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NO. 5.

A VISION.

COMPOSED AND READ BY MISS EDITH SAN-BORN, AT THE SPRING EXAMINATION OF LANGASTER, N. H., ACADEMY, 1866.

I was sitting by my window,
Gazing at the fallen snow;
Gentle breezes fauned my forehead,
Music's sound rose soft and low,
And it lulled me into slumber, Or a rest near to the same; When a vision full of beauty

To my raptured spirit came:

A bright band of happy angels, Clothed in purity and light, Stood before me in the distance, Bearing palms with radiance bright, Singing songs so full of gladness That, entranced, I nearer drew, Till the land of bright immortals

Fully rose before my view. Oh, what scenes of brightest splendor, And what beauty met my eye!

Towering pines and murmuring rivers,
Lofty mountains rising high,
Little birds singing far sweeter
Than the feathered songsters here,

Rose before me as I entered That eternal upper sphere. Clouds were sailing far above me
In the sky of deepest blue,
Which surpassed by far in beauty
Earthly clouds of richest hue.
E'en the air inhaled was purer
Than the air I had breathed here;
Flowers of rarest form and beauty

Met my eye both far and near.

But not long I gazed upon them,
Ere the brightest of the band,
Coming to me, hade me welcome
To the happy spirit-land.
Bade me follow with the others To a valley clothed in green, Where another beauteous prospect, She assured me, would be seen.

As we neared the heavenly valley, What a vision rose to view!

A bright river wound about it, And above, the sky was blue;
All seemed good and pure and lovely,
Naught disturbed the quiet joy—
Little children's mirthful prattle
Helped all darkness to destroy.

In the midst of this bright valley
Stood a child—'t was one I know—
When on earth my darling sister;
Quickly to my arms she flew. As I kissed her angel forehead, Knowing that she now was well, What emotions filled my bosom, Human lips can never tell!

As I gazed upon her beauty As I gazed upon her beauty
And her angel form so bright;
When I thought of how we missed her
As she said her last good night,
I was filed with joy and sorrow;
Joy, that I had found her here;
Sorrow, as I thought how useless
Was our weeping round her bier.

For whilst we were sadly grieving
Round her form, slient and dead,
She to brighter paths of beauty
By angelic hands was led.
And although her body withered
And to dust returned again,
Her bright spirit, freed and ransomed,
Roamed in joy heaven's endless plain

A long time I spent in listening

To the news she had to tell
Of her life with these immortals,
And I longed with her to dwell.
But she told me to be patient,
And that soon I too should reign In these bright eternal mansions,
Where we ne'er should part again.

All seemed strange—the land I came from, Filled with turmoil and with strife, Differed widely from this heaven-land, And the angels' happy life.

And I asked the band before me Why they always were so glad, Why their joys were never broken, And their hearts were never sad?

They responded to my questions:
We are happy as you see,
Not because we once were wealthy;
Not because we howed the knee
In the village church each Sunday;
Nor because we were called great;
Not for all these things united
Have we gained this happy state.

But on earth we clothed the naked, Fod the hungry, soothed the sad;
And the God of life and beauty,
For thus doing, makes us glad;
Gives us all these bounteous blessings, And a heart free from alloy; Doing good has made us happy— Let it all your hours employ.

And we still are learning wisdom, And we still are learning wisdom,
Btill progressing, as on earth;
From our labors and our searchings
New and better thoughts have birth.
We are now together striving,
In a strong united band,
To do good to those around us,
And e'en those upon your strand,

But when we, as oft we linger Bound the home of earthly friends, Strive to tell them of our presence, Or to have them make amends

For the wrong they now are doing,
Or some fraud perhaps forgot,
E'en our hearts are sometimes saddened When they recognize us not,

For though we are no more mortals, Yet we love the friends of earth;
Love them with as strong affections
As in mortal hearts have birth.
And we wish to have them know us, And perceive that we are nigh; Ever watching o'er their welfare, Near to soothe them when they sigh,

Oh! think not, my erring mortal,
That when death cuts loose the ban
Which unites us to the loved ones
Who still wander on your strand,

That we never wish to see them,
Or to hear their voice of mirth,
For we have the self-same feeling
As we did when there on earth.

Can the skin of Ethiopians
By a mortal power be changed?
Can the spots of any leopard,
Which upon the hills has ranged,
Be erased, or change their color
Which they from creation wore?
Death can change our hearts and natures,
Or our love for earth no more!

Then they paused, but still I questioned,
For I longed to learn still more.
From these happy, bright immortals,
Who inhabited this shore.

And I asked them about dying, If they suffered in that state, If so much of pain and misery Is in death, as some relate?

But they told me death was glorious,
And that when the summons came
Them from earthly care and sorrow
To release, they blessed His name
Who had kept them from their childhood,
And had watched them all the way,
For the blessing and the triumph
Of that bright and glorious day.

For though pain had sorely racked them
Till their mortal frames were weak;
Though they felt a love for earth-friends,
Which no mortal lip could speak;
Yet a vision bright and glorions
Of the home eternal, came
To repay them for their trials,
And to tell them death was gain.

Then she said, as you may wander Then she said, as you may wander
To the realms of earth again,
Learn to ever do your duty,
Though you suffer toll and pain;
And that if you help a brother
Who is sunk in vice and woe,
That the angels bright above you
Look in love your acts to know.

Whilst again they paused, I asked them If they would not show me more

Of the beauties and the glories
Of that bright and heavenly shore?
But they said, enough at present
To your vision has been given;
Let it now, my child, suffice you
That you've seen a part of heaven!

Ere I could thank or repay them
For the kindness they had done,
I awoke, but not immortal,
I was now on earth alone;
All around was dark and cheerless; I arose; night, far advanced, Showed unto my startled spirit That I had but been entranced!

Literary Department.

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

JESSIE GRAY.

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

CHAPTER II.—CONTINUED.

Poor Anna Selden! A lonely life was henceforth for her. Carrie was her confidant, and she carried this missive to her. "This is wrong, this is cruel in John!" she exclaimed, "and knowing him as I do, I fear it will be a long time before he retracts."

Now Anna Selden was far from perfect in her disposition. John had spoken the truth with regard to their marriage, and she was justly punished, though nearer now perhaps to that affection which she owed her husband, than at any time since her marriage. Had a reconciliation taken place now they might have been happy; the one chance was lost by John's unhappy obstinacy of temper.

His wife, wearied with the coldness and formality of their life, tried a new system of tactics, which only widened the breach. She became indifferent to the comfort of her husband, household affairs were neglected, and everything left to the care of servants. As long as Hannah, his mother's old housekeeper, remained, Mr. Selden did not heed this; but when at last she was taken ill and confined for weeks to her room, then he felt sensibly the change from those days when his mother presided over the household. There came a time when he took his meals alone; his wife was not able to come, and sent her excuse by the

His business had meantime increased, and he was absent from home much of the time. One day, on his return from a distant town, where he had been employed in a long and complicated suit, which had terminated successfully for him, and added to his reputation as a lawyer, and also secured to him the largest fee he had ever yet obtained, he sat down to supper in an unusually happy mood.

"All well?" he asked of Peter, who waited at table.

"Yes, sir," said Peter, with a broad grin; "Miss Hannah has some news for you." "Hannah! Is Hannah about again? That is

good news of itself!" Just then the housekeeper entered, thin and

pale from recent illness, but bearing in her arms a bundle of muslin and flannel, and looking wonderfully happy. "There, sir," she said, as she placed the bundle

in Mr. Selden's arms, "as nice a baby as you ever saw-weighs nine pounds-a little girl, sir; and I fancy already I see your mother's looks." There was a thrill of pleasure as he held the

child—his child; and if indeed she should resemble his mother, he would be glad it was a girl. "How is the mother?" he inquired. "Doing well," was Hannah's reply; "you'll

come in and see her, will you not?" Hannah was an old and faithful servant, and felt that at this time she might venture a little. "She will be better without me," was the reply.

See that everything is done for her comfort. As far as possible, see to her yourself, Hannah. I would like the child called Mary, for my mother.' Hannah went back with a sad heart; it was not her province to say more, but she had hoped so

much from the birth of this child. "He wishes it called Mary, for his mother," Hannah said, as she deposited the babe by its mother's side; "and he was very much pleased with the little one, and he wants everything done for your comfort."

The poor wife was not satisfied; she listened long, the sense of hearing quickened by her hope, till his footstep was heard on the stairs; but again, as once before, when in an agony of suspense, he court of mentions to the water y approved to the first tenter. They mill the court tenter of the transfer to the state of the

hope died within the wife's heart, never to revive | for office; he had been successful because he had | of some abstruse doctrine, that voice would plerce heart. All the bad traits of her character were that session of Congress." developed henceforth. When able to attend church, she took her babe for baptism, and poor Hanwhen, instead of "Mary" from the minister's lips, forth in clear, distinct tones, "Caroline Perry."

nurse's interrogatory all the way home. But as from the ill-will of political enemies. Mr. Selden seldom attended church, and no one "We love you, little cousin, because you've mama's name.'

The next morning, at breakfast table, he asked his wife the name of the child. "Caroline Perry," she replied.

"Did you understand that it was my wish the child should be named for my mother?"

"I did, sir; but I preferred to name her myself. You, certainly, of all others, cannot object to that name." It was a random shot. Never, by word or deed,

had John Selden revealed his love for Carrie Perry; he had willed to keep this secret hidden in his own heart, and he was not the man likely to his ears. betray himself.

left the room, as he said: "You may be sorry for this, madam."

every morning into Mr. Selden's room; he pre- classmate by that name, who studied for the minferred a late breakfast, and generally read an listry and settled in Connecticut; a plodding, faithhour or more before he went down to the draw- ful student, and a good man. Hobart Graying-room. That hour was now devoted to little Mary, as he always called her, and he enjoyed it as much as the baby, who was fast becoming very fond of papa. Anna strove in a way to deprive him of this pleasure, and when the infant was about a year old, just learning to lisp—and a very strong likeness to Selden's mother — Anna determined to take it to her mother for the summer, alleging as a reason that its health required a change. This time she consulted no one, but tried to persuade Hannah to go with her. This the faithful servant would not do.

"And, indeed, Mrs. Selden, I do n't know what its father will do without the little one; his heart is bound up in it."

Mrs. Selden.

No one but Peter and Hannah knew of her jour- but it is of no use wishing." ney, and they had long since learned their lesson of silence.

"Peter, bring the carriage to the office at ten. I wish to be at the depot at quarter past ten. Do bake biscuit." not forget to put in a valise which you will find in my room.'

Now Peter was quite delighted; he thought that the husband was to accompany the wife; had n't she ordered him to drive to the depot at the same in the carriage, and stopped at the office on his way to the denot.

Peter, why are you stopping here?" said Mrs. Selden. "Mr. Selden is going to the depot, ma'am."

Anna's heart sunk within her; she had supindeed he was. There was a mutual surprise. "Are you going far, madam?"

"I am going to my mother to spend the summer.''

"I cannot spare the child so long; if you go she cannot go with you. Peter," he said, jumping out of the carriage, "I'll take my valise and walk to the depot. You may drive home again. Mrs. kitchen, and sho's already five hundred dollars Selden will not go to-day."

Peter obeyed orders, and Mrs. Selden shut herself up in her room for that day. Her husband did not return till late that night. There was an early train that left at four o'clock in the morning. All that night she watched, lest she should oversleep herself; then, at half past three, with her child in her arms, she walked to the depot, and was many miles on her way before her husband rung his bell for little Mary to be brought to him. But little Mary was at that time a hundred miles distant, crying to go to papa.

When Mr. Selden learned of his wife's absence he, too, determined on revenge, but he was one of those who could "bide his time," and strike not hastily only that he might strike more surely. Besides, his strong yearning for his child made him cautious. He was not aware of the strong prejudice growing up in the neighborhood against him. In most matrimonial troubles, the wife is had told all her grievances to Carrie, but she had omitted many of her own shortcomings. Judge Perry's indignation was excited against John, He never loved him, and now he was not slow to speak his mind. "Belden must not be allowed to go on so. Poor Anna was dying by inches; he should interfere himself, and see what could be done to make matters different. John was entire-Iv unfitted for domestic life; he was a politician and a lawyer, full of chicanery, a dangerous man in any community!"

will in the first to he will be seen to the first with the

again. Then came a revulsion of feeling such as been unscrupulous, and it was a success which she had never before experienced. She determin- would be short-lived. Already there were reed to try no more to win her husband back, but ports of bribery when he was in Congress, and it an evil spirit of revenge took possession of her was a fact that he had made a great deal of money Carrie heard the Judge in mingled amazement

and surprise, it was so unusual for blin to censure nah, who accompanied her, was greatly troubled others; she was a little troubled, also, for when once the Judge entered into an investigation of as he laid his hand upon the little one, there came any subject, he never stopped till he had sifted it thoroughly. There were certainly some had re-"What will be say? what will be say?" was the ports about John, but she had hoped they arose

It was this summer, during the absence of Mrs. ventured to tell him the baby's name, he was not | Selden, that Jessie Gray came to live in Dalton. aware of it until some weeks afterward one of There was no good school in the place, and a gov-Mr. Perry's children called it "Carrie," and said, erness was proposed for the children. Dr. Barton was visiting them one evening, and little Nettie played and sang very sweetly.

