

VOL. XVII.

Advance.

BOSTON, SATURDAY, SEPTEMBER 2, 1865.

{SINGLE COPIES,}

NO. 24

Literary Department. Written for the Banner of Light. PAGE FROM A LIFE. BY SARAH A. SOUTHWORTH.

One of those dreamy, golden days, that are set like jewels in the crown of summer, was drawing its last breath amid clouds of rose, amber and violet, when Ernestine Grey came out from the little schoolhouse at the foot of the hill, and turned her weary steps homeward.

How different everything appeared to her from what it had at noon. Then the earth was full of richness and bloom, and she had walked to her task with a light in her eye and snatches of song upon her lips, feeling like thanking God for the rare wine that brimmed her cup of life. Now the valley was in shadow, and though her glance might have rested on the bright-hued west and the glory trailing over the plain below, yet she would not have perceived in its abundant coloring any prophecy of a glad to-morrow for her. Oh no; the sun that had flooded her life with beauty had set hours ago, and there had been no purple twilight, and not even the glimmer of moon and stars, but darkness, thick and terrible.

And so this was the end of all her bright dreams for the future. Involuntarily she raised her eyes to the sky, and then suddenly flung up her hands as though to shut out the sight. Did she feel that she had no part in the light, peace and beauty there? or was she thinking of that night in the long ago when she had walked under that same blue arch leaning on the arm of him for whom her heart was now sending forth such passionate moans? And he-oh, he was deaf to her agony, for on that very afternoon she had read-numbered among the slain-his name," Wallace Cameron.

Did she faint when she realized the awful truth? No; but the schoolroom faded from her view, and she wandered off to where trampled grass and blood-stained flowers proclaimed that the charlot of war had rolled that way, and then a little further on her tortured fancy pictured all the horrors of the hatelo-field. The shrick of shot and shell mingled with the groans of the dying! The wall of pain was drowned by the exultant shout of victory! And there amid the flash and roar where Death's scythe had mowed the fastest she saw the dear face upturned, with the smile of triumph still resting on the parted lips, and the solemn eyes looking through flame and smoke into the "Beyond.

Suddenly she was aroused to the fact that the world moves on, although faces pale and hearts break with the burden that life brings them.

the departing day flooding her face, and bringing | her story with respectful attention, he begged of (school one morning feeling weak and sick, and an) tered a warning against, if she had only paused into bold relief the dusky gold of the hair, the soft blackness of the eyes and the scarlet sweetness of the mouth; and as he gazed, the staid, matter-of-fact Kenneth Wilder indulged the wish that he had the power to immortalize that glowing beauty upon the canvas, or, better still, to transfer the lovely, breathing form to his own fireside, there to worship it forever.

In the meantime, the object of his thoughts pursued her way, little dreaming that she had touched a chord in that grave man's heart that was filling his life with music; and I am not sure that she would have cared, if she had realized it, for it would seem to her like so much taken from the dead.

At last the cottage that she had alluded to came in sight, and as she passed up the path to the door, her little brother's voice floated to her through the window.

"Yes, mother," he was saying, "if his name is there, she must have seen it, for when Etta Graves handed her the paper, she glanced over it, and then grew as white as a sheet; and her face had a wild, scared look, all the afternoon, while her mouth was shut up tight, as though to keep back a cry. Oh, she was n't a bit like our Ernestine; but, mother, did n't she give him to his country? and ought she to mourn when he died in defence of the old flag?"

The answer she did not hear; but murmuring to herself: " Rebuked by a child !" she stopped noiselessly into the room. The inmates of the apartment started a little when her shadow darkened the doorway, and then her sister Jessie came out from a distant corner, exclaiming:

Why, Ernestine, you move exceedingly like a ghost; but you are late to-night. I was just thinking of going in search of you. See, we have waited tea all this time."

"You need not have done so, for if I had felt any call in that direction, I should have been home long ago. I am sorry to have deprived you of yours, however. There is Atherton, poor creature, I presume he is half starved."

"Not quite so bad as that, sister," laughed the boy. Still, I must say, that I am decidedly hungry. Come, Jessie, my dear, suppose that we lead the attack." To which proposition that young lady smilingly assented, and then Ernestine and hot mother were left alone.

Mrs. Grey was an invalid, and as her daughter remarked the anxious glance with which she searched her face, she inwardly resolved that however hard this burden pressed upon her own heart, it should not, at all events, weigh upon hers; so kneeling by her side and laying her head upon her shoulder, that those dear eyes might not detect any grief or weakness, she whispered, in a voice that was very firm in its tenderness for her: "Mother darling you need not look at me so

her to forget his words, unless, indeed, the time hour had not passed away when the children's withdrew.

The winter passed, and his attentions continued, but they were apparently so accidental, and above all, so unobtrusive, that she could not very well refuse them. The snow was very deep that season, and it was really quite pleasant, when she came out of the school-room sometimes of an afternoon, to see his horse and sleigh turn the corner, and hear his voice exclaim:

" Come, Miss Grey, what say you? Shall Prince take you home to night?"

She would smile her thanks, and as she accepted his proffered hand, think how very good he was, little dreaming that these meetings were premeditated on his part, and that the joy of having her by his side, even if the time did not exceed fifteen minutes, served to sustain his soul for a

week. Well, Kenneth Wilder hoped and waited, ay, and worked, fondly believing that however much of fragrance might be associated with the memory of the dead, it would not always rival his thoughtful, living love, and that some day she would awake to the knowledge that she was young, yet, to lay her heart's richest fruit in the grave; and that the world held something of beauty still. Then, with the charming Ernestine all his own what could he wish for more?

Weeks passed, and then this very gentlemanly lover, with feelings of proud exultation, proved the truth of the old adage, that " patient waiters are no losers."

Now do not pass judgment upon my heroine too hastily, gentle reader, for, paradoxical as it may seem, because her heart was so wholly given to Wallace Cameron, she consented to become the wife of Kenneth Wilder.

That Ernestine Grey was a changed being from the hour that she read that dear name in the fatal column of the killed only her mother realized and she but dimiy, for this daughter, unlike the frank, impulsive Jessie, lived too much within herself to be easily understood. Not that her nature was particularly secretive, but, in consequence of her father's deith and her remaining parent's impaired hushin, grether with the loss of property, she had been obliged to take up the burden of life all too early, and, instead of being a leaver, been forced to become a support. And nobly had she performed this duty. If she ever grew discouraged in her daily struggles to keep poverty from the door, or cast longing looks back to the years that were fied, the invalid never mistrusted it by anything in face or manner. In her presence her words were ever brave and cheerful, and Jessie and Atherton soon learned from their sister's example to lay all trouble aside when they

might come when they would be welcome, and voices mingled together in a confused hum, and her then thanking her for her kindness, he quietly head sank forward upon her desk. When consciousness returned her glance rested upon the face of Kenneth Wilder; but so transfigured was it that she hardly knew it. The gray depths of the eyes were alive with love and tenderness, while the mouth, almost stern in its gravity, had softened and melted into a sweetness akin to her own. It was only for an instant, though, that his heart leaped thus into view, for when he perceived that her death-like swoon was over, the wondrous il-

lumination faded and was gone; but that one moment had given her a glimpse of a nature so gentle and true that she involuntarily sighed to think that it was wasting its richness on hor. He caught the sound, but not understanding its source said with a smile:

"Are you grieving because your occupation is gone?" and then, as she raised her head and glanced about the school-room, observing, for the first time that it was deserted save by themselves, he added: " I told your little flock that they might have a holiday, and right glad they were of it, if the alacrity with which they disappeared was any indication of their feelings. Do you not share in their joy?"

"But, Mr. Wilder,"-with a laugh lurking in the corners of the mouth-" was it worth while to exercise your authority, as committee, before you had even bronched the subject to the teacher, to say nothing of asking that important person's and

" Certainly; especially when that individualbegging your pardon-was totally incapable of giving an opinion. I suppose you think that you are better now. Well, I hope you are; but I know what will make you worse, so I have issued my orders accordingly, and there can be no repeal. Come, shall I assist you to the carriage?"

"As you have left me nothing but empty chairs, and given me warning that you will listen to no protests, I do n't know but you may as well; but, ohl where is Atherton? Will he go and alarm my mother?" starting to her feet with clasped hands.

"Nay; give yourself no uncasiness on that core, Miss Groy. I cautioned him with regard to that point, and you ought to have seen the look that the little fellow gave me; it spoke volumes of surprise that I should consider it necessary to warn him upon that matter. He desired to remain here until you recovered, but I was afraid that some of the children might be afflicted with the wish to make themselves useful in the wrong way, so I told him that he had better hasten home and see that none of them came in to impart any wonderful information; your swoon would come under that head, you know."

to listen. Mrs. Grey was not surprised when she heard

of her daughter's ongagement, noither displeased, for she had taken Kenneth Wilder to lier heart as a son long before,

Jessie, girl-like, was delighted at the prospect of a wedding, although her face visibly lengthened on being informed that she must take her sister's place in the school until a substitute could be procured; an arrangement that suited Atherton no better, it seemed, for he declared, with a curling lip, that she would certainly be obliged to wear a placard in order that people might understand her business, as no sane person could ever make the ridiculous mistake of supposing her to be a teacher; a remark that excited that young lady's indignation to an extreme degree; but it must be confessed that she would much rather have chatted and laughed with her scholars, than listen to their dull recitations in geography and arithmetic.

In the meantime, Ernestine was calmly drifting toward, the day which would merge her existence in that of another's. Whether her spirit, in ceasing its frantic struggles and accepting the fate that seemed pressing down upon it, had thus given the body the rest and quiet it so much needed, I know not; but cortain it is that her strength gradually returned, and with it the soft bloom to her check and the light to her eye.

The appointed morning came at last, fresh and fair from the hand of God, but it looked on a bride whose face was like that of the dead, and yet she stood up by Kenneth Wilder, even though a terrible doubt and fear possessed her soul, and in tones that trembled not said the words that made her his for life.

An hour later and the newly wedded pair were speeding to the mountains, the fond husband believing that with a chauge of scene and associations his wife would remember the past only as a painful dream to be forgotten as soon as possible. Weeks passed, and Ernestine grew comparatively happy. Perhaps the consciousness that she was trying to do her duty in her present position, made life wear a brighter guise than she had over supposed it could to her suddened sight. If she ever had any doubts with regard to the wisdom of the course which she had pursued, she locked them up within her own heart, and if there was any one point on which she grew enthusias. tic in her letters to her mother and sister, it was upon the goodness of the man whom she called husband, until they fancied that her preference for Wallace Cameron had been simply a girlish liking, long since dead.

She wearied of the mountains after a time-perchance they were too stern in their integrity for her human nature-and then they went to listen

"Please, Miss Grey, is n't it time for school to begin?" a child's voice was saying. "You know the committee are coming in this afternoon."

Oh yes; she had quite forgotten that she had n't time to mourn. So putting her grief back with a strong hand, she turned to her work. How slowly the hours dragged! With what an unmeaning clatter the little ones rattled over the alphabet! 'But if she took sudden flights to England and France without realizing it, and heard the first grammar class, with a vague idea that nouns and verbs were being mingled in inextricable confusion, while the battle of Bunker Hill was lost in that of the Chickahominy, her visitors, at least, were none the wiser for it. To them she was only the quiet, self-possessed teacher, with mind and heart absorbed in her pleasant duties, as the grave Kenneth Wilder, the chairman of the committee. took the occasion to gracefully remark.

At last, with a feeling of relief, she bowed the gentlemen out, heard the children's merry voices die away in the distance, and then fastening the door gave herself up to tears and moans.

And now she had come forth like a stormdrenched flower, with neither the faith nor the strength to raise her head and behold in those bright portals through which the day had just slipped, a symbol of that other gate that had opened wide to receive her lover.

Why should he die? Then the thought came to her that other women were asking the same bitter question, but that did not help her to answer it. Oh, he had faced so many dangers, that she was beginning to believe that he bore a charmed life, and now Southern turf pillowed his head. Oh God! could it be? Was she not dreaming? her she was to have been his wife; and now his voice would never again thrill her, nor his fond glance call the warm color into her cheek. Ah, how proud she had been of him, her noble, brave Wallacel Was it because her love was like unto worship that her forehead was now in the dust? Again she raised her hands with that wild, despairing gesture, and then sank down by the roadside. Did the thought, that all the hope and beauty of her life had gone into the grave without one farewell word, overwhelm her at last?

Suddenly a carriage whirled up the hill, and paused at a little distance, and then she licard the not unmusical voice of Kenneth Wilder, saying: " What not home yet, Miss Grey? Really, I am afraid that you are altogether too devoted to those little charges of yours. Tired, I perceive. Pray please me by taking a seat by my side for the remainder of the way."

"Thank you, I am not so weary as you suppose," she answered, a faint smile resting for an instant upon her lips, "and as my mother's cottage is just around the bend, I think that I will not trouble yon. Indeed, I prefer to walk," she added more decidedly, observing that he was about to urge hils reanest.

He bowed then, and touching his horse lightly. was soon lost to view, but ere he dashed out of sight he turned to take another look at the motionless figure standing there, with the red light of forth like a funeral knell? No. But listening to

It is true that Wallace is dead, but have I no native strength, that this blow should crush me? Ah, it was terrible at first, as Atherton has told you; but that bitterness is now passed. Better that his life should be let out, than that Liberty perish! Some, you know, have given their all. I have only offered a part, for while I have you and the children left, I am not wholly desolate. In the suddenness of the shock, lies in a measure its pain; and if I am not the old Ernestine to-morrow or next day, comfort yourself with the thought that Time heals all wounds, however severe. And now, as I would be alone for this one evening, let me say good-night," and raising her head, she pressed a kiss to her mother's lips, and hastily left the room, while the latter looked after her

with a tear-stained face, thinking: "Ah, poor child! she fancies that she can blind my eyes to her suffering, but I can penetrate all that tranquility."

Yet as the days passed, and Ernestine came and went, with no apparant change in her voice and manner, Mrs. Grey began to think that her first impressions were not correct, and that Wallace Cameron had not grown into her life, as she had supposed; that red hot lava often surges beneath ice and snow she did not seem to remember, and as she never saw her daughter when the outer calm was broken, it was not surprising that, after a time, her fond, ay, ambitious heart, began to plan new happiness for her first-born, her darling.

Meanwhile, Mr. Wilder's interest in the school continued unabated; and as the months wore on, his visits to the cottage grew more and more frequent, while fruits and flowers, from the abundance in his spacious grounds, often strayed to the Only one little month, and then he was to have little house in the valley, until Ernestine, absorbcome to her, and with the golden days of Septem- ed in her own thoughts, and never dreaming that these attentions indicated anything in particular, if, indeed, she noticed them, was startled one day by a declaration of his love.

> At first, she was indignant; but when she remembered that he knew nothing of her heart's history, she softened enough to tell him, very sady, and therefore gently, that all her hopes for the future were buried in a certain nameless grave; and that henceforth, although she had never been a wife, she was in reality a widow.

> Now Kenneth Wilder was one of those men who conceal a great deal of detormination beneath a quiet exterior; and when once he had made up his mind to accomplish any desired end, he never rested until that object was attained. Patience and perseverance were his magio wands; and as his wishes were seldom unreasonable, it was not strange that he was generally successful in all his undertakings. There was something in his grave,

reserved face, to say nothing of his wealth and honors, that might have found favor in many a fair girl's eyes, had he so willed; but he had too great a respect for woman to descend to petty flirtations, and as no tender hand had ever swept his heart-strings, he walked alone, until Ernestine Grey crossed his path, kindling, in spite of her unconsciousness, & linme that was destined never to

smoulder. Did he despair, therefore, when her voice rang

approached their mother's lounge.

How much of strength she had derived from the thought of Wallace Cameron's love she never fully realized until the day when she saw the future stretching so blank and dreary before her. The affection that had grown up between these two dated from childhood. He had been her champion at school, and in later years the same favored friend. When reverses came, and she was obliged to lay down her jewels and robes of royalty and come to this little village to take up. the scepte of the humble school-mistress, his heart know no change. Oh, was it strange that her very life was bound up in his? Then came the falling of the "stars and stripes" at Sumter. Could she bid him stay when his eager young blood was fired with a fierce desire to mingle in the fray? No! she loved and reverenced the old flag too well herself not to give it a defender! So she sent her hero forth, saying in her heart that bullets would be merciful; and the year, alternating with light and darkness, whirled away; and then, while the earth was full of the bloom and gladness of the summer, the swift stroke came.

Words are powerless here! Her agony I cannot picture! and I would not if I could; for she veiled it from mortal eyes and went on her way calmly, almost indifferently. When Hope ceases to thrill us with her songs what are we? It was at this time that Kenneth Wilder first asked her to become his wife. The thought was sacrilege! Her grief was too fresh then for her even to consider the matter; but by and by she grew so weary that she longed to creep away into some corner and rest. With no faith and courage to sustain her, as heretofore, her school duties became arduous. Well, this sorrowful pilgrimage would end some time! there was comfort in that thought! but what would her sick mother, young sister and little brother do when she was gone? Ah! she was getting very selfish! So she strove to turn her face from the past, and forced a smile to her lips, and then fond eyes fancied that all was well with her.

There was a new charm in her manner now, for although ever tender and thoughtful of others she grew more so in these days. It seemed as if she had taken her life in her hand as a thing of but little account, save as it served to minister unto those about her. It was in this mood that the tempter found her. In what way could she so benefit her family as by marrying Kenneth Wilder? Health and strength were slipping away in her toll and struggles. Only a little while-for her heart was almost broken-and she should foin her beloved Wallace, and surely he would forgive her if she did give the remnant of her days to this

man, and, by so doing, provide his dear ones with a kind son and brother ,who would care for and protect them when she was no longer able to do so. Was it not really her duty to take this step! Thus she reasoned, until, for the time being, she forgot that we may not sin that good may come. Bhe read her mother's desire in her eyes and in every tone and action, heard Atherton continually sound his praises and marked the warm-hearted Jessie's delight when she accepted any atten-

tion. Matters reached a climax at last. Bhe went to reason and conscience would both alike have ut- table, exclaimed, in an embarassed way:

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"How thoughtful you are," she answered gratefully; "but come, I will avail myself of your kindness, and also of your carraige," she added, smiling, " and proceed home with all possible speed for Jessie will be anxious until we arrive."

So saying, she attempted to cross the floor, but hardly had she proceeded half the distance when the strange faintness returned, accompanied by an awful sense of suffocation, and she would have fallen had not her companion caught her in his arms.

"And this you call being able to teach!" exclaimed Mr. Wilder, when the fresh air had revived her somewhat. There was a curious mixture of sharpness and tender concern in his voice, as he spoke, and he never relaxed his close clasp even when she smilingly assured him that she was quite well again; but, bearing his lovely burden to the carriage, he took a seat by her side. saying almost fiercely:

"Do you know that you are torturing me by this conduct? that your pale face haunts me day and night? Nay! don't interrupt. I have held my peace long enough, and now I must speak, even though your lips part the next instant to utter my sentence of banishment. Oh! Ernestine, you will soon slip into the grave if you continue to go on in this way. Already, your sad, secret tears have quenched the light in your eyes, and washed the bloom from your cheeks. Again I say, be my wife, darling! lay off this heavy, grievous load that you have horne so patiently, and let me give you rest. It shall be the one purpose of my life to make you happy. Can you not trust mo?

"Oh, I do, my kind, generous friend!" sho answered, with a little of the passionate fervor which had found expression in his tones; "but can I consent to accept such boundless love as this you offer me, knowing that I can make no adequate return? Will not the day come when you will look back to this hour, and think, in bitterness of spirit, how foolish you were to waste your affections on one who could neither understand nor appreciate this best gift of your manhood, because her heart was so entirely in the keeping of the dead? Oh, I cannot wrong you so,

Kenneth Wilder." "But, Ernestine, I only ask you to give me the blessed right to take care of you henceforth and forever. It is a privilege that I have long craved. as you know, and when once it is mine I shall rest. My nature is steadfast: I am no changeable boy; and darling! I would rather have your respect and esteem than the love of any other woman whom it has ever been my fortune to meet." "

"Is that so?" with a glance, that seemed to look down into his very soul. "Well, then, if the possession of my hand can make you so very happy, here it is; but if in the future I am inclined to be sad and desponding when you would have me glad and hopeful, remember that you would take me in spite of all my faults and failings, and may God forgive me if I ain in allowing you to do so." And this was the way in which she yielded to the tempter. With a prayer on her lips for pardon, she turned deliberately into a path which

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to the musical rhythm of old ocean's waves; and here, the restless, tossing waters, rushing with deep-mouthed threatenings to the shore, or rolling in awful majesty, surge on surge, to crouch at last like fawning spaniels, at the feet of the white cliffs, held her as with a sort of fascination. But if the soul be not at peace, Nature's most beautiful scones lose their charm after a while; so the day came, even here, when the grand, inspiring anthem died away, and the billows no longer finshed and sparkled with the fires of sunset, wille the ceaseless beat of the waves on the shore only brought to her ear low heart moans, and then she asked her husband to take her home, but Kenneth Wilder had no intention of returning to his own innnsion, until he had had the proud pleasure of presenting his beautiful bride to his friends; so the golden days of September found them at his sister's residence in the fashionable city of B---

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This was an ordeal that the young wife had not expected. Indeed, if the truth must be told, her new relatives had entered into her calculations for the future but very little. The thought that her husband was not the only one to please, had never come to her; but she learned the lesson thoroughly before many nights had passed.

"Brother Kenneth," exclaimed the elegant Mrs. Rainsford, one afternoon, when she happened to find that individual alone for a few minutes, "I do wish that you would give your wife a gentle hint with regard to introducing a little more animation juto her manner this evening than was visible last. You know the Rivertons are to be here, and I want her to so far outshine Eloise as not only to make the whole family grow green with jealousy, but that even Uncle Winslow maybegin to believe that you did well not to prosecute your attentions in that quarter. In fact, it is exceedingly essential that she should appear to the very best advantage to-night, for many of your old acquaintances are to be present, and some of them, you remember, are unmerciful critics. It is generally understood, I believe, that you married for love, and as people had begun to think of you as a confirmed old bachelor, they are really quite curious to know what sort of a woman touched your heart at last; thus you see that my fair sister-in-law will be obliged to run rather of a formidable gauntlet, to say nothing of the scrutinizing eyes of certain young ladies, who feel personally aggrieved because a particular gentleman was so ungallant as to pass them all by, and woo and win a country school teacher. Your taste now is probably pronounced as barbarous, but I imagine that there will be a change in their views by to-morrow morning, if she will only set off that beauty of hers with a little vivacity, or, more appropriately speaking; kindle into life;" so saying, Mrs. Rainsford swept from the room, leaving her brother in a perfect state of amazement, that anybody should fungine for one instant that there was a necessity, or even an opportunity, for improvement in the appearance or mannor of Mrs. Wilder. Nevertheless, his sistor's remarks made the impression that she intended they should, for that evening he sauntered into his wife's dressing-room, and, after attentively examining the various articles upon the toilet-

"Ernestine, if you could only lay aside you melancholy for to night, and be again the spark ling creature that you were when I first knew you, you would gratify me very much. You see Lan expecting to introduce you to some of my old friends by and by, and I want them to wonder how Kenneth Wilder over had the good fortune to win such a bride."

"A speculation which they will not be very likely to include in-that is, if they have ever had the pleasure of a personal acquaintance with that gentleman," she quietly returned.

He flushed with delight. Ah, praise was very sweet coming from her lips. She, in the meantime, was slowly searching his face with her great, earnest eyes. He felt the scrutiny, perhaps, for he presently looked up, and meeting her gaze, said, with a joyous laugh:

"Well, what is it, my dear? Have you just come to the conclusion that I am a remarkable specimen of manly beauty, and are reproaching yourself for not having made the discovery at an earlier date, or have I said or done anything to displease you?"

"Neither of these things, Kenneth. I was only wondering if the hour which I cautioned you against previous to our marriage had really arrived, and whether you were wishing in your heart of hearts that I was different from what I am. Your face revealed nothing, however; either it is well schooled, or else my apprehensions are groundless;"

"Rest assured that the last idea is the correct one," he answered earnestly; "and that what I told you then is true still. If the remark that I made with regard to your appearance this evening gave birth to that suscipleion, forget it, and be gay or sad, hopeful or desponding, for in each and every mood you are lovable; although, to be sure, a cheerful state of mind is to be preferred to one the reverse, for then my heart would exult in the thought that my dream of making you happy was not all a delusion."

