

# VOL, XX.

Literary

[\$3,00 PER YEAR,]

# BOSTON, SATURDAY, OCTOBER 13, 1866.

{BINGLE OOPIES, } Eight Cents.

NO.

# Department.

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

JESSIE GRAY,

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

#### OHAPTER II.

Ten years of happiness-one long, cloudless day-a summer sea, with not a storm, followed the marriage of Judge Perry and Carrie Howard. It is not given to many in this world to live such a life, and the Judge himself often said, " Carrie, God is very good to us." Her eyes would fill with tears, and once she said, "Guardian, my cup is full; so full that, as some quaint old writer says, 'I must carry it very tenderly.''

But where there is such a perfect union as in this marriage, God sends happiness. Even Christ uses this as the most beautiful illustration of his love to his church. How slow the world is in receiving the doctrine; and marriage, like the church, has long since become heretical, and follows its Divine Founder " afar`off."

Two children had been born to this couple-Nettie, a little girl of eight years, and Willie, a boy of four, healthy, happy children, reared in the brightest moral sunshine.

The Burrell place, now called "Woodside," had become a little Eden. The Judge's dream had become a reality, and from amid the flowers a graceful form often met him when he returned from the business and strife of the outer world, while the presence of the children only made it more an Eden, with angels dwelling there.

John Selden completed his law studies and was at home when 'Squire Bolton, a lawyer in extensive practice in Dalton and the vicinity, died, and John decided to take his office, and enter at once npon his profession. He seldom visited Woodside, took the opposite side in politics from the Judge, was never seen in church, and though no one said aught against his moral character, yet he was far from fastidious in his selection of friends. John had an object in view; his cautiousness and dogged perseverance was sure to win. He had no intimate friends, save his old classmate, Barton, now Professor of Chemistry in a Medical College. The two had passed some time together in Paris, and usually spent the summer vacations either at Dalton or in fishing and hunting, evidently caring for no other society. Barton was poor, and John, though not generous in his disposition, was always ready to lend to this friend, who was all the time engaged in chemical experiments, and on the eve of making valuable discoveries which would bring him a fortune. He had initiated Selden into many of the apparent mysteries of the science, till he, too, was almost

But lost on me." Will you never marry?" "You are not yourself this morning, Barton, . I never knew you to ask troublesome questions be-

fore." "I ask your pardon, old friend. The truth is, I have been looking over your political prospects. I mean you shall succeed, and I have a wish that you should go to that reception this evening. They are invited without distinction of party. As for me, you know well I cannot marry till I have completed this grand discovery; and then, if I can find some one who will share my destiny, with love and faith, I shall live a bachelor no longer." "Barton, I will go to this party," said John, as

if he had just been roused from thought. "I believe you are right. I am determined to win my election if it costs me my fortune." "Come on, old fellow, that's right. I am deter-

mined you shall win. I have no business for two weeks, excepting that analysis of White, of Cincinnati, who was poisoned a while since. If I trace the arsenic, as I surely shall if it is there, then you'll have a 'case in court.' It is strange how clumsy these poisoners are! Why, John, I could poison an enemy so surely, so safely, that ninetenths of all the doctors would never suspect."

"How so? I always fancied that it was more easy to detect that crime than almost any other." "Well, listen, then;" and Barton, with great minuteness, explained how it could be done, and mentioned some of the "remarkable cases," known only by confession, in Italy and France. "Why, here is a book in your own library that gives in-

stances of trials where it was ascertained that a bouquet or a bottle of perfumery had sealed the doom of many a poor victim of hatred or love;" and he took down a book, the leaves still uncut, a record of facts more startling than fiction ever dreamed.

John glanced at the contents.

"This was thrown in by my bookseller when I bought my law-library. If you are right, you hemists must be dangerous fellows."

"So far from it, that you seldom find, excepting in the days of religious superstition or political persecution, that men of science were ever guilty of such perversion of their knowledge. No; it seems to me that Nature reveals her secrets to those who are worthy to receive them, and I value my knowledge as one means of detecting crime. If that man White was vilely murdered I shall be the means of convicting the criminal, and I will not spare the mean soul that would strike his enemy under the pretence of taking a social cup of wine."

John looked at his watch.

"I have business in court to-day which will keep me busy until tea time. I shall not be at home to dinner; please be so agreeable that my mother will forget my absence. I will be there to tea, and we will accompany her to Woodside. The dear old lady will wonder how you induced me to go, but she will be delighted that you have done

was pleased that John should marry, and though | enjoy it. Thus she mused, and the more she | forred only by the slient tread of the few late Judge did not remonstrate. To the astonishment This good lady looked a little troubled. of his most intimate friend, even more than to the people of Dalton, John Belden was married to Miss return? He will surely go with you or find com-Anna Homer soon after the election, which re- pany for you." sulted in his success, and when he went to Washington a bride accompanied him.

John Selden's wife was, as I have said, gentle in her manners, soft in speech, and the casual observer would have supposed that she was one duty, without one doubt of her lord's right to demand it. Not so. She married from ambition, was self-indulgent and exacting, and John, who had judged women by his mother and Carrie—the one living only for others, and happy in self-sacrifice; the other impulsive, spirited, but generous obstinacy surpassed his; the tones of her voice demanding nothing for herself, that Anna Selden how your mother longs to see it." could find no cause for complaint. John had setthere should be no dispute. His mother was to lived, and John and wife were to be as children. Selden, which was very agreeable to the indolent on quictly, no one save Mrs. Perry suspecting that the marriage was not harmonious. Now and then came a little confidential revelation, which made Carrie fear for the future.

"You must study your husband's disposition; yield in minor matters for the sake of peace. John is peculiar, but he has his bright side. His could lead him by a silken string."

"Lead him! Sweep back the ocean; remove the Alleghanies; turn the sun from its course; anything, but never expect to move John Selden, when he has decided to do or not to do something! Now, I am wishing to take a journey this week, but John says his mother's health is not good, and we must not go. I know she has very strange turns often, but it does not follow she is going to die."

"John is right, Anna. I am watching dear Auntie with the greatest anxiety. I fear each one of these attacks as her last. Yes, John is case which he had intended to carry on himself, right; you should yield here."

I do not agree with you; and my mother

be had been exceedingly disappointed in him, he thought, the more determined she became to have had no feelings of ill-will or resentment toward her own way. Her husband was attending court him. I said disappointed-I am not quite right. in a town twenty miles from Dalton. She would The Judge had fears of Selden, and was, I should get away before his return, for there was no use say, more grieved than disappointed. He was a in trying to move him. She quietly made all her close observer, and nuderstood Anna's character; arrangements, nor did her mother-in-law know he loved her, but she chose her own path, and the of her plan, until the morning of her departure.

"Hadn't you better wait, my dear, till John's

"Ob, no, ma'am; Mr. Barton was here this morning, and will go as far as New York, so that I will have no trouble. My brother will be there." "That will do very well. I am glad you are not alone. I do not like to see ladies traveling of those women who yield obedience and wifely alone. I never tried it myself, and feel as if it was not quite right."

"I am not at all afraid to do so. Please tell John that I shall stay but three weeks."

"That will seem a long time to him. Have you warm shawl? the evenings are so cold now! and do take that new traveling bag that Carrie and loving-found a new obaracter, and one which brought from New York; it is more convenient puzzled him exceedingly. Outwardly gentle, her than yours. There is a nice little pocket for your rubbers; never travel without them. Give a were not loud, but her words were sarcastic and great deal of love to your mother, and ask her to cutting as sharp swords. She seldom, however, come and see us; it would give me great pleasallowed Mrs. Selden to see her in these moods. ure. There, good-bye, my dear. Take care of This lady was so yielding, so willing that John's yourself, and return as soon as you can. I shall wife should take her place at the head of the table, miss your bright face, but I can easily understand

Judge Perry and wife did not know of Anna's tled some matters on his marriage, about which absence until informed of it by Mrs. Selden. Knowing John's disposition so well, they augured retain her place as head of the family while she only trouble, and looked forward to his return with some anxiety. But, strange to say, he never Thus the care and responsibility came upon Mrs. mentioned the subject to them, and when his mother told him of her journey and message, he temperament of Anna. For two years they moved made no reply. "Another cup of coffee, if you please," he said; and, having drank it, he then asked his mother if she would n't like to spend a week at Woodside, as he must be absent. Now

Carrie was never happier than when she had her aunt with her. "Husband and auntie and children," she would say, "gathered about my fireside! what more can I ask?" But John was so dark moods I acknowledge are dark enough; but reluctant to go there himself that Mrs. Selden sel-I have always thought that whoever loved him dom left her own home, and she was a little surprised at the proposal.

"Why, yes, John, I think I will. Hannah wishes to clean house, and I am hardly strong enough to bear the bustle and confusion. I believe I will."

John looked at his mother closely; there was a paleness about her mouth and a weariness in the expression of the eyes that troubled him. He walked over with her to Woodside, and left her in the porch, where Carrie had come with her warm greeting. Then John rode away to get the assistance of another lawyer in a long and difficult but which would take him a long time from home. Now he could sleep at home every night. Dr.

comers, who were being seated by the master of ceremonies, when a carriage was driven hastily to the door, and John Selden's wife alighted, travel-stained and dusty. There was a pause, and all eyes were turned toward her, as she ontered the room where the corpse lay, surrounded by weeping friends in the garments of woe. The husband made no movement of recognition, silent and rigid he sat, unmoved as a statue. Judge Perry rose and led the wife to a vacant seat near the coffin. One glance at the calm, still features of the dead, and then her head was bowed, nor was it raised again till there was a movement. and she perceived that those around her were passing to the carriages at the door; still no recognition from her husband. The dead had been borne out, and the son had followed mechanically, as in a dream; again Judge Perry came to her aid, and placed her in the carriage beside her husband. Still not one word nor sign from him, and a glance at his countenance led her to shrink back and fear the future. She stood by his side at the open grave, and her tears fell, tears of sincere sorrow, for the dead had always been gentle and kind to her. When all was over, and the sexton was left alone with his task, John Selden stood a moment that his wife might enter the carriage, but passive, neither aiding nor bindering her movements. Wearied and sad she retired to her room, and in solitude gave vent to her feelings. Carrie came to her with a cup of tea; she said a few soothing words, bathed the aching head, and when Anna, with a burst of tears, exclaimed, "Oh, Carriel I am so sorry-you know I would n't have gone if I had thought this was to happen? What shall I do? Is my husbaud offended beyond reconcillation?"

"I trust not-I believe not. We all do wrong and need forgiveness. Tell him your error, and he will forgive you. But he has his dark moods, as I once told you, and, Anna, let this be a lesson for the future."

"It will. I shall never thwart him again. How silent and stern he is?"

"Yes. I never saw John so moved before. Wo have not given him credit for much warmth of nature; nor was he demonstrative, even toward his mother; but when such persons love or hate, there is a strength in their passion unknown to more shallow natures."

"Strong in love and strong in hate; and if he hates me for my sin what will become of me?" There was one long, low wail of anguish.

"Hush, Anna! give time for John to mourn his dead; be patient till the first keen sorrow is past. There, liestill; I must go down; I am needed more for your absence."

The three who had so often sat at the same table with the departed one, now gathered in the old, familiar room. It was just such an evening as that of Carrie's betrothal-the same early twilight, and as Carrie seated herself to make the ten, she remembered the kind greeting, and the blessing that seemed to have followed her ever since the gentle hand was laid upon her head. John was reserved and gloomy, scarcely speaking, and Carrie was much surprised when he asked her after tea to play and sing that favorite tune of his mother's:

as sanguine as his friend.

Barton had come to spend a few days at Dalton, and was in his friend's office when an invitation was brought in to an evening party at Woodside. John thrust it quickly one side, with an exclamation by no means flattering to the Judge. Barton took it up, read it, and said:

"Why, this is for me, as well as yourself. You should at least let a fellow have the chance of refusing."

"I beg your pardon. I merely treated it as I do all invitations from there; and when I saw ' Woodside,' I said No. Go, if you wish, but excuse me."

'Selden," said his friend, " I have never intruded into your affairs, or asked the cause of your hostility to Judge Perry. I'm not the man to pry into what does not concern me; but if you choose. answer me this one question: He was your guardian; had you any trouble in money matters?"

"None at all; he was the very soul of honor-The secret of my hatred to him I have revealed to no one; but, Barton, I do hate him with my whole soul. Nothing would rejoice me more than to place my foot upon his grave!"

There was such an expression of malignity upon his face that Barton involuntarily started.

"Why, John, I did n't know you could look like that! Stop; I am afraid of you."

"Then never rouse the sleeping demon again." And John turned sullenly to his paper.

"Well, I tell you what, old fellow; I want to give you a bit of advice. You and he are candidate for Congress on opposite tickets. I think you will win-you have the masses on your side; but it don't look quite the thing for you to show any personal ill will toward your opponent. Don't act as if you feared he would beat you; and above all, do n't let the world get hold of any old grudge between you. In that case you would be the sufferer; for the Judge is universally beloved here-If I were you, I would go to this party, and bear an outward show of friendliness, at least. You can't dislike the wife. In my opinion she is an angel, without the wings; or better still, the nearest to a perfect woman of all that have crossed my path."

"Better keep away then," said John sullenly. "if you have such an admiration for a married woman."

Barton did not speak, but looked at John closely, as if a new thought concerning him had entered his mind.

"Come, John, shake off this fit of the blues, and come with me to the party to-night. Don't you know it is given to a fair Eastern beauty that has lately made her advent into Dalton?"

"You know I care no more for the fair sex than for those 'infinitesimal particles' that are forever leading you astray. Go to the party yourself, and you and my mother can discuss the beauty at the breakfast table. She seasoned my coffee and 'John,' said she, 'I liave never seen any one hefore that I thought I could love as a daughter." "A strong hint."

1

"She is worthy of some sacrifice on your part." "I should be a devil. I believe, if it were not for my mother," said Selden, as he took the reins from the boy who had been waiting with the buggy for an hour or more at his office door.

"Strangel" murmured Barton to himself, as he turned his steps toward Mrs. Selden's, and then walked slowly, as if in deep thought. It is often the case in friendship, that we find traits of character developed, after long years of intimacy, which we had not even suspected. Alas! we know ourselves only when tried by fierce temptation, and then we sometimes shrink at the revelation of our hearts to our consciousness.

The party at Woodside was delightful, as all such gatherings were made by the hospitality of the host and attractions of the place. The trees were bright with hanging lights; a large dancingfloor was laid in the lawn, and lighted by these hanging lamps, music, flowers, fruit, all added to the entertainment, and the whole was like a fairy sceno,

Mrs. Selden had gone over very early, "thinking Carrie might need her to entertain the old ladies;" and when John entered, she was leaning on the arm of a young lady, a Juno in form, and beautiful in features.

She was the guest of Mrs. Perry-Miss Anna Homer, a neice of the Judge, who had come to pass the summer in Dalton.

Now we, my dear reader, who understand more about John Selden than his most intimate friend, know that he went to this party, armed, as he thought, cap. à-nié, against all feminine attractions. But I am sorry to say that Anna Homer had also made up her mind that she would marry John Selden-and here was dogged obstinacy, which in nine cases out of ten wins against beauty and feminine tactics. She was something of a politician, and John was rather relieved when, instead of talking the senseless nothings which constitute the staple of party-talk, she dashed boldly into a defence of her own party, which was that of the Judge. But her voice was gentle, her lips full and red, and there was not a particle of bitterness in her words. John defended his own side with

skill and warmth. Ayl sir, when you begun that defence, you opened a breach to the enemy. Had you quietly waived discussion, you would have been safe; but that was what she intended. She was to become your convert gradually, and you were to see the effect of your reasoning upon the

beauty. It was well, also, that Mrs. Perry made no effort

for this match. She desired to see John married; she felt that he would be far happier; the gloom and reticence of his character had troubled her much, but match-making was abhorrent to her heart, and she would have nothing to do with it. Mrs. Belden, on the other hand, formed a sudden friendship with Anna, and the young lady reciprorolls this morning with a description of said lady. | cated it with interest, but she was so unassuming and gentle in her manners, that no one divined any other motive than respect and interest for

written to me to come home. All my brothers Ward had told him of his mother's danger, and and sisters are to be there. I shall be the only that, while he hoped to ward off these attacks, he one absent, and they will not hear of my refusal; I must go. I have no fears that Mrs. Selden will die in my absence. Has John a right to forbid how tenderly and lovingly she would watch the me?"

"I think he has: and let me beg of you, as your best friend, not to rouse your husband's displeasthis one act."

"Nonsense, Carrie; you have high notions of a wife's obedience. You must remember that I did n't marry my guardian, whom I was bound to obey-an old man demanding reverence. One would think, to see you and the Judge together, that you thought there was no other man quite his equal."

"Indeed, I do think so. Positively, Anna, I have yet to find one fault in my husband."

"Not even his age?" said Anna, in a mocking tone.

"His age is no fault. I am sorry he is not younger, because death, in the natural course of things, must come, and that would ---- but I cannot think of such a separation.".

"Of course it would be no sacrifice for you to yield to your husband's requests; and he is not as exacting as John. I see no harm in obeying my mother's wishes."

'A husband should come before a mother after marriage."

Anna rose, evidently much disturbed.

"I do not agree with you. You would take away all a wife's independence, and fetter soul and body. I'll subscribe to no such doctrine;" and she walked home through the orchard in a somewhat sullen mood, for she had hoped Carrie would uphold her in her determination to go home. She sat down in her own room, where her trunks were already half packed. Mrs. Selden had known her wish, but she did not know how earnestly John had remonstrated against it.

"Do not remain on my account, Anna. I hope never to have any of those turns again. Dr. Ward thinks he can ward them off. I should be sorry to deprive you of one hour's pleasure." "But John objects," said Anna.

"Oh well, my dear, you must settle with your self how far, as a wife, you can go contrary to his wishes. I would not interfere there, but I make no objection, and do not wish you to stay on my account."

Anna was left alone; she was, to be sure, a little homesick. Her home, hundreds of miles away, rose before her, bright with the presence of the whole household; brothers returned from a dissence. Mrs. Selden was apparently well; it was away also.

nothing but just John's obstinacy and selfishness. Mrs. Seiden, whom everybody loved. The Judge | He wasn't willing to go himself, nor to let her last and rites were about to be performed, de- | table. Anna longed to say more. She had been

had his fears. Another one might prove fatal. Carrie understood the danger, and John well knew invalid.

When Anna arrived at her own home, she forgot that her husband might feel any displeasure ure by going. Your peace for life may turn upon at her absence in the merry meeting at home, and wrote him, telling of her pleasant journey, safe arrival, and her intention not to stay a day longer than the time mentioned. John threw the letter into the fire and made no reply. The next day, as he sat writing in his office, the following note came from Carrie:

"DEAR JOHN-Your mother does not seem as well to-day; there are some premonitory symptoms of an attack. I hope I may be mistaken, but I know you will wish to be here. Come at once but do not let her see that you are alarmed.

CARRIE." Seiden threw aside his papers and rode to Woodside with the messenger. Carrie was right, but as yet the mother was conscious and recognized them. Then came hours of intense suffering, followed by a passive, unconscious state, which gave the anxious watchers hope. She had begged to be carried home, that she might die in the same room and on the same bed where her husband breathed his last. This wish was gratified. John carried her in his arms up the garden path and through the orchard, and laid her where, many years before, she had watched the last moments of one to whom she had been faithful oven unto death.

"She can live but a few days," said Dr. Ward, and, during those days, John and Carrie never left her. It was too solemn a time for other thoughts to intrude often, but there were moments during that sad period when John, watching Carrie's gentle ministrations and seeing the exceeding love she bore to his mother, had a feeling like the bitterness of death came to his soul. The presence and even the thought of Judge Perry was hateful to him. This hatred was intense, and now his terrible disappointment in marriage and the coming death of his mother made him both bitter and wretched.

"Have you telegraphed to Anna?" said Carrie to him one day as Mrs. Selden slept.

" No. it is not necessary," he answered. Carrie did not reply, but caused it to be done that day.

Like a child going to sleep Mrs. Selden passed away. She could not speak, but she recognized tance with their wives and children; neighbors the three familiar faces about her couch and was coming in with their congratulations; the mother, | happy. She turned her eyes from them upward, so happy to gather her loved ones about her, after | and a sweet smile lighted up her features. " She many years of separation, and she the only ab- sees some angel," said Carrie, and the meek, lovsent one, she, the petted sister, absent because ing spirit passed into that world where all is love, her husband would not give his consent to her ab. | and, with her, John Selden's good angel passed

The mourners had assembled at the house: the

"I would not live alway."

She did so; nor stopped with that, but sang and played the same airs that in days long ago she had so often sung to her adopted mother. She praved in her heart that the evil spirit of rebellious grief might be chased away. Hoping that she had in some measure succeeded, she said, as the evening wore away," John, I must go home to my little ones now. Your wife is alone in her chamber. weeping; go to her and forgive her error. She is truly sorry for the past." As she spoke, she laid one hand upon his shoulder, and with the other parted the hair that lay, moist with the agony of a great sorrow, upon his brow. Oh! how John Selden had longed, in years past, for one such touch from that hand, and now that his mother was gone, how could this heart supply the place left so vacant!

Carrie little understood the emotion, nor could she comprehend the strong restraint of the stern, reticent man, who remained passive, and gave no answering touch or word, as she stood thus for some minutes. How deeply would she have been pained, had she known the strength of his passion for her; a passion which had only grown. stronger by its suppression, or rather because his. will had been thwarted; for with his strong will, he had a strong patience, if only he could see theend. But Carrie was lost to him utterly, doublyso, by her marriage and his own. "There now," she said, "do go to her John; she waits for you."

"Never," was his reply, as he rose and openedthe door for Carrie to pass out, for while speaking, she had put on her shawl and bonnet. It was chilly and dark, and he said, "Wait a moment, Carrie, till I fetch my hat; I 'll go home with you;" but at this moment the Judge anpeared at the door, and husband and wife went out together, leaving two desolate hearts behind. Anna waited long in her own room, listening for the sound of her husband's step upon the stairs. It came at last-now she would humble herself to him, and begin life anew. But the step passed on, her door was not opened, and her ear caught the sounds of another door opened-it was his mother's-it closed.

The servant brought lights, and asked if she needed anything. Then came the stillness of midnight. The poor wife watched and waited, and in those long hours of suspense, she remembered Carrie's words: "Your seace for life may depend upon this one act." She passed a sleepless night, longing, and yet dreading the dawn. It came at last. She dressed herself in a plain, black silk, the only approach to mourning which her toilet contained, and descended to the breakfast room.

A brief "good morning," from her husband, and a moment's pause till she was seated at the

vain and ambitious, but she was a woman still, and not wholly insensible to her duties as a wife; but the stern reticence of John Selden was a gulf which few wives would venture to pass, certainly not one who knew the fault was upon her side. Anna bore this for some days, and then went to Carrie for advice.

2

"Patience a little longer," said Carrie. "Take this as the just punishment for your offence. John was formerly quick to resent any injury. I can hardly understand this strange reserve. He does not reproach you?"

"Not at all; it is utter indifference; an indifference that chills far more than violent anger. If he would only reproach me, or show passion, I could bear it; I could then open my heart to him. He now speaks only when necessary, never enters my own room, but has taken possession of his mother's chamber, where he spends most of the time when in the house."

"It will all be over by-and-by, Anna. Do not let this wear upon you; when he takes into his arms a child of his own, his better nature will be aroused, and in becoming a father, he will also be a husband again."

Anna tried to comfort herself with this thought, but she was too impatient to follow the advice, and one rainy day, when more than usually sad and lonely, she wrote the following note:

"MY DEAR HUSBAND-I cannot bear this estrangement longer; had you spoken one word of welcome to me, I should have confessed my error. I was wrong in going away in your absence, and contrary to your wishes. I would not have gone, had I supposed your mother so ill. But we all do wrong, John, and need forgiveness of each other; be-inerciful to me, as you wish for mercy from Heaven yourself. I cannot bear this reserve and coldness longer."

She laid this upon his dressing table, and the next day received the following:

"MADAM-I have long since become convinced that your marriage was one of ambition and convenience, not of love. You have once made this acknowledgment since our union. I am content. It will be better for us both that matters remain as at present; you shall have all that you married for-my name, my house, and such luxuries as my means will command. I have purchased a horse and carriage for your sole-use. Peter is at your service whenever you desire to ride; he is a faithful servaut, and will do your bidding.

I would gladly avoid all scandal, therefore, if you have no objection we will remain legally husband and wife, but I can never feel again the respect and affection which I bore toward you before my mother's death. JOHN SELDEN."



#### CHAPTER VI.

Genie's disappearance from her former home was cause for real anxiety among her new friends. They did not give up their search for her, and thus they were daily becoming acquainted with many wretched families, and learning more of the sufferings and needs of the poor than they would have learned in a whole life time, without something to call them into the midst of those whose spirits are starving as well as their bodies.

Jeanette, while going the rounds with Ruthie. laid better plans for her new society than she would have known how to have done had she remained at home.

"I see," said she to Ruthie, "that I made a great mistake in my calculations. I was going to

lessons; and having classes, and it's a bore, and I'm going to bolt." "Oh!" sighed Ruthie,

"Whose plan was it?" 'asked Jim.

"I guess it was Miss Marvel's," said Uncle John, looking at Ruthle.

"You mean," said Jim, "that Ruthie, having else have that woman's holy horror descending on her devoted head."

"Well," said Ruthle, "I was afraid we should did n't try the question books; but the children don't like them, and sigh the minute I take them out, so that I have to parade a great pile of reward cards to keep their attention at all. But what plan shall we follow?" "Why, do what the children want to do: find

ont what that is." "Capital!" said Uncle John; "they 're wiser

than we think. If you offer a child a pear or a feast day, where was once only gloom and depiece of cake, it will take the pear; it is better for the child, and that is the reason it loves it best." "But the children do n't know how to tell what

they want," said Ruthie. "They don't know how to tell to me," said

venture." "If Genie was only among them to begin," said | ger said: Jim. "I have lost a deal of heart since she dis-

appeared." 'Genic's loss has been our great gain," said Ruthie; "just think what we have learned in trying to find her!"

Just then Jeanette came in.

"Just think," said she, "I believe I 've got track of Genie. If I have, I shall think there is a real Providence in it. You know Uncle John's sermon was a prayer, last Sunday. Now I never did believe it was of much use to pray until he told us what true prayer was, and how it could be answered; so I just said to myself, now is the time to try the truth of what he says; so I did really pray, asking the Lord's angels to find Genie and bring her to me. But why could n't they have | How bright and beautiful does everything appear done it before?" "Did you need any experience?" asked Uncle

John.

"I suppose it is all right," continued Jeanette; but let me tell you, a little girl like Genie came to our door and asked for the lady that helped John find places, and our stupid people sent her away; but as she was going, she turned around, and said, 'Tell her I live in Davis Court,' and I am going there. Will you go?" It was truly Genie that they had found, who

had been serving at a place in the country. She looked so pale and thin that they hardly knew her. Their questions drew from her the fact that she had been working like a slave for a cruel woman, until she could bear the burdens put upon her no longer. Jim's face grew crimson with

anger as heard her uncomplaining words, and looked into her sad face. "Dear child," said Ruthle, kissing her; "we will take care of you;" and they all went together from the dreary room.

When they were in the sunshine, Genie said: "Somebody told me that there was a place where I could perhaps find a situation, and so I went out and walked straight to your door. Father would have said the voice led me. I do n't know.'

When Genie knew that her father was well cared for by her new friends, and that she had no longer to struggle uncared for, her face assumed its old look, and her appearance at the New Hall gave new life to all; and Uncle John took occasion to talk to the children about the good we could all do in the world.

"We all depend," he said, "one on the other. you are disturbed, and you perhaps have taken poison into your system, that will make you very ill. It is just so when we approach a good, pure fragrance to the spirit and refreshes it. And if our spirits, breathing in a little of their impure atmosphere, are disturbed and made very uncomfortable, and thus we are, harmed. I know you all wish to be like the Lilies, the Roses, the Heliotropes, and not like fetid mushrooms or impure matter. Then make your lives sweet and pure, by driving out all unholy passions; by living loving lives; by keeping yourselves from all wrong. I will tell you a legend of the beloved Jesus. whose life on earth was like sunshine to the flowers; like sweet fragrance from a garden of Roses;

and honey, and sweet grapes and fair apples. The light is coming from the east.'

And so the stranger abode in the boy's home, and slept in his bed, and ate of his food-the best of which was always given him. And soon the sun began to shine with an unusual warmth.

There was a glow on the mountains, never noticed the terror of Miss Marvel before her eyes, thought | there before. The streams began to flow with she must cut her new cloth to the old pattern, or more lavish currents, and fountains and springs appeared in waste places. The grass grew fresh and tender, and the cattle, fed in green pastures,

soon grew fat and sleek. Lambs frisked on the n't get any religion into our school at all if we hillsides; flowers bloomed in the meadows, and the bees filled their cells with honey.

No one would have known the lovely country, so luxuriant and full of beauty, for the sterile land despised by all. Men grew happy, and their faces shortened, and their steps were light. Women laughed and frolicked with their babes, and children gathered garlands and decorated their houses, so that there seemed to be a perpetual spondency.

The stranger had walked quietly all these days among the people, and no one looked to him as their deliverer, except the boy, who in his heart remembered his prayer and its answer. But one Uncle John, "but if you only would, Ruthle, just day as they were walking together on the hillstand up and talk to them, they would speak, I'll side, they looked back, and beholding all the richness and luxuriance of the country, the stran-

'Is it not lovely?'

Yes,' said the boy, 'it is thou.'

'Now thou knowest,' said the stranger, 'I must leave thee. But never forget that the presence of the mire is the life of God.'

And while speaking, he disappeared from the boy's gaze, and his poor humble garments shone like gold, and his face was like crystal, and on his head was a crown, and in his hand a sceptre, from which proceeded a light that was brighter than the day. The boy returned to tell the people of all he had seen, and they said with one voice, 'The Lord has been with us.'

"Now my children," continued Uncle John, we live a similar experience almost every day. in the presence of some fair child, whose life is like the kingdom of heaven. Did you never know a man who brought so much gladness in a glance of his eye, that you were sure that the world was a great deal better than ever before? Did you never see a woman whose look of love changed all trouble to joy, and made the sunshine of God dawn on your life? Oh little children, it is for you to beautify the waste places; to make desert places blossom as the rose, for to you has God given the keys of the kingdom of heaven."