"I wish we could procure a young lady of good musical attainments, and who understood Latin and English studies sufficient to take charge of our children," said the Judge. "I am almost jealous of the time which Carrie gives them, or, rather, selfish, for I lose so much of her society."

The doctor's mind immediately recurred to his own native village. He had just returned from a visit there, and the sweet, clear tones of Jessie Gray's voice, as he heard it in the viliage choir and in the little parsonage, were still ringing in

"The sweetest singing I ever heard, Judge, and But he was now livid with anger. He rose and her talents have been cultivated. She is a good performer, without having the operatic air which so many of our young ladies affect. Her father's It was the only time since his mother's death salary is small; they are poor, and I heard it said that he had shown any emotion in her presence, that she was rendered unhappy by his second and instead of feeling regret, she rejoiced that she marriage with an uncultivated and hard woman. had found one vulnerable point in his armor of You may perhaps procure this young lady; and,

indifference.

If so, I am sure you will be satisfied."

As the baby grew older, the nurse brought it "Gray, Gray!" said the Judge, "why I had a

"The very same," said Barton. "And you think the young lady will like us do

you?"
"I rather think so," said the doctor, looking round at the elegantly furnished room, and glancing at Mrs. Perry, beautiful still, mere so than sweet child she was, bearing, as all avowed, a before marriage, for her's had been a life full of goodness and love.

"Then I'll write at once, with your permission, Carrie."

This was given readily, for Carrie had felt that she had neglected her husband in her labor for the children, but this was the first complaint she had ever beard.

The letter was despatched the next day, and Jessie Gray had but one fear when her father "As well as he can do without the mother," said | handed her the letter—that she might not meet the expectations of the Judge. "I wish I was How bitter and hard she was growing! She handsome," she said, as she looked at her pale knew it herself, and felt she had good cause, and face and little figure in the glass, "and I wish I was determined to have her own way now, as all had one nice silk dress, just one besides the old her efforts for reconciliation had proved useless. black, which I have turned twice, and I wish-

> "Come down and get supper," said a harsh voice from below. "I must finish this vest for your father before dark. Pare some apples and

Jessie obeyed. She had been very passive since her father's marriage. At first the change jarred upon her sensitive nature exceedingly, for her own mother was a gentle, refined lady, though all unused to poverty and household drudgery in her maiden life. The labor and privation of a country time? He therefore took mother, child and nurse | minister's wife had been too much for her delicate constitution, and she, like too many others, had sunk under its burdens, and gone to an early grave. The good minister had never complained, for he had loved his wife most tenderly; but she was an expensive luxury for a poor man, sweettempered, uncomplaining, by so ignorant of the posed him ignorant of her intended departure, as details of housekeeping that her Apsband had often lost the "thread of his sermon" by being called from his study to cook a steak or joint a chicken. At a "suitable time" after her death, one of the deacons (there are no greater matchmakers than the deacons of our country churches) proposed Aunt Betsey Mills as a wife for the minister. "She's smart at her needle, handy in the of her own in the Savings Bank. She's done half the work in the Sewing Society the last year. and made a complete suit for a Home Missionary with her own hands." Alas! the Deacon did not know how a fond hope was crushed when that Home Missionary box was nailed down, and Aunt Betsey learned that the minister was going among the Indians, and was resolved to take no wife with him.

Mr. Gray thought he needed a wife. He was one of those men who are easily persuaded. He believed all that his deacon told him of the good qualities of Aunt Betsey, and with a short courtship she was duly installed mistress of the parsonage.

Henry Gray, the son, was in college, and, as he said, it made little difference to him, but he pitied poor Jessie, and well he might, for Aunt Betsey was most rigorous in her administration. Such a house-cleaning had never taken place there before. more loquacious than her husband, and Anna A cow was purchased, a pig also, and chickens made their appearance in the yard. The minister was satisfied, for he was permitted, indeed, almost commanded to remain in his study, and the people were pleased, for the sermons were "long and able," as the deacons truly averred.

Poor Jessie was the only one to whom this change was a misfortune. Her mother was not fond of music, and thought the time spent in "playing the planner" was just so much wasted; cooking, churning, sweeping, sewing, was the business of life. Then Aunt Betsey's temper was The Judge was hardly like himself, and, to not the sweetest, and while her father was in his speak truth, he had been grievously tried. "John study poor Jessie had to endure the load tones had not been quite honorable," he thought, "in and bitter taunts of her step-mother. Now and passed on, and with the closing of his own door | his political affairs; he would sacrifice principle | hen, as the good man was deep in the mysteries | nto the world:

even his study door, and he, stopping a moment to listen, regretted that Betsey was so boisterous; but when he descended at the call for dinner, and found everything in perfect order, his own taste consulted in dishes, and all household matters managed without any trouble to him, he forgave the loud tones, and verily believed he had found a helpmeet. He was dimly conscious all the while that his wife and Jessie were not adapted to each other, and when the letter came from his eld classmate, Judge Perry, of whom he had heard as a prosperous and good man, he thought, "This may be a pleasant change for Jessie; she needs to see more of the world." Aunt Betsey was not displeased. She had thought Jessie rather in the way, and was surprised and vexed when she learned that she had refused young Williams, an industrious, steady young man, who owned a farm, and would make her a good husband. She did n't know what the girl was thinking of! She wondered if she expected always to live at home and be waited on. For her part, she should soon give her to understand that she

could n't spend her time playing and singing. Jessie had one friend, one who had been her mother's friend-good old Dr. Barton, who was loved by all the villagers, who know them all, their private griefs, and their family joys. She

carried the letter to him. "Dalton," he said; "Judge Perry," repeating hem over; "I think I have heard those names before. Yes, I have it: my son James spoke of them when at home. They are friends of Selden. You have heard of Selden, Jessie? He was here fishing one summer, while he was at Yale College."

"Yes, she remembered him well-didn't she remember everything connected with James Barton? He had been her playmate from earliest childhood. Their mothers were dear friends, and many a time James had called her his little-wife. In winter, he was the one to draw her home from school on his sled; and in summer, whon they went nutting or berrying, it was James that filled her basket, and he it was that brought her the first apples in autumn, and the first flowers in spring."

The old gentleman and his wife lived by themselves in a nice cottage, not far from the parsonnge, surrounded with trees and vines, a sweet home, with always a welcome for Jessie.

"We used to hope," said the old gentleman, "that you and Jim would marry, and come and live with us at the cottage; but Jim will never marry now; more's the pity. He's wedded to his science, as he calls it, and I'm proud to say, the boy is getting to be a great man in the profession. Why, Jessie, he is going on a special errand to France, in a few weeks-and when he was at home, he had letters in French, from some of the

savans of the Royal Academy." "Don't you think he's grown handsome?" said Mrs. Barton; "I never thought our Jim would be

so tall."

Jessie did not tell all she thought about Jim's looks. But there was often in her mind the picture of a tall man, with a proud and graceful carriage of the head, with its fall of dark, waving hair-the black, piercing eyes, the broad, full chest, and the elastic, lithe tread of one who had been physically well educated. Yes, James Barton was to her the very ideal of manly beauty. No one knew; she never dared to acknowledge to herself how tenderly she cherished the little souvenirs which he had given her. James had forgotten them. He thought of Jessie only as the pretty little girl with whom he used to play at the parsonage, and the only gift of her's which he had retained, was a hair watch chain; not from any tenderness toward Jessie, but because it had been in itself durable and useful. He had no money to spare for gold watch chains, nor for getting married, if he had chosen. All his spare funds went for books, chemicals and apparatus; he cared more for a new scientific work, than for the smiles of the most beautiful woman in the land. Poor little Jessie! She remembered every word he had addressed to her on their last visit, and sung over and over the songs that pleased him so much. He had hardly recalled them, till he had heard Judge Perry express a wish, for a teacher, and then his thoughts went back to the parsonage and the sweet voiced singer thore, and he felt assured Mrs. Perry would love her. The next hour he was poring over the chemical properties of some gas, and making new combinations. Ay! thus it is in the world: woman live to love, men live and love. Love may come some time to James Barton, but as yet, he has never known its pleasures or its pains.

There was no one, save her father, that Jessie. regretted so much to leave as the doctor and bis. wife. She carried to Mrs. Barton, on her last visit, a rare little Indian box that had once belonged to her mother, which the old lady received with great pleasure, adding: "Here is a package which the doctor left, in case he should not be at home when you called. He will ride round to-morrow morning before you leave, to say good-by."

Jessie could, not express her gratitude when she found a dress pattern of silk, "the mentest little check in the world," the old lady said, "It is black and white, and I thought it a little too grave for you, but the doctor said that James admired just such a one on Cousin Annie, last summer, and he thinks James knows what is right." Jessie was of course satisfied, and when she

lay down that night so weary that she could not sleep for some hours, she felt as if the only want of her toilet was supplied. Jessie had all her own preparations to make, and many visits to the sick and needy; besides being very careful, as her father said, to call upon all her friends before leaving. He would gladly have accompanied herto New York, had his means allowed, for he shrunk from sending her alone into that great. Babel, but Judge Perry was to meet her at the St. Nicholas, and Jessie had a brave little heart. We have her own account of her first entrance.

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St. Nicholas Hotel, July 20, 18-. My little new Diary, which father gave me, making me promise that I would not fail to write in it at least every week. This is a strange place to commence-a little room in the fifth story of this immense house. I cannot remember the way here, and I am sure I shall be unable to find my way back again. I pitied the poor porter who brought my trunk up all these long stairs, and I gave him a quarter, though I have little money to spare. He noticed that there was no water in my room, and he said, when I seemed troubled about it, "Ring the bell miss," and I did so, but very gently, I faucy, for he stepped up and gave it a pull, which I thought

would break the wire. This is the first time in my life that I haverung for a servant; but I think

it will be necessary now, How lonely I feel in this great house! When I entered the parlor in my dusty traveling dress, I was a little mortified, for it was brilliantly lighted with gas, and ladies in elegant summer toilets were there. The one who had arrived with myself, wore a beautiful light traveling dress and hat, that made my brown delaine and straw bonnet seem very old fashioned and rusty. I wonder if it is wrong to wish to dress very nicely-to have all the gloves one needs, and nice fresh bonnet ribbons every season, and not feel it necessary to turn, and dye, and mend, as I have all my life. Now, "Aunt Betsey"-my mother, I mean, but it comes very hard to write it—says it is no matter what you wear, provided it is clean. She says I am very rational, because I wear so few colors. I noticed when she went to church the first Sunday after she married papa, she were a blue ribbon on the outside of her bonnet, red and yellow flowers within, a green shawl and a brown dress. I thought of my own mother's plain straw with white ribbon, and her white shawl with the pretty cashmere border, that uncle brought from Europe, and her black silk dress; this was her usual dress, and I think I like it better than a variety of colors.

When I get money enough, I will have one suit to correspond-dress, cape, bonnet ribbon and gloves. How I should enjoy wearing them! But before that, I will buy papa a nice coat. He has worn his Sunday coat ten years. I wonder how much it will take; ('enough to buy a great many books, I heard him say once.) Let me see, I have three hundred dollars a year and board. paid quarterly; the first payment will be due by November-seventy-five dollars. That seems a great deal of money to me. Then I can send the coat to him for Thanksgiving. I will write to Doctor Barton, and he will manage to have it all made by that time, and dear papa will preach his Thanksgiving sermon in it. How delightful it will be to earn money! Perhaps they will like me well enough to ask me to remain another year, and then I will try and buy the little pasture lot near the parsonage, that we need so much at home. One hundred and fifty dollars! But then there is Henry. Poor Henry! He must leave college and teach, to earn enough to finish, and so be put back a whole year. I wish I could help him. I'll try. Dear me! what a good thing money is! (Some one at the door.) A note for me from Mrs. Perry. "BARATOGA, July 19.

MY DEAR MISS GRAY-We have been detained at the Springs by the illness of one of our children, but hope to be with you. Please hand the enclosed to the proprietor of the Hotel. Yours truly, CARRIE PERRY."