"Nor is it. I should be ungrateful, indeed, if I did not appreciate your efforts in that respect, and I am now more satisfied with life than I had ever deemed it possible that I could be again, and this calm content may yet merge into something sweeter; it ought to, certainly, to repay you for all your devotion. Longfellow says that 'affection never is wasted;' so if yours does not warm my heart into life, it will flow back and enrich your own nature. But there, my dear sir, I am really growing quite sentimental, besides delaying that wonderful toilet, whose charming qualities you will never have an opportunity to discover if you do not retire and leave me to myself for a time; and remember, if your friends fail to congratulate you on your possession, that you would have me in spite of all that I could do or say;" and with a laugh rippling over her lips and lighting up her eyes, she closed the door upon him.

Ah, Kenneth Wilder was a proud man that night; for his wife, either from a desire to please him by exciting the admiration of his friends, or because she had divined that Mrs. Rainsford was not quite satisfied with the sister which her brother had seen fit to give her, came out from her gloom and sadness into the fascinating creature that she had been before sorrow had ever folded her within the shadow of its wings.

She was decidedly the helle of the evening; and Eloise Riverton, who had come with the avowed intention of patronizing the rustic school teacher, and at the same time mortifying Kenneth Wilder by a display of her own beauty and refinement in striking contrast with the awkwardness and ignorance of his bride, found herself standing in stupefied amazement before a tall, regal form, with hair of bronze gold, and a brow like seafoam, who acknowledged the introduction with queenly grace, and then moved off, leaning on the arm of the most distinguished gentleman in the room.

Poor Miss Riverton retired to a corner completely vauquished, and, worse than all, some of her very dear friends gloried in her discomfiture,

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same time he glanced toward the house to see that none of the windows could overlook them; let us have a little chat."

Abraham was always glad of one of the Squire's friendly chats, and he expected some pleasant words about the crops.

You remember what we said about the growing trees and plants," he continued. "Now see. what a fine lot of potatoes we have here. Do you suppose there would have been so good a crop but for those dark, rainy days of spring and those chilly winds that seemed cruel enough to nip every sprout, but which only made them strong and able to bear the hot sun?"

Abraham readily assented to all Squire Niles said, and looked toward the north where the dark autumn clouds were lowering.

"I see," said Squire Niles, " that you are looking toward the clouds now, and I was just thinking what was written on them: 'It is winter, cold, cold winter!' but, then, you know, after that comes the blessed spring again. You see, boy, we must all have our winter times. It can't always be summer and sunshine," and here the Squire hemmed and coughed, and Abraham thought he was taking cold; but soon he began again, and Abraham saw a tear in his eye:

"Yes, yes, our winter times! but they are all good for us. I do n't preach religion much, but I know the Lord means our winter times for some good."

Yet still Squire Niles made no progress in his conversation. Abraham wondered what he kept hesitating at and why his voice seemed to tremble. At last he brought down his fist with a good blow on his knee, and said:

It must come out, and so there's no use in studying poetry. Abraham, you and I have got to part.'

Abraham jumped to his feet.

'Have I offended you? have I done anything amiss?" he said rapidly.

'No, no, my boy; sit down again. The truth is, my wife is a queer sort of a woman; she's just like that brook: so still and calm that you think you see to the bottom; but it's only the reflection you see, and down below it's deep, deep, and so still. And when she makes up her mind, why, she's made it up, and that's all there is to it, and you'll never find anything else; and she's just made up her mind that you must go, and though I am master-yes, I guess I am," said he, lifting his brows and running his hand though his hair. 'yes, I mean to have my own way, but, after all, it's the woman's way. Do n't be down-hearted, boy. You 've worked well for me, and I know all the good in you, and it lies deep and I'll risk you anywhere. Don't be sorry, lad. It's only a little northeaster, that 'll blow over you soon. But I'm sorry, and, what's more, I'm down-hearted myself. I'd rather have dug a whole field of potatoes than have told you; but it had to be done,

'Will you let me take a little walk in the woods

"Yes, yes," replied the Squire; "only keep on

Abraham knew this was for fear Mrs. Niles in the face. Again he was out of employment. had not much minded what had been said to him when he had been to the village, when he was with so good a friend as Squire Niles, yet now that he was to be sent home, he seemed to hear Miss Jones, and Mr. Potham, and Cerinda, and some evil construction upon his dismissal from the farm.

Every fern branch seemed to have inscribed on it the word: every withered autumn leaf looked up. to him with an eye of reproach. The great hemlocks, and firs, and pines, waved in the cold breeze

to any one; but are failed to do just right some times from want, of courage. To Abraham's prompt question to her, why she kept slient about the handkerchief, she replied by a hearty cry, which made Abraham feel as if he had done some great wrong, and he was ready to ask her forgiveness, when all at once her face brightened, and she said:

"You see, Abraham, that it was very hard to have people think that Charlie was in fault. You were so good, so very good, that I was sure that what people said could not really hurt you. Charlie did n't mean any harm, I'm sure. The bad boys led him on; and I tried to have him tell that you were not in the scrape, but he would n't for, you see, he 's just like a little kitten, so easily coaxed. Now do n't think he was mean, will you? Say you'll forgive him, and me, too; and let me be your dear little sister. I'll give you all my books, and my beautiful specimens of flowers, and we'll have a nice time just as we used to. Say, will you?"

How could Abraham resist that pleasant plead ing? He promised to forgive Charlie, and not to tell of him, and to love Sophia, and not to care for what people said.

This was all very easy with the smiling face of Sophia before him, but when he was in his own quiet room, with the memory of his mother's sad face before him, and the thought of Miss Jones's ringing words, it was not so easy to be satisfied. He saw that Sophia had not acted nobly, and yet he could not blame her, for he cared too much for her to think ill of her. He resolved on one thing: not to try to make people think well of him by making them think ill of another. So he determined to keep Sophia's secret, and to live down the false accusations.

[To be continued.]

MY NEIGHBORS IN THE COUNTRY. NUMBER FIVE.

I am sure you are all glad that the best beloved, most friendly and social of birds has found out that I have come, and given me several calls. The Robin Redbreast, that my heart leaps at the sight of, is very silent through this month. He does not care to talk at all, and seems to be so sedate and contemplative, that I wonder what he is thinking about. I rather think that it is anxiety for the young brood that he sent out into the world

to try their fortunes. But if the Robin has not much to say to me at this season, I think of all the cheerful, inspiring words that he has spoken in the spring days gone by, when he never forgot the sweet words that always carry good cheer with them. He is one of the earliest comers in the spring, and while the chill winter air yet blows, and the earth is wet and cold, and the skies have not found their soft smiles, he knows how to win the thought away to the beautiful summer-time coming, and tell beautiful stories about the apple-blossoms, the clover, the soft grass and the lilacs. A wonderful preacher he is. He seems to take a text full of love and promise, and tell it over and over, until, if you listen aright, you are very sure that there is a subjected to. dear, loving Father, and a beautiful heaven, and many watching angels, and, besides, a world full of beauty and goodness.

There is one thing that I wish every child could understand, and that is, that everything that we do that is good and loving remains with us always, and becomes like a beautiful picture in our memories, while all that is wrong and unlovely never brings any comfort, and is like a gloomy shadow. The first word that my visitor, the Robin, spoke to me with his chirp of welcome, seemed to carry me back to the years long ago, and there came up before me so many pictures that I seemed a little girl again. I seemed to hear the sweet voices of those that I played with. How glad I was for every gentle word I had spoken! How sorry for every impatient one! I seemed to ow looking at more lovely things in the spirit that I had given, and I wished I had never let my eyes tell of anything but love. It is true, too, that every beautiful thing that we ever enjoy becomes a part of ourselves. The joy forever;" and let me tell you how it is so. In seemed spoken of! I thought of the spring days, when I used to go hunting for the beautiful arbutus blossoms, that carry in their breath a sweet ness that makes me believe the loving Father wanted us to learn all about heaven while we lived on earth; banks where the violets grew, and green mosses and star-flowers, that seemed shining in their white purity to let us know that all our paths have God's blessed light upon them. And many, very many more beautiful things were a joy to me as I heard the robin's friendly note, and I am very sure that I shall never, never forget them. That is one way that we lay up treasures in heaven, by finding beauty a loveliness, and keeping it fresh in our memories. And now I wish to tell you something about the Robin that I hope you will remember. Its scientific name is Turdus Migratorius. By the first name we know that he belongs to the same family as the Thrushes, many of which are our sweetest singers. By the latter, we know that he is a bird of passage. He is a great traveler, always avoiding, in the winter, countries where the snows are deep. But his memory is so good, that he often returns to build in the same orchard for many years. He comes very early in the Spring, that we may be very sure that summer is coming, and not fear that the soft airs will fail to blow over the frost-bound fields, and waken up all their beauty. You may be sure that I was very thankful to find a fine large nest in the lilac bush close by our window. I was sorry that all the birds had flown; but I could think of the five pretty sea-green eggs, and of the great mouths that opened at every sound in anticipation of the worm that the mother bird was to bring. I hope nothing happened to the dear little baby robins; that their mother did not fear the whooping cough, or the mumps, but saw them grow, day by day, the most lovely, in her eyes, of all the birds in all the world. Dear Robin! how I wish I could coax you to go to the city next spring, and tell the children one of your sweet stories, that they might know all about the beautiful flowers, and green mosses and shady forests.

Written for the Hanner of Light. COME, LOVE. BY D. M. HERSEY. Come, lovel thy nest-like home is made

SEPTEMBER 2

Where mossy forests hem the glade, And spotted lilles blow; Where laughing springs, on sandy floor, Bun winding past the pleasant door, Or spirt from fonts below.

I 've planted here the mint and thyme; And round the door has learned to climb The lovely prairie-rose. These ancient groves of oak and beach

Lament in sighs-with tender speech Invite thy soft repose.

My lambs await thy tender care, And birds are filling all the air. With calling unto thee: While round my feet, at morn, the flowers Let fall their tears in pearly showers,

That thou art not with me. See! in yon elm-tree's nodding crest The yellow bird has made its nest, 1 1

And rears within its young While on the spreading branches, high, And swung by zephyrs passing by, The oriole's nest is hung.

Oh come love, come! come here and dream! Comé gather lilles on the stream

Awaiting there for thee; Within, and seated at thy side, My boat shall bear us o'er the tide To where the lilles be.

She comes! she comes! my love! my choice! I hear the happy birds rejoice:

A smile is on the flowers. The purling streamlets run more fleet To meet and kiss her shining feet:

Impatient wait the bowers. Stoughton, Mass., July, 1865.

Original Essays.

MEDIUMS.

BY LAURA DEFORCE GORDON.

The following paragraph appears in an article from the pen of our noble brother, J. M. Peebles. in a late number of the Banner:

"Mediums-harps touched by angel-fingerssensitive instruments, psychologically affected by, every passing breath, yet faithful mediators be-tween this and the spirit-realms of existence, and rough whom we derive all our objective knowldge of immortality-I PITY YOU!"

The above sentiment, with the beautiful thoughts which followed it, expresses so much generous sympathy and kindly appreciation of mediums, that my soul must needs respond to the happifying assurance that one brave soul, at least, seems to understand the trying ordeals which so many. of that (I had almost said unfortunate) class are

Mediums are not unfortunate in being such, but rather blessed above all others in having such a glorious mission assigned them; but being obliged to labor for an unappreciative and ignorant world, under the most discouraging circumstances, they. may well be considered unfortunate.

There is nothing better understood than that. Spiritualists, as a class, are particularly sensitive about their mediums' deportment, desiring them not only to "avoid all appearance of evil," hut to be, like Cæsar's wife, "above suspicion," all of which is commendable, and a state of things that mediums, I think, as a body, would hail with joyous acclamations.

But the great hindrance which lies in the way of such a glorious consummation, seems to rest in the almost universal ignorance of Spiritualists see soft blue eyes, and dark hazel ones, that are themselves in regard to the philosophy of mediumship. Out of the many, many millions who home, and how glad I was for every love-glance acknowledge the fact of spirit intercourse, and are so anxious to impress upon the mind of each new investigator how dependent on conditions the spirits are in producing manifestations, how very few ever stop a moment to consider that, the mesweet poet, Keats, says, "A thing of beauty is a diums are as dependent upon conditions surrounding them in their everyday life for their conduct that robin's note how many beautiful things as the very spirits who use them, as a part of the conditions whereby they manifest themselves to mortals. I do not mean by this to rob mediums of all accountability as individuals-far from it: for I am well aware that for every act of a medium when influenced by spirits, either embodied or disembodied, there must be an element in the medium's nature to correspond with the manifestation, let it be good or ill. But this very fact renders the Spiritualists more. culpable, since the whole burden of spirits' teachings is," Carefully guide the weak;"" Deal gently with the erring, and seek earnestly to lead them. from the rough paths of sin;" "Never censure and condemn, but pity and advise;" "Endeavor, by all the superior power of goodness you possess, to overcome the angularities and shortcomings of others by calling out the better traits in their character, strengthening every good resolution, encouraging all lofty aspirations, that harmony and, right may triumphantly vanquish all inharmony and wrong." Thus are we taught by the blessed dwellers in the eternal world; but how little are these golden precepts acted upon, though the beauty and truth of such instructions are fully acknowledged. Every phase of mediumship necessitates a passive, receptive condition of mind, in which the individuality of the medium becomes almost wholly merged in that of the controlling spirit, though a few rarely gifted ones are able to resist, to a great degree, the influences of the outer world, while a divine baptism blesses them from the inner life, yet still retaining their individual consciousness. Such are less dependent upon others than upon themselves, but with the majority of mediums the case is entirely different, and particularly with "test mediums," To be subject to the influence or control of a variety of spirits, and they rapidly changing, prevents the medium from becoming sufficiently individualized in the outer world to rise above the influences of the conditions by which he is surrounded. Scarcely a Spiritualist will dispute the above, yet despite all the facts and philosophy which are made manifest through the power of mediumship, it is certainly lamentable to find so little true Christian charity practiced by the world of Spiritualist believers. Not only do they fail to practice what the spirits teach-i. e., to surround their mediums with the best possible circumstances, particularly, when the medium has little moral strength -but there seems to be a desire to shift all the practical part of Spiritualism on to the already heavily laden shoulders of their mediums, especially if they chance to be called to labor publicly in the spiritual vineyard. Having labored in the lecturing field more than, seven years," speaking as the spirit gave uttorance" the holy, practical truths of our spiritual religion, I think I am not presuming too far when I

and I call it one of my stormy days.' Abraham could scarcely speak, and only said:

till supper time?"

the lower edge of the field."

might see his absence. Once having reached the woods, he walked on briskly, looking at everything about him." He stopped to smell of the fragrant ferns, and to gather some late asters and little bunches of checkerberry. The truth was, he was trying not to thing; but at last the whole truth came upon him, and 'he sat down to look it He knew what people would say. Although he John Dean, all talking of his affairs, and putting

" Mary, thee must never say what thy father Failure / failure / seemed written everywh

and not the least of these was Mrs. Rainsford, who had been a spectator of the whole scene.

From that night Ernestine Wilder's position was fully established. Quietly and gracefully she had slipped into it, and now maintained it with a charm of voice and manner that spoke little of the weariness that lay below. At last even her husband's fond heart was-satisfied with the homage which she received, and then be hegan to long for the pleasant tranquility of his own home, a feeling which he soon discovered was shared by his wife, in spite of her apparent enjoyment of the mirth and gavety about them; so when October was painting the forests, the elegant rooms at Beechwood first resounded to the step of a mistress.

"Ernestine," exclaimed Mr. Wilder, as they sat at breakfast the morning after their arrival, "I have ordered Brown Bess to be put into the chaise to take me to the depot, and when James returns he might carry you down to your mother's, if you like, or perhaps you would prefer to drive yourself. There is no danger, for the horse is very gentle. By the way, had you not better spend the day at the cottage? I am afraid, that you will be lonesome if you stay here alone, and then you have got'so much to talk about, that it will take eight or ten hours to discuss it. Tell your mother that I am very sorry that I could not accompany you in this your first visit home; but-imperative business summons me to the city, and I don't suppose that you could defer seeing them until to-morrow, anyway?'

"I don't hardly think that I could," she answered, smiling. "To pass four months without looking upon their dear faces, is about as much as a person of my home-loving temperament can endure, and now that I am so very near, every minute that keeps me from them seems an age. Oh, no; I could not wait another twenty-four hours, even for the pleasure of your company."

"And I certainly would not have you; neither should I have suggested the idea had I reflected for an instant," he rejoined, gazing admiringly at her plnk cheeks and bright eyes, and thinking that if she wanted to see them, how much more must their hearts be calling for her?

His meditations were really becoming very lover-like, when the sound of carriage wheels interrupted them, and the next moment, bidding his wife good-by, he was on his way to the depot.

[Concluded in our next.]

LIFE. An infant on its mother's breast. A bouncing boy at play, youth by maiden fair caressed, stalwart man with care oppressed, In old man's silver gray-Is all of life we know; An A smile, a tear, A joy, a fear, And all is o'er below,

"Doctor, I mant you to prescribe for me." The doctor feels her pulse. "There is nothing the matter, madan, you only need rest." "Now doctor, just dock at my tonguel just look at it! look at iti now say, what does that need?" "I think that needs rest, too." Exit madam in a tate o great excitement

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and thee must reme ple have lived much longer in the world than thee. Go and turn the cheeses, Mary, and when we need thee we will call thee."

Children's Department.

BY MRS. LOVE M. WILLIS.

[Original.]

GREAT SUCCESS.

CHAPTER VIII.

When one is very busy and very happy, the

ime files rapidly. Abraham had never been so

happy in his life as through the beautiful sum-

mer when he was at work for Souire Niles. He

had watched the unfolding buds, and seen the full

flower, and the rich fruit, of field, forest and pas-

ture. Squire Niles had talked with him in so

kindly a manner that even while at his work he

had gained much knowledge of men and of things.

He and Mary had hunted over hill and through

meadows for every rare flower, and they had

made such progress in the study of botany that

they knew the common and botanical names of

most of the plants that they found. They con-

sulted the old ladies to find their virtues, and

Mary tried many experiments in giving various

kinds of teas to her hens and to her pet cat, mix-

ing them with milk or with bran; but her experi-

ments always resulted in a refusal to eat or drink

her preparations, and "she received many a joke

from her father and many a reproof from her

mother for her application of the many time-hon-

ored remedies of the field. But Abraham was

getting all this time food for much thought. He

wondered what made plants, in the same soil,

bring up to light such different leaves, and such

a variety of colors in their flowers. He and Mary

found the delicate orchis, with its daintily fringed

blossom, close beside the brilliant cardinal flower:

and by the roadside, the yellow golden-rod bloom-

ed close to the white everlasting. Every little

plant, he found, drew from the soil just what it

needed and became like its own family or species.

and not like others. He discovered also the

maiden's flower, the white clematis, twined in

with the poison joy; one bringing beauty and

sweetness from the soil, the other poison. "I

hope I'll understand about it someday," he used

"What puzzles me most," said Mary, "is to

know why we don't grow just right, the same as

the corn and potatoes, or the wild rose and the

queen of the meadow. Now mother says that we

must have a little wholesome discipline here, and

a little correction there, and a great deal of in-

struction everywhere, and I am sure we don't

get along just right, after all; while this pretty

bunch of willow herb has come up amidst all the

brambles just as sweet as it can be, and looks

just like a queen bowing graciously to all about

'Well, your fathersays, Mary," replied Abra-

ham, " that the discipline of the plant is from the

wind and the rain, and the hot sun, and it is because

they have all these that they grow so very per-

fect. He said, too, that we had something in us

that the plants had n't, something that could

think, and so we needed to live in the thinking

world just as the plants do in the world of air and

"And I suppose he calls Miss Jones a part of

Now Miss Jones had been up to Squire Niles's to

make him a new vest, and she had worked and

planned all the time that she had talked and

questioned about everything on the farm. Mary

had heard her say some very unpleasant things

about Abraham and when she came in to the

room to say, "Well, I don't believe a word of it,

and father do n't," her mother had replied :

the thinking world. I should call her a whirl-

it. Now I do n't understand why it is."

to say to Mary.

light."

wind there."

"We think not that we daily see About our hearths, angels shat ore to be, Or usy to if they will, and we prepare Their souls and ours to meet in happy air." Lizion HUNT.

Mary knew very well that this was a command for her to remain in her own room knitting until and sighed the sad word. he was called; but she was also very sure that Miss Jones was telling her mother all the gossip of the village.

Mr. Potham had also been up to the farm to get Mrs. Niles, and had told her all the news, which for Abraham for a week after.

But the summer had gone and the autumn was almost spent. The yellow corn was gathered, and the potatoes were dug, and the apples were gathered and the cider was made, and Abraham was fully satisfied with all he had done. His cheeks had grown brown, his hands were tough, and he felt as if the world was an excellent place, especially for farmers, and he fully resolved to stay with Squire Niles and become a farmer. He was glad that the good Providence of his life had taken him away from the close atmosphere of Peter Hink's shop, and had opened for him so pleasant a road to travel in.

He had been to see Peter quite often; for when the old man's anger had subsided he felt quite kindly toward Abraham, and liked to have him come in and tell him what he was reading. He would listen to none of the foolish gossip about Abraham, and ventured to tell Miss Jones, when she called to have her shoes newly soled, that she had better attend to her goose before the fire, and not act like one. This Peter thought so very fine a bit of wit that he repeated it to Abraham every time he called to see him. This so offended Miss Jones that she went into Mr. Potham's for consolation.

"Goose or no goose, I guess I know a thing or two," said Betsey Aurelia; " do you suppose, now, that Sophia would ever keep still as a mouse about that handkerchief if she did n't know that Abraham lost it when he was in Mr. Stamp's store? I tell you, yes I dot well, I guess folks

knows something when they won't tell nothing." Now it was in this way that Abraham's character was handled. Not because Miss Jones or other people disliked Abraham, but because they must have something to talk about. It is always the mind, very silly ones or very wrong ones will that."" crowd themselves in.

The effect of all this talk about Abraham was felt by Mrs. Niles, who, under her quiet Quaker manner, had a very stubborn heart. She had taken a dislike to Abraham, and she fully intended to keep it up. She saw Mary's fondness for him, and she resolved all summer that as soon as the autumn work was done Squire (Niles should dismiss him. Abraham had believed that her pleasant manner meant at least good will, and, as he had tried to do his work well and faithfully, he did not dream of her intentions. One cold October day when the last row of po-

tatoes was being put into the cart, Bquire Niles said to Abraham!

"Come, sit down, boy, on this rock;" at the Sophia had a gentle heart, and intended no wrong

"Oh, Uncle Isaac!" said he, to himself, "if I could only tell you how I have failed, when I tried so hard. I shall never succeed at anything."

Then he went over all his hopes, all his expecsome corn, and stopped a long time to talk with tations, all his plans for the winter. Nothing seemed right; his whole life was going wrong, meant all that people were saying. And Mary He imagined how happy he should have been noticed-that her mother had had no kind word at work for himself on some fine farm, and trying the best means of tilling his land. He had really onjoyed his labor, and could think only of the disappointment that had come to him.

> At last his eve met a little sprig of the twin flower, yet green and fresh, and he thought of his and Mary's life together in the woods. A manly pride came to him at the thought of her. He was sure that she would miss him, and be sorry to have him leave. He determined not to do anything to make her unhappy. Even these thoughts seemed to change his feelings, and he remembered that what he considered sogreat a misfortune-his dismissal from Mr. Hink's-proved to be a great blessing. He had gained health and strength, and much knowledge.

"Perhaps, after all," said he, "I have had great success because I have tried faithfully to do my best."

While his heart was thus courageous, he walked back to the house, and appeared in his usually cheerful mood. After supper he packed his books and clothes, and told Mary that he was going home. It so happened that Susan Sloan was there on a visit, and they walked to the village together.

"I never did see such a fellow as you are." said Susan, when they had reached the foot of the hill. You took leave of Mary as if you were not going back for a month."

"I am not going back at all to live there," renlied Abraham.

"Now don't be so foolish "s to tell me that," sald Susan.

" I tell you the truth," he replied.

"You are, then, more foolish than I thought, to leave such a good place, and where they think so well of you. Why, I believe Mary thinks there is nothing too good for you. She always says, 'Abratrue that if there are no noble thoughts to occupy | ham would like this, and Abraham must have

Abraham explained all, and Susan was a ready consoler.

"I am more vexed than anything else, in thinking what folks will say. There are some people that think overything must meet their ideas. Well, after all, it will be fun to hear Miss Jones go on. She'll tell how it all happened; and then she'll tell what will happen, and what ought to happen. 'I should think she had a key to unlock all the mysteries of fate. But there's one thing you ought to do: just go and see Sophia, and get her to speak what she knows, and set you right as far as she can."