[To be continued.]

#### Word-Puzzle.

My 1 is in left, but not in right. My 2 is in day, but not in night. My 3 is in youth, but not in age. My 4 is in calm, but not in rage. My 5 is in wheat, but not in corn. My 6 is in night, but not in morn. My 7 is in mirth, but not in gloom. My 8 is in coffee, but not in tea. My 9 is in ocean, but not in sea.

My whole is what all should possess

#### Transposition.

Esakp nytegl ti si eettrb afr. Ot lure yb vole hant reaf; Saepk tyngle etl on ahshr rowd arm, Het ogdo ew amy od rehe.

#### Spiritualism in Vermont.

I have just enjoyed a pleasant and interesting trent with a portion of the Spiritualists of Vermont, in their Thirteenth Annual State Convention, held this year in the Unitarian Church of It is true that the influence of one on another, and Montpeller. These Annual and other Convenon all, is very great. If you go out some sum- tions of our friends in Vermont have proved highmer's morning and pass by a Heliotrope in bloom, ly interesting and profitable, and had a good efits fragrance gives you delight, and that delight fect in spreading and establishing Spiritualism in does you good. If you pass by anything impure that State. The good feelings engendered there have often lasted from one session to another, and encouraged the friends to continue them, but they are not yet ready to take any practical steps child, or man or woman: their very atmosphere is toward doing anything more than having good meetings, good speakers, good circles and good we approach a bad girl or boy, or man or woman, | times generally. They have not yet taken steps toward effecting any permanent organization to secure property which is already awaiting investment in our cause. There are many honest and earnest Spiritualists who, for various reasons, oppose every step toward an efficient organization beyond a mass convention. They undoubtedly have, to themselves, satisfactory reasons and fears of some evils, real or imaginary; but the time must soon come for efficient action, in Vermont as well as elsewhere. Our friends there have not a college, academy or school-house of any kind. but let the churches control the entire system of education. I believe there is not a Progressive Lyceum yet in the State; or, if there is one or two, they are new and small and weak yet. Churches control the Sunday training of the children, as well as the week day education. I believe we have not a church or hall in the State, except one or two private ones owned by individuals, and several old deserted or abandoned churches, which we accept, as the freedmen do our old clothes, with thanks. Our conventions are held in groves or halls or churches, kindly loaned to us by societies vho are not half as able to own them as the Spiritualists are, provided they would organize and cooperate and concentrate their means. Circles, meetings, mass meetings and conventions are all good and useful, and should be kept up; but, if we go no further, we do no more than we have done and are doing, and it does seem to me that there are numbers enough, means enough and inno one dwelt there that would come to their help. telligence enough among Spiritualists to begin to do something more than to merely have occasion-

#### THE FIRST GREAT SPIRITUALIST CAMP WEETING AT PIERPONT GROVE, BETWEEN MALDEN AND MELROSE, MASS.

Aug. 80th and 81st, and Sept. 1st and \$d, 1866.

Reported for the Banner of Light.

[Continued.]

Mr. Crosby, of Roxbury, Mass., made some appropriate remarks in favor of inaugurating spiritual camp meetings.

Miss Julia J. Hubbard, of Malden, Mass., was introduced by Vice President Dr. P. Olark, and, nnder inspirational influence, narrated her singu-lar experience as an invalid and a medium: This morning as I sat listening to the sad, sweet tones of the dear, blind boy speaking on this stand, I was carried back through my own experiences, to which I have been requested to refer. I was born which I have been requested to refer. I was born in 1846, in the city of Portsmouth, N. H., the presin 1846, in the city of Portsmouth, N. H., the pres-ent home of my parents. Almost from infancy I was an invalid till nearly three years ago. At the age of fourteen, while I was supposed to be on a dying bed, I was confirmed and taken into the Episcopal Church by Bishop Chase, and the sacrament was administered to me preparatory to my departure from this sphere of existence. Physicians had done their útmost in my behalf, and friends gathered around my bedside to give their parting adieu. But I was strangely held in the form, and I know not how long a time elapsed before hopes of my recovery began to be elapsed before hopes of my recovery began to be entertained. A great excitement was raging among the Second Adventists. In the absence of some of my friends, others deeming themselves acting a friendly part, urged me to be emersed, with the assurance that an emersion would re-store me to health. I was too weak in body and mind to resist. I was bundled into a carriage, plunged into the river, taken home in my wet garments, and, for days, lay in a dangerous re-lapse. I was visited by a lady medium who said my diseases were owing to spirit-influences; that spirits were endeavoring to develope me, but were resisted, and the resistance caused my sickness. Another medium told me the same story; but my made sport of what was said. Time passed; m health slightly improved; Spiritualists gave the spirits credit, and said it was because I was a me dium. I laughed at the idea and insisted that spirits could have nothing to do with mediums. In a little company one night I proposed to play the part of a medium and show how certain phenomena could be made. A spiritual friend warn-ed me to beware lest I might get more than I bar-gained for. The company seated, I raised my hands and rolled my eyes as though pretending I saw a spirit approaching to entrance me, when auddenly I was lost, my sight faded and I was unconscious. I was told that I was suddenly lifted from the floor, carried several feet and then thrown on the floor as though dead. For an hour twas pronounced dead. At last the spirit began to influence me, and I arose and spoke for nearly an hour, giving some striking tests which rivited conviction in the minds of all who were present. From this time my spiritual career began. I received promises of health and a career of usefulness as a medium, if I would only heed the angel voices. But conditions were unfavorable, and too often I shrank from the opposition around. My health declined, my eyes grew nearly blind, and I suffered from a variety of difficulties. I was sent to my sister's in Boston to be treated, and remained under the care of the best physicians more than a year, but without benefit. My spirit-guides came and renewed their promise and reminded me of my broken promise. I told my spirit-guides if they would go to my home in Portsmouth, and make my friends send for me, I would renew my promise to exercise my gifts and do their bidding in behalf of the mission they bad marked out. I was sent for in a few days, and told to come in haste. On my arrival home, I was informed that all sorts of phenomena had been taking place, and my presence was needed to stop them. Passing through experiences in which I suffered, Heaven only knows how much, some-times yielding to spiritual influences, and then fighting them; sometimes trying to work in fac-torics to get rid of my misson, and then growing faint, blind, falling in spasms, and threatened with insanity; sometimes batting with friends and foes, and even with pretended Spiritualists,

corning theories or belight "And the king shall answer and say unto them, Inaimuch as ye have done it unto one of the least of these, my brethren ye have done it unto me." We are not required to make loud professions or confessions with therence to idolizing, flattering or appeasing some dread, august king or unknown God; but the highest service we can render to God, is to render service to the least and lowliset of his children, our needy brothers and sisters." our needy brothers and sisters.

bervios to the least and lowicst of his children, our needy brothers and sisters." Dr. B. M. Lawrence, spoke in a similar practi-cal strain, earnestly urging Spiritualists to make their religion felt in all the reforms of the age. He referred to a circle in which, for a time, none but Oatholic spirits communicated; at last the spirits said they first communicated as Catholics in order that they first communicated as Catholics in order that they might the better culls the sym-pathies of Oatholics, and harness them, into the work of Oatholic reform; they sought to use the church as an instrument to smite down blootry. Just so it should be with us. This camp meeting will prove a mighty agent for the overthrow of blootry and intolerance. The church is repre-sented here in all its phases; our speakers range through every field of thought, and gather up the good and true wherever found. If we speak against the church, it is not of the true ohurch. So of Christianity. True Spiritualism is in entire harmony with pure Christianity. [The Doctor gave a very lucid exposition of this position, hold-ing the fixed attention of the audience, and closed amid applause, with one of his reform poema.] New Nich labor amid applause, with one of his reform poems.]

amid applause, with one of his reform poems.] Mrs. Fitch, under influence, spoke of the labors and ordeals of this life, all as having their divine appointment. If sometimes we fail to realize this, and grow lonely and sad over our lot, we are reminded by the loved spirits of the better land Becoming clairvoyant, Mrs. F, then spoke of spirits present whom she identified. She er-horted those who would know in regard to these things, to go home and form their own circles, test their own mediumship, and having found mediums of their own, sustain and encourage them.

R. Thayer, of Boston, with his usual modesty, took the stand, and spoke of his visit to the late Methodist camp meeting, at Martha's Vineyard; stating among other things, that he could not learn that out of the fifteen or twenty thousand present during the week, a single soul was conpresent during the work, a single cour was don-verted. On one occasion, when a call was made for sinners to arise for prayers, not a single soul arose; and Bro. Thayer said it was intimated that his presence, standing up near the stand, exerted such a counteracting influence, sinners were over-aved and diving grace frustated. awed and divine grace frustated.

After a metrical benediction had been pro-nounced by Miss Hubbard, the thousands departed in peace.

[To be continued.]

#### Unitarian Sunday Schools.

A late number of the New York Christian Inuirer (Unitarian) calls attention to the mode of teaching the young idea, how to shoot in the Unitarian Sunday Schools. It appears that the books used in some of the schools are of the old orthodox stamp, thus presenting a rather questionable shape for the fashioning of plastic natures in the liberal Church-the hymns being of that character which would do no discredit to the Right Reverend and Very Venerable Mother Goose herself, when she sang of the Hebrew children, who, in Adam's fall were sinners all.

Some ten years ago, we spoke to a brace of Unitarian clergymen upon this inconsistency of thus having school and pulpit in opposition to each other, a mode of teaching so liberal, that what the Sunday school book contained was soundly belabored from the pulpit; thus balancing each other with Orthodox goats and Unitarian sheep, leaving the lambs to skip from one to the other to find pasturage as they might choose. This was certainly very liberal, though the children might not so easily distinguish which was the true manna from heaven as stamped with the sign of the genuine, original Jacob. One of the clergymen thought that the fossil books of the Orthodox Tract Society, teaching hell-fire and damnation forever in the brimstone or asphaltum lake, or in the devildom where God is angry every day, ought to be dumped into the brook Kidron. ' The other clergyman thought it was but of little account of what was the plaster put upon the children, as but little of it would stick-thus making no account of the labor and waste of time of the builders who thus daubed with untempered mortar.

A short time since we looked into a Sunday school book of a later and better cast by the liberal Church. With a glimpse here and there, we saw some good things and some not quite so good. Of the latter was the setting forth of David as "a good man." Though David was "a man after God's own heart," it would be rather difficult to constigranted that he repented of his untruths-of putting men, women and children to death, till none were left to breathe-of harrowing and areing his prisoners, and of baking them in brickkilns; granted, that he repented of giving seven of Saul's sons to be hung up unto the Lord as human sacrifices in the blood theology; that he rerepented of his fierce wars and free love raids; of forcibly abducting Phalti's wife, her husband weeping and pleading in vain, to say nothing of the only one sin of his life with Bathsheba, how could he repent on this side Jordan of the two murders he bequeathed while dying, adding perjury to the same? Let any one, without educational warping, read the life of David, as a real or fabulous personage, and show, if he can, why this marauding filibuster over seven degrees of latitude and seven degrees of longitude should be set up as a saint in Unitarian Sunday Schools. True, there are aspects in modern Christian civilization not much in progress from the status of old Jewry; and our two hundred years of American slavery may have witnessed barbarisms as black as any in the" man after God's own heart;" and our Northern clergymen and politicians have given Scripture for the same, to say nothing of the short comings of injustice to woman and labor in Northern civilization. When the Southern clergy made up their record to send to England for Christian sympathy. and assistance, though admitting much drunkenness, profanity and other vices in the Confederate army, the case was made good, in that the same army were believers in the creeds and not infidel; that is, they were very pious in calling upon the name of the Lord, though their tender mercles were cruelties-as if the God of Israel winked at the infernal inhumanities of our Southern slaveholding brethren in the Lord, as well as at those of David. Swedenborg found David in hell. This would seem to justify the hell forever in the Sunday schools, for if David was thar even unto Sunday schools, for if David was thar even unto Swedenborg's day, may he not continue there till the crack, of doom, even, though the "man after God's own heart" and the "Holy One." whose soul should not be left in hell? Well, the Unita-rian Sunday school 'may save him by teaching the young idea how to shoot with the arrows of meat sold his birthright, and, found no place of repentance, though the sought it carefully, with tears. Judas repented in a goodly sorrow not be repented, of, and. Peter denied his Lord and cried, the cock, crowing testimony to the same; . oe repented of, and refer denied his Lord and oried, the cook, crowing testimony to the same, while David, the darling of the songs of Israel, for his 'cen' thousand slain, forgets his 'pelitential pairs and breathes out murder to the last. usciess to the people, unless we can make them work in all the relations of life. In the parable of the sheep and the goate, nothing is asked con-\*It is but just to say that allusion is here made to Dr. Uriah Clark, of the Rural Home Cure, Malden, Mass., though, as President of the Camp Meeting, he withholds his name shove.

make beggars of these people, by helping them. But now I see that all they want is to know how to help themselves. Did you see that woman this morning with the sickly face, and the little girl clinging to her knees? You were talking with some one else, and I led her out to say that all she wants is work. She can embroider beautifully, having learned of the Sisters in Ireland, and she can do all kinds of nice needle-work, and yet she has nothing to do, and so she starves and pines. Instead of our having a sewing society to work for her, she needs to work for us: and all we have to do is to pay her for her labor."

"And that woman with the big boy," said Ruthie; "she wants a good place for him. He has a good, honest face, and needs some one to care for him."

"I declare," said Jeanette, "I thought it was enough to give the poor some clothes and some thing to eat; now I see that is but a little, and the poorest thing we can do. But we must talk with Uncle John, and we'll establish a----"

"An Industrial School," suggested Ruthie.

"But where shall it meet?" asked Jeanette.

"Oh dear! there are so many things to be done in this world! I feel as if I wanted to say to my father, 'Mr. Lord, I would like five thousand dollars, to establish a home for poor women."

"Why don't you?"

"Because I should hear: 'Jeanette, my dear daughter, I am glad to see you interested in all good works, but I pay to Mr. Frill's benevolent fund all my charities. Do you wish to go to Newport this summer?"

"Well," said Ruthie, "we must work with small means."

The result of the talk with Uncle John, in which Jim-took a prominent part, was, the hiring of a fine new hall, that they could control during the week as well as Sundays, and the establishment of a school and society, where all that wished could be taught all kinds of useful work, and have it provided for them.

Jeanette was only seventeen years old, and Ruthie fifteen, and it was just the time that they were expected to appear at parties, and to put on the manners of fashionable young ladies. But this new labor of theirs suited them better than anything they had found, and they succeeded in making it agreeable to their friends. The children that they rescued from the streets, and the women that came to them from dreary homes, soon interested them more than the morning calls they used to make, and they found that they had besides sufficient time for all the pleasures they needed. Their Sunday school was perhaps the most agreeable of their labors. Miss Marvel declared it was strange that people would leave the morning prayer-meeting and go to the new hall: but not so thought the people. And no wonder the children liked the cheerful tunes that Jeanette played better than the solemn tones that were considered safe for the children that gathered in the vestry.

"There's one thing I don't like," said Jim, one day, "and I may as well speak of it first as last.

like gentle rain on a famishing field; like all that ve love and cherish. There was a land so dreary, that few chose i

for a home; yet there were found men that lived there, but they lived so wretched 'a life, that it seemed strange that they did not choose some other place of abode. The soil was so harren, that it was with difficulty that anything could be made to grow. The grass was coarse, so that the ill fed cattle were lean and pitiable objects. The fruits were so crabbed, that no one could enjoy eating them; and the inhabitants had no beauty or comeliness, owing to the wretched lives they were obliged to live.

There was a little child dwelt there, who wondered at all this poverty and misery, and desired a better condition; and every night when he went to bed, he wished in his heart that some one would come and help them. He looked up at the stars, and prayed some one to descend from their brightness. He looked at the moon, and asked if One day when he was sitting in his father's doorway, a poorly clad traveler came near. His al good times. I have waited, watched and exgarments were no better than those of the boy, and no one would suppose that he belonged to any other than that land of poverty. But there was a bright light in his eye that the boy noticed. and a sweet smile on his face that gave him joy. The boy asked the stranger in, and went to the cupboard and put before him the best fare that was to be found. There was one pot of delicious felly, made from the wild honey and apples, that the mother had preserved with great care, as the

only delicacy that they should have for the whole year. To reach this, the boy climbed to the topmost shelf, and with much trouble bore it from thence to his guest. When his father and mother returned, they were exceedingly angry. 'All this for a stranger,' said they, 'and one no

better than thyself. Thou shalt be severely punished.' 'That may be,' said the boy, 'but the punish-

ment will be sweet And I will give to him my best harp, made from the reeds; and he shall have my bed.

'What a boy,' said the mother; 'there is no use punishing thee. Have thy own way; only if thou hadst not taken my pot of jelly!' 'Never mind, mother,' said the boy, 'we will

We've followed the old-fashioned way of giving | have many pots by-and-by, and plenty of milk | act, reveals his own weakness at heart.

pected our friends in Vermont to begin some substantial work, to show that there is practical utility in our religion. I am sure they will, but when I cannot tell, but suppose when the practical overcome the impractical Spiritualists.

Bethel, Vt., Sept. 11, 1866. WARREN CHASE.

Mr. Spurgeon has just notified a member of his flock that he discourages as much as possible the practice of returning thanks to God after childbirth by any of his congregation, since in most cases it is merely an absurd superstitious practice.

" We have a span of horses," said the economic, "on our farm, that support themselves without any cost." "Why, how is that?" exclaimed a listener. "Why, one is a saw-horse and the other a clothes-horse."

An artist invited a gentleman to criticise a portrait he had painted of Mr. Smith, who was given to drink. Putting his hand toward it, the artist exclaimed, "Do n't touch it; it is not dry." "Then," said he, " it cannot be like my friend Smith."

He who puts a bad construction upon a good

ing frequently under the most unfavorable cir-cumstances, and I have been sustained from all harm. A few weeks ago I met with an injury which induced a dangerous bleeding of the lungs; within a few hours I bled more than a quart; all other efforts failing, the services of Dr.\_\_\_\_\_ were again called for, and in a few days I was out of the house, and apparently as well as ever. As I the house, and apparently as well as ever. As to consti-stand before you to day, you see I am in form but a frail and feeble child, yet you hear my voice ringing out with a power all beyond my own. I give all due credit to the Doctor for the wonder-ful works done in my behalf, and many others coming under his care, though he may not thank me for so doing and he requested use not to men. me for so doing, and he requested me not to men-tion his name-yet higher praise is due to those unseen messengers who have called me forth to the mission of humanity. This camp meeting is a new era in the cause of Spiritualism. You come here to receive a fresh baptism from the higher life, in order that you may go back to your homes and the world and begin anew. To me this meeting has already been a blessing beyond comparison. I draw new inspirations from all these earnest souls around meas well as from the descending hosts above. For the first time before a public audience, I stand forth as an inspirational speaker conscious of what I am saying, and I know the angel loved ones are giving me aids and inspirations. I see in all your faces the love lighting smile of heaven, while your hearts are beating with new hopes and nobler purposes. Let us remember the grand aim of all these meetings is to impel us to begin living wiser and bet ter lives. The more we commune with holy one coming from angel-life, the holier will be our own lives. Above all things do I pray for the pure and unselfish heart needful to attract purest heavenly induced. If I know myself, purity is the highest object of my being. Of how beauti-ful, when with clear and radiant souls we can see beyond all those clouds which lower along our pathway, and behold the white angel throngs beckoning us onward and upward. [Miss Hub-bard closed with a practical appeal to the young and the old, and sat down amid the long and loud applause of the audience. Her address was the more effective and impressive from the fact that though she seemed the most delicate person on the speakers' stand, yet she commanded a volume of voice loud and clear enough to render every syllable distinctly heard on the very outskirts of the camp ground.]

who sought to counsel and control me; advised and treated by one physician after another, till at last I came under the counsel and the treatment of Dr. \_\_\_\_\_. Since that time I have had

overcome. I have traveled thousands of miles through heat and cold, sunshine and storm, speak-

Saturday Evening Session .- Between two and three thousand people were in the grove at the ringing of the bell. The choir sung, "Father of spirits take, oh take."

Jonathan Pierce, Esq., of Boston, was intro duced and made some preliminary remarks on the recent decease of the Rev. John Pierpont, saying that in his last public address, the vener-able brother vindicated the truth of Spiritualism against the attacks of the religious as well as the irreligious portion of the community, in saying that "he knew spirits did communicate," and that it gave him no concern, when others who had not received the same light, called him infidel, for all were infidel to some established form of teligion; he was but an advocate for the truth as made manifest to him. Bro. Pierce concluded by offering the following resolution, which was unan

imously passed by the audience: Resolved, That in memory of our late Bro. Rev. John Pler-pont, the first Spiritualist Camp Meeting in Massachusetts, do hereby name this beautiful grove we new occupy, Plerpont Grove.

J. N. Hodges spoke of the theoretical and the practical of Spiritualism. Our theories, scientific, philosophical and theological had their uses, but they must come to the practical test. They are useless to the people, unless we can make them work in all the relations of life. In the parable of the sheep and the goats, nothing is asked con-

#### **OCTOBER 13, 1866.**

#### BANNER $\mathbf{OF}$ LIGHT.

### PROCEEDINGS

OF THE

## THIRD NATIONAL CONVENTION OF SPIRITUALISTS.

#### PRONOGRAPHICALLY REPORTED FOR THE BANNER OF LIGHT, BY J. M. W. YERERINTON.

FIFTH DAY-AUGUST 25.-CONTINUED.

On motion of Mr. Coonley, the unfinished busi-

on motion of Mr. coonley, the unminded busi-ness of yesterday was taken up, being the consid-eration of the resolution in regard to war. On motion of Dr. H. B. Storer, of New York, the resolution was laid on the table. The next resolution of the series reported by the Committee on Resolutions was then taken up, as follows: as follows:

Resolved. That as Spiritualists we accept it as a self-evident fruch that all men are created equal, and that in regard to aut-rage and all other rights, we recognize the equality of all be-fore God and the law, without regard to sex or color.

Mr. Coonley offered the following as a substitute: Resolved. That in accepting the democratic idea of man'and woman being capable of self-government, we maintain that intelligence and logality and inherent human rights should be the tast entitling a citizen of the United States to the exercise of the elective franchise, or the performance of any govern-mental function.

Mr. Wadsworth said that before any action was taken upon the substitute, he wished to make a further report from the Committee on Resolutions, in order that the business as far as projected. night be before the Convention. He read the following series:

Resolved, That as science, reason and experience have proved that alcoholic and intoxicating drinks are destructive to the health of individuals and the peace and happiness of society, therefore, as reformers, we should abstain from and discourage the use of intoxicating drinks, and assist and en-courage all offorts at temperance program.

Courage all efforts at temperance reforms. 2. Resolved, That as science, reason and experience have proved that tobacco is injurious to health, an inharmonious and expensive article in the family and the social circle, and a nuisance in refined society, therefore, as reformers, we should abandon and discourage the use, and ald all reasonable efforts to exterminate it from the use, commerce and productions of par country.

our country. 3. Resolved, That the time has fully come when Spiritualists are imperatively required to place before the world a state-ment of the basic principles of their philosophy, and especially that me or those which constitute the foundation of morals.

ment of the basis principles of their philosophy, and especially that mie or those which constitute the foundation of morals. • Resolved, That common sense, virtue, and all the great in-terests of civilization, demand the extension of the elective franchies to the women of the Amorican Republic. • Resolved, That since it is the central idea of our Amorican civilization that "all men are free and equal," that " taxation without representation is tyranny," justice, honor, liberty, and the Constitution itself demand the extension of the elec-tive franchies to our colored American citizens. • Resolved, That this Convention cordially approves the black or white; and fully concrete on ordially approves the black or white; and fully concrete forts now being made by P. B. Randolph, of New Orleans, to found a National Nor-mal Institute for the education of colored teachers. • Resolved, That the delexates of this Convention are earn-city requested to assist in the great and practical work con-templated; and that each is hereby requested to forviate sub-scription lists in their various localities, and thus join with Gen. Grant and other noble me in advancing this cause, pay-ing over, monthly, all funds collected in the West to S. B. Jones, E.s., of the eligito-Philosophical Journal, and those in the East to Charles l'artridge, of New York, and that the Journal and Banner of Light are respectfully requested to keen the subscription lists before their readers. • Resolved, That it is not the object of this life to make man or worma a mere machine or animal for the used can' to unfold and culture all the faculties in the human organism for harmonic action. • Whereas, Compensation in all departments of labor is inade-guate, compelling multiludes to tol incessently to procure the

for narmonic action. Whereas, Compensation in all departments of labor is inade-quate, compeling multitudes to toll incessantly to procure the means of subsistence, affording no time for mental, moral and splittude unitaries, therefore

means of subsistence, alloroing no time for mental, moral and splittual culture; therefore, 10. Resolved, That labor, both male and female, requires more compensation for, and a reduction of the hours of, labor. Whereat, The present Alphanetic and Orthographic Sys-tems of the world-by reason of their arbitrariness, unlike-ness, individual incompleteness, inconsistencies and absurdi-ties-are a serious barrier to Education, and a potent means of preventing Universal Intelligence and International Har-mony; therefore.

ch

p,

th

m-

he en

ox

in

ny,

٦C·

il-

ng

he

eđ

ti-

ti-

im

ry

it;

оf

ill

d-

k-

en

u-

6

ls;

nd

of

)₩

**T**0

er-

ađ

ζθ,

æΓ

**85** 

8-

in

0-

۳0

¢0

an

y-he

'n

.....

eir

by,

n

1to

ne

el;

hθ

es

at

78-

)**5**C

91**1.** 

hØ

to

111

18r 50 18-

ng of of of th

¢0 nd

ie; for

ßУ

nony: therefore, 11. Resolved, That a Universal Philosophical Alphabet of Na-ure, based strictly upon the law of correspondence between ound and sign, and an Orthography permitting no slient let ers, and no changeableness in the sound of any given letter, re imperatively demanded. 12. Resolved, That it is eminently fitting that Spiritualism-accompliance as it does the universal hypothemical of Nan, and

are imperatively demanded.

Resolved, That it is eminently fitting that Spiritualism—recognizing as it does the universal brotherhood of Man and the essential oneness of human interests—should be the channel for the transmission to the world of such an Alphabet and Orthography, and eminently fitting that Spiritualist, as lovers of the mannel for the transmission to the world of such an Alphabet and Orthography, and eminently fitting that Spiritualist, as lovers of the race, should countenance, encourage, and endeavor to establish so beneficient a System.
Resolved, That we regard the report of the discussion on Thursday evening, in the Providence dournal of August 25th, as a gross misrepresentation of the views and feelings of the Convention: and we do hereby disclaim it as a libel on the views of Spiritualists, inasmuch as it gives what purports to be the sentiments of Mr. Wheeler, as expressive of our views, while it reports not a word of Mr. Finney's speech, whild: really expressed the views of the fire use of their hall, and the defraying of the incidental expense of our meetings, and also the very general provision made for the entertainment of delegative, and it we expective of meetings.
Mr. Coonley's substitute wyns then laid on the the set of the substitute wyns then laid.

Mr. Coonley's substitute was then laid on the table, and the original resolution under consideration adopted.

Mr. Joslin moved the adoption of the resolution

(Entered seconding to Act of Congress in the year 1866, by their freedom to-day, if they stood like the late villam whire & Co., in the Clerk's office of the District slaves, without the right to vote, between their fourt of the United States, for the District of Massachusetts.) late masters on the one hand and their hounds, the poor whites, on the one hand and their hounds, the poor whites, on the other?. When the musket was placed in the hands of the black man, the nation was bound to give him all that pertained to manbood, and all that pertained to freedom; and in a democratic form of government, the bal-lot-box was the individual's ark of affety. He found among some Snirtitualist a very great

He found among some Spiritualists a very great dislike to have anything like politics enter into their religion. He could not understand this, especially where a political question embraced a moral question. The time had been when moral questions had but little to do with politics, but moral questions would have more and more to do

moral questions would have more and more to do with politics. The Republican party was the first party organized upon a moral principle, and it was just as impossible for religious men then to sep-arate their religion from their politics as it was to separate the heart from the body and live. He would like to ask his friend who was so afraid of politics if he would say that they must express no opinion on the question of temperance, or the ab-olition of capital punishment, or any other ques-tion calculated to lift humanity out of the depths of degradation, if that question was carried into of degradation, if that question was carried into politics? He wished the Convention to express itself in a voice that should be heard. Four millions of slaves had been set free in the South; they were our true, tried friends in the hour of peril and diffi-culty; and if this nation was now so ungrateful as to pass them over to the tonder merica of their one. to pass them over to the tender mercles of their enemies, the nation deserved the curse of Almighty God, and he believed would receive it. (Applause.)

A. T. Foss, of New Hampshire, thought there had been no moment so critical in the history of the country as the present. The question was the country as the present. The question was whether the advantages obtained upon the battle-field were to be bartered away. Some said that this question did not belong to a Spiritual Con-vention. That was just what the church used to say in regard to slavery. He did not wish to in-troduce party politics upon that platform. He was neither Democrat nor Republican, but a man who lowed justice and right for his following a set. who loved justice and right for his follow-man as well as for himself; and when the Democratic party put themselves between him and justice, he would go through their very heart; and if the powers of earth and hell put themselves in the way of justice, then he would battle all those

powers. Mr. Foss maintained the capacity of the black Mr. Foss maintained the capacity of the black man to exercise the franchise, and concluded by expressing the hope that the Convention would give an unequivocal expression of their opinion on this matter. If, he asked, Spiritualists are divided on this question of right and justice, is that any reason why we should not speak? That is the very reason why we should speak i The are any Spiritualists in the land who stand in that guilty position. (Applause.) Mr. Sprague moved to amend the resolution by atriking out the words, " and the Constitution it-self."

self." Mr. Finney supported the resolution, affirming that he could demonstrate by history, and even by the decisions of the courts in the slave States, that the African was a citizen of the United States, by the terms of the preamble to the Con-He asserted that the Constitution destitution manded the extension of the elective franchise to colored American citizens. The proof be found in the decisions of the Supreme Court of North Carolina and New York; in the fact that in five States, when the members of the Convention which passed the Constitution were elected, they were elected by the assistance of ballots cast by the hands of black men. The "people of the United States," were the men who cast the bal-lots for those who declared, "We, the people of the United States." Irishmen, Englishmen, native white Americans, and black men cast those ballots; black men, therefore, as a race, come under that preamble to the Constitution, "We, the peo-ple of the United States." By that preamble, the country was pledged to give the franchise to black men; and when he remembered what they did in the Revolution and in the last war, when he re-inembered that two hundred thousand bared their bosoms to the shafts of treason, it seemed to him that they would be derelict to their duty, to the great central principles of American civilization, and to that henor and integrity which belong to us as a people, if they falled to do this act of jus-tice to the African race.