I am so glad to receive this, for I was disapnointed not to find them here. I'll hand my note early in the evening.

How high and lonely my room seems; and what a long way down to the busy street, where I hear the constant tread of many feet. What if there should be a fire in the house to-night! What should I do? I will not think of it, because I am in the path of duty, and it is right I should be

" Fear not, but trust in Providence

Wherever thou mayst be." Evening, July 21.-I have had a very happy day. Judge Perry's family came this morning. I was prepared to like him, because papa had described him to me as he was in college; but we knew nothing of his wife. She seems very lovely. I think her face beautiful, and her dress meets my ideal of a lady's attire. I can't describe it; but there is no rustle or stiffness about her; everything is soft and delicate, the colors all harmonizing. Her hands are small, white and soft. Her hair is wavy, and wound round her head in great masses. When she speaks, her voice is gentle, and a sweet smile lights up her features; but when her face is in repose, there is a shade of sadness that reminds me of my mother. A distinguished painter once said to my father, that there seemed to be on some beautiful faces a prophecy of early death, or the shadow of a great sorrow. I trust this is not true of Mrs. Perry, for I have fallen in love with her. I can understand now what the term "falling in love" means. I handed my letter, early this morning, to the proprietor, and soon after he came to see me, and said he had a pleasanter room for me, and conducted me up one flight of stairs, where he opened the door of a fine room, where stood my little trunk and bag. The furniture was very nice, and the hot and cold water come into marble basins, in a little dressing room attached to the large room. I did not suppose there could be such a difference in the rooms. I like the change very much. But what would Aunt Bet-mother say to see me resting on this damask couch, with a dish of ripe peaches at my side. "Our Jessio never will be fit for work any more, and will turn up her nose at butter making and washing." But she is mistaken. I shall never see anything so beautiful to me as Woodstock and the dear little parsonage, when my mother was there; and I would work hard and live plainly, if those days could return. Mrs. Perry took me to drive with her to-day, to Central Park, and this evening the Judge invited me to go and see some very beautiful oil paintings in the Derby Gallery. I enjoyed them very much. We leave at eight o'clock tomorrow morning. Nettie and Willie Perry, my papils, are here, and very sweet, well-governed children. Willie is quick and passionate, and I see that this gives his mother great anxiety; but the seems to be very obedient to his father's alightest command.

[To be continued.]

Returns from all the Lodges of the Independent Order of Odd Fellows in the United States, except those in Texas and North Carolina, received at the recent meeting of the Grand Lodge in Baltimore, show that the total number of members of Lodges is 179,175, and of Eucampments 25,746. A united body of over two hundred thousand men, picked from the best material of manhood, must exert a beneficial influence all over the country.

At an agricultural dinner the following toast was given: "The game of fortune-shuffle the cards as you will, Spades will always win."

Why is the sea salt? A Vermont teacher put this question to his primary class. A bright little urchin replied: "Because it is full of codfish, sir."

Children's Department.

BY MRS. LOVE M. WILLIS.

ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

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

(Onginal.) RUTHIE'S SUNDAY-SCHOOL.

CHAPTER VII. [Concluded.]

"Two years next week since we first went to the hall and began our school," said Jim to Uncle John. "and now only think, we have two hundred scholars—for we are all scholars—and own a hall free of debt; and now let us celebrate. What shall we do, Ruthie?" for Ruthie had just entered with her hands full of large rolls of pa-

"I will show you what I am going to do;" and she unrolled her paper, which proved to be a collection of fine engravings. "I am going to have two framed and given to the school, and I wanted your advice in the choice."

"Oh, what a trump you are!" said Jim; "it takes the women folks to think of things! I'll buy two more-and you, Uncle John?"

"I will buy pictures that need no frames."

"What are those? Statues?" asked Ruthle. "No; flowers. I will have hanging baskets of lyy, and pots of periwinkle, and ferns, and mosses, and plants that require little care; and we will have a few gay flowers, and best of all. some roses-those perpetual bloomers that my aunt used to call the monthly roses."

"Better and better," said Jim. "Let us make the thing general, and we will have a perfect paradise in place of our barren walls. Make everything beautiful in this world, I say, even work. Why, since I took my new office, and had those flowers and pictures, and that little statuette of Peace, I have had no trouble with clerks; they all want to stay."

Let us forget that labor is a curse and religion a bore, you said once, and now we can declare it to the world," said Uncle John.

Come, Ruthie, you and I thought that we could have the pleasure of ornamenting the hall all to ourselves. I see we were wrong; do you and Jeanette start off on a tour of information, and let all those benevolent, large-hearted people know our object; and let every one give something, but pray let them choose what they will

"Good, better, best," said Jim; "and don't forget to inform Genie and her father, for I'll venture they will have something to delight us all. Did you know that Genie took the first prize at school last week, and her father has been appointed leader of the new band, and they will play for nothing but our thanks, at our anniversary colebration.'?

As Jim predicted, everybody "went into the thing" with zeal, for it was something new. To have a room made as beautiful as a parlor for Sunday school scholars, and for the poor women and girls who came to the industrial school, was an innovation upon the old order of things. But with a little tact and a good deal of nerseverance, these two girls managed to open the hearts and excite the interest of their friends. so that each one was willing to find some ornamental or beautiful thing, and place it in the new hall, as a proof of taste and generosity.

The antiversary night was all that could be asked. The air was serene, and the stars glowed as if writing in light a history of what was passing on this, little planet. Ruthle wore a pure white dres, with one of Uncle John's crimson monthly roses in her hair, which Ned Simonton was seen to have in the buttonhole of his coat beengaged, and very likely she was correct in her self; and into impurity carrying purity, and never be contaminated.

And Jeanette had a little fall of white lace from was not quite the case; for Jim was not rich enough to marry Jeanette and build his house for

gladness of seeing aiready the harvest of his la-

oors.

And Miss Marvel shook her new capee with its long streamer, and whispered to Deacon Walter: We must do something for our children; really I see no harm in making things agreeable."

"But the danger to the young from vanity and worldiness," half groaned the deacon.

let these people entrap our lambs by their bait."

"Well, well!" said the deacon, "when I was a boy, we learned the Catechise, and that was enough; and Sunday school was a wholesome nlace.'

There was a sudden hush in the assembly, as the ringing voices of the children were heard sing- praise, or worship, or fear, but such love as we ing Ruthle's song, to the tune of Tramp, tramp, and they came marching up the hall, each bearing a flower or two, and having a badge of green mer's day; and here on earth it would make a leaves on the shoulder. They formed in the centre of the hall, just as the song was concluded, and Genie stepped forward and presented Uncle John with a gold-headed cane, and dropped her little flower at his feet. This latter was a spontaneous tribute, for no one had told her to give the flower, and it was a pure heart offering; seeing which, one child after another followed, and brushed them away, and said:

'There grew back of my father's house a plum tree, that had borne its rich purple fruit for years, and had been a strong, thrifty tree. But old age crept upon it, and its trunk looked battered, and its branches seemed not to have a full flow of sap, At last, its leaves did not come forth with their usual vigor, and it was evident the tree had seen Its best days of strongth and vitality. My father said one day:

'There's the old plum tree; it will soon be a way, and put something fresh with beauty in its But to Broken. 'No, no!' said my mother, 'what a loss it would

be. Leave the old tree to me. crafted that So my father went about his farming, and my mother called the children all together;

'Come, said she, we will make something of the old plum tree yet.

So she ordered us to bring spade and hoe, and a plenty of rich loam, and she directed us to make a circular bed about the trunk of the tree. And in this, she planted Morning Glory seeds, and the fringed Mountain Mist, and the scarlet bean, with a plenty of sweet peas, and one or two Virginia Creepers.

We worked with zeal, for we did not wish to see the old plum tree torn up by the roots. Before the summer was over, the reward of our labor appeared. The tree, trunk and branch, was in bloom, or covered with fresh green; and we tied strings to the branches and led up the abundant foliage, so that we made a bower under the half dead tree. So beautiful was the spot, that every one thought it the charm of the garden, and my father declared that the second life of the old tree was better than the first.

Now, I feel like that old plum tree, and the flowers and fresh greenness come from these loving thoughts that I feel around me, like the sweet aroma of the flowers. You have made my life begin anew, until I forget I am old, and I am glad in the joy of the life about me. Do not forget to plant the flowers, children, and the world will be perpetually young, and old age be wreathed in bloom."

The dancing was very spirited that evening, for the music was fine, and Mr. Frill stayed until ten o'clock and enjoyed the gay scene, and Miss Marvel forgot to look at her watch. From the walls hung twenty pletures, some fine engravings, some painted landscapes, and a few colored flowers. Genie had learned the art of preserving flowers, and she had made a wreath of exquisite beauty, that looked as fresh as if in living bloom. and in the centre she had put a bunch of grass, remembering Uncle John's first sermon in the fields, and the beginning of Ruthie's Sunday school.

One poor woman, who had been helped by Jeanette's Aid Society, brought a basket made of coral moss, and filled with pressed autumn leaves. Another brought a beautiful shell, another a cocoa nut basket, covered with cones and hemlock burs. So there were added many tributes of love, that helped make beautiful the place of meeting; and those that had no money, gave rich offerings of gratitude.

The next day, Uncle John was stricken down with an incurable illness. He lay perfectly helpless on his bed, but the same sweet smile that always gave his face a look of joy, was there.

"Oh, Uncle John," said Ruthie, holding his hand, "I can't have you die." "I am not going to, Ruthie," he replied; "I have no thought of dying."

"I know, uncle, what you mean: you will live, no doubt, in heaven," said Ruthie, "but I want you to be here."

"Just where I expect to be, Ruthle. My heart will keep close hold to you all; and if you love me, I can come to you."

"But, uncle, to die when you can do so much good, and we want your help so much?"

"And you shall have it. It is not my body that helps you now, but the spirit that is in my body. If the spirit leaves the body, it will still have a care for those it loves. Depend upon it, I will be in your Sunday school every Sunday, and you shall know how the Sunday schools in heaven are conducted."

Ruthie looked as if she thought her uncle was losing his reason. He detected her thought, and

"One of the most delightful pleasures I shall have in my new life, will be teaching those noor Ignorant spirits, who were born in a rough, hard soil on earth, and could not grow. I shall find out some of the best ways of helping them, and I will try and tell you what they are. Even now, I see into that land, the light of which is the love that glows everywhere. Do you remember that fore the evening was over; so it was declared im- little child that you and Jeanette found in that mediately by Miss Marvel, that they would be room, tending her little brother and sister, and she only a baby? Well, I went to see her, and assertion this time; for Ned had seconded all cared for her through a long illness until she died. Ruthle's plans for the last six months, and had I did not tell you, because I loved to do all I did: followed her into lanes and by-ways, as if they and perhaps, too, I wanted all the love of that were the roads to the celestial paradise; and no little spirit. And now I see her tending me; doubt they were, for it was there that he learned bringing me roses out of heavenly gardens; touchof something besides stocks and banknotes, and ing my brow with electric flugers. She will stay how a pure soul, like Ruthie's, could go into dark. with me till I go to her home. A little child is ness bearing light, and never be shadowed her- leading me, and so I know I'll find my Lord. To you, Ruthle, I give my place in the Sunday school. You would never take it before; now I know you will. It is woman's work, not man's, to be first her hair, which Miss Marvel also interpreted to in teaching children. Do not think of what peomean that she was going to be married, which | ple will say, but what you will do; and if you falter, remember I am near." And while saying this, Uncle John closed his

poor women, too, for he had not forgotten his eyes and never opened them again. Thus the school passed under Ruthie's control. She was a And Uncle John had a bunch of flowers tucked | timid girl, fearful of seeming to be conspicuous: into his vest, and his face looked ten years young- but now she assumed the leadership with a calm er than two years before, for he was full of the self reliance that quite surprised every one. She thought no more of herself, but of what she had to accomplish; and she sent out to her listeners little cords of sincere love, that bound them all to her and to each other.

Miss Marvel, curious to see a woman standing in front of an assembly, and taking the place that she thought belonged to a man, came one day and listened to Ruthie's sweet words, until she "Yes, yes," said Mr. Frill; "but we must not was charmed into as much enthusiasm, as it was possible for her to feel.

"I déclare it beat everything to hear that sweet child talk," she said afterward to Deacon Walter, and it was every word Christian gospel."

