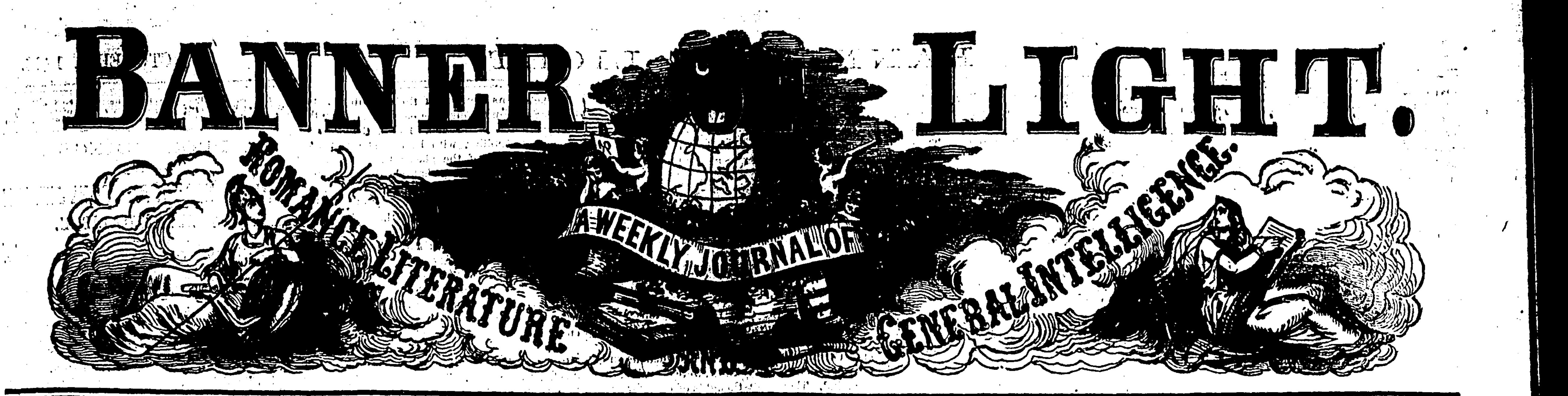
BANNER LIGHT.



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JESSIE GRAY.

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

CHAPTER I.—CONTINUED.

The winter passed quickly away. Spring came again with its mantle of green, its singing birds, its music of rippling waters rejoicing in their freedom, its buds and all its sweet promises of a rich future. Dalton was beautiful at this time—it was one of the prettiest villages in South-eastern Ohio, a rough, hilly region, where the New Englander feels at home, and through which the beautiful Ohio winds its way to pay tribute to the Father of waters.

Mrs. Selden was one of those quiet, home-loving women, who make everything attractive around them, but never care to be found away from home. Her garden was her greatest pleasure, and this spring she was busy every day, pleased with the thought of seeing "the children," as she called them, in the garden once more. All Carrie's favorite plants were carefully tended—mignionnette, heliotrope, and lemon verbena were in great profusion, and with her own hands she watered and weeded the strawberry bed; "For never was there a child that delighted in strawberries and cream like our Carrie," she would say.

"If it will not be too much trouble, Mr. Perry," she said, one day at breakfast, "I wish you would order a few tea-roses from Hirst's, when you go to Cincinnati. I know you are very busy when there, and I would not burden you with the commission; but Carrie will be so disappointed to find all her tea-roses dead, that I want to replace them before her return."

The good lady was delighted, a few days afterwards, to find such a collection of the rarest of Hirst's roses brought to her door, together with a variety of other choice plants. She did not once suspect that the journey to the city was made purposely for the plants, nor could she know half the pleasure which her commission had given. The house was growing more beautiful every day—inside, fresh paper and paint, and the tidy housewife's busy hands were making all things brighter. Rooms were thrown open to the sun, the heavy winter draperies were exchanged for snowy muslin curtains, while grape-vines and wistaria, trumpet flower and honeysuckle were growing as fast as they could to shade and share the household joy. For the first time almost since her husband's death, the pale face of Mrs. Selden, that had looked so sad and wan in her widow's cap, began to wear a smile. She invariably said, "The return of the children," or "When the children come," never speaking of them separately, till Mr. Perry began to feel almost as if Mrs. Bond must be right, and that mother and son were in the "plot," as in his mind he choose to term it. The very thought made the whole place, in all its bright, spring beauty, dark with the shadow of a great fear. He dared not look forward to the future. Had one like the angel of the Apocalyptic vision offered to unroll the scroll, he would have said, "Nay, Lord!" for he knew that, with his present weakness, he should be "as a dead man" were he to see his fears made real even in a distant future.

Not far from Mrs. Selden's house was a beautiful little homestead of five or six acres of orchard and lawn, with an old-fashioned garden. The house was a one-story wooden building surrounded by shrubbery; a narrow foot-path, with tall, stately poplars on each side, led directly to the red door which opened into rooms guiltless of paper, paint or carpets, but exquisitely neat, and white as soap, water and sand in a housewife's hand could make them.

Mr. Burrell, an old revolutionary soldier, lived there with his aged wife and a granddaughter. Mrs. Selden had been very kind to the good old couple who had been feeble all winter. They had little beside the homestead, but they lacked no comfort which their kind neighbor could supply. As spring opened, they grew more feeble and died within a week of each other, the old gentleman passing over the cold river first, as if he would prepare the way for one whom he had so tenderly guarded for fifty years. The granddaughter returned to her father's home and the old house was deserted.

One morning at breakfast Mrs. Selden remarked that she supposed the place would sell readily, it was such a beautiful spot. "I wonder who will buy it," she said. "Carrie used to say, 'Auntie, when I am an old maid I am going to buy Grandpa Burrell's house; he says he'll sell it to me; and I will keep house and invite you and Mr. Perry to tea every day.' 'But you'll marry,' I said, 'and build a new house, and make a beautiful spot of the old place.' 'No,' said she, 'I'll not marry unless I can marry the best man in the world—and that is Mr. Perry—and he's too old and too good and too learned for me. He will marry some great dignified lady like Mrs. Hall, the preceptress, or Miss Hannah More, or Mrs. Somerville that I read about the other day, who can write books as big and learned as those Mr. Perry reads.' Was n't she a strange child? and yet the most warm-hearted, loving one I ever knew. Take another cup of coffee, Mr. Perry?"

"No, I thank you. The Asia was expected in New York on Thursday. I think we will have letters to-day."

Mrs. Selden's face brightened, and her thoughts ventured at once to the poultry yard, where certain spring chickens were fattening, which she intended should do their share of welcome to the "children."

Mr. Perry went down to the village bank. "*He's too old!*" How the words haunted him! "How absurd for me to hope!" And just then he passed the bookseller's shop where the last Lady's Book was opened and exposed for sale in the window. The engraving was December and May—an old man, white-haired and bent, ~~was by the side of a~~ fair, young girl, kissing the white, jeweled hand, while her face, with an arch smile upon it, was turned one side, as if she said, "Is n't he a foolish, old soul?"

Judge Perry was out of humor, and wished all Lady's Books in the bottom of the Dead Sea. Nevertheless he went on his way, and, finding the Burrell Place for sale, he paid the price, and, signing the deed, walked home again with the papers in his pocket, thinking he would take a survey of the property, a matter which, contrary to his usual caution, he had neglected before purchasing. As he walked back and forth under the shadow of the old trees, the hope revived. The words of the little girl came back to him. He knew her childish attachment to him, and perhaps now she would not feel the disparity of age as she did in those years. There was not so much after all. How many married with even more disparity.

Then he began to survey the grounds, and, in his fancy, a pretty cottage reared itself in the place of the old soldier's home; a beautiful flower-garden bloomed where corn and potatoes were now in their early spring growth, and the form he loved so well to see came from amid these flowers to welcome him. If the Judge "did not hum a law tune in court that day" he was certainly dreaming not of what "might have been," but of a possible future of bliss even for the grave man whom the lawyers thought so entirely devoted to business that so light a matter as matrimony never entered his busy brain. Ay, how often we misjudge the grave, reticent men who walk the earth as if they had no share in human joys and sorrows. The snow often caps the volcanic mount.

While the gentle Mrs. Selden is happy in the anticipation of seeing her children again, her whole soul absorbed in that one event, Mrs. Bond in Paris is startled amid her gayety by the arrival of John Selden. She is sure now that Carrie is "going to throw herself away," and sets herself with determined energy to prevent such a sacrifice. The work was already, as she supposed, well begun in her letter to Judge Perry, and now poor John was treated with a marked neglect, which his natural obtuseness prevented his feeling as acutely as Mrs. Bond intended. But Carrie was quick to see that John was no favorite with her friend, though she was far from divining the cause. This coolness only led her to make amends by a kindness which was received by John as arguing well for his future. He was so confident of success that he considered no declaration necessary. His object was to have it tacitly understood that he was the accepted lover of Carrie, and, with a policy beyond his years, he schemed well. Herbert found himself almost *de trop* save when Mrs. Bond came to his aid, which she never failed to do when possible.

Meanwhile Carrie was enjoying life, all unconscious of the plans and counter-plans on her account, treating John as she had always done from childhood, not once suspecting the wishes of his heart, and rather shy and reticent in Herbert Weston's presence, lest she should be thought to retract her negative answer. On the voyage home John's place was by Carrie's side; and now, as Herbert was left behind, there was no rival—save that Mrs. Bond's distance and reserve toward John surprised and grieved Carrie.

One moonlight night Carrie was on deck. Wrapped in her water-proof she sat upon a coil of rope. John had left her side to smoke the inevitable cigar, when Mrs. Bond, who seldom cared to be on deck, seated herself near Carrie, saying:

"It is very rare to find you alone. John seems to appropriate you so exclusively, that I feel almost an intruder whenever I seek your society."

Carrie looked pained.

"John has been very kind, Mrs. Bond, but I should be sorry to exchange your society for his only."

"Indeed, were you not the very soul of truth, Carrie, I should look upon that as a very equivocal remark. No lady should marry a gentleman whose society is not more agreeable to her than that of any other person in the world."

"I think with you, Mrs. Bond," said Carrie.

"And yet you say that my society is quite as agreeable as that of John Selden."

"Infinitely more so, my dear friend!" and Carrie turned her large, beautiful eyes in wonder toward her friend.

"Have I been all this time mistaken, my dear girl? was it not for John that you refused Herbert? Has there not been for years a pledge that when you were of age you would marry this friend of your childhood?"

"So far from it, my dear Mrs. Bond, that the idea never entered my head before, and I am very sorry you have suggested it."

"Pardon me, Carrie, I am not sorry to have arrived at the truth, even by wounding you a little. I have misjudged you, and have treated your friend coolly because I was unjustly suspicious of him. Then it was no prior attachment that led you to reject the hand of Herbert Weston?"

There was again that look of grave surprise in the eyes of Carrie. Mrs. Bond understood it.

"I see you naturally wonder that your secret should become mine; but Herbert is like a child to me. I have known of his hope and his disappointment. But if this warm heart of yours is still free, I may hope that you will not turn away from the brilliant future which is in your grasp."

"I know of but one motive, Mrs. Bond, that should influence a woman in her choice for life. A brilliant destiny, as you term it, may be but the hollow mockery that conceals a sad heart. I am very young yet, but I have a theory that a woman should be guided by the instinct of her heart in this matter, and whenever that voice is silenced, the true woman has outraged the better feelings of her nature. I do not wish to think or talk of marriage at present. I enjoy life as but few I fancy do. I was thinking, as you came here and seated yourself on this coil, how delicious simple existence is. The moon above, these blue waters below; the very motion of this great steamer, as she bears us proudly onward; and the memory of a Father's care, who holds us lovingly in his hand, were thoughts that brought a sweet peace and rest to me. I honestly confess, that I would gather, if possible, all the brightness which is for me in life—*this* life—before I am called to the hereafter. I believe in love; love as our best novelists depict it. I hope, I believe it will one day come to me; that I shall realize what it is to give in greater measure even than I ask; to live for and in another."

As Carrie spoke, her features became animated, her head, which was finely poised, was elevated, and her eyes kindled from the soul within. Mrs. Bond, a true woman of the world, who had outlived this girlish enthusiasm, as she termed it, was simply amused, not touched.

"All that sounds very beautifully, Carrie; and I remember when I had just such fine ideas; and I can't tell you the offers I refused, because my lovers were not like the knights in Scott's novels, till at last when I was twenty-five, and life began to be more prosaic, Mr. Bond came. My parents knew him well. He was a business man, and stood high on 'Change. He was a gentleman, too; but he could not have tilted in a tournament, nor was he a Sir Philip Sydney for wit, grace and wisdom. Nor was there any romance in our courtship; it was a simple offer in plain language. And you know what a faithful, generous husband he has been to me."

Yes, Carrie did know that Mr. Bond lavished money upon his wife; that he was an honest, upright merchant, whose life was merged in business; saw the little interest in fashionable life which a residence in Paris had given him. But she thought, also, how little such a man could meet her want; how far he was from her ideal. As this thought passed through her mind, Mrs. Bond said:

"And you, too, have your ideal, and he is—*not* Herbert Weston."

Even while she spoke, the diminutive figure and rather common-place features of Herbert, came before her in somewhat striking contrast to the beauty of Carrie. Her cloak had fallen from her shoulders, and she sat on that coil of rope, like a queen on her throne; her fair, white throat and handsome head, showing finely in the soft light of the moon.

Mrs. Bond for a moment doubted whether Carrie could be induced to take the right view, as she called it. "There are some girls," she murmured to herself, "that are so high spirited and romantic, they never can be made to see their own interest. One comfort, she will never marry John Selden." She determined to see Judge Perry, and try how far he could influence Carrie. She was sure the Judge would agree with her, and Carrie would listen to his advice when she might not to any other person.

Her opportunity offered soon. The Judge came on board the steamer immediately on its arrival in New York. The guardian intended not to be too demonstrative. He thought he had schooled himself for the meeting, but when Carrie came forward as soon as she recognized him, with the old childish look of gladness in her face, he could not help clasping her in his arms, and giving her that kiss upon her forehead, which Mrs. Bond thought so fatherly.

They remained in the city a week, and this good lady did not forget her duty, even amid the excitement of getting home. She insisted that the Judge should have a "serious talk," as she called it, with Carrie, which he promised; and also that he would report the result.

Carrie was one day reading by herself, in one of those cosy little parlors, in a certain hotel on Broadway, when the Judge came in, and with a directness which amused Carrie, approached the subject.

"I have promised my friend, Mrs. Bond," he said, "to give you some good advice upon matrimony."

Carrie laid down her book, folded her hands, and looked up with such a comic air of affected gravity, that the Judge's eyes twinkled, and there was an expression about his mouth, which Carrie, who knew him so well, rightly interpreted to mean, "I am doing this upon compulsion." His gravity, too, was evidently assumed, as he said:

"I understand you have refused a most eligible offer of marriage?"

"Yes, sir;" with the same frank manner.

"Have you not been taught, that the chief end of woman is to marry well?"

"No, sir; my education has been specially neglected on that subject. My guardian has neither by precept nor example enforced the lesson."

"He would gladly make amends for such deficiency, and would now say, that Mr. Herbert Weston is a man of talent, wealth and position, and a union with him, would be—in the opinion of society—a very 'fine match.'"

"I understand and endorse your opinion."

The guardian opened his eyes wide. He was evidently taken aback, but he proceeded:

"Most young ladies, situated as you have been, would have played the game so skilfully, as to need no advice upon the subject."

"What, guardian, when hearts were not trumps?"

"Hearts! I have said nothing about hearts. What have hearts to do with marriage now days?"

"Oh, sir, I beg your pardon; I forgot I was learning a new lesson. I am attentive."

"Well, then, to proceed. I am requested to advise you to listen to Mr. Herbert Weston's proposal at once, and secure your happiness for life."

"Such is Mrs. Bond's wish; of that I am already advised. I wait to hear the advice of my guardian."

She still sat with her hands folded, and a look of assumed meekness.

"I do not like to waste advice; if I were only sure mine would be heeded."

The expression of Carrie's face changed. There was a sincerity in her manner, and a look out of her clear, honest eyes, that carried her guardian back to the days of her childhood.

"Yes, guardian, I feel that I can safely promise to follow your advice whatever it be, after I have once told you that I can never love Herbert Weston, as a wife should love her husband."

The Judge rose, and turned toward the window. He dared not for a moment trust himself to look into her eyes; to let her see the emotion which he feared he could not conceal.

"You are right, Carrie, and you shall be troubled no more in this matter. If there is anything in this world against which my whole soul revolts, it is match-making. I would rather see you earning your bread by that worst of all drudgery for woman, teaching, than fettered by the golden chain of a false marriage—a marriage for position and wealth. Do not misunderstand me. I believe in marriage; that true union which God blesses—proof against sickness, poverty, old age, death itself."

Carrie could not see his face. He stood leaning against the mantle, with his head a little averted, but his words sent a chill through her heart. Ah, then! And it was true perhaps, that her guardian had once loved; and that death, while it separated, had not divided these hearts. But why should this give her pain? Poor Carrie! The question she dared not answer. Could it be possible after all, that her guardian was her ideal? She had seen many that were called gentlemen, and she had invariably found that they had suffered in comparison with him.

Carrie rose, and passed silently out of the parlor into her own chamber. Perhaps nothing is more painful to a true woman, than to find that she has given her affection where it has not been sought. Doomed to silence and the most rigid surveillance of word and actions, lest a word, a tone, an expression, betray what should be conquered, as if it were a deadly sin, poor Carrie covered her face with her hands, fearful that the very walls would read her secret.

"Why should I feel pain at the idea that he had loved another? I am wrong; I am wicked. God forgive me; I thought I loved him only as a daughter loves her father. Well, I must not think about it; no, never again."

She understood now why she had looked forward to her return home with such anticipation. As she saw the Judge standing there, in all the beauty and dignity of middle age, one whom all men honored, and women admired, she said to herself, Mrs. Bond was right; all women have an ideal, and some meet with their ideal and are happy as they can be in this life—where sorrow and death come to all.

The dinner bell sounded. The Judge would wait for her; and she rose, bathed her face in cold water, smoothed her hair, and walked down to the parlor, where the Judge stood ready to offer his arm; she little suspecting, poor child, that the slightest touch of her little white hand, made his heart thrill. And thus we sometimes go through life—the waters are troubled, but no angel appears.

It was a bright spring day, when the three arrived at Dalton. The Judge had telegraphed, so that Mrs. Selden knew the exact hour in which she might expect them. And there she stood in her widow's cap to be sure, but very bright was her smile, as she said:

"Welcome, my children, home again," drawing John and Carrie toward her, giving an equally warm greeting to each.

The Judge was observant. Could she be deceiving herself, or was he deceived? Could it be that this college boy, with his unhappy temper, and his obtuse intellect, had won the heart of the beautiful girl before him? Beautiful indeed she was; and as Mrs. Selden laid her hand upon Carrie's head, smoothing the curls, drawing her toward herself for a second embrace, adding, "You have improved, my darling," the Judge felt the least bit envious of the gentle lady.

There was an assurance in John's manner toward Carrie that did not please the Judge—claiming of her society, which was either a brother's assumed right or a lover's privilege.

Carrie could hardly do justice to Mrs. Selden's ample supper, so eager was she to take one look at the premises before darkness prevented. "First to see Lightfoot," she said.

"Have a little patience, Carrie," said John, who had not the least idea of hastening his meal. John was something of a gourmand.

"I see guardian has finished his supper—the same as of old, a slice of toast and a cup of tea. When I was a child, I used to wonder how you could deny yourself honey, sweetmeats, and all the nice things which auntie always puts upon her tea-table; but I am getting quite into your fashion myself."

"Transferring them to the dessert at dinner, instead of to a late supper table," said the Judge.

"Yes, that is what I mean, for I do like nice things just as much as ever; and, auntie, I like our own home and table better than any other in the wide world."

Mrs. Selden was gratified with the compliment, though she said, "I was afraid, Carrie, our old fashioned ways would n't suit you after your gay life."

"Indeed it will, auntie; I should like to be a little girl once more, and live my child's life over again."

"What! with all the lessons, my mother's Bible tasks, and the Judge's mathematics and lectures upon philosophy, propriety, &c?" said John.

"Yes," said Carrie, "all over again, all but my own willful ways. Auntie, what a troublesome child I was—now do n't say to the contrary, because I remember my sins this day, and your sweet patience."

"Oh, as to that Carrie, I never needed great patience, for when you were very willful, it was only necessary for Judge Perry to look at you, or say 'Carrie, my child, do n't yield to anger,' and you were gentle as a dove."

"You must thank the Judge for teaching you self-command, Carrie."

"She may do that on the way to Lightfoot's stable," said the Judge.

A few days before she would have done so, but a strange silence seemed to seize upon both guardian and ward lately, whenever they were thrown together away from the society of others. Lightfoot and Mazeppa were, however, fruitful topics for conversation. They did look well, and no wonder, they would have been ungrateful animals not to have shown their master's care.

The rides were resumed, sometimes with John, but quite frequently, too, with the Judge.

Carrie was as happy as a bird on the wing, or on a bright spring morning, when her song greets us from some tree, so full of joyous trills that we know that existence itself is happiness enough.

After a few weeks John returned to college. He was in haste to finish his course. Carrie willingly acceded to his request to write once a week.

"She must write for me now," said his mother. The Judge heard the arrangement, and wished in his heart he might see the letters. Was n't it a singular wish for a gentleman of forty-five, and a Judge?

John would have thought so certainly, could he have known it; but in blissful unconsciousness that the "stern, old governor," as he called him, had any other thoughts save of law and literature, he left for Yale, saying to Carrie:

"I'll win my prize yet."

"Hard study will win," she replied."

"Not always," he said, laughing as he imprinted a kiss upon the lips, which led the Judge to say in his heart:

"You'll not win that prize without a contest."

Summer passed rapidly with the trio. Carrie fancied that she had the key to the most sacred chamber of the Judge's heart, and very tenderly did she bear herself toward him, when he seemed wearied or taciturn.

By a sort of instinct he divined this, and, forgive him, reader, if once in awhile he assumed a little weariness, for then came the music of her sweetest songs, and her low, gentle voice in reading, quite as soothing as the singing.

Mrs. Selden was one of those quiet, unpretending women, that seem to know exactly what is needed without a long list of questions, and seeing how much these two enjoyed life together, she managed it so that she herself was never too much or too little in the way.

One summer afternoon, Carrie had gone down to the old home of the Burrell's.

"How lovely it looks?" she had said to Mrs. Selden that day.

"Yes, darling, I do wish somebody would buy the place and repair it, some one that would make a pleasant neighbor for us."

"Do you remember my childish plan, auntie?"

"Yes; but we can't spare you from the old home, and I think the Judge and myself would both prefer to find you here at tea-time, to going down there to take our supper."

Nevertheless, it is a fancy that has clung to me, auntie, and if you do n't think it a very wild scheme, I am going to propose to my guardian to buy it for me. I wonder who owns it?"

"I suppose the old soldier's grand-children; I have never heard of its passing from their hands. But, Carrie, are you going to carry out the rest of the plan, and keep old maid's hall?"

"Yes, auntie, I have made up my mind I shall never marry."

The widow smiled.

"At your age such decisions pass for but little; I have heard many a young girl say the same."

Carrie gave no answering smile, but looked very grave, as she replied, "I have made up my mind deliberately, and I mean to be the happiest old maid that ever lived. Now, auntie, I want to own the old homestead, and make a sweet little home there, and when John marries, you can divide your time between his home and mine. I'll have a cosy room on purpose for you, and some slippers and cigars always ready for guardian. I'll go right over now and survey the premises and you must help me persuade the Judge that it is the best plan for me, will you not, dear auntie?" and kissing her tenderly, she ran out through the garden into the old orchard.

The widow mused a moment—but not sadly, there was a smile upon her face. "It will all be right," she murmured to herself, as she rose to make arrangements for tea, which she always superintended herself.

In a few minutes the Judge entered, and inquired for Carrie, saying he thought she might like a ride, and he proposed an early tea.

"You will find her at the old cottage, and I will have tea prepared at once."

Carrie had wandered over the orchard and garden, and was seated on the doorstep of the house, in the shade of a great elm, that hung its boughs over the roof. An old cat that had never deserted the place, was by her side. She remembered it as the old lady's pet, and fancied the recognition was mutual.

It was a retired spot, away from the busy village, though you could catch glances of that through the branches of the old elms and apple trees, and hear the music of the waterfall, and the busy mills which it kept in motion.

"Just the place for me!" said Carrie; "here I'll live and die, and if I can add happiness to my guardian's life, how glad I shall be! How I wish I knew more of his early life. He never would have talked as he did, if he had not loved. I am sure he is one who would never forget the loved and lost. Well, I suppose I shall never know more, but I fancy she must have been lovely in person and heart; his ideal of woman is so high. I wish I could be all that he has desired; but what a strange, passionate child I was, and how patiently he bore with my faults, and showed me how to correct them. Ah! there he is now."