The question was then put, the amendment laid on the table, and the resolution adopted, with ouly two dissenting votes. On motion of Mr. Joslin, the resolution in re-

gard to war was taken from the table, and conbidered. Dr. H. T. Child offered the following as a sub-

stitute for the resolution presented by the committee:

Resolved, That we believe that all preparations for war be-long to the animal and intellectual planes of man's nature, and that those who have risen to the truly spiritual plane can-not and will not resort to such preparations.

Mr. Peebles said he was in favor of the resolution, because in his heart of hearts he was opposed to war, and the terribly demoralizing effects that flow from all war. He admitted that while the earth was in the process of unfolding, there would be war, as there would be earthquakes, volcances, and tornadoes; but every geologist knew that each year there were less volcances and whirl-winds and earthquakes, because the earth was becoming more nature, more ripe. So as man grew from the base brain toward the top brain, wars would become less and less frequent. He wara would become less and less frequent. All strenuously insisted that all war, and the taking of human life, was wrong. It would be said that good came out of war—that war conquered and aubdued; but war never subdued any people. Napoleon Bonaparte conquered Europe, but he never subdued a European nation. England conquered Ireland, but England never subdued an Irish heart. He heard a brother say yesterday that we had "subdued the South." Beautiful subjugation! With all our armies and navies, we had never subdued one single soul there. There were just as much rebellion and hatred there now as there ever were. The only subduing power on earth or in heaven was reason, love power on earth or in heaven was reason, love, sympathy and kindness. Disguise it as they might, the taking of human life was murder, and he would sooner die than go into the spirit-world with murder on his hands. He would sooner suffer than cause suffering to another; he would sooner be killed than kill a brother man. Adjourned to 3 o'clock P. M.

upon the central idea of the Harmonial Philosophy, and have appointed a sub-committee to draft a plan of the idea and general method of educa-tion, and to devise the best method of raising the The following are the names of the Executive

Committee: Newman Weeks, Rutland, Vt., Ex-officio Chairman of the Committee: Dr. George Officio Chairman of the Commutee: Dr. George Dutton, Rutland, Vt., Secretary; S. J. Finney, Ann Arbor, Mich.; A. B. Plympton, Lowell, Mass.;
F. L. Wadsworth, Chicago, Ill.; Anson Atwood, Troy, N. Y.; T. J. Whitehead, South Paris, M.o. We recommend that our public speakers agitato

We recommend that our public speakers agitate the subject of the college throughout the country. On motion, the vote indefinitely postponing the resolutions on a universal alphabet was reconsid-ered, and the resolutions taken from the table and passed.

The following resolutions of thanks were then adopted:

Resolved. That we tender our thanks to the members of the Chicago Quartette Club for the great favor they have shown us by furnishing most excellent music for several of our scs-

sions, Resolved, That we thank the members of the Providence choir for their mule, and efforts to contribute to the harmony and interest of the Convention. Resolved, That we hearily thank the President of this Con-vention for the able, dignified and coartcous manner in which he has presided over its deliberations. Resolved, That we thank the Secretaries of this Convention for services most faithfully rendered. The actual of the secretaries of the formation for any formation of the secretaries of the formation of the secretaries of the formation of the formation for any formation of the formation of t

The scientific resolutions presented by Mr. Too-

hey, at a previous session, were then taken up and passed, after which the Convention adjourn-ed, to meet again at 8 o'clock.

#### EVENING SESSION.

The Convention was called to order by F. L. Wadsworth, one of the Vice-Presidents. J. S. Loveland. of Connecticut, delivered an address on "The Basis or Standard of Morals," at the conclusion of which a vote of thanks, was passed to the speaker for his able and profoundly CAL JOURNAL. [This address was printed in the BANNER of Sept. 8.]

BANNER of Sept. 8.j After another song Mrs. S. A. Horton, of Ver-mont, gave an address upon the general subject of Spiritualism, its teachings, purposes and effects. Adjourned to meet at 3 o'clock P. M., on Sunday.

## SIXTH AND LAST DAY.-AUG. 26.

The Convention was called to order at 3 o'clock P. M., by Leo Miller, one of the Vice-Presidents. Mr. Finney, Chairman of the Committee on Res-olutions, said that, the resolutions on the labor to be reported upon at the next Convention, it had been thought best, inasmuch as the question was an important one, involving interests of great magnitude, to have an expression of the opinion

of the Convention. The Committee therefore reported the following: Resolved, the following: Resolved, That the hand of honest labor alone holds the sovereign aceptre of civilization; that its rights are commen-surate with its character and importance; and hence, that it should be so fully and completely compensated as to furnish to the toiling millions ample means, three and opportunities for education, culture, refinement and pleasure; and that equal labor, whether performed by men or women, should re-teive equal compensation.

The resolution was adopted. H. B. Storer, Leo Miller, and N. Frank White

H. B. Storer, Leo Miller, and N. Frank White were added to the Committee on Essays. The Chicago quariette sang a beautiful song, after which Mrs. M. S. Townsend addressed the Convention on the general question of Spiritual-ism, illustrating the subject by a somewhat de-talled account of her personal experience. After another song—"There are no tears in beaven"—the Convention was addressed by S. J. Finney, who reviewed and summed up the pro-ceedings of the Convention in the following state.

ceedings of the Convention in the following state ments: 1. We have revised the Constitution, enlarging

2. We have affirmed that every human interest tory have done this. 3. We have not established a creed.

various subjects assigned.

different sections of the country be invited to contribute to this fund.

A vote of thanks to L. K. Joslin, I. Searle, and others, was moved by Mrs. M. S. Townseud, and carried, and the Convention adjourned to the evening.

#### EVENING SESSION.

Leo Miller, Vice-President, in the chair,

## Letter from Mrs. Emma Hardinge. 8 FOURTH AVENUE, NEW YORK, September 20, 1866.

EDITOR OF THE BANNER OF LIGHT: Dear Friend-As I have seen but little of Spir-

itualists or Spiritualism since my return amongst you, except (in )iny own meetings at Dodworth's Hall, and lest you should suppose I have been immersed in the same Rip Van Winkle sleep that seems to me to have fallen on the social life, if not the mercantile being of the New York Spiritualists (at least, as far as my observation carries me), permit me to assure you that I have not only returned to the scene of my former labors, but that I have returned with all the spirit and purpose of labor upon me, and that I at least am wide awake, and engerly looking round upon the profound stillness of this great Spiritual Sleepy Hollow, to see what may be done, or whether the thoroughly well-filled benches of Dodworth's Hall, crowded, I acknowledge, on each of the four occasions of my lecturing here, even to excess, are all phantoms, and melt out with the close of the meetings into the arial realms of that transcendentalism for which the New York Herald says we, the Spiritualists, are so very remark-

able.

True it is, I have seen and been most cordially greeted by those ever faithful and indefatigable workers in New York Spiritualism, Messrs. Partridge and Albert Day. I have seen the copy of a charter obtained for the purpose of organizing our scattered ranks into something like order, and philosophical essay, and he was requested to fur-nish a copy of the same for publication in the BANNER OF LIGHT and RELIGIO-PHILOSOPHI-themselves, or their savings and doings, when I heard of divers committees, who are to do divers themselves, or their sayings and doings, when I ask, "Where and what?" echo answers, "Where and what?" and so the matter ends till next Sunday, when overflowing meetings gather together, and I lecture, and the meetings disperse, and so the matter ends again, until (I fear me) next Sunday, and the next again. Meantime, I receive abundance of letters from all parts of the country, kindly welcoming me back to America, but otherwise pretty much duplicates of those I received ten years ago, namely, that my services are esnecially needed for the sake of waking up the spiritual Rip Van Winkles of other districts besides New York.

I have read with much interest the proceedings of the Providence Convention, but it needed not the report of the many admirable speeches that were made on that occasion to convince me that our American Spiritualists are excellently good talkers at all times, and yet my friends will forgive me if I echo some of the queries that from time to time broke the monotony of the otherwise eloquent definitions of "principles," of which those proceedings seemed chiefly to consist-"What are you going to do?" "Have your investigations revealed any fresh phenomena, or east any light upon the old?" "Are you holding any scances for investigation?" "Have you any fresh halls, libraries, reading-rooms, circle-rooms, &c., &c., &c., built? and have you arranged to maintain Sunday meetings for the exposition of principles, without the perpetual beggary of insufficient contributions, or obnoxious entrance fees?"

Dear friends, have you done any of these things is included in the scope and genius of the spiritu-al movement. No other people in the world's his-any arrangements organized for visiting the sick; and affording your speakers, when they come 3. We have not established a creed. 4. But we have constructed a platform, on the principles of eternal growth and progress—one which combines science and religion. strangers into a place, opportunities for seeing and counseling with those who seek them; visit-ing prisous; or being of any sort of use beyond ing prisous; or being of any sort of use beyond 5. We have provided for the next Convention, in the appointment of committees to report on the dist. because I an willing myself to help you refirst, because I am willing myself to help you re-The Finance Committee recommended that a spond to them, by my own practice, if you will collection be taken to secure as nearly as possible aid me with the opportunity; next, because I the two hundred dollars needed for publication have come from a country where I have most painfully realized the waste of power that takes treasury of the Convention; and also, that the place where organization is wanting, and concentrative action fails. I think that the amount of phenomenal Spiritualism existing in Europe, exceeds that of America. In some respects, too, the character of the phenomena is more satisfactory than that of America, as the mediums are (with very rare exceptions) highly educated persons, refined, intelligent and earnest, and being of a lass and rank in life wholly above the r suspicion, and beyond any possible temptation to imposture, which may be thought to have influence upon the professional medium. So such mediumship is of a highly convincing character; being also very abundant, Spiritualism actually exists, as a far greater power, amongst the higher classes of European society, in point of mere phenomena, than it does in America. The great drawback, however, to its wide-spread influence and popularity, is the total lack of unitary action that prevails amongstits believers, and the consequent failures of individual effort to achieve a widespread influence, which can only grow out of associative action. Now it has been proved that the spread of a belief in spiritualistic phenomena, by their public representation, neither impresses the masses with a recognition of the spiritual agency of the facts. nor exalts their idea of Spiritualism. Excellent tion to the moral idea. J. B. Harrison, of Indiana, also addressed the assembly. He dwelt strongly upon the necessity of faith and entipusiasm in order to accomplish ences; in fact, a widespread belief in Spiritualism as were the manifestations of the Messrs. Davenences; in fact, a widespread belief in Spiritualism in Europe must be either a matter of very slow growth, or be carried on through the rostrum-a form of Spiritualism which has never yet been favorably received in Europe, and never can be successfully practiced until associative cooperation can be rendered to those who are qualified to present the Spiritual Philosophy to the masses. The growth of the phenomena in Europe is rapid enough, but to me it is still an unsolved problem as to any mode in which European Spiritualists could combine to organize: public meetings. The law of caste completely separates classes; and the commixture of classes in organization is not only necessary for business purposes, but, as we believe, (on this side of the Atlantic,) an essential feature in the doctrine of Spiritualism. "Ay," but the European Spiritualist replies, " that same point of doctrine is just the very thing we don't want, and don't intend to have." And it is for this very reason that European Spiritualists make no effort at organization, and in many instances exert their influence to avoid the natural and inevitable drift of the movement in that direction. In a word, the great majority of European Spiritualists are firm, consistent and zealous advocates of its phenomenal truths. Though for many reasons violently opposed to professional mediumship, they are generous, and would nobly sustain non-professional movements for the growth and promotion of phenomena, but in many instances English Spiritualists cling with tenacity to their religious creeds, especially of the highest Orthodox character, and Spiritualism seems to exalt their religious fervor, but always in the direction of their own peculiar form of belief, and it is, as I think, the fear lest the revelations of spirite should effect or tamper with these that so little effort is made at public propagandism through the rostrum. What is the result? The press, who know but little of the exclusive life of those high circles where spiritual phenomena most abound, run wild tilts against their best supporters, and insult | conceivably "free" forms of speech, the result

their most powerful patrons in their atter ignorance of what Spiritualism really is, or with whom it most abundantly finds favor. As to the middle and lower classes, except in a few rare instances, they know nothing at all about it. The manifestations of the Messrs. Davenport, (a phase of the subject neculiarly repulsive to many of the English people,) the misrepresentations and falsehoods of the press and the caricatures of Punch being the chief sources of information to which they have had access.

As a phenomenon, then, Spiritualism may and does abound in Europe; but destitute of any representation either in the press or from the rostrum, its growth, progress and teachings are little known and greatly misunderstood. In the meantime, America has been privileged to combine with the phenomena as a telegraph, the doctrine of a spiritual religion, as the message which the telegraph brings; and as, in my humble opinion, the religion of Spiritualism is the very gist and kernel of the whole movement, so I consider that the Sniritualism of Europe without it is deficient in one of its grandest and most humanitary elements. whilst its possession and wide dissemination in America entails upon the believers of that country a double share of the responsibility which arises from a double measure of the talents. And besides this. I consider that some of the reserve and exclusiveness of the European Spiritualist grows out of his misunderstanding of the genius of the American, and his belief that the most obnoxious specimens of the spiritualistic genus homo (who, by the by, are ever the noisiest and most obtrusive) represent the whole; and though a very general belief obtains in England that the whole spiritual movement was inaugurated by and (doctrinately speaking) represented in the teachings of the so-called " Harmonial Philosophy," others there are who inquire whether we except such little peccadilloes as murder, rapine, robbery, arson, &c., from the universal code of the "whatover is, is right" doctrine. When the question of spiritualistic public meeting has been mooted in England, I have seen many an anxious matron glance timidly at her husband, and ask if the followers of Spiritualism were all expected to live with their "affinities," instead 'of their husbands and wives? if all Spiritualists must become so individualized that all can do just what they like? dress as they like, eat, drink and live generally and only as they like? vote all laws, human and divine, to be nuisances, all religion old fogyism, prayer superstition, Deity a myth, restraint slavery, and the Spiritual Philosophy as " whatever is, is right," in toto?

I know that many of my readers will think I am either guilty of caricatüring my countrymen in suggesting such questions, or that they themselves have only observed the caricature side of American Spiritualism; but to those who question my assertion that the most obnoxious representation of any belief is invariably the most audacious, prominent and noisy, I need but refer my readers to the BANNER OF LIGHT of the 22d of this month, wherein, on the last column of the second page, in the report of the Providence Convention, may be found the following words, coming from one, who, in that report, at least, by the position of a speaker assigned to him and the hardihood of his statement, may be assumed to represent a majority if not all of the public speakers on Spiritualism:

" If he understood the purport of the resolution, it presupposed a moral sense recognized among. Spiritualists as a body. He was bold to say, and could maintain his position, that such a thing as moral sense did not exist among Spiritualists, as Spiritualists. There was no recognition of any such thing as morality by Spiritualists. Their locturers defended diverse systems of morals or immorals, whichever they might be called, and they told the people that it was just as good to be immoral as moral, because the very practice of vice broke down the minual, and that liberated the spiritual and brought it into a position where it might be manipulated by angel fugers, and so they had a grand advance of the spiritual through " If he understood the purport of the resolution, they had a grand advance of the apiritual through the weakening and destruction of the physical"!!!

Now I can only say for myself, that, willing as I am to bear, from ignorance and misconception, all the opprobrium that might be cast upon me. I would repudiate the very name of Spiritualist were it to go forth to the world with the uncon-

Mr. Tooliey said he protested against all per-sons taking Mr. Wheeler as either the reporter of the status of Spiritualists or the expositor of their creed, if such they had. He hoped the Conthere ered, it such they had. The hoped the Con-vention would vindicate its dignity by passing this resolution—not against Mr. Wheeler, but against the press which did not understand itself and the dignity of mankind sufficiently to appreclate the difference between a solitary member of the Convention and the large body of the Convention itself.

The resolution then passed, Mr. Uriah Clark, of Massachusetts, protesting against it, as setting up Mr. Finney as representing the Convention, which he maintained ought not to be said of any

Resolution No. 5 was then taken up, and discussed.

W. H. Perry, of Connecticut, opposed the reso-lution, as bordering on politics. It was well known that the Spiritualists of the country were divided in sentiment on the question involve the resolution, and he thought it better not he passed by the Convention. Dr. P. B. Randolph, of Louisiana, took the

platform, amid great applause. He said that every man who really believed the faith that he professed there was committed to the truth, and not to expediency. It was well enough for them to vote that he should have no dinner, when them to yote that he should have no dinner, when they had got a table spread for themselves, but he was hungry, and wanted something to eat. (Laughter, and applause.) He wanted the right in the Southern States to say who should and who should not rule him. If Spiritualists were afraid to "face the music," they had no right to only thereafter by the name of to call them

call themselves by that name, or to call them-selves the avant courters of the future. (Applause.) J. M. Allyn, of Vermont, who spoke in a trance state, appealed to the Convention, in the name of all who have ever lived and died in defence of humanity, in the name of that cause which they had espoused, and in the name of Eternal Justice, not to permit this just expression of sentiment to be made void. Did they not know that the Spirit-talism which they had espoused recognized the right of all human beings to the same privileges and immunities under government and law? If and immunities under government and law r in this Government refused, within five years, to extend the elective franchise to the black people, this nation would fail, never to rise again. I ask you, said the speaker, to do justice to your col-ored brothers. I ask this, I demand it. In the you do justice as a nation and as a body of Spiritdemand that

ualists to the whole human race. Ezra Sprague, of New York, said he wished to vote for the resolution, but wished to vote cor-rectly. There was one statement in it which he rectly. There was one statement in it which he thought not correct, namely: that the Constitution required that the elective franchise should be bestowed on all. If so, under this resolution, the Indian would be admitted to the elective fran-chise, and all the privileges of cluzens in any of the States. The Constitution did not admit the right of the Indian to the franchise, but expressly denied it, and therefore the resolution must certainly be amanded

Leo Miller, of New York, heartily supported the resolution. In the present state of our national affairs, he had felt that the Convention would affairs, he had felt that the Convention would prove recreant to its duty if it should fail to send out an expression of its loyalty to humanity and to the rights of four millions in our country whose chains had been stricken off by the Emancipation Proclamation. Heretofore, the Constitution had been interpreted in the interests of slavery. To-day, there was no legalized glavery in the land, and he wanted the Constitution interpreted in the interest of line for slavery in the land, and he wanted the Constitution interpreted in the of the Convention how much they would give for . We recommend the establishing a college, based

#### AFTERNOON SESSION.

The Convention met at 3 o'clock, and the session was opened with a chant by the Chicago club. The question on the resolution in reference to war, under discussion at the close of the previous session, was then taken, and it was adopted. The resolutions numbered 4,6,7 and 14, were read and adopted without debate.

The resolutions in regard to labor (numbers 8, 9 and 10.) were then taken up. On motion of Wm. Foster, Jr., of R. I., the resolutions were referred to a committee of five, to be appointed by the Chair, to consider the whole subject and report

at the next Convention, Resolutions, numbers 11 and 12, in reference to a reformed alphabet and orthography, were laid on the table.

The resolution in reference to the use of tobacco (number 2) was then read.

Dr. Gardner said that he used tobacco, and the resolution called on him to do all he could to put it down. He should do no such thing. He hoped the resolution would be postponed, as others had been, until they had time to debate it.

Mrs. Townsend said she hoped the women would be called upon to vote on this resolution. (Applause.) The question was put, and the resolution pass

The resolution against the use of intoxicating

liquora (number 1.) was then adopted. Dr. Gardner: I am glad the Temperance Socie-ty has received so many additions. All who voted for that resolution are temperance folks. Loud applause.)

Mr. Plerpont's song in praise of water was then, Mr. Pierpont's song in praise of water was then, as an appropriate time, sung in admirable style by a portion of the Providence choir, the air by V. E. Marston, of Nashua, N. H. Every verse of the song was received with enthusiastic applause. The Committee on Resolutions presented the following, which was adopted without debate: Realized That is have been confident in the distribution

Dr. P. B. Randolph spoke of the state of the South, and the necessity for an earnest and speedy concentration of public opinion, to check the ten-dency of the times, and secure the full fruition of the sacrifices made in the late war. He hoped to see the country rally around the Convention of loyal men of the South soon to assemble in Philadelphia. By this means, the nation could be saved, and by no other.

H. B. Storer offered the following preamble and resolution, which were adopted:

Whereas, A National Convention of loyal men has been called by the Unionists of the South to convene at Philadel-phia, on the 3d of Setepmber, for the purpose of considering the state of the country, and devising means to secure justice and protection to all the citizens thereor, and particularly to the white and black loyal men of the South; and.

Whereas, This Convention of the South; and, Whereas, This Convention of Spiritualists and Progressive Reformers are in full sympathy with the objects of said Con-vention; therefore, Resolved, That Dr. P. B. Randolph ho delegated to attend and represent this body in that Assembly.

H. B. Storer was the first regular speaker of the

evening, and addressed the Convention upon the methods of life and progress revealed to us by the spirit-world. The points most dwelt upon were, first, the conditions of receptivity to inspira-tion and spirit-tenching; and, second, consecra-

any great and good purpose. At the conclusion of Mr. Harrison's remarks,

Leo Miller, acting President, made the closing ad-dress, reviewing the action of the Convention, and considering the possibilities of the future. J. M. Peebles pronounced the benediction, and the Con-vention adjourned, to meet at the call of the Executive Committee.

#### THE MAGIC WORD.

BY SLALTERFOTH .- TRANSLATED BY ALFRED VON ROCHOW FOR THE BANNER OF LIGHT.

> Deep 'neath the Rhine's green billow A golden treasure lies ingle, Knew'st thou the spell of magic, 'T would at thy voice arise; That magic word which holdeth, With but a single sound, The michty torust's output The mighty torrent's surges, As if in fetters bound.

Deep in the valley buried, A sword all-conquering lies; And he who can possess it Against the world may rise. One word must first be spoken, The earth then opes, and lo! From out her rocky chambers The steel will brightly glow.

And then on yonder mountain, Deep in the shaft profound, By dwarfs and gnomes well guarded, There may a key be found. It opens.every portal; Forever 't is thine own, Knew'st thou, 'mong words unnumbered, That one right word alone.

Now have I mused already, In vain, so long, so long Till, word by word commoncing, Is ended in a song? But still as yet lie hidden

That treasure, key and sword; And what I sang so often Was never the right word,

What pleasure like that of giving! There would be no rich men if they were capable of feeling it.

tradicted affirmations of such a speaker as its representative. That such sentiments as these are common amongst the public gatherings of Spiritualists, and that they are circulated by our literati as the utterances of spiritualistic teachers, is unhappily but too true. But whilst they form a just plea amongst the Spiritualists of Europe for shrinking back from any movement which might ultimate in such hateful and pernicious doctrines, they form an equally strong plea to urge us, or those amongst us who repudiate them, to make ourselves known for what we are, and to express our ideas before the world with such unmistakable precision that we shall not be even more grossly misrepresented within the pale of Spiritualism than without it. Let it be remembered that in promiscuous assemblies, where every one is permitted to utter his thoughts and ventilate his love of license in the name of "liberty," and desecrate purity and order in the name of a "free platform," the poison and the antidote do not always approximate together as closely as they did in this Convention, nor are such abominable utterances as the above always repelled by such able and fearless champions of "sacred truth" as Selden J. Finney, the entire of whose address is so excellent and unanswerable that any portion loses by being separated from the rest. I cannot, however, consent to send forth the shaft of libel on the cause I love, without an accompanying word of protest against it; and for the honor of the assembled Convention who listened to the above choice utterances, I shall subjoin herewith the few following words of Mr. Finney's noble answer:

"He (Mr. F.) was not one of that class of Spiritunlists who believed that man had no standard of moral excellence. That standard, pure and perfect as God, was in the essential nature of cach being, and could not be dodged. No one could live out of its presence, and the poor guilty man who attempted to justify himself confessed judgment before conviction. He protested against the position taken by Mr. Wheeler. He (Mr. F.) the position taken by Mr. whether, He (Mr. F.) had been a lecturer in the spiritual movement for more than fifteen years, and he had never dis-graced his conscience by such statements as Mr. Wheeler alleged had been made. He had heard many of his fellow-lecturers, ladies and gentle-men of the highest character, and he had never heard them disgrace their consciences by such statements.

Let us not, said Mr. F., abandon the idea or the sacredness of liberty and of personal purity of character. Who are the men we worship in history to day, before whose bright genius the heart of the world throbs as before no one else? Such men as Jesus, who stands almost triumphant, the embodiment of the common moral sense of the human world. And why have they so much influence? Because they are such great realizations of the unwritten personal law of per-fection and truthfulness of character. Oh, sir, very poorly shall we describe the standard which the divine nature has set up of moral justice and

Now, whatever may have been the policy that has permitted, nay, enjoined the dedication of our platforms to every conceivable form of "free thought," on every conceivable subject, and in all

#### BANNER OF LIGHT.

# OCTOBER 18, 1866.

upon the European Spiritualist has been to en- | certain localities, at stated times, to hold circles gender a very great and sovereign fear of our doctrine, and a marvelously shrewd guess that our large liberty is a little too much like license. Spiritualism is wonderously allied to materialism, and our materialism not far removed from sensualism. Perhaps it matters not to you what the European Spiritualist thinks, but it matters to all of us that we should not mislead one another. And I insist upon it that those portions of our belief that I have heard expounded by the late noble John Pierpont, Thomas Gales Forster, Lizzie Doten, Mrs. Townsend, Finney, Dyott, Fannie Davis, Emma Jay Bullene, and many others, whose utterances as itinerant speakers can neither be correctly reported nor systematized into a philosophy, contain just the very elements of truth, beauty, consolation and pure religion, that would command the admiration of every caudid mind of any country; and if distributed to the starving masses of the overpopulated cities of Europe, would be in truth the very bread of life to them, and I am confident would find a warm acceptance and hearty endorsement from many a noble man and mighty instrument of reform, both in England, France, and every part of Europe.

4

The English Spiritualist has not slept at his post, nor been annindful of the demand for the ministrations of spiritual bread, which the poorer classes of his fellow countrymen make on the wealthier. The most noble family of the Howitts have endured years of living martyrdom for their public advocacy of Spiritualism.

The able and learned conductors of the London Spiritual Magazine have silently but steadily spent a large annual income upon the maintenance of this valuable journal; and the brave and generous proprietor of the little "Spiritual Times" has given time and money and labor enough to ensure success in any other cause. These, and numerous other instances of personal self-sacrifice, generous devotion and fearless heroism, should challenge our warmest sympathy and admiration for the action of English Spiritualists. But from the fact that these efforts are mostly made single-handed, the power which would be irresistible in combination, fails at last; whilst the gross ignorance of the press and the lack of comprehension on the part of the people of the true genius of English Spiritualism, arrays a host of uncalled for antagonism against its brave but unsupported advocates, against the tide of which no other power can stem but that of our large and massive public forms of teaching.

It may be asked how it is that I, who profess to represent the law and order of Spiritualism, did not aim to pat my misguided countrymen right on their one-sided views of American Spiritualism; why I, who plead for the rostrum and its uses as the only means by which the people at large can ever apprehend the beautiful truths of Spiritualism, should not have devoted myself to its exercise in a country where it is so deficient: and why I, who believe there is a religion in Sniritualism Though not an Orthodox or sectarian one,) should not have stayed in the very place of all others where it needs propagating. To these very just queries I answer in brief, that whilst every attempt I did make in the above direction was generously supported, most candidly listened to, and received with warm appreciation, yet my efforts and success, for any permanent or useful kind, were paralyzed for want of associative action and associative cooperation; and that without an amount of personal labor and personal expenditure which neither my health nor means would permit, I could not have succeeded in establishing any rostrum where the people could hear the Spiritual Philosophy as I understand it.

But as my paper has already exceeded the limits which your courtesy assigns to our lucubrations, I shall reserve some further comments which I have to offer upon the growth of our cause in Europe and America, to another issue, and conclude this with a cordial greeting to the many friends with whom, in years past, I have been privileged to labor in the cause of Spiritual-

and speak or read some of our best literature, and encourage all to become interested in a world's salvation. Let each State Association supervise the whole. Obtain the knowledge needful of the destitute places; then appoint one or more State agents to go where judged best, to lecture, form organizations, distribute publications, hold discussions, if need be, and circulate through a given territory in a given time. Let the best talent be secured for this work; then let those places which are able to support service part of the time signify how much they will be responsible for, and name some responsible one to be there. Let a committee of supervision have the arrangement of both the place and supply. A judicious committee that is not interested save in the welfare of the cause, could be trusted to assign the laborers to their work.

Then let our moneyed men aid by liberal contributions, and all give what they can to forward this great work. I will agree to speak seven times per week under such an arrangement, if I can get enough for the support of my family. They must be supported. I cannot give myself to the work without. What say five millions? If a better can be obtained, take them. But oh, let not the good work fail! Is there anything improper in what I have here written? Is there anything impracticable? If not, why not at once engage in the work-all engage? The doctrines of damnation are sending hundreds to despair and the insane asylum. The world is agonizing for help; sorrow and lamentation fill the land. Ye men of humanity, help, help while you can. Let all cry, "Help!" Look at a redeemed world waiting in the other sphere to welcome you, when you approach your angel-home, with gladness for what you have done for their development! Think of an immortality of bliss, the result of your labor! In the name of God and angels I cry, "Help!"

E. SPRAGUE. Yours forever. Schencctady, N. Y.

#### Verification of a Spirit-Message.

It may be of interest to the many readers of the BANNER OF LIGHT to know something of the truthfulness of the articles appearing from week to week, under the head of communications from the spirit-home. When I have read them from time to time I have often desired to learn from the persons thus addressed, as to the correctness of the circumstances stated to them by the departed. In accordance with this desire on my

part, I feel under obligations to give my statement touching the communication addressed to me by my dear friend, Miss Susie Hyde, June 7th, and published in the BANNER of Sept. 29th. The statements therein made by her, as to my conversations with her, ARE ENTIRELY CORRECT. I found her in the state of mind represented, and, after my conversation with her, she expressed the same satisfaction she stated in her communication. I visited her often during her sickness, and did what I could to lift her thoughts upward, and thus bring to her soul the peace it was mine to enjoy. At each visit, when she desired it, we joined in prayer to the good Father of our spirits, asking for light to guide us. After this exercise it was my custom to inquire of her if she had any questions to ask me, and her reply would frequently be, "I did have, but your prayer has answered them fully, and I have none now." knew not what they were, but our Father knew, and, through the voice of invocation, had spoken words of peace and satisfaction to her soul.