This Abraham had fully resolved to do; and so he stopped at Mrs. Taft's, while Susan went home.

A Boy's LAWSUIT.—Under a great tree close to the village, two boys found a waldut. "It be-longs to me," said Ignatius, "for I was first to see it." "No, it belongs to me," cried Bernard, "for I was the first to plok it up." And so they began to quarrel in earnest. "I will settle the dispute," said the older boy who had just then come up. 'He placed himself between the two boys, broke the nut in two, and said. "The one plece of shell be-lougs to him who first saw the nut; the other plece of shell belongs to him who pleked it up; hut the kernel I keep for judging the case. 'And this," he said, as he sat down and laughed, "is the common end of most lawsuits."

Why is dough like the sun? Because when it rises it is light.

SEPTEMBER 2, 1865.

BANNER OF LIGHT.

light of angels has illumined your darkened lives, the "golden rule "? What evidence do you give to the world that your religion is better, your doctrines more charitable than theirs, and your Gospel touched with inspiration from the great Eternal Fount?

the strongest indifference prevailing amongst the real practicality of Spiritualism.

Truly, the field is a broad one (to which our religion will apply, practically,) "but the laborers are few." Poor, tired, weary mediums and lecturers are falling back to private life every year, because their burdens were "too grievous to be borne"; for far too many Spiritualists leave all the public labor for the public workers to perand striving to make Spiritualism "popular" by procuring fine halls or chapels, good singers, and a fine organ, does not cancel all obligations resting upon those who are private representatives of tion proceeds from the basic principle of the our beautiful faith. Yet the mass of Spiritualists seem to believe they have only to pay their lecturers and mediums for their services, and require of them a faithful discharge of the duties of mediumship, without for a moment thinking that the greater work is assigned to the private laborers in the great vineyard of Spiritualism. If professional Spiritualists would spend less time in trying to make Spiritualism popular, by tugging into it unwilling personages, simply because they may possess wealth, or occupy an elevated position in society, or by dressing up the radical truths which cut so sharply the social, ay, popular vices of the age, in a garb so fair and fashionable as to disguise it most effectually-leave all this, and lay hold upon the great evil of "Land Monopoly," "Capital Punishment," the present cruel system of punishing criminals by imprisonment, the custom of living upon the labor of others, without returning full remuneration for services rendered, our imperfect systems of edution, the inferior position of woman under the present laws of the country. Any and all of these evils furnish a field for Spiritualists each one to grow old and hoary with age in, and then leave room for reform. Yet scarcely a step is' taken (except theoretically) in either direction, owing, perhaps, to the fact that women cannot vote, and the men are too much engaged in money-getting" by oil speculations, &c., to trouble themselves about what the mediums are especially called upon to combat, and if possible reform. Let the Spiritualists wake up to the fact that the mediums are not called to do their work, by no means. That nearly five million Spiritualists have yet to manifest their practicality by the first benevolent or educational institutions, the first petition to State Legislatures or Congress to change some of the anti-republican laws which exist, and, in fact, show to the world generally that Spiritualism consists not alone in two lectures on Sunday, a conference meeting, perhaps, or (what is a decided step in the right direction) a children's lyceum, a few raps, physical manifestations, &c., but that it has a soul as well as body, and by determination and zeal prove that the public or private mediums are not expected to do all the work, put up with all the abuse from the outside world-the contemptible scandal of some self-called Spiritualists-all the sacrifices and privations of an itinerant life, and still be the models of propriety which (were every and all circumstances around them changed) they might possibly attain to.

We can sum up almost all the practical Spiritualism of to-day in a few words: a handful of warworn veterans, who are trying to keep up Sunday meetings, some few noble souls trying to found Progressive Lyceums, one of the best papers * in world, and the worst sustained (considering the number who should patronize it), and two or three bravely attempted but finally abandoned projects to found a permanent institution to benefit humanity, a system of medical practice (all through our mediums, however,) superior to any in the world. Thus much for the practical in eighteen years. Mediums are far short of the standard they should strive for; but there is a "brighter day dawning for them," says good brother Peebles, so we will hope on, trusting that the light of that day will find fewer drones in the hive, and more mediums and Spiritualists in public and in private.

turn to the vast multitude of Spiritualists and finite universe is not, nor can it be, from the ask, What have you been doing since the golden | mathematical recentlies of its absolute being either creative or progressive only in the comparaand taught anew the Godly precepts of Jesus the tive sense of manifestation, expression and revo-Wazarene? How much time has been devoted to lution on the law of the circle which repeats itself. As the writer has said in his published discourses: "Eternity has revolutions of expression, and returns and re-returns to repeat itself."

The absolute principle of all consciousness, being and existence is above causation, and, from With a few noble, glorious exceptions, I find the necessity of its own absoluteness, is an infinite nothing, in which is contained the power to imaggreat majority of Spiritualists in regard to the ine, the infinite something, as the nought in mathematics contains the unit of all numbers undeveloped. Therefore the universe is an infinite effect without cause; yet, as a universe, contains an infinite bundle of causes.

All truth is paradoxical and Treaches to infinite opposites of being, and the opposite rays of divergence circle and meet and form the absolute sphere of all possible being, containing both the form. Aiding in the support of Sunday meetings, absolute and the comparative; therefore true it is that nothing is the positive principle of something.

We have absolute proof of this, in our ideal capacity, to imagine numbers, which ideal concepnought to the full development of the unit, within which unit, or the number one, is contained all numbers in quality. We multiply, or speak to the unit, and it will give forth other numbers to the extent called for, without the possibility of exhaustion. Yet all the infinity of numbers comes from the nought or the nothing, as we prove absolutely when we proceed to divide or disintegrate the unit into parts; in the descending scale we see that we are approaching nearer and nearer the nought, from whence proceeds the unit, ideally, yet without the possibility of reaching it; as, in the multiplication of numbers we are constantly approaching the infinite quantity, but can never reach it because infinite numbers or somethings are contained in the unit. Thus, as we descend in reduction, in fractions, or disintegration of the unit, we approach nearer and nearer the nought, but can never reach it because it is the infinite nought or nothing. Thus the infinite nothing contains the infinite something, or all things, beings and principles. Therefore it may be apprecinted that the grand totality of all being is an infinite effect without cause !

The Divine mind, or inmost and outpost consciousness of all being, which is God, personal, is, as the unit, proceeding from the infinite nothing, or the effect without cause, and of mathemationi necessity. The Divine consciousness contains within itself all possible being and imagination. The identities and personalities of all other beings are contained within the infinite central consciousness of the universal soul or spirit; as all numbers are contained within the unit; therefore all beings are equally infinite in principle, yet unequal in their conscious powers of imagination, for the reason that it is from eternity a necessity, that the realm of comparative conscious being should be filled by gradation of consciousness, ascending and descending from the opposite polls of the absolute; that is, to and from the infinite nothing and something each way, until the absolute principles meet on the law of the circle; the meeting of which, through the comparatives and intermediates of all individual consciousness. forms the grand circle of all conscious being, which, in the unitary sense of expression and individual being, is one consciousness-the universal soul-God, Personal; and is the one living and true God, everlasting. And in the distributive sense of expression and individuality, is the separate and individualized consciousness of all the infinite numbers of individuals respectively, each of their kind and degree, as a world is one world, though containing separate forms, layers, and particles, each having an individual expression, yet altogether forming the unitary expression of a world. Thus infinite centralization and infinite distribution; act and react each principle upon the other and together, forever and ever.

The intensity of action of the grand sphere of

Written for the Banner of Light. CHARITY.

BY A. P. M'COMBS.

How can I my fellow better? How can I my brother mend? For his wrong put on a fetter? Scourge him to the bitter end?

Punish, if you will, the sinner. You 'll thereby increase his store;

Hate and vengeance sure's the winner, They beget in him the more.

Hath he wronged you in his furor? Hath he malice in his heart? Can you cleanse and make it purer, While the lash is giving smart?

Is there truth within the Bible? Or in Christian sects or creeds?

If the whole is not a Bible Love will meet man's utmost needs

Love and kindness are prolific; Sow, and you will surely reap;

Good will is a grand specific, Curing hatred strong and deep.

If love straights the slightest error. Rights the weakest trivial wrong. Then great crimes that strike with terror,

Must be mellowed by its song. If this principle, whose presence

Is the soul of Christian's faith, Is the living, ruling essence That man's evil nature slayeth,

Hath a soundness through and o'er it. Is a truth that's good in law, Every crime must fall before it.

Or it is not worth a straw.

Teach this fact 'bove every other; It's no chimera, idle whim; Every blow we deal another, Wounds us deeper far than him,

Every slander, fraud, false dealing, That we make our fellows feel, Sores and scores our moral being,

Time and penitence may heal. But the scar remains and lingers;

May deform us for all time; He who the unlawful fingers, Bears the impress of his crime.

Mighty to improve our race.

Let charfty be law and letter, Forgiveness in us have a place; We ourselves will then grow better,

Correspondence.

A Trip to Canada, Lake Memphremagog, the Owl's Head and Bill, etc.

On one of the few hot days that came this year to this part of Vermont, where the dip of the mountains turns the water to the northwest, I crowded into a small fraction of a seat among the dusty passengers in the wagon which runs for a stage over the route from Montpelier, via Hardwick, to Barton, connecting the Vermont Central with the Passumpsic railroads. When the evening shades began to creep over the hills, and we had followed the winding road through the bed of Runaway Pond, (the freaks of which all this country retains in tales of half a century long.) I disentangled myself from the weary passengers, and at the quiet home of our good brother and sister, Moses Goodin and wife, near Glover, found better seat, supper and lodging than the stage, with hotels attached, could furnish. Next morning called friend, Dr. Pike, a good trance and healing medi- cieties at the earliest possible moment. The addoing a good and extensive business healing the that to chain the mind to their reason-destroying

Stanstead the days I could have lectured at each, and as that was far more attractive to the masses, we left my " sayings" out.

Tuesday returned to take leave of Brother and Sister Robbins, at Derby Centre, and early on Wednesday morning Bro. Barker landed me on the platform at Newport, where I ticketed over the little steamboat for Owl's Head Mountain, on the west shore of Lake Memphremagog, and at about ten A. M. found myself, with a plenty of strangers, at the well supplied and well kept hotel of a fat, sociable, well qualified Yankee landlord, Jennings, at the bill end of the Owl's Head, and where he catches all who land to examine the bald head of the owl. Being somewhat of a phrenologist, of course I examined the head of the owl, which is bald and high up in the air, and on which, with good eyes of our own, (not the owl's eyes,) we can see much country, many small villages, scores of farms, several brooks, roads, and most of the lake, which is " all long and no wide," and crooked as a squash in Tennessee, where they grow round rocks and roots. I had a Hoosier, a nutmeg Yankee, several Yorkers, and lots of Canada Vermonters for company up and down the winding footpath and at the dinner table below, where we found the not unreasonable but appropriate hooked bill of the Owl's Head. I can recommend this little excursion of a day as the cheapest and best for variety and pleasure in my travels for some years. For seventy-five cents the boat takes you up in the morning and back to Newport at sixp. M., in time for the night express to Barton. For one dollar you get the best of dinners, and all the advice and attention landlord Jennings can give you for the excursion. Three miles of walk each way will give you an appetite for the dinner, and a relish for rest, and the top rock of the mountain will give you all the prosnect you can reach or enjoy for an hour.

When the evening shades came back to us, I was again in the cars, and reaching Barton ran against the circus again, and had my choice to wait till its evening performance was over, and ride to Glover in a stage full of wild visitors of an evening circus, or walk three miles alone. Of course, after my day's tramp up and down the mountain and boat, I chose the walk, and reached and rested at Bro. Severance's home long before the stage came with its noisy freight.

Six of us on two seats of a small open wagon for a stage, and in the rain, next day reached Hardwick, where I was glad to leave them to ride without me, and rest again among the flowers of WARREN CHASE, this quiet home. South Hardwick, Vt., Aug. 12, 1805.

Spiritual Growth in Putnam, Conn.

The cause of Spirituatism still lives among us, although our sectarian brethren preached its funoral sermon and made themselves jubilant over its only slept, and again it has aroused itself, more mighty than before, and the said brethren tremble lest, like Samson, it break the pillars of their churches and bring the ruins down about their hends.

Mrs. M. M. Wood has been speaking to us for a number of Sundays past. It is enough for me to say that she has lost none of that striking originality and deep, logical and unanswerable argument which made her so popular when she was previously before the public as a speaker. Her remarkable medium^{*} powers are too well known for further comment. By her assistance we have succeeded in establishing a " Children's Progressive Lyceum." Thus you perceive that we have in Putnam a branch of that heavenborn association already in active operation. I think we are a little in advance of the "Hub" this time.

I believe it to be the duty of all Spiritualists to on my old and once persecuted (almost martyred) lose no time in establishing Lyceums in their soum, who, with the assistance of Bro. Stevens, is herents of the churches of all kinds know well sick in quite a circuit of towns in the vicinity of and soul-blighting institutions, they must begin Glover. Next and soon I met our worthy, earn- with the children; hence they spare no labor nor ing their Sahhati reading and st

One of his prominent members told me he"would not be surprised if he came out as a Spiritualist in ess than two years."

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The spiritual meetings at Rogers's Chapel, are held two Sundays in each month. All the speakers are well received. Mrs. Laura Cuppy's last discourse here gave great satisfaction. Mrs. S. A., Horton gave us good discourses last Sunday, and still remains here.

One of the most encouraging signs of the times is the practical character of the speaking, and alsoof the writing, of all the workers in the spiritual ranks. This is noticed by all who read the Banner, which is now read with more than usual interest by some here who are Church members. We have had a great deal of theory, and now what we want is practice: to heat the sick, feed the poor, clothe the naked, suffer the little children to come and be taught, and then we will have the true kingdom of heaven on earth.

Use the mile enclosed to furnish the BANNER and Bread of Life and LIGHT to those more destitute than your friend and brother,

B. M. LAWRENCE. Quincy, Mass., Aug. 16th, 1865.

Word to the Spiritualists of Eastern Maine.

I make this appeal to you at this time in behalf of our sister, Laura M. Hollis, who has lectured brough this part of Maine for some three years, to the general acceptance of the spiritual friends, but for about one year past has been unable, from physical derangements, to labor, or even have the care of herself, and is still in this state of misfortune, and is in the almshouse in Bangor, Me.

Spiritualists of Maine, will you longer suffer it to be so-a stigma upon our faith-a shame to our professions? Is this the reward of gratitude to which our faithful working mediums and lecturers are to look forward to, when in the days of health and strength they can but just keep soul and body together, and be able to make a respectable appearance before the public, which is demanded of them, and then, when sickness comes, or misfortune overtakes them, is it only to the almshouse that they are to look for a home-for are-for sympathy? Is this the way you have heard the words of the loved ones gone before in their angelic ministrations for your comfort in your days of sorrow and trial? If so, then loving angels pity you!

Now, then, what is needed is a little money, and more of willingness of heart and hand to do something by way of providing a home-for sister Hollis. Who among you all will provide the place? And then who among the hundreds will contribute from their stores of abundance, that none need be burdened in caring for our sister in the days of her greatest need? Here is the opportunity for you all to settle the question whether your reli-'death" a year ago. Yet it was not dead. It afton is only an empty show, and you profess it because it is the cheapest, or whether it is a settled principle within your own being that your souls have felt the angel baptism of love and sympathy, good will to all?

Now will you suffer our sister longer to remain an inmate of the almshouse? or will you neglect her, and thereby say to the world practically that your professions of a better spiritual religion are all a sham?

Any one having anything to contribute for this object, or any communication to make, may adress Mrs. P. E. Ames, Stockton, Mo.

Friends of humanity, Spiritualists of Maine, will you not come forward and at once wipe out this disgrace from our midst-this foul blot from our ISAAC P. GREENLEAF. name? Exeter Mills, Me., Aug. 10, 1805.

HEART LEAVES. NO. FOUR. BY LOIS WAISBROOKER. We've Got a Garden. "Oh, miss, we've got a garden! Come and see our garden!" said a slender, blue-eyed child, in one of those dwellings so common in cities-dwellings so closely huddled together that there seems hardly room for a breath of air to intervene. I wondered where room could be found, in that crowded place, fcragarden. I followed the child, however, to the back part of the building, when, pointing to a window, she bade me look out, and there upon about a yard of ground I saw a few green sprouts of some kind, the seeds of which had been scattered there by the child's hand, no doubt, and had taken root in that uncongenial place. Never shall I forget the sickening feeling that came over me as I looked at those pale, sickly plants, and then into the eyes of that equally delicate child, eyes fairly dancing with joy as she continued to repeat, "Seel we've got a garden! Haven't we got a garden!" It was Nature's own voice, speaking in language not to be misunderstood, and asserting her right to the love of her children. And to think that this feeling must be warped and twisted out of shape by the force of surrounding circumstances, if not entirely crushed from the heart of that trusting one, was indeed sad. How often since then have I thought of that child, and wondered what has been her fate; and how often, when seeing large plots of ground running to waste for want of cultivation, have I thought how differently they would look if the owners loved their gardens as she loved hers,

*Banner of Light.

PRINCIPLES AND PHILOSOPHY, OB THE ABSOLUTE AND THE COMPABATIVE

BY WILLIAM A. BOARDMAN.

Those who desire to know THE TRUTH, come Throne. They desire and aspire for the conscious- | of comparison. ness of the divine principles within which a universe exists.

There are lines of influence, of consciousness outward to the realm of facts and materiality, to every degree, minute and second of celestial and terrestrial latitude and longitude. Let us go forth, of mind and spirit. then, in all directions, and we become harmoniously conscious. Do we want knowledge specially, in a particular direction? then we shall consult the spiritual degree that corresponds to the desire | and aspirations. Hence the moral sphere is as an of our spirits, and the swift-winged lightnings of infinite sphere, exactly balanced, and all moral the omniscient spirit will illuminate the profound | beings gravitate and move from one position to depths of our soul-state in the ideal.

TRUTH is a consciousness of the eternal universe, impressed, in perspective light and shade, department of this sphere, for the sufferings of upon and within the power and capacity of the spirit's ideal-life and imagination. To be is to be | are the heavens of this sphere free from invasion, conscious of being. It is not matter that is con- or war, and rebellion. Therefore it is a great scious; it is the spirit principle of immateriality | truth that " there was war in heaven." that knows, feels and imagines: the material and of the interior, the ideal.

Without the power and capacity to idealize the outward universe within ourselves, there could not be to us, nor to any being wanting such capacity, an outward realm of materiality; and if no being possessed this power to imagine, there would not be any matter; hence the universe of matter, or physicality, depends entirely for its existence upon the psychological power of spiritconsciousness, which has the capacity to imagine thesensuous plane of existence.

The infinite universe of consciousness, in the highest abstract sense, is above philosophy, science or reason. It has no apologies, philosophies; reasons or causes to give why it exists; only that it does exist, above causation, as an infinite effeet from nothing. Therefore it is that philosonhy, science, reason and causation relate only to the outward, the comparative and relative combinations and evolutions of the infinite parts in their relation to the influite whole, and not to the absolute.

Therefore it may be comprehended that the in- rangement.

all ideal being and consciousness, the pure immateriality of mind, by force and power of its infinite ideality and imagination, casts from the vortex of its incommensurable life, light and being, A SHADE of comparison and correspondence in discrete degree, which being interpenetrated with spiritual light from the positive source IS THE MATERIAL UNIVERSE.

Within the consciousness of the immeasurable totality of all mind, there are dualities and triuniof a Christ-like spirit actuating and guiding both ties of being, or mind-spheres within mind-spheres. The generic idea of which may be expressed by the terms intuitional, moral and intellectual: each sphere having a separate ideal expression and consciousness with opposite poles of manifestation and action. The intellectual, radiates from the ideal, outward through the material universe in time, space, facts, and events. It is the comparative realm of being, wherein is science. reason and inductive philosophy. Its opposites of expression are the greatest and the least in up with the sons and daughters of God before the quantity; the highest and the lowest in the scale

The moral sphere is intermediate, and within which is the realm of the emotions: the passions, the sympathies of feeling, of devotion, of love, of and power, that radiate from the ideal inward to hate, of attraction and repulsion, of heaven and the absolute, of principles and spirituality, and hell, or happiness and misery, of peace and war. The radiations of our ideal life, in this sphere, are outward to the material, and interior to the ideal

GOOD AND EVIL are the opposite poles of this sphere, and we can live in either polarity, or the intermediates, according to our affections, desires another according to their respective loves and affections. There is no fixity of residence in any hell beget a desire to escape to heaven; neither

The intuitional sphere is the absolute realm of matter-of-fact is only the outward correspondence principles, a consciousness of which is directly reciprocated in our ideal life above the intellectual or the moral; that is, above reason, science, philosophy, or good or evil, love or hate; all is perfection above comparison. This is the omniscient and omnipresent sphere where the infinitely great and the infinitely small, meet in perfect equilibrium. The opposite poles of this sphere of all spheres, are the absolute something, and the ubstract nothing.

The soul that has the influx of perception in this divinest sphere, feels, appreciates and sees 'that whatever is, is right."

NOTE .- The philosopher will appreciate in reading-this communication, that in attempting to illustrate absolute principles in the outward realm of facts and 'comparison,' the writer is compelled, at various points, to use language which ordinarily imports comparison and limitation to illustrate the unlimited and the absolute.

In spite of all that puritanical people say against dancing, it is unquestionably a metry-loc-rious ar-L. R. Allow Mr.

est and indefatigable clerical brother, Geo. my return, but he was out in the hayfield at first and away to attend a funeral at last, and I lost much of the pleasant and instructive talk of which he has an abundant flow. Bro. S. has preached all the way through Universalism out into the broad prairie of Spiritualism, and now the whole country around appreciates his comforting and consoling teachings, especially at funerals.

Sov-

Next day Bro. Stevens took me to Barton (three miles), in time for the cars to Newport, Vt., where the railroad terminates at the door of one of the finest hotels in the State, and where many pascity and country life, come to rest, recuperate, lounge about, ride in the boat, eat trout, drink pure spring water, cold enough without ice, and go back both poorer and fatter than they came; and such is life, but not its end. As I landed stranger, with the whiskered face of a Spiritualist, was looking over the passengers for me. I

saw and knew him, but he did not recognize in me a preacher till I gave him my hand and name, and he found I was the man he was looking for. We

were soon five miles away, and at his home in Derby Centre, which proved to be the home of your occasional correspondent, Mr. Robbins, and his amiable, intelligent and spiritual wife. I have eldom found, in my long journeys, a more haradvocates of our philosophy. Mrs. R., especially, spirit of the new gospel. I had a pleasant visit with them, which I shall long remember, and, I trust, renew at some future time. I lectured two evenings at Derby Centre, on the past and present condition of our country, to good audiences, one in a church and one in a town hall, and on Sunday (Aug. 5th) went to Charlestown (next town), and lectured twice, to small but intelligent audiences, in the Universalist church, where our friends had made arrangements for me to speak. After meeting, a shower, and supper, I wenthome with our brother and active friend of the Banner We crossed the imperceptible line a few rods into life under the Queen's quilt, and should not have

over some hills that were not plains, and had to teach the living gospel of truth. magnificent views of the "regions round about." At night, returned, chatted and rested at the pleasas few men do who, like him, have been success ful in business and secured a competence.

Canada.

expense ir erance, in whose church I lectured one evening on Schools. In these they lay the foundation of their creeds, and manacle the noblest aspirations of the spirit.

Spiritualists! can we not learn a lesson of wisdom from them? Yes, truly we can. Like them we will commence with the plastic mind of childhood, yet unlike them, we will not try to mold it into any artificial form; we will consider it a germ, and plant it in the garden of Nature, taking care that it has room so that its growth may not he cramped or retarded; we will tend it carefully by removing the choking weeds of ignorance and watering it with the divine truths flowing from sengers, male and female, from the busy haunts of the River of Life. We will let the warm sunshine of love and the refreshing dews of childish innocence and purity fall upon it, and it shall grow up beautifully, naturally, unfolding itself until we shall behold a true child of God and Nature in the perfected form of a man or woman. from the cars at Newport, a tail, good-looking This garden is the Progressive Lyceum. Let us plant the germs before the season is yet too late. ALBERT E. CARPENTER,

Putnam, Conn., Aug. 16, 1865.

"We Still Live."

In Quincy, Mass., we are neither dead nor sleeping. Our enterprising brother, L. S. Richards, has organized and put in operation a Children's Progressive Lyceum, after the most approved plan. Already parents and children from other churches monious home, more spiritualized or consistent | are becoming more or less interested, or frightened. One little girl of the Methodist Episcopal has long been fully imbued with the inspirational | Sabhath School, I have heard plead repeatedly for the permission to attend the Lyccum, although she lives two miles distant.