"Well, Carrie, does it seem as pleasant to you now as when you were a child?"

"Yes, even more so; and guardian, I have a request to make, and do promise before I ask that you will grant it."

He seated himself by her side on the broad stone step.

"Not very reasonable, Carrie; but you know, surely, I do not mean to be a very stern old guardian. Have you found me so?"

"No, indeed, you know you ought not to ask such a question, but you may think it very foolish in me—I want to buy this place, and live here sometime by myself."

"A childish wish," said the Judge. "I have heard of it from Mrs. Selden, and that you will never be married, but live here in maiden meditation, fancy free?"

"I used to plan so when a child;" then, suddenly remembering the conversation in New York, she blushed deeply.

He smiled as he saw the blush and downcast look.

"Do not be troubled, Carrie, I will not urge you to reveal any secrets; whatever you choose to tell me, shall be most sacredly guarded; and never would I fetter you in your choice for life, though as your guardian I will say: Be not hasty."

He paused, for the tears were on her cheeks, and she seemed strangely agitated. She shrunk from the subject, especially from his lips.

"Indeed, I shall never have any secrets to tell you, if you please. I am in earnest about this place, and sometime when I am older, I will live here," and the smiles were chasing the tears, as she added, "John Selden will some time bring a wife to his mother's home, and there will be hardly room for us all. You see I am looking out for the future: do n't you think me wise?"

Think! He was thinking only of one single remark she made, "John Selden will bring home a wife"—a practical remark surely, and a looking forward to the future, somewhat strange in a young girl, but Carrie's heart was surely untouched, or she would not be talking thus of John's future.

The Judge felt a sudden relief; he knew now, at least, that her heart was free. The flower beneath the snow was springing to meet the sunshine.

There are moments in our lives when, moved by some sudden impulse, the secret which we have guarded so carefully, keeping the iron band of a strong will upon it, bursts its fetters, and, as it were, reveals itself.

"Carrie," said the Judge, "as soon as I learned from Mrs. Selden of your love for this place, I purchased it. There was a faint hope, a hope which I scarcely dared to cherish, that you would consent to share it with me. It may seem strange presumption to ask you to give love and youth and beauty to your stern old guardian; but, Carrie, no one loves you as deeply, or will cherish you as tenderly as I will do while life lasts. I have never loved before, and for a long time I struggled against this, as if it were wrong. For two years I have felt as if it were too great a blessing for me to ask, or God to grant; but, Carrie, I can only plead love—strong as death itself. Sometimes, (rare moments they were,) I have fancied that you could reciprocate it, but then again I feared it was only the affection of the ward for the guardian."

As he spoke he threw his arm around her and drew her toward him—she did not repulse him; closer still, till her head rested on his shoulder; and there, with bowed head, she, too, made her confession—a confession so sweet, from her lips, that the Judge felt that for all the days of patient waiting, he now had an "over-payment of delight."

The patient Mrs. Selden had waited tea a long time, but she was one of those rare women who never let their anger boil on with their tea; or, better still, she was both cautious and patient, and gave Hannah directions to put the boiling water to the tea as soon as the Judge came into the gate, and thus saved her temper and her tea.

The sun had set behind the hills, and Mrs. Selden had thrown open the dining-room shutters, and was wondering if lamps would be needed, when the Judge and Carrie came in. There was an expression on the face of the Judge that told its own tale to the little woman, who knew every phase of his countenance, and had not watched him silently for two years without guessing at his secret. She turned from him to Carrie, and understood, for she had a warm woman's heart, the traces of tears on the cheeks, and the sweet peace and trust that rested on her face.

Carrie knew instinctively that her secret was revealed. Without the utterance of a word she went directly to Mrs. Selden, while the latter embraced her tenderly.

"I have known all along, dear Carrie, the Judge's secret, but I could not understand you as well; but I have long suspected that you could not love any other one as well. It is just what I desire—and my blessing upon this union. I shall keep you both near me now till I die."

The Judge shook her hand warmly. He did not like to confess even to himself that he had suspected her of plotting for John. No, the good lady had been far from this. John was still to her a boy, and matrimony in the distant future. She loved Carrie as if she were her own, and she felt that the restless, strange little girl that had been such a puzzle to her in childhood, was now certain of happiness.

The birdling whom she had petted and nursed, would have a snug little nest near to herself.

That was a pleasant supper on that summer eve, in the twilight—the long, sweet twilight—for, as one of the dining-room windows faced the west, the soft light still lingered in the room.

"Oh, Auntie," said Carrie, as they sat together that evening in the stillness of the hushed household, "I am not worthy of him; he is too good, all too noble for me. How kind God has been!"

"Yes, my child," said the gentle woman, "you are blessed, and your gratitude must be shown by making yourself worthy his love. Live from henceforth for him; and so live that if he is taken first, you may have no regrets for the past."

There were many pleasant hours that summer spent by the three in planning the future home; and before the winter snows came, the new house was more than half-completed.

John Selden received the news of Carrie's engagement first from his mother's letters. The first feeling of surprise over, there followed indignation and hatred toward Judge Perry. He had thwarted all his hopes for the future. If John loved any one, it was Carrie; but his nature was so selfish, that he was incapable of feeling that love which could sacrifice all for the happiness of the beloved; and such anathemas as were hurled at the innocent Judge, would have been shocking to ears polite. He threw aside his mother's letter, and resolved to leave college and home never to return. But the next mail brought a letter from Carrie, affectionate, sisterly as ever, telling him of her engagement, and how happy she was in the anticipation of her new home, so near dear Auntie—"and sometime," she added, "when you have finished your law studies, you will bring a wife to the old homestead, and we will be so happy together."

John threw the letter from him, rose and walked the room with folded arms and compressed lips; now and then a muttered oath escaped him. One moment he was determined to "have his revenge;" the next, the love he bore Carrie, like a good angel, hushed that bitter feeling, and he would resolve again to leave home, never to return. But here his selfishness and indolence reminded him of his father's will—only by finishing his college course with honor could he come into possession of his property. He would remain at college, never going home again till he was of age; as for seeing Carrie the wife of that old man, "he'd be —— if he would!"

"*Old man*"—he repeated the words; "yes, old enough to be her father," and all at once a strange, horrible thought entered his head. "Yes it may be so; it would n't be strange. Time may make it all right," and he turned to his studies with a little more interest, "biding the time," as he said to himself.

John was not at the wedding; he made his studies an excuse, and the unsuspecting family, all save the Judge, were satisfied, and the good mother almost pleased that her son was so ambitious. The Judge read John differently in one respect, and he felt more kindly toward the boy than he had ever done before, resolving to be more tender toward his faults, and more indulgent in his remittances.

This kindness was unheeded by John Selden; he remained away from Dalton till after the completion of his college course.

He studied hard the last year, and to his mother's great delight, received an appointment. She was present at Commencement, and the gentle, loving woman's heart yearned tenderly on her boy, longing for the kindness in return, which, alas! she never received. She was sadly grieved when he refused to go back to Dalton with her.

"No, mother, I am going to study law in New York, and there is no need of my going home."

"But I thought, I hoped, my son, you would pursue your law studies with Judge Perry. Some of the best lawyers in our State have done so, and it would be so pleasant to have you with me."

"He has taken no students, mother, for some years, and wishes for none."

"But he promised me that you should have his office and his books, and that he would take you, if no one else."

A bitter feeling of hate rankled in John Selden's heart at these words, but he did not manifest them to his mother. He was a cautious man, slow, sullen, determined.

"I prefer New York; but, mother, I may alter my mind, and if so, I will surely come home and remain with you. Dr. Ward will accompany you home, and I will write you every week."

This was a keen disappointment to Mrs. Selden; but she had learned resignation long since, and, moreover, knew John's will too well to attempt to thwart his wishes. John remained at the Law School in New York. In his first letter to his mother, he says:

"I am very happy here. I learn by our neighbor Jones from Dalton, that Judge Perry and wife will spend the winter at the South. I think you must be lonely, and I will come home for a few weeks, if you wish. I have delightful rooms; my fellow-boarders are two law-students, old classmates in Yale; and Barton, whom you may remember as a former chum of mine, who annoyed me so much with his chemicals that I left him. He is studying medicine, and will become famous as a chemist. I like him very much now that his room is not his laboratory. I never saw a fellow so enthusiastic in pursuing a science. He is one of those to whom Nature yields her secrets. He has received two prizes for essays already—one upon the 'Use and Abuse of Chloroform,' and the other upon 'Subtle Poisons.' He is agreeable in society, never intruding his 'profession,' and, if you have no objection, I will invite him to spend a week with us while I am at home."

The hospitable Mrs. Selden was only too happy to receive her son and his friends, regretting meanwhile the absence of the Judge and Carrie, for all her happiness was shared by them.

[*To be continued.*]

The Meeting in Sandgate, Vt.

The three days' meeting in Sandgate, as announced in the BANNER, took place on Friday, Sept. 14th. The first day was rainy, but a goodly number attended and organized the meeting, by appointing L. A. Bennet, President; then held a Conference and adjourned over to Saturday.

The weather Saturday was favorable, and a large audience assembled at the appointed time. The speakers for the occasion were Mrs. Wolcott, of Danby, Dean Clark and Mrs. Horton, of Brandon, Vt. After a conference, in which Spiritualism and kindred subjects were discussed, D. Clark took the stand and delivered a lecture. The able manner in which he handled his subject proved that Spiritualism has nothing to fear in the hands of this able exponent of its principles and philosophy.

In the afternoon Mrs. Horton addressed the meeting, and was listened to with interest and attention. The reputation of this lady is too well established as a good speaker, to require any endorsement here.

Sunday witnessed such a gathering of the people as has rarely been seen in this quiet and secluded valley. Every available inch of space in the house was occupied. Mrs. Wolcott and Dean Clark were the speakers; the former in the forenoon, the latter in the afternoon session. Mrs W. is a pleasing and spirited speaker, and was a general favorite. In the afternoon Dean Clark presented the *rationale* of Spiritualism. He held the audience spell-bound for two hours, and in the course of his remarks Old Theology was severely handled. The Fall of Man, Total Depravity, Vicarious Atonement, &c., received treatment and were shown up in the light of the new Philosophy.

The musical needs of the Convention were supplied by Prof. C. B. Hitchcock and wife, of Ohio, assisted by some others. The musical entertainment was a distinguished feature of the meeting. In short, everything passed off well, and the people generally—Spiritualists particularly—went away well satisfied, and feeling that they had enjoyed a good time.

W. B. HOYT, *Sec'y.*

Sandgate, Vt., Sept. 20, 1866.

The New York Evening Post says that a sewing-machine which in New York costs fifty-five dollars, in Paris costs only nine dollars and seventy-five cents in gold, or, about fifteen dollars in currency; and that costing one hundred and fifteen dollars in New York, only fourteen dollars in Paris, or about twenty-two dollars in currency; the Paris machine being in every respect as good as the American.

Children's Department.

BY MRS. LOVE M. WILLIS,

ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

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

[Original.]

RUTHIE'S SUNDAY-SCHOOL.

CHAPTER V.

Genie sat in the attic room, her only home, thinking, not as most children think of their play and the bright sunshine and sweet blooming flowers. Other and sadder thoughts, such as only men and women should know, were crowding into her mind. They were thoughts of care, for great trouble had come to that little upper chamber. Her father was more ill, so that he could not leave his bed, and the landlady, a woman who had none of those tender sympathies that we love to think belong to every one who has sat on a mother's knee, or been cared for by a mother's care, has demanded the last month's rent, which had been due two weeks, the non-payment of which, in the course of this day, was to be the poor excuse for turning them from their room.

And so Genie had been thinking, and little lines of care drew down her brows, and made her sweet mouth compress itself as had never been before. What could she do? She had been sent by her father within the last few months to the pawnbroker's with one article after another of their home comforts, and now so few remained that she could think of nothing else to go.

She thought, too, of her good friends, Mr. Hapiway, and Ruthie, and wished some good impulse would send them to her; but she did not like to go and seek them out. She had her father's pride, and thought it would be like begging to ask them to help her. She thought, too, of Jim Stearn's visit to their room, and of his cheering words, as if better days were coming to all the world, and so, of course, to her father and herself. But these thoughts were broken in upon by the landlady, Mrs. Grout.

"Come, you'd better be packing off. I've another chance to let this room for fifty cents a month more than you pay. I'll take what things you have left and call it square, and you may be off in an hour."

"But my father is sick. He is only just now asleep; do n't wake him!" said Genie, half-crowding the woman into the entry.

"Now do you suppose I shall wait my business for a nap? Lazy folks need stirring up;" saying which, Mrs. Grout pushed past Genie, and began talking in a loud voice.

"Here, you interloper, I have a word for you: you just start your boots out of this place quicker than a cat ever licked its paw. I have borne long enough your miserable laziness."

The father opened his eyes at last, though it was plain that he had been listening before, for an expression of pain had occasionally passed over his face.

"How long can this room be left in our posession?" he said.

"One hour."

"Very well, go."

There was a calm dignity in his manner that had more effect than many words, and the hard-hearted woman, swinging her gross body, left the two alone.

"Genie, my heart's treasure, come here. God do n't forsake us entirely, I am sure; put your hand on my head, and I will think."

"But, father, that kind Mr. Stearns—would n't he help us?" said Genie, half blushing.

"If heaven sends him, he'll come without any of our meddling. We are not all alone, my Genie. Wait till I hear what the voice says to me."

"But, father, the voice has n't helped you. Let me go and find some one."

"How do you know, child, what has been done for us? We have not fine clothes to wear, or a good house to live in; but I have been weaving a garment of better woof than could be bought with fine gold. Let us pray, Genie, and then we shall know what to do."

There was a long silence, and Genie kept wishing that Ruthie would come in, and her thoughts went often to Ruthie's handsome brother; but the glowing wishes that were in her heart did not form themselves into words like a prayer. Children's prayers are the holy wishes that spring up in their hearts. But she did not interrupt her father by any motion or sound, and with his eyes closed and his white lips moving, he seemed to hold communion with some one near him. At last he opened his eyes.

"Genie, you will go and ask Frantz, for old time's sake, to bring his wagon here and take me to the hospital. You must go, also, to Frantz's wife, and ask her to find service for you. I said it should never be, but I said wrong."

"But, father, to go away from you! Oh! oh! do n't! do n't. I never can!"

"It will be only for a little while. You will only make my head ache worse by crying. Now run; there's no time to be lost."

And Genie forced back the tears, as if even her heart must obey her father. But as she went the spirit of bitterness sprang up in her heart. She knew Ruthie cared no more for her than others who had come to her. Uncle John was no better than the men who came to ask them to go to the meeting; they all forget alike. So thought Genie, and yet a little thrill went through her heart as she remembered Jim Stearn's pleasant words.

Uncle John and Ruthie sat in the pleasant parlor with all its beauty about them, as if it belonged to them as much as the bodies that they called their own.

"But, Uncle John," said Ruthie, "if you don't have regular classes in the school, what can they learn? And then, you know, if we do n't have question-books, we shall not know what to ask the children."

"There are only two lessons to be taught," said Uncle John; "one is to love God, and the other, to love our fellowmen. Do you think you ever found any written words that could teach that? Such lessons come from the heart."

"That's it," said Jim, coming in. "I say nonsense to all your got-up religion; but I believe in the piety of the heart. You'll run the thing in the ground, Ruthie, if you try the old methods: 'Who was the first man? Who was the first woman?' That'll do for a lesson in history, but do n't call it religion. But, Ruthie, did you notice that Genie was n't out last Sunday? I've been feeling something tugging at my heart, as if her dear eyes were calling to me. Let's go and see if she is all right."

"Just what I've been thinking about all day," said Ruthie, and in a few moments she was ready.

"Do you suppose Jeanette would go?" asked Jim.

"Of course she would if——"

"You were going to say if I did."

"Well, do you suppose she'd like it? If she does n't, she is n't worth admiring."

Jeanette was soon one of their company. She had never been through the part of the town that they were to pass through. Ruthie had become somewhat familiar with it, but she had only known of a few of the places that were called homes, so full of misery that she did not like to think of them. Jim had confined his visits to Genie, and thought her home wretched enough.

They were soon at the foot of the stairs leading to what had been her home. A little girl with eyes as blue as the violets, and soft, silken curls, met them. She could hardly be said to have on a dress; such a bundle of rags as fell about her could not be called by name. Her bare feet and neck and arms were not clean, but the skin was fair, and the tints on her cheeks were like June pinks. On being questioned if she knew Genie, she replied:

"She gives me half her apples. She's gone; do n't know where. Wish old Miss Grout was killed; she would n't let 'em stay. I'll pinch her next time she comes; she's an ugly old thing. Genie said I might go to school next Sunday; now I can't.

So much they gained by many questions.

"Look at her eyes," said Jeanette; "and see those curls. One would think she was born to be a princess. I do n't see how she could get so much beauty here."

"I suppose Uncle John would say," said Ruthie, "that the sunshine of God shone on dandelions and star-flowers in the pasture, as well as on wall-flowers and garden-lilies."

By no questioning could they find where Genie or her father had gone. One woman hinted they might be in the next street at the house of an acquaintance, so they went to search. In one house they found a family in every room, and children in crowds along the passage-way. Dirty they were, and with uncouth manners; but Ruthie looked into their eyes and saw intelligence there, and thought how she would like to take them all to a home of comfort and cleanliness.

Jeanette could not talk; even her ready tongue could not find words to express the many thoughts that were crowding upon her. She was learning great lessons of life.

In one house they found children shut up alone—their mothers were away at work by the day, and they left their little ones with stern commands not to leave the room they called a home. In one room they found three little ones; one, a baby, just crawling on the floor, the next only able to run about, and the oldest not much higher than the window out of which she was looking, as if expecting some one. A broken loaf of bread was on the table, and a tin dish of water, and this was their food and drink until their mother should return.

They learned from her prattling speech that their mother left them almost every day and shut them in, and whipped them if they went out to play, depending upon some one in the house to report their conduct. She never left them anything but bread and water, but brought them home sometimes a pie or a cake from the baker's, and on Sunday they had meat.

"Oh, oh, oh!" said Jeanette, when they had again shut them into their misery.

"I declare I'll do it!" said Jim, "when I get rich enough. I'll build houses for such as these, and have a school-room in it large enough for all the babies and children, and I'll hire teachers, and, and—"

"But till then?" said Jeanette.

"Well, we must work as best we can. I declare I shall never forget that little one's sad eyes. To think of her being left with as much care as most women. Where is the good God?"

"I suppose," said Ruthie, "He is trying to speak through us. Let us buy some cakes and candy, and go back and carry a little gladness to those forsaken ones."

So they went, laden with simple cakes, but made into fanciful shapes, and a little candy, for Ruthie suggested that they might carry sickness with their kindness and too much candy.

Jim went off by himself, and bought some calico for dresses, some sugar and tea, and they opened their treasures to the little ones.

"Oh, the goodies!" said the matron, and the sad look all went from her eyes, and she put a cake in the baby's hand, and jumped up and down in her delight, and did not think of taking a morsel until the others were in the full enjoyment of their treat.

"What a little makes a heaven for a child," said Jim. "I was pretty careful to get my calico in different patterns, so that the mother should not appropriate it to herself. I'll venture she's as selfish as her children are good."

"Oh, Jim!" said Ruthie, "just think if we *had* to go and leave them so all alone, and if we *did* love them."

Jeanette brushed many tears from her eyes before they reached the next habitation, where they were directed to find Genie. Here they found a family of five living in a small room entirely under the ground, the light coming in through a few panes of glass at the top of the room. In the dull light everything looked dingy. Even the children's faces seemed of a tawny hue, and their sunken eyes and half-famished look told the whole story of their misery.

"I am discouraged," said Jeanette, brightening a little, "there is so much misery, there is no use in trying to do anything. If I had seen one family, only, I could have taken hold with a will, but all this!"

"If every one helped one, how soon would the world be uplifted," said Ruthie. "But we hear nothing of Genie. Let us go home and consult with Uncle John."

Uncle John listened to the full report given by Jeanette, but no cloud was on his face. He even looked pleased and smiled.

"If that is n't beyond my comprehension," said Jeanette; "you, a man so full of sympathy. I expected to see you shedding torrents of tears, and half-wild with despair."

"I am rejoicing in the good Providence which led you three forth," said he. "I don't believe that Jim will mind if his horse does not pass every other on the road, or fret if his linen has a wrinkle, for one whole day at least."

"Or that I shall scold if my gloves are not exactly the shade of my trimmings," said Jeanette.

"Well, I'm resolved on one thing," said Jim. "I'll find Genie, and I'll never forget the miseries of the poor, so help me all powers of good. To think of children that are half-starved and with no decent clothes."

"And to think of those little ones with no one to love them," said Ruthie. "I wished everybody would go where we have been, and then we all together could do so much."

"Catch Mr. Frill and his followers going in any such places!" said Jim. "But really, Uncle John, how can a country be called Christian that allows such misery? But what can we do?"

"The most hopeful thing," said Uncle John, "just at present, is to get them out to Ruthie's school, and let them learn the beauty of holiness in clean hands and faces."

"Alas for poor Genie!" said Ruthie. "I hoped to know where she is before another night. But there are many others just as much to be pitied as she. One thing is certain, we must have a branch to our Sunday School. We must have a society for clothing the poor and helping the suffering, and Jeanette shall be the President.

"So I will," said Jeanette; "and I'll have fifty women and girls at work in a week, for I'll have the meeting at our house, and I'll make it seem like a beautiful party. There's nothing like making duty pleasant."

And Uncle John looked so glad as Jeanette said this, that it seemed as if his vision had opened to the celestial heavens, where all duty is a joy.

[*To be continued.*]

To Correspondents.

We have received Word Puzzle and Transposition, but cannot publish them, because the answers are not with them. Please bear this in mind, for we have not time to spend in deciphering them in order to ascertain their fitness for publication.

L. M. W.

[Entered according to Act of Congress in the year 1866, by WILLIAM WHITE & Co., in the Clerk's office of the District Court of the United States, for the District of Massachusetts.]

PROCEEDINGS
OF THE
THIRD NATIONAL CONVENTION OF SPIRITUALISTS.

PHONOGRAPHICALLY REPORTED FOR THE BANNER OF LIGHT, BY J. M. W. YERRINTON.

FOURTH DAY—FRIDAY, AUGUST 24.

EVENING SESSION.

The Convention was called to order at eight o'clock, and Dr. P. B. Randolph, of Louisiana, introduced.

Address of Dr. P. B. Randolph.

Dr. Randolph gave a description of the condition of affairs in his State, especially as regards that portion of the people lately slaves. He represented lawlessness as triumphant, and said that a colored man was as liable to be shot down there as a mad dog. The life of the Union man was sought by mob violence or by assassination when he was asleep. The practical question was how to put a stop to the violence at the South and fulfill the pledges of the nation to the colored man. He did not counsel putting arms into the hands of the negroes. The spelling-book was better than armies or fleets; the pen and the newspaper were more powerful than the sword. He came to plead for the education of his countrymen, that they might participate in the high civilization of the Anglo-Saxon. He had seen what it was in the power of education to accomplish, and how easily the late slaves caught the elements by which they could go on in their career, and rise in the social scale, and become one of the active forces in the redemption of the world and in the progress of civilization, till it should reach its height, and the race bask in the sunshine of eternal right. He had taken children from the streets and taught them to read in seven weeks, and also, to write a little, by a harmonic and Spiritualistic method which had been revealed to him in a dream. The colored man asked for the priceless boon of education—asked for an opportunity to rise to the life everlasting. In order that he might have this necessary education, Dr. R. said he thought it of the highest importance that a Normal School should be established at the South, for the education of teachers, and made an earnest and eloquent appeal for help in the good work.

At the conclusion of Dr. Randolph's speech, which was repeatedly and heartily applauded, the Chicago choir again favored the audience with one of their beautiful melodies, after which Miss Lizzie Doten was introduced.

Address of Miss Lizzie Doten.