"If ye love me I will come to you," was Ruthle's text one day; "and by that love is not meant bear to each other. In heaven, that love is so strong that it makes life seem like a glorious sumheaven for all of us. Let us bring heaven near,

by the love we cherish for our dear friends there.' As she spoke this a thrill passed over her, and all the children, looking at each other, thought of the dear, good man, that had so lately been near them, and they almost whispered, "he is here, he

"Well, Ruthle," said Jim one day, "I'm glad strewed the flowers they bore about him. One you did it. Uncle John never wanted us to have could see the tears glistening in his eyes, as he any set lessons, or regular teachers; and now you recognized this expression of love. He soon have a school after his own heart. And while you were talking about the way we ought to teach each other, the plan for my house for poor women all came before me; and what is better, I saw just how to get the money for it. And I shall have the room for the children, and Genie will be the governess."

> "Oh Jim, now I know that Uncle John put all those things into your thoughts. He will be our risen teacher."

The house was built as Jim had promised, and then he and Jeanette were married. Ruthle lield cumberer of the ground; let us get it out of the her place and kept the love of all the children, until lines of care began to come upon her face,

Jim thought the fun was not half as good as when they had the minister and all the deacons to fight against. But his new scheme for helping poor women by giving them a comfortable home, absorbed him too much to make him dull or stupid for want of the excitement that he used to get from his Sunday encounters. Life to him was an earnest effort to do good; and Ruthie looked up to heaven, and then went forth to do its will.

THE STARS.

Oh tell me, dearest mother. What are those things so bright, That fade away at dawn of day, And come again at night? My child, the spirits yonder, Live in a blest shode, And they open wide their casements, To help us on the road.

Like the beacon light that ever Tells the mariner his way, So these lights in angels' dwellings Teach our footsteps ne'er to stray; But with a steady radiance, They lead us to that shore Where loving friends shall greet us When life's short voyage is o'er. L, S. D. L.

Answers to Puzzles in last Banner.

WORD PUZZLE.—Education. TRANSPOSITION .-

Speak gently; it is better far To rule by love than fear. Speak gently; let no harsh word mar The good we may do here.

Report of Meeting at Cicero.

According to the wish of many of the friends assembled at Cicero, Onondaga Co., N. Y., the 9th Sept., for me 'to make a report of their doings, I may be allowed, dear BANNER, to say that the rain prevented our meeting in the grove, but the cheerful school-house, so neat and clean, decorated with wreaths of evergreen, begemmed with flowers expressive of the innocence and freshness of childhood, betokening a spirit of love for the beautiful and an innate desire to weave into beautiful proportions all the warp and woof of life. all conspired to render this a beautiful resort for the deep thinking minds assembled, with one accord. to receive the inspirations from the spheres of embodied and disembodied spirits.

Minus organization, Chairman, Secretary or other officers, Mr. Woolson, an inspirational speaker, after giving us a lengthy and interesting discourse in prose and poetry, terse with trite savings contrasting the "Old with the New," hoped that the meeting would assume the form of an old-fashioned Methodist class-meeting, minus the hell-fire portion of it, that we might have a Pen-Hoped that the brother from new York would favor them with a speech; said he had not come to make a speech, but, if there was time in the afternoon, he would answer ques-

Dr. Lowell, whom the world calls crazy, because the speaks in metaphorical language truths which the world cannot comprehend, took the stand and said many witty things—that he was the Mayor of tife city; that he was Jesus Christ en-deavoring to prove the divinity of man; that all are, or should be, Saviours; and explained to us that he belonged to the city of the New Jerusalem; it is not my prerogative to blame those who are eccentric from organization or from birth, for each and all occupy their own sphere of usefulness in the vast chain of being. Said he had taken crazy Lowell to speak through, and would

now retire.
Mr. Waldo, from Syracuse, regretted that others

truths in the doctor's remarks.

Tile lady from New York was called upon to speak. Said she did not feel honored by their saying from New York, because of the extremes which she had witnessed there as a result of the monopolization system: gilded trappings and af-fluence stalking side by side with poverty and rags; splendidly decorated mansions filled with every earthly luxury, while many a poor widow was fumishing on a pallet of straw in some garret or basement. I should feel more honored if I could say that I was from some by-town in some remote corner of your State, where all are comfortably clad and housed, where all can enjoy the flowers, the foliage and beautiful carpets of green so richly spread for the children of earth to enjoy. so richly spread for the children of earth to enjoy. I honor not men because of their gold, their houses, their lands, but I do honor, ay, more, I worship the soul which possesses true riches, even humanitarian feelings, that would lift up the drunkard from his low estate or the fallen outcast from her degraded condition. But she had not intended to preface her remarks with an allu-sion to New York, but simply to relate an incident which had been vividly brought to mind on entering this beautifully decorated school-room which was this:

A young lady whose mother was dead and whose father had gone far away, leaving her homeless and penniless; teaching being her only means of support. Year after year she toiled on, cheerfully endenvoring to unfold the youthful mind into beautiful proportions. Sometimes her labors seemed too arduous for her worn and weary form, and she longed oh how much! to depar and he at rest from the turmoil and cares of earth After school hours one afternoon, while in this frame of mind, she wandered down by the shores of the lake, and there, in a secluded nook: and corner among the rocks, away from all human oves or voice or sound. (only as the rippling wave and rustle of the breeze among the trees remind ed her that God was near, she reclined against a moss-covered rock and fell asleep, (modern Spiritualists would have called it a trance,) and her mother came to her and said, "My daughter, will you go with me?" She took her by the hand and they walked upon the air until they reached a beautiful plain, and, behold! groups of children were in every direction. They advanced toward one of the groups, and, lo and behold! they aprang up to meet her, for they recognized her as their teacher; and they had wreaths of flowers which they placed upon her brow. That sweet sprang up to meet not, for they recognized nor as their teacher; and they had wreaths of flowers which they placed upon her brow. Their sweet smiles and expressions of love revived her droop-ing spirits; and they wandered on to other groups of maturer age; and there she found many of her cholars who had departed the earth-life from the different localities in which she had taught. They were happy to meet, their teacher, and she was highly delighted with the improvement they had made. They had beautiful harps and discoursed to her sweet music; they showed her a splendhi to her sweet mulicities showed her balling and the head in she had in she teaching on earth. Her mother led her back rejuctantly to consciousness, and she awoke refreshed and encouraged to pursue her duties with patience and resignation, knowing that loved ones were watching over and awaiting her on the other shore. Now, fathers and mothers, all ye who are laboring with anxiety hider your burdens of care, know ye that loved ones are caring for you and

until lines of care began to come upon her face, when Ned Simonton declared he would help her; and they shared each other's labors till they became a joy, came a joy, become the school went out many well litted to become missionaries of good. And from the little

beginning in a 'young girl's heart, spread out a great power, that could not be measured or considered diligently and in good faith, and, no doubt fits members Miss Marvel, who never lost the influence of that short sermon from the lips of many lost the many lost the fit of the measured or lost the influence of that short sermon from the lips of many lost the low plane on which a large major lost the measured of the measured of the measured of the measured or lips of the measured of the measured of life. I still a good and many and purity of life, I still a different sects and denominations to the different sects and denominations to the different classes of minds to which they adthen the power that went forth from the life of the different sects and denominations to the different classes of minds to which they adthen the power that went forth from the life of the measured of life. They the different classes of minds to which they administer what they deem the bread of life. They could not all drink from the same fountain, nor be fed by the same spiritual food. The churches have all a work to do, and they have done it nobly, and are still doing. Each denomination reaches minds that no other could reach; they have all been needful, and will be till mankind are prepared for higher truths. I have outlived that condition of mind which too many pass through after leaving the old churches. Thank heaven for itle there is work enough for all to do. Let us, therefore, do our own appropriate work and blame not

there is work enough for all to do. Let us, there fore, do our own appropriate work and blame not others for doing theirs.

Mr. Vantassel is a man of superior education, he understands perfectly seven different languages, besides the English branches and phonography. His home is one of the green spots to cheer the weary pilgrim in the desert of life. His good wife and two lovely daughters spare no pains in making all happy who come within their circle of friends and home. I would give the reader their place of residence did I not feel that their benevolence and hospitality should not be treater. their place of residence did I not feel that their benevolence and hospitality should not be trespassed upon too for and too often. He is the best psychometrist I ever saw; by holding a letter to his forehead he reads perfectly the past and present, which gives us confidence in what he may say of the future. He would soon have a large business if he would advertise but he is too business if he would advertise, but he is too

business if he would advertise, but he is too modest and retiring to do so.

Brother Walter Hyde, of New York, was called to the stand. Said he would be pleased to listen to any questions; not that he should presume to answer all, but, by asking our deepest questions, we should elicit thought; and a power to ask a procession presumposes a power to answer some

question presupposes a power to answer some where in the realm of mind. where in the realm of mind.

Mr. Vantassel presented the following question for consideration, viz: If the forgiveness of sins removes the penalties already incurred, in what sense shall every one reap whatever he has sown? Mr. Rice, of Central Syracuse, presented the fol-

lowing, which was discussed at some length: "Is lowing, which was discussed at some length: "Is it necessary to have times and places for public worship?" The discussion was spirited and very interesting. Mr. Rice said that Christ nowhere advised places of worship, but, on the contrary, when he prayed, he went by himself alone, and advised others to do the same. Some argued in favor or while worship, as it seemed to have an elevation public worship, as it seemed to have an elevating, refining influence upon the minds of the masses.

Mr. Waldo said he presumed some had come to the meeting to find out if Spiritualism was true.

An old gentleman said his wife was not con-vinced of it, although he had been a Spiritualist twenty years. She had had no tangible evidence.
Whereupon Miss Talmadge, of Onondaga Hollow, took the stand and said many excellent things; said she could testify to the truth of it from five of her senses. Said she had tasted, seen, heard and smelt the aroma of delicious fragrance from the summer-land. She spoke with eloquence and power.

Mrs. Hammond and other mediums were control. led, so that we might truly say that we not only had a class meeting, but a love-feast—such a love-feast as each family may have at home, under their own vine and shade trees. The truly devotional and aspiring souls do not always need to go abroad for joy, for they can have a feast at home. Blest thought! that our departed can visit us at our firesides and breathe of love immortal! The meeting adjourned for one year; and I doubt not the friends dispersed to their several places of abode with deep resolves to live better and truer lives. So mote it be.

MRS. F. A. LOGAN.

DOES THE MORTAL EFFECT THE IMMORTAL?

BY HUDSON TUTTLE.

Does the mortal effect the immortal? Does the grossness of this life exert an influence on the welfare of the spirit? Reason can make but one answer, and that in the affirmative. The parable of the sowers beautifully illustrates the effect of external conditions on the spirit. The same grains falling on different ground, produce widely varying results. If an acorn be planted in a rocky soil, it will grow into a distorted shrub. You may transplant that shrub into fertile ground, and bestow on it the best of care. It will become quite different from what it would have been had it remained; but it will never mature into the pollo remained; but it will never mature into the noble planted first in a mellow soil.

The winged seed of the rock maple, matured by san drawn from the crevices of stony hills, is blown far away by the winds. Perhaps it alights on a barren rock, just made green by a patch of moss. The moss is moistened by dews, and the seed swells with life, thrusts forth its roots into the moss so full of promise; sends upward its tiny leaflets, and makes fair augury of a tree like its noble parent. But its food soon fails. There are nights without dew, and it almost famishes; there are frosts telling on its unprotected roots. century goes by, when a traveler chancing to ascend the hillside, sees a scraggy, scarred bush, so different from what he has seen before, that he considers it a new species of maple. Perhaps a seed from the same bough was waited at the same time to some fertile dell, and now stands strait and tall as monumental shaft, the pride of a century.

As the spirit and the physical body are matured together; as, while connected, they are mutually related, it is almost self-evident that one cannot be injured, without at least a sympathetic effect on the other. The spirit when it takes its depar ture, must bear the stain or beauty of its physical organism. A wrong done to the immortal is retained forever. If a man lose a limb, he has a scar telling of the wound. Although he live a century, it is not outgrown. The least mark is indelible. If the physical body so tensciously retains the witnesses of former transgressions, how can any one expect to proceed for a life time in a systematic course of wrong to their immortal natures, and escape with impunity?

It is a fearful mistake. The spirit is the REAL,

It is a fearful mistake. The spirit is the REAL, of which this is the fleeting shadow; and impressions on that real; compared with thise, of the body, are lasting as the signature of storm and whirlwind carved on granife mountains, to the fitful shadows of a phintasmagoria. Write a wrong on the spirit; only the eternal ages can erase it. Do a deed of sin, and never can it be repealed. The words of the passions, their deed of error, are written on the adamantine book of the individual's life; and the furnace blast cannot the individual's life; and the furnace blast cannot burn that record out: the ocean cannot wash it

In the Lecturing Field.