I requested her, a few days before her depart ure, to come back if she could and tell me of her reception in the spirit-land, and whether the lessons I had given her, as to my conceptions of that blessed home, were correct, that I might continue to let the light God had given meshine upon the pathway of those going home, to cheer their hearts and give them peace in their passing away. She promised me she would come if possible and answer my request. Your readers can judge as well as I can how truthfully she has fulfilled that promise.

As for myself, I THANK HER! and she knows how

Banner of Aight. BOSTON, SATUBDAY, OCTOBER 13, 1866, OFFICE 158 WASHINGTON STREET ROOM NO. J. UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WM. WHITE. C. H. CROWELL. I. B. RICH. For Terms of Subscription see eighth page. All mail hatter must be sent to our Central Office, Boston, Mass. LUTHER COLBY, - - - EDITOR. All letters and communications intended for the Edito-ial Department of this paper, should be addressed to the

BPIRITUALISM is based on the cardinal fact of spirit-commun-ion and infinx; it is the effort to discover all truth relating to man's spiritual nature, capacilies, relations, duties, weikre and destiny, and its application to a regenerate life. It recog-nizes a continuous Divine inspiration in Bian; it alms, 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.—[Lon-don Spiritual Magazine.]

#### Is Beauty Better Than Ashes?

Some remarks which we made the other day on "Belief and Unbelief" seem to have given umbrage to the "Investigator," the organ of the non-believers in a future state of existence. The editor and his correspondent, T. G., have each a word of reproof for us. The editor charges us with "Pharisaism" and with "whining." In making the former accusation he adduces no show of proof; so we shall pass it by with the simple observation that we don't see it. Our "whining," it seems, is to be found in our stigmatizing non-belief in a future life as a "dismal and arid doctrine;" and we are repreached with not offering "a word of argument" in support of this assertion.

But obviously the assertion is one that does not come within the sphere of argument. It is a pure matter of feeling, whether we regard the doctrine of unbelief as dismal or cheerful, arid or refreshing. To us it seems very dismal, and very arid, while the opposite doctrine seems to us the reverse. But we cannot argue the point. As well might you call upon us to argue that the rainbow is a beautiful object. As well might you ask us to prove why you ought to be delighted on hearing Daum play some exquisite melody by Schubert or Mozart. As well might you ask two lovers to prove why they ought to love.

If any man believes that death is better than life, the charnel-house better than air and sunshine, annihilation better than a conscious existence, it would be as idle to argue with such a man as it would be to try to prove to a color-blind individual that Claude Lorraine is a superb colorist. If any man thinks it an exhilarating doctrine to believe that when we close the eyes of the beloved one in death, it is the everlasting sundering of all ties-the last that yearning hearts shall ever know of each other-it would be as much folly to argue with that man as it would be to undertake to prove by argument that symmetry is better than deformity-beauty better than

If a man has reduced himself to such a state of mental and moral apathy as to maintain that it is quite a comfortable notion to him to believe that his intellectual delights (if he has any) will end with this life-that his love must end with the grave-that his knowledge of God's immeasurable universe. with its worlds upon worlds and systems upon systems, is to be confined to a mere fraction of this little ball the Earth-we appeal to any candid mind, if it would not be vain to attempt to supply the yold in the nature of such a person by any amount of mere argument?

If, in one who feels as sure of his continuous existence as he is of any physiological fact, it is to whine" to denounce that as an "arid and dismal doctrine " which would plunge " this intellectual being, these thoughts that wander through eternity," these affections that crave an everlast-

ing satisfaction, into the abyss of nothingness, fter the end of this little span of mortal life.

phenomena produced through mediums? We friendliness, and with no disposition to play the have yet to learn that the offer was ever accepted. Pharises, the saint, or the churl, in spite of its "Witcheraft formerly existed here," says T. G.; intimations to the contrary. We are well satiswhere is it now?" Just where it always was; fied that every sincere and loyal searcher after only now intelligent men and women put a ra- truth will come out right in the end, however far tional construction on the phenomena, instead of he may be drifted into wrong latitudes by the wanting to see somebody hung or drowned for winds and currents of circumstance and opinion, them. Within the last two months, the Salem mysteries have been reënacted in a neighboring town. Who can read the chapters on Witchcraft in Lecky's History of Rationalism without being fully persuaded that no facts of the age were more thoroughly substantiated than the leading phenomena of witchcraft? The error of our fathers was, not in believing the facts, but in putting the wrong construction upon them, and making innocent old women responsible for their occurrence. In our remarks the other day we said, the Spiritualist's consciousness that thousands of spiritualeyes, and above all a Supreme eye, may be scanning his every motive and act, is a strong incentive to morality. This is so obviously consistent with all the analogies of human nature that it is superfluous for us to stop to defend it. But T. G. takes exception to our statement, and says: "Give me the man who will do his duty when he believes no eves are watching him."

This is what Sir Peter Teazle would call "a noble sentiment." It has a grand sound; and it would seem, as if the man who could utter it and act up to it, is worthy of immediate translation to some angelic society. He has already got beyond the discipline of this rudimentary sphere; and it is high time for him to be promoted.

But let us consider the matter a moment: A son is profoundly attached to a mother who shows the utmost anxiety for his moral welfare, and cautions him against many vices and indulgences to which the young are liable. Is that son never withheld from wrong doing through a disinclination to grieve his mother? Do not his affections often keep him right when his inclinations would lead him to do wrong? Shall we sneer at him for this? We think there must be few of our readers who cannot testify to the potency of love in exercising a restraining effect over their con

The mother dies. The son believes she still has power to scrutinize his acts, and to be made unhappy by his errors. His undying affection for that mother still keeps him in the right path, until at last, under that gracious, God-implanted provision of our nature, through which the affections are made to play their part in building up the moral character, " by acting as we ought to think, we end by thinking as we ought to act." Probably T. G. is one of those happily constituted beings who do right from an innate preference for right; but let him consider that the number of such beings in this mortal world is very limited. The most of us need all the helps and appliances of rudimental life. Wordsworth, in his celebrated Ode to Duty, refers, in the following stanza, to those, who, like T. G., can dispense with these helps

"There are who ask not if thine eye Be on them; who, in love and truth. Where no misgiving is, rely Upon the genial sense of youth : Glad heafts! without reproach or blot; Who do thy work, and know it not:

Long may the kindly impulse last! But Thou, if they should totter, teach them to stand fast." Once let men thoroughly believe that "secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is everything to us, and that death is total, everlasting extinction "-once let men thoroughly believe this, and what is there but a mere constitutional or inherited exemption from bad passions, to keep them true to the golden rule-just, magnanimous, tender and noble?

T. G. is of opinion that Spiritualists "have not always set examples in social and domestic life that would be desirable to follow." We do not claim that Spiritualists are born into the world with any better proclivities than other human beings. Spiritualism may be very differently accepted by different minds. There are all grades of intelligence and of sympathy. Some may be so perverse or so weak as to have more af with bad spirits than with good. Some, believing in spirits, may not believe in the One supremely great and good spirit. The same plant (the cassava, for instance,) may be made to yield wholesome food, or deadly poison. If Spiritualists are dishonest or immoral, it is because they are unworthy recipients of truth, and not because the truth itself has not the elements of health and healing. "Give me the man who will do his duty," says T.G. But what is duty, if you take away our ideas of absolute goodness and absolute truth? Take away from a man the ideas of God, immortality, freedom, will, absolute truth; of the good, the true, the beautiful, the infinite, and the idea of duty becomes as fluctuating as a wave of the sea; of no more authority than a charlatan's puff. Whatever makes the future world recede into the thick darkness of unbelief-whatever contracts the limits of existence within the present lifemust diminish a man's feeling of responsibility; must cheapen mind and virtue in his eyes. Sneak for yourself, sir, if you please; you may be a stock or a stone for all that I know or care,' said old Northcote, the painter, to a gentleman who was complacently expressing his unbelief in a future life-" but as for myself, I know that I am immortal, and that the death of this body is not my death." T. G. cannot conceive of anything more "dismal, foolish, and false than the idea of disembodied spirits tipping up tables," &c. Let us consider this: a wife quits this world, leaving behind her a husband whom she dearly loves; she finds tions of the press and people upon its merits, and that the laws regulating intercourse between the sphere she has entered on and that she has just left. will not permit her to manifest herself directly and in person. She finds, however, that she has a certain power over material objects; and if, by tipping a table or touching a guitar, she can arrest the attention of the loved one left behind, why, in the name of affection and common sense, should positions are well grounded, and that its dostrines she not do it? We see nothing "dismal" in the must be triumphant. act. No act can be "false, foolish or dismal" if it come as an earnest of love or remembrance to some longing heart. But there is often much that is offensive to good taste in these developments, you say. There are coarse, vulgar, and profane communications and manifestations. On this point Professor De Morgan remarks: "If these things be spirits, they show that pretenders, coxcombs, and liars are to be found on the other side of the grave as well as on this. And what for no? as Megs Dods said." T. G. says that "Spiritualism is not twenty years old." If he had given a day's study to the subject, he would know that it is older than the pyramids; that our mediums have had their prototypes, evolving similar phenomena, throughout the ages. Yes; Spiritualism is as old as humanity itself; and as imperishable as the soul of man. Whatever his outside speculative faculty may say to the contrary, deep down in his inmost nature he knows that he shall continue to live; - knows it in New York by the first of November, previous even as the worm knows it shall become a chrys- to going. West. Invalids in that vicinity should alls. We take leave of the Investigator with all before that time.

#### [Original.] A WHISPER FROM AFAR.

BY RATE J. BOYD.

I laid me down on emerald bank, Where rippling stream flowed by, And o'er my brain a vision beamed Of life beyond the sky; Methought I heard sweet minstrirelsy, Attuned to joys divine, While voices rare of spirit-birth, Caught up the wonderous chime!

Oh sweetly soft the potent spell, Which bound my heart with love, And on through mystic realms of space, My thoughts flew like a dove. At last a voice of sweetest tone, Breathed softly in mine ear, Endearing words of heaven-born hope. By angels echoed here.

Ah! can it be a spirit mate, In that bright land afar, Hath sought to win my heart from earth, And be its guiding star? Oh, might it be! for Heaven knows

How great my need of love! As on I pass through trying scenes.

To cloudless skies above.

New York, Sept. 1866.

#### The Suppression of the Italian Convents.

The law passed at the opening of the war, last spring, between Italy and Austria, for the suppression and sale of the immense convent establishments that have been an incubus upon the prosperity of that country for centuries, is about to go into effect. An effort is being made to exempt some of the convents from the effect of the law, on the plea that they have great historical value, but the government will not take the responsibility of evading the decision of Parliament and they will all be sold. Some of the principal convents, however, will be bought in by the monks and their friends, and they will thus be enabled to partially retain their present positions. But the convents thus inhabited will be private and not public property, and it will be no small achievement of progress for the Italian Government to become freed from a long alliance with Church establishments. Experience everywhere demonstrates that Church and State should be kept distinct from each other; and it is a most encouraging augury for Italy's future, that she . has at last heeded and accepted a lesson which ought to have been acted upon centuries ago.

#### Arraigned.

Rev. Mr. Lindsay, the alleged child-murderer, was, as we learn from the Buffalo Express, arraigned before the Supreme Court, at Albion, on the 27th ult., on a charge of manslaughter, and pleaded not guilty. Lindsay is the person who was arrested for whipping his own child, a boy about three years of age, to death, for not saying its prayers, the details of which occurrence we have already published. He was released on \$12,000 bail, given by his father and brothers, and his case referred to the present term of the Court. At the request of the District Attorney the case was put over to the January term. Lindsay is described as a man rather below the medium size, about thirty-five years of age, and with a very determined look. He fully justifies himself, and declares he was only in the way of duty. Is it, then, indeed the duty of the creedists to whip their children to death! "Good Lord deliver us" from such infernal teachings!

ism, and a warm feeling of self-gratulation that circumstances once more enable me to return to a temporary field of labor amongst them. EMMA HARDINGE.

#### Missionary Effort of Spiritualism.

I feel compelled to write a word on the great subject of our caption. Why is not our whole country taken by Spiritualism? Why is not every corner of the land radiant with its light? Why is not the nation redeemed from the withering curse of dead theology? These are serious questions. They deserve a careful answer. Is it because there are no means to accomplish these great ends? Is it because Spiritualists do not outnumber any three denominations of professed Christians? Is it because Spiritualists are poor and have no pecuniary ability to accomplish this? Is it because there are no inspired agents to proclaim its glorious and henven-inciting truths? Is it because the fields are not white and ready for the harvest? Most clearly neither nor all of these. Why, then, is it not done?

It is true the spread of the glorious truths of the New Dispensation thus far has been unparalleled. Many are the reasons for it. Its truths are not repeliant to the head or heart of humanity. They meet the wants of the soul. They are most inviting to contemplate. They are most beautiful and harmonizing in their influence; and they are most glorious in the prospect. These are reasons why they have spread. But should they not have spread much more universally? and, if so, why have they not? Is it not for want of a missionary epirit? There are nearly one hundred and fifty speakers advertising to speak; thirty-three places where meetings are advertised as being held.

Now what more preposterous than to suppose Anat five millions of believers congregate at thirtythree places of worshin? or that three thousand mediums most those thirty-three societies? Cannot something, then, be done to bring the whole forces of Spiritualism to bear upon the enlightenment of the world? Speakers are abundant, at least for present supply. Who will send them? Most of our speakers are poor; many have famlies to provide for; and I scarce know of one able o devote his whole time without compensation. If they go at all, they must be sent. Who will send them? There are seven hundred counties in the States to be supplied. These counties average about fourteen towns each, making nearly ten thousand towns. Half of these, at least, should be supplied-part of the time at least-at once. Three thousand mediums can do it. Let each town organize as a mission field, or as a missionary organization-those who need labor, or those who can sond laborers. Where there are two or more individuals, whose flearts are touched with heaven-consuming love, and whose lips are fired for its atterances, let them hold themselves the specially appointed delegates of heaven to enlighten and leaven the place where they live.

Where there is an organization, let it hold itself responsible for the entire cultivation of the adjoining and surrounding country. To this end let some of the ablest members be selected to visit

earnestly, for her eye can read my thoughts. And bearing to me the good words from her happy spirit to cheer me onward in my mission to spirits who are now shrouded in the dark clouds of error. earnestly than over to break the cords that bind them, and loose them and let them go to the fountain of life and peace, where joys celestial await their coming, and spirits immortal will welcome them to their companionship, and life unending will crown them with rejolcings evermore.



#### Western New York.

I have just completed a service of three Sun-days in Laoni, speaking also in Dunkirk and Cas sedaga.

I am happy to report a promising interest in these places, and an effort is being made to secure regular meetings through the lecture season. The people here have made few promises, but have proved themselves eminently practical, so far as my brief acquaintance with them extends. They own a good church building, and while they open wide its doors and invite all to their communion table, the well-filled seats and earnest countenances attest the sincerity and satisfaction with which the laborer is rewarded. Much as we need the almighty dollar, every laborer knows that sympathy and true practical zeal for the cause are sympathy and true proceed at lot the cause are mightier. And one thing which I cannot forbear announcing in my report, is the pleasing fact, that in my three weeks' sojourn in this quiet village, I did not once meet Madame Grundy, but the atmosphere in which I moved, seemed entirely

free from the pestilential influences that follow in her track. Dr. J. F. Carter, whose devotion to the healing art seems unsurpassed, is, in company with his no less devoted wife, reported as per-forming remarkable cures, and thus converting many to the faith.

A new interest is springing up in Western New York, which augurs well for the winter campaign. I spoke in Westfield on Sunday last—the most conservative society I have met in this locality. Go to Harbor Oreek to speak next Sunday, and

Go to Harbor Oreek to speak next Sunday, and then I go to Geneva, Ohio, and may be addressed during October, in care of W. H. Crowell, of that city. Fraternally, M. J. WILCOXBON. Westfield, New York, Sept. 26, 1866.

#### Hear Her.

Mrs. Lois Walsbrooker has recently delivered a series of lectures to the Spiritualists of Piscata-quis County, Maine. Mrs. W. is an inspirational speaker. Her lectures elicited much earnest in-quiry and carried conviction to many minds. Old

then we shall continue to "whine" as long as we you, dear BANNER, I sincerely thank, also, for have the power. "Oh, friends, if this winged and swift life be all our life, what a mournful taste have we had of a possible happiness! We have, as it were, from some cold and dark edge of a bigotry and superstition; and may I strive more bright world, just looked in and been plucked away again."

Let the following important consideration be always borne in mind by inquirers after the truth on this subject: THE DENIAL OF THE CONTINU-OUS LIFE OF MAN AFTER THE DISSOLUTION OF THE MATERIAL BODY, IS A NEGATION THAT NEVER ARISES FROM KNOWLEDGE! It is not the exposition of any positive knowledge, but the mere dogmatic assertion that beyond the line of such knowledge there lies nothing more. This is why we regard as unphilosophical and irrational the position of those who teach dogmatically that the phenomenon called death is the end of the conscious individualism of man. Such teaching is quite as arrogant and presumptuous as the confidence of that tropical monarch who declared that such thing as solidified water could not be.

Spiritualists, on the contrary, basing their belief on a KNOWLEDGE of facts and well-tested phenomena, are as little moved by the negations and sneers of unbelievers as the Arctic traveler was at the incredulity of the potentate who would not believe in such a thing as ice. And this is why Spiritualists can afford to be the most liberal and tolerant of thinkers; for, as Professor Nichol well observes, in proportion to the depth of one's faith is the absence of uneasiness because of difference of opinion.

"T. G." asserts that " the acknowledged scholars and scientists of the day do not accept the Spiritual doctrine." Would this, if true, give Spiritualists the slightest uneasiness? Would it shake their faith one jot in the truth of the phenomena to which their senses and their reason have borne testimony? The man who has repeatedly witnessed or experienced, under all varieties of condition, the physical and psychical phenomena of Spiritualism-if he has a sound mind in a sound body-could not be laughed or reasoned out of his convictions, even if there were not another human being to keep him in countenance. His belief is derived, not from what this or that great man says or believes-not from what synods or majorities may resolve to be truth-but from his own experiences and the irresistible affirmation of his own senses.

But what T. G. asserts in regard to the rejection of Spiritualism by scholars and scientists is not true. Has he forgotten the names of Professor Hare, Archbishop Whately, Lord Lyndhurst, Mr. Senior (the eminent writer on political economy,) quiry and carried conviction to many minds. Old Theology quaked and tottered by the bombs she threw lubo its camp, by critical, earnest examina-tion of the Biblical truths of Spiritualism con-trasted with the teachings of Orthodoxy, its fruits and influence in the world. She is logical in her lectures, reasoning from cause to offect. We com-mend her-wherever she may go-to Spiritualists as a bold, fearless advocate of the truths of the New Philosophy, hoping that sociaties in need of a profitable speaker will see that she is constant-ly employed. A. K. P. G. Dever Me, Sept. 30 1806.

## Who will go to the Rescue?

The World's Crisis, the Second Advent organ, publishes the following wall from one of its correspondents. If his story is correct, it seems that the good people of Essex, instead of making ar-rangements to "go up" soon, are going over to Spiritualism-a true and much more reasonable philosophy.

Bro. J. Andrews, Essex, Mass., writes: "There was once an Advent church in this place, but was once an Advent church in this place, but there is scarcely one interested in the coming of Jesus. There is only one regular meeting in the town — Congregationalist. I was converted in 1864. I believe by the testimony of God's word, and by the signs of the times, that we are near the end of all things. It is lamentable to view the opposition and indifference there is manifest-ed where Objects converted in the state of the stat ed when Christ's second coming is alluded to. The greater part of the Church in this place are turned aside into that terrible delusion, *Spiritual* ism. We have not had a traveling preacher in the town for a long time. The meeting house is open for Spiritualists, concerts, etc. I hope and pray that some one who loves the Lord and his appearing will feel it a duty to come this way and warn the people of their danger."

"Christ and the People"-New Edition.

We have issued the second edition of this extraordinary book, with a new and able introduction by Miss Helen S. Ingraham, embracing quotations from critical reviews by J. S. Loveland, H. S. Ohapman and Judge Carter; with also an addition of eight pages, quoted from the observathe character and tendencies of the new and bold doctrines it puts forth.

In the new introduction, Miss Ingraham evinces a clear and comprehensive view of the broad and liberal platform this book presents; doubting not that its utterances will meet with both warm reception and warm opposition; believing that its

#### A Mighty Truth.

Eternal Wisdom marshals the great procession f the nations, working in patient continuity through the ages, never halting and never abrupt, encompassing all events in its oversight, and ever reflecting its will, though mortals may slumber in apathy or oppose with madness. With this momentous truth before us, we should strive to be just in all our dealings, man with man, nation with nation, thus gathering unto ourselves as much of the love-principle as is compatible with our condition in life, that the spirits of our departed friends may approach near unto us, through this channel, console in the hour of sorrow, and rejoice with us in our hours of gladness.

Dr. J. R. Newton.

We learn that Dr. Newton will close his office avail themselves of the opportunity of seeing him

#### OCTOBER 13, 1866.

#### BANNER LIGHT. OF

#### The Science of Olairveyance.

A clairvoyant hospital has long been the need of the age. The art of healing by the means of clairvoyance has assumed such a prominence in this country, that many of the "learned faculty" are silently admitting its claims as a science. It is making rapid inroads upon the old and effete systems so long in vogue; and well it may, for clairvoyance (spirit agency) is the true method of accurately ascertaining the real condition and ailments of a patient. The Medical Faculties refuse to admit this fact, hence their sensitiveness and opposition to a science which must in time entirely supersede the old methods.

Last spring, Mrs. L. S. Batchelder, M. D., who graduated from the Medical College in this city with high honors, proposed to put into operation a clairvoyant hospital, for the benefit of both sexes, but more particularly for women and children, and with an energy rarely found among the female sex, she carried it into successful operation by reuting the large mansion of the late Dr. Shattuck, on the corner of Staniford and Cambridge streets, and fitting it up in most elegant style for the convenience and comfort of patients and boarders.

A noble feature in this arrangement is the devotion of a portion of the house to the free use of poor patients, who also receive medical attendance and care free. In order to continue and enlarge this charitable effort, she would be happy to receive donations from those who feel an interest in such a good work. She has had all her rooms occupied, and been very successful in her treatment of patients; among whom were many who had the benefit of the free beds. The accommodations for patients who wish to board there any length of time, are very fine. Mrs. B. is a very amiable and intelligent lady. Independent of her other qualifications, she possesses the gift of clairvoyance to a remarkable degree. The dwellers in the spirit-world are almost as familiar to her ken as mortals. Such an excellent home for the invalid is needed and should succeed-as we hope this surely will.

#### Howard Athenaum Sunday Evenings.

out

BX-

he

cal

ro-

ent

pal

the

be

ns,

ate

all

m-

ith

ėre

be

ost

ich

rer.

81-

, on

anð

vho

boy

ing

₩6

and

urt,

888

y is

ize,

ery

and

ı it,

heir

rom

an

cor.

hat

87-

to :

ble

ere but of

tho in

ord, ear

ew est-

to. are ial-

ind

his

ind

٩Ľ

ex-

**u**0-

uo-

nd,

an

**va-**

ınđ

olđ

cet

nd

no**s** 

re-

its

nes

ior

1ity

ıpt,

ver

ber

his

t to

lon

8.5

ith

đ٥

ıgh

ınd

flce

oud

blu

d m

sbe -

The Sunday evening lectures and sacred concerts at the Howard Athenaum opened on Sunday, Sept. 30th, with encouraging success. The stage was occupied by over a hundred persons, embracing Bond's large band, a choir of adult vocalists, and over seventy members of the Children's Progressive Lyceum belonging to the First Spiritualist Society of Charlestown, under the management of A. H. Richardson. The music of Bond's Band was richly appreciated; the singing by the children was charming in its influence; while the lecture by Prof. J. H. W. Toohey, on "Sunday and its Uses," was appropriate, and warmly applauded.

Next Sunday evening E. S. Wheeler is announced to compose and pronounce a Sacred Poem, the subject of which is to be given by the audience before he begins.

The People's Conference, held at Evans Hall. Tremont Row, every Sunday, at 21 o'clock P. M. opened auspiciously, the hall being well filled, the singing harmonic and spirited, while appropriate addresses were made by Judge Ladd Professor J. H. W. Toohey, Mrs. Albertson Mrs. Bruce, Dr. Uriah Clark, Mr. Bickford, Dr. P. Clark, and two other friends whose names were not reported. As these People's Conferences, in connection with the Howard Athenseum movement, are just what they claim to be, the People's they seem to anticipate a popular acmand, and promise the most undoubted success.

#### Reliable Mcdicine.

We would call special attention to the very interesting reports of cures effected by Mrs. Spence's Positive and Negative Powders, to be found in another column. This we do the more readily from the fact that the original letters containing those reports were unreservedly handed to Mr. Crowell. of the BANNER, for examination, during his recent from patients who have been cured by the Pow-

As Fraternity Hall could nue be secured, as was expected, for the purpose of Lolding the meetings of the Spiritualists, they will not recommence until further notice.

ALL SORTS OF PARAGRAPHS.

The picnic excursion of the Children's Ly. coum of the Charlestown Independent Society of Sniritualists, to Walden Pond Grove, Concord, last Wednesday, was a complete success. All had a good time, and returned safely home without any accident whatever.

Mr. L. L. Farnsworth's address for the present is 1040 Washington street, Boston, where sealed letters for answers should be sent.

Remember the State Convention of Spiritualists, which meets at Lawrence on the 10th inst.

CORRECTION .- In one of the scientific resolutions presented by Mr. Toohey at the Providence Convention, which appeared in our last issue, an error occurred by a transposition of words. It should read as follows:

Resoluted. That Nature is an Unit, consistent in development and capable of fruthful and harmonious interpretation when the mind is qualified to observe the habits, analyze the meth-ods, and comprehend the relations of her economy-the test of all truthful exposition being certainty and universalify of science.

Mrs. Edson, of Cambridge, Iil., has patented a very convenient life preserver, which is easily inflated, and is so constructed that when the air is expelled, the preserver collapses, and can be carried in the pocket.

COAL .- The Newburyport coal dealers advertise the best quality of White and Red Ash coal for from \$8 to \$8,50 a ton. The Boston dealers ask \$10. Why this difference?

An Albany clergyman is on trial by his brother ministers for conduct unbecoming a married man.

That comes all unsolicited and free. To fire the youthful bard-loi this is Poesy ! [RobERT MILLHOUSE.

#### Judge Clayton; an ex-rebel general, in his charge to the Grand Jury of Pike County, Ala., a few weeks since, used the following language in regard to the freedmen:

"Two things are necessary to remedy the evils growing out of the abolition of slavery. First, a recognition of the freedom of the colored race as a fact. Secondly, by treating them with perfect fairness and justice in our contracts, and in every way in which we may be brought in contact with them. By the first, we convince the world of our good faith, and get rid of a system of espionage by removing the pretext of its necessity; and by the second, we secure the services of the negroe learn them their places and how to keep them, and convince them, at last, that we are indeed and convince them, at last, that we are indeed their best friends. When we do this, let us hope that society will revive from its present shock, and our land be crowned with abundant harvests. We need the labor of the negroes all over the country, and it is worth the effort to secure it."

A man, who advertised to give "the best of sound, practical advice for fifty cents, that would be applicable at any time, and to all persons and conditions of life," on application of a victim, per mail," sent the following: "Never give a boy a dime to watch your shadow while you climb a tree to look into the middle of next week. It don't nay."

Digby gives it as his decided opinion that the business of a horse-shoer is a sure business.

The man who is born to indifferent circum stances, will never rise, if abandoning himself to envy of those more blessed by fortune, he goes about sullenly complaining, instead of endeavor-ing to use to the best of his ability what few advantages he has.—Boston Investigator. True, every word. Such sentiments in the Investigator will do good, at least in certain locali-

ties, we hope. It is in vain to be always looking toward the future and never acting toward it.

The English papers contain accounts of the tervisit to New York, as were also a great many rible famine raging in British India. Upward of other certificates which Prof. Spence has received 75,000 are daily fed by public charityin the fifteen affected districts, and yet the number of deaths in one district alone is reported at 3,000:

# 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 BANNEB 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 Chicingo Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

For new ubscribers, with 86 accompanying, we will send by one address one copy of ether of the following useful books, viz: "Hymrs of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

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 MyLife," each of the publishers of the BANNER, theoditor, by our friend, Elijah Woodworth, of Lisle, Mich. 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. Jesie Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Flienomena," 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

Send only Post-Office Orders or National Currency.

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 oracre for mours pe 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,

#### Grove Meeting at Grand Lodge.

The following is a brief synopsis of the proceed ings of a two days' grove meeting held at Grand Lodge, Eaton county, Mich., Saturday and Sunday, Sept. 8th and 9th. The meeting was called to order at the time appointed, and J. H. Bush was chosen Chairman, and H. Birch, Secretary. The following named persons were appointed a Committee of Arrangements: J. H. Brown, Frank-lin Oliver, Orange Johnson, Chester Smith and

H. Birch. A. A. Wheelock, of St. Johns, Mich., made the first regular speech. He has recently become de-veloped as a tranco medium, and bids fair to make a first-class speaker. Our friends should give him a hearing; he will do much good.

A committee on permanent future organization was then appointed, as follows: F. Oliver, Lucy Oliver, Henry Birch, Orange Johnson, J. H. Brown, Eliza Brown, Chester Smith, Mrs. Sprague. eeting then adjourned to the next morning. 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," Sunday morning, at 9 o'clock, opened with con multitude were present. Mr. Wheelock made a lengthy address, which was listened to with the closest attention, and received the hearty ap-plause of the audience at its close. The meeting then adjourned to 2 o'clock, when it again re-assembled. Wm. Klipatrick made the principal speech, after which the meeting adjourned. written

#### A Child Vision.

Charlie Shaw, (of Sidney, Mo.,) a beautiful litthe hoy, aged six years, lay in a dying state. A loved brother had passed away a few days be-fore, with the same disease, (diptheria,) and the little fellow seemed to realize that he was going. He looked up anxiously to his parents and said, "Father, I am afraid to die." His father said, Charlie, you need not be afraid to die; you have "Charlie, you need not be afraid to die; you have been a good little boy, and you will go home to heaven." The child asked, "Where is heaven?" The parent hesitated, when Charlie answered, himself, and said, "Heaven is where God is." Then he gazed about the room, and exclaimed, "Oh, mother! see all of these people; where did they come from? what do they want?" The mother said, "They have come to take you home, my child," when little Charlie said, "I am not afraid to die;" and reaching, he took his mother's hand, added, "Mother, cau't you go a little ways with me—only a little ways with the angels?" with me-only a little ways with the angels?" And his little spirit was folded to the bosom of that we only offer the premiums on new subscrib-ers-not renewals-and all money for subscrib-tions as above described, must be sent at one time.