Mr. President and Friends—By the invitation of your Committee I stand before you to-night, but not as a delegate to this Convention. It may seem singular to some of you that I have taken and maintained this position, and I can assure you that for the past few months it has seemed strange to me also. You know that there are certain feelings which we have which we ourselves can scarce analyze, understand or define. But to-night I can more clearly define my position and understand my own feelings. I am not a delegate to this Convention from any spiritual society, because I belong to no society. I represent no ism, but I belong to the great church of humanity, and am a servant of the most high God. No organization can hold me. The same voice that, speaking out of the mysterious silence, called to me from my home by old Plymouth Rock to go out as a wanderer upon the face of the earth, a lone woman, to speak my word in weakness and in trembling to the world—that same voice says to me now, "Follow my guidance and I will lead thee unto the right." There is your constitution; it bears your impress and your image. Render unto your organization the things that belong to that organization, but remember, beyond that, you are all free souls. Ever maintain that freedom, and render unto the great God of freedom the things that belong to that God. (Applause.) I have said to audiences in the past, who have been gathered in Convention, that I did not fear organization, but I feared the men and the women in organization. And why? I speak as honestly, as plainly and as truly to you as I would have you speak to me. I have not yet seen the central man who, in the dignity of his own soul, in the might of the truth, and for the love of the truth, has stood up in your midst and been willing to sacrifice everything for that truth. I have not seen the man or woman in whom I could discern the centralizing power. Organization in itself alone never gave men a centre. Jesus of Nazareth was the centre of the Christian religion; Moses was the centre of the Jewish religion; and in every period of the history of the Christian Church, wherever a new dogma has been presented, there has always been a centralized mind with the centralizing idea. I do not see that man or woman among Spiritualists. When he or she does come, it will be because they are as prophets ordained of the Lord. They will have a great work to do, and their souls will be strengthened until that work is accomplished. Then men shall say, "We believe in Spiritualism, and we will have a convention, a constitution, an organization, in order that we may proselyte, in order that we may draw the world to come faster to our forms of belief!" and the world will see and hear for themselves. The great secret of all these centres is that there is a power of attraction there. Make your power of attraction, and the convention, or the organization, will come of itself. Make your great centre of truth, of action and of love, and the world will rush to it with open arms. It is what the world is waiting for. I have listened carefully, with such sensibility of soul as the great God has given me, to the beating of the heart of humanity. I have gone into the Churches, and have listened to the voice of sectarians everywhere throughout the length and breadth of the land. The voices have said one thing, but the hearts have said another. I know that humanity is hungering and thirsting for the bread and water of life. We have only to offer to it the right kind—we have only to show to the world that that which we offer has fed and nourished our own souls; that we are better men and women; then they will see "that in their Father's house there is bread enough and to spare," and they will be ready to flock to his table.

I have said that I have not feared organizations, but the men and women in the organizations, because I have looked at the history of the past, and I have perceived this: that just so soon as a great centralizing idea begins to put a limitation to itself in an organization, it at once shows signs of decay. God and his truth are infinite; but when you bring them down to a human limitation, you must exhaust the vitality of the divine life and truth through that limitation; and then your organization is worth nothing; you must get more truth and more vitality. The truest and noblest souls look out into the great spaces of truth, and there they see a constant supply. They see that truth is disseminated everywhere; that there is good in all things, in all creeds and religions, in all forms of faith; and so they have an all-embracing charity. They cannot pledge themselves to any isms, to any rule of action, or any form of faith. They stand in their own individuality, waiting for the revelation of the spirit which comes to all true souls everywhere, who long for it. And, when they feel this, they do not feel the necessity of an organization. In the early history of the Christian Church, we see that there were those great outpourings of the Holy Ghost, when the minds of men were inspired by the spirit; when they dared to act and suffer and die for that spirit; ay, rejoiced when they were called upon to suffer for the truth! They suffered all manner of contumely and contempt. They were not respectable. They did not ask the world to tolerate them; they did not ask the world to make them respectable in any way. But when the Christian religion became a power, when, in the reign of Constantine, they had the strong right arm of the State to aid them, then they began to feel a different strength from that which they drew from the Infinite Source. Then it was that they became respectable; then it was that they began to tyrannize; then they organized themselves into a church; and then the men and the women in that church, who were not able to bear their little measure of power, began to tyrannize over others, who were not as wise as themselves. I have feared, and I do fear this for Spiritualism. Very soon the Church began to dictate to the State. The Church became the paramount and the prevailing power. And, mark my words!

almost the first manifestation of an organization will be dictation, or an approach to it. (Applause.) Your only safety, as Spiritualists, remains in this: that you preserve your individuality. Keep your eyes single to the truth, and use your organization as your servant, or as your instrument, to do good to humanity. Never let your organization rule you, but you rule your organization. (Applause.) Never, through your organization, undertake to dictate to any man or woman, or any association of individuals, what they shall do. You have a perfect right to make friendly suggestions, but no further. Spiritualists take ground in advance of all the other sects in this respect; each one thinks for himself, forms his own creed and abides by it. See that you preserve your liberty in that respect! The tendency of your organization will be to limit your liberty, and, by-and-by, through one of the articles of organization, you may find that you are in danger.

The second article says: "The objects of this Convention shall be the spreading of the truths, facts and philosophy of Spiritualism, by sending out and supporting lecturers, fostering schools, Children's Lyceums, and circulating Spiritual literature among the people." In order to do this, you must have funds; and in order that these funds shall be employed wisely, we will say, you must have those in whose hands the funds shall be placed. Let us pray that they may be above the temptations of ordinary men (applause); that they will not have an eye to self-interest; that they will not elect themselves secretaries; that they will not elect themselves as teachers, and instead of letting the world receive them upon their own merits, foist themselves upon the public through the power of the organization. You must be careful in that respect. There is great danger there, as there has been in the past, in all sects and denominations. Let me tell you the reason. While I say this, I will avoid personalities as far as I may; but, nevertheless, if the truth compels me to use personalities, I will say, with Jerome, one of the fathers of the Christian Church, "If an offence comes from the speaking of the truth, better is it that the offence should come than that the truth should be concealed." There are those among you, Spiritualists, who do not believe in inspirational mediums—who have not much faith in female speakers. Indeed, it was said at your Convention in Philadelphia, that the women and the mediums were not practical, and therefore it was advisable that they should be excluded from the Business Committee! Oh, women of the nineteenth century, think of that from a Spiritualist platform! (Applause.) I must confess that at that time I felt a righteous indignation not so much because I considered myself insulted; but I felt that all women everywhere were insulted by that declaration. The tendency throughout the whole of that Convention was to exclude women from the Committees, in a great degree. Women were admitted on the Committee on Education, and a woman was placed on the Committee on the Address. That woman was the present Mrs. Daniels, a lady of great talent; and that Address, which has gone out to the world, arose from a woman's inspiration, though the world does not know it, for a man's name stands first among the signatures to that Address. (Laughter and applause.) I will not say that women were not admitted upon some other Committee, but I am not aware of it. If they were, I can stand corrected.

Again: the whole course pursued by that Convention appeared to me tyrannical in this respect. They said that none but delegates should speak in the meetings. I, with others, asked that there might be, in the course of the meetings of the Convention, conferences, wherein the mass of the people might express their opinions. In all sectarian Conventions, the liberty is allowed to the people of speaking in conferences. The powers upon the platform resisted that resolution. Why did they resist it? I asked the question then, and it remains unanswered to this day. But after long discussion and hot strife, the resolution was passed. What did one prominent officer of the Convention say? He said, "I am profoundly sorry that resolution is passed, but it is too late to be worth much to you. You do n't gain much by it." What did he mean by that? You can tell. It does not seem a fair, open, honest way of dealing. Then, in order to remedy that difficulty, we asked that in all succeeding Conventions there should be conferences, wherein mediums who were not delegates, and people who had the inspiration of God in their souls, might express their opinions. The objection was raised that many disorderly people would come in and speak as they pleased. We asked if they were not capable of governing the Convention; if they could not establish the five minutes' rule, and not allow any one to speak more than once; and if any one spoke in a disorderly manner, if they could not endure it for five minutes? Then came up this old question of respectability before the world. I am heartily sick of it. When I hear men talking about respectability and appearance before the world in that way, I feel as though it were a mere quibble. If they are as anxious in private to keep up the respectability of Spiritualism as they are in public, I will say amen. (Applause.) But I am not afraid to let the world see us Spiritualists just as we are. (Applause.) We are made up from all denominations and from free-thinkers, and the mind, in its strange, wild flights, will appear erratic at times. But in this world, just as wounds and cuts heal themselves through the process of Nature, so I know that all these wrongs and these evils, through a spiritual process and law, will heal themselves. I am not afraid for the truth, in whatever shape or phase it may come. We must have order, I acknowledge, and therefore it is well that we have rules of order in our Conventions. But see to it that they are not made too stringent; that in our anxiety to dress up our child and make it appear well, we do not put garments upon it that will choke and strangle it, or hinder its growth. Let us not be afraid of the expressions of human souls, but give them liberty to speak. Let us persuade them as best we may to walk in the right and true path, by speaking the truth ourselves and making that truth appear lovely to them through our own example.

I have said that I fear the men and women in organizations. You may say that I am no better than any one else, and can fear myself. That is the very reason why I will not take a position and lay down rules for you. I take the responsibility upon my own soul for what I say to-night. I think and speak for myself, to-night, and will not lay the responsibility upon Spiritualists or any other body of believers. I will not, as some have done, say that Spiritualists do not believe in marriage, that they do not believe in this, that, or the other. I do not know what any one in this world believes but myself, and therefore I speak for no one but myself, and no one should be responsible for it except myself. If I am wrong in my apprehensions, the results will prove it. Henceforth and forever, I do not feel that I can be a delegate to any convention, because a delegate implies representation, and I cannot represent any one's ideas but my own. I cannot say what the members of the Spiritualist Society believe, or what they would have me do. I only know what I believe, and what I would do myself, and upon that ground, most conscientiously, I cannot be a delegate; and I trust you will respect me for that position. At least, I can retain my own self-respect by remaining in that position, and only thus can I retain it.

But, further than this, I will say I am a servant of the public. I belong to you, to transmit to you, so far as I can, all the truth that I receive, either through the inspirations that are born in my own soul, the inspirations that I gather from your psychological influence, or the inspirations that come from the world above; and whenever there is a good word to be said for humanity, I will endeavor to say it, as sincerely and simply as I am able to do; whenever there is work to be done, this right hand is pledged to it, however lowly that work may be; and while God shall give me strength, or the spirits inspire me, or while there is vitality in my own soul, here I am to do your will, if it be in consonance and harmony with the truth that is made manifest in my own being.

It has been said that Spiritualism is now some eighteen years old, and that it has not done anything—that no great and good work has been placed by it before the world. Why, I repeat what I have said before: if Spiritualism was fifty years old, and had produced no fruit but the Children's Lyceum, it would be sufficient. (Applause.) That Children's Lyceum strikes at the very root of reform. What can you do, if you do not begin with the rising generation; without you impress upon the fair pages of their souls lessons of truth and wisdom; without you call out the divinity within them; without you teach them to think, and thereby teach them to labor wisely? And when you do this, you are doing a great and good work; you are making Spiritualism practical. If through your organization you are able to build up Lyceums through the length and breadth of the land, all my objections will vanish, and I will say, God bless your organization! You do a good work! God bless the Spiritualists, for they are carrying forward the everlasting truth; sending out these young missionaries, freshly baptized in the living fountains of Everlasting Love, to preach that truth to the world; to preach it, not by the mere word of the lip, but by the overflowing magnetism of the life which shall pervade all things, and fill their spheres of influence wherever they go. Then shall the word of Spiritualism become flesh, and make itself manifest in the midst of men. Then, when the Children's Lyceum shall have done this work for the rising generation, it shall do something more. It shall do its work for children yet unborn; for when one generation is educated in the truth, it is better able to transmit that truth to the generation which is yet in the future, and it shall come to the world sublime, majestic and powerful as though it were a suggestion of the angels, and not a conception of humanity. Then shall this truth, being made manifest to the children, take hold and enter into the hearts of the people—not by preaching, not by proselyting, but because it is a vitalizing spirit. This shall make Spiritualism true. Every man and woman should feel, although they may belong to a Spiritualistic organization, although they may, in a measure, subscribe to the creed of Spiritualism, (for it is vain to say you have no creed; *credo* simply means belief, and you all believe something,) every man and woman, I say, following out his or her creed, and acting out their highest conditions, should remember that each is a medium for himself or herself, and that wherever he or she may go, and whether the spiritual organization shall hear or forbear, whether they shall applaud or turn coldly away, they are to live for everlasting principles, and be true to the revelations of God that come to their own souls. There is a noble pioneer of Truth who often meets with you in Convention. I will speak his name—Henry C. Wright. (Applause.) In the early days of the Abolition Society, he was sent out as a missionary of freedom, that society supporting him in the field. By-and-by, when he felt the individuality of Henry C. Wright and the power of God speaking within him, he spoke as seemed to him good, and the society complained that he was bringing disgrace upon them, and was not conforming to its rules and regulations; then he gave up his salary and his membership, and went out as a free man in the world. Spiritualists, is there any danger of your ever saying this to any of your mediums? Guard against it carefully. The possibility is here before you in your Constitution. You must keep your eyes open, for men are weak and easily entrapped. Not that any one will designedly lay a trap for you, but men and women do not understand themselves. Therefore, I would say to you, (simply as a suggestion, simply as friendly advice, not by any means dictating to you; for, as the apostle said of old, we would not have dominion over your faith, but would be helpers of your joy.) Preserve your freedom, and remember that wherever you go, you are to stand for everlasting principles. If, in coming time, when you enter this Convention, regulated by this Constitution, it is said to you, "You must not speak for universal suffrage for black men and black women, because it will bring the question of politics into the Convention; you must not speak of the President or Congress, for fear some will disagree with you and some may hiss you, and thereby produce inharmony"—if at any time this is said to you, remember that you are free, and can follow in the steps of Henry C. Wright, and then you will be *right*, also. (Applause.) In this pathway of truth alone can any true soul ever stand for liberty. If in this organization the Constitution limits your freedom, if Spiritualism cannot touch on every reform of the day, whatever it may be, or however obnoxious it may be to the masses, though you may be in the most despicable minority, still I would say, as a sister and a friend, be true to principle, even though the organization should be scattered to the winds of heaven! (Loud applause.)

Now that I have said this, I feel that I have simply done my duty. Not for myself would I care to ask your approbation. I am a sadder and a wiser woman than I was a few years ago. I know what reputation is—it is an empty bubble. My reputation has been trampled under foot and ground in the dust, and I have looked down upon it, at first, with tears, until I saw the glorious resurrection of character that cannot be lost. I knew that that reputation was vain, and in the strength of the everlasting truth that was given me, I could wait for the tardy approbation of mankind. So long as I was true to my own soul and my own convictions, I could go on my way rejoicing. In my course, I must do many things that the world cannot understand. I cannot stop to explain and apologize. And I have learned this one thing—that if I were to stop to explain and apologize, the world would misunderstand still further. The world claims the right to be my father confessor. That right belongs to no man and no woman. What I say, and what I do, remain between my soul and my God, and no other being. I may be seen in association with those whom the world condemns. I may go down into the lowest depths and perilous of vice, and the world may say that I am "the friend of publicans and sinners," that I eat and drink with them; but I shall not explain, or apologize. The truth will explain for itself; the truth never makes an apology. But when the truth is not on my side, then, and then only, shall I have reason to fear. Why? Because my own weakness crushes me to the dust.

I speak this of myself, but I know that I am speaking the language of every true and faithful heart. I know that there are some souls that are only waiting for expression from some other person. They have themselves thoughts that burn like fire, shut up within them, and only want some other soul to give those thoughts words. For, after all, we are very much alike. There are varieties of individuals, and various manifestations of spirit through the individuals, but after all, it is the self-same spirit. God is in all things, pervading all things, and acting through all things, and because that God is everywhere, because that God is upholding and sustaining all things, I know that finally good shall triumph over evil. Then the theory which has been tossed hither and thither, that "whatever is, is right," shall come out in all its brightness and glory. Then shall "Wisdom be justified of her children." Then shall that grand era toward which your progressionist and radical speakers are looking shall have come. Though it may be thousands upon thousands of years yet in the future, you are reaching out your hands toward it in your earnest longings for universal peace and love. And still, through all these changes, through all these organizations that rise, culminate and fall to decay, you shall pass onward to a higher position. I know all this; and I know that your organization is good in its time and place. But again I repeat, in conclusion, Be not the servant of your organization, but let your organization be your servant or your instrument in doing good to humanity; and in all things, fear not to think because, if you fear to think for yourselves, and look to others, you never will be able to see truth clearly. Let this great well-spring of inspiration, of thought, spring up within you. Dare to examine all things throughout the length and breadth of the universe; and when you have thought, act—act worthy of yourselves as men and as women. And these two terms, "man" and "woman," stand higher than the name of either archangel or the most fully developed medium on the face of the earth. Be true men and women. Then, wherever you stand, whether in organizations or outside of organizations, God's truth shall be made manifest through you, and His will be done on earth as it is done by the angels in heaven. (Applause.)

Another song was then sung, after which Warren Chase, of Ohio, expressed a wish to say a few words of farewell. He said: "I wish to bid my friends, and enemies, (if I have any,) farewell, and to say to them that I came here for a purpose, which has been accomplished. I feel now that our organization, which has succeeded in obtaining its birth without being destroyed, has passed through its wet nursing and its dry nursing without being destroyed, and has attained the age of two years without being killed by Herod, is entitled to its growth, and I trust will live to be twelve years old, and confound the doctors in the temples." (Applause.)

The Convention then adjourned to Saturday.

FIFTH DAY—SATURDAY, AUGUST 25.

After the usual informal meeting in the morning, the regular session of the Convention was called to order at 9 o'clock.

Dr. George Dutton, from the Committee on Education, presented the following report:

"The cause of education, embracing as it does all movements that tend to develop the minds and bodies of the human race in symmetry and perfection, is of superior importance. And we believe that ignorance, directly or indirectly, is the one source of crime and bane of society, and that education is the grand lever or system of levers with which to remove colossal error.

The Spiritualists, by reason of the purity and grand simplicity of their philosophy, are preëminently qualified to be standard bearers in this cause of education.

To this end we suggest that the National Convention of Spiritualists of these United States found and endow a National Spiritual College; where the true education in the arts and sciences, and the most complete and symmetrical developments of body and mind be the objects sought, and that the same forever remain the property of the Convention. Then every Spiritualist in the land will have an interest in the movement and a voice in its direction:

For immediate action in this movement, we further suggest that this Convention appoint A. J. Davis, of Orange, N. J., a receiver of the College fund, and some suitable person scribe, who shall record all donations and subscriptions, and put on file the receiver's receipt, transmitted through the donor, and so soon as sufficient funds have been procured, the National Convention do then proceed to appoint a committee or otherwise locate and put in operation the working of the College."

Dr. Dutton advocated the adoption of the report in an earnest speech. He said he wished to present this matter before the Convention as a movement calculated to make those who should hereafter come out as teachers something like lights set upon a hill; to give Spiritualists something which the people could see as a grand lever of usefulness. The Spiritualists in this country and all over the world are becoming more and more wealthy, and very soon, if not now, there would be means in their hands to be used. He knew that many minds would refer to the support of public teachers, who should speak to assemblies throughout the length and breadth of the land, as the best means in which the money could be expended; but a moment's reflection would show that much of the means thus expended would fall like water spilled upon the ground, because a large amount of the money would be paid to railroad corporations, and in many places the lecturers would be called to speak to empty houses; there were but a few places where they could reach a large number of persons. It seemed to him that nowhere could money be so profitably expended as in the establishment of a college like the one proposed.

E. S. Wheeler, of Massachusetts, said he had seen something of the workings of the present educational system, and knew that in all its departments it was rusty and gangrened with the falsities of a crude theology. When children were sent to the common schools, and took in their hands the text-books used there, they found on almost every page an insinuation of that theological definition of human life which Spiritualists claim is absolutely false. He believed that there was a demand for institutions of learning of a different character. A school had been established at Glenn's Falls, in which it was announced that there was to be no teaching of a theological nature, and in that school there was gathered a goodly number of scholars. The Roman Catholic priest there sent a boy who was under his care to this school, because he wanted the charge of his theological education himself. He (Mr. W.) objected to the reading of the Bible in schools, as he would object to reading the comic almanac, or any other absurdity. Mr. W. referred to the "shameful history" of Girard College, and said that the strangling grasp of the priesthood was put upon the throat of that College in its infancy, yet, so munificent was the gift, that the College went up; but the first science studied there was How not to do it.

The speaker took occasion to explain a remark previously made, which had been somewhat criticised. He said that, in saying that, "as Spiritualists, they had no moral sense," he did not mean that there was not inherent in every man, a moral sense, but he meant that, as Spiritualists, they had failed to deduce from their spiritual theories a philosophical statement of a moral sense.

Mr. Finney supported the resolution. His principal reason for so doing, he said, was because the Spiritual philosophy was a new idea, and generated a new method of education. People sent their children to college to be stuffed with dead opinions, written in dead languages, and called that education. The class of men who led the civilization of the world to-day were the men who carried their diplomas, not in their hats, but in their heads and hearts. The education in ordinary colleges was exceedingly partial and limited. Education meant, not cramming and overloading the mind, but developing it. The colleges provided for this development only very partially at best. Very little provision was made for the education of the moral and spiritual nature of man, nor could there ever be with our present system of university education, because just one-half the world was debarred the privileges of this education. Man could not be educated except in the presence of woman, nor could woman be educated except in the presence of man. The spiritual idea of education was self-evolution—the calling out of the whole man and woman. This could never be done in the ordinary universities in this country, not even in the Michigan University, (of which he was very proud, as conducted on the best plan of any university in the world,) because the faculty were prejudiced against the admission of women, being under the influence of a decaying theology, whose voice was that of the miserable old bachelor, St. Paul, who said, "I suffer not a woman to teach." There is a necessity, said Mr. F., for a college which shall embody the new idea of education, namely, the evolution of the manhood and womanhood of society. The grace of womanhood, its sweetness, its elasticity, and, above all, its spirituality, needs to be educated in our colleges, and it never can be until you have a new method, based upon a new idea of education itself.

In conclusion, Mr. F. expressed the hope that the report would be unanimously adopted. We may have, said he, more than $100,000 contributed in a year for this purpose, if we will take this thing in hand, and carry it through the nation. Let us push it to the last extremity, and we shall have one place in America where the whole nature of man and woman, on terms of perfect equality, shall begin to express itself in all the methods of science and education.

J. Madison Allyn, of Vermont, said he was free to express the belief that Spiritualism was that power, that dynamic force which contained within itself the germ of a correct, thorough, systematic, and spiritualistic education, sufficient for the removal of all human ills. When the little child entered the school room, he saw staring him in the face from the spelling-book and the primer, absurdities, inconsistencies, incongruities and miserable ideas, and all the way along up to the highest universities, there was scarcely anything but the crudest absurdities of Christendom. It was proper, then, that this Convention should take in hand at this juncture the general subject of education, and project, for the consideration of the great body of Spiritualists, some well-defined plan. He knew what it was to struggle in a collegiate institution against that spirit which declared, "I suffer not a woman to speak in the Church; I suffer not a woman to obtain that education which is the inherent right of every human soul." Even at Antioch College, but a few weeks ago, a woman who had been tolerated in that institution long enough to finish the collegiate course, and who was to deliver an essay at commencement, was told by the faculty: "Madam, you must array yourself in the fashionable robes of the day, or you cannot appear upon this rostrum." "Then take your diploma back again," was the brave young woman's reply; "I want it not if I cannot be an individual woman, if I cannot receive the same treatment to-day that I have received through this long course. Away with your parchment! I will stand upon my own merits." It was high time, Mr. A. said, that institutions were established recognizing the God-given right of men and women to education; and it was the part of Spiritualists to inaugurate, in Convention, plans for the consideration of the mass of thinking and progressive minds.

J. G. Fish, of New Jersey, said he knew it to be true that the system of education adopted in the past had trammeled the mind by forcing it into the mental ruts of the world, and would not allow it to extricate itself and be free, independent and original. Education, to be true, must call out the intellectual powers of the man. He who was truly educated was not he who had committed to memory what other men had thought and said, but he alone was truly educated who had learned to think and speak for himself. The present system educated the mental at the expense of the physical and the moral. Who ever heard of moral problems being given in the text-books, to be solved by the scholars? While they had been making intellectual giants, they had been making moral dwarfs. They had been entailing disease, and following up this disease with the premature dissolution of the physical man. He apprehended that it was the business of Spiritualists and Spiritualism to correct these false systems of the past; but he must say that the precedents were not very flattering. Only a little over a year ago, a system of education, somewhat stupendous in its external characteristics, was inaugurated in the town of Vineland, in his State, but not a dollar was ever pledged to it by the Spiritualists of the United States. He had great faith in the enterprise, and hoped it would succeed, but what was the result? He accepted the office of Principal of that institution, but found himself so embarrassed with difficulties that it was impossible to proceed with the work, and he was obliged to abandon it. He had now engaged in the work anew, near the town of Red Bank, N. J., where he had established the germ of an institution to carry out his idea of the highest education. He was determined to unite physical with mental education. He would educate both sexes; let music take the place of the dead languages, and the natural sciences take the place of the more stubborn mathematics. He would study the characters, susceptibilities and organizations of the students, and place them upon those studies they were best capacitated to receive—a matter which he thought had been too much overlooked in our educational institutions. Mr. F. said he heartily coincided with the resolution, and when the Spiritualists would take hold of this matter, he was willing to withdraw from the enterprise, and they might place it in the hands of whoever they pleased.