This same little girl was told, some time since by the Rev. Mr. K., that she "must come into the Church, have her soul saved," &c., "or else be burnt up." She chose to risk the flames.

The same divine gave a young war-widow to un derstand that her brave husband, who fell fighting for his country, was among the lost. She replied to him that she knew better; and although she was one of their most active members, taking part in the speaking and in prayer-meetings, she and our cause, Mr. George James, of Derby Line. has never been to the Church since, and she says she does not intend to go again. She "has meat Canada East, and I slept for the first time in my that they know not of." Her husband appeared to her and told her of his death, long before word known, if no one had told me, that it was not the came by mail. But when she speaks of his visit stars and stripes of my own dear country. In to her, her friends only repeat the old story of " inevery way they seem like us, so far as I went into | sanity," which has been charged to all the leading mediums since the trial of Paul, from whose eyes Monday we role over Stanstead Plain, and the scales fell, and he left the dead, formal Church,

The Universalist Society here have been trying candidates for some time past, and have at last ant home of Bro. James and his housefull of girls, decided to settle over their congregation a Rev. whose smiling faces, musical voices and bounding Mr. Aldrich, who was educated for a Baptist minsteps prove that they are not foreigners, but ister, but was too progressive-as he terms it-for Americans at home. Bro. J. is strongly imbued them, and united with the Congregationalist with socialistic feelings. He feels the need of Church. When he applied for his permit to preach, more concert of action and effort for human pro- he was asked what he thought of the fall of man? gress, for his soul is above its surrounding, and He gave them to understand that he did not bereaches after higher branches on' the' tree of life, lieve the dogma. This was his first offence. The next was to permit our brother-then the Rev. J. M. Pechles-to occupy his pulpit. This act enter-A' traveling circus exhibited at Newport and ed the wedge which split him from his Church.

"Humbug."

The easiest thing that over slides out of the month of man or of woman, seems to be that identical word "humbug." .Anything that does not accord with the preconceived ideas of those who would have us regard this life as the only tangible reality, and the great eternal future as a mysticism that " God has forbidden us to investigate and unravel till after we leave the cartbly shore," is indeed a humbug. The Davenports are a "hum-bug"-not because thousands have not sat before heir cabinet and witnessed spirit demonstrations, but because skeptics have tried to prove them jugglers.

but because skeptics have fried to prove them jugglers. Blow of development are the tiny sparks of God's divinity shooting broadcast through this sordid earth. No sooner do they attempt to fulfill their heavenly mission by giving benighted souls an upward tendency, which enables them to seek the homes of angels and hold communion. with their spirit friends, than we hear the **mundane** ery of 'humbug'. The simple directness of a faith in the **unscen** and cternal, which the spiritual platform recog-nizes, is more satisfactory, by far, than to scarch the dead past for rules of faith, of hope, and of life-as if musty manuscripts have anything to do with our eternity. Is there a freed spirit in the lofter spheres who to day is not fast outliv-ing the clogs of earth, and reaching for sometiling higher, holier, purer? Our brief probation here is of little moment, except as we enlitynte and gain a knowledge of things infinite and divine, as well knowledge of things infinite and divine, as well as human.

I crave companionship with Spiritualists; and they, above all, should strive to belp and elevate each other.

I would like to consult with some one in the ranks-high toned and experienced—by letter, for apecial improvement and advancement. J. S. W. EVANS.

Fordham, Westchester Co., New York.

BANNER OF LIGHT.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, 4. GURNS, PRUBRESSHE EIBRARI, A MELINEUN RORD, CAMBERWELL, LONDON, ENG, KREPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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This Paper is issued to Subscribers and seld by Periodical Bealers every Monday Moralag, six 'days in advance of date.

Banner of Light BOSTON, SATURDAY, SEPTEMBER 2, 1865. OFFICE, 158 WASHINGTON STREET, ROOM NO. 3. UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

EP" For Terms of Subscription see Eighth Page.

LUTHER COLBY, - - - BDITOR.

SPIRITEALISE is based on the canlinal fact of spirit commun-tion and indux; it is the effort to discover all intub relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recog-nizes a continuous bivine inspiration in Man; it aims, through a careful, reverent study of facts, at z. knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to tood and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.-London Spiritual Magazine.

Announcement-A New Story.

We are pleased to appounce that we shall commence the publication of a SPIRITUAL STORY in the first number of our next volume, the present volume closing with two more issues. It was written expressly for the BANNER OF LIGHT by Miss Cora Wilburn, author of "Agnes, or the Step-Mother;" " Daisy Nesbrook, or Romance of Real Life;" "Adolph, or the Power of Conscience;" "Cosella Wayne, or Will and Destiny;" "Jasmine, or the Discipline of Life;" etc., etc. It is entitled.

DREAM LIFE:

A STORY OF THE IDEAL AND THE ACTUAL

Those who desire every issue containing Miss Wilburn's best production should subscribe at once, as we anticipate a great demand for the papers containing it.

Criticisms on that Call for a National Convention.

In reply to the remarks of Dr. U. Clark on the Call for a "National Convention," and likewise in response to a Banner editorial on the same subject, we have received the following comment from Dr. H. T. Child, one of the Committee:

I was much surprised at your article in the Banner of Aug. 19, headed "A Call for a National Convention." The notice of the previous week, by Dr. U. Clark, sounded so much like "sour grapes," that it would have fallen harmless had you not endorsed it, and in doing so done great injustice to the Committee who have issued this Call, You say, " in the first place, that it does not ap-

pear that any authority was given any Committee to call a second Convention of the Spiritualists this year, at all."

The Resolution under which this Committee was appointed, says: "Whose duty it shall be to call the next National Convention." No time is fixed, but who is to decide this question if the Committee does not. Then you say, "If this new Call for a Convention at Philadelphia, in October, is indeed legitimate and carries authority with it, then there is no other inference remaining than that the Committee nominally calling it have been either manipulated or over reached by a few of their number, who have used their names for purely personal and selfish pur-poses, and who deserve to have their plans exposed to the condemnation of Spiritualists through out the country.

You have published the Call, signed by the dire Committee, and any reasonable person cntire. would infer that the members of the Committee were competent to know what they were doing and were not likely to be "manipulated and over-reached."

the first Call in my office in the pr

majority of the mutual Committees, for the purpose of conferring in regard to the business of the Convention.

Before the Convention organized, it was ascertained beyond a doubt that certain partles calling themselves "friends of progress," "harmonial philosophers," " religio-philosophers," or " reformers," and understood to be opposed to organizing in the name of Spiritualism, had gone around among the Chicago Spiritualists, endeavoring to prejudice them against the New England movers of the Convention, and accusing them of intriguing some plot to spring upon the West. When the Convention was called to order, and the mutual Committees of the informal meeting called on their Secretary to report some suggestions they had proposed to offer, the said suspicious parties arose and violently vented their suspicions and protested against the right of the Committees who had made all the arrangements, to offer any recommendations! Throughout the Chicago Convention, the parties in question continually exhibited a spirit partly suspicious of some of our prominent New England workers, and violently opposed to the object for which the Convention was called. They managed so adroitly as to secure the prominent officers they desired, especially President and Secretary. It is not for us to comment on the manner in state facts. The Banner was represented in the Convention by one of our firm, and by an experienced reporter. It was chiefly through the wide circulation of the Banner that the masses of the people were called to Chicago. Yet when the Committee on publishing the report of the Convention was appointed, the Chairman of that Committee was one of the opposing parties in question, and in addition to his hostility to the avowed object of the Convention, took pains to sneer at the gratuitous report which we had engaged for publication. It was through the influence of our reporter that the Banner readers were finally favored with what passed for the official report. We say, " what passed for the official report," because we afterwards learned that some material

points were withheld by the "Secretary," who was in the interests of the "friends of progress," &c., or the opposing party. One of the most thorough lectures on spiritual organization given during the Convention, was written out in full by the speaker, and at the close of its delivery a motion was made and seconded for its publication in the minutes; when one of the Committee arose and said it would be published without any motion. The full MS, was delivered to the Secretary, but only mutilated parts of it ever reached our office. possibly owing to the fact that the Secretary did

not wish to use a few fractions of his fifty dollars toward paying the postage.

After the matter of organization had been somewhat freely discussed in the Chicago Convention, and several plans had been presented, an Indiana friend, in favor of organization, moved that the whole subject be re-committed to a Committee of three, whom he named and whom he knew were in favor of action. An opponent of action moved to amend, by having the President, and three others the President should appoint, act as that Committee, The result was, the President appointed three men who stood where he did, and all stood opposed to immediate action, in direct opposition

to the original mover. Now we come to what was done in Chicago toward calling another National Convention. We may have been too emphatic in denving that the Chicago Convention authorized the Call of another Convention. Yet we are certain that the minutes do not specify any time, nor do they authorize the calling of any such miscellancous Convention like that called to meet in October. It authorized no Call for anything but a SPIRITUALIST Convention. A motion was made that the Chicago President appoint a committee of five to nominate a committee of thirteen for the Call of another National Convention. The President, true to his bias against immediate action, appointed a committee embracing leading parties who stood where he did, and only one man in favor of action. That one man was absent, and his place was filled by an anti-organizer. The committee of five reported the committee of thirteen to call the next Convention, and the reader will please observe that while that committee of thirteen embraced the rankest opposers to the object of the Chicago Convention, the rankest "friends of progress," &c., the subtlest wire-pullers to defeat harmonic spiritual concert of action, it did not embrace a single one of the regular public spiritual lecturers who had stood out for immediate spiritual organization on the Chicago platform. That is the Committee whose names are signed to the Call for the Philadelphia Convention. Of the good intention of the majority of the Committee, we have no question, nor do we impeach the motives of any. Dr. H. T. Child and Mrs. Mary F. Davis, who are on the Committee, were not present at Chicago. That the majority of the Committee have been manipulated by the minority, is unquestionable. The "friend of progress" who acted as Chicago Secretary, and who purposely kept back part of the minutes, managed, the day after the Chicago Convention, to get himself appointed Secretary of the Committee of Thirteen, and has since figured most unfortunately in connection with the "friends of progress" who undertook to divide the Spiritualists of Chicago, and exclude them from the Sanitary Fair. As Dr. Clark stated in substance. when it was known that this young man and some two or three others were on the Committee of Thirteen, it was confidently predicted that if another National Convention was called, it would be called in such a manner as to embrace all sorts of elements calculated to defeat harmonic action among Spiritualists, rallying under the name of Spiritualism as the great central gospel of the age. And so we have the Call as it now is, though we learn it now appears very much improved from the original. Now in view of the fact that at Chicago and elsewhere there have been persistent efforts to frustrate general organic action in the name of Spiritualism, and that, too, by leading parties whose names are attached to the Philadelphia Call, on reading that Call for a Convention to be made up of delegates representing everything and everybody, "without reference to name or form." we confess, as all our readers must, that the Call is not only "strangely vague," but reads as though it was drawn up with no reference to unity of action in the interests of Spiritualism. with Spiritualism as the basis. The minutes of the Chicago Convention show no authority for the Call of a delegated Convention, or a Convention made up of delegates from any organization whatever. The Philadelphia Call says, "Each local organization is requested to send one delegate, and one additional delegate for every fraction of fifty members." 8, 8. Jones, Esq., the President of the Chicago Convention, and his self-appointed committee, presented a form recognizing a delegated . Convention, but the minutes do not show that Mr. Jones's plan was adopted. Some time ago we received from Mr. Jones and others & form of local organization, Convention, but failing to find that claim backed | burst through.

up by the Chicago minutes, we withheld its publication. We are unable to learn that the Chicago body recognized any sort of organization, 'local" or otherwise, other than, in general terms, to recommend the formation of local or-

ganizations. As the case now stands, it looks as though certain parties had persisted in ignoring Spiritualists and Spiritualism, and in substituting other names in their place, as though these names were secondary; the same parties have put forth palpable efforts to create a distinction, if not a division, among Spiritualists and those called "friends of progress," etc.; they manipulated the Chicago Convention in a manner so adroit and Jesuitical as to conceal the cloven foot from the masses of unsuspecting Spiritualists; they defeated all other plans to organize, and, toward the last, dragged in their plan of local organization, without getting a formal endorsement by the Convention; they attempted to force their plan through the Banner as though it had been endorsed; they have since formed a central association in Chicago, and propose to publish a weekly journal; they have been busy in increasing their local organizations, and they now call a National Convention, to be composed of delegates from said organizations and all others. "without reference to name or form." which these officers discharged their duties, but to And now having given their schemes the benefit of this gratuitous ventilation, we leave the spirit ual public to judge the matters at issue,

By this time we trust our readers begin to see why the Banner and our correspondent, as well as multitudes of discriminating Spiritualists, necessarily take exceptions to the Call in question. All parties have unbounded liberty to call whatever Conventions they please, and our columns are free to publish and report everything coming within the legitimate sphere of the most liberal journalism; but, in justice to our spiritual patrons, whose cause is nearest and dearest, we cannot commend a compromise of the eternal principles of Spiritualism, nor encourage a Call which may attract thousands of Spiritualists only to travel hundreds of miles to be disappointed, as multitudes were at Chicago, Buffalo, Utica and Rutland. If we are to have a National Spiritualists' Convention, let us say so, and come out openly and uncompromisingly; and if other so-called 'reformers," or . "friends of progress," or "progressive friends," or " harmonial philosophers," or religio-philosophers," are prepared to come in under the broad banner flung out to the breezes of celestial inspiration, our arms are widely open to welcome them with fraternal blessings.

What we have said in regard to organization, will not be understood as in advocacy of any form, plan or scheme as yet projected. When

the time comes for Spiritualists to organize, it will be after no human scheme, but in accordance with Heaven's order, The "Kingdom of Heaven' must begin within the souls of men and women before it can take outer form, either in social, civil, secular or religious organizations. In referring to the Chicago Convention, we state what we know to be the truth, though we entirely exonerate our numerous spiritual friends in that city and throughout the great West,

It is sincerely hoped, now, that the Spiritualist public will become speedily enabled to understand the nature, the objects and the aims of the proposed 'National Convention. If it is designed to be in the interests of all the spouting, ranting, noisy ultraisms of the age, with a platform equally free to everybody, with no central, harmonic, spiritual principles as its basis, it will prove fruitless. If called in the interests of the heavenly hosts, now marshaling millions for the redemption of humanity, and, in recognition of Heaven's counsellors, now ready to cooperate with all great and good souls for the inauguration of the Kingdom of God on earth, then it may prove the beginning of another Pentecost, and its results will reach down through the ages.

The Blot of Crime.

any previous time; but it is undeniable that it has chosen the present day to make a pretty loud manifestation of itself. It does really seem as if the evil spirits had combined to bring out their desired pandemonium into the popular face and eyes. The newspapers are crammed full, morning and evening, with accounts of crime and criminals, running through the entire category of both. The public conscience is daily shocked at such recitals as are made. Violence and falsehood are in their havday. There seems to be no limits at which criminals are ready to stop. Thoughtful persons at once put the inquiry, To what is all this owing? The question is legitimate, for there must always be a cause for marked effects. The cause, or rather the causes, lie underneath. Passion never so works out on the surface, unless it has been active in the interior first. Vice is always unseen before it is seen. Crime slumbers in the embers of the daily life, before it breaks forth into the flame that terrifies every one. There must of course be something for it to feed on, or it could not exist. Where we see exhibitions of such tawdry extravagance as we are in the habit of seeing made in public places. we infer that there must be corruption and fraud somewhere to keep it alive. Where we see exaggeration in all forms become popular, and commonly courted and run after, we cannot but think that the conscience is dull which accepts such things for genuine realities.

The Abington Grove Picnic.

Agreeably to notice, the Spiritualists of Boston and vicinity assembled at Island Grove the 23d inst, to celebrate their third and last picnic for the season. A beautiful day greeted them, and a goodly company assembled at the appointed hour and place. Those who were so attracted, resorted to the dancing-saloon, and other places of light amusement, while the major part assembled at the speakers' stand, hungering for the bread of life. This is a marked feature of all spiritualistic gatherings of the kind. Being entirely free in themselves to engage in all the innocent sports of life, with no angry, jealous God, or hateful devil to fear, or accusing conscience to condemn, they nevertheless are found immensely more interested in the things which pertain to their intellectual and spiritual culture than the self-styled Orthodox public in similar circumstances. Our Picuics are also singularly free from all rowdyism and cognate demonstrations.

Dr. Gardner called the meeting to order, and inroduced L. B. Wilson, of the Banner of Light, as Chairman of the day, reminding the audience that it was a fine opportunity to subscribe for our standard paper. We were happy to see this hint so fully appreciated, and so heartily responded to by the friends present. We suggest to others to go and do likewise.

H. C. Wright, Mr. Haywood, and John Wetherbee, Jr., spoke of the rights of the negro, and the importance and necessity of his being invested with the right of suffrage, in order to a just reconstruction of southern politics and society, and the safety of the nation. Benj. Todd spoke upon the general question of Spiritualism. At 12; o'clock the meeting was adjourned for dinner.

At 2 o'clock P. M., a large concourse filled all the seats, and hundreds stood around them to listen to the words of life. The exercises were opened by the Lyceum Hall Quartette, who most beautifully rendered that heaven-inspired song. 'Shall we know each other there?'

J. S. Loveland was the first speaker, following the thought of the song. We shall know each other there, but not in the imperfect and unsatisfactory way in which we do here. We shall know there truly. The earnest wish, the deep, soul-felt aspiration to benefit our fellows, the struggling love for human weal, which theiron hand of opposing circumstances prevents from expression and manifestation here, will be known there. It will have become part of our spiritual self hood, and we shall shine in its brightness. So, also, the more unlovely traits of our nature here will be known there; but we shall nevertheless know each other under the rule of an all-embracing, extenuating and loving charity.

Lizzie Doten pursued the same idea, and said that, in order to a perfect and easy knowledge of each other there, we must know each other better here. We have so much antagonism, and are so hasty and uncharitable in our judgments of each other, that we fail, sadly fail, to find our way to the riches contained in the souls of our fellows. The judgments of this world, as to the real merits of persons, are often greatly at variance with the facts as revealed in the spirit-world. She had seen Daniel Webster there, learning love and humility from a poor slave woman; the great and the good, according to this world's measurement, are much inferior to those who are scorned and condemned.

H. C. Wright declared there were mines of greater value all around us than those of California or anywhere else-the rich love of human hearts. We must work, however, to get it. If husbands didn't love their wives enough it was the wives' fault, and vice versa; they did n't make themselves lovable. We must work for this in the right way. He then spoke upon the Children's Progressive Lyceum, and urged the friends to start them, and call upon J.S. Loveland, the agent of the N. E. Convention, for assistance in the matter.

Mrs. John Puffer, of South Hanson, was the next speaker, who urged home the practical du-It may not be that there is any more vice or | ties of our daily life. Mrs. P. is not, we believe, a professional speaker, yet her services can be se cured in the immediate neighborhood where she lives, and we counsel the friends who can pay but small fees, to secure her services on Sundays. B. Todd, of Illinois, was then introduced. He eferred to Brother Wright's saying, that he had not got rid of the old Methodist tone, and affirmed that he was most thoroughly *freed* from Methodist theology, which he once preached. This he proved to the entire satisfaction and great amusement of the audience. But, though convulsed with laughter at his sharp hits and witty allusions to the old theology, yet when he came to speak of his experience in Spiritualism, of the blue-eved, brownhaired and fair formed spirit-maid who stood beside him, and with whom, in "the long ago," he had hoped to walk the varied paths of this check ered life, the teary shower of sympathy descended freely. Many, many souls looked back through the cloudy vista of sad and sorrowing memory, upon the sweet souls, dearer than our own, if possible, who have passed on to the sunny land of life and joy. But the soft breathing of their gentle presence calmed our heaving bosoms, and with him, we sternly resolved to work and toil in this field of effort, until called to where "the tired heart" censes its strugglings in the sweet rest of mutual and perfect love. Mr. Clark, of Rutland, Vt., gave a brief speech upon the condition of the country at the present, and the relation of Spiritualism thereto. Mr Clark is a fine speaker, and, if he devotes himself to the work, we opine he will be useful in the lecuring field.

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pioneer will leave you, for your Spiritualism has further need of him.

And now a word in regard to Brother Loye land. -We have called him, and you have his time and much of his strength to do, and do well. The time has fully come for the beginning of this work. It is true that all are not blessed with little ones who need aid in spiritual unfolding, but you all need to eat of the fruit which will surely follow the sowing of this good seed. Your inner lives are absolutely starving for it, therefore it is that we beseech you, in all earnestness, and with full faith in your ability to do, without stint or measure, for the advancement of this most holy work. Do not forget that Brother Loveland has material wants which must be supplied while he dwells in material life; while we have need that you open your hearts in aid of the work, he has need of this, and something more, viz: that you open your pockets also. Friends, we call upon you with the full expectation that our call will meet with a willing response in your hearts, and so be outwrought in deeds of which you will never be ashamed, neither in this life nor that which is yours beyond the shadows of time.

The meeting then dissolved, and the party vended their way to the cars.

Thus closed our excursion for this season: and we think it will compare favorably with those which have preceded it. Some think the character of the speaking was better than we usually have, but this cannot, for reasons not necessary to give, be affirmed of the report we have rendered.

THE RAILBOAD ACCIDENT.

The excursionists repaired to the cars at five P. M, homeward bound, little dreaming that they would not reach the city till ten o'clock, or of an impending catastrophe. The train had been on the way about fifteen minutes, when it suddenly came in collision with a hand car, propelled by two men, at a curve in the road. There was not time to break up the train entirely before a collision took place, but the patent breaks were applied, which had the effect of greatly checking the speed. The two men in the hand car jumped off, and the car was smashed under the engine, throwing it off the track, together with the whole train of nine cars; the second car going completely over and down an embankment some six or eight feet: the third car was also thrown down the embankment, plunging into the soft muck, nearly upside down; both these cars were pretty well smashed up. All the cars on the train were more or less injured. The shock was terrific and brought every one off their seats, and instantly there was a fearful wreck of iron and wood. The scene in the cars which went down the embankment, crowded with human beings - in one of which we were seated - can be better imagined than described. All the inmates were thrown promiscuously about and piled up amid the broken seats, but most singularly none were badly hurt. Mr. Edward Byram of this city, had his leg jammed. but was enabled to walk, the next day, with some difficulty. Mrs. Louisa Shattuck of Charlestown, who held in her arms her little daughter of about five years of age, with a frantic grasp, became so frightened as to swoon, and afterwards had a succession of terribly agonizing fits. She was most assiduously attended by Dr. Prescott of this city, a healing medium and magnetic physician. But the severest injury happened to Mr. John S. Kuowles, residing at 24 Athens street, South Boston; His leg was caught between the platforms of the third and fourth cars, as they smashed together, breaking the bone of his left leg in several pieces, just above the ankle, and he was otherwise bruised. Dr. Wm. Woods, of 66 Carver street, this city, was present, and had him taken into a field where he set the bones as could best be done, with the inconveniences of the place, and tenderly cared for his comfort till he was landed at his home. The wounded man bore his sufferings with heroid fortitude. Several others were slightly injured.

When we stood and surveyed the wreck, which had contained over eight hundred persons, and

ence of Warren Chase; we signed it and sent it West; it was there slightly modified by some of the Committee and returned to me; I sent it East, and I believe Dr. Gardner proposed a verbal modification in regard to Reformers being invited. It was submitted to all the Committee except Bro. Storer, with an accompanying letter request-ing them to sign if approved. Bro. Storer was absent from how and has since sent his name, to you, and it stands before the world as a unanf-mous Call of the Committee. You say "the Call is strangely vague and indefinite." The Commit-tee endeavored to make it brief and definite. As to "the snare," I have not seen it, and would be as nuch opposed to any such thing as you can be. Your correspondent in the same paper asks for an explanation, and then gives it himself. We think fifty one members may send two delegates, and any fraction over fifty members may be represented.

As to the Call being legitimate, I need say nothing more; and I regret that you should have publicly questioned it. The prospect is very good for a respectable and

intelligent Convention, that will be able to discuss calmly and deliberately, and in a dignified manner, the subjects which will come properly before it. And we anticipate no trouble, neither do we believe that the mistake you have made in your criticism will do any harm, now that a better un-

derstanding is had. Philadelphia Spiritualists desire me to extend a cordial invitation to their friends all over the land to come up to this gathering, and we shall realize the truth of the declaration that as "iron sharpeneth iron, so doth the countenance of a man his friend." Yours truly,

HENRY T. CHILD, M. D., Philadelphia, Penn. 634 Race street.