I desire to say, through the BANNER OF LIGHT, that I am prepared to make engagements to speak upon the political questions of the day in Western New York until the day of election, and from that time the say of the day of election, and says the says of the s from that time in the Western States, and along the route thereto, upon Spiritnalism, questions of government or health reform, as may be desired. Having given much of my thought and attention to reform the state of the state to reformatory questions for many years, and been subject; at times, to an impulse quite irresiable, to devote my time and energies to public speaking in their exposition, and now realizing the pressing demand for more speakers at this crisis in our construct history this maind of inthe pressing demand for more speakers at this crisis in our country's history, this period of intense mental activity, I yield to the pressure that is upon me without further resistance, and make this announcement, in the hope, founded in some measure upon the assurances of perhaps too partial friends, in spirit-life as well as in the form, that in this labor I may be of some service to our colorious cause.

shore. Now, fathers and mothers, all ye who are laboring with anxiety inder your burdens of care, know ye that loved ones are daring for you and will place upon your heads crowns of rejoicing in the ever green delds of the summer land.

The meeting adoppined for one hour. Mossrs, Haskell and Ball invited us to dine at their, and at places where tectures, upon Spiritualism homes. Their cordiality and hospitality reminded us of our Western conventions.

The meeting adoptined for one hour western themes and of our Western conventions. Their cordiality and hospitality reminded us of our Western friends and of our Western Conventions meeting in session: Mr. Vantassel

Lady sculptors are in great demand now. Queen Victoria has lately given a commission to Miss Durant for a moniment to the late King of the Belgians, which is to be erected in St. George's

Written for the Banner of Light. THE FAIREST SIGHT.

BY LOIS WAISBROOKER.

The fairest sight, do you ask? The fairest I have seen / As I've wandered o'er the mountains Or by the rippling stream?

The fairest sight, do you ask? The fairest to behold, As I've sailed upon the ocean Or through the forest strolled?

Prairie flowers are very fair; The forests they are grand; Salubrious is the morning air That sweepeth o'er the strand:

And proudly fair the goodly ship, With white sails brooding o'er The restless spirit of the deep, A warring with the shore.

The birds upon the waving boughs, Beside the flowing stream, Are fair enough, sing sweet enough For Paradise, I ween.

The valleys and the fragrant meads Seem set in Beauty's mold. The azure hue of the western sky Changes to burnished gold.

The smiling stars come, one by one, To look upon the scene; And bright-eyed Beauty sits and waits, Or seeks her couch to dream.

The sunlight on the eastern hills, The cascade's glittering spray, The glory of the noontide hour, The closing of the day,

The mother bending o'er her babe, The father's beaming eye, And loved ones gathering round the hearth When darkness vells the sky-

Oh, these are sights full fair enough To fill an angel's dream: But still among them all is not The fairest one I've seen.

The hill-tops held, with loving hand, The robe of the dying day, When I beheld the fairest sight That e'er hath blessed my way:

An aged man with silver hair, And brow all wrinkled o'er-And children's children sporting round Upon the cottage floor-

Rested his head upon the knee Of her he chose for wife, When, years before, he stood erect In manhood's pride of life.

And she, with gentle, loving grace, Still threaded o'er and o'er Those silver locks, with fingers that He'd clasped so long before;

Or rested them with love's caress Upon that aged brow. And this, of all the sights I've seen, Was the fairest one, I trow.

IN MEMORIAM.

BY FRED. L. H. WILLIS.

DATUS KELLEY, Esq., Kelley's Island, O., died Jan. 24th, 1866, aged 77 years and 9 months.

This tribute to the memory of one of our Pioneer Spiritnalists should have appeared months since; but some documents necessary for its compilation, sent me from the Island by mail, through some mischance never reached me, and not until recently have I been able to obtain duplicates of them, and although months have passed since our venerated Father Kelley entered the higher life, I feel that it is not too late to present to his friends and the public a brief sketch of his life

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It was my privilege to know him intimately for several years before his death, and to receive a attention, he gave to it a thorough investigation, large share of his confidence and affection. I and became fully convinced of the truth of its

tribute.

Datus Kelley was born in Middletown, Conn.,
April 24th, 1788. His father was in very good circumstances, being a merchant, and having, also,
an interest in a grist mill. But having a large
family, he thought to try and better his condition
by emigrating to a new country, where he might
find a broader field of active use for his six growing boys to expend their surplus vigor in.

Datus was then eleven years old. With much

difficulty the family was moved in midwinter in seligible, over roads that were unbroken, and streams that were unbridged, to Lowville, N. Y.

Here Datus remained till 1810, passing from boyhood to young manhood. But not feeling satisfied testimonial of his deep interest in his fellow behood to young manhood. But not feeling satisfied with Lowville, regarding it as an unfavorable locality for successful farming by reason of the prevailing frostiness of the seasons, with that determination and energy of character that so distinguished his whole life already exhibiting itself, he resolved to see something of the world for himself. So with a pack upon his back, he started on foot for the West in search of a place where he might locate and make for himself—and the one to whom he had already plighted his troth, and who lived writer of this sketch, in the presence of a large for the West in search of a place where he might set interests of humanity and the fullest expression of free thought, by Hudson Tuttle and the he had already plighted his troth, and who lived to celebrate with him their Golden Wedding, preceding him to the spirit-life only about three able figures of Father Kelley and his excellent ceding him to the spirit-life only about three years—a habitation and a name.

The first of July, 1810, he arrived in Cleveland,

then in its veriest infancy, containing only three or four hundred inhabitants, and but four frame houses. Not finding a spot that pleased him, he returned to Lowville. Starting out again the next spring, he walked to Oswego, sailed from thence to Lewiston, walked from Lewiston to Black Rock, from whence he again took boat to Cleve-

Rock, from whence he again took boat to Cleveland. This time he was as unsuccessful as before, but being pleased with the country, like a wise man, he resolved to go home and take to himself a wife, and then together seek a home.

Accordingly, in August, 1811, as the family record bears testimony, Mr. Datus Kelley and Miss Sarah Dean, of Martinsburg, N. Y., were married. The following October he purchased a farm on the Lake shore, eight mlies west of Cleveland, which was the nearest settlement, and the roads leading to it were for many years so bad that most of the traveling between was done in boats. The Indians were his most familiar visitors at The Indians were his most familiar visitors at this period, and never but once did he pull the latchstring of his cabin in, on which occasion he drove a nail over the latch for security; but he never repeated it, and ever after his latch-string

Here he resided twenty years, and by untiring Sweet and fragrant: as the perfume-laden industry made of his forest home a beautiful and breezes that kiss the blushing vineyards of that

productive farm. The soil was rich, well-watered and heavily timbered; and he soon made it yield to him a rich return, not alone of the necessities, but the luxuries of life, and to this day it has the reputation of being the best farm in that vicinity. At this time Mr. Kelley was not only living a busy life upon his farm, but he was also making himself follows a power in the community. He himself felt as a power in the community. He possessed by nature a clear, vigorous mind, and an indomitable purpose of will. With limited means of education in early life, he yet made of himself in his hours of rest from almost unremithimself in his hours of rest from almost unremitting physical labor, a good scholar, a profound thinker, and attrong reasoner. And at this period of his life, we find him taking a deep interest in educational movements, superintending schools, and encouraging and aiding their establishment. This interest in education be never lost. Emphatic were his assertions that the hopes of America and its grand destiny in the fiture lay in the ica and its grand destiny in the future lay in the lands of the rising generations, and were depend-ent upon their mental and moral education. He was also an excellent mathematician, and we find that his services were often called into requisition in that new country as a surveyor in the Western

Reserve.

Both Mr. and Mrs. Kelley were admirably calculated for ploneers. They had large social influence, as all can testify who have ever visited them in their lovely Island home, and hearts that responded instantly to the wants of their fellowbeings. They believed heart and soul in the Golden Rule, and to the end of their long and uneful lives on earth it was the fruitmental principle. lives on earth, it was the fundamental principle

Mrs. Kelley was always sent for in cases of sickness among their neighbors, frequently going eight or ten miles, and no matter how dark and stormy the night, or bad the roads, nothing could prevent her going to the relief of the sufferer, if

prevent her going to the relief of the sufferer, if she was herself able to be about. Such services she rendered as freely as the sun gives his blessings to the earth, without thought or wish for other recompense than that which springs from the consciousness of a good deed done.

In 1833, Mr. Kelley, in company with a brother, purchased Cunningham's Island in Lake Erie, for the growth of Cedar timber upon it. At this time, the whole island—now known as Kelley's Island, and it is one of the most beautiful gens of the lake—was an almost unbroken forest, with but about six acres cleared of timber, and but three or four families upon it. Three years after he removed his own family thither, and with his unrivalled energy, set about clearing up the place. His first thought was for a schoolhouse. This was the first frame building erected on the island, and the expense of it was shared equally by the two brothers. Then he gave himself to such public improvements as were necessary to attract two brothers. Then he gave limsell to such public improvements as were necessary to attract emigration in that direction. First, a suitable dock or landing place, then a hotel—the present Island House—and a Town Hall.

Boon the population of the island began to increase. His own children grew up, married, and settled near him. Strangers came in from abroad, also the great wards because founded and Fether.

crease. His own children grew up, married, and settled near him. Strangers came in from abroad, clearings were made, homes founded, and Father Kelley and his noble wife had the pleasure of finding themselves surrounded in their declining years by a community of eight hundred or more, happy, industrious and intelligent souls, among whom their influence was widely felt and recognized as the power that had contributed largely to the remarkable prosperity of the island.

Mr. Kelley possessed, as we have said, a remarkably vigorous mind—a mind that delighted to investigate new theories. He gave much thought to all the great questions of the day, and, as is ever the case with men so emphatically selfmade as was he, he was persistent and almost dogmatic in his opinions. Notwithstanding the marked deficiency of his early education so extensive had been his reading, that few men possessed more general knowledge. He was well versed in history, both sacred and profane, and his mind reveled in the most abstruse problems of the exact sciences. He was his own priest and king. He wanted no man to tell him what he thought, or should think upon religious matters. His naturally matter-of-fact mind rejected all myths, discarded all superstitions, and the generally received doctrines of the day, both in religion and philosophy. Were submitted to the most rigid ally received doctrines of the day, both in religion and philosophy, were submitted to the most rigid tests in his mental crucible, and all that could not stand the most scarching analysis, were discarded as pernicious errors, no matter by whom

hey were endorsed.

During my last visit to him, though very feeble in body, his mind seemed vigorous as ever, and he reasoned with me against many of the prevailing scientific theories of the day, repeating with emphasis, "Willis, our school books are teaching falsehoods."

In 1831, he wrote a new theory of tides, which I think was published in Hudson Tuttle's first volume of the Arcana. He was author also of an argumentative treatise on Inspiration or Revelation, in which he brings the whole power of his logic to bear upon the prevailing ideas con-cerning the Bible.

large share of his confidence and affection. I visited him in October last, and found him weak in body, suffering from manifold and distressing infirmities of the flesh, but with his intellect as keen, his mind as clear as ever.

I promised him then, as I had many times previously, that when he should have laid aside his worn-out body, I would be present, if it were possible to get to the Island, and conduct the services at his funeral; but the summons came to the fundamental basis of a soul-science, far transmeasures the universe of matter.

He could not rest here. The many and profound works of Emanuel Swedenborg fell into the last of the latent was a subject of vast moment to the human race—that it was a subject of vast moment to the human race—that it was a subject of vast moment to the human race—that it was the fundamental basis of a soul-science, far transmental basis of a soul-science, far transmental basis of a soul-science, far transmental principles. Next animal magnetism that it was a subject of vast moment to the human race—that it was a subject of vast moment to the human race—that it was a subject of vast moment to the human race—that it was for the fundamental principles. Next animal magnetism that it was a subject of vast moment to the human race—that it was the fundamental principles. Next animal magnetism that it was a subject of vast moment to the human race—that it was the fundamental principles. Next animal magnetism that fundamental principles.

viously, that when he should have laid aside his worn-out body, I would be present, if it were possible to get to the Island, and conduct the services at his funeral; but the summons came to him in midwinter, when access to the Island was almost impossible, and I was denied that privilege.

At this visit, though suffering greatly from the ravages of disease, he gave me a long verbal history of his life, from the memory of which, aided by a sketch from the pen of his daughter, Mrs. E, K. Huntington, I have prepared this imperfect tribute.

Datus Kelley was born in Middletown, Conn.

To cending in sublimity that science that weighs and measures the universe of matter.