Anson Atwood, of Troy, said the Society, not being incorporated, could not own the College. He thought the proper business way was to select Trustees, and have the institution incorporated. He moved the reference of the report to a committee of one from each State. After some further discussion, principally in reference to the details of the plan, by Ezra Sprague, of New York, and A. B. Plympton and J. H. W. Toohey, of Massachusetts, the motion to refer to a committee was adopted, and the Committee appointed, as follows: A. B. Plympton, Massachusetts; Dr. P. B. Randolph, Louisiana; J. G. Fish, New Jersey; Mrs. C. A. Dye, Illinois; Dr. Geo. Dutton, Vermont; T. J. Whitehead, Maine; Anson Atwood, New York; Isaac Corbal, Maryland; A. E. Carpenter, Connecticut; Mrs. Harmony Post, California; M. B. Dyott, Pennsylvania; F. L. Wadsworth, Indiana; S. J. Finney, Michigan; J. M. Peebles, Ohio; J. A. Rowland, District of Columbia; W. Foster, Jr., Rhode Island; Dr. H. G. Brown, Wisconsin; Frank Chase, New Hampshire.

Mr. Toohey said he most heartily sympathized with this movement. It marked a new era in the history of Spiritualism. The time had been when many men and women so misunderstood the mission of angelic spirits that they thought if they were educated, they could not be mediums. He was glad to say, in behalf of the larger body of Spiritualists and mediums, that they now utterly discarded this idea. Mr. T. read the following resolutions, which he said he had drawn up, not knowing that the matter was to be presented by the Committee on Resolutions:

Whereas, Man is "confessedly the servant and interpreter of Nature, capable of knowing and reducing to practice just so much of Nature and Nature's laws as he may comprehend"; and,

Whereas, "SCIENCE is the Bible of the universe," primary in importance, absolute in authority, and final in all matters of appeal; and,

Whereas, The phenomena of Religion are complex in mentality, many-phased in manifestation, and antagonistic in their development—as illustrated in the multiplicity of sects and the conflicts of sectarians; and,

Whereas, Spiritualism and Spiritualists manifest the same tendency to idiosyncratic development, imperfect culture and partial exposition, culminating in the metaphysical, mysterious and marvelous phases of Nature; therefore,

Resolved, That Science, which is classified fact, and demonstrated knowledge is our guide, as it is now very generally acknowledged as the corrector of all *dogmas* in Law, Religion and Philosophy; and that we consider it as a fundamental duty to study Geography, Geology, Chemistry, Natural History, Comparative and Human Physiology, Phrenology and Climate-ology, as preliminary elements of a reliable and universal Anthropology, that we may interpret Humanity correctly, use Nature wisely, and vindicate the Order, Equity and Positiveness of Natural Law.

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

Resolved, That while we recognize the "Ministry of Angels" as a great blessing, demonstrating as it does the naturalness of immortal life, the progress of spirit after death, and the eternality of the individual, that we do not consider it wise, prudent, or expedient to appeal to or rely upon the opinions of spirit, as such, but in feeling and in fact, treat all communicatons and "revelations" from the spirit-world as secondary to the authority of Nature, and the order of her development.

Resolved, Therefore, that we recommend to Spiritualistic Lecturers and Progressive Reformers, to our periodical editors and all, who in any way influence public opinion, to deal *less* in speculation, "glittering generalities," and sentimental theorizing, and report and teach more the labors and results of such thinkers and students as J. S. Mill and others in Logic; Compte, Humboldt, and others in Science; Buckle, Draper, and others in History; A. Comb, G. H. Lewes, and others in Physiology; G. Comb, the Fowlers and others in Phrenology; that Spiritualism may become in method and expression as it is in spirit—SCIENTIFIC.

Resolved, Finally, that all systems of Intellectual and Physical Education that are not thus *basic* and fundamental in the wholeness of Nature, are failures—the offspring of imperfect conceptions and fragmentary constructions, and have been the fruitful causes of defective education, cruel legislation, discordant socialism, and tyrannical public opinion, and as such should be abolished from among the educational and civilizing forces of a growing, prosperous and progressive nation.

Mr. Toohey then made a few remarks on the general subject of education, deprecating the idea of confining children at home. As long, he said, as children were taught that people were bad, and that they could not be allowed to go out into the street without somebody to watch them, just so long education would be limited in its influence, no matter how many colleges they might have. Mr. T. also spoke earnestly against the custom of keeping boys and girls separate in school, which he characterized as a relic of barbarism.

[*To be continued.*]

THE FIRST GREAT SPIRITUALIST CAMP MEETING,

AT PIERPONT GROVE,

BETWEEN MALDEN AND MELROSE, MASS.,

Aug. 30th and 31st, and Sept. 1st and 2d, 1866

Reported for the Banner of Light.

[*Continued.*]

Saturday Morning Session—This first bright September morning, brought a large concourse of people to the camp ground, all wearing happy faces and bringing harmonic influences. "The morning light is breaking," was appropriately sung.

Dr. Ex.-Rev. E. Sprague, of Schenectady, N. Y., opened the exercises by reading a portion of Hebrews xii. He then spoke feelingly of his experience, and drew a striking contrast between the old dogma of gloom and doom he once preached, and the glorious gospel of angel ministration. We used to talk about the dead and our lost friends; but now they are not dead. They stand by the graves where we go to weep, and speak to us as the angel spoke to the weeping Marys at the tomb of Jesus. They are risen, resurrected, glorified, and come back to comfort and sustain us. And oh, what beautiful visions of the other world do they open to our view! And the contrast between that world and this, is so great, sometimes we almost long to go as Paul longed. "For we know if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Yet when we come to learn from the experiences of beloved ones, who come back and tell us the story of their lives, how all these labors and ordeals are for our good, and are working "out a far more exceeding an eternal weight of glory," we can bear on patiently and suffer to the end, till we are at last greeted to our eternal home in triumph.

Mrs. Lizzie W. Litch, of Melrose, a youngerly, unostentatious appearing lady, for the first time before a public audience, gave an appropriate greeting from spirit-land in behalf of the beloved ones who were attending the meeting as messengers of the Father, and she closed by singing a beautiful improvised angel-song.

Dr. P. Clark spoke, alluding to the lady preceding him as an illustration of what this meeting was doing toward bringing out new speakers, who were to join the great army of Spiritual Evangelists. The speaker said he kept feeling better and better; it was the best camp meeting or any other meeting he ever attended; he felt covered all over with glory, and he thanked God and the angel-host. Heaven is here; it shines in all your faces; it lightens all this beautiful grove; it gleams down through these leaves, and it comes down in ten thousand times ten thousand of ministering spirits, who are hovering over this encampment ready to bless our souls and send us on our way rejoicing. The Doctor closed with a powerful religious appeal, which met with a due response from the audience.

C. B. Lynn, of Charlestown, Mass., a lad nineteen years of age, afflicted with lameness compelling the use of a crutch, modestly took the stand, and touchingly alluded to his experience. He had never been before a public audience, but he felt compelled to speak at this time and to commit himself in behalf of the great cause of Spiritualism. There was no doubt in his mind in regard to spirit-communion; he had the most positive personal evidence. He had been influenced and impressed again and again, and had every cause to rejoice and be grateful for what he had received. *Angels had saved him from the life of a drunkard, and from many besetting evils to which those of his age and sex were exposed.* [The speaker then became entranced, and offered an impressive invocation, alluding to the presence of the venerable John Pierpont.]

Dr. U. Clark said he could confirm what the young man had stated. He was glad this camp meeting was attended by divine influences, calling out young men and young women preparatory to the opening field of public labor. However much we may appreciate the labors of those who are well known as popular lecturers, we still need new workers, and we rejoice in this opportunity of calling them out. This meeting will bring out several inspirational apostles, men and women who are destined to take the highest rank, and we shall convince the Spiritualist public that the greatest meeting ever held in the interests of our gospel can be successfully conducted without the coöperation or management of those who are regarded by some as the greatest magnates.

A. E. Giles, Esq., of Boston, alluded reverently and fraternally to the late exit of John Pierpont. He was at the funeral of Pierpont. One of the clerical speakers at the funeral remarked, pointing to the coffin, "Our friend lies here." As Spiritualists we use no such language; it was not John Pierpont lying there in the coffin; it was only his cast off form. How beautiful and glorious was the translation of that old man eloquent! He lay down to sleep, and awoke in the morning-land of eternal life. The "cast off form he used to wear," was laid aside as quietly and as unconcernedly as he would have dropped off his outer garments on retiring for a night's slumber. The old garment of his body was worn as long as it could subserve the uses of his immortal spirit, and he dropped it off to become clothed anew in eternal youth and beauty. You who have interior visions opened can realize these things. Our existence here is incomplete; we find no conditions or influences to enable us to feel the measure of our being complete; we are related to the land beyond; and when the due time comes, as it came with Pierpont, we are ready to depart for the eternal home. The speaker quoted Emerson's lines expressive of the lonesomeness of great souls who were unknown and unappreciated in this world, and he closed with a fine poetic citation.

Dr. P. Clark referred to an interview between himself and Pierpont, at the late National Convention, in which the latter spoke calmly and cheerfully of his coming exit.

Dr. Luke Plumb, after the audience had sung, "When I can read my title clear," took the stand, and said he was called "Happy Luke" at home. And he was happy because he was a Spiritualist. And he was never so happy as on this day of this glorious camp meeting. There are two great meetings here at once; one a meeting of mortals in the form, and another meeting of unseen hosts, no man can number. He felt a baptism of divine and angelic love; his heart was running over with emotions of kindliness and good feeling toward all who he saw before him, and toward the great world of mankind. Though he was no public speaker, he felt impelled to speak, or he should break out with a constant succession of glorys and hallelujahs! And Bro. Luke *did* speak, and everybody felt good enough to exclaim, "Amen, Bro. Luke, period or no period!"

M. Joslyn, of Boston, a totally blind boy still in his teens, with a fine spiritual look in his countenance, was next introduced. He said in substance: I cannot see you, but I feel you; and I see angels all around me. When no other hand guides me, then they guide and protect me, and I know I can trust them always. They have never failed me in the hour of need. When all seems lone and dark around, then their light dawns on my spiritual vision, and their dear companionship is near me. I feel their warm love flowing into my soul, and I cannot help loving you all. I *know* Spiritualism is true. I often see beloved ones shining around in the light of heaven; because they live, I know we shall live forever. Once I only *believed*, now I *know*, and this knowledge is the richest boon of my life. Spiritualism is my meat and drink; it is my theme wherever I go. I love to dwell on that beautiful spirit-land, where all shall see eye to eye, and where there shall be no blindness, no night nor darkness, no clouds nor storms, and where loved ones wait to greet us home, amid songs of everlasting joy and never-withering flowers. We have everything to encourage us, with this spiritual gospel as our faith, our hope, our knowledge. No matter how hard our lot; no matter what our work may be; we know all things work together for our good. Our hearts overflow with love, and if we are true to our faith, we shall have no condemnation for anybody; we shall be careful what we feel, think and say; we shall not speak unkindly of the Church. Let us live down all that is said against us, and not return evil for evil. Forgive, though it be seventy times seven, as Jesus did. Let the right feeling go out from our hearts, not only now at this meeting, but at all times. We must do something more than talk and profess; we must live aright. Some professed believers and reformers preach more than they practice. They preach love and good will, but too often practice scandal, suspicion and back-biting. I am happy to be here, and greet you with my best wishes in return for the good feeling you exercise in my behalf. [During his remarks, the blind boy told how anxious he was to attend this camp meeting, but lacked the money to pay his fare. Trusting, however, to his angel guides, he succeeded in earning a quarter of a dollar, and was enabled to come. The attention of the audience having been called to this touching little incident, at the close of the service, many persons crowded around the boy, and the sum of over ten dollars was put into his hands.]

Mrs. Hattie Sturtevant, of Maine, said, We are asked, where is the evidence of all this beautiful Spiritual Philosophy? We have the evidence in abundance, and it is of a twofold nature; interior and exterior. The interior evidence is that which arises in our own souls; we are conscious of wants and needs which nothing but this religion can supply. Its teachings come home to our minds and hearts, and we know they are true, because they are so perfectly adapted to our natures. The external evidences are in the form of facts, manifestations and communications coming from spirit-life, and giving demonstrations adapted to the needs of all, Christians, infidels, atheists and the great outside world.

Dr. B. M. Lawrence gave one of his effective reform songs, the audience joined in singing a doxology, and the morning service came to a happy close.

Saturday Afternoon Session.—One of the Vice-Presidents, Dr. P. Clark, in the chair.

Dr. Uriah Clark,* of Malden, Mass., was announced as the first speaker for the afternoon. He said he had taken such an active part in the getting up and conducting the camp meeting, he felt sincerely reluctant in regard to occupying much time as a speaker. But the issues of the hour, and the interests of the occasion were such, there was no end to the inspiring themes crowding the mind. Without the schedule of any one theme for discourse, I shall throw myself open to

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* In answer to personal inquiries, it may be stated, that Drs. P. and U. Clark are neither professionally connected, nor otherwise related, except in the common bond of faith and human brotherhood.

the inspirations of the audience and the invisible world. Just so far as you, friends, brothers and sisters, open your minds freely, seeking for that which you need most, I shall be enabled to come in communion with you, in order that I may open my mind, and become the medium for influxes from the unseen intelligences bending from the spheres with blessings adapted to every waiting soul. There is as much done to good hearers as to good speakers; much depends on the condition of minds in the audience. All have within themselves mediumistic elements, which when quickened and cultivated, enable them to come in rapport, not only with the world of humanity around, but with the unseen hosts who mingle with us, wherever conditions are such as to attract them. You come here for the fresh bread and water of eternal life, adapted to your daily needs. You may believe in the teachings and inspirations recorded in the Bible, given ages ago, and you may believe they were adapted to those who then received them; but you want more. If God and angels spoke to man in ancient times, why not speak to-day? Are there no Samuels, Davids, Isaiahs, Pauls, Peters, Johns, or Messiah souls, through whom Heaven can pour its inspirations to-day?

Millions of our race are waiting and watching with sad, tear-dimmed eyes, for the dawn of that light which smote the darkness of other centuries. Prayers have gone up from all the altars of humanity, and pleading cries, How long, O God? how long, O ye ministering angels of the Almighty? Is he—he whose presence was symbolized in the thunders and lightnings of Sinai, the still, small voice of old Mount Horeb, the fiery eloquence of ancient prophets, the beatitudes dropping from the lips of Jesus on the brow of Olevit—is he whose footsteps of old anon were heard in the tread of angel-armies—he whose messengers came down in the New Jerusalem, seen by John on Patmos—is he, with all his hosts, vanished into the distant unknown, and abandoned our planet to the demons of Pandemonium or the chaos of eternal night? It cannot be. The speaker then went on to elaborate the abundant proofs of modern Spiritualism, and compared them with the proofs of the Bible. We could not spare either the ancient, so-called, sacred records nor the modern. There was a significance and a certain kind of authority in all human history and experience. He recommended a discriminate criticism, but solemnly protested against all wholesale denunciations against churches, Bibles, or any thing or anybody else. It was time Spiritualists sought the harmonic stand-point of true philosophers, and looked down on all things with the clear eyes of those holier, wiser, celestial beings who beam with blessings for all alike. Whether we speak of the so-called dead or living, we ought to speak of them as though they were face to face in our presence, holding us in solemn responsibility for all we think and say; for they are one with us in the great brotherhood of earth and heaven. When our hands are uplifted to smite our fellow-beings, or our tongues are tempted to utter blistering sentences of condemnation, we are checked when we remember "their angels in heaven do always behold the face of our Father." We can find fault with everybody, with everything, if we undertake; but of what service are all these carpings and condemnations? There is no soul on earth without imperfections when compared with the standard of Infinite Rectitude. Shall I take the place of the All-Seeing and thunder forth my impotent judgment of damnation? I may have done it; and, if so, the same judgment comes back on my own soul, and I stand condemned. Let heaven alone judge us, while we mortals stand with uncovered heads, in silent supplication for that mercy which "we to others show."

The great work of life, in all its various spheres and its relations, is adequate to absorb all our time and attention, and we can afford to waste no time or labor in aught save that which shall advance the highest well-being of ourselves and friends and the world around us. The new era of celestial radiance is fast dawning, and new harvest-fields are fast ripening and calling us to go forth and bear the heat and burden of the day. Added to the ordinary duties and relations of home and secular life, are the new duties imposed on us by angel-hosts calling on us to come out and take our places in the ranks of spiritual progress and reform. And shall we shrink back, fearful of the responsibilities, and ashamed before the faces of friends and the world? Ashamed before these earthly friends! ashamed before the world around! Behold the opened heavens studded with the faces of celestial friends, angel-eyes beaming the light of eternity! And which shall we heed, earth or heaven? Give me one smile from that angel-mother of mine, who has been shining in glory for more than a quarter of a century, and I can meet the faces of a frowning world. Through all the labors, sufferings, slanders, poverty and woe of long weary years of wandering as pioneer evangelist, I have been sustained, as I am still, by the love of that angel-mother shining down through every night and storm. No matter what our lot or labor may be, only give us this celestial gospel, and in our inmost souls we can sing songs of hope and joy like the sea-bird, which sings loudest and sweetest amid wildest storms and deepest thunders. On the shores of the Adriatic Sea, the wives of the fishermen go down at twilight, and sit and sing and listen, till at last they hear their songs echoed back by their husbands across the vast stretch of intervening waves. So amid life's intervals, we may sit and listen, till we hear sweet voices coming back from the dear departed, and bidding us to a banquet of peace and love which all this wide world can never know. Do you remember the familiar story of the fisherman father, whose little boy was placed upon a high rock by the side of the ocean, in order that he might call out to his father over the waves, in case the father became enveloped in fog or storm? "Steer straight to me, this way, father," was the cry of the boy, and the father, hearing, landed in safety. The little boy died—the father was disconsolate, till at last from out the spheres he heard the voice of his angel-boy, still exclaiming, "This way, father." And from that hour the father was guided by the celestials. O, amid life's ordeals, its nights, its storms, its bounding billows, let us hear voices from beyond, and these frail barks of our being shall ride triumphantly over every tempestuous sea, and land us in safety, with an angel welcome,

> "On that silent shore,
> Where billows never break nor tempests roar."

[*To be continued.*]

Universal Peace Society.

Pursuant to the adjournment at Providence, R. I., May 16, 1866, the Universal Peace Society will meet in Philadelphia, October 10, 1866, at the hall of the Franklin Institute, Seventh street, above Chestnut, at three o'clock P. M., and continue through several sessions. To all friends of pure and thorough Peace Principles, and of those necessary conditions which make for peace; and to all persons, irrespective of theological or political belief, who reverently acknowledge our obligations to God and man, and who earnestly desire something better for the government of the world and the settlement of difficulties than the war-power and the spirit of hate and oppression which make for war, a cordial invitation is extended to be present and coöperate in promoting the sacred cause. Earnest friends from various parts of the country are expected to address the meetings.

ALFRED H. LOVE, *President*,
Philadelphia, Penn.

LYSANDER S. RICHARDS, Boston, } *Secretaries.*
LAURA BLIVIN, Providence, }

At eleven o'clock, on the morning of the 10th of October, 1866, the friends of the cause in Pennsylvania will meet in the above mentioned hall, to organize the Pennsylvania Branch of the Universal Peace Society, and it is hoped the State will be well represented.

Philadelphia, Penn., Sept. 24, 1866.

Mrs. Jennette J. Clark.

To those acquainted with this highly gifted medium of communications from the Summer-land, her eminently powerful, sympathizing, convincing discourses in public assemblies, her rare skill in subduing and eradicating disease, her noble and unflinching efforts to show mortals their own high estate, not a word from my feeble pen need be uttered. It is expected she will remain at her residence on Grand street, Fair Haven, Conn., another year. Let me say to the readers of the BANNER: Coöperate with the angel-world through your media in releasing captives from bondage to Pagan superstion, and do not forget "material aid" is necessary to this work. E. P. G.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 6, 1866.

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

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

SPECIAL NOTICE.

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

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

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

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

The Working Men of England.

There is, at the present time, a feeling among the laboring classes in England, that will lead to positive revolution if the causes which beget it are not provided for or removed without delay. The whole of the excitement pervading England to-day, proceeds from the discussion of the Reform Bill, a matter that has long been in agitation—in fact, since the year 1832. The particular reform demanded is that of the suffrage; and if that be conceded, a great many others inevitably follow. This the governing interest is quick to discern, and, therefore, hangs back with all its dead weight. On a single point of this question the Russell-Ministry was ejected from power last winter; and now that its successor, the Derby Ministry, gives signs of not being willing to answer to the popular demand on the subject of the franchise, war will be opened on that Ministry, too.

John Bright stands confessedly at the head of the popular party. He is the champion of popular rights. He advocates and defends with characteristic fearlessness the popular cause. None of the ordinary influences of power can corrupt him. He speaks and labors with a fervor and earnestness almost religious. His manner is calculated to readily win the confidence and affections of the people, and by the many proofs they have had of his integrity, he stands head and shoulders above any other popular leader of Great Britain, in Parliament or out. He has recently been addressing the people in mass meetings, and the burden of his story has been the extension of the elective franchise. That is the pivot on which politics in England now turn, and it is likely to be for some time. Even if the Government is forced into a discussion of foreign questions of the weightiest import, this home question of extending the suffrage, so as to take in a large element of the workingmen, will prove the one on which the outer ones turn.

If the truth be stated precisely as it is, England is to-day on the threshold of a revolution, and upon this single question of the Suffrage. The cry is now making itself heard of Manhood Suffrage. Gladstone and the rest were for a Seven Pound condition; that is, all men who paid or owned a rental equal yearly to seven pounds, or thirty-five dollars, shall be entitled to the enjoyment of the franchise. This is by no means literal Manhood Suffrage, but it is much nearer to it than what is possessed by the people of England now. Since the riotous demonstrations in Hyde Park, however, stimulated, as they undeniably were, by the course of the Government, the popular feeling has grown remarkably strong on this single point of Suffrage, and much more is demanded now than would have been presumed on otherwise. It is not a little singular that the same question, with a little different application, is at this time engrossing public attention in both England and the United States. What it positively proves is, that an enlargement of the people's rights is being demanded with unwonted earnestness, and that timely concessions will have to be made in order to avoid greater perils of whose approach the governing classes begin to betray an uneasy knowledge.

To show precisely what is the state of feeling on this important subject in England among the workingmen, we will allude once more to the meeting at which John Bright was present and made an address an hour and a half in length. Mr. Bright quoted from a former speech of Mr. Lowe, a member of Parliament, and a Tory. This he did to show his hearers what disposition was felt to the suffrage reform by the Tory party and by the Derby administration. The passage quoted by Mr. Bright from the speech of Mr. Lowe was this: "Pass this bill, (seven pound,) and the first step will be an increase of corruption, disorder, intimidation, and of all the evils that usually happen in elections; and the second will be that the working men of England, finding themselves in a full majority of the whole constituency, will awaken to a full sense of their power." And Mr. Bright added the remark: "These sentiments were received with enthusiastic approbation by the great body of the Tory party. Workingmen! *this is the declaration of war by Lord Derby and the Tory party!*" To which a voice responded for the assembly: "We accept it!" and the whole multitude acquiesced with vociferous applause.

So the war with the Government of England may be said to have begun. The other party to it are the toiling millions of the Kingdom. They ask to be recognized as men and citizens, and to have a share of the work of governing a country of which they constitute the bulk of the population. Mr. Bright continued: "This is the policy of Mr. Lowe. It is not important because Mr. Lowe recognizes it, but it is important because it has been accepted and approved by the Tory party of Parliament. I am charged with designs against the safety of the institutions of this country, but I say that this is a dangerous policy, which, in other countries, when carried out obstinately, has done great things. *Through it crowns and coronets have sometimes been lost, and I am not sure that it is a policy which could be safely maintained with us.*" In this last phrase may be discovered the real character of the opposition which the Government has provoked. It does precisely what has been mistakenly done before in England, and that is, put itself against the popular demands, wants and interests, provoke the popular hostility, and sow broadcast the seeds of popular revolution. In every previous instance the experiment has been a sorry failure for the Crown, and it will so prove to the Government and the Crown now. There is no such thing as successfully withstanding the people, in a country that lays the slightest claims to the enjoyment of constitutional liberty. The eager response of the assembly to Mr. Bright's commentary on Mr. Lowe's speech shows plainly enough what is the present temper of English workingmen on a subject to which they are irrevocably wedded.