To Correspondents.

[We cannot engage to return rejected manuscripts.] T. M., WOODSTOCK, VT .- The Poem is accepted, and will be published soon.

Donations to Benevolent Fund to send the Banner Free to the Poor. 

#### Business Matters.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled 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.

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

A SURE remedy for Chills and Fever. AYEU'S

### Special Notices.

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

# MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

Always sure to cure Dyspepsia. It removes the cause, therefore removes the disease. Its effects are instan-taneous-don't take lôminutes. Its results are permanent public meetings, or whatever may be of value as and lasting. Con's DISPERSIA CURE should have a home in THE UNIVERSAL

# TRIUMPHANT SUCCESS OF THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NECATIVE POWDER8.**

Munson, O., Aug. 21st, 1866. PROF. SPENCE-Sir: Twenty-two years ago I was attacked with a **Disease** in the left **hip joint.** The ligaments over the joint were very much thickened, and so sore and inme that I could much thickened, and so sore and have that I could not lie on that side during all that period of twen-ty-two years. Often I could scarcely walk. When I got the first box of **Positive Pow-ders**, I was very lame, and had a **hard** cough. They cured my Cough and Hip-joint dis-case. I can now lie on that side as long as on the other, and the joint is no larger than the other. It is the best medicine I ever took.

Yours respectfully, SALLY MORRIS.

East Marchfield, Mass., June 18th, 1866. PROF. SPENCE Sir : About three days after confinement, while sitting in my chair a few moments, I was taken with spasms or cramp of the stomach. I had had them before, and the **stomach**. I had had them before, and knowing no remedy then, I almost hoped that death would release me from my agony. But now, when the pain scened greater than I could hear, a ray of light darted its way into my mind. I managed to say: "Get me one and a half Posi-tive Powders," that is, a dose of one paper and a half. They were brought, and I engerly swallowed them, when the moment they reached my stomach they brought relief so suddenly that I shed tears of thankful joy. I do not feel safe without them. Yours, S. MOORE. Yours,

S. MOORE.

Hampden, Geauga Co., Ohio, Feb. 10th, 1866. PROF. SPENCE-My husband's health has been very poor for several years, being troubled with Yery poor for several years, doing frombled with Dyspectral and Liver Complaint, and find-ing nothing that could help him, he was fast failing. Hearing of your Positive and Neg-nive Powders, he concluded to try them. He has taken two hoxes of the Positives, and in two weeks time while taking them, gained 17 pounds, and can now do his work easily.

#### Yours truly, A. HASKELL.

Mustic Bridge, Conn., June 17th, 1866. Mystic Bridge, Conn., June 17th, 1863. PROF. P. SPENCE-Dear Sir. It was user last Christians that I sent to you for a box of your Powders. I wrote to you stating that I was troubled with the **Headache** together with great confusion in my head, and had the **Neu-**raigia, Catarrh, &c. You sent me a box of the **Positive Powders**, informing me that they would cure all the complaints that I had mentioned. I took them according to your direcmentioned. I took them according to your direc-tions, and found that they did all you assured me they would, and much more. My head was set right at once, and many other allings that I did not speak of, were cured. My whole system seemed changed. I have not enjoyed such health for many years.

# Yours respectfully, MRS. JULIA A. PARK.

Columbia City, Indiana, Sept. 4th, 1866. PROF. P. SPENCE-Dear Sir : Your Positive and Negative Powders have become sud-denly popular here with those that have been ac-quainted with me, and that knew what the state of my health had been for two years just, and have seen the improvement that has taken place in so short a time from the use of your **Positive Powders.** I had no less than three different diseases upon me, **Erysipelas**, **Rheuma-tism**, and a **disease in my feet** which caused them to feel such a burning sensation, and at other times so disagreeably cold, that I could not sleep well at night. If I walked but half a mile sleep well at night. If I walked but half a mile slowly, stopping to rest once or twice on the way, I felt very much exhausted. But ever since I took the first box of **Positive Powders**, I have been entirely clear of all my complaints, and am not sensi-ble that I have any disease, nor do I feel any symp-toms of their returning. I am now able to walk two miles and a half without stopping to rest on the way, and without feeling tired. I am now two miles and a half without stopping to rest on the way, and without feeling tired. I am now able to do a naur a mone days work in a day, at most kinds of farming work; and that, I think, is something to boast or, for a man 76 years old, and in the feeble health that I had been in for two or Three years past. That soldier, Cornelius Fuller, whom you wish-

and solution, cornering Funct, whom you wish-ed to hear from, desires ino to say, that he got sick in the army, had the **Camp Dharrhea**, came home with it, has been doctoring most of the time since, and that the **Positivé Powders** are the first medicine that has done him any good; that five days after he commenced taking them, he could easily lift 100 pounds more than he could the day he commenced; that he thinks that one box of the Positives has entirely cured him of the Camp Diarrhea: that they materially beneof the Camp Diarrhea; that they materially bene-ited him in other discasses which he had, before going into the army; and that he is now enjoying better health than he had enjoyed for many years Yours troly past. • MOSES TRUMBULL.

ders. Mr. Crowell has satisfied himself of the genuineness of those documents, many of which bear testimony to cures which are ordinarily regarded as beyond the reach of medicine, and which go far to sustain the claims made for the Positive and Negative Powders, that they are not only a spiritual preparation, but that a spiritual power goes with them.

We would further say, that it is the sincere wish of Prof. and Mrs. Spence, that traveling lecturers and mediums, and spiritual investigators generally, who may visit the towns and cities in which reside the patients whose cure by the Positive and Negative Powders have already been published in the BANNEB, or may hereafter be published, should call upon those patients and investigate the cases, and thus satisfy themselves that the remarkable cures effected by the Powders are "phenomenal," and as such, are a part of the great spiritual movements of the day. They also request Spiritualists and others residing in the same towns and cities with those cured patients, to make the same inquiries and investigations in a spirit of honest inquiry.

#### New Publication.

NED NEVINS; the Newsboy. By Henry Morgan, Boston: Lee & Bhepard.

This handsome little volume contains a story that is founded on fact, and therefore conveys a more impressive lesson than if it were wholly fictitious and romantic. The author has given his life to the instruction and elevation of the poor classes, for whom somebody must care, or they and society will perish together. He has taken the facts in the life of a little beggarly Newsboy, and woven them with much skill und effect, so that their perusal may excite to moral improvement in others. We cannot too cordially commend the purpose of the author in this effective little tale, or in his entire work. He is doing a great deal of good in his chosen field, and thousands will live to bless his name. Better such a name, than that of being merely a rich man. We hope that "Ned Nevins" may be put by some kind rich man, like another Amos Lawrence, into the hands of every street boy in Boston. It would work untold good.

#### Death of Geo. H. Jones.

Mr. Jones was the only son of S. S. Jones, Esq., of the RELIGIO-PHILOSPHICAL JOURNAL, and was Secretary of the Religio-Philosophical Publishing Association, of Chicago. He had been off | tour the first of November. His address for that duty a few weeks to recuperate his health, but | and the following month will be Cleveland, Ohio. was ovortaken by typhold fever of a malignant His present address is 15 Marshall street, Boston. character, and passed to the better life on the 26th | Those wishing to secure the services of a compeof September, at the residence of his father in St. | tent lecturer, should apply soon. Charles. He was in the twenty-third year of his age; a promising young man, who bid fair for a October. life of usefulness. He was the idol of the family, who deeply feel the affliction which has befallen them. Sympathizing hearts all over the land will strengthen and sustain them in this hour of their deepest grief,

Sympathizers who fear that Mr. Davis is being 'starved" or ill-treated, will feel better after reading the following statement: "Twenty dollars week are allowed by the Government to provide the table of Jefferson Davis, at Fortress Monroe, with articles that are not furnished in the regular rations of the garrison."

#### Catholicism and the Freedmen.

I see it stated in the secular press, that the Catholic Council to be holden at Baltimore will, among other things, consider the subject of Catholicizing the freedmen of the South. The first emotion of my soul upon reading the paragraph, was that God would forbid the consummation of a project so deteriorating to the liberty and growth of soul aud mind. But upon second thought, it seemed to me the thing was impracticable, inasmuch as the freedmen, as a class, are far ahead of the Catholic in soul freedom. It would be a lamentable thing, indeed, after such a price had been paid for their bodily emancipation, to have their souls enslaved with the manacles of bigotry and darkness.

But it is not so to be, to any great extent. God and the angel world, who have through the agencles of earth given them their freedom, will see to it that they are not again enslaved. The freed black and the soul enslaved white men, have hosts of friends in the spirit-world, who are working hard to lift them out of the sloughs of darkness, that they may see the star of light and promiso that is already lighting up the pathway of so many of earth's children. But they need agents through whom to work, and will doubtless find them in the ranks of the Spiritualists, who can do much for the freedmen if they will; and no time should be lost in seeing that their spiritual welfare is attended to. Spiritual literature, such as they can digest and understand, should be freely distributed among them, that they may grow into the faith of religious freedom, easily and naturally. Then a foundation firm and enduring will have been laid, upon which they can build their temple of freedom. J. T. B.

## Personal.

F. L. Wadsworth has returned to Chicago. Warren Chase speaks in Music Hall, Chicago, during this month.

Dr. P. Clark, of this city, an earnest laborer in the ranks of Spiritualism, will start on a Western

J. S. Loveland speaks in Oswego, N. Y., during

Miss Oummins, the author of "The Lamplighter" and other popular novels, died in Dorchester, last week.

Boz, the popular author, has a new work in press, entitled, "Woman our Angel."

a guide to strangers.

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

#### Matters in Ohelsen.

An occasional "waif" from old "Winnissimmet" may not come amiss in dispelling the idea that this city, and all that pertains to it, is dead; for the saying, "dead as Chelsea," in spiritual matters at least, has not been, and is not likely to

be at present, verified. Our meetings were reopened, the first of September, in Library Hall, under most favorable circumstances, our first speaker being Miss Lizzle Doten, who has justly earned her wide-spread reputation as one of the most gifted and talented mediums of this age; and she fully sustained it during her stay among us. The hall has been crowded to repletion, and hundre's of anxious and inquiring souls have been fed with the pure bread of life which she has so sumptuously spread before them.

"Reconstruction," "Theodore Parker in the Spirit-world," " There's a good time coming, wait a little longer," "The Valley of the Shadow of Death," and " Nature vs. Grace," were some of the subjects treated upon, and, to the lovers of the beautiful, the scientific and aspirational, it would eem, for the time being, that they were being transported to fields elysian under the penetrating influence which seemed to come down from on high. These subjects were duly picked to pieces, each part dissected, and we trust the bright gems and pure wheat were treasured by all, while the chaff and dross have blown to the winds, to perform their work in another field of action, for nothing is lost and unnecessary, but each fills its appropriate place and does its work in this world of uses and abuses.

We are indeed most happy to be able to say that Spiritualism flourishes well in this garden of Old Theology; has taken deep root, and new scions are daily coming forth to add to the grandeur and beauty of this great humanitarian tree of progress, which, in the future, is to be the great shelter and protection of the races of men against bigotry, superstition and religious intolerance. The right to reason has been and is being asserted by all thinking minds, and when reason takes suby all thinking minds, and when reason takes su-preme command and marches its forces to the fray, with love and good-will to all enshrined upon its banners, then will the dogmas and errors of the past loosen the iron grasp they have upon many coward souls who think it devotion to imitate others, and expect to gain an entrance to the New Jerusalem by making sacrifices to please the Deity! But thanks to the promession please the Deity! But, thanks to the progressive ploneers of this generation, these things are passing away and all things are becoming new. All hall delight-ful morn, when your glorious BANNER OF LIGHT ful morn, when your globious DARNER OF LIGHT unfurled to the breezel and may it continue to wave o'er land and sea till all shall be made free in body, soul and mind. Our Lyceum still flour-ishes, and next Sabbath Mrs. Mary M. Wood lec-

# SAFETY MATCH.

PERRY DAVIS'S PAIN KILLER, As an internal remedy, has no equal. In cases of choile, sum-mer complaint, dyspepsia, dysentery, asthma, and rheuma, tism, it will cure in one night, by taking it internally, and bathing with it freely. It is the best liniment in America. Its action is like magic, when externally applied to bad sores, burns, scalds and sprains. For the sick headache and toothache, do n't fail to try it. In short, it is a Pain Killer.

LITCHFIELD'8 DIPTHERIA VANQUISHER. (Used with Michfield's External Application.)

WARRANTED TO CURE DIPTHERIA AND ALL THROAT TROUBLES.

Litchfield's External Application, Warranted to cure RHEUMATIC AND SCIATIC LAME-NESS, and all LAMENESS, where there is no fracture.

Price of each of the above ......\$1,00 per Bottle, . A. LITCHFIELD & CO., Proprietors, Wincheuden, Mass. GRO. C. GOODWIN & CO., M. S. BURE & CO., Boston: JOHN F. HENRY & Co., Waterbury, Vt., General Agents. 801d by Medicine Dealers generally. 6m-June 2.

## ADVERTISEMENTS.

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

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

MBS. A. C. LATHAM, Magnetic and Clair-We voyant Physician, treats diseases of body and mind, b the laying on of hands, and by magnetic remedies. Also gives delineations of character. Terms \$1. Oct. 12.

MR8. COLGROVE, Clairvoyant Physician, No. 169 Court atreet, Boston, Mass. Hours from 10 A. M. till 2 P. M. Every day-Sunday excepted. W. D. WissLow, Hole Agent for Mrs. M. 8. Pike's medicines. Oct. 13.

EMILY DICK .- Clairvoyant Sittings from 9 A. E. M. to F. M. 11 South 8th St., Philadelphia. Oct. 13. DR. URIAH CLARK'S

## RURAL HOME-CURE.

DATIENTS who have tried medicines and physicians in vain, and are in suspense as to what to do, should come at once to my Bural Home-Cure, Malden, Massa, but a few minutce' ride by steam or horse-cars from Boston. The Home is pleas-sant, finely located, cool, quiet, airy, roomy, healthful, £ d harmonic. Table supplied with fresh fruits and vegetables raised on the place. Faitfents furnished board, treatment, and everything needed to guarantee curce, wirshour MEDICINK. Terms equitable and satisfactory. Come at once, or send for a Circular with terms and testimonials of numerous wonder ful cures. Dit. UltiAll CLARK, MALDEN, MASS. ful cures, Aug. 18,

Aug. 16. A MAN OF A THOUSAND. A CONSUMPTIVE CURED. DR. H. JAMER, a Retired Physician of great eminence, Ddiacovered while in the East Indies a certain cure for Con-sumption, Asthma, Bronchitt, Coughs, Colds, and General De-billity. The reunedy was discovered by him when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. Destrous of benefiting his fellow-intoritals, he will send to those who wish it the recipe, containing full directions for making and successfully using this remedy, free, on receipt of their names, will two stamps to pay expenses. There is not a single symptom of Consumption that it does not at once take hold of and dissipate. Night sweats, peevishness, irritation of the nerve, fallure of memory, difficult expectors-tion, sharp pains in the lungs, sore throat, chilly sensitions, names at the stomach, inaction of the payer they of the mascles. 

MOSES TRUMBULL, The magic control of the Positive and Nega-tive Powders over disenses of all kinds, is won-derful beyont all precedent. THE FOSTIVE POWDERS CURE Neu-ralgia, Headscho, Earache, Toothache, Rheumatism, Gont, Colle, Prins of all kinds; Cholern, Diarthea, How el Complaint, Dysentery, Nauesa and Vomiling, Dys-pepsis, Indigedion, Flatulence, Worms i Suppressed Men-stration, Printru Menstruation, Pailing of the Womb, all Frank Weaknews and Dermeenents; Cramps Pits, Hydrophobia, Locklaw, Mt. Vitus' Dance; In-termitient Frever, Billous Fever, Yellow Fever, the Fever of Smail Post, Measies, Scatiatian, Erysipelas, Pacu-monia, Picurisy; all Biffammations, acute or chronic, such monic, Bronchilt, Coughs, Colds; Mcrofula, Nervousnes, Biceplessness, AC. THE NEGATIVE POWDERS CURE Pa-ralysis, or Faisy; Amaurosis and Deafness from parajo-sis of the ever and of the cure of the rervous fuer-ris, Double Vision, Catalogue; all Low Fevers, such as the Typhold and the Typhus; extreme Nervous fuer Muscular Prostration or Reinvation. For the cure of Chils and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Pow-der as the reveal the event of the revisition. For the cure of Chils and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Pow-der as the pulse of the second of the carbon for the prevention and cure of Cholera, both the Positive and Negative Pow-der as the pulse of the active for the prevention and cure of the second of the carbon for the prevention and cure of the second of the carbon for the prevention and cure of the second of the carbon for the prevention and cure of the second of the carbon for the prevention and cure of the second of the carbon for the prevention and cure of the second of the carbon for the prevention and cure of the second of the carbon for the prevention and cure of the second of the carbon for the prevention and the carbon for the prevention and the carbon for the preventio

and cure of Cholera, both the Positive and Negative Pow-ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purging, no nauser, no vomiting, no narcotizing; yet, in the language of H. W. Richmond, of Chenon, ill., "They are a most konderful medicine, so silent and yet so effectives." As a Family Medicine, there is not now, and never has been, anything synal to Mrs. Mpence's Positive as a Negative Powders. They are adapted to all ages and both seres, and to every variety of sickues 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 dis-case before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Nega-tive Powders are

tive Powdersare THE GREATEST FAMILY MEDI-

THEE GREEATEST FAMILLY MIEDI-OINE OF THEEACHEST FAMILLY MIEDI-OINE OF THEEACHEST In the cure of Chills and Fever, and of all other kinds of Fever, the Positivo and Negative Powders know no such thing as fail. In view, therefore, of the approaching atckly senson, we say to the people of the Mississippl, and of all other sections of the United States that are annually scourged by the Chills and Fever, and other Fevers, in the sum-mer and autumn, "be prepared in line: tert the Positive and Negative Powders always on hand, ready for any emergency."

and N egative A Swelers usays shows we give the Bole To A SiENTA, male and female, we give the Bole A genery of entire counties, and large and liberal profits. PHYBICIANN of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Porders." Printed terms to Agents, Physicians and Druggists, sent free.

free. Circulars with fuller lists of discases, and complete explana-tions and directions sent free postpaid. Those who prefer special writien directions as to which kind of the Powders.) use, and how to use them, will please send us a *brief* descrip-tion 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. Aix boxes, \$5; twelve boxes, \$9.

Sums of 65 or over, sent by mail, should be either in the form of Post Office Money Urders, or Drafts on New York, or else the letters should be registered. Money mailed to us is al our rist.

OFFICE, 371 St. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5617, NEW YORK CITY.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Druggists generally. Oct. 13.

#### The Children's Progressive Lyceum. FIFTH EDITION-JUST ISSUED.

A MANUAL, with directions for the OBCAMIZATION A MANUAL WITH directions for the OBCAMIZATION A MANAGEMENT OF BUNDAY SCHOOLS, Mispited to the Boddes and Minds of the young. BY ANDREW JACKSON DAVIS. Price, per copy, 80 cents, and 8 cents postage, if sent by mall; for 12 copies, 88,40; for 100 copies, 663,00; glit, per copy 61,00. Address, BELA MARSH, No. 14 Bronneld street Boston.

### 6

# BANNER OF LIGHT.

# OCTOBER 13, 1866

# Message Department.

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

#### Mrs. J. H. Conast,

while in an abnormal condition called the trance 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 montals, are answered by spirits who do not an-nounce their names.

nounce their names.] We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more

#### The Circle Room

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

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

All proper questions sent to our Free Cir-cles for auswer by the invisibles, are duly attended to, and will be published.

#### Invocation.

Lead us, oh Holy Spirit, into a more perfect comprehension of thy laws, so that we may no longer murmur against thy decrees; so that our petitions may be changed to songs of joy; so that our hells may be transformed into heavens; so that our lives may grow great and strong and perfect in thee. Oh, Spirit, holy and divine, whose life, like an over-present intelligence, upholds us, defends us, shields us from harm, let our faith be no longer a garment worn on certain occasions, but may it be to the soul sure and abiding as eternal life. May we trust thee, fearing thee no longer; laying aside all the darkness of our mortal lives, and stepping out into the sunlight of Eternal Truth. And when it is decreed that our mission to mortals is ended, may we go hence with the satisfying assurance that we have not come in vain; that there are many souls who have by our teachings been benefited; many whose hopes have been raised high in the heavens of rejoicing; yea, who understand that life is constant, and the Great Author of Life is constant, also, Our Father, unto thy keeping we commend ourselves and the souls unto whom we are to speak. Thy blessing we know rests with us. Oh, grant that we may be fully conscious that thou art with us. Grant that every soul may feel that angels not-only walk the earth, but do indeed commune with mortals. Then shall they feel that earth's cares have been lightened; that earth's cares may flee away; that the gates of heaven are being indeed opened, and that thy truths, ever simple and pure, are being showered down upon them this day. And unto thee be all honor, all praise, and the deepest reverence of our soul-lives forever. Amen. July 3.

#### Questions and Answers.

CONTROLLING SPIRIT. - In accordance with your custom, we are now ready to consider whatever questions you may have to propound,

QUES .-- By Dr. Ruttley: The "Record " by Peter, tells us who hore our sins in his own body. Does it mean healing mediums taking on a condition of suffering humanity? or of Jesus bearing in his own body the physical antiarings of these be bealed?

ANS .- Well, it means both, to our understanding; for both seem to be one and the same thing. Whoever is capable of coming into perfect rapport with human life, is capable of bearing the infirmities of human life, not particularly of the individual, but those that belong to all with whom you may chance to come into rapport. Life may be compared to a chain of many links. There is no link wanting. Every one is perfect in its place; every one answering to every other one, and inseparably connected. Worlds are held in their proper position by the laws of attraction and repulsion. And so are souls held in their proper position hy the same law. And it should be understood that mind and matter are at all times dependent upon each other. Mind would be void without matter. and matter without mind. Both are necessary to each other, therefore are ever in rapport with each other. All the disturbances of your outer life, and the disturbances of your inner life, are transmitted to one another, because you are inseparably connected. But there are certain personssensitives, so-called-who are able to come into direct rapport with the human family; who are able to take on not only the joys of heaven, but the miseries of hell. Jesus understood this, and endeavored to transmit his understanding to his hearers.

of the existence of such in your midst, for they inaries, do you think she'd be caught reading it? the land, ignore altogether the existence of God. Inasmuch as they have been taught wrong ideas concerning that God, they are now running very fast into the other extreme. Since their God, or the God of their childhood, is not to be found in their manhood, they are inclined to determine that there is no God whatsoever. ' But when they go out into the vast fields of nature, and begin to think of him as the highest good that is found

begin to lay hold of something that is tangible; to their internal. For they begin to perceive that every form has a life; begin to question what that | Well fare you well. life is, and finally determine that it must be God. God, to our comprehension, is an all perfect, living Principle, filling all forms, permeating all space, and manifesting through all mind. Never having had a beginning, therefore it can never have an ending. And you are all parts of this being; necessary parts. And so when we pray to the Great Supreme part of Life, we only pray to those intelligences that are above us, that are wiser than ourselves; to those intelligences that can lead us and everywhere very good. July 3.

## Edwin Coles.

It is just three years to-day since I bade farewell to the earth-life and entered the spirit-world. I had been wounded in battle, and died of my wounds, and when I was quite sure I should "go in," as the boys called it, I began to feel very strange sensations about the hereafter.

I had been taught by my parents that there was a terrible hell for sinners; that whoever died outside the church would be consigned to that hell. I had n't any fixed faith in anything. I began to think likely enough they might have right ideas, and if they had, why perhaps I was going to get the worst of it when I got through with this side. My parents could never succeed in converting me to any sort of religion. I was hardened, so they said, and all their prayers were not sufficient to soften me.

My father, who was a very rigid religious man, died about, nine years ago-nine years in September. He said to me," My son, I beseech of you to get religion, that you meet me in heaven." Where to turn to get religion, I did n't know. I went to their meetings and tried to be serious; but confound me if I could. I was always on the wrong side. When they asked to pray for me, I always said yes, but I never took any interest in it, and I could n't. I was no coward. I did n't fear to die, but I did n't like the idea of being roasted forever.

'And so I went across rather shaky, on the whole. But the very first one I met was my father, and I could n't help wondering how it was he'd come out of heaven to meet his miserable sinner son. But I very soon learned that the spirit's heaven consists in making ourselves and others happy. Whatever makes you happy, places you in heaven; so my father would find more happiness in coming to meet his son than in any other way. Therefore, he was n't out of heaven at all. Well, after awhile I questioned my father about coming back. Said he, "My son, I believe that it is possible, although I've never tried it." "Well," snid I, "if it is masihle. I'm guing back to sent the lots I'm not in hell, but very comfortably situated."

Still I could see that my father had certain expectations that were not realized. He was in waiting for some revealments. But when he saw me just the same as I was on the earth. saw that I had the same facilities for improvement that he or anybody else had, he began to think that there were no true religions except such as come naturally as you go along the way of life. He's rather inclined to think I won't be able to reach our folks, because he says. "My son, you know that we did n't believe in such things." Said I, 'Father, you know I'm an outlaw, anyway; and, as I am an outlaw, I'm going back; and I'm going to tell the folks I went across rather shaky, but if I was to try it over again I should n't have the slightest fear. I should go ahead, feeling sure I was going to a better place, anyway." And now my dear old mother, left on earth, my brother and my sisters, I've just got this much to say to you: I am Edwin Coles, just the same as ever. And now, to prove that I am, let me just repeat my last words to you on earth: "I can't help what you believe; I think it's my duty to go and defend the old flag I live under. My duty lays there more than anywhere else; so I'm going. You'll hear from me soon.". I wrote to them several times, but those were the last words I spoke to them. Now, since I have, to the best of my ability, defended the old flag and fought for the Union-done what I thought was my duty, have died and have you'll furnish me with a trumpet at home, and as I've given here to day. Let me go to you, and if I don't prove myself, then it's my fault, not yours. If it has pleased an All-Wise Providence to permit me to return, speaking to you, why, don't interfere with him. If you do, dear old mother, I'll to take the reins out of God's hands." Now I say to you that God holds the reins to the team we come back in, and, inasmuch as he's drove it along this way, why jump in, dear old lady, and take a ride. Now don't look upon me as irreverent, will you? I revere an All-Wise, Supreme Intelligence, but that Intelligence don't manifest through churches and Bibles, but in these flowers. If there is beauty and truth in that little flower. it will make me better to see it. If it is capable of elevating me, inspiring one pure and holy thought, then it is a wise God, a good God, and I've a right to worship it. Now my dear old lady, before you come to me I'll tell you that the spirit-world is not a land flowing with milk and honey, but with good, kindly feeling, flowing from soul to soul, that always says to those who need aid, "I'm ready to help you." The land flows with such goodness as is seen in human hearts here on the earth, only it is a little in the advance. Well. I would like that my harangue should reach my dear old mother, Mary Coles. I want it to reach her first of all, because when I received the last intelligence from my friends, it contained these words, "Send to mother next, for she's a little sensitive, and thinks you don't write to her as often as you ought to." So this is the very next chance I've had. So here it is. I I want mother to get my letter from the spiritworld. She'll be pretty sure to get it, sir, pretty sure to get it, although she's some distance off. [We can send your letter to her.] If you should

are of very great use. These persons that cannot | Oh no, sir; to her it's worse than Tom Paine's be made to believe in an hour, a day, a year, or a works. No, indeed; the way has got to be precentury, they are the foundation of the temple of pared, and it-it's got to come to her by slow dewisdom. We do not wonder that so many who grees. [You can open the way for your letter.] have come out from the established Churches in Yes, I suppose so. It's sometimes very hard, you knew, getting into these religious citadels. They have a good many spring locks. If you don't understand how to unlock them, you can't get in-Well, I'm glad I'm not on the earth; that is to say, permanently. I'm glad I'm free; want then to know that I'm as big a sinner po I was. I'm comfortably off in the spirit-word, I assure you. [You'd better name your regiment.] Oh, reason concerning God, they naturally begin to yes, from the 2d Indiana Cavalry, sir. I'd forgotten that, in my religious disquisition, I ever beanywhere and everywhere. Then it is that they longel to anything earthly. [What town were you [rom?] Princeton, sir. Don't understand that appeals not only to their external lives, but | me to say that is 'my native place. I claim old Mass chusetts as my native State. Oh yes, sir. July 3.

#### Arabella Burnet.

I'm very glad to come here to-day, because I have loped to reach my people by coming here. I can't understand what is meant by what is on my gravestone. Well, it's-it is an extract from Christ' sermon on the Mount, I believe. "Blessed are he pure in heart, for they shall see God." I suppose it means that they think that I have seen God. But I have n't, any more than I had into higher life. In truth, God is everywhere, here; and I have to say so, because I should tell a story if I did n't.

And I kept thinking all the time of what was on mygravestone. Our teachers in the spiritland teach us to believe that God is in everything; that there will never be a time when we shall see him any more than we do now, or did on the earth.

I lived here eleven years, eleven years and five months, and it seems a long time. And I've been away most two years, dead, you say.

My name is Burnet. They called me Belle, but my name was Arabella Burnet. And my father's name was George, George Burnet. Before the war, or when I died, we lived in Montgomery. [Alabama?] Yes, sir; but now-I do not know why-my father has come to New Orleans. [Is he poor now?] Yes, poor, I suppose, lost his property, I suppose. [Is your mother with him?] Yes. At all events, I know they're unhappy, and I've got permission to come here, because I hoped I might go to them. I can't tell

them how to get back that they have lost-I suppose they 've lost it-but I can tell them where I am, how I am, and that, I know, they 'll be glad to know. [Have you any brothers and sisters?] Yes, sir; I have a little brother, and an older sister than me.