EDITORIAL REMARKS.

Though we regret any occasion for misunderstandings and differences of opinion in regard to this matter of a National Convention, it is due the Spiritualist public, in whose interests the Banner of Light is published, that we offer some explanations and reasons in support of our objections to the Call for said Convention. Without claiming any authority in the matter, without having the least desire to dictate, without any personal feelings, otherwise than those of the most fraternal nature, we are, nevertheless, pledged by all that is sacred in the celestial mission of Spiritualism. to enter our solemn protest against whatever seems to threaten discord and danger among those who would be united in the great work of spiritual reform.

In order that our readers may have, in full, our reasons for the position we have taken, it is necessary for us to go back to the origin of the first National Convention of Spiritualists held in Chicago in August, 1864. That Convention was projected by the Convention held in this city during February, 1864, a Committee having been appointed, with Dr. H. F. Garduer as Chairman, and the object of the Convention was distinctly stated to be, the discussion of some plan of organization or concert of action among Spiritualists. Dr. Gardner went West. and the Spiritualists of Chicago appointed a Committee.of Arrangement, and invited the Convention to meet in that city. The object of the Convention was published, and all the arrangements were made openly and in good faith and confidence. The day before the assembling of the Conwention, there was an informal meeting of the

The great money centre of the country-Wall street, in New York-has been in spasms over forgeries and defalcations which have taken place in that quarter. But it might have been looked for, considering under what a high pressure of competition and excitement men have been driving on to make quick and bloated fortunes. The

struggle has been of the flercest character. Few are really able to stand up under it long. The constitution gives way, even when the character does not. It never was intended that men should pursue such wild and unnatural courses, and still claim the right to live as healthy, honest, self-continent beings. So we have the fruit of the seed which was so deliberately planted. There is no miracle about it-it is all in the order of nature. Crime is the result of evil thoughts. Vice will proclaim itself as the legitimato child of wicked and loose principles.

Everybody laments the sights which our eyes are opened to day to see; but lamentations do not so much good as soothing plasters over eruptions, unless the root and core of the difficulty is struck at. And the trouble lies secreted in the very falsity of the popular ideas, or notions rather, that enter into the shaping and regulation of the popular life. Correct them, eradicate what is deceitful and untrue from them, rest happiness upon honest aud honorable conduct, begotten of pure and kind motives, and all will come around right again, Remove the motive for falsehood, and forgery, and vice of every sort, and crime; and all will go well, But so long as people consent to walk on the crust of molten lava, they must expect to feel the heat claiming to come by authority from , the Ohicago of the bolling fires beneath, as they now and then

Dr. Morrill and Mr. Bickford also spoke; but we were unable, on account of being interrupted, to eatch the drift of their remarks.

Dr. Gardner gave a resume of his labors in carrying on meetings for some cleven years past, and aspecially in connection with the picnics, intimating that as he had retired from managing the meetings, so he might, also, from superintending these excursions. He also called attention to the on-coming Convention in Philadelphia, and urged the friends everywhere to organize and appoint delegates, so that Massachusetts may be fully represented therein. At the close of his remarks an enthusiastic vote of thanks to Dr. Gardner, for his able management of the picules, was passed; and we are sure it was no empty ceremony, but an honest tribute of the large assembly to Dr. Gardner's great ability as a manager of such matters, and also to his persevering zeal in our common cause.

Mrs. J. H. Conant, who was on the platform, became entranced and spoke as follows:

Friends, we have a few remarks to make concerning the position of our Brother, Dr. Gardner. It is feared by many that he is about leaving the Cours, on slinost the same pretence-when the ranks of Spiritualism. Now let us give you our | Son & Man was the accused-and the Jews sneerdistinct affirmation to the contrary. He will not ed at him, and reviled him, and the priests ap--he canhot-abandon the work in which he has pears against him, his miracles pronounced im-so long labored so successfully. We have bither- positing or profane arts, and he was condemned, to been educating him in the Primary school of as per aps it will be remembered, but the truth spiritual things; now we propose that he shall he rep graduate, for, he is fitted for higher and harder cheste work; that work he must do, and he cannot es- truth, cape it, even if he would. So fear not that your live on

reflected that not one was fatally harmed, and not more than one seriously, we could but recognize the mighty power of those spirit-intelligences who guide us in our earthly course.

After being in the woods near the accident till nine o'clock, a relief train came from Boston and took the party to the city.

A Now Physical Medium.

Our correspondent, A. Miltenberger, writing from St. Louis under date of Aug. 19th, says he was present with others at a scance held in Col. Crane's residence on the 16th, a lad sixteen years of age being the medium. The young man was thoroughly tied with Manilla cord and handcuffed. The party then left the medium in the room alone foar minutes, keeping guard at the door so that no one could go in. On again entering the apartment, they found the young man sitting in a chair, untied, the eighty feet of rope with which he was tied in some fifty double knots, lying in a heap in the middle of the room, still knotted, preclsely as our correspondent tied them in fastening the medium! The lad said he did not see what power untied him; all he was conscious of, was the fact that he felt the rope going off. He was probably in a semi-conscious trance state. Now the question arises, how did he disengage himself from the coil of knotted rope, (if he did it?) leaving the knots in precisely the condition in which they were left by the person tying them? This point we leave for the savans of, the land to answer.

And now comes the handcuff test. Our correpondent says: " Applying the patent handcuffs with a spring as tight as the young man could bear them, I hung the key on a nail by reaching up from a table. I then removed the table from the . room, so that he could not reach the key, and, to our surprise, in six minutes the 'ruffles' were taken off, and the key found in the place where we had hung it.

Further tests will be given through this new medium for the physical manifestations, when the weather becomes somewhat cooler. Till then he requests us to withhold his name."

Another Case.

Apropos of the Colchester trial, that is now filling the souls of opponents of the Spiritual Philosophy with delight at its anticipated discomfiture, the Louisville Journal says: "It is the first time the spirits have been invited to a session of the United States Court.", This is true, perhaps, so far as the United States Courts are concerned, but there was a case eighteen hundred years ago, where the spirits were brought into the Jewish ns or profane arts, and he was condemned, sented was not destroyed; and Mr. Colmay be condemned, but if he have the ever so small degree, it will, we think, n spite of ignorance or liate.

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Spiritualism and Crime.

"Be sure your sin will find you out," says the Scripture. Spiritualism only proves that it does find a man out. There is no corner, nor nook, nor. searct place in all God's wide creation, in which be hidden so that it will not come forth again. All taken his brother man's life. The human heart cannot keep a secret so heavy and burdensome. The law of the universe reads in such a way that no one can commit that heinous crime against God and his own soul, and still count on the security of keeping his secret to himself. A diseased and heavy heart will not always refuse to disclose. A wounded conscience is not easily healed. There is no refuge for the distracted soul but in confession; and confession is exactly what nature directs.

Now suppose that men are taught, from their youth up, in the practical and understandable way in which Spiritualism is capable of teaching them, that all crime, and vice, and sin, and wrong doing is perfectly well known to the invisible beings that are always around us, and that these beings are as ready to make such things known as to note them-would not such knowledge have a tendency to act, first as a check upon crime and vice, and secondly as a corrective? Would it not be a more direct and personal means of purification and reformation, than the very ineffectual ones in vogue now?

It is often said that the murderer is haunted by his victim, and everybody believes it. The expression has long been a superstitious one, but becomes altogether luminous in the light of spiritual revelations and spiritual philosophy. It would be very strange indeed if the murdered person did not hover close about his murderer, to oppress his thoughts with the unspeakable, the unendurable weight of his presence, and make his very existence a load until the burden of his guilt had been thrown off. Remorse is the penalty every. man pays for his crime. Whether in this world or the other, inside this tabernacle of flesh or outside, the criminal somewhere and at some time fully explates his crime. Let him but know and feel this, and his criminal impulse is checked at the height of its motion. Let him realize, as through Spiritualism he may surely do, that there are beings all about him to taunt him with his wrong, to haunt him, too, and to publish it openly to others, and secresy, which is the first hope of crime, is at once taken out of the reach of inducements, and he parts with one of the prime motives for the very crime he is about to commit.

The present lists of our crimes and criminals, one would think, should excite to general gratitude that Spiritualism can become so active and effective an agent in holding them in check. It is incumbent on every one to instruct the young, therefore, and to impress it upon them so deeply that it will never be forgotten, that the conseonences of sin cannot be escaped from. We may avert our heads, but the ghost of the sin stalks around and looks in our faces on the other side. Judgment is inevitable. There is no peace but in innocency. There is no happiness but in purity. Let this be everywhere taught and preached, and our social state becomes improved forthwith.

Slaughter by Rail.

The murders which are reported by railway collisions and break-ups are paralleled by nothing but those at the hands of ruffians. The last one in Western Connecticut, which took the lives of nine unsuspecting persons in a twinkling, is of the most reckless and inexcusable character. Unless a better system is adopted, even the Accident Insurance Companies recently started will not dare continue to take risks. There never was such recklessness as is practiced by the servants of the public in relation to human life. A life has come to be thought of but trifling account or value. Each for himself, seems to be the motto, and let the devil take the hindermost. And such

The Trial of Colchester.

We gave our readers last week a brief statement of the case of "The Government vs. Charles J. Colchester," the medium for spiritual manifestations. The Government prosecuted him for rethe knowledge which lives with the criminal can fusing to take out a license as a juggler. The case was brought to trial before the United States nature is in conspiracy against the man who has Court, at Buffalo, N. Y., on Saturday, Aug. 19th. There was much excitement about the trial, and large numbers visited the Court during its sessions, which lasted several days. We notice that one of our city papers, in speaking of this case, calls it " Spiritualism on trial ; " but such does not appear to be the fact, for the prosecuting attorney in his opening remarks states the case as follows:

"It is a simple inquiry whether Charles J. Col-chester is practicing sleight of hand under the guise of Spiritual control, and if he is, it is quite as important to professed Spiritualists that he should be exposed, as it is to the public, whom he is deluding, and to the government which he is defrauding. I trust therefore should there be a believer in this faith upon the jury he will not look upon me as a persecutor but will go hand in look upon me as a persecutor, but will go hand in hand with me in my endeavor to expose his impositions, if he is an impostor, and to compel him a juggler to contribute his proportion to support the government, to pay interest upon the public debt, and for other purposes."

The trial proceeded, and evidence was produced showing that some of the manifestations given through Colchester can be imitated; but the imitation is as unlike the genuine as chalk is like cheese, to quote a homely phrase. It was sufficient however for the jury to bring in a verdict of "guilty." The sentence had not been pronounced when we went to press. Whether Colchester will appeal to the higher Court or not, we have not learned.

This decision no more affects the truth of Spiritnalism, or the genuineness of physical manifestations, than it does the ebbing and flowing of the tide.

We are satisfied that a candid and unprejudiced investigation of the spiritual phenomena, will convince any jury, whether composed of twelve or a thousand men, of the truthfulness of the philosophy.

The crowded state of our columns prevents our giving fuller details of the trial in this issue.

A correspondent, writing from Buffalo, under date of August 23d, says: "The jury rendered a verdict of 'guilty,' against Colchester this morning. We are not to wonder at this, and ought to congratulate ourselves that we live in 1865, and not 1690, when, in addition to the fine and costs, the pillory or burning at the stake would have been superadded."

Alluding to the decision of the jury, one of our New York correspondents remarks: "The New York Spiritualists do not wish the readers of the Banner to think that Spiritualism is dead, because it has been decided by twelve men that Colchester was a 'juggler,' they only pity and are ashamed that twelve intelligent men in the State of New York could be found, so ignorant of spirit power, as to bring in that these modern manifestations are 'jugglery.'"

The Atlantic Cable.

The great project to unite the Old and New Worlds by telegraphic communication, has again failed, and the nations of the Old World feel a deep disappointment in consequence. It seems that there are obstacles in the way of the project which cannot be overcome.

The currents in the ocean sweep with tremendous force, and the irregularities of the floor of the ocean is such that there is great difficulty in paying out sufficient "slack" to allow of the cable finding its way at once to the bottom, where alone it is safe. It seems that it failed when it reached about eighteen or twenty thousand feet of depth, previously to which time, in five hundred fathoms for six hundred miles it worked well. There appears to have been a fear at the time of reaching deep water that from the rapidity with which cable was running out, there would not be enough to reach across. The ship's rate was increased, in consequence the cable was tightened. To overcome the currents and lay the cable directly on the floor of the ocean, it must be run out very slack, and at least twice as much cable must be provided as the direct distance, for it is probable that portions of the bottom are as rough as New Hampshire, or even Switzerland; and if so, to follow all the irregularities would require at least twice the length of cable as an air-line distance. But the cable cannot be laid directly down, for currents will throw it aside. If it falls in a current running six miles an hour, before reaching g depth of twenty thousand feet it will have been carried a mile or more to one side. Reaching the tops of hills and mountains first, it will be deflected before reaching the hollows of the valleys. We can at once see that the cable must be allowed to run out freely, and only by that means can

Personal.

BANNER OF LIGHT.

We had a pleasant interview with Judge A. W G. Carter, of Cincinnati, Ohio, who was on a flying visit to Boston last week. The Judge, who is firm in his belief in the spiritual philosophy, is on a brief tour through New England. A correspondent in Providence informs us that he spoke in that city on the 20th, " to a very appreciative audience, who were highly entertained and instructed."

In company with the Judge was our friend and carnest and eloquent co-laborer in the spiritual ranks, J. G. Fish, whom we were pleased to find In so good condition and ready to do the labor assigned him with a right good will.

Henry C. Wright will answer calls to lecture. Address Beln Marsh, Boston.

Cora L. V. Hatch, we learn from the Rochester N. Y. Express, lectured in Corinthian Hall. in that city, on Sunday evening, August 13th, to a large audience. The Express says: " After an eloquent prayer, she requested the audience to se lect a topic for her discourse. Two were handed in. one by Dr. Hamilton and another by George G. Clarkson, Esq., the latter of which was preferod by a majority vote, and was as follows: 'What effect have the accidents of birth, education and circumstances upon the destiny of man.' The speaker, taking the question as her subject, spoke for unwards an hour, giving good satisfaction to her hearers, if the profound attention with which they listened may be taken as an evidence. After closing, she offered to answer any questions that might be propounded, relating to the subject discussed, or others. Several questions were offered, her responses to which elicited applause." She spoke again, in the same hall, on the 20th, and in the Universalist Church at Fairport, on the 17th. In a note from J. M. Allen, the lecturer, dated at Searsport, Me., we learn that he is about making a visit to this State for the purpose of lecturing. He says he "is still engaged in the good work of human spiritualization, and ever expects, by voice and pen, to labor for the 'good time coming."" Mrs. Allen will also accompany him to Massachusetts, and will answer calls to lecture during the fall months. Her address will be North Middleboro. Mr. Allen's address will be in care of this office, and he will answer calls to lecture in any part of New England.

We received a call on Friday from our esteemed friend, J. M. Pcebles, of Battle Creek, Michigan, who is on his way to Providence, R. I., where he is engaged to lecture during the Sundays of September and October. Mr. P. is one of the best lecturers in the field.

Terrible Loss of Life.

The steamship Brother Jonathan, from San Francisco, July 28th, for Portland, Oregon, and Victoria, with between 200 and 300 passengers, was totally lost near Camp Lincoln, Oregon, July 30th. Only fourteen men and one woman were saved. Among the passengers were Brigadier General Wright and family, Lieut. Waite, Surgeon A. Ingraham, of the army, and Capt. Maddock, of the marine service. No particulars received.

Grove Meeting.

We are informed by George Wilkins, of Utica, Mich., that on Saturday and Sunday, 9th and 10th of September, the Spiritualists and their friends are to hold a Grove Meeting at Big Beaver, Oakland County, Michigan, to which all are invited. Among the speakers engaged to be present, are Mrs. Lydia A. Pearsall, Mrs. Emma M. Martin and Mr. James Bentley.

Picnic at Excelsior Grove.

The Spiritualists of Lowell and vicinity will have their last picnic excursion for the season, at Excelsolr Grove, Westford, on Wednesday, Sept. 6th. Nellie Temple Brigham, Charles Hayden, N. Frank White and N. S. Greenleaf will be in attendance and speak to the people on that occa-

Grove Meeting.

A Grand Grove Meeting of Spiritualists and

will be held at St. Johns, Clinton County, Michi-

ALL SORTS OF PARAGRAPHS.

We intended to print entire, Miss South

worth's fine Story this week: but the great press

of other matter prevented. It will be concluded

Mr. Isnac McDaniels, of Rutland, Vt., will

please receive our heartfeld thanks for his liberal

THE GREAT QUESTION OF THE DAY .- DO

spiritual communications require revenue stamps?

The Courts say yes; but Common Sense says NO.

Bigots may persecute; but the TRUTH will go

Dr. U. Clark, 18 Chauncey street, desires us to

say, in behalf of numerous inquiries, that he is not

the Dr. Clark who has been announced to lecture

at the so-called Christian Spiritualist meetings on

Blackstone street, not because he has any bias in

regard to said meetings, for he has no information

a new comic book, written and illustrated by

marks the resting-place of an estimable lady.

who, according to the inscription, " was in state

of health suddenly summoned to the skies, and

snatched from ye eager embrace of her filends by

swallowing a Pee at her own table, when in a few

hours she sweetly breathed her soul away."

himself, entitled " Our Artist in Ouba."

ionation for the benefit of our Free Circles

gan, on Saturday and Sunday, Sept. 2d and 3d.

sion.

in our next.

ahead, notwithstanding.

as to their character.

cessful.

the eager demand from the trade.

To the Spiritualists and Reformers of the United States and Canadas the National Executive Committee send Greeting

The SECOND NATIONAL CONVENTION OF SPIR-The SECOND NATIONAL CONVENTION OF SPIR-ITUALISTS will be held in the city of Philadelphia, Penn., commencing on Tuesday, the 17th of Octo-ber, 1865, and continuing in session from day to (day, till Saturday following. Each local organization is requested to send one delegate, and one additional delegate for every fraction of fifty members.

This call extends to all classes of reformers, without reference to name or form of organiza-

All Spiritualists and other Reformers throughout the world, are respectfully invited to send delegates to attend and participate in the discus-Convention. S. S. JONES, Chairman, F. L. WADSWORTH, Sec., HENRY T. CHILD, M. D., H. F. GARDNER, M. D., Convention.

M. F. SHUEY, SOPHRONIA E, WARNER, SOPHRONIA E, WAR MILO O, MOTT, WARREN CHASE, SELDEN J. FINNEY, H. B. STORER, MARY F. DAVIS, A. M. SPENCE, M. M. DANIEL.

April 15, 1865. N. B .- The Second Annual Convention will as-R. D.-The Second Annual Convention will as-semble in Concert Hall, Philadelphia, Pa., on Tuesday morning, Oct. 17th, at 10 o'clock. Delegates will please report as early as con-venient to the Chairman of the Local Committee, Dr. H. T. Child, or to M. B. Dyott,

Correction.

TO THE EDITOR OF THE BANNER: I find in To THE EDITOR OF THE BANNER: I find in your last issue, under this date, a letter of mine addressed to J. S. Loveland, Esq., in which a word occurs by mistake of the printer which an-noys me. In the second paragraph from the close of the letter, third line, you have substituted the word "breezes" for basis. It should read "wo must have a basis from which all things grow as naturally as the blade, the car, and the full corn in the art "So. Beneatfully yours" Respectfully yours, CHARLES PARTRIDGE. in the ear," &c.

New York, Aug. 19th, 1865.

Business Matters.

"THE LITTLE CORPORAL."-In speaking of this

beautiful new paper for children, published in Chicago, Ill., by Alfred L. Sewell, the Pittsburg Christian Advocate BRYS:

Christian Advocate says: "The first number is the best children's paper, of a high literary tone, that we have ever had the pleasure of reading. If after issues shall fulfill the promise of this *arant courier*, Chicago will have the honor of making the best child's paper in the nation. We bid a hearty welcome to 'The Little Corporal,' and trust it may long live to grace the catalogue of newspaper literature, for chilthe catalogue of newspaper literature for children

The subscription price is one dollar a year, Specimen copy, ton cents. Circulars sent free on

TO SUBSCRIBERS .- As the time for which many 10 SUBSCRIBERS.—As the time for which many, of our patrons have paid for the Banner expires with No. 26 of the present volume, we hope they will renew at once. By doing so, it will save us much extra labor in our mailing department, as all names are withdrawn when the time is out, unless subscribers previously renew. It will also prevent disappointment to those who wish to con-tinue the maner. We are obliged to be governed tinue the paper. We are obliged to be governed in this matter by our established rules.

PARTICULAR NOTICE .- We wish to call the special attention of those who communicate with special attention of those who communicate with us by letter, *particularly subscribers*, to the neces-sity of writing the name of the town, county and State in which they reside, or where they wish the paper sent, as we are often put to great incon-venience by the omission of name of State, and often the town. A little care will be of service to both partices

a prompt reply. Address, 1179 Washington street,

PHOTOGRAPH OF EMMA HARDINGE .-- We will send to any address a carte de visite photograph of Miss Emina Hardinge, on the receipt of twenty-

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

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5

NATURE HAS PROVIDED A REMEDY FOR EVIENTY DISEASE. With this as the leading ides, Dr. O. FURLES IBROWN has published a treatise, the result of ten or twelve years experimental research of or brieflow or page, elegantly instrated by colored plates, on *Herbal Remedies*. The lin-struction contained in this remarkable treatise is economical and profitable to the sick and afflicted. If you have first, send and get it. If you have first, and and get it. If you have first, and and get it. If you have first, and and get it. If you have Montha, send and get it. If you have Arourd Lawrites, send and get it. If you have Arourd the set is and get it. If you have Arourd and get it. If you have Arourd and get it. If you have Montha, send and get it. If you have Montha, send and get it. If you have Observe the set is and get it. If you have Heart Diskass, send and get it. If you have ULCRUATED HOWELS, send and get it. If you have Constribute the wells, send and get it. If you have Constribute howels, send and get it. If you have Constribute the set is and get it. If you have Constribute the set is and get it. If you have Constribute the shape of healing southing get it. If you have furthing or the Heart south and labor, tocaches all now EVERY of the remedial agents, which Saturo has provided everywhere in the shape of healing, southing, purify-leaves, barks and roots, and which may be easily obtained by the easily of the the theoling plants, the fowers, seeds, leaves, barks

The storks marks and roots, and which may be easily obtained by the sick. The treatles is sent to overyhody upon the receipt of ten-cents. Address, DR. O. PHELI'S BROWN, No. 19 Grand St., Jersey City, New Jersey.

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"We advise all who are ignorant of the thousand and one essentials in the art of conversation-and it is an art which may be acquired—to make use of the many excellent binds given in this volume. Few could fail of deriving benefit from these alone, while the directions for self education will be exercity read by those who are seeking to rise in the scale of literary culture."—floston Recorder,

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.

HOUSEHOLD POEMS.

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 quarter volume, handsomely printed on that d paper, bound in near paper covers, with vignetic title, and contains PHTEKS HLIPTHATIONS, by Joins Gilpert, Binker POSTER, and Joins Ansones. Desiring to place these Poems, with the accompanying Hiustrations, within the reach of all, the publishers have fixed the price at

FIFTY CENTS PER COPY.

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both parties.

Boston.

application to the publisher.

L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTRIS.—Persons enclosing five three-cent stamps, \$2,00 and scaled letter, will receive

five cents.

is what we call our civilization.

The coroner's jury, sitting at Bridgeport, Conn., brought in a verdict on the late casuality on the Housatonic road, to the effect that there were certain statutes of the road in existence which it was the duty of the President and the Superintendent of the road, and of the Conductor of every train, to cause to be put into effect. Had any one of these been obeyed, or so much as heeded, the recent collision could not have taken place. What puts the whole matter in as bad a light as possible, the President, who is the acting Superintendent, was on the fated train, in company with the regular Conductor, and was of course personally knowing to the latter's neglectful disobedience of the laws of the road. This fixes the responsibility and the blame on the shoulders of one man. The district attorney has the case in charge, and will probably prosecute it to an issue.

Religio-Philosophical Journal.

The first number of a journal bearing the above title has just reached us. It is published weekly at Chicago, by the "Religio-Philosophical Publishing Association," of which S. S. Jones, Esq., is President. The paper is exactly the size of the BANNER, and is filled with a choice variety of original matter-many of the articles being from our regular correspondents. We understand that department. There is a spiritual department connected with the paper; but through whom the messages published are given does not appear. The publishers say they shall "spare no pains to secure the services of those who will contribute to the best interests of the human soul;" and add:

"We wish to publish every new achievement in art; the latest revelations of science-we would give the waiting youl blessed messages from the angel-world; and to him who asketh, we would the philosophy of spirit-life and soul-communion.

