, M. D., inspirational speaker, will lecture in Genera, O., during August; in Indiana and Illinois during September; in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further notice.

Mas. A. P. Brown will speak in Danville, Yt., every other Sunday until further notice. She will attend funerals if de-sired. Address, St. Johnsbury Centre, Yt.

W. K. Ripler will speak in Dover, Me., during August and September. Address as above, or Foxboro', Mass. Miss Susia M. Johnson will speak in Daxter, Me., during August; in Bangor during September; in Foxboro', Mass., Nov. 5 and 12; in Worcester, Dec. 17, 24 and 31. MES. S. A. HORTON will speak in Rutland, Vt., the first Sunday of each month until November; in Quincy, Aug. 18 and 20.

Soptember. Address, Cadiz, Ind., till September; after that, Liverpool, O.

J. O. Fish will speak in Lowell, Mass., during January.
Will receive subscriptions for the Banner of Light. Address,
Hammonton, N. J.

DR. JAMES COOPER, of Beliefontaine, Ohio, will be at the Quarterly Meeting at Cadiz, Henry Co., Ind., on the 25th, 26th and 27th of August, with a supply of books, and will take sub-scriptions for the Banner of Light, as usual. F. L. Wadsworth speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accordingly.

DR. M. B LAWRENCE will answer calls to lecture. Address, Quincy Point, Mass.

Quincy Point, Mass.
M. H. Houghton will answer calls to lecture in any of the Eastern or Middle States the coming full and winter. Address, Tolland, Conn.
Mass, Jannett J. Clark, Fair Haven, Conn., will answer calls to lecture or attend funerals in adjacent towns. She is engaged to speak in Fair Haven till Aug. 6. Address as above.

MRS. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. Minn.

EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Glibert Wilkinson, 265 Cheetham Hill, Manchester, England.

DR. JAMES MORRISON, lecturer, McHenry, 111. MRS. LYDIA ANN PRARSALL, inspirational speaker, Disco-Mich.

MRS. ELIZARETH MARQUAND, inspirational and trance speaker, 97 Wainut street, Newark, N. J., will answer calls to lecture. ELIJAR R. SWACKHAMER will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensation, Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J.

J. L. POTTER, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, lowa, box 170, until further notice. MISS MARTHA S. STUBTRVANT, trance speaker, 72 Warren street, Boston.

street, Boston.

M.B. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gaillon, Healing Institute, Keokuk, Iowa. Jects. Address Dr. J. Gallion, frealing institute, revokus, rows.

Anna M. Middlessook. Engagements made for the romainder of the year. Address, box 778, Bridgeport, Conn.

J. H. Randall will answer calls to lecture in the central and northern parts of New York during August and September. Address, until August 1st, Rutland, Vt.; after that, Upper Lisle, N. Y.

per Lisie, N. I.

Miss Sophia Kendrick, trance speaker, will answer calls
to lecture Sundays, week evenings, or attend funerals. Adiress, Lebanon, N. II.

iress, Ledanon, N. 11. Moszs Hull, Decatur, Mich. Mrs. E. A. Bliss, Springfield, Mass.

MRS. L. A. BLISS, Springuett, MRSS.
MRS. M. A. C. BROWN, West Brattleboro', Vt.
L. JUDD PARDER, Somerset, Somerset Co., Pa.
MRS. E. M. WOLCOTT, Eden Mills, Vt.
SELAH VAN SICKLE, Maple Rapids, Mich., will answer calls to lecture in that vicinity. to lecture in that vicinity.

F. L. H. and LOVE M. WILLIS. Address, Hancock, N. H., till September. MRS. CORA L. V. HATCH, Seymour P. O., Alleghany Co., N. Y.

N.Y.

ALBERT E. CARPERTER will answer calls to lecture. Address, Putnam, Conn.

D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. monton, N.J.

Miss Lizzie Carler would like to make engagements
for the late fall and winter months with the triends in New
York and Pennsylvania. Address, Ypsilauti, Mich.

IOFK and Pennsylvania. Address, Ypsilanti, Mich.
MRS. F. O. HYER, 60 South Green street, Baltimore, Md.
MRS. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture
upon anatomy, physiology, hygeine and dress reform through
the Western States. Address, 462 State street, Chicago, Ill.
Groons F. F. F. Common and Address and Address

the Western States. Address, 62 State Street, Chicago, Int. George F. Kittellogs will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

Mas. S. Helen Matthews will accompany Dr. Roundy and wife on a tour through the northern part of New Hampshire and Vermont during the summer. Will answer calls to lecture. Address, East Westmoreland, N. H. J. M. and C. F. Allen may be addressed, for the present, at Searsport, Me.

Mrs. Frances T. Young, trance speaking medium, No. 12 Avon place, Boston, Mass. MRS. FANNIE DAVIS SMITH, Milford, Mass. LEO MILLER, Davenport, Iowa.

A. B. WHITING, Alblon, Mich. MRS. N. J. WILLIS, trance speaker, Boston, Mass. MRS. E. K. LADD, No. 140 Court street, will answer calls to lecture. REV. Adin Ballou, lecturer, Hopedale, Mass. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. MRS. H. F. M. BROWN may be addressed at Chicago, Ill.

Mrs. M. S. Townsend. Address, during July and August, Bridgewater, Vt. Elijaн Woodworth, inspirational speaker. Address, Les lie, Ingham Co., Mich. Tra. H. Curris speaks upon questions of government. Address, Hartford, Conn.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. MRS. MARY J. WILCONSON, Hammonton, Atlantic Co., N. J. C. Augusta Firch, trance speaker, box 1835, Chicago, III. MRS. A. P. BROWN, Inspirational speaker. Address, St. Johnsbury Centre, Vt. WILLIAM H. SALISBURY, trance speaking medium, will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. SAMUL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 214 Canal street, New York. MRS. EMMA M. MARTIN, inspirational speaker, Birmingham,

Mich.
Miss H. Maria Worthing, trance speaker, Oswego, Ill.,
will answer calls to lecture and attend funerals.
Miss Belle Scougall, inspirational speaker, Rockford, Ill. W. F. JAMIESON, inspirational speaker, Decatur, Mich W. F. JAMIESON, Inspirational speaker, Decatur, Mich. Mrs. Sarah M. Thompson, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street.

Mrs. Sophila L. Chappell will answer calls to lecture or attend grove meetings. Address, Forestport, Oneida Co., N. Y., care of Horace Farley, Esq.

MRS. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San Jose, Cal. G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis. A. P. Bowman, inspirational speaker, Richmond, Iowa.

THOMAS COOK, Huntsville, Ind., will answer calls to lecture on organization. PROSPECTUS

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Mas. Suelle A. Hutchinson will speak in Alton, Ill., during Reptember: in Eikhart, Ind., during October: in Amstardam, M. Y., Nov. 5 and 12; in Stafford Springs, Conn., during Detember. Address as above, or 39 Grape street, Syracuse, M. Y.