I keep a thinking about what my father said when the war broke out. Mr. Jeffreys said to him. " Mr. Burnet, I believe that this war is waged on account of the black people." My father said, 'If I thought it was, I should wish every nigger

was in hell." But they are n't there, for I've got a heap of them here in the spirit-land with me, and I ain't in hell, never have been. And it was wrong for him to say so, awful wrong, because they wasn't to blame. And I wish he'd take it back, because they don't feel right about it.

Oh I can tell him a heap of things about folks in the spirit-land, if he'll let me come to him. Oh. can't you ask him, so I can go to him next? [You want him to get you a medium?] Yes, yes. My mother would be afraid, I know. [Her love will overcome her fear.] Well, I'll come to her, anyway, if she 'll give me the medium. [There are a number in New Orleans.] Oh yes, there 's a heap of them there 's a 're vecu to see some of 'em. [Can you speak of any one you can control?] I

don't know as I could any. I've seen them; been there; never tried, because what's the use when you don't get anything sent to your people? Well, if I get the chance to go to my father, I shan't wait to come here again. And if I don't, can I come again? [If you wish.] July 3.

## Patrick Reagan.

I'm in a very queer position, sir. I've come don't like to do it at all. I come here to do something, but sort of a soft feeling has come over me. and I don't like to do what I was going to. But after all, I suppose I ought to, though I'm not so mad about it as I was. But I suppose I ought to do it, for the good of those I've left, only in a soft and more decent kind of a way than I thought of doing when I first come here. Oh, I was going to turn things upside down and inside out. Since I got here, I kind of feel so soft about it I do n't like to do it. Well, sir, it is this: When I went to war, I entrusted my brother-who was not himself able to enter the service-with the collecting of my money for my wife and my two children, and I do n't know at all what the devil possessed him to do what he did. But somehow or other-well, he's kept more than half of it. That's the truth. Yes. sir. And he says it's not been coming; that I ment it myself; that I got a furlough, and got a little sot up on the way, and did n't come home; that I spent it myself; anyway, that it never cone come back through a soldier's resurrection, I hope to him. If I had come here, sir, with all the mad on me that I had before I came, well, I'm pretty not compel me to give so long and far-off a blast | sure I'd said many hard things, anyway; yes, I would. But I got so soft when I got here, I could n't. That's all there is about it. Well, there's this much I've got to say, anyhow. If James Reagan-that's my brother-if he expects to find happiness when he comes to the spirit-world, he'd better make all things straight say, as you used to say to me, "My son, do n't try here. I'll say that in faith, that's the truth for him. That I know about it, is true all over, because I come here and tell him all about it.

Patrick; yes, sir, tovames; that is it. And I am /it seems I have n's: been as auccessful as I hoped had the chance. Well, sir, good-by to you. July 8.

Circle opened by Alexander Campbell; closed by Elias Smith.

#### Invocation.

Oh houndless Wisdom, perfect Life, Remove our thoughts from earthly strife; Let Wisdom, Justice, Truth and Love, Descend from out thy Courts above.

Here may our differences end, Since all the selfsame cause defend: The cause of Truth, whose radiant light Shall free the earth from Sorrow's night.

And unto thee, oh wondrous Power, We dedicate our words this hour, Believing in thy power and love. To guide our souls to heaven above.

Father, Spirit, let thy life fall upon us like gentle evening dews-let thy Spirit fold us closely in the embrace of eternal love, so that we shall doubt no longer, fear no longer; so that our spirits shall rise on the wings of the morning, and declare that thou art our Father and our Mother July 5. forever. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr. Ohairman, we are ready to hear.

QUES .- By J. A. Tyler, of Grass Valley, Cal.: Why, in early life, ere reason and reflection have gained any strength to combat and subdue the passions, are they more impulsive than at any other time of life, and more in need of, and have less assistance than ever after? So, also, in' the vegetable kingdom. The tree puts forth thousands of tender blossoms, ere there is a leaf or scarcely any sign of foliage to protect them from the bitter frost.

ANS .- We do not believe it is so. Therefore there is no possible ground for an argument. The same eccentricities exist all through mature life that exist in childhood. They are changed in their manifestations, but they exist nevertheless; and they are no more difficult to govern or lead in a more proper direction in childhood, than at mature age. Your correspondent does not seem to take a right view of this matter. It would be well if he would consider nature little more closely in all its aspects; not only as it exists in childhood and mature age, but examine all the steps that intervene between, and see if this selfsame power that exists in childhood, the same manifestations that exist in childhood, do not exist throughout entire life, being only changed in manifestation.

Q.-By J. V. Dunbar, of West Virginia: Were there not just as many spirits when Adam and Eve were created as there are now, or ever will be? A .-- That we do not know. It would be an absolute impossibility to answer that question prop-

erly. Q.-By the same: Is not this earth or world we now inhabit, a living, thinking, intelligent being, and from this fact chooses its orbit round the sun?

A.-No, we do not believe that this earth, as an earth, is a living, thinking, intelligent being. We believe it is governed by absolute and perfect law; and because it is, it follows out the purposes of law. It is not obliged to think to do so, any more than the tree is obliged to think when the spring time comes and calls, that it put on its foliage.

Q.-By the same: As man dies and takes on a spirit body, will not this earth or world die and take on a spirit body, and hence be the home of all its former inhabitants and children?

A .- The earth, like man, is dying perpetually. The earth, like man, passes through many marked changes, and many that are not very marked. But there is no special death for man or earth. This earth is to-day as much the habitation of vorced I call it, I applied for a divorce from my

no ghost, nor an hing of the sort. I think about to be. Bo I 'ye come this way. I can't have much no ghost, nor any high of a lid when here. And to say about the land I hall from just now, be I've got the same fight in me, or had when I came cause I'm not good at describing places and here, that I always had, but somehow it's all took scenes; but I think if I was with some of the folks bere, that a ways had, but so the fight, anyway, if I that knew me, I'd do a little better than among strangers here, for I scarcely know what to say.

I am a soldier, sir, from the 11th Massachusetts Battery. I had a body once, and it's left in the field, off to the right of the depot, pretty near where the chap's laid that's just left. [At Point of Rocks?] Yes; but that 's no use to me now, so I borrowed one for the occasion. I have only to say it 's true that we can come. That's proved by my coming, of course. I should be glad to meet any of the boys-be glad to meet anybody who would be glad to meet me. I know how folks feel about ghosts, so I'm a little cautious about taking the front ranks in this matter. Well, if they don't want to hear from me-don't want to come into communication with me, just let me know it, and I won't find any fault. But I want to find out for a certainty. Your name is White, is it? So is mine-Ben White, of this city; I reckon I hail from here. Any relation of yours? [We can't say.] Well, perhaps you would n't want to own me. [Have you friends in this city?] Yes, July 5.

#### Mary N. King.

I have no wish to change the course I took when on earth, so far as what I left of worldly goods goes. I am satisfied, and I wish those who are most interested here to be satisfied, too. They think I was not sound in mind when I dictated that will. But I was, and I would n't change it if I had the power.

I had come from California, where I had been living some ten years, and I got into Virginia just as the civil contest commenced. I had thought it would amount to nothing more than hard words and hard thoughts. But, it seems, it was destined to be otherwise.

I see it is a source of trouble and dissatisfaction to the friends I left, because I gave many things as I did. But if they could see as I do, they would n't wonder that I did what I did with what was left me by my busband. I again repeat I have no wish to change it, and they will see, if they look into the matter seriously, that I did right. They have no right to expect any more than they have received. There are poor ones who belong to God, and those of his children who are blessed with worldly wealth, should give of their wealth to the poor. I had but little, to be sure; but what little I had I believed it was my duty to give where it was most needed, regardless of relations, regardless of acquaintance, regardless of anything save duty to God and his poor.

I am Mary N. King, who died at Norfolk in July, 1862. I know not why I am so distressed in coming here. [You were so before you died, probably.] I was, but I thought that belonged to my body. Well, say to them I am satisfied with what I did; think I did right, and pray that they will think less of the things of this world, and more of the things of the other world. [Do you wish this message sent to any one?] It will goit will reach, probably, James Lefaur-I think he spells it-of Norfolk. Good-by, sir. July 8.

#### Oren Thompson.

I'm Oren Thompson, sir, once an engineer on the Baltimore and Ohio railroad. I am indeed not looking much like an engineer just now.

I met with an accident eleven years ago, which caused a divorce between the outer and inner man. A very good thing, after you get used to it, but it's rather tough getting used to it, particularly if you're strapped pretty hard to get you used to it.

I was not killed outright; think it was three or four days I lived. Did I say lived? lived! well, it was three or four days before I got my discharge, before the divorce was completed.

You see, well, I'm a little strange in my way. [I see you are.] Well, about two months before I-before I got shoved over to the spirit-world, di-

Q .- By S. Covert, of Pontlac, Mich.: Do the eyes suffer when suddenly exposed to an increased light, as that of the lightning? If so, in what way are they affected?

A .- The sudden introduction of that positive element, a superabundance of that positive element called light, must of necessity produce more or less disturbance upon the optical nerves. In this way, perhaps, more than in any other, the oves suffer from the sudden introduction of light.

Q .- By D. Cargo, of Bowling Green, Ohio: For the past several years, I have been troubled a good deal on the subject of the existence of God. I have always had a dread or dislike of being called an atheist, and would much rather believe in the existence of a Supreme Being, but I must have some evidence or I can't believe. And I must confess that I have (as I think,) better reasons for disbelieving in the existence of an individualized, thinking, Infinite Being, than I have for believing. The common Orthodox idea of God I discard as worse than ridiculous. Instead of man being created in the image of God, I perceive that God is made in the image of man. The Orthodox God of parts and organs, of form and shape, occupying a particular, definite location, is too contracted and belittled, to suit my ideas of Infinitude. It is generally admitted that the work of creation had a beginning. Now if this be true, then there must have been a long eternity previous to that beginning, in which God was idle. This I can't comprehend. Now I would ask, if God is a thinking being? .

A .- From the fact that your correspondent is a thinking being, there is proof that God is also a thinking being.

Q .--- By the same: Had the visible creation is beginning?

A .- By no means. According to our understanding, that which had a beginning, must of nccessity have an ending, also; and we contend that life is unending; never having had a beginning, it is indestructible and immortal. There are some persons who are constitutionally unbe-lieving, the asnot believe that which is so readily believed by others. But when these persons are once convinced, they are as stable as the everlasting hills. So you should not complain because

I never knew him to take a cent that did n't be long to him in my life before, and what the devil possessed him to do it, I can't tell. He has the way of getting money himself. Maybe he thinks it's best to do so, sir; but if he thinks so, him and I do n't think alike.

Well, I have come back, and I am dissatisfied, and I was as mad as ever an Irishman could be, before I came here, but I do n't feel so hard toward him now. I only want him to do justice to him-

self: and if he thinks it's just to come into this world with this sin upon him, then I've not another word to say that he's taken money that belongs to my family. My wife and children can do without it better than he can get along with it. That's the truth of it. I'll be glad to see him, very glad, when he comes to the spirit-world, but I shall be much gladder to see him if he clears that all up. And if he can't pay her the money

back, go to my wife and tell her the truth of it, That's all I ask; go to her and tell her just how it W88.

#### [Did you reside in Boston?] Yes, sir; went out in the 35th Massachusetts.

Ah well, I suppose this is one of the crosses, and if we don't take 'em up as we go along, we can't wear the crown. Ah, the Catholic religion is h't worth much with us. It's exploded. It is not worth a picayune, if it do n't teach a man to keep his word better than that. Well, I came here. I said what I was going to

send your paper to her, sir, without any prelim- | say here, only in a little softer way. [Your name?]

unclothed spirits, as ever it will be. Your homes are the homes of those who are unseen by you. Do not believe that there is any special locality assigned for the unclothed spirit, for we assure you there is not.

CHAIRMAN .- The London Spiritual Times contains this paragraph, which purports to have emanated from the spirit-world:

"Evil changed the face of the earth, by bring ing into its atmosphere the poisonous exhalations which arise in the form of evil things, poisonous adders, serpents, insects, plants, stinging things, &c. Such things are the result of evil, and therefore belong exclusively to earth and the darker regions, from which they originally sprang."

Please explain how the evil spoken of changed the face of the earth, thereby causing the formation of poisonous reptiles, &c.

A.-Evil is but a lesser degree of good, and these manifestations, which in a certain sense are really the result of evil or the lesser good, will pass away as the greater good predominates. When this earth as an earth, and intelligence as intelligence, have no longer need of these lower orders of life, then they will cease to exist, and not until then; for all that is necessary to the unfoldment of intelligence or life in any sense has an existence. We do not believe that there is a second power, called evil, governing in life. We believe only in one Supreme, Everinsting Good, that is possessed of an infinite number of degrees, from the lowest orders of life to the highest in the Courts of Wisdom, . July 5.

#### Charles Horton.

I have to ask that you will do me the favor to say to those friends I have left on the earth, that I, Charles Horton, of the 25th Massachusetts, Company B, find myself in a condition to manifest after the usual manner in which spirits manifest. who have laid off their own bodies. Although you know, I just want to do it. J've a notion, mine-or what there is left of it-I suppose rests at Point of Rocks, Virginia, yet the me, the I, the ghostly business, knows about it. [Have you thinking part, is here. I'm unable to say how exactly I came here, am unable to define the entire process. At all events, it is a very natural one. We never work outside of natural law, from the fact that we don't live outside of it; consequently do n't work outside of it. And whatever is according to Nature I suppose is according to God, and, therefore, right. So the friends I left will understand that it is about right that I come back here, because it is a God-appointed thing. They say he governs all things, and I suppose, if he does, we have no right to consider this an exception. So they need n't fear. I don't know much about this talking, this, communicating in this way at all, but I shall be very glad to meet any of the folks where I can speak. I'll very soon satisfy them that there aint much death after all. If you'd like to astisfy yourself of my personality, identity, I presume you can, do so by going up to the State House. I believe they keep a register there go wather add to de get July 5; e dia haa Ben White. 10.55

old woman. She won, and I lost the divorce. I was thinking about it a good part of the time, wondering what had become of her, and whether she'd ever care to see me again when I was going out, dying.

Well, there are many strange things in this world, many we can't understand. But I suppose, if we are to believe anything in what those people tell us who seem to understand all matters of importance, that we return here whether we understand it or no, makes no difference to the head engineer. He puts the train over the road without regard to way stations. He's on the lead, you know, and we minor chaps have to follow in his wake, whether we care to or not. But this Head Engineer God, I'm round on the lookout for. I want to turn in my waybill. [Haven't you found him?] Haven't I found him? Indeed I haven't, stranger; don't know where to look for him, that's the worst of it. I've asked a good many folks where God is, but you see it's like this. They all say that he's there, and everywhere, which to my mind is no place at all. Now, you know, I want something I can take hold of to worship. As a Supreme Intelligence governing the universe, I should say, Here, Mr. God, I'm ready to bow down and worship you." But, you see, I can't find any such person. I believe he always keeps just so far ahead of all of us.

But I'd like to get some word through to my little gal-that's what I come for-not the old woman, the she devil. I don't care a bit about her. She's smart enough to take care of herself; was when I was here.

Now, you see, if there's any possible way for me to let her know I'm in a way to look out for her, show her something about this coming back, stranger, that she's somehow got hold of this been near her? and do you know?] No, I don't know it for a fact, for I 've not been to her. I don't know how to get to her, how to reach her. I was told months ago to come to this station and you'd send a dispatch to her for me. [You'd better give her name, and ask some of your friends in Baltimore to aid you in the matter.]

Well, about this little gal of mine. She's now about fourteen, fifteen, let me see, sixteen, yes, she's seventeen years old. . Well, I. do n't know of any better way than to announce myself through, your paper as an inward bound train. I'll meet her at any station, no matter whether it's below or above, or around here.

If any of my old acquaintances in Missouri would like to hear from me, I'd like to have a little chat, with them. I.'m, from Missouri, sir, myself, sometime ago. I do'n't want you to think because I'm here by accident, that it was through any fault of mine., By some confounded mistake on, the part of the Superintendent of the road, some excursion, was sent out, and I wasn't duly informed: of the, regular, trains... Thus, although "I made a sort of, a promise if these things were there was no amath, up, yet my, engine was true I'd come back." I have been back; but thrown from the track, and I was so much injured,

# OCTOBER 13, 1866.

ped

hot lks

ong

tta

eld,

the **[**[?]

węd

true

ing,

the be

pont

sing

they

t to

me

vant

hlte,

kon

[We

it ta

Yes,

vhên

oods

are They

ated

ge it

been

just

ught

ords.

tined

ction

hings

they

what

eat, I

they

right,

they

ongto

essed

realth

what

) give

tions.

any-

olk in

ressed

ı died,

ged to

d with

t they

d, and

o you

11 go-

ink hø

ly ð.

eer on

indeed

which

inner

d to it,

articu-

et you

ree or

! well,

ny dis-

y way.

before

rld, di-

anything to do with, just give me the wink, you know, and you shall have it. Good-day; do n't forget me, Oren Thompson. Fine passage across. when you come, sir. July 5.

Circle closed by Francis White.

#### MESSIGES TO BE PUBLISHED.

MBB4GEB TO BE PUBLISHED. Monday, Jaly 8. - Invocation; Queations and Answers; Frank Robinsol, to his father; Aprile Sawyer, to her brother John; Sam'l Bylor, to Ben Thatcher, a brother soldier and medium. Thesday, Jaly 10. - Invocation; Questions and Answers; Teacon Fuler; of Hingham, Mass.; "Aunt Jean," to David Olichrist, Franklin, N. A.; Hattle Watson, to her mother, in Jerney City. N. J. Thursday, Jaly 12. - Invocation; Questions and Answers; Harriet Aubard, to Mrs. Amy Hubbard, of Philadelphis, Pa.; Horday, Seft. 3. - Invocation; Questions and Answers; Monday, Seft. 3. - Invocation; Questions and Answers; Monday, Seft. 3. - Invocation; Rev. John Pierpont; John Rand, of Fail River, Mass., to friends; Olive C. Wendell, of New York City, to the Editor of the "Banner of Light"; Jaz. G. Gooch, & Thomas Bhelton, of New Oricans, La.; Annie Elinabeit Gilines, to her mother, in St. Louis, Mo. Tuesday, Seft. 4. - Invocation; Questions and Answers; Panald MiKsy, to his friends; Goorge Kingsbury, to Ben. Prery, In Dover, N. H.; Carrie Townsend, of Bridgewater, Vt. to Mansen, to her friends; Michael O'Connor, to his brother Charlie, in New York City; Alice Mitchell, to her Tatif; Joseph Townsend, to his mother, at South Boston. Monday, Seft. 6. - Invocation; Questions and Answers; Thuday, Seft. 10. - Invocation; Questions and Answers; A. Johnson, to G. W. Johnson, Clarksville, Cal.; Goo. L. Orasley, to Mary Stanley Crossley, of London, Eng.; Sarah her Stater, to her relatives. Mesday, Seft. 10. - Invocation; Questions and Answers; Monday, Seft. 11. -

to Capt. Hoimes; Annue Lawrence, to Thomas Lawrence, of Noroik, Ya. Monday. Sept. 17. - Invocation; Questions and Answers; W. F. Long, to friends in St. Louis, Sterra Co., Cal.; Jean-netic Mayer, to the person who has charge of her sister, Hel-ena Mayer; Edwarf 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, Sico; Annie Connors, to her moth-er and sister; Henry C. Ciyde, to friends. Thirstay, Sept. 20. - Invocation; Questions and Answers; John Joice, to Mr. White; Edward Gordon, to his friends, in Manchester, N. H.; Charles Brown, (siave) formerly owned by Charles C. Brown, of Charlottesville, S. C. Monday, Sept. 24. - Invocation; Questions and Answers; Isalel Ellis, to her sister Maria, and the girls at the Blind Asplum, in South Boaton; W. Higgins, to Daniel Brown, Vi.; Shaten, Vi.; Louiss Bands, to Maggie Jones, Josephine Slater, and Every Davis.

#### DONATIONS

#### IN AID OF OUR PUBLIC FREE CIRCLES RECEIVED FROM

H. Ehl, Utica, N. Y. M. E. H. UUCE, N. Wrs. Hill, Bornan, Carbon Cliff, HI. J. W. Hailingsworth, Paol, Ind. G. A. Shufeldt, Chicago, HI. H. Miller, Sacramenico, Cal. J. Clark, Hudson, N. Y. Mra. E. Howes, Edithough, Mich. Mra. E. G. Dodge, Oswego, N. Y. Mra. J. Howes, Michaeville, N. Y. B. A. Hudson, Boston. Friend: Friend. C. A. Thompson, Clinton, Kan. CHARITY FUND.

RECEIVED FROM

#### 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 dele-gates 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 asposor Lawrence intend to entertain as many aspos-sible free, it is desirous that all who expect to at-tend the Convention, should send in their names as early as possible, in order that better arrange-ments may be made. For this purpose all are re-quested to address Mrs. Susie A. Willis, Box 473, Lawrence Mass

Juessen to Mars. Lawrence, Mars. MRS. N. J. WILLIS, Vice President. MRS. MAYO, L. S. RICHARDS, Secretaries.

Boston, September 19, 1866.

that I died. In striving to save the lives of others, I died. It's all right, sir. But about this little gal of mins. Is there any-way that you can suggest by which I can get to her? [I think you can reach hár.] Give us your hand on that, stranger. [If you don't, come here again.] Come again? That means you'll do the thing over again for me/ All right, sir. And if you want any free tlokejou any road that I 've anything to do with, just give me the wink, you



# THOUSANDS OF COPIES ALREADY SOLD, THE LOVE-LIFE OF DR. KANE,

AND MISS FOX, THE SPIRITUALIST.

MIDD FUA, TILL DFILTUALIDT. "Here we have a most characteristic episode in the history of Spiritualism."-Chicago Christian Advocate. "This is a strange, uncommon story. It will take a first rank for many years among the literary and social romances of the world. Such writers as Mrs. Henry Wood and Miss Braddon may find in it materials for scores of novels, and yet none of them can tell the story more graphically, more enfor-tainingly than it is set forth in these episdes, that brim with the deep emotions of their autor."--afbany Beening Journal. "Though long delayed, the book will not fail to interest the public. \* It is a book of the most romanic and wharm-ing interest, and every one who has read anything of the cele-brated Arctic Explorer, who has any delire to read the daily outpourings of a great and true heart, will peruse it. \* "Dere is also a portrait of Mrs. Kane, becauliful as a dream."

There is also a portrait of Mrs. Kane, 'boautiful as a dream.''' Portland Transcript. ''Another history is disclosed in a volume of letters just published by Carleton, of which, it is said, fifty thousand copies are aircady called for. • • There is the usual ro-manito perversity of the passion at the very outset of the story. The persons were Dr. E. K. Kane, of the U. S. Navy, whose Arctic discoveries have a world-wide fame; and Miss Margaret Fox, well known as one of the original Rochester l'appers, or 'Mediums' of spiritual communication.''-New York Heraid.

•.• This remarkable book will be sent by mail free of post-age, on receipt of the regular price-\$1.75. E.F. For sale at the Banner Office, 158 Washington street, Buston, and the Branch Office, 544 Broadway, New York.

#### Jan. 27. THE HISTORY

OF THE SUPERNATURAL IN all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM HOWITT. "There are two courses of Nature—the ordinary and the ex traordinary."—Builer's Analogy. "Thou canst not call that madness of which thou art proved to know nothing."—Teriulian.

CONTENTS OF VOLUME I.

CONTENTS OF VOLUME I. An Apology for Faith in the Ninoteenth Century; Spiritual-ists before file American Development; Manifestations of the Supernatural in Germany-continued; Manifestations of the Supernatural in Germany-continued; The Supernatural in Switzenland and France; The Supernatural in the Bible; The Supernatural of the Apocryphar; The Supernatural of the New Testament; The Supernatural in the Ancient Nations; The Supernatural of the Apocryphar; The Supernatural in Ancient Egypt; The Supernatural in Ancient India and China; The Supernatural in Ancient Supernatural in Ancient Reme; The Supernatural in Ancient Scandinavia; The Supernatural in Ancient Gerece; The Supernatural in Ancient Rome; The Supernatural amongst the American In-dians; The Supernatural amongst the Ancient in Marican Instruction the Neo-Platonists; The Supernatural of the Neo-matural of the Neo-Platonist; The Supernatural of the Idema-

#### CONTENTS OF VOLUME II.

CONTENTS OF VOLUME II. Magic in its Relation to the Supernatural; The Supernatural-ral in the Orcek and other Eastern Churches; Supernatural-ism in the Waldensian Church; The Supernatural amongst the So-called Heretics and Mystles of the Middle Ages; The Spiritualism of Luther and the Early Reformers; The Super-natural and the Church of England; Present Materialized Condition of the Church of England; Present Materialized condition of the Church of England and General Opinion; The Miracles in the Churchyard in Paris in 1731 and Subse-quently; The Supernatural and the Church of England-con-tinued; Spiritualism in North America; Spiritualism in Eng-land; Oposition to New Faces; The Philadelphian Brethren; Spiritualism amongst the Dissenters; George Fox and the Friends; Madame tuyon and Feuclon; The Prophets of the Cevennes; The Weeleys, Whitefield, and Fietcher of Madeley; Bohmo, Swedenborg, and Irving; The Moravian Brethren, or Unitas Fratrum; A Chapter of Poets; Miscellancous Mat-ters; Conclusion. Two volumes, Price \$3,00. For sale at this office, June 1

ers; Conclusion. Two volumes. Price \$3,00. For sale at this office. June 1 SECOND EDITION.

AN ORIGINAL AND STARTLING BOOK THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED, PROVING MAN TO HAVE DEEN CONTEMPORARY WITH THE MASTODON: DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

#### BY HUDSON TUTTLE.

Boston, September 19, 1866. EXPLANATORY.—As there may be some misun-derstanding in regard to the term delegates, used in the call for the Massachusetts State Conven-tion 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 Spiritual-ist are most cordially invited to attend. MRS. N. J. WILLIS, Vice Presideni. Indiana Ycarly Meeting of the Friends of Progress. The Twelfth Annual Meeting will be held at Richmond, Ind., on the 10th, 20th and 21st of Oct tober, at Starr Hall. J. M. Peebles, Mrs. Alcinda Wilhelm, and G. Warren Smith, will attand and sneak for the

# Rew Books.

BANNER OF LIGHT.

# WHY NOT P

A BOOK FOR EVERY WOMAN. MAGIC BILIOUS POWDERS. THE PRIZE ESSAY of the

AMERICAN MEDICAL ASSOCIATION. BY DR. H. R. STORER, of Boston.

BY DR. H. E. STORER, of Boston. Surgeon to the New England Hospital for Women, and Pro-feasor of Obstetries and the Diseases of Women in Borkshire Medical College. A T the New York meeting of the "American Medical Asso-state the New York meeting of the "American Medical Asso-ation," it was decided to issue "a short and comprehen-sive tract for circulation among females, for the purpose of enlightening them upon the criminality and physical evils of foreed aborilons." By special vote of the Association, Prof. Storer's Essay has been recommended to the profession, as calculated to effect much good, if wildely circulated. CONTENTS:--Prefatory Remarks: Origin and Purpose of time Present Essay; What has been done by Physicians to Foster and what to Prevent the Evil; What is the True Na-ture of an Intentional Aboriton when not Requisite to Save the life of the Mother; The Inherent Dangers of Abortion to a Woman's localith and to her Life; The Erequency of Forced Abortion, even among the Married; The Excuses and Pre-texts that are given for the Act; Alternatives, Public and Private, and Measures of Bellef; Measures for Abortion and Private, closh \$1,00, paper 50 cents; postage free. For sale at

Correspondence. Price, cloth #1,00, paper 50 cents; postago free. For sale at the BANNER OF Lightr OFFICE, 158 Washington street, Boston, and our Branch Office, 544 Broadway, New York, Boom 6. July 7.

# ERNEST RENAN'S NEW BOOK.

# THE APOSTLES.

THE APOSTLES. A NEW BOOK BY RENAN, suthor of "The Life of Jeaus," being Part Second of "The Origins of Christianity." This work has just appeared in Paris, and a careful English Translation is published this week. "This long expected book will be halled by thousands and thousands. Its predecessor—Life of Jeaus—has created a greater sensation than any work since "Uncle Tom's Cabin," not excepting 'Les Aliserables." It has been translated into every known iongue, and its alle has been commous, reach-ing 100,000 copies and over in France alone." Of "Tile Al'OSTLES," it may be said that M. RENAN has brought to the work the same enthusiasm, reverence, tender-ness and warmth of heart which he displays in the "Life of deau."

ness and warmth of heart which he displays in the "Life of jeaus." "There is in it a pathos that stirs the mind to its inmost depths." "The power of its diction is wondrous sweet and strong." "Joe power of its diction is wondrous sweet and strong." "Joe power of its diction is wondrous sweet and strong." "Joe power of its diction is wondrous sweet and strong." "Antioch and all her marbie gods-the waving fliv. Thetis of Galilee, and the million-volced life of the Urbs et Orbis-Paul the proud, loarned, passionate, refined convert, and the lowly band of peasant disciples." "These, and a thousand other themes, are touched upon in rapid succession with cuming hand: and through the whole there breathes a fervor strange and strong as some heavy ex-olic perfume-an articht adoration of something indefinite, dreamy, ideal, which takes our hearts and our senses capitye." Published in one elegant 12mo. cloth-bound volume, uniform with the "Life of Jesus," at the LOW PRICE OF \$1,75.

For all at the BANNER OF LIGHT OFFICE, 158 Wash Infon strets, Boston, and at our BRANCH OFFICE, 564 Braad way, New York. Room 6. JUST PUBLISHED.

#### A NEW BOIENTIFIO WORK,

THE PRINCIPLES OF NATURE.

AS DISCOVERED IN THE DEVELOPMENT AND STRUCTURE OF THE UNIVERSE.