We bid our new cotemporary welcome into the literary field, and earnestly hope it will be sustained by ample patronage. Papers which have the good of humanity at heart should not be allowed to faint by the way for lack of sustenance. A great moral revolution is being inaugurated on earth. and such organs are needed. Therefore, brothers and sisters, we extend the hand of welcome to you.

Changes of Mediumship.

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11.

Wonderful changes are going on in Mr. C. H. Foster's medlumship. He is now lifted from the floor bolliv in broad daylight, and spirit-hands are also shown in the light in his presence. Spirits talk to him the same as one human being converses with another. Other modiums are undergoing similar changes in their medium powers. Mrs. J. H. Conant speaks face to face with the invisibles, in her normal condition. Not a day elapses that they do not advise with her in many of the common affairs of life. We predict that the time is near at hand when spirit-power will be made so apparent among mankind generally, that none but the rankest bigots will doubt spiritcommanion.

But if laid, will gutta percha insulate it against the pressure of two or three miles of water? What is that pressure? It is incomprehensibly great, probably six thousand pounds to the square inch. Steam, at a hundred pounds to the inch, is a terrific power; what would it be at six thousand? All hodies are porous, and in the deepest gulfs of the ocean it is not only possible, but highly probable, that the insulator is water-logged and de-Mrs. H. F. M. Brown superintends the editorial stroyed. Even were it stretched across the ocean, magnetic storms would render its working very uncertain.

be successfully laid.

It is immature to say that the cable can never be laid with success, but not that it cannot be after the present plan. All in all, its success is, to us Americans, far from desirable, as it would only give English speculators more advantage over us: and what care we whether we hear to-day that England and France are by the ears, or wait for the next week's steamer? The value of the enterprise has been entirely over-estimated by us. Н. Т.

Major Fred. G. Pope.

We notice in the Marysville Enterprise, a paper printed in Northwestern Kansas, the arrival there of the Third Mass. Cavalry, under the command of our friend and townsman, Major Fred. G. Pope, on the route to Fort Kearney. We are glad to learn that so sensible and humane an officer as Major Pope, is among those who have been sent into the Indian Territories to deal with those abused and shamefully defrauded natives of the forest.

Plain Guide to Spiritualism.

The author of the "Plain Guide to Spiritualism" wishes its to call attention to the change made in Fourth Edition, in the paragraph beginning on page sixty-six and ending on page seventy-seven. In the former editions, that paragraph was devoted to the alleged "healings" of a well known operator; whereas, in the last edition it is devoted to a general notice of various healers.

The Banner of Light Free Circles.

Our Public Spiritual Circles will be resumed on Monday afternoon, 4th fust. All are invited to attend," without money and without price."

• •

12 The robber Time, that steals/the sweetness from all fruits and flowers, is bafiled by Phalon's "Night-Blooming Cereus." Its aroma is less perother friends of Moral and Religious Progress, ishable than that of foreign extract, essence or toilet water, and incomparably more delightful. Sold everywhere.

To Correspondents.

[We cannot engage to return rejected manuscripts.] C. W .- The price of the book-paper, \$2,00; cloth, \$2,50. F. S., PHILADELPHIA, PA .- Money received.

ADVERTISEMENTS.

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

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

VERY CURIOUS!

JUST LEAKED OUT!

It is rumored in fashionable circles in Washing ton, that, in case of the completion of the Atlantic Cable, the first dispatches across the ocean should have been; in substance, as follows:

THE QUBEN TO THE PRESIDENT: What do you think of that other great magnetic enterprise-Spence's Positive and Negative

Spence's Positive and Negative Powders, like the Atlantic Telegraph, operate by means of Electricity, or the Positive and Negative Magnetic forces. They are wonderfull The ladies are all crazy after them-and so are the men. No disease can resist their penetrating, searching, elec-

For further information see advertisement in another column of the Banner of Light; also, our Circular, which we send free to any address. Bold at Office, 07 St. Marks Place. Mailed, postpaid, for \$1,00 a box; six boxes for

at our risk. ...Address, PROF. PAYTON SPENCE, M. D., Bept 2 .-- 1 *

WARRANTED the only sure and permanent cure for PILER, W LEPROSY, SCHOFULA, SALT HILEUM, AIMY ITCH, and Diseases of the MSIS, or money refined in all cases o allore. Beware of Imitations. Sold everywhere. Aug. 19-in-3m

MRS. S. J. YOUNG, MEDIUM, No. 80 Warren Sint-Sept 2.

dress, on receipt of the price. For sale at this office. July 1. JUNT INNUED

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A VERY NEATLY PRINTED VOLUME, Comprising one hundred and eighteen pages, fities THE GIST OF SPIRITUALISM,

BY WARREN CHASE, BEING A COURSE OF FIVE LECTURES delivered by him in Washington last January, embracing a concise and condensed review of the Philosophy and Destiny of Spiritualism. clewed separately in its relations to Science, to Philosophy, to Religion, to Government and its Social Life. These Lectures are sharp in their criticisms, pointed in their comparisons, and clear in their statements. The strong, rational grounds assumed will particularly interest the thinking and intellectua reader, and are well calculated to fill a place in Spiritual Litrature heretofore not filled.

22" A liberal discount made to the trade. Price, at retail, Ocents. For sale at this Office. June 10.

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AT HIS NATUR EPATHIC HEALTH INSTITUTE. NATURAEPATHIC HEADTH INSTITUTE, MANY patients need but one visit. Agreeable assistants co-ment for a time, a genial home of health and barmony, at the institute, the large fibriclass house, late residence of Dr. II. J. Bigelow, leased and consecrated to sucred sizes in behalf of the afflicted. Consultations free. Free religious services with maske, sundays, at 105 A.M. Letters promptly answered, and Circulars with terms, list of curves, and reliable references, some free, if writers acid prepaid and superscribed envelopes. The poor free Tuesday and Friday forencome. Address, IDML URIAM CLARK, 18 Chasurey street, Hoston, Mass.

A NEW MANUAL FOR CHILDREN.

By Andrew Jackson Davis. THIS VOLUME, recently prepared by Mr. Davis, contains complete details and all necessary instructions for the Organization and Management of Children's Progressive Lyceums,

Progressive Lyceums. It is comprised in a volume of 316 pages, 32mo., is printed on good paper, and neatly bound in cloth. Price, per copy, 80 cents, and 8 cents postage, if sent by mall; do, for 12 copies, 84.40; do, for 100 copies, 863,00. Address the Publisher, BELA MABSH, No. 14 Bronnfield street, Boston. U-Aug. 5. THE GREAT

FUNERAL ORATION

ABRAHAM LINCOLN, of EMMA HARDINGE,

DELIVERED Sunday, April 16th, 1865, at Cooper Institute, New York City, before upwards of three thousand per sons. Fourth edition now ready. Price, 25 cents. For suit at this office. Aug. 26.

HISTORY OF THE CHICAGO ARTESIAN WELL.

A DEMONSTRATION OF THE Truth of the Spiritual Philosophy, BY GEORGE A. BHUFKLDT.

TP" Price, 20 cents. For sale at this office. Aug. 26.

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EQUIPMENTS FOR CHILDREN'S LYCEUMS!

A LL the Targets, Flags, Badges, Tickets, and Manuals re-A quired by a fully organized "Children's Progressive Ly-ceum," may be obtained at the lowest cash price, by address-ing, MRS. MARY F. DAVIS, No. 276 CARAL STREET, NEW YORK,

Your, the will be happy to answer inquiries relative to the presidentiation and government of these attractive Schools, Aug. 12.

Aug. 12. FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS, ON subjects highly important to the buman iamily, by Joshús, Rolomon, and others, given through a lady. Price, boind in eloth, 35 cents, portage 18 conta; paper, 50 cents; postage 10 cents. For sale at this office. If May 16.

Artemus Ward's new book, entitled, "A. Ward. Powders? THE PRESIDENT'S REPLY: His Travels," is rapidly passing through the press. A large edition is being prepared, in order to meet

DR. J. W. STEWART has located at 157 Essex street, Salem, Mass., where he will receive and

Since the failure of the Atlantic Cable, Spence's Positive and Negative Powders stand alone great success of the age. They make no failures from loss of insulation, or breaking of cables. Those delicate and wonderful magnetic conduc-tors, the nerve fibres, with perfect insulation, are always stretched to and from all the deap-seated always stretched to and from all the desp-scatted as well as the superficial organs and tissues of the body, ready to carry the healing magnetism to every part of the human organization. The con-ductors being ever ready, and their insulation al-ways perfect, the Positive and Negative Pow-ders dispatch their magnetic forces to the very seat and centre of disease, and, by rostoring lost magnetic balance, or equilibrium, restore the dis-cased organs to health.

heal the sick at all hours. No medicines used. We have seen many certificates from those who trie and magnetic powers. have been cured through his instrumentality. THE ATLANTIC CABLE .- The Great Eastern

was obliged to leave this broken bond of communication between the two hemispheres and return to England. It was said she would come back to the spot again with improved machinery for grappling the cable and getting it aboard, but as it will take until into September before that can

now be done, we question if the attempt be seriously made. The autumnal weather will shortly set in upon the strong Atlantic, and then all operations must of course be suspended. We doubt

if anything further be done to the line this year, but promises are given out that another attempt to lay the cable will be made next year. If that is to be the case, we certainly hope it will be suc-

85.00

It is perfectly safe to send money by mail-it is Carleton, the New York publisher, has in press

General Delivery, New York City. A grave-stono in the cometery at Newburyport

FOWLE'S PILE and HUMOR CURE.

BANNER OF LIGHT.

Message Department.

Each Message in this Department of the BAN-NEH we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conast,

while in an abnormal condition called the trance

while in an abnormal continuon called the trance The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all reported cretation. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether forgood or evil. But those who have the earth-sphere in an undeveloped state 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.

God of the seasons, Life of our lives, Soul of our souls, we would bow down in thy presence, asking thy blessing. Let it come to us through the sunshine and the shadow; through the blooming flowers, and the gathering of antumn fruits; through the soft, vernal gales of spring, and the mellow richness of summer; through all the majestic grandeur of winter; through sickness; through sorrow; through death. From every page of life may we be able to read thy law, and understand thy mysterious presence. So we shall worship thee in the beauty of holiness. So we shall adore thee in purity of spirit. Oh Father, we would lose our weakness in thy strength. We would part with our errors for thy wisdom. We would be folded in thy wisdom as the glory of day folds the retreating shadows of night. All thy children chant perpetual praises to the honor of the Great Spirit who may have no name, but whose dwelling-place is everywhere. From countless altars the incense of holy sacrifices ascends upward and outward to the Great Author of Life. Hear our song of joy; answer our weak petitions, and unto thee, who hast been in all the past, who art in the present, and will be through all the future, be all honor, and glory, and praise, forever. June 20. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- We will now listen to any questions you have to propound.

QUES .- Will the spirits please tell, if they can, who the murderer of those children was in West Roxbury? Cannot their father tell, if he is in the spirit-land?

Ass.-Events are fast shaping themselves into form with regard to this mysterious affair. And when that form makes its appearance among you, you will not fail to recognize it. There is no need of our giving the name of the murderer, for he will give it himself.

Q .-- What effect is the present council of ministers going to have upon the religious world of the **United States?**

A .- It will have the effect to psychologize certain sensitive minds, and cause them to burn in that peculiar theological life for a time. But'the life that is produced by psychology, is always short, soon changes form. It will have no special, no permanent abiding place. The exponents of old theology perceive that their favorite theory is in danger. They see that the new isms are fast overshadowing them; that their members are being baptized with these new isms. Therefore it is that they tremble for their favorite theory; and it is no wondor they seek to devise some new means to preserve their favorite theory from destruction. You are not prone-at least not many of you-to let go of old things for new ones, unless the new is presented in so available, beautiful and Godlike a form you cannot resist it. A Jesus of Nazareth, a Spirit of Truth, may appear to you ten thousand times ten thousand times, and unless he makes an appeal that reaches your own reasoning powers, he may stand knocking at the door for centuries, and you will not hear him.

O.-Are not people modifying their ideas in regard to a future state of life?

But the younger ones are earnest to know about pork, and do n't you know when you 're encourag-Anut Jeane's second sight, "Come back, Aunt ing the use and the sale of these things, you 're Jeane," they say, "If the dead can speak, and tell just putting curses upon people, every one of you us about it. Won't you do so?"

they might know he was in all these things. If lives-will only put to use the gifts God has given ings to themselves and the world. I have come here, though all this long distance

separates you and those I have come to answer, that I may tell them-that I may charge them concerning this power, to see to it that they do not despise the gifts that the Great Spirit they and I worship has given them, or let it rust out.

You will say that Aunt Jeane McDonald comes here, after being in the spirit-world all these thirtytwo years, to answer them, and she do n't want to come for nothing. With many blessings I'll go home again, June 20.

David Kenny.

I was born in Hillsboro, N. H., in the year 1831. I died in Georgia under the supervision of rebeldom. I passed a good amount of my time in Conraised his head in our midst. I was somewhat of wero made as to time, yet I had more belief in that doctrine than any other. So it was n't without some scruples of conscience that I parted with the plowshare and the pruning-knife for the sword and the musket. But I thought the time talk to my mother, too. had come for me to do something for my country, so I went to war. How much of my religion I retained after I'd been in the service a short time pretty likely to part with it in going to war, unless you happen to see the soft side of war. I did not see it. Maybe there is a soft side. It's true plenty of the boys went out to war with a consid-

erable amount of religion, but, somehow or other, they parted with it. I don't know whether they blew it out from the cannon's mouth on the field or not. Perhaps the God of War swallowed up the God of Christianity. It may have been so. Now I expect all that is left of me is David Kenny-that is the name the body I've lost had.

I'm not sorry for it. I have no regrets because I've lost my body in fighting for my country, but was ready to part with it when the time came for me to give it up. I might have had a pleasanter place to have died, but I was n't sorry to go.

To those friends I've left here I would say, you are all most egregiously mistaken about the future. There's no use in talking in parables so you won't understand it. I tell you plainly that the spirit-world is not what you take it to be. You don't know anything about it, and you're trying to go to heaven on flowery beds of ease, when the only direct and proper way for folks to get to heaven is to go right down into the hells of earth, that you may uplift the fallen. Now the gratitude of one soul that you have given light to is enough to carry you straight to heaven. It is the only way you'll get there. You may rest assured of that; and instead of my folks pinning their religious faith on to the Bible, let them pin it right on to themselves.

If God had n't intended you should all go to heaven on your own responsibilities, would he have given you common sense, or reasoning powup higher"? Now you all know that God would aven, it but one way to go to he there are as many ways as there are souls to go. That's so. It's no fiction that I am repeating to you now. It's sound reality; truth that you will all recognize.. And I don't want any of my friends to come to the spirit-world as I did. I'd like to have 'em have a better support than Millerism, or Orthodoxism, or any of the other isms-Spiritualism thrown in-for there's a great deal that's false in Spiritualism. I beg your pardon. It's mere belief; and you do n't put into practice what you believe, so you are a set of hypocrites; are always getting into trouble, because you do n't dare to do your duty. I should like to have my brother Daniel, and through him all the rest of the folks, get my letter, and if they 're not afraid to talk with us poor fellows that left our bodies, some in Andersonville, some of us in Salisbury, I hope they'll give us a chance to talk privately with them. A good cousin of mine has just turned up. I did n't know he was in the spirit-world till to-day, and he tells me he passed out from Hilton Head. You see that we disembodied ones naturally gravitate to the changes that lead us back to earth, because, you see, we 've all got friends here that we want to lead out of darkness into, light. Good-by, sir. June 20.

what does it? No matter whether you think you

I have come here this day to tell them that it are doing wrong or not, you 've got to get whipped was but the power of God showered down upon for it. I tell you it's just about the same with me. And now, as they have the gift of speech, them as what my mother done to me once. I like this one has, and the gift of moving ponder- done something I had n't ought to-I aint going able objects about, and many other gifts, instead of to tell what it was here-and I did n't know but letting them remain unused or to rust, they should what I was doing right; but it was wrong, and use them; for what are they for but use? The she punished me, and because I did n't know it Great, Good God is wise as well as kind to all his was wrong, I told her she had n't ought to punish children, and he has given them this power that me. And she said, "Now, Didi "-that's the name my mother used to give me-"if you should put they will live honest, Godlike, true and natural your hand on the stove, even if you did not know the stove was hot, the stove would burn you just them, they can do much good and can be bless- the same as if you had known it. Now if I let you go, and don't punish you for this, I shan't make any impression upon your mind at all that you 've done wrong: but if I do make an impression, then you won't do it again." And I never did do it again.

So that's the way God does to folks, . He whips them when they're naughty, and my father'll catch it by-and-bye for selling pork. I do n't know when it'll be.

They say I'm dead, say I'm dead, and my father and mother do n't know I can come back. I know they put my body at Laurel Hill Cemetery, but I'm alive, I am, as true as the world. I'm happy most of the time, only when I see my father and mother unhappy, and then I'm so, too, until I can do something for them. They think I'm dead, but I want them to know I'm alive in cord, New Hampshire; went out from there; the spirit-land, and I can tearn everything beautithought I should be glad to do what I could ful there, for there are plenty of teachers to help toward killing the serpent that seemed to have you, and I have everything beautiful there. And what 's more, when you do wrong, there do n't noa believer in the doctrine known under the head body come to you with a stick, but you punish of the Second Coming of Christ. Although I yourself, and when you do wrong-and it's the could n't exactly reconcile the many failures that wrong that's in you and does come out-it's just that wrong that is sure to punish you.

I do wish my father would let me talk to him, and I can tell him all about the place I'm in, and all about how I aint dead; and I'd like to

I used to ask my mother to take me to see Mrs. Sigourney, when I was little, and she did n't know her--she only had read her poems--but she I can't tell, but, I reckon, not much. You're used to tell me that sometime, perhaps, she would. But I've seen her. [You have?] Yes, I have, and I told her what my name was, and all about me, and she said I was a nice little girl. [Have you seen her lately?] Yes, sir; yes, sir, I've seen her most as soon as she come. I saw her after she'd got all free and straight up. Then I told her who I was, (she would n't have known me if I had n't spoken to her) and she put her hand on my head and said I was a nice little girl. 1'll see her again sometime. I send lots of love to my father and mother, and everybody else what wants my love. June 20. Good-bye.

Daniel Murphy.

Somehow or other, sir, the pretty face of childhood takes all the bad out of me, when I happen to see it. Though I was not blest with any children of me own, yet I always felt meself the better, when I was in the way of talking with the children.

Well, I come here this afternoon feeling very bitter, sir. I am from Manchester, New Hampshire. I went out from the war. When I first come here, I was, well about as cross as any one need to be. I was going to use some pretty hard language, but as sure as I'm alive, and I suppose I'm alive, although I'm not sure of it, I think. I'm alive; anyway, that little girl there that's just gone, has taken all the swear out of me. Somehow or other, I can't say what I would have said.

Well, you see it is here. I've got a brother-inlaw, here, whom I always took to be an honest man, and he's not proved so. I left a wife, but, as I said before, I never was blest with any chilers, that seem to say, "Learn of me, and come dren. Now I like to see her dealt justly with, and I supposed my brother-in-law was a man to have done no such thing. And as to there being be trusted, and I said in case anything should happen to meself, I'd like him to settle me property, and what should he do but take the most himself. I was going to say some hard things to him, but now I can't say a thing; no, sir; so I'm come here for nothing at all. Oh, I should come in before the little one come. The bad was in me, and I wanted to spit it out, so much, but somehow or other I could n't do it, for the face of the little one was like cold water on me hot temper. She's done it in her pretty little innocence; that's it. Ah, it was always so here. Ah, if I was as drunk as Lucifer himself, no matter how harsh I would be to anybody else, a little child could lead me all around. Now, then, I should like that my brother look at the matter all over, look at what he's done to me just about as if he was where I am, and see how he'd like to have it done to him, and if he thinks he would like it himself, why then go ahead. I won't say a thing; that's it, sir. Just say for me to me brother that Daniel Murphy is not dead, nor is he asleep, nor anything of the kind, and if he'll just be kind enough to do as he would like anybody to do for him, I'll not find any fault. How'll that do? All that will be soft enough, I take it. Good-day, Capt'n.

Written for the Banner of Light. THE DEPARTED. BY MRS, E. B. BEMIS.

Ah! who are they, and where are they, O'er whom oblivion's waters roll? They once lived in material day; In each God placed a living soul.

We search those ancient halls of Rome, In history's pages of the past; Egypt's mummy-peopled dome, And rude Siberia's exiled class;

The Hindoo on the Ganges' shore; The red man in Columbia wild; Where De la Plata's waters roar,

And Afric's sands drink up the Nile. Those silent sleepers, where are they?

They 've shared the common fate of all. Say, sleep they where their ashes lay, 'Neath ocean wave or mountain pall?

Nay; science opes a field of light, And Nature's blending sweetly there; Death's but a change for realms more bright,

And man incarnate is an heir. Dummerston, Vt.

PANOPHONICS. CIRCULAR.

BY J. MADISON ALLEN.

The Panophonic Alphabet, (or Universal Alphabet of Nature,) was devised in the winter and spring of 1860-61. It claims to represent, philosophically. all the elementary sounds of human speech.

Being based on Nature, it has nothing arbitrary. It is thus accurate and true, each mark having a significance corresponding to some peculiarity of sound, and fitly representing it. Being universal in its character, all languages may be equally well represented by it. It thus furnishes a common tie to link together the various nations of the earth in one grand brotherhood, and appeals to the philanthropist, therefore, as one of the means, in the providence of God, provided for the harmonization of the world.

It appeals to the educationalist, as furnishing the neans of escaping the tedious and needless drudgery of learning to spell, and of hastening and simplifying thus the processes of education, and, therefore, enlarging the sphere of human knowledge.

It appeals to the missionary, the student of foreign languages and the traveler, as furnishing the means of accurately representing to the eye or the understanding any sound heard or studied.

It appeals to the merchant, as tending to facilitate international intercourse.

It appeals to the linguist, as furnishing a precise and reliable means of reducing to print unwritten languages; and, therefore, also, to the ethnologist, as facilitating the study of the races.

It appeals to the statesman, as furnishing a hint and a stepping-stone toward a broader and more beneficent international policy, than has yet ruled in human governments.

It appeals to the enlightenment and progressiveness of the nineteenth century, as one of the needs of the age-of that age which is belting the earth and uniting the nations with iron rails and electric wirø.

It appeals to all, interested in human welfare, or subjects of human institutions, as a mighty lever, potent instrumentality, for the elevation of man. Its principles are simple, because natural. It is easily acquired, because of the strict and entire correspondence between sound and sign. All can understand it, because it unfolds the mutual relations and progressive unfoldment of the various elements to such a degree that foreign sounds become as intelligible as those 'familiarized by long 1186.

Discarding wholly all alphabetic forms now in use, they being arbitrary and unphilosophical, it a true and holy sense, who accept immortality as

SEPTEMBER 2, 1865.

universal and unvarying in their applications and meanings. The way is open; the means are at hand; the forms are devised; the system is furnished. Let those who see the need, act, and the deed is accomplished.

The writer may be addressed at Searsport, Me., till October

P. S .-- Will journals favorable please copy?

Vineland, N. J.-Its Capabilities and its Prospects.

I have been on a visit to Vineland and in the vicinity over two weeks. I have been all over and around the town, mingled much with the inhabitants, in their families and in public meetings, Will you allow me to say a word through the Banner (many of which are taken here) touching this new settlement, which bids fair to be a bright light amid the thick darkness that has long hung over Southern New Jersey?

Some four years ago, Charles K. Landis took up thirty thousand acres of land here, mostly in one body. A township some eight miles long and six wide was laid out, and named Vineland. Through the town, north and south, runs the West Jersey Railroad, from Camden, opposite Philadelphia, to Cape May. Vineland is thirty miles south of Camden. Mr. Landis chose a fine site on the railroad, and proceeded to lay out a village one mile square. In the centre of this is the station of the village; a plat extends one-half a mile from that in all directions. There are six avenues, each one hundred feet wide, extending through the village and the whole township; three running north and south, and three east and west; one through the centre, and one just half a mile distant from that on each side. The avenue through the centre, north and south, is connected with the railroad. In addition to the width of the railroad, Mr. Landis appropriates land for a wide and commodious road each side of it, making the whole width over two hundred feet through the whole township. This is called the Boulevard, and is destined to be a beautiful avenue, two rows of shade trees being set out along both sides. That through the centre, east and west, is called Landis Avenue. In the village the land is surveyed into building lots, six lots to each acre; outside of the village the land is generally bought in lots of from five to twenty acres. In the village no house or building can be set within twenty feet of the road; and outside of it, none within seventy feet. Each settler, or purchaser, in or out of the village, must, within a specified time, make certain specified improvements, or forfeit fifty dollars. Each purchaser must clear the road of all roots and stumps, plant two rows of shade trees, and seed down so much of the road as is not used for carriage track or sidewalk, and all within a specified time. Thus speculators are shut out, and ornament and comfort are secured to the settlers in their public conveniences.