Though the response comes late, yet it comes. Even in Old England, where movements are notoriously slow and considerate, and nothing is tried until it has first been proved by other people. As Mr. Bright ominously throws out, there is such a chance as that crowns may totter and fall if they offer to stand in the way of a great popular movement. If the present Derby Ministry opens in opposition to the Reform Bill, or to that important provision in it which proposes to give the suffrage to the workingmen of England, it will be swept out of existence when the Parliament again assembles. Members will find themselves powerless to resist the progress of this franchise movement. A new class of voters, hitherto kept from the ballot-box, demands the franchise as a right of which it has long been deprived.

This new and larger demand for manhood suffrage, will awaken all the latent hostility of the Tory leaders, and so the battle, which promises to be a long one, will be all the more hotly and bitterly contested. It would not surprise us to see the Church Establishment, the Aristocracy and the Throne itself go down before the sturdy blows of the opposition it has aroused. The present Queen may be the last crowned head Englishmen will see. So they do but have a Constitutional Government; who cares for that? If the workingmen are elevated, it matters nothing what becomes of the empty titles and costly ceremonies. Intelligent Englishmen admit the superiority of a simpler and less expensive form of Government, like our own; and it will not be long before they will have it as they desire.

A New Peace Movement.

A new league, designed to embrace the friends of peace in Europe, and to further efforts for breaking down the system of standing armies, has been formed at Antwerp, and is holding its meetings alternately at Antwerp and Paris. One of the principal leaders in the movement is M. Edmond Potonie, who has recently gained some notoriety by his writings upon political economy, for the French journals. Branches of the league are to be formed in all the principal towns in Europe, and the originators of the movement will spare no pains to make a successful crusade against wars and battles. This is a grand idea, and we hope the best minds in the world will do all that may lie in their power to bring the league into successful working order. We have had quite enough of human slaughter upon the battle-field. That innocent, unoffending people should be massacred by the wholesale, on account of the *heated blood* of a few demagogues, whether of the priestcraft or kingcraft school, and that, too, BY LAW, is one of the most gigantic wrongs in the world's history. We have had quite enough of it. Let every decent man, in every nation, join such a league, and human butchers would soon be compelled to retire into Hades, where they legitimately belong.

A congress of the members of the league will be holden some time during the present year at Brussels, and the chief question for discussion will be the formation of an International Tribunal, consisting of representatives from the leading European States and from the United States, doubtless, who will be empowered to bring about the pacific settlement of the different questions that arise from time to time among the European powers, and are now brought to the arbitrament of arms for settlement.

It will be seen by the official notice in another column, that the American "Universal Peace Society" (pursuant to adjournment,) will meet in Philadelphia on the 10th of Oct., 1866, and continue through several sessions; upon which occasion the chief topic for discussion will be to consider the best means to advance the cause of peace, both in this country and abroad. The friends of peace everywhere are cordially invited to attend.

The Pope's Case.

As Napoleon has withdrawn his troops from Rome, the Pope can no longer hope to retain control of what were called the Papal Dominions. In other words, the Papal power is gone. No more temporal authority will go with the name of His Holiness. The control of the Papal States will at once revert to Victor Emmanuel, as King of Italy; and that is about the same thing as Napoleon's having the control of them. It was long ago settled that the Pope's authority in temporal matters was at an end, although the Emperor of Austria and the Emperor of France, in a different way, have both yielded him their support. If anything now remains of his kingdom, it must be only a spiritual kingdom. The day is past when the Pope can rule States with the sword, out of the orders issued from the Vatican.

Particular Notice.

Those who attend our Free Circles must remain throughout each session. No one will hereafter be permitted to leave until the session is closed. This rule we shall not deviate from, under any circumstances. Our medium, during the sittings, is in magnetic rapport with every visitor, and the electric current is broken by the premature and abrupt withdrawal of any one. This has occurred several times of late, and affects the medium so sensibly as to cause her to be unfit for duty for several days afterwards. Hence we have been compelled to adopt—and shall enforce—the stringent rule alluded to above.

Spread of Spiritualism.

We have just received a letter, covering a Circular, from our esteemed friend and excellent medium, D. D. HOME, dated 22 Sloane street, London, from which we make the following extract: "You will be pleased to learn, dear BANNER, that we have at last formed a society in London, which is calculated to do a great and important work. Unfortunately for us, Mrs. Hardinge has just left, but not without having accomplished a work which will go on, even in her absence."

The newly organized Society bears the name of THE SPIRITUAL ATHENÆUM, and is located at No. 22 Sloane street, Knightsbridge, London. This is to be a grand centre, where Spiritualists from other nations may meet congenial souls for the interchange of thought upon the grandest theme the human mind ever contemplated, viz: that the dead live, and, under requisite conditions' can return to earth and hold communion with their loved ones yet in the form.

This Society proposes to meet the difficulties that have heretofore impeded the progress of Spiritualism in England, by the Establishment just inaugurated, where subscribers will have the advantage of intercourse with mediums who may either be found, or who visit England from America, France, and other countries; where books and periodical works in various languages may be received and circulated; where occasional lectures shall be given, (written papers being sometimes printed, perhaps quarterly, as "Transactions"); where a system of useful correspondence may be carried out; where "experiences" may be communicated and recorded; and where "sittings," under judicious arrangements, shall be regularly held with Mr. Home and other mediums.

The institution will be under the immediate control and management of a Council and Executive Committee, with Mr. Home as resident Secretary. The Council is composed of practical men of business, who are well known in London, and the Society will no doubt prove a complete success.

Spiritual Meetings in Boston.

On Sunday, Oct. 7th, it is expected that the Lyceum Society of Spiritualists, which formerly held meetings in Lyceum Hall, and during the last year, in the Melodeon, will resume regular meetings in Fraternity Hall, (Odd Fellows' Building,) 551 Washington street. This would have been done before had it been possible to obtain a suitable hall, (the Melodeon having been leased for a billiard saloon.) Mr. L. B. Wilson, who had charge of the meetings last season, has so far completed his arrangements as to feel sure of being able to recommence the lectures at the time mentioned above, with Miss Lizzie Doten for the first speaker, and a fair prospect of securing her services for two or more Sundays. Other good speakers will follow; so our friends may be assured that as able a corps of lecturers as can be found will be secured.

A hall large enough to warrant free meetings could not be obtained, therefore it will be necessary to charge an admittance fee. Free meetings in a small hall would deprive of seats nearly all those who pay the principal portion of the bills, hence the necessity of resorting to a fee at the door.

Further notice respecting the meetings will be found in the daily papers of Saturday.

Much with Little.

The universe teaches the lesson of spiritual economy; that no part of our power is to be suffered to go to waste; that great ends can be compassed with moderate means. Thus we may be happy at but a trifling expenditure, and that expenditure shall be rather of the energies of the soul, which are instantly restored again, than of the purse. The Creator performs work without cessation, and is apparently lavish of His unbounded resources; yet we can detect no waste or loss of power in anything He does. Everything fits into its proper place, and everything performs full service. So let no one of us fall into a way of complaining because more is not given him to do with; let us do all we can with whatever we have, and we shall be surprised to see how far even a little of true spiritual power can be made to go.

The Mexican Empire.

There is no room left for doubt that the Mexican Empire, if indeed it ever had an existence, is now defunct and extinguished. The French troops can no longer do anything for it. Maximilian's own forces amount to nothing, whether for numbers or prowess. The Imperial treasury has no bottom to it. And, most decisive of all, the Liberals of Mexico, under different leaders, and titles, are united in their determination to expel the invader and possess themselves of their capital again. Napoleon has told his protegé in Mexico that he can do no more for him, and the Empress Carlotta will not, under such unfavorable circumstances, be likely to return. The jig is up, and the Mexican people must be left to work their way out of their difficulty the best way they can.

Massachusetts State Convention.

By the call, in another column, it will be seen that the State Convention of Spiritualists is to assemble at Lawrence, on the 10th inst., and continue three days. One of the objects of this convention is to raise the means, or devise some plan by which lecturers can be sent to those places where regular spiritual meetings are not held; and it is highly important that such towns should be represented by some one, so that the convention may know the condition of affairs in each locality. It will be seen by an explanatory note to the call, that such representatives as wish to attend, can take part in the proceedings. This will insure a large attendance.

Personal.

Mr. James, our medium friend of Artesian Well fame, has been tarrying in our city for several weeks past, during which time he has received much attention from prominent Spiritualists and other friends; and we trust his visit will be remembered with pleasure. He suddenly left town on Thursday last, having received a telegram to return home at once, owing to the severe indisposition of one of the members of his family.

We have procured some very fine *carte de visite* photographs of Mr. James, which our friends no doubt would like to obtain.

The Little Bouquet.

The fifth number of the Little Bouquet is an improvement on all previous issues. On the fourth page is the Rev. John Pierpont's song, spoken by him at the late National Convention, set to music by Miss Emily B. Tallmadge, daughter of the late Judge Tallmadge. It is a beautiful song for Lyceums.

☞ We call attention to the additional inducement we offer for new subscribers, in another column.

RECONSTRUCTION.

"VOX POPULI, VOX DEI."

An inspirational poem given by Miss Lizzie Doten, at the close of her evening lecture, in Chelsea, on Sunday, September 23, 1866.

Now, by the blood of heroes shed on the battle-plain,
Be it not said, oh freemen! that they have died in vain.
Let no flattering Delilah with a soft hand soothe your brow;
For the treacherous Philistines are upon you even now.

Awake the slumbering echoes! arouse the valiant men!
And sound the note of warning in the nation's ear again.
There are yet brave hearts and loyal, whose manhood is unsold,
Who scorn a base preferment, and despise the traitor's gold.

Bring out the tattered banners, that have waved o'er many a fight,
That old memories may be strengthened, and your blood stirred at the sight;
Then let the scarred and wounded, the wasted and the weak,
From their suffering and their patience, to the nation's conscience speak.

Why was that great libation on Freedom's altar poured?
Why were the fields of battle reaped thus by fire and sword?
Why did the sounds of mourning go forth throughout the land,
O'er the graves of fallen heroes, slain by the traitor's hand?

Why in the Southern prisons did patriots, day by day,
Beneath a torturing famine so slowly waste away,
'Till the thought of home and loved ones was lost in deep despair,
And their lamp went out in darkness, 'neath woes too great to bear?

Why were countless wives made widows, and children left to mourn
For the strong support and manly, from their clinging weakness torn?
Why did the God of Battle such priceless treasures draw
Into the wild, red Maelstrom—the hungry throat of war?

Why was your martyred Lincoln, the greatest and the last,
As a sacrifice to Freedom on the nation's altar cast?
He, who, through all your perils so faithfully had stood;
Why was his star of glory thus quenched at last in blood?

Was it that those *you conquered* should return to you at last,
As much the lords and masters of this land as in the past?
To fill their empty coffers with a bountiful increase,
And in the halls of Congress to *dictate terms of peace.*

Was it that Massachusetts might with servile homage wait
On the sons of Carolina, that recreant rebel State?
That arm in arm together they might sully your fair fame,
And make true, loyal patriots blush at their country's shame?

Was it that distant nations might, with sneers of scorn, behold
The red-jawed wolves of treason welcomed back into the fold,
With no check upon their fierceness; and no safeguard for the sheep,
Which the God of Right and Justice gave you in charge to keep?

Was it that those who bravely turned back the battle tide,
Should of enfranchised manhood and justice be denied?
That, homeless and defenceless, and crushed by nameless woes,
No arm of power should save them from the fury of their foes?

Was all their sweat and bondage, and blood and toil in vain;
That, at New Orleans and Memphis, like *dogs* they should be slain?
Was it that Northern freemen should still "eat dirt" for food,
While these self-same wolves of treason should lap warm, loyal blood?

Alas! alas! that Pharaoh should sit in Moses's seat!
And to God's suffering children the ancient wrong repeat.
But a great and sovereign people hold the power within their hands,
And a woe to every hindrance that in their pathway stands!

Up, then! and make you ready for the work that must be done,
And let the Ballot finish what the Bayonet has begun.
While "Mercy seasons Justice" let Wisdom caution Love,
That the treacherous vulture tears not the olive-bearing dove.

While "wine-bibbers" and mockers sit in the chair of State,
And the leaders of the nation on the friends of treason wait,
Let the sentinels of Freedom a constant vigil keep,
Nor at the post of danger a single moment sleep.

Aye! deep intrigue and cunning, like a serpent lurking low,
Are far more to be dreaded, than an open, armed foe.
The great, impending issue, is too mighty to be lost,
And your liberty too precious to be sold for *less than cost.*

Be just, then, and be fearless, and show, through moral might,
That the "Policy" which guides *you*, is the principles of right,
Till you prove to every nation, beneath oppression's rod,
That the voice of this great people is indeed "*the voice of God.*"

Haverhill, Mass.

The Spiritualists of Haverhill, we understand, have resumed their meetings this season under most favorable auspices. Fred L. H. Willis supplied the platform through September, and Mrs. Nellie Temple Brigham succeeds him in October. They have a flourishing Lyceum, and are fast making of themselves a power in their community.

The Prospectus of the Artesian Wells Company.

MR. EDITOR—Perhaps you will permit a disinterested party to say a few words relative to the subject indicated in the caption of this article. While there are probably but few persons in this country in the habit of reading at all, who have not heard in one form or another, about the famous Artesian Wells of Chicago, it is equally probable that of this vast number, but an exceedingly small portion, even among those most naturally interested, are fully aware of the real origin, extent, importance and significance of this project, and what it is ultimately destined to accomplish. Yet this is certain: that on its plane—the practical or utilitarian, combining use and profit—it is, without question, one of the very greatest, if not *the* grandest revealment of its kind, yet made to humanity in these modern times, by and through the direct agency of spirits to mortals. Notwithstanding the abortive attempt to ignore its legitimate claims on the part of two or three unduly ambitious, selfish and disappointed individuals out of those who know concerning its history, it is universally conceded to be more unmistakably spiritual in its conception, more clearly directed and manipulated by disembodied intelligences, than any other movement known among us; and from present indications it will be likely to continue to maintain this preëminent position.

But three short years ago the subject was not broached, was not dreamed of; the thought had not entered the mind of man. Yet to-day, nearly one million and a half gallons of the purest water on this continent, are flowing every twenty-four hours from this well, and the quantity is soon to be increased to twenty millions of gallons per day, by the completion of another and much larger well.

If through the popularly recognized channels, such a result as this had been obtained in Europe, or any where else but in America, how the whole world would have stood still for a time, and then grown jubilant over its praises! But its having occurred here; having been made known through this despised Nazareth of Spiritualism, how else ought it to be recognised, but by distrust, doubt and disbelief? When it is remembered, however, that these wells were located by the medium—Mr. Abraham James, than whom no more fitting or worthy instrument, adapted both by grace and nature, can be found in our ranks—when in a totally unconscious state, and in opposition to the science of the schools, what more overwhelming evidence of spirit control can be adduced? And what greater proof that the remainder of the prophecy, relative to the procuring of superior oil and gas in large quantities and for available purposes, will not be equally and literally fulfilled? especially when the whole project is conducted in accordance with the design of the invisible revelators, which is to subserve great practical, educational and philanthropical purposes! Already more than enough has been done to warrant the fullest faith, that the balance of the prediction will be duly forthcoming. Surely when a party, visible or invisible, from no hope of reward save the consciousness of doing good, voluntarily reveal certain highly important facts, the existence of which as well as the manner of their promulgation, are no less surprising than beneficial to the world—and in the same connection, announce that in due season, and when most needed, other further and still more satisfactory revealments of a like nature will be furnished from the same source, through the same reliable channel, and for the furtherance of the same noble end—is it not probable, safe and certain, to conclude that the present unfulfilled part of the promise is sure to follow? But provided nothing further ever comes—which is next to impossible to believe—enough has been done already, if suitably improved as it has been, to render the present property in a few years, worth over a million of dollars. It is affirmed to-day by the clearest headed business men of Chicago, men who have no sympathy with or belief in the unpopular origin of this project, that the value of the property as it now stands, is worth one half million of dollars. And when one considers the unparalleled growth of Chicago; how that within less than a single generation, it has risen from a small trading port to be the great industrial, agricultural and mercantile emporium of the mighty West; with her elevators, graineries and warehouses, a wonder even to America; with the largest lumber market in the world, as well as the largest market for beef, cattle and hogs on this continent; the termini of fifteen lines of railroad, where two hundred and fifty trains, crowded with living freight and material prosperity, arrive at and leave her depôts daily! When one considers what Chicago has become in so short a time, the *entrepôt* for the teeming wealth of the valley of the Mississippi; what she is by right of possession, prestige and position, and what she must inevitably become in a few years more, by immense odds the greatest inland city on this continent, and the probable seat of the National Government; when one considers these things, and realizes for a moment the relation which the Artesian wells must favorably sustain to these rapidly growing conditions, they can form some idea of what is contemplated by the projectors and by the developers of this scheme of the skies.

The present proprietors have expended about all of their available means, some one hundred and fifty thousand dollars, in purchasing the land, sinking the wells, building several factories—all of which are now in successful operation—erecting mammoth ice houses, which this season will store seventy-five thousand tons of ice, paying nearly fifty thousand dollars profit. The Company now propose, as the readiest means of crowning their labors with complete success, to issue one hundred thousand dollars worth of bonds of five hundred and one thousand dollars each, running eight years and drawing ten per cent. interest, payable semi-annually. These bonds to be secured by a first mortgage on the property, now worth five hundred thousand dollars, to three Trustees, one of whom is Mr. Charles Darling, a wealthy merchant of Boston; and the others are Mr. Badger, a banker, and Mr. Ira Y. Munn, both wealthy, well known and reliable gentlemen of Chicago. H. L. Hazelton, Agent for the same, No. 1 Joys Building, Boston. The Company own—and which is free from debt—forty acres of land within three and a half miles from the centre of Chicago, from which flows a living stream of pure water; its rise supposed to be and said to be in the Rocky Mountains, coming up from a depth of seven hundred feet and turning an overshot wheel of fifty feet in diameter; and this in the open prairie, on the shores of Lake Michigan, far away from water courses and water power. This water has a head of one hundred feet above the level of the Lake. Around the wells, beside the ice houses and factories above mentioned, are buildings, machinery, tools, &c., with a Superintendent's House, Reception Room for visitors, Picture Gallery, derricks, towers, etc. The receipts from visitors drawn hither by this unparalleled event, are from one hundred to two hundred dollars per week, and are constantly increasing.

Thus the matter stands to-day. The time draws nigh when it will not only be an immense pecuniary advantage to those who now aid it by their means, and to those now concerned in it, but it will also be sure to prove a recognized blessing beyond calculation, in every sense—socially, morally and spiritually. Ever fraternally yours,

Boston, September, 1866. G. A. B.

ALL SORTS OF PARAGRAPHS.

☞ We have received a supply of the new scientific work, "The Principles of Nature," given inspirationally by Mrs. Maria J. King, of which we have before spoken. All orders will now be promptly attended to. For further information regarding the work, see advertisement.

We have also received a supply of S. F. Fowler's "Manual of instruction for an improved method of building with concrete, or how to make the best houses at the least cost." Price twenty-five cents.

☞ The picnic of the Lyceum Children of the Independent Society of Spiritualists, of Charlestown, did not take place last week, on account of the rain. It will probably come off the middle of this week.

☞ Moses Hull's New Monthly Clarion, for September, has just been received. It is as spicy as usual. The leading article is "A Discourse on the Three Pillars of Spiritualism," by the editor.

DR. W. PERSONS is meeting with great success in healing the sick by the laying on of hands, in Iowa. He will be in Davenport, Iowa, from Oct. 10 to Nov. 9.

The "Salisbury Beach gathering" which took place on Saturday, Sept. 22, was very largely attended. For a series of years this annual picnic has been of much interest to the people of Salisbury and vicinity.

MESSAGE CORROBORATED.—T. Andrew, late of Racine, Wis., but now residing in Canada, informs us that the spirit message lately published in the BANNER, purporting to have been given by his son, John Andrew, is correct—that it "was well identified" by the family.

MRS. S. E. WARNER will lecture in Sturgis, Michigan, the Sundays of December and January next, and in Beloit, Wisconsin, the Sundays of February, March and April, 1867. Will be glad to make appointments to lecture on week evenings on the lines of railroads leading from those cities. Permanent Post office address, Box 14, Berlin, Wisconsin.

The Spiritualists of Cleveland, O., have organized a Society, and are progressing finely. The meetings are held every Sunday forenoon and evening, in Temperance hall; good speakers are provided. The Children's Lyceum meets at one o'clock in the afternoon, and under the excellent management of Mr. J. A. Jewett, the conductor, and Mrs. D. A. Eddy, the Guardian of Groups, is meeting with success.

LAURA V. ELLIS.—A correspondent informs us that Miss Ellis has been holding séances for physical manifestations in Somersville, Connecticut, where quite an excitement was manifested at the astonishing rapidity with which the manifestations were produced, and the evident fairness and honesty of the medium.

An esteemed correspondent writes:—"The dear old BANNER is doing a truly heaven-inspired work. May its circulation largely increase, and its usefulness never cease." We say amen to this with all our heart.

The following is one of Josh Billings's very best saying: "A man running for office puts me in mind of a dog that's lost; he smells of everybody he meets, and wags himself all over."

Cleaning horses by machinery is announced as the latest English improvement.

The School Committee of this city have voted to abolish the medal system in the girls' grammar school, and substitute simple diplomas of graduation for all who honorably complete the prescribed course. This is better than the old system, where all the deserving ones could not have a medal.

The President has pardoned the notorious Dick Turner, keeper of the Libby Prison.

A lady in Lafayette, Ind., recently, in preparing her Sunday dinner, put some beans in a pot to bake. In a hurry to get to church, she inadvertently put her hymn-book in the pot, and wrapped a piece of pork in her handkerchief and took it to church with her. Her mortification was intense upon discovering her mistake during service.

He that saves when he is young, may spend when he is old.

"Son," said a careful Quaker to a spendthrift, "thou art a sad rake." "Nay, father," replied the promising youth, "thou art the *rake*, and I am the *spreader*."

A chemical analysis of the waters of the Dead Sea shows that they contain twenty-six per cent. of salt, mostly chloride of soda and chloride of magnesia.

What is that which is so brittle that if you name it you are sure to break it? Silence.

A foolish young Frenchman undertook on a wager to drink twelve glasses of wine while the clock of the Tuileries was striking twelve. On emptying the ninth glass he fell dead upon the floor.

A Maine editor says he cannot imagine when editors have a leisure time, "unless it is after the ferryman carries us over Styx—and then we have no doubt the old fellow would beseige us for a puff on his boat."

GREAT THOUGHTS.

Who can mistake great thoughts?
They seize upon the mind; arrest and search,
And shake it; bow the tall mind as by wind;
Rush over it like rivers over reeds
Which quaver in the current; turn us cold
And pale and voiceless; leaving in the brain
A rocking and a ringing—glorious,
But momentary, madness might it last.—*Festus.*

Why is an active waiter like a race-horse? Because he runs for the plate.

The bishop of Wurtzburg once asked a sprightly shepherd boy, "What are you doing here, my boy?" "Tending swine." "How much do you get?" "One florin a week." "I am a shepherd, also," said the bishop, "but I have a much better salary." "That may all be, but then I suppose you have more swine under your care," replied the boy.

In Dublin, a great Methodist orator once attempted to preach from the text, "Remember Lot's wife," and made a failure. Afterwards remarking to Dr. Bond that he did not know the reason of his failure, the venerable doctor replied that "he had better hereafter let other people's wives alone."

Why might sailors be naturally supposed to be very little men? Because they can sleep in their watches.

"Sarah," said a young man, the other day, "why don't you wear ear-rings?" "Because I hav n't had my ears pierced." "I will bore them for you, then." "Thank you, sir; you have done that enough."

A kind-hearted husband being informed that a friend of his had run away with his wife, exclaimed, "Poor fellow! from my heart a pity him!"

New Publications.

THE GALAXY for October 1st has an attractive and sterling table of contents, and manifestly keeps the promise to improve as fast as the public calls for improvement by the bestowal of their favor. It is well and thoroughly edited, and conducted with tact and talent. It is already one of the most racy magazines of the country. In the present number, the Claverings are continued, a Mormon elder lets us into Views of Mormondom, Prof. Blot goes on with his discourses of Cookery, Rev. Mr. Alger has a fine paper on the Character of Petrarch, the "Nebulæ" are vigorous and incisive, and the rest of the matter is racy. We commend the Galaxy to a cultivated public.