THE UNIVERSE;

## THE SOLAR SYSTEM, Laws and Methods of its Development ; EARTH,

EAICTH, History of its Development; Being a concise exposition of the laws of universal develop-ment, of origin of systems, sums, planets; it is laws governing their motions, forces, etc. Also, a history of the development of earth from the period of its first formation until the pres-ent; also, an

EXPOSITION OF THE SPIRITUAL UNIVERSE,

**BOODD'S NERVING** equalizes the circulation of the Nervous Fluid, promotes the free circulation of the blood, alds digestion, curve constructions, regulates the bowels, and restores the vital ergans to their natural activity. It contains No Opicus or other poisonous drug, and as an Invigorator will make strong and healthy the very out as when Given Inspirationally by Mas. MARIA J. KING. This work is one of the most important contributions to the spiritual and physical aclence that has yet been made by any modern seer or secress. All sincere Spiritualist should have a copy of the work, and give it a careful study, for it will not bear a hasty reading, like a sensation novel. The book con-tains 527 neally-printed pages. weakest system. No woman should despair of perfect restoration to health until she has theroughly tried DODD'S NERVINE.

For sale at this Office, Price \$2,00; postage 24 cenis. Sent by mail on receipt of price and postage. Sept. 29. A REPLY TO

### THE REV. JOHN WEISS.

КΟ "OUR RELATIONS WITH THE SPIRITUAL WORLD."

NATURE'S GREAT HARMONIZER, BY 7. T. LANE. ETP Price, 10 cents. For sale at the BANNER OF LIGHT OFFICE, 158 Wabiligton street, Roston, and at our BRANCH OFFICE, 544 Broadway, New York. Room 6. Sept. 15. HIRD EDITION-JUŞT ISSUED.

#### THE SOUL OF THINGS :

OR, PSYCHOMETRIC RESEARCHES AND DISCOVERIES.

Rhenmatism, Neuraigia, Burns, Sores, Worms, Deathess, Kidney Complaints, and ull Disenses of the Thront and Bronchial Tubes. PSYCHOMETRIC RESEARCHES AND DISCOVERES. BY WILLIAM AND ELIZABETH M. F. DENTON. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Two large editions have al-ready been soid, and the third is having a steady sale. Every Bpiritunits and all seckers after hidden truths should read it. (237 Trice, 81,50; postage 20 cents. For sale at this office, 158 Washington street, Hoston, and at our Branch office, 1 Broadway, New York. Room 6. June 2. THIS BALSAM is a Natural Production, put up pure and unadulterated. Price 50 cents and 61,00 per bottle, with full directions. For saic by OCTAVIUS KING, Druggist, 654 Washington street; M. S. BUBIL & CO., 26 Tremont street; at BANNER OF Licht OFFICES, 158 Washington street; at BANNER OF Licht OFFICES, 158 Washington street; at BANNER JAMES, No. 53 Reynolds Block, near Post Office, Chicago, Illinois.

FOURTH EDITION. POEMS FROM THE INNER LIFE.

# Miscellaneous.

# POLAND'S

THIS PREPARATION is the discovery of the Rev. J. W. POLAND, formerly Paster of the Baptist Church, in Goff-town, Mass., and a man dearly beloved by that denomination throughout New England. He was obliged to leave the pulpit and study modicine to save his own life, and his Maoio low-DERES are one of the most wonderful discoveries of modern times. It is

THE GREAT LIVER AND BILIOUS BEMEDY! which completely throws in the shade all other discoveries in medicino; and it afforts him much gratification that they re-ceive the unanimous approbation of all who have tested them. The Magic Billious Fowders are a

POSITIVE CURE FOR LIVER COMPLAINT ! in its most aggravated form, and an immediate corrector of all

BILIOUS DERANGEMENTS! Excellent for HEADACHE.

CONSTIPATION.

PIMPLES, BLOTOHES, & SALLOW SEIN, DEOWSINESS, DIZZI-NESS, HEANTDURN, PALPITATION, and a most wonderful

Cure and Preventive of Fever and Ague! THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. Oct. 8. MRS, R. COLLINS STILL continues to heat the sick, at No. 19 Pine street Bioston, Mass. Oct. 6. (We advise all who are troubled with this fearful mainly to always keep the Powders on hand ready for immediate use.) Here are a few important particulars :

Ist. - They are the Great Specific for all Billous Affections. 2d. - They are the only known remody that will cure Liver Complaint.

3d.-They are the only known remedy that will cure Consti-pation.

4th.—The Powders are so therough in their operation that one package will be all that the majority of these using them will require to effect a cure.

5th .-- They are a mild and pleasant yet the most effectual cathartic known.

6th.-They are the chespest and best medicine exist, as they can be sent by mail to any part of the globe for the price, 50 cents.

Circulars, containing certificates, information, &o., sent to any part of the world free of charge. SOLD BY ALL DRUGGISTS, or by mail on application to O. G. OLLARK & CO.,

GENERAL AGENTS. New Haven, Conn. Price, 50 Conts por Box. GEO. C. GOODWIN & CO., 38 Hanover street, New Eng-lang Agents. 12teow-Aug. 18.

PARTICULAR NOTICE

30 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 discasse peculiarly affecting Women, we offer a liberal dis-count to these 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 rallon case.

Among Medicines it is Woman's best Friend.

Among medicines it is woman solest Friend. Leucorrhea (or Whites), Amenorrhea (suppression), Amen-orrhuga (lowing), Dyamenorrhea (palnali lienstrantion), Dya-pepda, Sick Hendache, dragging down senaations, lows of strength, mental depression, constipated bowels, sleeplessness, irritability, and, the innumerable symptoms of low virality and disturbed circulation-are curred by this extraordinary medicine. One tecapoonful in water is worth more, as an in rigorating Tonic, than any amount of Alcoholic Bitters, which are always attended by reaction and depression. DODD'S NERVINE

He has incrouging the DOLD & ALECTRA. H. B. STORER & CO., Proprietors; t. 22.-imj 75 Fulton St., NEW YORK.

**NEURAPATHIC BALSAM;** 

OR,

CURES

PILES, SALT RHEUM, CATARRH,

AND ALL

Humors and Skin Diseases;

ALSO,

gallon cases.

Sept. 22.--1m]

om my orce. I e time, hether vas go-

in this

I sup-

t those

il mat-

hether

ence to

zer the

le's on

ave to

or not.

on the raybill

found

know

lt. I'vø out you

there, o place z I can

Intellild say,

vn and

nd any just so

ı to m▼

the old

t about

herself; way for

out for

ig back, notion,

of this

ve you

No, 1

to her.

ach her.

station

[You'd

of your

's now

en, yes,

't know

myself

d train.

whether

lissouri , have a

uri, sir,

o think

through

mistake

18 road,

't duly

(though

ne was

injured,

tter.]

The Twelfth Annual Meeting will be held at Richmond, Ind., on the 19th, 20th and 21st of Oc-tober, at Starr Hall. J. M. Peebles, Mrs. Alcinda Wilhelm, and G. Warren Smith, will attend aud speak for the

friends.

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 ex-pense of purchasing more books for the Lyceum library.

pense of purchasing more boost to an additional library. Ibrary. 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 discus-sion. 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.

#### **Oblinaries.**

Dr. Asa Lowell, the eccentric clairvoyant physician and in-spirational speaker, departed this life, Sept. 23d, aged 68 years. spirational speaker, departed this life, Sept. 23d, aged 66 years. He leaves a wife and four children, besides a number of grandchildren. He has been a firm believer in our beautiful hilosophy, also it the divinity of man, and in the final tri-umph of truth over error, and of righteousness over wrong. He was not slivay sunderstood or appreciated even by those of his own faith, because of his metaphorical language. "He spake to them in parables, and they understood not his say-ings; but the common people heard him gladly." He was forgiving, as he would wish to be forgiven ; kind and tender-hearted to the sick and sorrowing. It was the writer's destiny to watch over and tenderly care for him during his brief illness of three days. He bore his suf-ferings without a murmur, desiring only to recover for the purpose of continuing to do good, knowing that he will con-tinue his labore of love. We reskin his mortal form to its mother earth, and his spirit to God who gave it, form an indi-soluble band unites all kindred souls which death cannot dis-source. Gathered home when Autumn's leaves Are threed with beauties grand.

Gathered home when Autumn's leaves Are tinged with beauties grand; Gathered home like golden grains, Ripe for the Summer-Land. MES. F. A. LOGAN.

Passed to a brighter sphere, from Hopkinton, N. Y., July

Passed to a brighter sphere, from Hopkinton, N. Y., July 23d, Asahel Kent, in his 87th year.] Father was a firm bellever in spirit-intercourse. Many of his younger years were spent in doubts and fears for his future state, caused by the damning doctrine of Old Theology, as then taught, after which he embraced the faith of the final restoration of the human family, then the soul-satisfying be-lief of spirit-communion. He was a most constant reader of the different spiritual papers from their first publication, and lastly the Bankuz, of which he was a great admirer. He was a life-long Abelitonist, always voting for his unchier in bond-are, as he termed it, and always expressed a desire to stay un-til they were free; and when told the last shackle had fallen, he wept for joy. It was my privilere to be with him during the last few months of his earth often doren described, clair-voyantly, the loved ones and accnes. At times he would be impatient to go, then his spirit-fored would tell him he must patient to go then his spirit-fored would tell him he only positive knowledge of a continued existence buyond the entit-life. *Kast Stockholm, N. Y., Sept.* 21, 1866, Passed to the Higher Life, from his home, in North Turner

Passed to the Higher Life, from his home, in North Turner Bridge, Me., Monday, Sept. 17th, the spirit of Jefforson Owen, long known among the ranks of carpeat progressive workers for humanity as a man of sterling integrity and worth. Bridge, Mc., Monday, Sept. 17th, the spirit of Jefferson Owen, long known among the ranks of carpest progressive workers for humanity as a man of stering integrity and worth. As a husband and a father, a nobler or more devoted could not be found; his home was his church, and his reign in the Washington street, Boston, and 54 Brosdway, New York.

Spiritual Sunday School Manual! For Sunday Schools, Homes, Circles, Confer-ences, the Closet, etc.; An Easy Plan for Forming and Conducting Bunday Schools.

By the Author of the "Plain Guide to Spiritualism."

By the Asthor of the "Plain Guide to Spiritualism." THE great demand for some book for starting and conducting Spiritual Sunday Schools, and for the use of the young at home, is at last met by this Mained. The style and plan are so plain and easy, children themselves can form schools or classes, and yet the book is entirely free from the silly and the stale, the dogmatic and the sectarian. The old as well as the young cannot fail to find this book attractive and exceedingly sugges-tive. Teachers and pupils are put on the same level. No tasks are imposed; no "catechism" spirit is manifest; no dogmas are presented in the most simple and attractive site. The book contain a brief Introduction-likew to use this Manual--a series of rich, original Readings, Responses, &c., for opening and important subject, the lessons and questions being sepa-rate, many of the questions with no answer-Geme of Wil-dom from ancient and modern authors-infrat Lessons and Question-a variety of Little Spiritual Stries, most touching and exquisite, and a choice, new collection of the finest Spirit-ual Spiritual Readings context to use the finest Spirit-ual Spiritual Readings context to the finest Spirit-ual Soing and Hymms, with find miliar tunces. One hundred and forty-four compact pages. Sent by mail free for 30 cents. Liberal discount to the Trade and to Sunday Schools.

For sale at the Banner office, 159 Washington street, Boston, and at our Branch Office, 544 Broadway, New York. ANSWERS TO

Ever-Recurring Questions from the People.

Ever-Recurring Questions from the People, A SEQUEL TO THE PENETRALIA. BY ANDREW JACK-BOB DAVIS. From a list of several hundred interrogotorics propounded to the author, those of the most permanent interest and high-est value have been carefully selected, and the result is the present volume, comprising well-considered and interligent re-piles to more than 200 IMPORTANT QUESTIONS. "ANSWERS TO EVER-RECURRING QUESTIONS." "ANSWERS TO EVER-RECURRING QUESTIONS." The fields of Progressive lideas will find this work one'of the most comperior and useful volumes we have issued. It invites the perusal not only of those or linely interested in the topics discussed, but of all perions capable of pulling a quer-tion. The book embraces a wide range of subjects. An exam-ination of this work will recall the clearness of style and vigor of method characterizing the Replies. One volume, 420 pages, Izmo. Price 61,50; postage 17 cents. For sale at the Brancer office, 186 Washington street, Boston, and at our Branch Office, 541 Bradway, Kew York. Room 6. DDS. TR ALL. AND LACKENDY'G

## DRS. TRALL AND JACKSON'S

"Pathology of the Reproductive Organs." 

which cause so much misery to the same at the Banner office, Express, Stipostage, 37 cents. For sale at the Banner office, 196 Washington street, Boston, and at our Branch Office, 544 Brondway, New York. Room 6.

BY MISS LIZZIE DOTEN.

Retail price of the full gilt edition, \$2,00; postage free. Re-tail price of the edition in cloth, \$1,25; postage, 16 cents. Published by WILLIAM WHITE & Co., 188 Washington street, Buston, and for sale at our Branch Office, 544 Broad-way, (Boom No. 6.) New York. April 2.

SEXUAL PHYSIOLOGY: A SCIENTIFIC AND POPULAR EXPOSITION OF THE

## FUNDAMENTAL PROBLEMS IN SOCIOLGY.

FUNDAMENTAL PROBLEMS IN SOCIOLGY. BY R. T. TRALL, M. D. THIS valuable book of over three hundred pages will be mailed free of postage, on receipt of price. DP Price, 82.00. For sale at the lhanner Office, 158 Wash ington street, Boston, and the Branch Office, 544 Brondway, (Boom No. 6.) New York. A B C OFF LIFE. Drinted pages, contains more valuable matter than is ord matily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds. Price, S Cents, For sale at the Banner office, 544 Broadway, New York. Room 6.

#### THE LIVING PRESENT

#### THE DEAD PAST;

OB, God made manifest and useful in living men and wo-men as he was in Jeeus. By HENRY C. WRIGHT, author of "The Empire of the Mother" "The Unwelcome Child," "A Kles for a Blow," "Tho Self-Abnegationist," "Merriage and Varonizare"

and Parontage." A The bolt and the second and the

# COE'S · DYSPEPSIA CURE!

try encourage us to believe there is no disease caused by a disordered stomach it will not speedily cure.

Physicians Endorse and Use It!

**Ministers give Testimony of its Efficacy1** 

And from all directions we receive tidings of cures performed.

Dyspopsia i It is sure to cure.

Heartburn ! One dose will cure.

Sick-Hondache !

It has cured in hundreds of cases. Hondacho and Dizzinews !

It stops in thirty minutes, Acidity of the Stomach 1

It corrects at once. Rising of the Food !

It stops immediately. Distress of Eating !

One dose will remove. Cholera Morbus !

Readily yields to a few doses.

Bad Broath i Will be changed with half a bottle IT IS PERFECTLY HARMLESS!

Its UNPRECEDENTED SUUCESS is owing to the

IT CURES BY ASSISTING NATURE TO RE-ASSERT HER SWAY IN THE SYSTEMI Nearly every dealer in the United States sells it at ONE DOLLAR PER BOTTLE.

C. G. CLARK & CO., Proprietors, NEW HAVEN, CONN. [12teow Aug. 18/]

1



J. H. CONANT, DRALER IN

# PIANO FORTES, ORGAN HARMONIONS,

AND MELODIZONS OFTILE BEST QUALITY, and WARAATED In every par ticular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in prilo from \$250 to \$400, according to style of fullsh. All in want of any of the above instruments, are invited to call and examine our stock before purchasing. OFFICE, 158 WASHINGTON STREET, Boom No. 3. N. B.-Spliritualist Rocieties in want of liarmonions or Melo-deons for their meetings, are respectfully invited to call and examine before purchasing. April 7.

EXCELSIOR COMP'Y, COLORADO. PERSONS wishing to make safe investments in Colorado enterprises under prudent and bonest menagement in large or small amounts, will modit for their interest to call on JOHN WETHERBEE, No. 11 PHOENIX BUILD-too LORADO.

DRUNKARD, STOP 1 THE Halitt-World has looked in mercy on scenes of suffer ing from the use of strong drink, and given a REMEDY that takes away all desire for it. More than three thomand have been redeemed by its use within the hast three formand have send for a Cinetizata. If you cannot, call and read what it has done for thousands of others. Enclose stamp. EDP N. B.-H can be given without the knowledge of the patient. Address, C. CLINTON BEELIS, M. D., No. 670 Washington street, Buston.

#### CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CENTS EACH :

REV. JOHN PIERPORT. JUDGE J. W. EDMONDS, LUTHER COLBY. ABRAILAM JAMES, ANDREW JACKAON DAVIS, MAN, J., LONANT,

The best by mail to any address on receipt of the above price,

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

A LL SPIRITUALISTS wishing to obtain sar-isracrony Photographic Ambatrics, de., at reduced prices, will any money by calibing at A. M. BURHOUGH'S OALDERY, 170 Chatham Square, New York. 3w\*-Oct, 6.

WANTED. - 100 Local and Superannuated Ministers, to engage in a Business casy and lucrative, and well adapted to their, position. Those now engaged, are clearing from \$30 to \$150 per month. For particular, address, JONES, BROTHERS & CO., 118 WATER STREW, BOSTON, MASS. 3m-Sept. 72.

MASS. SIM-SEPT. 22. THE EARLY PHYSICAL DECEMENTATION OF THE AMERICAN PROPLE: A GREAT BOOK FOR YOUTH. Acad two red stamps and A obtain it. Address, DR. ANDREW STONE, 96 Finh strest, Troy, N. Y. Oct. 6.

BELA MARSH, at No. 14 IROWFIELD STREET, keeps con stantly for sale a full supply of all the Spiritualiand Re formatory Works, at publishers' prices. The ALL OBDERS PROMPTLY ATTENDED TO. Oct. 6.

THIS HOUSE was opened by MIS. A. J. KENISON, July Int. 1866, as a pleasant home for Spiritualists and libera-minds. Board with or without treatment. Those in attend since posses potent Electric, Magnetic and Sympathetic lical auce possess polent Electric, Magnetic and Sympathetic Heat-ing Powers. Also, medical prescriptions given clairvoyantly, We solicit the aid of progressive minds in a work for the bette fl of humanity. WASHINGTON STREET, near centre depot. Aug. 11.

7

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER !

NEW UNFOLDING OF SPIRIT-POWER ! DR. GEORGE B. EMERSON, HEALING MEDIUM, developed to cure diseases by draw-ing persona; tell how they feel, where and what their disease is, at the same time. One examination \$1 tim exercises to draw diseases, \$6: thirty for \$10. Manipulations, \$2 each treats patients at a distance by letter, by inclosing the sum, giving your mane and address. Picase address Dil. (EO. B. EMERIAN, No. 3 Winter Finee, of Winter street, Bos-ton, Mass. Office hours from 7.4. M. to 67. M. Oct. 6.-2W GIPHEY shall Iny hands on the sick, and they shall tocover, "--AT. MARK, XVI: 18. IO. IR. YOUNG, DYNAMIC and HYGEALTHIC PHYNICIAN, who is having wonderful success in his peculiar form of treating disease, may be found at 200 TERNONT STREET, corner of LaGrange street. Office hours-8 to 11 A. M., 2 to 6 F. M. Oct. Nept. 1.

C. H. FOSTER.

TEST MEDIUM,

No. 0 Suffolk Place,

BOSTON, MASS.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, BOSTON.

Oct. 6. MRS. PLUMB, Clairvoyant Physician, Test Canton street. Clairco every evening. Developing Circles Wednesday evening. Admission 15 cents. Bept. 8.

Mits. H. B. GILLETTE, Electric, Magnetic, Itealing and Developing Medium, heals both Body and Mind. Rooms, 69 Dover street, Boston. Hours from \$ to 12 M., and 2 to 5 P. M. Nay 12.

MISS PHELPS, Inspirational Writer, Healing, Developing and Personaling Medium, No. 3 Tremont Row, Room 23. Hours-9 to 4. Circle at 4 r. 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

SAMUEL GROVER, HEALING MEDIUM, No. Sis Dix Place, (opposite llarvard street.) Oct. 6. Clairvoyant, 1179 Washington St , Boston. 13w-Ag. 16

SOUL READING, SOUL READING, Or Psychometrical Delineation of Character. MR. AND MRS. A. B. SEVERANCE would respectfully them in person, or send their sutograph or lock of hair, they will give an accurate description of their leading traits of char-acter and pseullarities of disposition : marked changes in part and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in orier to be successful; the physical and menial adaptation of those in-tending marriage; and lituits to the unfarmoniously married, where years experience warrants them in asying that they was to be an end the subject of a bill of the section of those successful; the physical and menial adaptation of those in-tending marriage; and lituits to the unfarmoniously married. Whet faculties also discusses without fail, as hutdred are will ing to testly. Nkeptics are particularly invited to investigate Every thing of a private character ker, si.406 and red stamp. Hereafter all calls or letters will be promptly attended to. elther one or the other. Address, Mill. ND MRS. A. D. SPYERANCE, Oct. 6. Whitewater, Waiworth Co., Wisconsin. HEALING THE SICK.

HEALING THE SICK,

BT THE

LAYING ON OF HANDS!

DOCTOR PERSONS, late of the Dynamic Institute, Mil-matkee, who has treated over 33,000 pa.'s-nts within the last three years, and whose cures have never over surpassed in the world's history, will heat the sick at

DAVENPORT, 10WA,

AT THE

SCOTT HOUSE,

DR. J. R. NEWTON,

PRACTICAL PHYSICIAN

FOR CHRONIC DISEASES.

THE BLIND SUE." "THE LAME WALK."

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." It Newton will not visit Budalo, owing to the crowd of patients daily (over 20,600 having heen treated since the first of May), but will remain in NEW YORK, at \$81. Marks Place, with street, until the hast of October-possibly longer. Due notice will be given in the BANNER. Sept. 22.

PSYCHOMETRY AND CLAIRVOYANCE.

PSYCHOMETRY AND ULAIKVUXANUE, M. S. ANNA KIMBALL will be happy to see all who de-definition of the second second

HEALING INSTITUTE, QUINCY, MASS.

Oct. 6.

for thirty days from Oct. 10th to Nov. 9th.

Bept 8.

HEALING THE SICK,

#### BY THE

LAYING ON OF HANDS! MR. AND MIRS. LEMUEL EDMENTER, HEALING AND CLARVOYANT MEDU 39, having great success in healing the fick, will answer calls. Terms-for Examination, 81.00; Treatment, 83,00. GP Present address, SOUTH MALDES, MASS. 2w-Oct. 6.

## DORMAN & WILLIAMS,

Clairvoyant and Magnetic Physicians,

No. 8 New street, Newark, N. J. MRS. ELIZA P. WILLIAMS (sister of A. J. Davis) will be reamine and preseribe for disease, and cure the sick iv ber healing powers, which have been fully tested. It-Sept. I

FOR PSYCHOMETRICAL DELINEATION OF CHARACTER, OR SPIRIT-COMMUNION, address, MINS S. M. PEASE, 16 Stilley street, DETROIT, MICH. Send Photograph. Terma 8100. Sept. 22

# PSYCHOGRAPHIC READING OF CHARACTER. THE SEVEN. TEMPERAMENTS and Burdness Adopta-tions. Terms 92,00. Address, R. P. WILSON, Station D New York City.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E. 75th street, near 3d Avenue, New York, 13w-Sept. 15.

JENNIE WATERMAN DANFORTH, Chair-voyant and Trance Medium. Rooms No. 19 East 4th St., near Bowery, New York. 800-801 15.

MRS. H. S. SEYMOUR, Business and Test MRS. H. S. SEYMOUR, Business and Test rens, 3d dium, No. 1 Carroll Place, corner Bleecker and Lau-rens, 3d dior, New York, Hours from 2 to 6 and from 7 to 9 r. M. Sept. 29.-4w\*

MRS. M. SMITH, Healing and Developing Medium, is giving great satisfaction at No 1723 NORTH TENTH STREET, FILLADELIPHIA. 4w9-Sept. 29.

REV. JOHN PIERPONT .- Probably the last

It communication for the press from this distinguished man was written for the life and or life area in the angle of the lating entirely to bis babies 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 Bp. 29.

FOR \$2, 1 will send, hy mail, one copy each of my four books, "Life Line of the Lone One," "Fug-tive Wife," "American Criss," and "Gibt of Reprintmakem." For address, see lecturers column. WARKEN CILASE.

Aromasia Cures the Love of Tobacco.

CEND red stamp for Explanatory Circular, or 80 cents for D a Trns, to DR. MARKS, 131 West 334 street, NEW YORK. REFERENCE-Hanner of Light Branch Office, New York. Sept. 22.-4w

PHOTOGRAPHS COLORED in INDIA INK or WATER COLORS, In a satisfactory manner, at a molderate price, by MISS C. S. WING, 60 RUSSELL ST., Charlestown, Mass. if Mar. 10

OUTAVIUS KING, M. D.,

OCTAVIUS KING, M. D., Ecleotic and Botanio Druggist, 654 WASHINGTON STREET, BOSTON. ROOTS, Herbs, Extracts, Olis, Tinctures, Concentrated Medicines, Pure Wines and Liquor, Proprietory and Pop-ular Medicines, varianted pure and genuine. The Anti-Nero via Panacea, Mother's Cordial, Heating Extract, Cherry Tonic, & e. arc Medicines prepared by Annusf, 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;

28 COURT STREET,

BOSTON.

A. B. CHILD, M. D., DENTIST,

50 School Street, next door East of Parker House.

April 15.

House, 18 Webster street, Somerville.

#### LIGHT. BANNER OF

# regular Sunday session at 23 o'clock. M. B. Dyott, Conduc tors Mrs. Ballenger, Guardian. Meetings are also held in the new hall in Phonix street ev-ery Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. J. Echn, Conductor.

ther notice.

HANMONTON, N. J.-Meetings held every Sunday at 10; . M. and T. M., at Ellis Hall, Belleview Avenue.

a. z. anu 7 F. z., at Eilis Hail, Delicylew Avenue, BALTINORE, MD.-The "First Spiritualist Congregation of Baltimore" hold regular meetings on Bundays, at Baratoga Hail, southeast corlier of Calvert and Saratoga atreets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

CHICAGO, ILL.-Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 103 A. M. and 13 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. Pianck, Conduc-tor; Mrs. E. G. Planck, Guardian.

QUINCY, ILL. - The association of Spiritualists and Friends of Progress hold meetings overy Bunday, at 23 P. M., in hall No. 130 Main street, third floor.

Br. Louis, Mo., The Children's Progressive Lyceum holds regular sessions every Bunday afternoon at 24 P. M. in Mer-cantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

FUBLISHED GRATUITOUSLY EVERY WEEK IN THE DANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore be-

howes Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur.

J. Mapison ALLYN, trance and inspirational speaker. Ad-freas, after September, "East Jersey Normal Institute, Red Bank, N. J." Will locture Sundays within one day's reach of Red Bank. Will also receive subscriptions for the Banner of Lede

C. FANNIE ALLTN will speak in Hanson, Mass., Oct. 14; in Ludlow, Yt., 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.

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

DE. J. T. AMOS will answer calls to lecture upon Physiolo gy and Spiritualism. Address, box 2001, Rochester, N. Y.

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

and lecture upon reforma. MRS. SARAH A. BYENES will speak in Chiconee, Mass., dur-ing October; In Salem during November. Will make engage-ments for the winter. Address, 87 Spring street, East Cam-bridge, 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 lec-turo in Middlebury, Vt., Oct. 14 and 21, and is at liberly to stop longer, if desired. Will speak week evenings desired. M. C. BWENT Inspirational sneaker, will snaper calls to lec-

M. C. BENT, inspirational speaker, will answer calls to lec-ture in the Western States. Address, Berlin, Wis., care of J.

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

MRS. EMMA F. JAT BULLENS, 161 West 12th st., New York.

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

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. MES. E. A. BLISS, 250 North Second street, Troy, N. Y.

WAREN CHASE will speak in Chicago during October; in avenport, Iowa, during November; in Rock Island, Ill., dur-ig December. He will receive subscriptions for the Banney

DEAN CLARK, inspirational speaker, will lecture in Cincin-nati, O., during October. Address as above, or Brandon, Vt. MRS. LAUBA CUPPY is lecturing in San Francisco, Cal.

DE. L. K. COONLEY will lecture and heal in New England from Nov. 1 until March 1. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Ad-dress at once, Vinciand, N. J.

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

MBS. SOPHIA L. CHAPPELL will receive calls to lecture in Now England until further notice. Address, 54 Hudson street,

MRS. AUGUSTA A. CUBRIKE will answer calls to speak in New England through the summer and fall. Address, box 815, ownell Merces, box 815,

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

MRS. ANELIA H. COLDY, trance speaker, Monmouth, Ill.

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

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

REV. ADIN BALLOU, Hopedale, Mass.

of Light.

New England ( Lowell, Mass.

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

is intended for Lecturers only.]

The Training of Children. I feel an irresistible impulse to communicate my thoughts to you, Bro. Peebles, concerning an error, not generally considered such, to which most Conductor. VINELAND, N. J.-Friends of Progress meetings are held in the new hall every Sunday at 104 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock F. M. Mr. Hosen Allen, Conductor; Mrs. Deborah Butler, Guardian. parents may plead guilty. I will relate one case as a sample of many:

Visiting last week a happy wedded pair, the parents of a fine, rosy, light-eyed boy, the most perfect specimen of babyhood (so they thought), a paragon of loveliness, the mother remarked to me, "He is such a loving little fellow!" "Yes," replied the father, "and he has such grit ! He'll pass through the world without being crowded, I guess. I wish you could see him show fight-real science, I assure you; and he's only eighteen months old! What a man he'll make!" Here the father mimicked fighting, and the babe, apt to imitate, doubled up its little fat fists, and pounded papa's face. The father was delighted, his eyes flashing laughter, as he gave his darling child an early lesson in error-fighting. The mother pressed him fondly to her heart, and, looking triumphantly at me, remarked, "Cunning, is n't it? The precious one!"

Not wishing to offend, I slowly replied, "Yes," immediately adding, "Are you not afraid it will grow into a habit?" The mother, astonished, replied, "We can teach him better when he's older; this is baby-play." Deluded parents! they did not realize, in their blissful ignorance, that they were molding this plastic mind-that they were stimulating a group of combative organs, that would probably continue to expand until the evil propensities predominated, and the cunning babe, grown to manhood, would continue to strike-ay fight, until the fatal blow was given that stamped him murderer! How much of this terrible responsibility rests upon the parents, heaven alone must measure and mete out. Many life-boats have been wrecked through habits acquired by child's play, and the misguided love of over-indulgent parents. Teachers and parents should understand that they call out and cultivate in the child's brain-organism, just such faculties as they most manifest toward the child.