To the churches built here Mr. Landis gave land to build their meeting-houses on. He has given to the Spiritualists and friends of progress and to build a large hall, to be dedicated to freedom of thought and speech, and to be used to promote the elevation and progress of the people in all relations. He has also given forty acres for a public park for the health and comfort of all.

There are now nearly five thousand people here. Four years ago there were none. Most all have come here within three years. There are Methodist, Baptist, Presbyterian and Episcopalian churches here. About one-fourth of the population are progressive in a true and noble sense: the rest are stationary, and prefer to stand where Moses stood, and Christ and the apostles, in their views of man, and his relations and destiny. The latter say. "Stand still where the dead past stood two or three thousand years ago." The former say, "Forward march to the goal and the prize of the coming future."

Among the progressionists are many intelligent, earnest men and women, who are Spiritualits in also ignores all the received systems of orthography, being based upon the following strictly legitimate for its present uses; for its power to make them purer and nobler men and women in their domestic, social, commercial and civil relations, and to inspire them with that reverence for human beings which alone can give security to human rights.

A.—Certainly: for you cannot do otherwise. The great pressure of intelligence, with regard to these things, that is swelling and surging throughout the length and breadth of your land, compels a change. They must modify their views. Society, human nature, in all its branches, demands this, and you must answer the demand.

Q .- Will you put the individuality of spirit into a form to be made perceptible to those who have not investigated Spiritualism?

A .- The individuality of the spirit is not mensured by the capabilities of the body, by no means. It has peculiar characteristics by which it is known, but is independent of the body. You are all possessed of two distinct individualities. One belongs to your internal, your divine life; the other to your external, material life. One is surrounded by the circumstances of your external life, is nurtured by them, and brought into being by these circumstances. But your inner individuality is controlled by the divine. While you are dwelling in material forms as spirits, you are bound to the body. You must render enough obedience to the law of that body, to secure sufficient harmony to remain long enough in that body to gain your external individuality.

The individuality of spirit does not depend upon form; is entirely and absolutely independent of form. As God is without form, so is your internal or divine individuality without form; and yet that individuality gathers to itself all forms, until it becomes harmoniously and perfectly unfolded. This inner individuality that all possess is by no means ever contaminated or defaced. It remains intact, so far as your outer individuality is concerned, forever. You need not fear you shall ever contaminate or deface your inner individuality. You may as well talk of contaminating God. It is of God, lives in his life, and is sustained by the great, perfect Power of Divine Life. It is absolutely impossible for us to give you a perfect demonstration of your inner individualities. We cannot do this. You are not yet free from the law of mortality, and, as you are not your vision is short, your observation is obscured. You can only see through human senses; and, because you do, you cannot understand the individuality that belongs to your soul-lives, however clearly and powerfully, however truthfully we may endeavor to demonstrate it to you. June 20.

Aunt Jeane McDonald.

It is thirty-two years since it pleased the Great Father to call me from the dwelling-place of the body. I lived and died in Dunkirk, in Scotland. I was particularly gifted with the power of second sight and I somehow could strangely read the past and the future of all who would come to me questioning of their lives. I lived a pure, honest. natural life, for, I think, between sixty-two and sixty-three years. Now it seems that the gift that was mine has fallen upon my familythe generation that has succeeded me; the younger ones that are coming up have this power, and they do n't know what it means nor how they shall use it. They have heard that I could read the future, and some of them remember me well. | cause I do n't think it's good for people to est

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Lydia H. S. Lovering.

I'm Lydla Lovering. If I was in my own body now, I should be most eleven years old, but I was only little over nine when I left.

I was born in Chester, Penn., but I died in California. My father went there first, and then my mother and me and uncle Joseph went out. My father's name is George. My mother's name is Eliza. Do folks give their whole names here? [Yes.] Well, I had a long one. [You had better give it.] Well, my name was Lydia Huntley Sigourney Lovering; that's all of it. I've heard my mother say that she was a great admirer of Mrs. Signourney's poems, and when I was born she named me for her. So that's how I came to have such a long name, you see.

I never was well after I went to California. The doctor said that the air was-the air there was not bracing enough; was too--it was too unlike the air of my native land. It was n't bracing enough. It was soft, and most of the time damp. It was different from the air I was used to, and somehow or other I kept sick there all the time, until at last I died. And my mother wished that we'd never come. I did n't; I was glad. [Do you like your new home so well?] Oh, yes; I like it well.

My father is speculating in pork-that's not a very good thing to speculate in, is it? Most as bad as whiskey. [Is it?] Yes; he used to deal in whiskey. [He's changing by degreed.] And somebody in the spirit-land says that the Devil that was in whiskey has entered into the swine. He thinks he can get money by that, and he used to say that that was what made things go in this world, and I reckon he's about right, too. But if I was here, I would n't speculate in pork; no, sir, nor whiskey, either. [Why not?] Oh, sir, beMESSAGES TO BE PUBLISHED,

June 20,

Monday, June 26. - Invocation; Questions and Answera; Charles Goodyear, of India rubber repown, to the Spiritualists of Hoston; Esther Pradicton, of Philadelphia, to her parents; Mary Eliza Hammond, of Hamilton, L. C., to her sister Agnes Hammond, in Massachusetts; Jennie Alderney, of New York City, to her mother.

Hammond, in Massachusetts; Jennie Alderney, of New York City, to her mother.
 Tueeday, Jane 27. – Invocation; Questions and Answers; Elien Murphy, of Judson's Court, Kew York City, to the Catholic priest, Father Kearnoy; Harry Hodgkins, Killed on the Baltimore and Ohio Bailroad, to his sister "Jip"; El-bridge Joy Harris, to his fining an carih.
 Thuraday, June 29. – Invocation; Questions and Answers; Wm. Smith, of Kcokuk, Nich., to his annut. and other friends; Matthew Perkins, of Boston, Mass.; Georgie Donelson, of New York, to his mother.
 Monday, Judy 3. – Invocation; Questions and Answers; Judge Alcott, of Walpole, N. H., to his friends; Hon. Bufus Choate, of Boston; Heid, Aldrich, of Troy, N. Y.; Busan Wickliffe, of Philadelphia, Pa., to her father, John Wickliffe.

HEARTS AND TREES.

From laughing lips of gray-eyed morn, A fresher tide of life is gushing; About the bottom of the thorn The maiden bud is coyly blushing.

I feel upon me, like a hand Lifting me up, the weight of Spring; And as the baby-leaves expand, My spirit seems awakening.

Hath then this mingled life of ours Aught of a tidal ebb and flow? Hath man a sympathy with flowers, And with them droop, revive and grow?

It may be so; for Life is Life,

Intense or subtle, less or more; And wages the eternal strife With death and darkness world all o'er.

In youth we seek to carve our name eep-lettered on some hearts of worth: And fancy we may trace the same. Till time restoreth earth to earth:

Nor know that, as on living tree, Rough bark will overgrow our toil, As surely will the world; and we , But hall this knowledge with a smile;

A smile, to think it 'scaped our sense-How like in this were hearts and trees; Bo soft to court our confidence, Bo swift to hide our memories!

being based upon the following strictly legitimate principles: 1st. Sound and sign shall strictly correspond-peculiarities of both being similar and mutually suggestive. 2d. The number of elementary sounds, and the number of alphabetic signs, shall be the same. 3d. (Natural sequence of first and second). Any given sound shall always be represented by the same sign, and any given sign shall always represent the same sound.

Upon this natural basis a most beautiful, attractive and philosophical system of alphabetic and orthographic representation has been wrought out; and it is proposed to issue, as soon as the requisite means can be obtained, such works as may be necessary for the elucidation of the same, and its full presentation in practicable form.

The co-operation is hereby cordially and earnestly solicited, of all who may feel interested in a movement so momentous in its prospective results. and disposed to aid, by voice, pen, sympathy or means." so beneficent a cause, while yet in its incipiency and weakness.

It is proposed to issue: 1st. A series of brief articles bearing upon the subject, and preparing the mind by facts and arguments for a more thorough appreciation of the movement, and a deeper realization of the immense and lamentable need which exists of some change in the alphabetisms of the world. These articles will probably appear in the more progressive newspapers and magazines of the day, in circulars and in tracts. 2d. A circular, presenting that portion of the Universal Alphabet required in the representation of the English language, with directions for its use, and a few examples, showing its practicability. 3d. A work of one hundred pages, " more or less," giving a full account of the origin and nature of the Panophonic Alphabet, showing its entire naturalness and adaptability to the representation of any and every language now spoken, or to be spoken, with illustrations from the principal languages of America, Europe and Asia. 4th. Having procured types, established a printing office, or offices, in America or (and) Europe, and enlisted the practical cooperation of men of means and culture, it will then be in order to issue, first, a periodical, devoted to the phonic movement, and printed, in whole or in part, in the new style; second, a word-book of the English language, setting forth the ordinary alphabet and spelling, beside the new, the words being arranged according to the natural order of elements, discarding the a b o succession; third, works adapted to the instruction of children and adults, commencing at the beginning of scholastic education, and proceeding through the whole curriculum of the primary school, the high school, the university, and the great "school of Life." Charts and diagramic illustrations are also to be prepared, for use in the lecture-room and school.

Thus there lies before the founder of this system, work more than sufficient to occupy his whole energies and time for the remainder of his natural life. Who will assist? _Who will give the weight of their influence in favor of so beneficents cause? The world needs a systematizing, in accordance with Nature, of its orthographic processes, found, ed upon correct alphabetical forms, which shall be

Sure I am that the popular ideas of immortality, as they are held and taught by the ministers and churches of Christendom, only tend to horrify, paralyze, derange and degrade the souls and lives of men and women. There is nothing in them fitted to inspire hope and joy, and to give vitality and energy to life in the body, or out of it. The immortality of Christendom is an appaling spectre that all tremble to approach. The friends of progress in Vineland regard it as an angel of joyous activity, inciting to energy and fidelity to the relations and duties of the living present. Heaven help them to maintain and propagate their views of eternal life.

The progressionists have a legally incorporated society here to hold property, and to promote intelligence, morality, sobriety, and good will among all, and to bring all under the control of enlightened reason and conscience, and to rescue the human soul from the despotic, demoralizing and deadly authority of the fictions and falsehoods of the far-off, dead past.

Dr. George Haskell, and others, have bought one hundred acres of land within one mile of the station, on which it is proposed to build an Industrial College, extending equal opportunities for growth to males and females. It deserves to succeed. Sincerely do I hope it will. The friends of progress all over the land ought to aid in it, and will. I hope.

As to air and water, no place could be more salubrious. The action of the ocean (twenty miles off) tempers the air winter and summer. The water is soft, abundant, and easy of access. As to soil, this in five years will be the very Paradise of blackberries, strawberries, raspberries, grapes, peaches, sweet potatoes, and all garden vegetables; potatoes and rye are abundant, and within two hours of Philadelphia market. Several hundred houses go up here this year. Village lots all taken up-to be had second hand. The place is new and rough, but the spirit of thrift and of God is here. Those who wish to make homes, and have one thousand dollars to start with, would find this a most desirable location.

Friend Banner, I have not seen Charles K. Landis, but I, have seen thousands of villages and cities in this and other lands, and have never seen one whose plan for private and public comfort, health and beauty, equals this. Mr. Landis's taste, and regard for the public convenience and private comfort of the settlers, certainly surpass anything I have ever seen. If the settlers have the good sense and enterprise to aid in making his plan an actuality, in five years this will be the gein of all American towns and villages. I have no interest in saying this but regard for truth, as I, own nothing here, and never expect to, and to ex-, press my admiration of a plan of a settlement so advantageous to the settlers, and so replete with public beauty and convenience, HENRY C. WRIGHT.

SEPTEMATIN S. 1895. SEPTEMBER 2, 1865.

Obituaries.

The spirit of O. W. Ludlow, M. D., passed 'on to the evergreen shores of the Summer-Land, from Auburn, O., August 24. 1865.

getent values of the southers bank, from Activity of Activity of the souther o

"There is not a charm of soul or brow Of all we knew and loved of thee, But lives in hollest beauty now, Baptized in immortality." G. W. W.

Auburn, O., 1865.

Changed from the natural to the spiritual, July 7th, Mrs. II. A. L. Jenniugs, of Livonia, Wayne Co., Mich, aged 34 years. The deceased was one whom the angels loved to commune with, she having been a medium for many years, and as such, derived joy and peace from their hely ministrations, and we trust the same influence, aided by her heavenly presence, will impart apiritual food to her beloved husband and children, thus enabling them, as they view her across the river, to ex claim:

"She lives in glory, like the sun When at meridian height." The friends were addressed through the mediumship of the writer. Mus. L. A. PEARSALL. Arg. 21, 1865.

Passed on, from Richmond, Mc., May 9th, 1865, Capt. David

Passed on, from hiermond, Me., May Sth., 165, Capt. David Brown, aged 64 years 5 months and 9 days. His belief in the Spiritual Philosophy was sufficient to sus-tain him on his journey to the summer-land, from whence he promised his friends he would return as soon as practicable and give them tidings of his new home.

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BANNER OF LIGHT.

Correspondence in Brief.

An Excursion-Resolutions on Colchester.

Our excursion, last week Wednesday, was a Our excursion, last week wednesday, was a very pleasant gathering, there being a large com-pany, including friends from Newport, Taunton, Cambridge, and other remote places. We were favored with the presence of Miss Lizzie Doten, Mrs. Fannie Burbank Felton, and Mrs. Sarah A. Byrnes, all of whom made interesting addresses. They spoke most effectively, and left a good impression upon their auditors. I took occasion, at the close of the addresses; to

introduce the following resolutions touching the recent prosecution of Bro, Colchester at Rochester. As the Banner of last week contained an article from the Buffalo Express, giving the full particulars of the case, it is unnecessary to repeat hem here. The resolutions were unanimously adopted as follows:

Retained, That we deem the refusal of the United States Assessor, at Buchester, N. Y., to issue a license to Bro, Col-chester, unless as a juggler, followed by a procention, the dictate of bigotry, done to gratify that into lerant spirit of ac-tarian theology, which never yel, in the history of the world, has dared to trust listel before the people on its own merits, but has sought by force or falschood to bear down its oppo-nents. Resolved, That we counsel carrying the case to the court of

Resolved, That we counsel carrying the case to the court or last resort, and contesting to the fast the right of any public functionary to prescribe the force of a license, assuming for its base a demonstrable lie. Resolved, That the gifts from the Angel-World are not legiti-mate objects of taxation, and we advise healing mediums, and all others exercising the gifts of the spirit, to protest against such taxation. such taxation. Resolved, That we invite Spiritualists throughout the coun-

Readred, That we invite Spiritualist throughout the con-try to consider this matter, and unitedly resist, through the lawful channels, the imposition sought, especially as in the case of live. Colchester, and that if it be necessary, contribu-tions be taken to meet the expense. *Resolved*, That a copy of these resolutions be sent Brother Colchester, and also a copy furnished the Banner of Light, with a request that the same be published. This is an important subject, and as the attempt has been made to call in the aid of the judiciary, it is to be hoped our friends will present a bold front and meet the issue resolutely.

front and meet the issue resolutely, Sunday we had a lecture from Judge Carter, of Cincinnati. It was an exposition of the law of progression, abounding in thought, and ably presenting the new Philosophy. The Judge is an able advocate of Spiritualism, and his labors should be secured as often as possible.

Our meetings will be resumed Sunday, Sept. tions of Bro. Peebles, who will stay with us two months. W. FOSTER, JR. Providence, R. I., Aug. 21, 1865.

Angel Portraits.

FRIEND BANNER-Under this head Mr. Thom-R. Hazard furnishes an article to the Newport as R. Hazard furnishes an article to the Newport Mercury of Saturday, Aug. 12th, an article which we think it might be well to publish in the Ban-ner. The "Angel Portrait" is now on exhibition at the Redwood Library, in this city, and is at-tracting a good deal of attention, both from citi-zens and strangers, as it somewhat cellpses the farthing candle light of the old theologies, and leaves Moses and the prophets out in the cold. Here is a sign and wonder from heaven beyond the plane of old time." which things the angels deplane of old time, "which things the angels de-sired to look into," as per Peter, but could n't see it, though clearly enough discerned in the more it, though clearly enough discerned in the more open vision of modern Spiritualism, where the fleshed and unfleshed worlds are marching on, as well as John Brown's soul. Those who are slow of heart to believe in spiritual unfolding and progress on both sides of the Jordan, are confounded in their infidelity as each on-coming sign from heaven, or God newly up, flanks some whited sepulchre of old time-for of this "Angel Portrait," even in their own language, that a noticeable miracle has been done, quite equal to any before Abraham was, they cannot deny. Here in living aspect is a rising from the dead beyond Moses and the prophets, the dry bones of Ezekiel, and the prophetico-miracle-working bones of Elisha, to say nothing of the engineering of the seven sons of one Sceva, a Jew. Here is a heresy "as is" a heresy, leaving the churches of the old is " a hereay, leaving the churches of the old theologies to present only the disjecta membra and body of death through insufferably boring ser-mons, and false claims of Sabhatical holiness, as the way of bringing life and immortality to light. But there is a better day coming in the aspect of spiritual truth "whereunto ye do well that ye take heed, as unto a light that shineth unto a dark place, until the day dawn and the day-star arise in your hearts." C. B. P. Xerenet R. J. Ang. 18th 1865 arise in your hearts." Newport, R. I., Aug. 18th, 1865.

Cincinnati Meetings.

EDITOR OF BANNER—The two last Sundays of June and the month of July, the Rev. J. G. Fish, of Hammonton, N. J., occupied the desk before the society of Progressive Spiritualists of Cincin-natl. The unpropitionsness of the weather during the "heated term " did not call out large audiences, what the Committee few that the public last a and the Committee feel that the public lost a 'treat" in not turning out more favorable.

for Mecca, having received an invitation from R. P. Wilson and wife of that place; he is probably known to your readers as the excellent psychometrist. He felt that the oil water would be beneficial to Mr. Anderson, which has proved to be the case. Our heartfelt thanks are due to Brother and Sister Wilson, and the good friends in Mecca.

From there we came to the beautiful city of Cleveland, which I call the Belle of the West; and I doubt whether any of our Eastern citles can boast of a handsomer street or avenue than "Euclid Avenue," in this city. In all the cities I have visited. I have not met with so many symmetrically formed houses as can be found in Euclid Avenue; and the trees are majestic.

We are at the hospitable home of Mr. and Mrs. George Cary, 225 Scoville street. The noble souls of these friends are ever laboring in behalf of our beautiful philosophy. Mrs. Cary is a fine physical and writing medium, and gives great pleasure and satisfaction to her devoted husband and friends, through the evidences of her mediumship, They are blessed with a son and daughter, who are likewise gifted.

We have attended some able lectures, given by Mrs. Wiltsle, who calls forth large and appreciative ever had anticipated. Good seed was sown; in the future others will reap an abundant harvest. audiences. We have met many noble souls here, who are doing a great and good work for human ity. Wherever we roam we find the ever bright and glorious Banner waving in triumph over those who by its sacred truths have been made free.

Correspondents will please wait with patience as they shall be attended to as soon as we have again sufficient strength to do so.

All letters directed to Box 2521, New York City. will reach us. Friends East, West, North and South, will ever be remembered by us. Fraternally thine,

L. PET ANDERSON. Cleveland, Ohio, Aug. 15th, 1865.

Spiritual Meeting in Northern Ohio

The friends of progress met pursuant to appoint-ment in "God's Great Tample" at Auburn, Geau-ga Co., Ohio, on Saturday and Sunday, August 12th and 13th. Although the weather had been for some days unfavorable, and clouds still lin-gered, yet before the hour appointed arrived, a goodly number were assembled. Mr. S. P. Moryfield was chosen President of the meeting, Mrs L. H. Cowles, Secretary, L. S. Pope, R. H. Ober and Luther Maynard, Committee on Finance. S. J. Finney opened with some general remarks, followed by Giles B. Stebbins.

lowed by Giles B. Stebbins. Adjourned till one o'clock P. M. The afternoon exercises were opened by a lec-ture on "Intellectual and Moral Progress of the Ages," by Hudson Tuttle, which was listened to with much interest. It was all glowing with thoughts bright and beautiful, culled and arranged in a manner characteristic of his own artistic skill. Then followed Mr. Finney, on the" Coming Con-flict." This lecture was one of uncommon interest to every true American citizen; for already does the listening ear catch the rumbling sound of distant thunder preceding the storm which must just as inevitably pass over and renovate the re-ligious world, as that our political world has been passed through the purifying process. It is not possible, in a report like this, to give any idea of its merit; but we wish everybody, and all their neighbors, could have listened to it. They would have been made wiser, and, consequently, better for it. Mr. Stebbins made a few remarks in which he enforced upon his hearers the necessity of extending the elective franchise to all loyal American citizens, black or white. They were well timed, and given in his peculiarly at home style, and were truly refreshing. Adjourned till half past nine o'clock next morn-

ng. Sunday morning dawned upon us as bright and beautiful as any that ever greated earth. At an early hour the "Temple" was alive with human beings, anxious and hopeful. While the congrega-tion were assembling, a goodly number being seat-ed. Brother Lyman Peck entertained us with worker in the anti-slavery movement, and his inworker in the anti-slavery movement, and his in-terest in the subject does not seem to wane. The unceting was then called to order by the President, when one half hour was given for gen-eral conference, in which all were invited to par-ticipate. The time was well occupied. Father Penfield, in his own happy style, told of his progress on the "Celestial Railroad," and his head, bleach-ed by the frosts of more than seventy winters, tells us that the station cannot be far durant that will hand his spirit upon the shores of the brief could

ly insignificant and unsatisfactory all the the-ologies of the past! Those soul-sickening, God-dishonoring theories belong to the past! The soul asks for the inspiration of the present hour. Yonder field of waving grain is not content to look back to the dews, showers and sunlight of ages past for inspiration to perfect itself; neither will the soul be content, although the mandate of Pope

the soul of content, although the maintee of 1 of a and Pontiff may echo ever so loud, their power over the soul is waning fast. Mr. Finney followed with one of his most ad-mirable addresses. We hardly know how to give the subject, even. It was a perfect culuination of Spiritualism, gathered from everywhere, and laid out, a feast for all to partake. For nearly an hour and a half the audence were held spellhour and a half the audience were held spell-bound by the power and eloquence with which he enforced the great eternal truths which are incorporated into our most holy religion. Those who have listened to him in one of his happlest moods and loftiest flights, can imagine-those who have not, never can-the feast to which we were treat-

In conclusion, we were favored with a piece of music, entitled, "The Good Time Coming By-andbye

All the above exercises were interspersed with appropriate and soul-stirring music, mostly by Mr. and Mrs. Vaughn, which added much to the interest and harmony of the occasion.

It cannot be too much to say the meeting was a perfect success, and more than the most sanguine 8. P. MERRYFIELD, President. L. H. COWLES, Secretary.

A Word about Christ.

MR. EDITOR-Your correspondent, Mr. D. M. Lapham, in an article you published last week. says: "It is surprising that such a doctrine "-resist not evil-" should be put forth by an intelligent mind, and doubly so that that mind should quote Jesus as authority." "Where Jesus says once by word or action: "Resist not evil,' he says many times: 'Resist evil.'"

In the whole record of the New Testament Christ nowhere says: "Resist evil." Every precept of Christ is for the non-resistance of evil, and all his practices were in harmony_with his precepts. Christ did not say: "Resist the devil and he will flee from you;" Paul said this. Christ nowhere resisted or contended with the personifi-.cation of evil called the devil, or satan. Christ located the devil by saying: " Get thee behind me." Christ stood before the devil in progression; the devil's place was behind Christ, not before him; Christ stood not in the place of contention and resistance. The devil was a warrior, and always went for the resistance of evil; this belonged to his nature and plane of development. Christ stood superior to the need of the resistance of evil, to a warfare with the cevil. Whoever wars with evil stands far behind Christ, and is on the plane with the devil. The devil commands all the resistance of evil-not Christ. In plain, simple words, not to be mistaken in their meaning, Christ says: " Resist not -evil," and went forth to do a work the fruit of which is to be more useful to the world than fighting with the devil, than resisting evil. And for the reason of the coursesthen now to the world-that he pursued, he is remembered to-day in the deep and sacred affection of every human heart. Had Christ been a warrior with the devil, or, in other words, had he preached and practiced the resistance of evil, his memory would have fallen into oblivion with the dissolution of his flesh and blood.