We have the Forty-Sixth Annual Report of the Mercantile Library Association of the City of Boston, in very handsome pamphlet form, in which all present and past members will take a decided interest. The Association shows itself to be in a perfectly sound and healthy condition.

THE HEALTH REFORMER is a bright and very useful monthly, published at Battle Creek, Michigan, for the low price of one dollar per year. It is devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease. This is the September number. The articles are in great variety, and all of them full of suggestiveness. Such a magazine ought to meet with a great success. It has entered on its second volume.

THE LADY'S FRIEND for October has the fashions and the usual amount of miscellaneous light literature from popular pens. It is edited by Mrs. Henry Peterson, who is a skilled judge of what is demanded in this field. For sale in Boston by A. Williams & Co.

HARPER'S NEW MONTHLY for October has very entertaining "Personal Recollections of the War," finely illustrated, the "Cruise of the Rob Roy," a continuation of "Heroic Deeds of Heroic Men," illustrated, "Lady Godiva at Home," illustrated, besides a liberal variety of tales, sketches, essays and poems. The Editorial Departments are able, fresh, and as fascinating as any reading in this immensely popular monthly. For sale by Williams & Co.

THE ATLANTIC MONTHLY for October, is also received. Nothing more need be said of this favorite magazine.

The Hymns of Progress.

We have before spoken favorably of this work. The contents were carefully compiled by Dr. L. K. Coonley to meet the growing wants of the day among Spiritualists, for use in hall, grove and Lyceum meetings. The songs, hymns and readings are judiciously selected, and comprise some choice gems. Conductors of meetings would save a great deal of trouble by having always at hand a book containing the moving inspirations that are often waited for. We commend this little volume, neatly printed on large, clear type, and handsomely bound, to the attention of all Spiritualists. We will mail the book from this office on receipt of seventy-five cents, and twelve cents for postage.

Resumption of Lectures in Washington, D. C.

The lecture season in Washington has been auspiciously inaugurated by the ministrations of Mrs. Frances O. Hyzer. She is engaged in Baltimore all through the season, but kindly consented to speak in Washington the two Sundays of September preceding her engagement there. The announcement that she would lecture brought together, in Union League Hall, large and highly intellectual audiences. Her inspirations are always of the most lofty character; and while listening to the profound truths to which she gives expression with so much beauty of diction and brilliancy of poetic illustration, skeptics and scoffers are silenced, if not convinced. J. A. R.

Thanks.

DEAR BANNER—Please indulge me with a shelter in your folds large enough to express my gratitude to certain *incog.* donors, who have ordered the BANNER OF LIGHT to my address for the coming year. Thousand thanks to whoever ye are.

The BANNER shall not only cheer the home circle, but shall be sent on missions of love to enlighten and disenthrall such as are groping their way along through the dark mazes of false theology. WARREN CLARK.

Gosport, N. Y., Sept. 22, 1866.

Reliable Medium.

I notice a lady in private life, Mrs. Ferree, of Washington, has advertised in your journal her willingness to act as a public medium. I have had occasion to sit with this lady, and discover her to be a reliable medium as well as a most excellent lady, and take pleasure in recommending her.

New York, Sept. 24, 1866. HORACE H. DAY.

Test Mediums wanted in England.

Mr. D. D. Home, informs us that there is a great dearth of good test mediums in England at this time, and he feels confident that any conscientious medium would be well received there.

The Massachusetts State Convention of Spiritualists

will hold a Quarterly Meeting at Lawrence, City Hall, on Wednesday, Thursday and Friday, the 10th, 11th and 12th of October. The object of the Convention being to fill vacancies, and devise some means by which the glorious principles of Spiritualism may be more fully disseminated throughout the State. And it is earnestly hoped that the friends of the cause will see that every section of the State be represented, and that delegates be sent from every city, town and hamlet.

The Haverhill and Lowell choirs are expected to be present at the Convention. As the friends of Lawrence intend to entertain as many as possible free, it is desirous that all who expect to attend the Convention, should send in their names as early as possible, in order that better arrangements may be made. For this purpose all are requested to address Mrs. Susie A. Willis, Box 473, Lawrence, Mass.

MRS. N. J. WILLIS, *Vice President.*

MRS. MAYO,
L. S. RICHARDS, } *Secretaries.*

Boston, September 19, 1866.

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

MRS. N. J. WILLIS, *Vice President.*

To Correspondents.

[We cannot engage to return rejected manuscripts.]

W. C., PROVIDENCE, R. I.—$6,00 received.

J. L. P., IOWA FALLS, IOWA.—$3,00 received.

L. K. COONLEY, N. J.—$11 received.

A Capital Inducement to Subscribe for the Banner.

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

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

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

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

For *new* subscribers, with $15 accompanying, we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is $2.50, and twenty cents postage.

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

Persons sending money as above, will observe that we only offer the premiums on *new subscribers*—not renewals—and all money for subscriptions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

Business Matters.

A PROGRESSIVE SETTLEMENT.—A village and settlement of progressive minds, are now forming upon a choice tract of four thousand acres of land in Camden County, New Jersey, twenty-two miles from Philadelphia, where an Industrial School for both sexes, a Unitary Home, a Hygienic Institute are among the objects sought, and where land for fruit farms and gardens, and for the establishment of the various forms of Mechanical, Artistic, and a Manufacturing Industry, can be purchased at moderate prices. Persons desiring to learn further particulars, are cordially invited to visit the place, by procuring tickets to Spring Garden, at foot of Vine street, Philadelphia, or write to either of the following individuals on the ground, at Blue Anchor, Camden Co., N. J.

GEORGE HASKELL,
THOS. W. TAYLOR,
J. W. SPAULDING,
September 10, 1866. MILO A. TOWNSEND.

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

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

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

Mrs. J. H. Conant,

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

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

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

The Circle Room.

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

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

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

Invocation.

Our Father and our Mother, too, to the altar of this glorious summer-day do we bring our offerings of thankfulness and praise. Here, through the weakness of human life, do we attempt to pay our vows unto the great Master of Life. Thou who hast made the seasons, thou of whose life every thought is born, thou Spirit of all Time, we lift our souls in thanksgiving unto thee, praising thee for the manifestations of time and those grander manifestations of eternity; praising thee for every thought, every form, for all things, for joy and sorrow, for life as it is. Oh, our Father and our Mother, we render thee thanks. If there are any present over whose lives the shade of sorrow has been cast, we ask that the hands of angels may be permitted to remove the shadow. If there are any who doubt the existence of that life all are hastening to, oh, take away their doubt and give them faith. If there are any who are bowed down by sorrow of any kind, oh, may we raise them up and point them away from sorrow to a time of peace and joy. And unto thee, our Father, our Mother, our Life, be all honor and glory and praise forever. Amen. June 25.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, we are ready to answer.

QUES.—By B. Reed, of Bangor: Are the poles of the earth concave, according to Prof. Symes's theory? If so, is it not very warm there during three of the summer months? If so, is it not inhabited by man and animals? If so, will you describe them?

ANS.—No; the poles of the earth are not concave, as Professor Symes will very soon ascertain.

Q.—By J. M. C.: Is the earth hollow, or composed of fluid-heated matter?

A.—There is no vacuum anywhere in Nature. The earth is full of heat, else it could not sustain life. And this heat is matter, wherever it exists; whether sublimated or crude, fluid or solid, it is matter always.

Q.—By C. P., Fort Warren: Is there any other God (whom we might worship,) than the goodness of the human heart? and is there any other devil than the selfish propensities of human nature, given to man through the composition of flesh and blood?

A.—The goodness of human nature may be called the sunny side of your God. The badness of human nature may be called the shadowy side of your God. All Nature, all life is your God, to-day and forever. We do not admit the existence of a devil. The shades of life that manifest themselves through what you call evil, are but lesser good. The same great Power that made the good, made that you call the bad. We cannot believe that he has divided his power with any being or any class of beings; with any single intelligence or combined intelligence. God is God everywhere, as the human spirit will, sooner or later, learn.

Q.—By F. M. C.: Who is self? Webster says, "I know not the primary sense of this word." Do you know? If so, please explain your opinion.

A.—Self may be called that individuality that belongs to the human individual. And yet, in a true sense, we own no selfhood, for we are so bound to the great family of human, divine and material life, that we cannot claim a selfhood properly. June 25.

Clara Stiles.

I want my father to know I can come. I am Clara Stiles. I was eight years old here. I lived in Cleveland, Ohio. My father's in Baltimore now. [What is he doing there? do you know?] No, I do n't; he's doing—he's gone there on business; and he does not believe that we live when we die. And so I come back to tell him we do. In a month more I'll have been dead a year. And I learned how we could come back very soon after I went away. And when I see how my father thought folks never come back—was nothing more to them only their bodies, I thought I'd come and tell him there was. At first I thought I could n't. By-and-by I got so I wanted to, awfully, and so I asked the folks here if I could come—I've been ever so many times—and they said I should just as soon as the way was open. And it *was* to-day, and so I come.

My father's name is Abner. He gave me a pink dress last—he bringed it home to me, and it wasn't made up; I never wore it, but he brought it home. Oh, he gave me ever so many things! He give me a shell comb. I dropped it the next day, and broke it; so I ain't got that. He gave me a pin, too, made out of a piece of money that he got from somebody—oh, dear! that was big! well, some general; General Johnson. I got that—no, I ain't got it now; I did n't lose it, but I have n't got it here. [Has your mother got it?] No, my mother's crazy; she has n't got anything of mine. [Who was it left with?] My Aunt Charlotte.

Oh, I will like you if you'll let me go to my father. My mother was crazy when I was a baby. [Were you the only child?] Yes. We do have nice things where I live. Mr. Parker says you will send my letter. He likes us children. He always helps us. He likes to have children come. He says they're to the world what the flowers are to Nature. Good morning. Good afternoon. [You did n't see what time it was, did you?] I did n't know till he told me. I shall come again. [We hope you will. We like you whether you like us or not.] I do now; did n't at first, cause I did n't know you. June 25.

Jerry Harrigan.

Whew! Ah, yes, I'm in the way of looking up my people. The fact is, sir, I left my body at what is called Meade's Station. I suppose you do n't know where that is? [Virginia?] Yes, in Virginia; and the one I have, is one I picked up for the occasion.

Now I suppose I am Jerry Harrigan, of the 36th Massachusetts, Company K, and what I want first, is to take the first step toward getting communication with my friends. The way is open to us all. All have an invitation to come back and do the best we can. We are required to tell the truth, so far as we know it, and to use the lady well. That is all.

Well, sir, I have a great many things I'd like to say to my folks, but I'm here only to announce the fact that I've come. How it is that I can come, I do n't know. Whether I was prayed out, as the Catholics have it, or whether I got out without it, or whether I was never in at all, I can't say. All is, I know I can come here. I know the way is open, and I know if you only have the desire to come back to your folks here, you can come back, and you can talk; and those who can write, who could write when they were here, can write upon coming back. That's all I know about it.

And now I have many things I want to say to my folks, but I do n't want to speak them here, to go off through your paper, as I understand our letters do. So if you'll just be good enough to tell the folks I've come here, saying that I want to talk to my folks, I'll be obliged to you. I'd like to come to Tom, and I'd like to come to Mary, particularly, and to any of 'em. I got something to say, though I did leave my body at Meade's Station. Now, then, I want to—well, I want to live, and be recognized as living, not as dead. It's a miserable idea of thinking folks are dead, because they're out of sight.

Well, sir, you won't forget me name, Jerry Harrigan, of the 36th Massachusetts, Company K. If you did, it would have made a bad hitch for me. I would n't know how to turn when I come again. June 25.

Hugh Thomas.

I am Hugh Thomas, son of Dr. Samuel Thomas, of Galveston, Texas.

I have come here, sir, because I was told we could all come just the same as though we were Yankees and Northern born.

All I ask, sir, is that you'll be kind enough to publish this intelligence for me, that I have returned, as my father knows I'm dead.

I was thirteen years old and four days, at the time of my death. Suppose I died of fever, that I took from going in camp with my father. [You were in service with him?] Yes, sir. He's been very sad since I died, and I've tried very hard to come back. But there is n't many of these folks out our way, and at first I did n't know as it would be right to come here, but they said it would.

And now if you'll only be as kind to me as to others, I'll try to return the compliment? [Did you give the place your father lives in?] Galveston, sir. [That is easily reached now.] Yes, sir, I'll feel easier the next time I come. Good-by, sir. June 25.

Samuel Berry.

I'll be obliged to you, if you'll say that Samuel Berry, of the 35th Massachusetts, Company C, has reported himself here, right side up, and more than all that, I'll pay you if I can some way.

I promised to come back if this thing was true. The comrade who came here before this last one—well, his body and mine rest together, and we thought it would n't be amiss to come here together.

I said, if this thing is true, I'll come back as soon as I can. It is true; and I'm here. Good-day to you. June 25.

William J. Phillips.

I am a soldier, sir, from the 72d New York, and my name was, and I suppose I have a right to claim it now, William J. Phillips.

A short time before I changed worlds, I was thrown in company with some who believed that we could return after death. And as we were soon going into action, with a very fair probability of never coming out again bodily, our thoughts very naturally turned upon spiritual things.

Those who believed that the spirit could return, were very anxious we should all promise to come back at the first opportunity; those of us who were taken should come to those who should be left; and certain rules were to be followed, whereby the returning ones were to be known. That is to say, I believe it was just in this way: Those who come back, should give certain tests that had been agreed upon to prove their identity.

When it come my turn to specify the way by which I should be known, I said, "Boys, if I am ever fortunate enough to come back over your shadowy road—by the way, I do not believe in it—but if it should prove to be true, and I am fortunate enough to learn the way back, I will give you this toast, whereby I may be known. 'Columbus! may her stars never pale.'"

I hope I shall be known by it; think I ought to be. And if I am, I ask that the three comrades who are left—by the way, two of them were as great skeptics as I was, the other is not—will meet together, as is the custom of those who believe in these things, asking for their comrades who have gone on; and I at least will come.

I am under great obligations to you for the privilege of speaking here. If it ever happens in my way that I can do you a good turn, I'll not forget you. Till then, good-day. June 25.

Circle closed by William E. Channing.

Invocation.

Our Father, Life, the baptism of thy Holy Spirit is over all the earth. The wild birds are warbling their hymns of praise. The flowers are blessing earth with their sweetness and beauty. The mountains are calling to the valleys, and the valleys to the mountains in praise to thee. The ocean, with its ever booming, restless sound, chants an unceasing anthem of praise. Worlds, systems, suns, stars and universes, all, all trust thee. None fear thee. Yet man, the brightest star in the horizon of Time and all Eternity, he, and he alone, distrusts thee. He, and he alone murmurs at thy decrees, and essays in his weakness and ignorance to change thine unchanging laws, to suit the caprice of his nature. Oh, God, our Life, since thou hast taught the flowers to trust thee, to praise thee, oh teach us to trust and praise thee. Since thou hast taught the sunlight obedience to thy law, oh teach our human hearts the same. And let us feel, Great Spirit of Wisdom, that thou art always with us. Oh, baptize us with that spirit of perfect trust, wherewith thou hast baptized all Nature. The seasons come and go at thy command. The seasons never ask for thy blessing, yet man perpetually demands it, when the blessing hath already been given, either through the dews of adversity, or the sunlight of prosperity. But human ignorance, and human weakness, human blindness cannot see or understand thy voice. Oh, Father, let thy language be so plain that none shall mistake it. Let thy children in human wander no longer amid the dark, mysterious labyrinths of doubt, or question concerning thee. Oh, let them see thee in all things, that everywhere thou art a presence, that under all circumstances thy love is ever manifested, whether in sickness, whether in sadness, whether in health and joy, thou art everywhere. Oh teach thy children in human this. Then they will praise thee. Then, in unison with earth and air, the soul in human will lift its prayer and song of praise unto thee, the Great Author of Life, the past, the present, and the eternal future.

July 2.

Questions and Answers.

QUES.—Can you tell us what is the cause of the gutteral sounds resembling blasting, under water, heard occasionally when it is calm at Kelley's Island, Ohio?

ANS.—It is believed by certain intelligences, that the earth in that locality has been thrown up into its present form by volcanic eruptions. Now if this is a fact, it may not be wrong to presume that these sounds are produced by the internal fires that are in action beneath the earth's surface in that locality. For our own part, we do not presume to determine upon the case. We are only giving an opinion of others, leaving the problem still open, to be solved perhaps more satisfactorily by some one who shall follow us.

Q.—Can strong mesmerists and psychologists bring really under their influence or control spirits out of the flesh, as well as those in the body? If so, please explain how it may be done, and to what extent?

A.—Spirit is capable of being acted upon by spirit everywhere. And whosoever, as an individuality, possesses the greatest amount of life-force, or positive will-force, can control those possessed of a lesser amount, providing they are subjects under any circumstances controllable. There are certain intelligences called spirits, in the body and out of the body, who, although they are in themselves exceedingly negative at all times, yet it would be perfectly impossible to obsess or control them. The mesmeric or psychologic power is by no means confined to earth. On the contrary, it has had an existence through all spheres, unseen to you, from time immemorial, or, we should rather say, throughout eternity.

Q.—By J. Ashley, of Michigan: What is the meaning of the passage in the fifth chapter of Matthew, where Jesus said, "Blessed are the poor in spirit"?

A.—Jesus uttered a great many sayings that, so far as their external life is concerned, are very blind; but when seen from a spiritual standpoint, they are very clear, and easy to be understood. If he ever did give utterance to these words, we presume they were addressed to those with whom he was specially conversing. It may have so happened, that they complained to him, because they were not sufficiently to their wishes blessed with the power that you to-day are blessed with, and so perhaps they murmured; and so, to still their murmurings, he said, "Blessed are the poor in spirit, for by-and-by that ye seek for, that ye so earnestly desire, will come silently, as the kingdom of heaven comes to longing hearts."

Q.—By Mrs. Martin, of Rochester, Vt.: What causes the disease called goiter? and what effect has the wearing of gold around the neck upon it, if any?

A.—A morbid condition of the respiratory organs, we believe to be the primary cause of this disease. But we cannot perceive that the wearing of gold upon the neck can have any effect, either in producing this disease or preventing it.

July 2.

Captain Robert Palmer.

I am decidedly unacquainted with this post-mortem method of communicating intelligence; but the wisest in any particular branch, were at some time very ignorant. So it's very possible that my ignorance of these things may be changed to wisdom.

A very strange, and to me unaccountable circumstance, has been the means of bringing me here to-day. Perhaps it may not be wrong to tell you what that circumstance may be. I was to-day—I say to-day, because I wish to be understood according to the general rule of earth—pursuing my usual occupation, such as I have chosen since I became free from the body, when I became suddenly nervous, as you would say. A spirit of unrest seemed to posses me, and I could think of nothing else but earth and earthly scenes. I had often been to places where spirits had been communicating with friends on earth, bnt I never cared to try it myself, until, as I said before, a spirit of unrest possessed me, and go to earth I must, whether I would or no. Well, I seemed to follow, I should say, some other will beside my own. Some other power seemed to guide my will, and I wandered far away, unconscious of where I was going. But as I came within the atmosphere of human life, I began to be still more uneasy—I may say, positively distressed. This feeling continued, until I found myself very suddenly in a sort of repository for relics from the battle field; and, if I judged aright, the locality was Washington. Very soon I found I was not there alone, but was attended by a very great number of disembodied intelligences like myself. Some of those intelligences seemed to understand this thing perfectly, and some were as ignorant as myself. But of one who knew about it, I questioned, and in answer to my inquiries he said, "Now, friend, suppose you remain quiet here. It's very evident that you come for something, for no event in life takes place by virtue of nothing, or for nothing. So I take it for granted that you are here for something; so keep as quiet as possible, and let us see what comes of your quietness."

So I was as quiet as it was possible for me to be, and soon I was conveyed to a certain part of the building, and suddenly I came face to face to the pillow upon which I died; upon which my brains had been scattered. I could not mistake it; I knew it; there it was. Myself and my Lieutenant had been suddenly killed at Island No. 10, by the explosion of a shell, that took rather an unruly turn into our camp one night. I presume that some Yankee possessed himself of the pillow upon which I died, and carried it to Washington; and I know not why I came here, except it be from the fact that the pillow was disturbed; moved from its former resting-place.

But I'm very glad of the circumstance, for the good friend who posted me up in these things, assures me that I'm subject to the law that attracts us back to earth; to the law that runs through the vast magnetic life-chain everywhere. And he said, "Now, Robert Palmer, go back there, and if you desire to speak to your friends, why say whatever you feel like saying to those friends." Now I have friends—God knows I hope I have! at any rate; but whether they would be glad to hear from me as a spirit, I can't tell. I am determined to try the experiment.

I am from Alabama; was in the Confederate army. Captain Robert Palmer, of the Second Georgia Infantry, Company C. I have been for many years a resident of Alabama, consequently was imbued with Southern ideas. But trusting to your Yankee liberality, I expect you will be as kind and considerate to me, as though I had never taken up arms against your government.

Now there is one on earth with whom, more than all others, I would speak; It is with my wife Eliza. I feel this moment that I could give all the world could I speak to her as I do here. But this I cannot do at present; so, acting upon my good friend's suggestion, I will cast my bread here upon these waters, and they will return to me again after many days.

Well, that I can come is proved. That I desire to communicate with my friends, also is proved, too. Only let me speak as I do here.

I am happy, or at least have been, until I became so disturbed about earth-scenes. I believe my Lieutenant has been back and communicated with his friends, or, at least, has tried to. And the gentleman, whose friendly shell sent me to the spirit-world, I've met and spoken with many times, and he says, "So sure as there is an Intelligence governing all mind and matter, so sure I shall come into direct rapport with my friends." Well, God hasten the day! is the only prayer I can utter.

And now, after thanking you for opening this way to all of us, I will leave, hoping that when next I come I may bear the intelligence that I have been recognized at home. July 2.

John S. Floyd.

I am come from Weldon, Tennessee, sir. My name was John S. Floyd. I was thirteen years old. I have a mother and two sisters left there. Three of us were killed in the war. I went as Captain's servant. William and Ed do n't care to come; but I've been waiting for a chance these six months. [What are they afraid of?] They say it's bad enough to die once, not to be dying over again, and they won't come. But I said I should come, if I did have to die again. I want afraid of it. They said that's because I did n't know much, did n't suffer much when I died. I never saw the place I was afraid to go to yet. And I want my mother to know how we can come, and that we aint dead. We're alive, and we're for the biggest part of the time happy. We do n't have everything we want, but we're happy. I was, just as soon as I got to know how things was here. I are n't a bit sorry I run away. [Did you run away?] Yes, sir, I did. Aren't a bit sorry, but I'm glad; glad I was killed, too, because if I had lived longer I might have suffered more, you know. I ain't sorry, and I do n't want my mother to feel bad. We'll all come back and help her, every one of us. I know Bill and Ed will do as much as I will to help her. [Invite them to come.] I know they wanted me to come first, and see how I stood it. I could stand anything, when I wanted to go. I ain't any coward; Bill and Ed ain't, either; but they thought there was no good to be gained. If you do n't expect to gain anything, what's the use in coming? I do n't care for death, or a thousand deaths. I'm here, and I've got to die, and come back and die again.

I want my mother to scratch up some of these folks. I'll fetch Bill and Ed to talk with her, if she does. And I'll tell her about father, too. That she'd like to know. If she'll let me talk with her, I'll tell her about him. [Has your father been in the spirit-world long?] I've nothing to say about my father now, because this is no place for me to speak of him. Beg pardon, sir, if its again the rules, if I must answer all your questions.

Then, again, Bill and Ed did n't like the uniform; I do n't care what it is. [You do n't care about ladies' clothes?] No, sir, I do n't care. Bill said it would n't come onhandy to me, because I dressed up in sis's clothes three or four times. He says I got used to it then. Oh, I do n't care if I can only get to mother. [I think you will.] I think I will, too. Oh, by golly, I never tried to go to any place but what I got there. And Ed said, "John, you'll never get into the army in the world." I said, "If mother won't let me go, I'll run away. So, you see, I'll go, anyway." I did, too. And I'm here, and I'll get to her. Yes, I will. July 2.

Charlotte Blackburn.

It is three years since I left my friends. I have many here on the earth, but those who are nearest to me are a brother, sister and mother. They have never received any direct intelligence concerning my death, and they heard that I started to go to my husband, who was wounded, and that I was taken sick and died. That is a mistake. He was killed, or rather mortally wounded, and when the news reached me, I was apprised of his danger, and that it was no use for me to attempt to reach him.