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 I am glad that Progressive Lyceums, understanding the potency of returning a "kiss for a blow," are teaching children the necessity of cultivating the love-principle.

At some future time, I will send another example of the folly of parents.

#### MATTIE G. V. SMITH. St. Clair, Mich., 1866.

#### Where's L. L. Farnsworth-Where's N. B. Starr.

We are frequently receiving inquiries by letter, relative to the present localities of lecturers, mediums, and spirit artists. Our first impression is -take the BANNER OF LIGHT, and then you will know. N. B. Starr, the artist, has removed to Cynthiana, Ky. As to whether he takes spirit pictures we are not informed. Dr. L. L. Farnsworth, the excellent medium for answering sealed letters, has located in Boston, Mass. Letters intended for him or the immortals, directed to 1040 Washington street, will receive prompt attention.

#### Mrs. A. Wilhelm to her Correspondents.

An apology is due numerous correspondents whose letters remain unanswered. The cause, my late indisposition—a severe attack of billous fever, from which I am now convalescent. My address for October, is box 2903, Chicago, Ill.

Dr. Chapin says there is a class of men too shallow to have a conscience, and too cold to have a heart.

#### Married.

In Newton Corner, Sept. 22d, by the Rev. P. K. Steenstra, Mr. William Petigrew, of New Brunswick, to Miss Isabel C. Quinby, of Milford, Mass. [Thanks for the liberal loaf of remembrance of the Printer.

May your guardian-spirits ever watch over and direct you in the right way, so your journey through this life will prepare you for the better enjoyment of the real life beyond.]

#### SPIRITUALIST MEETINGS.

BOSTON HOWARD ATHENAUM, Sunday evenings, 7% o'clock. People's Lectures, and Sacred Concerts by Bond's orchestra

## GRONGE F. KITTRIDGE, Buffalo, N. Y.

J. B. LOVELAND will speak in Oswego, N. L. Mas. E. K. LADD, trance locturer, 178 Court street, Boston, B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-ress, 16 Marshall treet, Boston, Mass.

OCTOBER 13, 1866.

Irees, ID MATSARI Ureet, Horton, Mans. Miss MARY M. LAONS, trance speaker, Detroit, Mich. Ma. H. T. LEONARD, trance speaker, New Ipswich, W. H. He intohds to make a tour through the Western States about the first of September. These wishing his services please sp-ply soon.

MB. F. A. LOGAN will answer calls to Awaken an interest in, and to aid in establishing Children's Progressive Lyceuma, Present address, Salina, chondaga Co., N. Y. MES. AWAA M. MitDLABROOK will lecture in Cleveland, O., every Sunday in September and October, and will an awer calls to speak week evenings in adjacent places; address 20 Mandrake street. She will fecture in Worcester, Mass, Nov. 11. 18 and 26, and Dec. 2., General address, box 718, Bridgeport, Conz.

Bridgeport, Conn. Mass., during October. Address, East We seimoreland, Dox 716, Mass., during October. Address, East We caimoreland, N. H. Mass. MARY A. MITGIELL, inspisational speaker, will an-day evenings, in lilinois, Wisconsin and Wiscouri durity in fall and winter. Will attend Convention, and Grove M the ings when desired. Address, care of box 23, Chicago, 111. LEO MILLER, Cancatora, N. Y.

LEO MILLER, CADERION, N. I. DR. JANES MOREISON, Secturer, McHenry, 11. MR. & MES. H. M. MILLER, Elmira, N. Y., dre W. B. Hatch. DR. G. W. MORBILL, JR., transe and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODT, Malden, Mass.

cantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. Washingtorom, D. C.-The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7M P. M., in Union League Hall. OINCIMMATI, O.-The Spiritualists of Cincinnati have organ-ized themselves under the jaws of Ohio as a "Heligious Socie-ty of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. CLEVRLAND, O.-Spiritualists meet in Temperance Hall ev-ery Sunday, at 104 A. M. and 7% o'clock. ToLEDO, O.-Mrs. Nelle L. Wittsle remains in Toledo during September, and will deliver a lecture at 10% A. M. and 8 F. M. On every Sunday during the month. Seats free. All are in-vited. The BARMER of Liohr and Journad A are for sale at the close of each lecture. BAR FRANCISCO, CAL.-Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie Streets, San Francisco, overy Sunday, at 11 A. M. and 3% F. M. Admission free. Children's Progressive Lyceum meets in the Sane And It 2 F. M. Admission free, Children's Progressive Lyceum meets in the Sale at the close of each lecture. B. T. MURN will lecture on Spirituanam within a reasonable distance. Address, Skaneateles, N. Y. EMMA M. MANTIN, inspirational speaker, Burningiam, Mich, CHARLES S. MAESN, scml-trance speaker, Addrew, Wons-woc, Juneau Co., Wis.

More SARAH A. NUTT will speak in Eigin duing October: in Beloit, Wis, during November. Address as above, or Abron. Kano Co., ill.

Prof. R. M. M'CORD, Centralia, 111.

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

J. WM. VAN NAMEE, Monroe, Mich.

GROBER A. PRIBER, inspirational trance speake, will in-twee calls to lecture. Address, Aubern, Me., J. M. PERELES, box 1402, Cincinnati, O.

L. JUDD FARDER, CHICAGO, 11., CARDA, F. SOUTHEL, M. 6321 J. L. POTTER, trance speaker, Cedar Falls, Iowa, box/70. A. A. POND, inspirational speaker, North West, Ohio. MISS B. C. PELTON, Woodstock, Vt.

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

Sality Hall at 2 F. M. BACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M. Children's Lyceum meets at 2 F. M. H. Bowman, Conductor; Mrs. Bow! man, Leader of Groups. MRS. ANNA M. L. POTTS, M. D., ICCUITET, AGHAN, MICL LYDIA ANN PEABSALL, Inspirational speaker, Disco, Mich DB., W. K. EFLER will speak in Willimantic, Conn., for Oct. 7 to 15; in Worcester, Mass., from Nov. 4 to 10; in Sca. STS, Conn., from Dec. 2 to 10. Address, Uox 95, Foxboro', Ma, DE. P. B. RANDOLPH, lecturer, Bennington, Vt. LECTURERS' APPOINTMENTS AND ADDRESSES.

A. C. ROBINSON, 15 Hathorne street, Balem, Mass., will an swer calls to lecture.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. J. H. BANALL, inspirational speaker, will lecture on Appi-tualism and Physical Manifestations: "Upper Lisle, N. T. G. W. BICZ, trance speaking middlum, Brodhead, Wis.

Austru E. Simmons will speak in Woodstock, Vis. Arstru E. Simmons will speak in Woodstock, Vt., on the irst and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during he coming year.

Mas. Susan E. BLIGHT, trance speaker, will lecture for the Bociety of Spiritualists in Yarmouth, Me., till further potice, E. SPRAGUE, M. D., inspirational speaker. Permanent ad-dress, Schenectady, N. Y.

Mas. H. T. STRANDS 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 SWALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me.

SELAH VAN SICKLE, Lansing, Mich.

MISS MARTHA S. STURTEVANT, trance speaker, care Ban-ner of Light, Boston.

MRS. FANNIE DAVIS SMITH, Milford, Mass., will speakin 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. SAWYEE, Baldwinsville, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend functals at accessible place. MRS. M. S. TOWNERND will lecture in Ebbitt Hall, New York, during November; in Philadelphila during December. Address as above, or Bridgewater, Vt.

Address as above, or Briggewater, vt. J. H. W. TOOBET, 42 Cambridge street, Boston. N. FEAR WHITE will speak in Detroit, Mich., during October; in Chicago, III, during November and December; in Louisville, Ky., during January and February; in Chicia-nati, O., during March and April. Calls for week evening will be attended to. Address in advance as above.

MRS. M. MACOMBER WOOD will speak in Chelses, Mass., during October; in Plymouth, Mass., Dec. 2, 9 and 16. Ad-dress, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., care Banner of Light, Boston. A. B. WHITING, Cincinnati, O., will attend calls to lecture week evenings in that vicinity. Address care of A. W. Pugh, box 2185.

ALCINDA WILINELN, M. D., inspirational speaker, is engaged to jecture in lilinois until the fall. Address, Chicago, ill., box 2903.

MISS. S. A. WILLIS will lecture in East Kingston, N. H., Ott. 7 and 14. Address, Lawrence, Mass., P. O. box 473. Mms. E. M. WOLCOTT is engaged to speak half the time in Danby, Vi. Will receive calle to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

Lois WAISBBOOKER can be addressed at Java Village, Wy-oming Co., N. Y., during October. MARY E. WITHEE, trance speaker, 71 Williams street, New-ark, N. J.

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

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

E. S. WHEELER, inspirational speaker, care this office. MRS. MARY J. WILCOXSON can be addressed during Octo-ber, care W. H. Crowell. Fermanent address, 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, 111. JONATHAN WHIPPLE, Jr. Inspirational and tran

THE GOOD OF EVIL.

8

Banner of Light.

WESTERN DEPARTMENT:

OINOINNATI, 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. PEEDLES, Cincinnati, Obio; P. O. Box 1692.

Evening Musings.

with gold, and touching millions of hearts with

gladness, we salled forth, weary with the pent-

up desk duties of the day, for a walk-a walk

alone. 'T is sweet to be alone; precious are the

spiritual experiences that flood the soul with.

crystal waters in hours of meditative solitude

We hope the privilege of leaving this imprisoning

shell alone, that the cloud of immortal witnesses

may the better minister to our soul's second birth.

Weeping we came to earth-land; smiling may we

But the walk, and the lessons therefrom. The

evening-how beautiful! The stars, twinkling in

measureless distances, will ere long come out and

sit down by the moon. They seem God's eyes.

Sing their beauties, oh poets, that the white lilies

of the valley may look up and love them: How

musical the hum of insects; the vesper songs of

birds; the ringing, echoing voices of sportive chil-

dren in lane and street; and then, that palatial

residence, festooned in vines and surrounded by

winding walks, lawns, gardens, fountains, orange

trees and delicate plants that bloom through the

eternal summers of tropical climes. We gazed

upon its matchless beauty, admired, half adored,

yea, sinned, for we coveted, wanted to call it, with

all its elegance and grandeur, "mine." Then

came an angel presence, holding in the left hand a

brilliant mirror, reflecting the inner lives of mor-

tals. With the right he lifted the masks, stripped

away at a breath the gilded drapery from the

did efforts at getting, had sullied the garments of

the "getter," that the spiritual losses exceeded the earthly profits, and that selfishness had re-

bounded upon self, burying it in the slime of

worldliness and moral death. Praying to be

saved from such soul-poverty, and feeling content

with a bare competence, we were reminded of the

happiness expressed in penniless Pilgrim's song-

"No inch of land do I possess,

No cottage in this wilderness."

Reflecting, and summering for the moment un-

der the mingled wisdom and love-influence of

this immortal brother's inspiration, we exclaimed

from the depths of our being, Blessed are the

pride are confined to the earth, which they deform.

No financier can appropriate the planets, nor can

earthly "landsharks " preëmpt and hold the beau-

tiful prairie-lands that encircle in fadeless foliage

and ripened fruitage the city of the Eternal. The

poorest child of earth may partake of the blessings

of sunshine, the healing of the south wind, the

splendor of the skies, and the stars that glitter

and shine through the darkness. The minority-

generally the idle minority-monopolize all they

can get hold of upon the earth's surface and the

ocean's depths, and inability only prevents them

from grasping the very constellations of heaven.

Have they read Christ's parable of the "rich man

fragrance from earth's myriad flowers, are as

much mine as the pompous aristocrat's. Nature,

blessed mother of all, recognizes no class interests.

The moon's eclipse is mine, as much as the as-

tronomer's. He may see new planets first. They

will be now to us when we see them. Time is

relative. Each lives in the centre of eternity.

The sun, the picture galleries of stars, and the

in hell"?

The avarice of wealth and the exclusiveness of

poor in purse, as well as in "spirit."

go to the elysian lands of immortality.

Just as last ovening's sun was tipping the hills

Why hath every day its night? And every rose its thorn? And why is not the husky stalk As mellow as the corn?

Why comes the winter's chilling blast? Why falls the drifting snow, When summer's warmth would better suit,

And cause more flowers to grow?

Why treads grim famine o'er the earth, To pinch and starve the poor? Why comes the pestilence to bring Disease no balm can cure? And why doth war with sword and plume Go stalking through the land.

Smitting the brave and fair and young With devastating hand?

Why is it human souls are rent With sorrow, grief and woo?

And what doth cause the bitter tears Down Beauty's cheek to flow? Why aches the heart? why dims the eyo? Why throbs the burning brain?

And why, oh, why are pleasures not As plentiful as pain?

God never made a perfect thing Without a spec or flaw; Perfection never yet was reached By any special law. The towering mount, the stalwart oak. The tender blade of grass,

Through stages of development Are all obliged to pass.

Then what is man that he should be From Nature's laws exempt? And why should he resist her claims And treat them with contempt? The wisest men were children once. With mother's milk were fed,

The angels once did tread.

The blind man never sees the sun, Although the sun doth shine. The deaf man hears no melody In music most divine.

Man's imperfections 't is that make All things imperfect seem;

Perchance we most do dream.

The germinating seed.

Shall spring good fruit indeed.

In spite of doubt and fears;

And soar to brighter spheres.

As oaks from acorns grow,

And GOOD from EVIL flow.

Come this way, my children. Bless you-how bright your laughing eyes—the angels must have lent you their smiles. Do you love pictures-human picture-galleries? Look and listen then, as we hold up the good that lived in years agone. In Zurich, Switzerland, January 12th, 1746, was born Pestalozzi, the first founder of ragged schools. He loved children, and early determined to devote his life to the education of the poor peasantry, and especially neglected, ragged, orphan children. What a blessed mission! Children of the rich have enough to pet and praise them; but the poor, shrinking, because thinly clad-timid, because tossed upon the billows of untoward circumstances, how our heart aches for you. Con-

them in-encourage, clothe, school them. Said

#### souls of those that called these showy externals "ours." Quite astonished at the revealings, we clearly saw that the effects, the life-acts, the sor-

And when we think we 're most awake

What man calls evil, only is

From whence, by sure development,

And man all evil shall outgrow,

In faith and hope shall plume his wing

Let man learn wisdom from the bee, That by its instinct knows That honey from the thistle comes,

As well as from the rose. As out of darkness sprang the light,

So out of error truth shall come,

#### This Way, Children.

ductors, guardians, leaders, gather - oh gather

And all the paths which they have walked

The millionaire may own the summer fruit. We own the beauties of the summer. He may crect high walls, and exclude us from his grassy walks and pleasure grounds, but he cannot hide from our view the grand old mountains, encompass the mighty ocean with palisades, nor hang ponderous iron gates, rusty from few openings, before the ever-green gardens of God.

Misers may own costly brick and cold marble; but the image, the spiritual conception-all that calls for admiration, and evokes homage-all the genius that the artist communicated to the erection and finish of the block, is ours-yours-each observing soul's. The appreciative carry them away with them; they possess them forever; for by a mystic law of assimilation, that which we admire is transferred to us.' Only the stones and mortar, the timbers and cupolas of those splendid edifices are yours. Oh ye rich! the symmetry, the grandeur, the profusion of beauty, and the architecture styled "petrified music," is ours-all humanity's. We bear away the spiritual wealth of all the paintings we see; the mellowed glory of all landscapes; the ravishing beauty of all bouquets and gardens, and the rich contents of all libraries. It is a necessity of the soul's consciousness; the inverse action of the law of compensation.

Love is life: freedom the element through which souls swim to the Isles of the Blest; conventionalities the sand bars that line the way; and selfishness is the soul of sin, as self-sacrifice is the crowning glory of virtue. The road to spiritual success winds through the valley of self-sacrifice, and often implies the surrender of ease, comfort, reputation, friends, home, wife, children, country, and life even, for the accomplishment of some grand aim or holy purpose. The earth's broad bosom bears ceaseless harvests. The sun ever shines, ever gives, and never receives from us in turn; and how softly, quietly, too, it sifts down its golden beams, and the nightly stars their silver glow. So in the private walks of life, and in sequestered vales, are frequently found the noblest self-sacrificing spirits of earth. Such seek retirement and shun the popular gaze. Angels best know them, and knowing, see that their works, like Noah's dove, return; not merely with olive leaves, but olive fruit in blissful abundance.

Government, aristocracy, wealth, can impose no restrictions upon that which is intrinsically good-absolutely best for us. The Divine is free. spontaneous, universal, and flows in harmony with the rythmic laws of influx into all natures. Under the ice the waters flow; seeming evils prove richest blessings; the poor are the rich. The philosophic Cowles, conscious of this, kindly prayed: "Lord, have mercy upon the rich; the poor can work and take care of themselves." We see good everywhere, good for all, and infinitely greater good coming. Every sunflower, yellowing by the hovel of simplicity, turns our mind toward the sunset; and every golden sunset reminds us of the golden city of John; the ultimate heaven of all. The night damps are thickening guide, gladden, and summer, you all in eternal upon us-we'll in, -. 1 . 11

the "good shopherd," of Nazareth, lambs."

Have you not read of the crippled cobbler, John Pounds, born in England, 1766? He was the first that deeply interested himself in that country in the benevolent work of instituting ragged schools for the poor and the vagrant. He would sit on his bench day after day making and mending shoes, and at the same time teaching the orphan children of the neighborhood. And what was more praiseworthy, he would seek the poorest and most depraved, and if coaxing failed, would bribe them with little presents to come to his school. These small, yet right beginnings, led to the great work he accomplished. His government was the law of kindness. His appeals, full of gentleness and love; and he encouraged the principle and practice, too, of returning a "kiss for a blow."

How many looked back in after years, and said, There was dear old John Pounds; he made me all I am." When the old man died, at the ripe age of seventy-two, the children wept; and strong men who had listened to his kind words sobbed aloud; for a good man, a benefactor and father, had passed o'er Death's peaceful river. The Swiss Pestalozzi and the English John Pounds, were among God's great moral heroes. Their lives and works are fresh in the memories of the good; and each spring morning witnesses their graves sprinkled with flowers. Children remember them.

#### Letter from California.

Mr. V. B. Post, of San Francisco, Cal., will accept our thanks for his very excellent letter, freighted with good news and hopeful prospects, relative to the interests of Spiritualism on the Pacific coast. We remember, with feelings the most kind and fraternal, the hospitable home of 'Peace and Harmony"-Mr. and Mrs. V. B. Post, when an invalid on those western shores. Under their roof was rest, sympathy, and such towering aspirations as lift the soul above the worldliness of this world. Were we not forbidden, should like to publish much or all of this letter. We'll run the risk of the following:

Of the BANNER OF LIGHT, he says, "This weekly visitor, with editorial talks from its Eastern and Western Editors-its sound philosophical essays, and excellent communications from all parts of the enlightened world, affords ns a spiritual feast found nowhere else. May its subscribers increase till they equal in number the sands upon the seashore, and may it wave gloriously forever!"

Your cordial invitation for us to return to California, is one among many. We fully appreciate your motives. The time is not yet. Invisible hands hold the reins-the gods govern. "Big Preach" has not forgotten "Honey Moon," the Indian spirit-maiden. The crown she wove from fresh branches of bay, through the fingers of the medium, rests over the head of Powhattan's spiritpicture in our library-room. May good angels smiles.

. 17

and a choir of vocalists. Lecturer Sunday evening, Oct. 14th. E. S. Wheeler: Oct. 21st, C. Fannie Allyn. Family Circle, 15 cents; Parquet, 25 cents; Box Chairs, 50 cents. PROFIES CONFERENCE, Evans Hall, 31 Tremont Row, Sun-day, 25 r. M. Free. Childbars's MERTING, Evans Hall, 114 P. M. Free. The members of the Progressive Bible Society will meet Svery Sunday. at 2 P. M. IN S. 2 The members of the Progressive Bible Society will meet every Sunday, at 24 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 P. M.

CHARRESTOWN.-The Children's Lycoum connected with the First Spiritual Society of Charlestown hold regular sce-sions, at Washington Hall, over Sunday at 10% A. M. A. H. Elenardson, Conductor; Mrs. M. J. Mayo, Guardian,

Michardson, Conductor; Jirs. B. J. Mayo, Guardian, The INDBPENDENT SOCIETY OF SpirelTuALISTS, Charles-town, hold meetings every Sunday afternoon and evening, at Mechanics' Hail, corner of Chelses street and City square. Seats free. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged --Mrs. Juliett Yeaw, Oct. 7 and 16; A. T. Foss. Oct. 21 and 28; Susie A. Hutchinson, in November.

CHRISEA. — The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7% P.M. The Children's Pro-gressive Lyceum assembles at 10% A.M. J. S. Dodge, Con-ductor; Mirs. E. S. Dodge, Guardian. Necakers engaged: --Mrs. M. Macomber Wood during October. J.S. Dodge, Cor. See'v

Sec'7. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnishmmet Division Hall, Chelses, at 3 and 7% F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't.

r. a. and a. alter of regular speaker. The public are invited. Scats free. D. J. Bicker, Sup't. LowELL.—Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressive Lyceum moets in the forenoon. Speaker engaged :—S. J. Finney dur-ing October and November. Havennith havo organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M. Mrs. Neille Temple Brigham will speak during October. Provents. The will suprational statement of the speak during October.

Mrs. Relife Feinfte Brightam will speek during October. PLYMOUTH, MASS.-The "Plymouth Spiritualisis" Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday foro-noon as 11 o'clock. L Carver, Conductor; Mrs. R. W. Bart-lett, Guardisn. Speakers engaged:-Mrs. S. A. Horton, Oct. 7, 14 and 21; Mrs. M. M. Wood, Doc. 2, 9 and 16.

TAUMTON, MASS.-Meetings will be resumed in September in Concert Hall, and be continued regularly thereafter every iday.

Sunday. WORCHESTER, MASS.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lycoum meets at 11% 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.

BALEM, MASS.—Meetings will be resumed in October, in Ly-seum Hall, and be continued regularly every Sunday after-noon and evening, free to all. Speakers engaged :-Mirs. N. J. Wills during October; Mrs. Sarah A. Byrnes during Novem-

HANSON, MASS. —Spiritual meetings are held in the Universalist Church, Hanson, vory other Sunday. Conference the other Sunday. Redums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mass. —Spiritualists hold meetings in Forest Hall every other Sunday at 14 p. M. Mrs. Yeaw, speaker.
FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Speakers engaged: — Mrs. Famile Davis Bmith, Oct. 7 and 14; Mrs. S. A. Horton, Nov. 4 and 11.

PROVIDENCE, R. I.-Meetingsare held in Pratt's Hall, Wey-bosset street, Bundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyceum meets every Bunday forenoon, at 10% o'clock.

PUTNAM. CONN.-Meetings are held at Central Hall every unday afternoon at 1% o'clock. Progressive Lyceum at 10% a the forenoon.

DOVER AND FOXOBOFT, ME.-The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITT.--The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 606 Broadway. Seats free. Speaker engaged :--Mrs. Emma Hardinge.

THE BOCHEY OF PROGRESSIVE SPHEITMER HAVINGS. THE BOCHEY OF PROGRESSIVE SPHEITMER HAVINGS. Svery Sunday, morning and evening, in Ebbitt Hall No. 55 West 23d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 23d o'clock-Dr. D. B. Marka, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address F. E. Farnsworth, Sec'y, P. O. box 5679, New York. MORPURSAVA N X. - Mint Society of Uporganize Splitted

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

Rochuserze, N. Y.-Children's Progressive Lyceum holds public sessions every Sunday, at 2 o'clock F.N. Mrs. Hayden, Conductor; Amy Post, Guardian.

TAOY, N. X. -Progressiva Spiritualists hold meetings in Har-mony Hall, corner of Third and Eiverstreets, at 10% A. M. and 7% P. M. Children's Lyceum at 2% P. M. Monros J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

PHILADELPHIA, PA.-Meetings are held at Samom street Hall every Sunday at 10g and 7g r. w. Oblidren's Lyceum

. . . .

MRS. JENNETT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend functisk. Address, Fair Haven, Conn. THOMAS COOR, Huntsville, Ind., lecturer on organization. DE. JAMES COOPER, Bellefontaine, O., will take, subscrip-lons for the Banner of Light.

IRA H. CUBTIS speaks upon questions of government. Ad frees, Hartford, Conn.

MISS LIZZIE CABLEY, Ypsilanti, Mich. MES. ELIZA C. CLARE, inspirational speaker. Address care

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

CHARLES P. CROCKER, inspirational speaker, Fredoris, N. Y. Miss Lizziz 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, Bock 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. MBS. MART L. FRENCH, inspirational and trance medium, will answer calls to locture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

J. G. FISH, " East Jersey Normal Institute," Red Bank, N. J MES. FANNIE B. FELTON'S address through the summer will e Cache Creek, Colorado Territory.

8. J. FINNEY, Ann Arbor, Mich.

REV. JAMES FRANCIS, Mankato, Minn.

DB. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-

MRS. CLARA A. FIELD will answer calls to lecture. Ad

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. ISAAO P. GREENLEAF will lecture in Taunton, Mass., dur-ing October and November. Will make further engagements for the fail and winter anywhere the friends may desire. Au dress, Kenduszeag, 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 pirit control, upon diseases and their causes, and other sub-sets Address Dr. J. Gallion, Healing Institute, Kepkuk, Iowa. DR. L. P. GRIGOS, Evansville, Wis.

Mas. EMMA HARDINGS will lecture in Philadelphia during November, and in New York and St. Louis up to the end of April. Mirs. Hardings can give a few week ovening lectures on route to St. Louis. Address, 6 Fourth avenue, New York. M. HENEY HOUGHTON will lecture in Mill Village, N. H., during October. Will speak Sundays and week evenings. Ad-dress as above.

Mas. Susis A. HUTOHINSON will speak in Bomers, Conn., luring Oct.; in Charlestown, Mass., during Nov.; in Oswego, N. Y., during December Address as above.

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

W. A. D. HUME will lecture on Spiritualism and all progress lye subjects. Address, WEST SIDE P. O., Cleveland, O. JULIA J. HUBBARD, trance speaker, care Banner of Light. LTMAN C. HOWE, trance speaker, Clear Creek, N. Y.

J. D. HASOALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

Mns. Aswa E. HILL, inspirational medium and psychometri cal reader, Whitesboro', Oneida Co., N. Y.

Jos. J. HATLINGER, M. D., inspirational speaker, will an-wer 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. T.

MES. LOVINA HEATS, ITADOS SPERSON, LOOKPOIT, N. I. MES. C. A. HORTOF, Brandon, Vi., will speak in Plymouth, Mass., Oct. 7, 14 and 21; in Foxboro, Nov. 4 and 11. Address as per appointments, or Brandon, VI. Mosze HULL, Milwaukee, Wis, will speak in Mexico, Mo., Oct. 4 and 8. Will make appointments for other places in the South and West. DE. P. T. JOINSON, lecturer, Tpsilanti, Mich.

Miss Busin M. JONNSON. Address, Camden, Mc., P. O.

WM. H. JOHNSTON, COTTY, PA.

a se se se si s

W. F. Jahrmsda; inspirational speaker, care of the E. 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 Blohfeld, Oot 31 and 28. Publishers who insert the above Prospectus three line and call attention to it witters the above prospects that and call attention to it witterfally, shall be entitled to a copy with the Banker one year. It will be forwarded to their address on recent of the papers with the advertisements more to Mas. ARNA KINBALL, New York City, will answer calls to lecture in and near New York. Address as above.

Address, Mystic, Conn.

E. V. WILSON, Babcock's Grove, Du Page Co., Ill. HENEY C. WEIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

WARREN WOOLSON, trance speaker, Hastings, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslic, Mich. MISS II. MARIA WORTHING, trance speaker, Oswego, III. will answer calls to locture and attend innerals. Mus. FRANCES T. YOUNG, trance speaking medium. Ad-dress, care Banner of Light.

# BANNER OF LIGHT:

A Journal of Romance, Literature and Gen eral Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY

AT NO. 158 WASHINGTON STREET, BOSTON, MASS

WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE. | ISAAO D. RICH. | CHARLES H. CROWELL

TERMS	OP	BUB	30RIPT	ION,	IN	<b>AD</b> ₹/	NOE
Por Yes						• • • • • • • • •	88,00
Six Moı	1th						. 1,00
Single	<b>M</b>	100					COLLES

There will be no deviation from the above prices.

When drafts on Boston or New York cannot be procured, o desire our patrons to send, in lieu thereof, United States overument money.

ment money. scriptions discontinued at the expiration of the time

Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage. Post-OFFICE ADDRESS. —It is useless for subscriber to write, unless they give their Post-Office Address and neme of State.

State. Bubecribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County, and State to which it has been sent. Bubecribers are informed that twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes a

DARKE COMPOSE & Volume. Thus we public two volume two volume. ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. The All communications intended for publication, or in any way connected with the Editorial Department, should be ad-dressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the survey. All Business Letters must be addressed: "BANNEE OF LIGHT, BOSTON, MASS." William White & Co.

William White & Co.

#### WHOLESALE AGENTS:

JOHN J. DYER, & CO., 35 Behool street, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. C. THACHER, 9 Court street, Boston. THE AMERICAN NEWS COMPANY, 121 Nassau street

# iew York City. A. WINCH, Philadelphia, Fa. JOHN R. WALSH, Madison street, Chicago, Illinois. JANN R. WALSH, Madison street, Chicago, Ill. TALLMADGE & GO., No. 109 Monroe street, Chicago, Ill. RETAIL AGENTS:

H. B. STORER, at our New York Branch office, 544 Broad

H. B. STORER, at our New York Branch office, 548 block way, Boom No. 6. C. W. THOMAS, 3 Astor place, second door from Brosk-way, New York. T. B. FUGH, sonthwest corner of Sixth and Obesinit Sim-philadelphia, Fa. JOHN BIRCH, sonthwest corner Fourth and Obesinit Streets, Philadelphia, Fa. DAYIS BROTHERS, 53 Exchange street, Portland, Me. JAVIS BROTHERS, 53 Exchange street, Fortland, Me. J. W. BARTLETT, Bangor, Me C. H. ANDERSON, 405 Exchange street, (opposies the Port-Office), Washington, D. C. E. E. BOBINSON, No. 8 Market street, Corning, N. T.

E. B. COLLINS, Iowa Fails, Iowa. CORA WILBURN. J. BURNS, No. 1 Wellington Road, Camberwell, London, Tentand.

England. D. D. HOME, 22 Bloane St., Chelses, S. W., London, England.