Nothing yet stands before the world superior to the precepts and practices of Christ, the whole drift of which was for the forgiveness of sin and the non-resistance of evil. And it is this which makes a character for Christ that all men admire and love; it makes him worthy to be called a God till man shall know a God superior to him. And when the church of Christ has existence on the earth, this feature alone-of forgiveness, of nonresistance to evil-shall signalize it. That can never be the church of Christ which resists the devil, which resists evil. Any church that resists evil-as all earthly churches do-cannot be churches of Christ, but must be churches on the plane of evil, in evil and with evil. Every church that wars with sin, that opposes the sinner and punishes him, is anti-Christ.

Christ does not tell men to re evil deeds of others, but says: "Forgive seventy times seven." Do good to them that despitefully use you and persecute you and hate you; bless them that curse you; bind up and heal the wounds of the wounded; give to him that asketh; turn not away from him that would borrow; turn the other cheek when one is smitten; love your enemies.

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, Erle county, New York, commencing on Friday, September 1st, 1865, at ten o'clock A. M. Among the prominent speakers expected to be

International Content of the state of the st and others.

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

State Line Rallroad to Angola. Committee-Levi Brown, Lewis Baldwin, James Varney, Lucy Hawley, Electa Landen, Prudence Sinton.

County Convention---Second Annual Grove Meeting.

The Spiritualists and Friends of Progress of Boone County, Ill., will hold their Second Annual Three Days' Grove Meeting in Belvidere, commencing Friday, Sept. 1st, 1865. Speakers from abroad are expected to be present, among whom is Mrs. Emma Frances Jay Bullene, of Chicago. A cordial invitation is extended to all. Arrangements will be made to entertain those who come

from a distance. By order of Committee, H, BIDWELL, D CHAPMAN.

G. H. ELLIS,	CHAS. WYMAN,
S. LOVETT.	A. S. ROYAL,
WM. WADSWORTH,	H. WILLARD.
HIDAM RIDWELL	Cor Sec. Relvidere. Il.

Yearly Meeting of the Friends of Progress for Indiana.

The next Yearly Meeting of the Friends of Pro-gress will be wild at Richmond, Indiana, October 27th, 28th, and 29th. Seidon J. Finney, S. S. Jones and others will be present to diverge the word of wildow and

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.

Meeting of Spiritualists.

The Northern Wisconsin Spiritualist Association will hold its next Annual Meeting in the city of Oshkosh, on the 9th and 10th of September next. Speakers engaged—Dr. H. P. Fairiield and Mrs. S. E. Warner. J. P. GALLUP, Sec'y. Oshkosh, Wis., Aug. 4, 1865.

NOTICES OF MEETINGS.

RELIGIOUS SERVICE, with vocal and instrumental sacred music, is held at Dr. U. Clark's Health Institute, 18 Chauncy street, Sundays, at 10% A. M. Free.

street, Bundays, at 10% A. M. Free. The BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Bunday in hall No. 118 Tremont street, at 10% A. M. and 3 F. M. Mirs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't. CHRISTIAN SPIRITUALISTS hold meetings every Sunday at 10% A. M. and 3 F. M. at 121 Binckstone street, corner of Hano-ver street. Lecture by Dr. Clark, of Cambridge, in the after-noon,

1000, CHARLESTOWN.-Meetings will recommence in the City Hall Sept. 3, at 25 and 75 o'clock r. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyccum meets at 10 A. M. Speakers engaged:-Mirs. N. J. Willin, Sept. 3 and 10; Mrs. Fanile Davis Multh, Sept. 17 and 24; Mirs. M. S. Townsend during October and November; Benj. Todd during December. CHARLESTOWY.-The October

Benj. Todd during December. CHARLESTOWN. — The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanic's Hall, corner of Chelsea street and City square, every Sunday atternoon and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed,) assisted by a Committee of well known Spirit-ualists. Mr. Greenleaf, of Lowell, will speak Sunday, Sept. 3. Many good speakers have been engaged, who will inceture dur-ing the season. The public will please take notice that these meetings are free, and all are invited to attend. Curverse — The Spiritualists of Chelses have bired Library

CHELERA.--The Splritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and avening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. Speakers en-gaged:--Charles A. Hayden during Soptember; Mrs. Fannie ji, Petion, Dec. 3 and 10.

gagagi -- Chartes A. and 10.
For the Dec. 3 and 10.

Wood, April 22 and 29. LowELL.-Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Ly-coum" meets at noon. Speakers engaged :-Mis. Neille Tem-pie Brigham during September: Charles A. Hayden during Decouer; J. M. Peebles during November; J. G. Fish during F. L. H. and LOVE M. WILLIS. Address, Hancock, N. H., ill September.

HAVEHILL, MASS.-The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged :-Isaac P. Greenleaf during Septem-MRS. CORA L. V. HATCH, Seymour P. O., Alleghany Co., ALBERT E. CARPENTER will answer calls to lecture. Ad-WORCESTER, MASS.-Meetings are held in Horticultural Hall dress, Futnam, C

D. H. HAMILTON will answer calls to lecture on Reconstruc-

MOSES HULL, Decatur, Mich.

SEPTEMBER 2, 1865. Dr. H. CHINT

foute will be made by an application soon. He will receive subscriptions for the Banner of Light. subscriptions for the Bander of Light. Mrs. Sakan A. Brunns will sectors in Lynn, Doc. 3 and 10. Would like to make carly engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass.

MISS SARAH A. NUTT will speak in Petersham, Mass., dur-ing September; in Athol during Octoper. Address as 'above, or Claremont, N. H.

or Claremont, N. H. BENJAMIN TODD, normal speaker, will lecture in New York during September; in Charlestown, Mass., during December; in Washington, D. C., in March. He's ready to answer calls to lecture in the New England and Middle States. Address as above, or caro Banner of Light office. MES. FANNE B. FELTON will sheak 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 Malden, Mass.

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

E. V. WILGON WIL Speak by Evansville, Ind., Sept. 3, 19 and 17; in Louisville, Ky., Sept. 20 and 27; in Cincionati, O. dur-ing October; in Memphis, Tenu., during November and De-comber

cember. IsAAO P. GERENLEAF will speak in Haverhill, Mass., during September. Address, Exciter Mills, Me. MRS. MARY M. WOOD will speak in Worcester, Mass., dur-ing October and May; in Lowell during December. Will an swer calls to lecture in New En land up to that time. Ad-dress during August, Putnam, Conn. Miss E. H. FULLER will speak in West Garland, Me., Sept. 3. Mars B. C. PETCO WILL speak in West Garland, Me., Sept. 3.

MISS E. H. FULLER WIII speak in West Garjand, Mc., Sépt. 3. MISS B. C. PELTON WIII speak at Sheddsville, ir. West Wind-sor, Vt., Sept. 3 and 10. Those desiring her services as a spiritual medium and trance speaker are requested to con-sult her by letter, directing their communications, until fur-ther notice, to Woodstock, Vt.

ther notice, to Woodstock, VL. ALGINDA WILHELM, M. D., inspirational speaker, will lec-ture in Indiana and Illinois during September; in Northern and Southern Bilssouri during October, November and Decem-ber; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further notice.

James Hook, Terre Haute, Ind., until further notice. MRS. A. P. BROWN will speak in Glover, Vt., Sept. 10. Ad-dress, St. Johnsbury Centre, Vt. MRS. STSIE A. HUTCHINSON will speak in Alton, Ill., during September; in Elkhart, Ind., during October; in Amsterdam, N. Y., Nov. 5 and 12; in Stafford Springs. Conn., during De-cember. Address as above, or 39 Grape street, Syracuse, N.Y W. K. RIPLEY will speak in Dover, Me., during September, Address as above, or Foxboro', Mass.

Aduress as above, or r OXUOTO', Mass. Miss Steiz M. JOHNSON will speak in Bangor, Me., during September: in Stafford, Conn., Oct. 16, 22 and 29: in Foxboro, Mass., Nov. 5 and 12; in Plymouth, Nov. 19 and 26; in Worces-ter, Dec. 17, 24 and 31.

MRS. S. A. HORTON will speak in Rutland, Vt., the first Sunday of each month until November.

LOIS WAISBROOKER may be addressed at Liverpool, O. J. G. FISH will speak in Baltimore. Md., during Septem-ber; in Hammonton and Vineland, N. J., during October; in Ciucinnati, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during January. Will receive subscriptions for the Bianner of Light. Address, Hammonton, N.J.

MRS. M. S. Townszno will speak in Chicopee, Mass., dur ing September; in Philadelphia, Pa., during April.

DE. JANES COOPEN, of Bellefontaine, Ohio, will be at the Quarterly Meeting at Caliz, 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. WADBWORTH Speaks every Sunday morning and eve-ning in Sturgis, Mich., till further notice. Address accord-ingly. Dn. B. M. LAWBENCE will answer calls to lecture. Address,

DR. D. M. LAWRENCE WIII ENSWER CERTS to lecture. Address, Quincy Point, Mass. M. H. HOUGHTON Will answer calls to lecture in any of the Eastern or Middle States the coming fall and winter. Ad-dress, Tolland, Conn. MRS. JENERT J. CLARE, 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, LAURA DE FORCE GORDON, Bangor, Me., care of H. B. Emery, Esq.

3. Emery, Esq. Mas. H. T. STEARNS, South Excter, Me. MRS. E. K. LADD, No. 140 Court street, will answer calls to acture.

lecture. 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, caro of Mirs. Gil-bert Wikinson, 205 Cheethäm Hill, Manchester, England.

DR. JAMES MORRISON, lecturer, McHenry, III. MRS. LEDIA ANN PEARSALL, inspirational speaker, Disco Mich.

MRS. ELIZABETH MARQUAND, inspirational and trance speaker, 97 Wainut street, Newark, N. J., will answer calls to lecture.

ELIJAH R. SWACKHAMEE will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensa-tion, 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, Ccdar Fells, Jowa, box 170, until further npilce. Mies MARTHA S. STURTEVANT, trance speaker, 72 Warren street, Boston.

MRS. DR. D. A. GALLION will snswer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Kcokuk, Iowa. ANNA M. MipDickBook. Lungagements made for the re-mainder of the year. Address, bux 178, Bridgeport, Conn. J. H. RAEDALL will answer calls to lecture in the central and northern parts of New York during August and Septim ber. Address, outil August 1st, Rutland, VI.; after that, Up-per Lislo, N.Y.

Miss SOTHIA KENDRICK, trance speaker, will answer oalls to lecture Sundays, week evenings, or attend funerals. Ad-dress, Lebanon, N. H.

MRS. H. F. M. BROWN may be addressed at Chicago, IIL

SELAH VAN SICKLE, Maple Rapids, Mich., will answer calls o lecture in that vicinity.

MES. E. A. BLISS, Springfield, Mass. MRS. M. A. C. BROWN, West Brattleboro', Vt.

L. JUDD PARDER, Somerset, Somerset Co., Pa.

The lectures were characteristic of diversity of subjects and breadth of thought, unusually so, especially as to Ecclesiastical History. The two lectures on the cause why spiritual manifestations had ceased in the past, was one of the most scath-ing arguments that has been given before our so-ciety. The knowledge of History—Profane, Sacred and Ecclesiastical-and the citations of the authors, made the subject matter the more enterstandards, and be subject matter the hore enter-taining, and being delivered from the spiritual standpoints, the logic of the argument went home with a convincing sweep. Wherein he differs from some of our speakers, is in Frying to bring out the religious element, aside from the cold de-

We have effected a further engagement with him for the month of November, when we bespeak for him larger audiences, and a fuller expression and appreciation of his merits as a public teacher and appreciation of all and appreciation of all appreciation of the Executive Board, Sunday Aug. By order of the Executive Board, Sunday Aug. 24 1865. A. W. PUOH, Sec'y.

Note from Mrs. Brown.

I would like to say to the many readers of the Banner, that its truths are gaining a strong hold on the minds of the people in and about this section, in spite of all opposition. Many are saying they wish there were more mediums to speak to they wish there were more menuins to speak to us. It has long been inserted in your pages that I was speaking at Danville, Vt., one half of the time; but of inte circumstances have made it ne-cessary to suspend the meetings for a time, al-though it is hoped by many of the friends of the dear cause that that time will be short ere a door will be oursed as that they can early say to ch will be opened, so that they can again say to all who thirst for the living waters, come and drink, that the truth may be like a well of water, ever gushing forth in joy and peace. MRS. A. P. BROWN.

St. Johnsbury Centre, Aug. 22d, 1865.

W. P. Anderson, the Spirit Artist.

Will you please allow me space, dear Banner, to reply to the many inquiries concerning the health of my dear husband? He had a severe attack of bleeding at the lungs in May; and now that my most terrible anxiety on his account is past, I take this opportunity of expressing my heartfelt gratitude toward those dear ones of earth, many of whom I have never seen, for their sympathy and the cheering encouragement of their communications. Dear friends, you gave me strength in the hour of need, and your names will be remembered with the eternity of good deeds. And as always in the darkest hour my angel mother came with power of beauty, her sweet tones ringing in my ear, and said, "Thy dear one shall live, and walk by thy side as usual."

Dear friends, those of you who have experienced similar affliction, can appreciate the joy of that happy moment when the angel visitant brought consolation to my soul. Words cannot express my grateful feelings toward those blessed angels who dwell in the immortal spheres; and while memory lasts, I shall recall the angelic ministry of the dear friends of earth with ever renewed thankfulness. I shall never forget the timely kindness of Dr. L. B. Larkin, Mrs. S. C. Denison. the dear Grenzebach family, Dr. Philip Schulhof. J. F. Smith, Mrs. Jane M. Jackson, and many others, whose soothing influence seemed to act

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us that the station cannot be far dutant that will land his spirit upon the shores of the weight and beautiful "Hereafter." But to him no clouds linger around the portals leading to that land. Mr. Stebbins then introduced a resolution which was discussed with great animation for some time, and then the hearty "ay" for its adoption, which made the grove ring until the very heavens seem-ed to echo back the same, showed that, in this vi-cluty at least, the people areawake to the subject of most wild importance to our nation. The falof most vital importance to our nation. The following is the resolution:

lowing is the resolution: Whereas, For man or nations there is no safety save in obe-dience to the Divine law of Justice; therefore, Resolved, That it is of highest moment that we should gain security for the future, as some compensation for the toils and sufferings of our hereic soldier, and the trials and heart-pains of the friends and relatives of these who have given their lives for freedom; and that such security can only be gained by granting equal rights before the law to all, of whatever race or complexion. That it is fargarnt injustice and plus that build for his country, the right of casting his ballot. That it is sold for place political power in the hands of maliguant and unrepent-ant rebels, by denying loyal men, black or white, the privilege of voting-a folly which will bring new troubles and disaster to the sacred cause of LIBERTY and UNION.

After its adoption, Mr. Stebbins referred to the omission of one word in the resolution-that of sez-which he would like to insert, but policy, at present, forbade.

[Thank you, Brother; we noticed the omission, and was rather debating the question in our mind whether we were forgotten, or intentionally left "out in the cold "; but did not like to think either a just conclusion. We will try to be content, con-sidering the present unsettled and perplexing condition of our venerable and worthy "Uncle Samuel's" family affairs, to labor and wait "yet a little longer," knowing that just as soon as we are destined to exist as a nation, Justice must be our watchword. Hence the right of suffrage must be extended to all loyal citizens, and after our sable brothers will be our time. We will anticisade brothers will be our time. We will antici-pate that "good time coming, when Right and Might shall rule the day."] After his remarks, he submitted the following, which was unanimously adopted:

which was unanihously happed: Resolved, That, as "friends of human progress," we meet for the discovery and application of truth to the end of a high-er standard of thought and life-a wiser conduct of all private and public affairs-a growth in true manbood and woman-nood-a hearty interest in all great reforms-a quickening of intuition and spiritual life from within, and a clearer recogni-tion of those elemal laws in the soul, and in the nature of things, which links us to the infinite and the Divine.

Mr. George Wilson then presented the follow-ing from H. C. Wright, which was also adopted unanimously:

Whereas, Reverence for human beings is the only safeguard of human right; and. human right; and, Whereas, Our reverence for man will be in proportion as he associated in our minds with the object of our highest wor-

ship: therefore, Resolved, That as God is personlifed and made manifest in every human being, as really as he was in Christ, differing only in degree, a practical recognition of this fact would do more to protect human rights, and to prevent wrong and en-force right, than all the armics and navies and penal establish-monts of the world

ents of the world. The time being too far spent for a lecture, Mr.

Stebbins made some appropriate remarks, and closed by reading a portion of Scripture, according to Wm. Denton.

Adjourned till 1 o'clock P. M.

In the afternoon, Mr. Tuttle favored us with one of his fine productions. His subject, "Spirit." I will not attempt to give any idea of its merit. My pen is too feeble; but I will simply say that to appreciate it one must be an attentive listener; to appreciate it one must be an attentive listener; -and as thought after thought, brightly glistening with the pearly dewdrops of inspiration, were ar-ranged in such beautiful form, and clothed in words "fitly chosen," and as we followed him in his lofty clairvoyant journeyings, so completely enwrapped were we in the contemplation of the subject, that we almost forget for the time that we were inhabitants of a land where sorrow is ever known. Oh, how the soul expands when contemplating these glorious truths! How utter

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In practice and in precept he forgave the darkest crime on the criminal catalogue of human law, when on the cross he said of his murderers, " Oh Father, forgive them."

Christ carried no weapon of death for the selfishness of self-defence, for the protection of his property-that belonged to humanity-or his person-that sympathized with all men. In no way did Christ resist evil for the safety of himself or for safety of others. In no case did he advise or cause a sinner, a man, or a woman, to be punished, to be imprisoned, to be wounded, to be executed for their slus. The law of Christ was and is a new law to the world, yet unpracticed, yet unadopted. It is a law that pays no penalties at the hand of man for human wrongs. But it is a law yet to be adopted, that is infinitely more powerful to the end of human blessedness than are the laws of meeting houses and State houses. It is a law of common decency between man and man, viz: to do by others as we would have others do by us. "Ay, more than this: the law of Christ is a law of compassion, of sympathy, of love, a law of awful power, that shall stand above the necessity of man's laws and make man upright before the world in the manliness of manhood, to be kinder to others than to himself.

The deeds that man calls wrong and evil, that he resists and punishes, are the deeds that others do, not the deeds of self. A warrior with evil is a warrior with that only which antagonizes the interests of his selfishness. When murder, even, is for the good of a people, or for the safety of a nation-so considered by the warrior of sin and crime-the crime of murder is not resisted, be-

cause it is then believed to be for the safety of self. It is the selfishness of man that carries resistance of evil to the gallows and to the battle-field, and it is the blindness of man, unwittingly right, that claims innocence for murders there. It was the resistance of evil that killed our Pres-

ident, that killed his assassin, and that hung the compirators of his assassin. It is the anti-Christ of our nation that has made the tumult and the suffering of four years bloody war; but it is the clemency, the mercy, the kindness, the forgive-ness, the maniness, the Ohrist that lived in the bosom of Abraham Lincoln, that makes his mem-No war or murder comes to man without there

be a condition in man which commands it. Christ cannot come to the human heart till a condition invites him. All conditions are natural, are not blameworthy. That condition of life which re-sists evil and opposes Christ is lawful and right, but it is the rougher, coarser, cruder, earlier condition that humanity must pass through to gain dition that hitmanity must pass through to gain the education of experiences, by making the wages of sin greater, by making the bitter cups of life more bitter, by gaining, step by step, the way that leads on and on and on to the gentler, finer, maothers, whose soothing influence seemed to act like magic on my beloved patient. As soon as Mr. Anderson had sufficiently recov-ered to be able to bear the journey, we left

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

PROVIDENCE, 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 10% o'clock. PORTLAND, ME.—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 forencon. Lectures afternoon and evening, at J and 7 o'clock. Speakers engaged:-Miss Lizzie Doten, Sept. 3 and 10; Mrs. A. A. Currier, Sept. 17 and 24; Mrs. Laurg Cuppy during Oc-tober tober.

OLD TOWE, ME.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sun-day, afternoon and evening, in the Universalist Church.

ny, anternoon and evening, in the Universalist Church. ROCKLAND, ME.-Meetings are held at Rankin Hall every Sunday, afternoon and evening. Regular speaker:-J. N.

DOYER AND FOXCHOFT, ME .- The Spiritualists hold regular tiugs every Sunday, forenoon and evening, in the Univer st church. A successful Sabbath School is in operation. aker engaged -- W. K. Rupley during September. NEW YORK .-- Spiritual meetings are held at Hope Chapel

every Sunday, Scats free. Meetings are also held at Ebbitt Hall every Sunday, at 10% and 7% of lock. Scats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 P. M.

essions at 2 P. M. ssions at 2 P. M. VINELAND, N. J.—The Spiritunlists of this place hold regu Ir Sunday meetings at Union Hall.

Inr Sunday meetings at Uuion Hall. CINCINNATI, O.--The Splittualists of Cincinnati have organ ized themselves under the laws of Ohio as a "Religions Socie-ty of Progressive Spiritualists," and have secured Micropolitan 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.
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PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

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

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

Address, Banner of Light.omce, Boston. Miss Lizziz Dorzki will speak in Portland, Me., Sept. 3 and 10; in Philadelphia during October. Will make no other en-gagements to lecture until further notice. Her many corre-spoudents will note the above announcement. Aduress as above, or Pavilon, 57 Tromont street, Boston, Mass.

tove, of l'avhion, of a romont street, Buston, Mass. MRS. LAURA CUPPY will lecture in Armory Hall Lynn, Sept. 1 and 10; in West Chesterfield, N. H., Sept. 17; in Portland, Mo., during October. Sho will answer calls to speak week svenings. Address as above, or care Banner of Light.

evenings. Address as above, or care Banner of Light. N. FRANK WHITE will speak in Worcester, Mass., during Scytember; 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 Mus, L. K. COONLEY will lecture and heal in Mar shall County, Ill., from Ang. is to Sept. 10; in Havana, Manon Co., from Nept. 15 to Nov. I. Address, Havana. Will receive subscriptions for the Banner of Light, and sell Spiritual and Beform Books.

MES. AUGUSTA A. CUERIER will locture in Milford, N. H. Sept. 3 and 10; in Portland, Me., Seps. 17 and 24. Address box 815, Lowell, Mass.

Miss MARTHA L. BEORWITH, trance speaker, will lecture in Lynn, Mass., during November; in Philadelehia, Pa., dur-ing December. Address at New Haven, care of Geo. Buck-with.

CHARLES A. HATDEN will speak in Chicksea, Mass., during September; in Lowell during October; in Philadelphia dur-ing November. Will make engagements to speak in the West through the winter and spring of 1866, if the friends de-sire. Address as above.

Miss Exam Housron will lecture in Cincinnati, O., during September; in Milwakee, Wis., during October; in Cleve-land, O., during November; in Elkhari, Ind., during Decem-ber and January. Would be happy to make further engage-ments in the West.

Averus E. Shuncors will speak in Woodstock, Vt., on the first Bunday, in Bridgewater on the second Bunday, and in East Bothel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt. WARRAN CHARS, will lecture in St. Albana, Vt., Aug. 20 and 31, and Rept. 1. in Academy Hall, three evenings: will attend the Annual State Convention of Vermont at Ludiow, August 24, 25 and 25, the National Convention at Philadel-phia in Octobor, 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

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Miss LIZZIE CARLEY would like to make engagements for the late fail and winter months with the irlends in New York and Pennsylvania. Address, Ypsilandi, Mich. MRS. F. O. HYZKR, 60 South Green street, Baltimore, Md.

MRS. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture upon anatemy, physiology. hygche and dress reform through the Western States. Address, 462 State street, Chicago, 11. the Western States. Augress, es state sures, change, in GEORGE F. KITTEIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Micbigan. Ad-dress, Grand Rapids, box 692. Miss. S. HELEN MATTHEWS will accompany Dr. Roundy and wife on a tour through the northern part of New Hampshire

wife on a tour through the northern part of New Hampshire and Vermont during the summer. Will answer calls to lec-ure. Address, East Westmoreland, N. H. H. B. STORER, Brooklyn, N. Y.

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