He could not rest here. The many and profound works of Emanuel Swedenborg fell into his hands. Next, those of the Poughkeepsie Seer. Then the wonders of Rochester and Stratford broke upon the world, and finally, he received the positive scientific demonstration which alone was needed to constitute him an earnest believer in Spiritualism.

As such, he lived the last twenty years of his earthly pilgrimage; as such, he met the death-angle without a doubt or fear, and serenely and joyfully went up higher.

joyfully went up higher.

He was the last man to be deluded, or to yield one lots of a preconceived opinion until the posi-tive demonstration was before him of its defi-ciency. Spiritualism endured the most rigid analysis his powerful mind could give it; he weighed and measured it scientifically and philosophically, and then accepted it, and it became his religion; satisfying the wants of his soul as nothing had

wife were conspicuous among the throng, their faces lighted up with the radiant glow of satis-

faces lighted up with the radiant glow of sattsfaction that so naturally springs from the conscionsness of a noble, disinterested deed, done in
humanity's behalf.

And now they both rest from their labors here
on earth, and have entered upon the higher joys
and activities of the life beyond. They acted nobly and well their part in the great drama of life.
In the hearts of their children and friends they
have left an enduring memorial in the form of
those sacred memories, those ties of esteem and those sacred memories, those ties of esteem and affection, won by a life of devotion to the well being of their fellows, more enduring by far than the granite pile that marks the spot upon their beloved island, where rest the bodies that could no longer minister to the higher necessities of the

spirit.
Some one has beautifully said: "When death strikes down the invocent and young, from every fragile flower from which he sets the sorrowing spirit free, there doth some good arise to walk the earth and bless it."
But when die the old and stricken in years, the mystery of life is rovealed; for from out the form that held the feeble thread has been born the virtuous life, the noble deed the kindly thought and

nover repeated it, and ever after his latch-string hung outside, and friend or foe could enter or leave at any hour of the night. No man ever like the petals that float down on summer winds, more fully and practically believed in the law of kindness than lie; and 'it's power as a principle was strikingly demonstrated to him; for when the great conflict that followed Hull's surrender raged along the south shore of the Lake, depopulating all the settlements, he against the earnest entreates of his friends, persisted in remaining at home, and was unmolested.—

Here he resided twenty years, and by untiring the settlements are settlements. So falls the outward semblance of the thought; but like the ripening fruit that gathers all the summer's freshiness and bears the seed for yet and the glory of those lives, and thus the ministry of death is made manifest, and we know that it is the angel of Goil in the ministry of love; the Benefactor, the Life Giver.

Correspondence.

Lying Spirits and False Communications.

I have had many experiences for the past fif-teen or sixteen years, in communicating with the spirits of the other world, in all sorts of ways, and through many and various mediums; and as an absolute conclusion from all my experience, I must say, there is no medium who is not a victim of designing and deceiving spirits, who pretend to occupy a higher sphere of existence than we poor mortals do. I cannot now point to a single me-dium—and I have known many—and say that he or she is perfectly reliable. On the contrary, I am forced to the disagreeable and reluctant assev-eration, that all are unreliable, whether it is their fault or the fault of the spirits, or the fault of those who seek tests or communications from or through them. I have had many experiences for the past fif-

of those who seek tests or communications from or through them.

Having been educated in the religion and philosophy of Emanuel Swedenborg, as I have been, I frequently appeal to his voluminous writings to solve my difficulties in Spiritualism; and I must affirm, that frequently my difficulties are solved by him—so much so, indeed, that more than once have I been tempted to resolve that Swedenborg alone is right, after all. Now on this subject of communicating with the spirits of the other world, Swedenborg says, that in the world of spirits, where all go immediately after death, before their eternal destiny is fixed, (and he distinguishes the world of spirits from the spiritual world,) the spirits are of a mixed character—of good and evil—that they have not been "usstated" world,) the spirits are of a mixed character—of good and evil—that they have not been "vastated" yet; and that, therefore, it is dangerous and perilous for denizens of earth to have anything to do with them; that they are not to be trusted, even as men upon the earth, for they have superior advantages over mortals, from the fact that they are spirits, and they use their power to the most serious danger and disadvantage of those who are left upon earth.

most serious dauger and disadvantage of those who are left upon earth.

Now this account is quite sufficient for lying and false communications; and it is here that the Swedenborgians take their firm stand, and therefore, although they all admit that these spiritual manifestations of to-day do all occur as facts, yet they, having the truth from Swedenborg alone, put no faith or trust in them; and consider it dangerous and perious to have anything to do with gerous and perilous to have anything to do with

Now from my experience, and the experience of all Spiritualists, if we rely upon these spiritual manifestations, and follow the guidance and direction of those spirits who communicate with us, it is dangerous and perilous for us; and therefore, in seeking communications from spirits, we should always be on our guard; indeed, I am beginning to be of the opinion that it does us no good to seek them at all. We would be much better off, if we had nothing at all to do with these communications

I know that it has been the fashlon, for the sake of Spiritualism, to blazon forth tests and communications, in the rostrum, in the social circle, and in the columns of our periodicals and newspapers, which appear to be true; and some of these we know are much emphasized, and sometimes embeliished and exaggerated, in order to confirm what we think to be the truth of Spiritualism. But how little is talked of, spoken of, written or published of the lies and falsities, the failures of tests, and the impositions of spirits; which, indeed, we all know to be much more numerous than the others. Every person who happens to get one test—although often deceived and imposed on before—is apt to blazon it to the world at once, as heing a great thing; the many failures and falsities he keeps to himself. This, though, is human nature, after all.

I propose in this communication to publish in the columns of the BANNER—if you will—a great lie upon the part of the spirits, and to show the proof, "in hace verba," and I will just tell things as they happened.

Some months ago—it was on Sunday, April of Spiritualism, to blazon forth tests and commu-

as they happened.

Some months ago-it was on Sunday, April

15th, A. D. 1866-after the incidents and remarkable conversations took place, of which I gave an account published in the BANNER OF LIGHT of account published in the BANNER OF LIGHT of May 19th, 1865, in the presence of the same coterie of persons, the medium, Lizzie Keizer, hecame entranced, and addressed me from a spirit purporting to be "Old Fox," the guardian Indian spirit of that good woman and able lecturer, and friend of mine, Laura Cuppy. He addressed me in such a familiar way, calling me by a favorite, flattering name the spirit was in the habit of giving me when communicating to me through Laura Cuppy many times before, that I had no doubt of the genuine identity of "Old Fox," and I began to converse with him, sure that it was he. I began to converse with him, sure that it was he, from the test of calling me "Sachem," and speak-ing of his "little brown Linnet," as he was in the abit of designating his medium, Laura Cuppy.

"Now, Fox, give us a great, strong test, which, if it turns out true, for the good of Spiritualism, I may have published in the columns of the BANNER. How did you get from Laura, your little brown Linnet, in California?"

brown Linner, in California?"
"Oh," said the spirit, "I left her asleep, and came here to see you for a test purposely, Sachem."
"You did? Well, indeed, I am happy to know this. Where did you leave Laura?" this. Where did you leave Laura?
"Oh, I left her asleep on her bed in her room in

"Indeed! Is she now, at this hour," (it was then, by our time, five o'clock P. M.) "asleep in San José, California?"

"She is; and while she is thus sleeping, I took an opportunity of coming to see you."

"But I thought she was in San Francisco."

"No, she went to San José, from San Francisco,

to lecture.' "To-day is Sunday. Did she lecture in San

"To day is Sunday. Did she lecture in San José to day?"

"She did—this morning."

"On what subject did she lecture in San José this morning? Now remember, Fox, this is for a test. I shall write to Laura Cuppy for the facts."

The medium seemed somewhat embarrassed, but finally said, from the spirit:

"The subject she lectured upon this morning was—was 'Inspiration."

This struck nie, indeed, as a very apt and fit spiritual subject, and the stream of the conversation purling so much the semblance of truth, I believed, and so did all of the company, what was so far said as true, and I continued:

"How is Laura getting along out in California?"
"Oh, exceedingly well. She has the best of friends there. Her lecture this morning in San José was very favorably received. It is a great place for mediums in California. The climate and country of California are better adapted for the development of mediums and Spiritualism than any other country. Spiritualism flourishes there. hay other country. Syntaining there, People are better prepared to receive it. You know that in this more northern country, where everything is cold and hard, the people are cold and hard. In an iron country, the people are iron; in a golden country like California, the people are more susceptible of the finer influences of the finer influe Spiritualism, and therefore mediums are better

there."

He went on thus philosophizing, and so apparently truly, that we all had the fullest confidence that we were having a great test, and then the medium, taking pencil and paper, wrote me a communication, and signed it "John Fox."

"Oh," says I, "you prefix 'John' to your written name?"

"Yes. I am sometimes called 'John Fox' by Laura."

The communication did not amount to

Laura"

The communication did not amount to much; it was, however, as I thought, somewhat of a further test to me individually.

Well, I did write to Laura Cuppy in San Francisco, California, enclosing the communication, and told her, in general, what had occurred, expecting of course that she would confirm it all, and I should have it published as a triumph.

But look you: the other day I received this answer, and I cite her own words:

lovely island home are our memories of Datus and Barah Kelley, and even as we write, their sacred presence seems hovering near, and the beneficial of their peace resting upon us, and they bid us say to all they knew and loved, "Faithful lycherish all that was worthy and true in our this coast. As far as my observation goes, I do not think the climate favorable to the development of the high standard."

Cincinnati, never was called 'John,' &c., &c.; and assuredly I was ging sick almost unto death upon the Sunday named; have never lectured out of San Francisco on Sunday, and have not made 'Inspiration' the subject of a lecture while on this coast. As far as my observation goes, I do not think the climate favorable to the development of mediumship, from the fact that there are no mediums that I am aware of 'to the manor born.' All the mediums in this city known as such are imported from the Eastern or Western such are imported from the Eastern or Western

> So you see, so far from being confirmed, we poor mortals were most egregiously hoaxed by this same imposing apirit. Now why should such an unmitigated lie have been told us? It certainly unnitigated lie have been told us? It certainly was not of our seeking. The thing was voluntarily done; and, like the witches in Macbeth, the spirit lied like truth, keeping the word of promise to the ear, and breaking it to the hope. I am beginning to be "afeared" of these witches, and grow aweary of the sun. Certainly this experience, and another of greater moment to me individually, which I have recently had with the spirits, but which I do not choose to publicly nartate, ending most disastrously, makes me exclaim rate, ending most disastrously, makes me exclaim with Macboth—though not so wickedly as ho—

"And be three juggling fiends no more believed
That natier with us in a double sense;
That keep the word of promise to our ear,
And break it to our hope."
A. G. W. CARTER.

Cincinnati, O., Sept. 20, 1866.

A Chat with the Universalists.

During a temporary solourn in the pleasant village of Nashua, N. H., we wandered, Sunday evening, Sept. 2d, into the Universalist church, where was being held a free Bible class. A chapter was read containing the account of the miraculous draught of fishes. The subjects discussed were the miracles, immortality, and kindred topics. One of the brethren suggested a very pertinent inquiry, namely: "In all the accounts of the appearing of Jesus to his disciples, after the respective of the suggestion o urrection, why did they not readily recognize

Other of the brothren suggested queries equally pertinent, and it was apparent, after a brief discussion, that the miracles were inexplicable, according to any ordinary hypothesis. We called their attention to that fact, and affirmed that the miracles, as such, must be rejected in toto; that we could accept them only as they could be interpreted in hormony with natural laws and while proted in harmony with natural law; and while we did not in the least impeach the honesty of the apostolic writers, there was abundant reason for believing that the accounts of the miracles were unintentionally colored or exaggerated. One gentleman cited the case of raising Laza-

One gentleman cited the case of raising Laza-rus, and pressed us closely for an answer, whether Jesus was correct when he said that Lazarus was dead? We responded in the negative, and affirm-ed that according to the tenor of the New Testa-ment, Jesus was authority only in spiritual mat-ters; that he did not come to teach medical sci-ence, and therefore his opinion concerning the phy-sical condition of Lazarus could not be authorita-tive. This statement called up, a brother who tive. This statement called up a brother who professed to be a Bible Christian. He believed professed to be a Bible Christian. He believed that Aaron's rod was changed into a serpent, because the Bible said so; he also believed that Lazarus was actually dead, for the same reason. To this, we responded that all intelligent belief has its limits; and that he, a Universalist, according to his own showing, would believe in the Trinity, or any other point of Calvinism, provided the Bible said so; that to our mind, it was no more absurd to believe in the Trinity—three in one, and one in three—than to believe that Aaron's rod was changed into a serpent. This statement called up three—than to believe that Aaron's rod was changed into a serpent. This statement called up the clergyman, who temporarily occupied the desk during the day. He said that the Trinity was an absurdity, but the changing of Aaron's rod was a mystery; that by going down to the soa-shore, we should find it difficult to draw the di-viding line between animal and vegetable life in viding line between animal and vegetable life, in viding the between animal and vegetable his, in the sponge and other forms; therefore the change of the rod into a serpent, was among the possibili-ties. This was certainly an ingenious answer, but as the sponge and "rods" are not in the same

but as the sponge and "rods" are not in the same class of species, we could not see the point of application. The reverend gentleman further declared that in view of the achievements of science, it was not safe to say what could or could not be done; that it was among the possibilities of medical science to show, perhaps within a hundred years, that a body wherein decomposition had actually commenced, night be restored to life. He asked us if we were prepared to say that it could tually con'menced, night be restored to life. He asked us if we were prepared to say that it could not be done. We told him we were. He thought Agassiz would not say that. Well, it strikes us Agassiz might say this: "A dead body cannot be restored; but in the perfection of medical science no one will die from disease, but the natural death of old age." But even such a statement would be fatal to the parallel drawn by the reverend gentleman.