But after he was dead and buried, two weeks after, I started to rejoin my friends at the North. Since I had lost all that could attract me, I thought I should go mad to stay there. I started to come North on a transport, under a flag of truce, but I was taken sick and put on shore, and died of congestion of the brain. They have it that I started to go to my husband, and when I got there and found him dead, I went into a fit and died, which was a mistake. I think they put me off at Port Royal. Oh, I was n't going South, bless you! I was coming North. [Were you at the South?] I was. My husband was an Adjutant in the Confederate army when he was killed. His name, Charles E. Blackburn. My name, Charlotte Blackburn.

Now I have tried to take the first step in coming here. Oh! I hope the next may bring me near my friends.

I want to tell them of the beautiful spirit-world I have gained. I want to tell them death is no death at all. I want to tell them of the many, many dear friends who have joined me. Oh, I want to talk to them, so death will be no longer death to them. 'T is for their interest that I would talk to them. I would take away that fear that overhangs all mortals when they speak of death. We have no fear. We know it's nothing but a *phantom*.

I wish to reach in this way, if possible, Elizabeth Bell, in Philadelphia, and my brother—my sister Elizabeth is married, in Philadelphia. My brother is in, or near New York City, James Wells; and my mother, Betsey Wells, in Ohio.

Oh, how happy I should be if I were only where I could speak to them! But tell them Charlotte died happy, and has come back happy, and would be still happier if she could talk with them. Farewell. July 2.

Jerry Colgan.

I will be much obliged to you, sir, if you'll say that Jerry Colgan, of the 69th New York, has come back here and wants to talk with his friends. I got the way learned pretty soon after I was killed, but not the privilege of coming till now.

I want some one of the folks in New York to go to some place where I can talk—that's what I want. That's what brings me here to-day, what I want. [You had better call upon some particular one.] Well, let Michael go; he's about as keen-sighted and as liberal as most any one, and when I get him there, I'll tell him about the rest. Oh, I'll tell him.

I got no way to pay you, sir, except if there's anything I can do by way of helping any one, or yourself. Never mind anything about the suffering. Tell them about how I died; but do n't mind the suffering. Only ask that I can identify myself to them. And tell the folks I'll do anything I can to help them over the hard way; do n't want to go back there at all.

Well, when I enlisted in the service of the United States, I was in the employ of Mr. Philip Gale; and he says to me, "Jerry, if you want to go, here's something to leave with your family, and my good wishes; and if you'll come back, you'll have your place." I'm not back for any place at all. I would n't take the best place the world could give, not if I was obliged to come back into the earth and live again. I only come back here to-day to tell my friends I've got something to tell them. No matter what those things are, but they're important, anyway. That is all I think of now. God bless you! Good-day, sir.

July 2.

Circle opened by Alexander Campbell; closed by James McDonald.

Matters in Hartford.

Thinking that you might be pleased to learn something about the condition of things in Hartfort, I send you a word in reference to it. Spiritualism seems to be at a low ebb here at present, and has been for some time past. There has been no public meetings held here for years, yet there are quite a number of active Spiritualists in Hartford, and private circles are held regularly in different parts of the city. I have been here but a short time, yet I have made the acquaintance of some noble workers, who are fearlessly laboring in the cause of truth, regardless of the opposition that is brought to bear against them. Among them, I may mention Mrs. M. M. Waite, clairvoyant and healing medium, who is doing a good work in healing the sick, and convincing the skeptical of the power of spirit-communion; also Mrs. I. M. French, medium for writing and physical manifestations and other spiritual phenomena of the most interesting character. I was present in a circle with her, when the manifestations were very good. Raps were produced like striking with a heavy hammer; a drum was beat upon with great force, while held suspended; sounds, such as are made by a carpenter in doing different kinds of work, were imitated perfectly; each of the members of the circle were taken hold of by hands whose grasps were certainly not weak. Finally the medium was taken up out of the circle and placed on the middle of the table, after which she was securely tied. The rope was passed around her waist and neck, and wound around her wrists a number of times, and tied in so many knots that it was with difficulty that we could untie her. All present were perfectly satisfied that the manifestations were genuine. Mrs. French is a lady whose reputation for honesty and truthfulness is beyond question, and is certainly a most reliable and remarkable medium.

The people here are getting aroused; there seems to be a disposition to investigate; and appearances certainly indicate "a revival," as our church friends would term it. There is some prospect of establishing a Children's Lyceum, and if circumstances continue as favorable as they now appear, their is good reason to hope for success. Fraternally yours, A. E. CARPENTER.

Hartford, Conn., September 13, 1866.

Mrs. Matthews—Quincy Institute, etc.

DEAR BANNER—By your kindness, I would reply through your columns to the many friends who solicit my services to lecture, that I cannot make any new engagements till after the first of November; then I will give a decided answer. Will you permit me to take this opportunity to call the attention of the many readers of the much loved BANNER, to the Healing Institute, in Quincy, Mass., opened last summer by Mrs. A. J. Kenison? I recommend it as a pleasant home for those who are wishing board, or those who need medical treatment. They will find Mrs. Kenison an affable, pleasant lady, desirous to make all as comfortable and happy as possible. They will also find Dr. Roundy and wife, (who are in attendance) excellent electric, magnetic and sympathetic physicians. They have had the experience of a number of years in the above practice, and have been very successful, as many can testify—myself for one, as my health has been very much improved by their treatment. I have been a witness to some of their cures. I think they are true friends to humanity. They never have sought to make their cures public, but have done what good they could in a quiet manner. I understand they are having good success in Quincy. I trust the Quincy Institute will be sustained, and that many sick, weary ones will receive blessings thereby.

I waft my love upon your folds, dear BANNER, to the kind friends of Quincy and vicinity, whose smiling faces I have often met in Roger's Chapel.

Yours fraternally,
S. HELEN MATTHEWS.

East Westmoreland, N. H., Sept. 19, 1866.

The Spiritualists of Wisconsin

Will hold a State Convention in the city of Milwaukee, on Friday, Saturday and Sunday, October 26th, 27th and 28th, commencing on Friday, at ten o'clock A. M. All organized societies as well as all communities where Spiritualists reside, are invited to send two delegates each. All Spiritualists and liberal-minded persons are cordially invited to attend.

By order of State Committee.

Obituaries.

In Chesterfield, N. H., Aug. 30th, 1866, John B. Bemis (*formerly of Dummerston, Vt.,*) aged 49 years 2 months and 13 days, passed from his earthly tenement which had become wasted by scrofula consumption.

Though he struggled hard for several years to baffle disease, he could no longer resist the summons to exchange life physical for life spiritual. This brother was a firm and zealous advocate of the beautiful Philosophy of Spiritualism, and by his clear intellect, calm and even walk in life, shed a spiritual halo in the circles wherever he moved. He leaves a devoted wife, two sons, a mother, and sister in the home-circle. They will miss his physical presence, the sweet tone of his gentle voice, words of affection and counsel; but the vibratory notes coming from his manly spirit, will cheer them. The same power which sustained his faithful companion during his long illness, will still sustain her.

Mrs. Bemis has long been a medium, and has often given consolation to the sorrowing ones of earth. The angel-band is still with her, and the loving husband stands with them.

A large circle of friends met at the funeral. Samuel Clark, of Westmoreland, conducted the services. Mr. Daniel Brown, of Drewsville, N. H., offered a soul-felt prayer; my spirit-guides gave words of consolation through my organism. Mr. Bemis regretted Sister Barbara Allen's absence at the time of his departure, as he would have been glad to have taken her friendly hand once more, and had her taken a part in the services. Dear brother! we shall miss him; but he has gone only a little while before us. SARAH HELEN MATTHEWS.

Passed into Spirit-Life, from Flora, Boone Co., Ill., Sept. 13th, 1866, William Henry, son of George W. B. and Priscilla A. Leonard, formerly of Taunton, Mass.

He had lived in earth-life five months and twenty-three days. His mother passed from earth to spirit-life when her little Willie had lived but a *few hours* in earth-life. The cause of his early departure from this life was cholera infantum. G. W.

[R. P. Journal please copy.]

Passed to Higher Life, Aug. 26th, 1866, from Oswego, N. Y., Mrs. Harriet Hall, wife of Rufus Hall, aged 69 years.

She was firm and unchanging in her belief in Spiritualism; was a kind and indulgent mother, and a faithful and affectionate wife. Her illness was brief; she knew she was going, and just before she departed she saw and recognized her spirit-friends, saying, "They have come for me"; and then her own spirit quietly took leave of its earthly casket, and soared to the peaceful home in the immortal land. E. G. D.

MESSAGES TO BE PUBLISHED.

Tuesday, July 3.—Invocation; Questions and Answers; Edwin Coles, to Mary Coles, in Princeton, Ind.; Arabella Burnet, to her father, Geo. Burnet, in New Orleans, La.; Patrick Reagan, to his brother, Jas. Reagan, in this city.

Thursday, July 5.—Invocation; Questions and Answers; Charles Horton, to friends; Ben White, of Boston; Mary M. King, to James Lofaur, of Norfolk, Va.; Oren Thompson, to his daughter.

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

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

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FLORENCE ERWIN'S THREE HOMES. A Tale of North and South. $1,50.

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GRIMM'S TALES AND STORIES. (Numerous Illustrations.) $2,50.

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THE PIGEON PIE: A Tale of Round Head Times. By Miss Young. A nice book for children. $1,25, postage free.

TALES from the *History of the Saxons.* Emily Taylor. (Illustrated.) $1,25.

Miscellaneous.

PARTICULAR NOTICE TO CLAIRVOYANTS AND FEMALE PHYSICIANS.

KNOWING that many of you are very extensively using

DODD'S NERVINE AND INVIGORATOR

in your practice, for the cure of NERVOUS DEBILITY, and especially because of its unequaled power in controlling all the diseases peculiarly affecting Women, we offer a liberal discount to those who buy of us by the gallon or the gross. All Druggists retail it to the public, and discount by the dozen; but it will be better for Physicians to purchase of us by the gallon cases.

Among Medicines it is Woman's best Friend.

Leucorrhea (or Whites), Amenorrhea (suppression), Amenorrhaga (flowing), Dysmenorrhea (painful menstruation), Dyspepsia, Sick Headache, dragging down sensations, loss of strength, mental depression, constipated bowels, sleeplessness, irritability, and the innumerable symptoms of low vitality and disturbed circulation—are *cured* by this extraordinary medicine. *One teaspoonful* in water is worth more, as an *Invigorating Tonic*, than any amount of Alcoholic Bitters, which are always attended by reaction and depression.

DODD'S NERVINE

equalizes the circulation of *the Nervous Fluid, promotes the* free circulation of the blood, aids digestion, cures costiveness, regulates the bowels, and restores the vital organs to their natural activity. It contains NO OPIUM or other poisonous *drug*, and as an Invigorator will make strong and healthy the weakest system.

No woman should despair of perfect restoration to health until she has thoroughly tried DODD'S NERVINE.

H. B. STORER & CO., Proprietors,
Sept. 22.—1m] 75 Fulton St., NEW YORK.

AGENTS FOR "THE RADICAL."

SPIRITUALIST, REFORMATORY AND PROGRESSIVE LECTURERS, and all other persons interested in Religious, Social and Political Advancement, will find that subscriptions for this Magazine are easily obtained. Thousands of individuals upon seeing a copy and becoming informed of *its purpose*, will require no further inducement to subscribe. Letters daily received prove to us that all thinking people are looking and waiting for a publication of this class. With such contributors as R. W. EMERSON, T. W. HIGGINSON, ROBERT COLLYER, WENDELL PHILLIPS, O. B. FROTHINGHAM, and others *of* like *class*, furnishing its pages with their fresh and vitalizing inspirations upon the prominent questions of the day, the monthly appearance of "THE RADICAL" is looked for with interest and welcomed with open hands and hearts.

∗⁎∗ We offer liberal terms to Agents. A new volume commences with the September number. *Specimen* to any address on receipt of 30 cents. ADAMS & CO., Publishers, 21 Bromfield street, Boston. eow2t—Sept. 22.

WANTED.—100 Local and Supernannuated Ministers, to engage in a Business easy and lucrative, and well adapted to their position. Those now engaged are clearing from $50 to $150 per month. For particulars, address, JONES, BROTHERS & CO., 118 WATER STREET, BOSTON, MASS. 3m—Sept. 22.

Miscellaneous.

REMARKABLE CURES OF CHILLS AND FEVER, BY MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

Sanbornton Bridge, N. H., June 25th, 1866.

PROF. SPENCE—*Dear Sir:* I have cured one of the hardest cases of **Chills and Fever** on record, with your **Positive and Negative Powders.** It is the case of N. S. Sweet, whose papers show that he was discharged from the army on account of his Chills and Fever, which were considered incurable. He had tried all other medicines far and near, and had employed many different physicians but received no benefit. He formerly resided in Lowell, Mass., until, thinking he must die, he went home to his mother's in Bethlehem, N. H. I never saw him until I went to see him in one of his Chills. He said he was the same as dead, and having tried the best of physicians, he did not want to try anything more. After much persuasion he began taking the Powders. This was on the 8th of this month. On the 11th he was well enough to go to work in the mill, and has not lost a minute's time since, *has gained 25 pounds in flesh, and has had no return of the Chills since he began taking the Positive and Negative Powders.* **The people who saw him consider his cure wonderful.**

Yours respectfully, MRS. A. W. ELLIOTT.

The above statement of my case is true in every particular, and I will take pleasure in answering all inquiries about it. N. S. SWEET,
formerly Seargent in 2d Co. 22 Reg., Mass. Vols.

Scipio, Anderson Co., Kansas, May 11th, 1866.

DR. SPENCE—*Sir:* **Your Positive and Negative Powders have broken the Chills every time they have been used.**

Yours truly, MARY J. RENO.

Deerfield, Dane Co., Wis., Feb. 22d, 1866.

DR. SPENCE—*Dear Sir:* Two weeks ago yesterday I went to Madison, 20 miles from here, to see a sick cousin, Mrs. Louisa Drakely. The doctors had given her up to die. She had the **Chills**, and they could not break them up. They said that when *Quinine* would not break the Chills, it could not be done. *But the Positive and Negative Powders broke her Chills and cured her cough.* **They are the best Cough Medicine I ever did see.** Yours truly,

MARIA INGRAHAM.

Covington, Fountain Co., Ind., Nov. 14th, 1865.

PROF. SPENCE—*Sir: I have cured two bad cases of Chills and Fever, and one case of Congestive Chill, the first trial, with your Positive and Negative Powders.* Yours sincerely, JANE CRANE.

Osseo, Hennepin Co., Minn., Sept. 9th, 1866.

DR. SPENCE—*Dear Sir:* At the time your **Positive and Negative Powders** arrived, my son had just returned from the war, in a diseased state. He was taken suddenly with **Vomiting, Diarrhea, Chills and Fever,** and severe pain in the bowels. In the fever stage I commenced giving your **Positive** Powders. Ere he had taken the third Powder he was in a profuse perspiration, and such was the putrid condition of his system, that, while he was perspiring, the stench was too disagreeable to approach his bed. We changed his clothes, and there was no more of it. *He has mended right along.*

Very truly, ROBERT THOMAS.

Ohio City, Franklin Co., Kansas, Jan. 2d, 1866.

PROF. SPENCE—*Sir:* **My two youngest children have had the Chills, and I cured them with the Positive and Negative Powders, so that they have had no more Chills since the day after they began taking your Powders.**

Very respectfully,
ELIZABETH J. RANDALL.

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

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, **Rheumatism,** Gout, Colic, **Pains** of all kinds; **Cholera,** Diarrhea, Bowel Complaint, **Dysentery,** Nausea and Vomiting, **Dyspepsia,** Indigestion, Flatulence, **Worms;** Suppressed Menstruation, **Painful Menstruation, Falling of the Womb,** all Female Weaknesses and Derangements; Cramps, **Fits,** Hydrophobia, Lockjaw, **St. Vitus' Dance; Intermittent Fever,** Bilious Fever, Yellow Fever, the Fever of **Small Pox,** Measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy; all **Inflammations,** *acute or chronic,* such as Inflammation of the Lungs, **Kidneys,** Womb, **Bladder,** Stomach, **Prostate Gland; Catarrh,** Consumption, Bronchitis, **Coughs,** Colds; **Scrofula,** Nervousness, **Sleeplessness,** &c.

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

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

The Positive and Negative Powders do no violence to the system; they cause **no purging, no nausea, no vomiting, no narcotizing;** yet, in the language of S. W. Richmond, of Chenoa, Ill., "*They are a most wonderful medicine, so silent and yet so efficacious.*"

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

THE GREATEST FAMILY MEDICINE OF THE AGE!

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

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

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

Printed terms to Agents, Physicians and Druggists, sent free.

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

Mailed, postpaid, on receipt of price.

PRICE { One box Positives, $1. / One box Negatives, $1. / One box both kinds, $1. / Six boxes, $5; twelve boxes, $9.

Sums of $5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, *or else the letters should be registered.*

Money mailed to us is *at our risk.*

OFFICE, 37½ ST. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, NEW YORK CITY.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Druggists generally. Sept. 8.

NEURAPATHIC BALSAM; OR, NATURE'S GREAT HARMONIZER,

CURES

PILES, SALT RHEUM, CATARRH,

AND ALL

Humors and Skin Diseases;

ALSO,

Rheumatism, Neuralgia, Burns, Sores, Worms, Deafness, Kidney Complaints, and all Diseases of the Throat and Bronchial Tubes.

THIS BALSAM is a *Natural Production*, put up pure and unadulterated. Price 50 cents and $1,00 per bottle, with full directions.

For sale by OCTAVIUS KING, Druggist, 654 Washington street; M. S. BURR & CO., 26 Tremont street; at BANNER OF LIGHT OFFICES, 158 Washington street, Boston, and 544 Broadway, New York, and by our Western Agent, ABRAHAM JAMES, No. 63 Reynolds Block, near Post Office, Chicago, Illinois.

E. HAYNES & CO., Proprietors,
June 30. **No. 7 Doane Street, Boston.**

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

Mediums in Boston.

"THEY shall lay hands on the sick, and they shall recover."—ST. MARK, xvi: 18.

E. R. YOUNG,

DYNAMIC and HYGEALTHIC PHYSICIAN, who is having *wonderful* success in his peculiar form of treating disease, may be found at 208 TREMONT STREET, corner of LaGrange street. Office hours—8 to 11 A. M., 2 to 6 P. M. Consultation free. Sept. 1.

C. H. FOSTER,
TEST MEDIUM,
No. 6 Suffolk Place,
Sept. 8. BOSTON, MASS.

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

THOSE requesting examinations by letter will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. Oct. 6.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. Oct. 6.

MRS. A. C. LATHAM, Magnetic and Clairvoyant Physician, 292 Washington street, Boston. After a vacation of two months, Mrs. L. is prepared to receive patients as heretofore. Those at a distance wishing treat*ment, will send lock of hair, name, age,* and prominent symptoms. Terms of Examination, $1,00. Oct. 6.

MRS. PLUMB, Clairvoyant Physician, Test and Business Medium. Perfectly reliable. No. 18 East Canton street. Circles every evening. Developing Circles Wednesday evening. Admission 15 cents. Sept. 8.

MRS. H. B. GILLETTE, Electric, Magnetic, Healing and Developing Medium, heals both Body and Mind. Rooms, 69 Dover street, Boston. Hours from 9 to 12 M., and 2 to 5 P. M. May 12.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison Av. Hours from 9 A. M. to 6 P. M. July 7.

MISS PHELPS, Inspirational Writer, Healing, Developing and Personating Medium, No. 3 Tremont Row, Room 23. *Hours—9 to 4. Circle at 4 P. M.* 4w*—Sep. 22

MRS. S. J. YOUNG, Business and Medical Clairvoyant, 208 Tremont St., cor. LaGrange. Sept. 1.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w*—Ag. 18

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Oct. 6.

SOUL READING,
Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated.

Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private character KEPT STRICTLY AS SUCH For Written Delineation of Character, $1,00 and red stamp.

Hereafter all calls or letters will be promptly attended to, either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
Oct. 6. Whitewater, Walworth Co., Wisconsin.

HEALING THE SICK,
BY THE
LAYING ON OF HANDS!

DOCTOR PERSONS, late of the Dynamic Institute, Milwaukee, who has treated over 33,000 patients within the last three years, and whose cures have never been surpassed in the world's history, will heal the sick at the following places:

At **CEDAR RAPIDS, IOWA,** at the AMERICAN HOUSE, *for fifteen days, from Sept. 5th to 20th.*

At **LYONS, IOWA,** at the RANDALL HOUSE, for fifteen days, from Sept. 21st to Oct. 6th.

DAVENPORT, IOWA, at the SCOTT HOUSE, for thirty days from Oct. 10th to Nov. 9th. Oct. 6.

DR. J. R. NEWTON,
PRACTICAL PHYSICIAN
FOR CHRONIC DISEASES.
"*THE BLIND SEE.*" "*THE LAME WALK.*"
THE SICK ARE CURED.

A CORDIAL INVITATION *to all who are not well able to pay,* "without money and without price." Dr. Newton will not visit Buffalo, owing to the crowd of patients daily (over 20,000 having been treated since the first of May), but will remain in NEW YORK, at 6 St. Marks Place, 8th street, until the last of October—possibly longer. Due notice will be given in the BANNER. Sept. 22.

HEALING INSTITUTE, QUINCY, MASS

THIS HOUSE was opened by MRS. A. J. KENISON, July 1st, 1866, as a pleasant home for Spiritualists and liberal minds. Board with or without treatment. Those in attendance possess potent Electric, Magnetic and Sympathetic Healing Powers. Also, medical prescriptions given clairvoyantly. We solicit the aid of *progressive minds in a work for the bene*fit of humanity. WASHINGTON STREET, near centre depot. Aug. 11.

DORMAN & WILLIAMS,
Clairvoyant and Magnetic Physicians,
No. 8 New street, Newark, N. J.

MRS. ELIZA P. WILLIAMS (sister of A. J. Davis) will examine and prescribe for disease, and cure the sick by her healing powers, which have been fully tested. tf—Sept. 1

FOR PSYCHOMETRICAL DELINEATION OF CHARACTER,

OR, SPIRIT-COMMUNION, address, MISS S. M. PEASE, 16 Sibley street, DETROIT, MICH. Send Photograph. Terms $1,00. Sept. 22

PSYCHOGRAPHIC READING OF CHARACTER.

THE SEVEN TEMPERAMENTS and Business Adaptations. Terms $2,00. Address, R. P. WILSON, Station D, NEW YORK CITY. 6w*—Sept. 22.

MRS. S. M. GRIFFITHS, Business and Medical Medium, No. 61 West Houston street, corner of Wooster, NEW YORK, heals the sick without medicine or pain. Her practice is mostly cases given up as incurable; her treat*ment is peculiar to her great Spiritual Gift of Healing.* Sept. 15.—4w

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MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E 78th street, near 3d Avenue, New York. 13w*—Sept. 15.

JENNIE WATERMAN DANFORTH, Clairvoyant and Trance Medium. Rooms No. 59 East 4th St., near Bowery, New York. 8w*—Sept 15.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens, 3d floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Sept. 29.—4w*

MRS. M. SMITH, Healing and Developing Medium, is giving great satisfaction at No 1723 NORTH TENTH STREET, PHILADELPHIA. 4w*—Sept. 29.

A REMARKALBE Natural Clairvoyant and Seer will Answer Questions on Business, Sickness, Friends, &c. Inclose $2, photograph or lock of hair to D. O. B., Banner of Light, 544 Broadway, New York. An unusual opportunity; satisfaction or money returned. 2w*—Sep. 29.

REV. JOHN PIERPONT.—Probably the last communication for the press from this distinguished man was written for the HERALD OF HEALTH for August, 1866, relating entirely to his habits of life. It is a most instructive letter. Price 20 cents. MILLER, WOOD & CO., No. 15 Laight street, New York, or American News Co. 3w Sp. 29.

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

Aromasia Cures the Love of Tobacco.

SEND red stamp for Explanatory Circular, or 50 cents for a TUBE, to DR. MARKS, 131 West 33d street, NEW YORK. REFERENCE—*Banner of Light Branch Office, New York.* Sept. 22.—4w

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PHOTOGRAPHS

COLORED in **INDIA INK** or **WATER COLORS,** in a satisfactory manner, at a moderate price, by MISS C. B. WING, 40 RUSSELL ST., Charlestown, Mass. tf Mar. 10

OCTAVIUS KING, M. D.,
Eclectic and Botanic Druggist,
654 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, *warranted* pure and genuine. The *Anti-Scrofula Panacea, Mother's Cordial, Healing Extract, Cherry Tonic,* &c., are Medicines prepared by *himself,* and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up SPIRITUAL and other Prescriptions. Oct 6.