To give force to our point, we cited the doctrine of total depravity. Between you and the Orthodox, this is simply a question of "more or less," you believing in partial, and the Orthodox in total you believing in partial, and the Orthodox in total depravity. Now if, in the progress of medical science, a decomposing body may be restored to life, why may it not appear, some time in the progress of moral science, that the doctrine of total depravity is true, for according to your own showing, it is not safe to say what can or cannot be done. We asked him if the first supposition was not as absurd as the latter. But he denied that there was any degree in absurding Let us that there was any degree in absurdity. Let us see. Two times two are five; two times one are five; both statements are absurd; but when I that two times two are five, I come nearer the truth than when I say two times one are five: therefore, it appears to us that there are degrees in absurdity.

The discussion was conducted in an unexceptionable spirit, and the best of feeling was manifested through the entire debate.

F. T. L.

Mr. Finney and Miss Jordan.

I have just read in this week's number of the Banner, the following in the report of the National Convention of Spiritualists, speaking of Mr. Finney: "He saw Mrs. Jordan, to whom reference had been made, exposed in the city of Richmond, and had produced every manifestation that she had produced." L. K.-Coonley is reported, also, as saying: "Mrs. Jordan." Now I know of no Mrs., but of a Miss Jordan, of Muncle, Inil, who is a powerful physical medium—a modest, unpretending girl, who has never sought for, but rather shrank from notoriety.

Will you permit me to state what I have witnessed of this lady's mediumship, for the purpose of asking Mr. Finney, if he has produced the same things, How he dld it?

On the last Friday, Saturday and Sunday of August, 1805. I attended a three days' meeting at Cadlz, Ind. I there witnessed the manifestations, given through Miss Jordan's mediumship, in three different circles: one held in the public hall, well lighted, on Saturday evening; one in the morning, in broad day light, and one in the evening, after meeting, on Sunday; the two last in Bro. Bond's sitting-room. I have not the time to give all the minutic, but I will give the principal facts. At the first circle, held in the hall, the platforn was cleared, and a common dining-room table brought in and placed against the solid wall, with I have just read in this week's number of the

At the first circle, field in the finit, the platform was cleared, and a common diffing-room table brought in and placed against the solid wall, with the leaves down; then an old-fashioned coverlet was thrown over it, falling to the floor on all sides; then a chair was brought forward and placed at one end of the table, and lastly, the medium came and took her seat in that chair. All this was done in the wessence of the audience this was done in the presence of the audience, without the least attempt at concealment in any direction. The medium was seated in such a position that any movement, with the exception, perhaps, of a slight one of the feet and ankles, would have been instantly detected. While seated thus, the opposite end of the table went up and down, keeping time with a tune played on the melodeon by Miss Small, of Greensboro', a grand-daughter of Uncle Seth Hinshaw. A large tin pan containing two tea-bells and an accordeon was then placed under the table, and these bells rung, and a tune was played upon the accordeon. Several individuals, and myself among the rest, went up and had their hands grasped and shaken Well, I did write to Laura Cuppy in San Francisco, California, enclosing the communication, and told her, in general, what had occurred, expecting of course that she would confirm it all, and I should have it published as a triumph.

But look you: the other day I received this answer, and I cite her own words:

"San Francisco, Aug. 16, 1866.

My Dear Friend and Brother-Your welcome letter reached me in safety.

"San Francisco, Aug. 16, 1866.

I am sorry to dispel your confidence in the reliability of the spirits communicating through your medium.

Fox stoutly declares that he has not been to

a better test, showing you that we have nothing to conceal, from the very fact that it was unex-

At Bro. Bond's house the table was taken in the presence of all and placed against the wall, the medium seated at one end of the table, with her feet just under the coverlet, and I sat down at the opposite end, with my foot just under the table, and I had my gaiter unlaced and taken off. The distance between the medium's feet and mine could not have been been then there is no the part have then the medium's feet and mine of the part have then then the second of the part have the part of the pa could not have been less than twenty inches, if less than two feet, and she could not have moved her feet five inches without its being detected, much less used them like two hands, which I dis-

much less used them like two hands, which I distinctly felt.

At the close of the morning's circle the table was sent bottom upwards into the middle of the room, and Dr. Cooper, rising and placing his hand just above where it had stood, said, referring to the spirit, "Here he is; I always see him when I see —," calling the medium hy her first name, which I do not recollect. And now, Mr. Finney, if you have produced all these manifestations, please tell us now?

MRS. LOIS WAISBHOOKER.

Kenduskeag, Me.. Sept. 28, 1866.

Mrs. Bliss Convalescing---Strengthoning of Faith.

It is often said that of all egotists, Spiritualists are greatest—the everlasting I, what I have done, what I have felt, what I have thought, and altogether what I, in my experience, know, being the sum and substance of most written and conversasum and substance of most written and conversa-tional communion; and perhaps all will accord a cheerful pardon to the charge, even while half withholding a smiling assent, since it affords so excellent a way of acquaintance with the best portion of each nature, it being presumed that those who "love us little" will ably produce the contrasts that self-love may have hidden from view, or which, if seen, we treat with modest dif-ficience. The same or the like modesty towah! "our neighbor," it would seem, would be alike commendable; but where are the actors? To-day I plead guilty, for an extra shaft of egotism I have suffered from, and I must bring forward myself to suffered from, and I must bring forward myself to your notice, in love, to ask a thought from some silent sources that I know have waited a moving of the waters—waited to extend their greeting from over the ruins of time, to me a spirit, free from trial and pain, and to such I will say, I have to tarry yet awhile longer here amid the crosses and cares I fainted under the burden of, but which I have been given strength to wrestle with, and in

some degree to conquer.

Again I feel life, new and inspiring, and I am Again I feel life, new and inspiring, and I am also shown that I must and can employ it, I hope with happiness to myself and benefit to others. My health is slowly and steadily improving, and I long to be again with you in the labor of life; and I shall be, perhaps very soon, and nover with more hearty zeal in the great cause of reform than now. The glories and beauties of the Spiritual Philosophy were never more positive to my mind than now, nor ever so keenly realized as now the perversions and falsities and sophistries so nearly allied as almost to wear the white mantle of spirallied as almost to wear the white mantle of spir-

itual fraternity.

Our cause is surely marching onward; minds are more closely examining the basic ground of the harmonial laws of this Dispensation, and the the harmonial laws of this Dispensation, and the result is seen in intense interest and action. This appears to be the case here in my native city, and the influence of it is felt in many adjacent towns, as well as in the popular churches of the place. Dear friends, here I shall find, for a time, an abiding place with the "dear old folks at home" and the cherished ones of my childhood; and, supported by their love and care as well as the

and the cherished ones of my childhood; and, sustained by their love and care, as well as the true heart-welcome of our Spiritual Society, I shall again grow strong, and be ready by-and-by to work with you and for you. My husband has thought best to sell our Springfield home, and, as both are wafting hither and thither upon the surging billows of reaction and change, please recognize my present address as local: 250 North 2d street, Troy, N. Y.

Only too happy shall I be to hear often from those who love me—for the hours of a convalescent hang heavy, and dull and tedlous have been very many of mine, when neither well enough to

very many of mine, when neither well enough to be active nor sick enough to forget. I have had some hours of sweet sympathy and

I have had some hours of sweet sympathy and communion with bright ones of the higher life, and I have not feared the change called death. Rather have I feared to live, either here or there; for oh, it is a solemn thing to live, with our many responsibilities both to ourselves and to others! and my prayer has been, and is, to live worthy the high mark and calling of this career of use which has been given to me; and when I cease to be useful may I be called away. I have learned that zeal and enthusiasm are not usefulness; therefore I ask in wisdom to be led, that these elethat zeal and enthusiasm are not usefulness; therefore I ask in wisdom to be led, that these elements may be used as servants rather than as masters. With a heart full of love to those who have cherished me and made much of my life hopeful this past year of sickness and trial, I am, with gratitude, very truly, Mrs. E. A. Bliss.

Troy, N. Y., Sept. 26, 1868.

Ohio Matters-Convention, &c.

A few months ago Dr. A. Underhill wrote you. desiring Hudson and Emma Tuttle, Judge Carter, myself and others, to issue a call for a State Conrepresentation of Ohio Spiritualists, the object being State organization; and in the issue of the Religio-Philosophical Journal of Sept. 29, I find a letter from Bro. Wilson, of Auburn, on the same subject.

There is, probably, no one who feels the necessity for a State organization more than myself, but when Bro. Underhill's letter was published, I felt that the time was entirely too short to effect a satisfactory organization prior to the meeting of the National Convention; and, now that Bro. Wilson's letter has appeared, I think the time mentioned, (October.) a very inappropriate one, as we are now, and will be for several weeks to come, in the midst of a political excitement, that for bitterness of feeling has seldom been ex-

Again, in proportion to the number of Spirit-ualists in the State, we have but few local organ-izations; therefore, if we issue a call for a State Convention, let us arrange to have it meet about the middle of May next, at such point as the resident friends of the cause may invite us to, they dent friends of the cause may invite us to, they making the necessary arrangements for the meeting of the Convention, in providing a suitable hall and preparing to entertain the members of and visitors to the Convention; and, in the meantime, let the friends organize, locally, wherever there are half a dozen Spiritualists, that we may have as many organizations represented as sees this.

possible.

I would further suggest that Bros. Tuttle, Dr. A. Underhill, Carter, George Kates, of Dayton, Dr. Fowler, of Columbus, Dr. Broffett, of New, Paris, and Sisters Tuttle, Cowles, Thompson and others, favor us with their views, through the columns of the Bannen and Journal; and, slee, that such arrangements be entered into as, wilk analysis to issue a call at the proper time.

enable us to issue a call at the proper time.

If we wish to work effectively for God and humanity, we must organize, but let it be on such a basis as will trammel no mind, nor interfere with the rights of any class. I favor, however, a declaration of principles that all can subscribe to, and by which we may be judged by the "outside world."

Yours for truth and humanity,

JAMES COOPER, M. D.

Bellefontaine, Ohio, Oct. 1, 1866.

Albany, N. Y.

Your noble and fearless BANNER OF LIGHT is doing a mighty work. There is no estimating it. It is useless to say it is battling its way to prominence—it has done it already, and thousands of hearts are made to rejoice all over the land.

nence—It has done it already, and thousands of hearts are made to rejoice all over the land.

Spiritualism, as a rational belief, has become firmly rooted in a great many minds, and is fast becoming the "new religion that is to span the coming age." It is gratifying to see how spiritualistic ideas are fomenting Church and State; how, too, your Conventions, held from time to time, are doing a telling work upon community by being reported in the leading newspapers of New York—the Tribune and Herald—though sometimes in half ridicule; but this is only sugarcoating the pill of Truth, which bigots dislike to swallow, and giving excuse to reporters to say something on the hated theme of Spiritualism.

There is no longer any help for the old state of things; the old must pass away, and beholdt all things shall become new. Mind, thank God, is progressive; so are institutions.

It is too late, in the progressive history of our world, for despots to rule much longer with "the rod of iron." The few cannot long say to the many, Do thus and so. The people, the sovereign people, are to rule, and they are bound to redress every wrong.

THE FIRST GREAT SPIRITUALIST CAMP MEETING.

AT PIERPONT GROVE. BETWEEN MALDEN AND MELBOSE, MASS. Aug. 30th and 31st, and Sept. 1st and 3d, 1866.

Reported for the Hanner of Light.

[Continued.]