D. F. CRANE,
ATTORNEY AND COUNSELLOR AT LAW,
23 COURT STREET,
BOSTON,
☞ House, 18 Webster street, Somerville. April 18.

BOOKS!

BELA MARSH, at No. 14 BROMFIELD STREET, keeps constantly for sale a full supply of all the Spiritual and Reformatory Works, at publishers' prices.

☞ ALL ORDERS PROMPTLY ATTENDED TO.
Oct. 6.

J. H. CONANT,
DEALER IN
PIANO FORTES, ORGAN HARMONIONS,
AND MELODEONS

OF THE BEST QUALITY, and WARRANTED in every particular to be *the best made* instruments in the country. They are fully endorsed by the Musical Profession. Our Pianos vary in price from $250 to $800, according to style of finish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STREET, *Room No. 3.*

N. B.—Spiritualist Societies in want of Harmonions or Melodeons for their meetings, are respectfully invited to call and examine before purchasing. April 7.

Banner of Light.

WESTERN DEPARTMENT:

CINCINNATI, OHIO.

J. M. PEEBLES..................RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES, Cincinnati, Ohio; P. O. Box 1402.

Bible Troubles and Translations.

It is strange that the Bible—plenarily inspired; the infallible Word of God; a sufficient rule of faith and practice, and the only guiding star by which mortals can regulate their wanderings through this earthly existence, should require so many revisions, new translations, and theological tinkerings at the hands of fallible men. Even the Baptist new version, translated with so much scholarly care, does not meet with general acceptance in the Baptist churches. Hence a late New York paper says:

"The Baptist version of the Bible does not pass smoothly into use even among that denomination. The Hudson River South Baptist Association met at New York last week, and broke ground against the new version by voting to reinstate and sustain the American Foreign Bible Society, the rival of the Bible Union."

The author of the "Curiosities of Literature," a work published in London in 1824, says: "We have an edition of the Bible known as the *Vinegar Bible*, referring to the 20th chapter of St. Luke, in which the phrase, 'parable of the vineyard,' is printed, '*parable of the vinegar.*' This Biblical edition was printed in 1717, at the Clarendon press establishment." This same English scholar says: "We had another edition omitting the negation in one of the commandments, making it read, 'Thou *shalt* commit adultery.' For this scriptural blunder, the Archbishop laid one of the heaviest penalties on the 'Company' ever recorded in the history of literature." The vulgate edition by Pope Sixtus V. so swarmed with blunders and misprints, that a great quantity of scraps were printed to paste over the erroneous passages, in order to give in some measure the true text. And even the committee appointed by the American Bible Union a few years since, reported that there "might be some 24,000 corrections or improvements made with safety in King James's version." The Rev. John Macnaught, an influential English clergyman, holding for a time a pastorate in Liverpool, published a work with the avowed object of proving the Bible a fallible book. He further maintained that the Church of England did not teach that it was *infallible*, and also argued, with Bishop Colenso, that that collection of books, written by different authors in different periods of the world, called the Bible, contained astronomical, geological and historical errors, thus demonstrating the non-infallibility of the *book*. That eminent scholar and divine, Dr. Arnold, says that the "infallibility of the Bible, like the Pope's infallibility, will end, in spite of the fears and clamors of the weak and bigoted." "But," says some timerous writer, "if we cannot rely upon the Bible as a perfect chart, what shall be our guide? How shall we know what is *right?*" Listen to that Jewish infidel, the Nazarene: "Why, judge ye of yourselves what is right!" Or, expressed in more modern phraseology, "That is *right*, which is for the greatest good of all humanity; and that is *wrong*, which is opposed to the physical, mental or moral welfare of any or all human beings.

We dislike to charge the great body of American clergymen with willful dishonesty. We do not. But the science of the age and the literature of the nineteenth century almost daily convicts them of a pitiable ignorance or an inexcusable dishonesty. Take this as a single fact: How many of the clergy, in reading or referring to the first chapter of Genesis, inform their hearers that the name of God in the Hebrew third person plural, is *Elohim*—GODS? The plurality of divine persons appears in the first verse of the Bible. In that sentence the name of God in the Hebrew original is in the plural, and literally translated would read, "*In the beginning* GODS *made* (or created) *the heavens and the earth.*" Throughout the Old Testament the name of God occurs twenty-five hundred times in the *plural*, and only about seventy times in the singular. Such polytheism to an Arian Christian is shocking! The polytheistical teachings of the Old Testament are exceedingly numerous, though our translation would make them seem otherwise. Saying nothing of the Mahabharata, the Ramayana, the Amarakosha, and other classical works of Sanscrit literature, the Vedas and Puranas, with an antiquity of full five thousand years, give us infinitely more exalted ideas of Deity, his attributes and perfections, than the Hebrew Scriptures.

Blackwell, in his life of Homer, after showing that the ancient oracles were the fountains of knowledge, and that the Delphian God was actually believed in by highly intelligent votaries, because of the predictions being verified, and the wide knowledge of these oracles in everything that related to Greece, says: "Either we must admit the knowledge of the priests, or turn converts to the ancients and believe in the omniscience of Apollo." All nations and all the past ages have had their Bibles, gods, angels, spirits, oracles, priests and mediums of various moral grades, and they have had their uses. They are still well for such as need them. The lame should —*must* have crutches; but souls in sound bodies can travel alone. The oldest Bible in the universe is Nature. On its inspired pages are no misprints. It requires no new translations. Its high priest is reason—its interpreter, science; and all great souls feel a consciousness of its divinity.

The Pilgrimage of Mrs. A. Davis.

We are in receipt of a very excellent letter from this "mother in Israel," residing in Athens, Pa., breathing a spirit of mingled confidence and devotion, of earnestness and a zeal in accordance with knowledge.

Some fifteen years since, preaching the gospel of the "Lord Jesus," the best we knew, in Southern New York, and Northern Pennsylvania, we found none more deeply interested in the upbuilding of "our cause" than Mrs. Davis.

Educated in Orthodoxy—a faithful adherent to its doctrines and Church ordinances, she was considered a bright and shining light among the "Lord's Elect." But while creeds remain fixtures, souls grow. She soon become spiritually too large for her evangelical garments—burst away from them—became a Universalist, rejoicing in the Abrahamic faith. On the summit of this mountain, the Mount of Faith, she rested thirty-three years. But souls will expand—will push their feelers out for the better and the higher. She felt there was yet more land to be possessed. Like thinking millions, she desired knowledge of the immortal existence—its conditions and aspirations—its occupations and laws of interior growth She began to investigate Spiritualism. Sincere and prayerful in her efforts, tests came to her like doves to the windows of the good. It is "now seven years," she writes us, since she became a believer in spirit-communion. Messages from her father, through the mediumship of Miss Washburn, and Mrs. S. Hoyt, have given her unbounded joy and satisfaction. And to still increase her bliss, she has become a medium, holding blessed intercourse with the immortals. Her cup of happiness is almost full to the brim, enabling her to shout, "Glory to God in the Highest."

No life, however, is entirely free from sorrows. We give hers in her own language:

"The most beautiful summer day has its thunder and lightning; so connected with my happiness there are some sorrows. Some pious, church-going people, stopped me from attending the 'Mother's Prayer Meeting,' and branded me as one that 'set forth strange gods,' and taught the 'Devil's doctrine.' The Partialists accused me of this *thirty-three* years, when I became a Universalist—and Universalists now are among those who persecute me. They seem as bigoted as the Orthodox they condemn for bigotry. None of them will come to hear the new Philosophy unfolded, and even my children, because of popular opinion, and the influences of sectarianism, take little or no interest in the Spiritual Philosophy."

We are glad that your spiritual influences give you encouragement. Be brave, my sister—strong, cheerful, trustful. Angels are with you. The truth will conquer.

The North Collins Meeting.

The mails have brought us the proceedings of the eleventh yearly gathering of Reformers and Spiritualists, that met on Friday, August 24th, in Tucker's Grove, at Collins. Bro. G. B. Stebbins, of Rochester, was chosen Chairman, and Miss Josephine F. Smith, of Collins, Secretary.

The meeting, owing to a cold, drizzling rain, commenced rather small in numbers, but increased, till the audience on Sunday became large and exceedingly enthusiastic. The speakers were G. B. Stebbins, Fred Douglas, G. W. Taylor, Mrs. M. J. Wilcoxson, Mrs. Hazen, L. C. Howe, Mrs. Coleman, and others. All the agitating subjects of the day, political, social and spiritual, were discussed by the speakers with earnestness, and yet with great unanimity of feeling. Bro. Beals discoursed fine music, and good was done to freedom and to truth. Agitation, investigation and progression, are the shining steps that lead upward to the inner courts of heaven.

We deeply regret that we have not room in our columns for a part of the speeches made at this annual meeting. But the proceedings in full of the Third National Convention of Spiritualists, with those of previously received grove and yearly meetings, in connection with other valuable matter that for months has been awaiting publication, precludes the possibility of even a synoptical report. We should have been glad to have been with these friends, clasping their hands, and feeling the beating of their warm hearts.

A Voice from Painesville, Ohio.

DEAR BANNER—Permit one who for thirty years has been a preacher in the Baptist church, to say that in his old age, he has found new light descending upon his soul from spirits in the spheres, and from those angels that delight to do the Father's will. Spiritualism is still alive and on the increase in Painesville, having received quite an impetus recently from that excellent healer, Dr. J. H. Ruttley. I went with a young lady to the office of the Painesville Telegraph, who told the editor she had been deaf and dumb for seventeen years, and requested him to publish the fact to the world. Also, Mr. Clinton Paine, had been given up to die by all of the M. D.s here; but through the mediumship of our worthy brother, he was cured by spirit power.

We would be glad of calls from passing lecturers. A hall can be procured, and a fair audience obtained. Could some good executive man remain a few weeks, I think a Lyceum might be organized. Success to your ever welcome BANNER OF LIGHT. It is truly dear to my soul—a very oasis in life's desert. Yours for truth,

Painesville, Ohio. E. C. DEAN.

From Cleveland.

Believing that the meed of praise should never be withheld from the zealous advocate of our most beautiful doctrine, I feel it my duty to transmit the following, given last Sunday through my organism, after having listened to a discourse given by Mrs. Middlebrook, who is now speaking for us through September and October, I present to you as a disembodied spirit's opinion of her:

"OUR MEDIUM—MRS. MIDDLEBROOK.—My friend, in undertaking to give you some thoughts in relation to this morning's discourse, we scarcely know what course to adopt, feeling as we do there was more to admire than to criticise; for of all the speakers we have heard in your hall, she stands unrivalled.

Her intonation is beautiful, her manner earnest and her argumentative powers excellent. Then, having admitted this much, what is there left to say? Her entire manner seems to carry conviction to the soul that she has taken truth for her guide, and with it she hews down all opposition. Would that the ranks of Spiritualism were filled with such mediums. Possessing, as she does, an organism capable of grasping great and important truths, and holding up to the gaze of man a mirror in which is exhibited a picture of himself, faithfully delineated so as to be unmistakable. Hence the difficulty we experience in selecting aught of the many beauties with which her subject was adorned.

Spiritualism in her hands *must* progress. With clearness of perception she treats our beautiful philosophy, not depending upon hearsay or other men's opinions, but entering profoundly into each subject, and reasoning analytically thereon, making every opposition yield to the potency of her arguments. The musical cadence of her speech deeply interests the listener, and seems, as it were, silently seeking the inner soul's recesses, and awakening therein an earnest desire to know more and more of a doctrine whose immortal truths (when better understood,) will permeate man's nature, and finally make him experience a oneness with the spirit-world, and creating in his soul an earnest craving for higher and still higher intuitions of the world beyond."

Fraternally yours,
JAMES LAWRENCE,
No. 25 Mandrake St.
Cleveland, O., Sept. 17, 1866.

Indiana Yearly Meeting of the Friends of Progress.

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

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

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

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

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

By order of the Society,
SAMUEL MAXWELL, *President.*
MRS. H. A. EVANS, *Secretary.*

Interesting Case of Spirit Telegraphing.

My abrupt departure from Providence on the second day of our late Convention, may possibly be misunderstood. I therefore deem this statement due to the many friends, who, though it were our first meeting, extended such fraternal and kindly greeting.

Mrs. Danskin was some twelve years ago considered, by the best medical skill of our city, an incurable consumptive. At what was supposed to be her last hour, the spirit of Dr. Rush controlled her organs of speech; said he would take the case under his own care; prescribed; brought other laborers from the unseen realm; imparted magnetic strength, and finally restored her to the sphere of active utility.

Since that time she has had no normal or natural personal strength, but lives upon the magnetism which by angelic agency is inflowed to her nervous and muscular system. She is most earnest and energetic in all the duties that pertain to her sphere of life, and devotes her time largely to the suffering and needy.

My business calls me frequently to New York; and during the past ten years I have been many times apprised by my spirit-friends that her magnetic strength was failing, and that my presence was necessary in order to enable them to restore the equilibrium. In every instance the impressions have proven to be correct, and in one case my disregarding them nearly proved fatal.

These preliminary remarks are necessary to a proper understanding of the facts I am about to relate.

The late Convention was the first I had attended. I was greatly pleased with the general appearance of the audiences, the intellectual power displayed, and the kind, good feeling exhibited by every one to myself personally. I became interested in the movement; was engaged with the Business Committee, and anticipating a pleasant week among our friends, when suddenly, on Wednesday afternoon, I received a strong impression to return home immediately. After some efforts at resistance, I reluctantly complied, feeling that I had not yet accomplished my work in Providence. When I reached Baltimore, I learned that I was probably just in time to see the last earthly moments of one who has been the central thought of my life for nearly twenty-seven years.

On Wednesday morning she had been taken suddenly ill, and so serious and violent was the attack, that the family became alarmed and sent for a physician. He came, pronounced her case so critical that he declined to take the responsibility. Another was called in, and a third. Their views of the condition were coincident, and they directed that I should be immediately telegraphed for. Mrs. Danskin heard the direction and countermanded the order, saying that *she* could telegraph for *me* better than they could. She then desired our spirit-friends to send me to her. My first impression was received while Mr. M. B. Dyott, of Philadelphia, was speaking upon the Lyceum system, a subject in which I am much interested. But without waiting for the termination of his very able discourse, I left the hall, went to my hotel, and thence to the boat.

Previous to leaving home I gave particular instructions to the members of my family that if any unusual condition occurred with Mrs. Danskin, to avoid all excitement or alarm, because she was under the guardian care of those who would shield her from all harm, and under no circumstances must they send for a physician. Becoming frightened, they disobeyed my injunction, and although she received the kindest and most skillful treatment that medical science could offer, she never gave signs of recovery until I was by her side. She is now rapidly gaining strength, and bids fair to labor, yet, for some time to come, in the fruitful fields of human development, under the care and counsel of her angelic guides.

Yours, truly, WASH. A. DANSKIN.

* * *

The dethroned King of Hanover is a cousin of Queen Victoria, and of about the same age as Her Majesty.

SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at 2½ P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 7½ P. M.

CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 10½ A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Mrs. Juliett Yeaw, Oct. 7 and 14; A. T. Foss. Oct. 21 and 28; Susie A. Hutchinson, in November.

CHELSEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. The Children's Progressive Lyceum assembles at 10½ A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Speakers engaged:—Mrs. M. Macomber Wood during October. J. S. Dodge, Cor. Sec'y.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7½ P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

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

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall, Children's Progressive Lyceum meets at 10 o'clock A. M. Mrs. Nellie Temple Brigham will speak during October.

PLYMOUTH, MASS.—The "Plymouth Spiritualists' Fraternity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Speakers engaged:—Mrs. S. A. Horton, Oct. 7, 14 and 21; Mrs. M. M. Wood, Dec. 2, 9 and 16.

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

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: F. L. H. Willis during October; Dr. W. K. Ripley, Nov. 4; Mrs. Anna M. Middlebrook, Nov. 11, 18, 25 and Dec. 2.

SALEM, MASS.—Meetings will be resumed in October, in Lyceum Hall, and be continued regularly every Sunday afternoon and evening, free to all. Speakers engaged:—Mrs. N. J. Willis during October; Mrs. Sarah A. Byrnes during November.

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

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

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

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free. Speaker engaged:—Mrs. Emma Hardinge.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2½ o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

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

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

PHILADELPHIA, PA.—Meetings are held at Sansom street Hall every Sunday at 10½ and 7½ P. M. Children's Lyceum regular Sunday session at 2½ o'clock. M. B. Dyott, Conductor; Mrs. Ballenger, Guardian.

Meetings are also held in the new hall in Phœnix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10½ A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

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

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ P. M.

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

QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ P. M., in hall No. 130 Main street, third floor.

ST. LOUIS, MO.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2½ P. M., in Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7½ P. M., in Union League Hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Mrs. Nellie L. Wiltsie remains in Toledo during September, and will deliver a lecture at 10½ A. M. and 8 P. M. on every Sunday during the month. Seats free. All are invited. The BANNER OF LIGHT and JOURNAL are for sale at the close of each lecture.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

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

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

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

J. MADISON ALLYN, trance and inspirational speaker. Address, after September, "East Jersey Normal Institute, Red Bank, N. J." Will lectuue Sudays within one day's reach of Red Bank. Will also receive subscriptions for the Banner of Light.

C. FANNIE ALLYN will speak in Scituate, Mass., Oct. 7; in Hanson, Oct. 14; in Ludlow, Vt., Nov. 4 and 11 and Dec. 2 and 9; in Londonderry, Nov. 18 and 25 and Dec. 16, 23 and 30; in Weston during January. Address as per appointments.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms.

DR. J. T. AMOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

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

MRS. M. A. C. BROWN will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Ms.

MRS. A. P. BROWN, of St. Johnsbury Centre, Vt., will lecture in Middlebury, Vt., Oct. 14 and 21, and is at liberty to stop longer, if desired. Will speak week evenings desired.

MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill.

J. H. BICKFORD, inspirational speaker, Charlestown, Mass.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

REV. ADIN BALLOU, Hopedale, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture.

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

MRS. E. A. BLISS, Springfield, Mass.

WARREN CHASE will speak in Painesville, O., Sept. 30; in Chicago during October; in Davenport, Iowa, during Nov.; in Rock Island, Ill., during December. He will receive subscriptions for the Banner of Light.

DEAN CLARK, inspirational speaker, will lecture in Cincinnati, O., during October. Address as above, or Brandon, Vt.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

DR. L. K. COONLEY will lecture and heal in New from Nov. 1 until March 1. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Addrss at once, Vineland, N. J.

P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 54 Hudson street, Boston.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lyceums. Address, Putnam, Conn.

MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill.

MRS. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

THOMAS COOK, Huntsville, Ind., lecturer on organization.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

MISS LIZZIE CARLEY, Ypsilanti, Mich.

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

JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

MISS LIZZIE DOTEN will lecture in St. Louis during October and November; in New York during January and February. Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

MRS. E. DELAMAR, trance speaker, Quincy, Mass

DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

J. T. DOW, lecturer, Cooksville, Rock Co., Wis.

DR. H. E. EMERY, lecturer, South Coventry, Conn.

A. T. FOSS will speak in Charlestown, Oct. 21 and 28; in Willimantic during Nov. Address, Manhester, N. H.

MISS ELIZA HOWE FULLER is engaged at Stockton, Me., and vicinity for the summer and fall. Address, Stockton, Me.

MRS. MARY L. FRENCH, inspirational and trance medium. Address, Bradford, Mass., for the present. No circles until the first of October.

J. G. FISH, "East Jersey Normal Institute," Red Bank, N. J.

MRS. FANNIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory.

S. J. FINNEY, Ann Arbor, Mich.

REV. JAMES FRANCIS, Mankato, Minn.

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

MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me.

C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill.

ISAAC P. GREENLEAF will lecture in Taunton, Mass., during October and November. Will make further engagements for the fall and winter anywhere the friends may desire. Address, Kenduskeag, Me., till October 1.

MRS. LAURA DE FORCE GORDON'S address is Denver City, Colorado Territory.

N. S. GREENLEAF, Lowell, Mass.

MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGE will lecture for the present at Dodworth's Hall, New York, for the First Society of Spiritualists in that city. P. O. address, 8 Fourth avenue, New York.

M. HENRY HOUGHTON will lecture in Mill Village, N. H., during October. Will speak Sundays and week evenings. Address as above.

MRS. SUSIE A. HUTCHINSON will speak in Somers, Conn., during Oct.; in Charlestown, Mass, during Nov.; in Oswego, N. Y., during December Address as above.

DR. E. B. HOLDEN, No. Clarendon, Vt.

W. A. D. HUME will lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O.

JULIA J. HUBBARD, trance speaker, care Banner of Light.

LYMAN C. HOWE, trance speaker, Clear Creek, N. Y.

J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRS. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.

JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

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

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

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

MISS SUSIE M. JOHNSON. Address, Camden, Me., P. O. box 15, during September.

WM. H JOHNSTON, Corry,

W. F. JAMIESON, inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month; in West Richfield, Oct. 21 and 28.

MRS. ANNA KIMBALL, New York City, will answer calls to lecture in and near New York. Address as above.

GEORGE F. KITTRIDGE, Buffalo, N. Y.

J. S. LOVELAND. Address, care Banner of Light, Boston.

MRS. E. K. LADD, trance lecturer, 179 Court street, Boston.

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston, Mass.

MISS MARY M. LYONS, trance speaker, Detroit, Mich.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. He intends to make a tour through the Western States about the first of September. Those wishing his services please apply soon.

MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y.

MRS. ANNA M. MIDDLEBROOK will lecture in Cleveland, O., every Sunday in September and October, and will answer calls to speak week evenings in adjacent places; address 25 Mandrake street. She will lecture in Worcester, Mass., Nov. 11, 18 and 25, and Dec. 2. General address, box 778, Bridgeport, Conn.

MRS. SARAH HELEN MATTHEWS will speak in Gloucester, Mass., during October. Address, East Westmoreland, N. H.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri during the fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, Ill.

LEO MILLER, Canastota, N. Y.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch.

DR. G. W. MORRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass.

B. T. MUNN will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

CHARLES S. MARSH, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.

MISS SARAH A. NUTT will speak in Elgin during October; in Beloit, Wis., during November. Address as above, or Aurora, Kane Co., Ill.

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

A. L. E. NASH, lecturer, Rochester, N. Y.

J. WM. VAN NAMEE, Monroe, Mich.

GEORGE A. PEIRCE, inspirational trance speaker, will answer calls to lecture. Address, Auburn, Me.

J. M. PEEBLES, box 1402, Cincinnati, O.

L. JUDD PARDEE, Chicago, Ill., care R. P. Journal, box 6325.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

A. A. POND, inspirational speaker, North West, Ohio.

MISS B. C. PELTON, Woodstock, Vt.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.

DR. W. K. RIPLEY will speak in Willimantic, Conn., from Oct. 7 to 16; in Worcester, Mass., from Nov. 4 to 10; in Somers, Conn., from Dec. 2 to 10. Address, box 95, Foxboro', Ms.

DR. P. B. RANDOLPH, lecturer, Bennington, Vt.

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisle, N. Y.

G. W. RICE, trance speaking medium, Brodhead, Wis.

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

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan.

MISS LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me.

SELAH VAN SICKLE, Lansing, Mich.

MISS MARTHA S. STURTEVANT, trance speaker, care Banner of Light, Boston.

MRS. FANNIE DAVIS SMITH, Milford, Mass., will speak in Foxboro', Mass., Oct. 7 and 14.

MRS. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill.

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

MRS. M. E. B. SAWYER, Baldwinsville, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

MRS. M. S. TOWNSEND, Bridgewater, Vt.

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

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

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

HUDSON TUTTLE, Berlin Heights, O.

N. FRANK WHITE will speak in Detroit, Mich., during October; in Chicago, Ill., during November and December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

MRS. M. MACOMBER WOOD will speak in Chelsea, Mass., during October; in Plymouth, Mass., Dec. 2, 9 and 16; in Quincy during November. Address, 11 Dewey street, Worcester, Mass.

A. B. WHITING, Cincinnati, O., will attend calls to lecture week evenings in that vicinity. Address care of A. W. Pugh, box 2185.

ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill.

MRS. S. A. WILLIS will lecture in East Kingston, N. H., Oct. 7 and 14. Address, Lawrence, Mass., P. O. box 473.

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

LOIS WAISBROOKER can be addressed at Java Village, Wyoming Co., N. Y., during October.

MARY E. WITHEE, trance speaker, 71 Williams street, Newark, N. J.

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

F. L. H. WILLIS, M. D., care Banner of Light, Boston.

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

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

MRS. MARY J. WILCOXSON care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J

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

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

E. V. WILSON may be addressed during the summer at Menekaune, Oconto Co., Wis., for engagements next fall and winter.

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

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

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

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

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