Sunday Morning Session.—"The last great day" of the Camp Meeting opened fair and beautiful. The tents were nearly all beautifully decorated with flowers and appropriate devices, consplctions among which was the BANNER OF LIGHT tent, tastily ornamented by Flora, in compliment of the Dear-born representative who stood at the door dealing out books and BANNERS. At an early hour, Pierpont Grove began to swarm with countless hosts pouring in from the regions around, and from Boston. As no cars ran from Boston except the horse-cars, hundreds if not thousands were unable to find conveyances, though the horse-cars ran numerous extra trains.

Dr. U. Clark, in the Chair, read Mark xvi.

E. S. Wheeler, of Boston, made the opening speech. Spiritualism sought for the good and true in all things; it could spare nothing; it reaches down to the lowest and ascends to the loftiest; it stops short of nothing but the salvation of all souls. A touching allusion was made to Pierpont. Mr. Wheeler's discourse, occupying half an hour, was highly inspirational, and moved the audience in the right direction.

Dr. B. M. Lawrence spoke on the parable of the marriage feast, and felicitously illustrated the need of a marriage between the front and the back brain, in order that the animal propensities might be used as propelling powers to the intel-lectual, moral and religious nature of man.

A. C. Robinson, of Salem, Mass., an able inspi-A. C. Robinson, or Salem, account and an arrangement of the experience in passing through several religious phases, and rejoiced now in the enjoyment of a religion which satisfied the whole nature of man. He spoke satisfied the whole nature of man. He with emotion, and evinced an earnest soul.

Mrs. Litch extended a spirit-greeting to the audience, and sang a song.

"My days are gliding swiftly by," was sung in full chorus by the multitude, and the old rocks woodlands never rang with chorus so loud and harmonic.

J. Gurney, of South Hanson, Mass., advocated a religion not appealing to the emotions, but rather to the intellect.

Mrs. J. D. Ricker gave a lucid exposition of the Mrs. J. D. Ricker gave a nucle exposition of the Spiritualism of the New Testament in comparison with the modern, referring to the transfiguration, the casting out of demons, the curing of the sick, etc., and in closing made an appropriate practical appeal, urging, if it needs be, that we should some-times fast and pray in order that we might put ourselves in conditions receptive to celestial influ-

Dr. E. Sprague said he rejoiced anew, this morning, in the glorious gospel of Spiritualism, calling out so many thousand people.

J. N. Hodges offered the closing remarks of the morning, and left the audience in a good condition to be dismissed.

Sunday Afternoon Session.—At the opening of this session it was estimated that over seven thou-sand people were on the camp-ground, and yet all was quiet and orderly.

"Come, holy spirit, heavenly dove," was sung by the choir and the assembled throng.

Judge J. S. Ladd, of Cambridge, Mass., delivered the opening balf-hour address, and it was a masterly effort, laying the foundations of Spiritualism, strong, broad and deep, on the bases of science, philosophy and experience, and no thinking minds could resist the overwhelming evidences of his sound logic, clear reasoning, and his calm, winning eloquence.

E. S. Wheeler followed with moving words, reaching the heads and hearts of all. His closing appeal urged Spiritualists to their great work in

all the issues of the hour.

Jonathan Pierce, of Boston, took the stand, and offered the following resolutions, which were unanimously adopted by silent assent:

manimously adopted by silent assent:

Resolved, By the conductors of this Spiritualist Camp Meeting, that they hereby tender to the ladies and gentiemen who have attended the several sessions held in this Pierpont Grove, their sincere thanks for the uniform courtesy and harmony existing throughout the continuance of the meeting.

Resolved. That they heartily thank the Police force under Capt. J. T. Lurvey, of Melrose, for the efficient manner in which they have performed the duties devolving upon them.

Resolved. That they feel under great obligations to Mr. H. F. Taylor, of Malden, for the admirable manner in which he has privided for the accommodation of the audiences attending the meeting.

provided for the accommodator of the meeting.

Resolved, That to all the speakers and singers they feel under lasting debts of gratitude, for the efficient aid furnished by them individually in making this, the "first Spiritualist Camp Meeting of Malden and Melrose," held in Pierpont Grove, a permanent success. permanent success.

Resolved, That words are inadequate to express their heartfelt thanks and gratification to Joseph Lynde, Esq., for his
kind tender of the use of the beautiful grove which we now

occupy.

Resolved, That to the proprietors of the BANNER OF LIGHT we hereby express our gratified for the gratuitous publication of the call for this meeting, and respectfully commend their journal to believers and seekers after truth, knowing it to be the faithful and undinching pioneer exponent of the Spiritual Philosophy.

Philosophy.

Resolved. That when this Camp Meeting adjourns, it adjourns to meet again in Pierpont Grove, on the last Monday in August, 1867, and that we hereby extend a cordial invitation to all friends and inquirers, and speakers interested in our glorious cause throughout the country, to keep this adjournment in mind, and make due preparations to attend the grand Pentecost of the coming year.

The remainder of the Sunday afternoon session, and the closing session of Sunday evening, will be reported in the next BANNER.

Foreign Matters of Interest.

By the treaty between Italy and Austria, the former acquires the territory of Venetia as it existed while under the dominion of Austria, and the debt of Venetia, amounting to thirty-five millions of florins, is assumed by the Italian Gov-

The London Times of the 26th, in an editorial on the Eastern question, says: "The settlement of the Eastern question, involves a grave general European catastrophe. The question admits of no pacific or diplomatic solution. It will have to be referred to the *ultimas ratio*.'

The London Morning Post's city article states, on the authority of Madrid letters, that the Spanish Government has accepted the good offices of England and France in regard to the existing differences of Spain with Peru and Chili.
The Paris correspondent of the London Times,

says things in Spain are a great deal too bad to last, and when the great convulsion does come, the last Bourbon sovereign who still reigns in Europe, will join the exiled band of her dethroned

In private letters from Madrid, it is mentioned that at the news of each successive victory of the Prussians over the Austrians, Queen Isabella of Spain shed tears and broke out into lamentations. Spain shed tears and proceducing internation.
"It is all over with us!" she is reported to have exclaimed, "with the Pope, with Austria, with all of us! The heretics, the Protestauts, triumph." Like Antonelli, her most Catholic Majesty thought

ne world was going to "cascade."

It is announced that a new system of prizes has tes announced that a new system of prizes has been prepared for the Paris Exhibition. The Imperial Commission have set apart a sum of \$20,600, divided into ten awards of \$2000 each, "in favor of the persons, establishments or localities which, by a special organization or special institutions, have developed a spirit of harmony among all these economics." among all those cooperating in the same work, and have provided for the material, moral and

intellectual well being of the workmen."

It is said that Strauss has given 1,500,000 francs, (\$300,000.) for the right of giving the monster concerts in the Palais d'Industrie, Champs Elysses, during the Universal Exhibition of May, 1867. He offered Verdi 100,000f. (\$20,000) if he would undertake to direct them, but has not succeeded in partake to direct them, but has not succeeded in persuading him to accept the office which Rossini rejected with infinite soon at double that sum,

It is seriously proposed in England to make the Irish peaceable and friendly by putting them in the way of purchasing land.

Spiritualism in Salem.

Mrs. N. J. Willis, of Boston, delivered two able discourses to delighted and crowded audiences last Sunday, afternoon and evening, and from two to three hundred unwillingly left the door, for want of seats, and room in the hall.

The witches of Salem are being spiritually edu-cated into the Light of your BANNER, and are daily shaking off the old fetters of stale "THEOLOGY."

At Vienna, the cost of the war, including the losses undergone by the neutral countries, and the indemnities to be paid, is estimated at £40,-

Bunner of Light

BOSTON, SATURDAY, OCTOBER 20, 1866.

OFFICE 158 WASHINGTON STREET ROOM NO. 3. UP STAIRS.

WILLIAM WHITE & CO. PUBLISHERS AND PROPRIETORS.

C. H. CROWELL,

I. B. Rich.

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WM. WHITE,

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

SPIRITUALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: it 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.—[London Spiritual Magazine.

Spiritualism and the Newspapers.

There is an old proverb which says, "Whatever There is an old proverb which says, "Whatever is worth doing at all, is worth doing well," and we suppose it applies to reporting a Convention the same as to everything else. And it is faithfully carried out, too, when a Convention is popular and Orthodox. But let a body of people, who are unpopular and heterodox, hold a Convention, and the daily press almost without exception will ridicule it, and caricature its speakers.

Recently, the Spiritualists held a National Convention in Providence, (R. I.) which was largely

vention in Providence, (R. I.,) which was largely attended by as respectable an audience of men attended by as respectable an audience of men and women as can be convened at any kind of a gathering. But, as usual, the daily press in general sneered at it, and burlesqued those who took part in the proceedings. A prominent journal of this class, alluding to the speakers by name, says one was "a pugnacious son of the Emerald Isle," another "might pass for 'Awful Gardner,' he is so pugnacious—he looks more like 'Tom Hyer' than anybody we can think of," a third was a "burly, heavy old gentleman, anxious to sell his books, which seem to be hard reading for summer time;" a fourth was "a short man, principally beard;" a fifth was "long-haired, long-headed, long-winded," &c., &c. The women, also, are described in a similar style. One "belongs to the 'sweet meejum' class, and is got up marvelthe 'sweet meejum' class, and is got up marvel-ously with feathers, turban, and other fixings to match;" another "reminds us of the fat lady sit-ting for her portrait as a shepherdess;" and a third "wears a hat suggestive of an India rubber

table-mat," &c., &c.

Now, would the daily paper, from which the foregoing is copied, dare to ridicule in this manof a Roman Catholic Bishop, or the consecration of a Roman Catholic Bishop, or even a Methodist camp-meeting? No, certainly not. Such gatherings are Christian and popular, and to speak disrespectfully of them would endanger its interdisrespectfully of them would endauger its interest; but the Spiritualists, being innovators on the old theology and everywhere spoken against, are fair targets for the editors of the daily press, who publish what is palatable and what will make their papers sell. They are the caterors to public prejudice or popular opinion. He who is seeking for truth must look elsewhere. But if Spiritualists ever become as numerous and influential as the Christians, they will no longer be sneered at by the daily press, for then it will be profitable to court their favor. Until that time, they like other reformers, must run the gauntlet. profitable to court their favor. Until that time, they, like other reformers, must run the gauntlet of their enemies, prominent among whom are religious and secular editors, the latter taking their cue from the former. Thus it is that the press is in thraldom to the pulpit, and the history of journalism in this country proves the assertion true, Twenty-five years ago, when the anti-slavery reform was in its infancy, it was opposed by the pulpit and of course by the press. But when it pulpit, and of course by the press. But when it became popular, through the efforts and labors of its persecuted supporters, the pulpit enlisted in the movement; and consequently the press, like a yane upon a steeple, turned in that direction where it has remained ever since, because the correctness of anti-slavery is now enthroned in

correctness of auti-siavery is now enthroned in public opinion—and the pulpit and the press al-ways look to that as their guardian and guide. It by no means follows, because a daily paper reports a Spiritual Convention, that it endorses its doctrines—any more than when a Protestant journal mentions the proceedings of a Catholic assemblage. In both cases, the object is, or ought to be, to furnish correct intelligence; truth and common courtesy demand this; and hence to carricature either of them is to ancourage missions public press should be careful to preserve.-Investigator, Sept. 5.

We speak at this time of the style in which Spiritual Conventions and their proceedings are alluded to, or burlesqued, by the daily press, not the same, or are at all concerned for the harmful effect it produces, but for the reason that, in a country where public morals are a proper subject of censure by the public press, it falls to us as a for upon a habit that is so fraught with evil example and influence.

We find in the Boston Investigator-and let us he duly grateful for having discovered one paper that dares speak justly in these times of easy corruption—the pointed rebuke, above quoted, of this very practice, indecent and indefensible as it is, of caricaturing all assemblies of Spiritualists. as if their religion was inslucere, and their faith worthy only of being burlesqued and travestied. It is high time that some portion of the public press took up this matter and gave the offenders cause to understand that their habit could not be followed up except at the expense of every sentiment of justice and propriety, and in the face of all our common professions of respect for every man's religious faith, of whatever shade or shape. If this is a country wherein all men are to be allowed full license for their religious creeds, or to entertain no set creeds at all, then let that freedom be emphasized as well by means of the press as of the legislature. Let the public prints keep their hands off of what the statutes do not yet venture to touch. If the Church deems it to be its prerogative to meddle, let it take all the consequences of meddling which an open and free discussion involves; and then if the press undertakes to do the work of the Church, let it take the same charges, no more and no less.

Why is there so little real independence in our journals? Why, when professing to be wholly free from blas in matters of creed, do they sit on the steps of the churches, one on these and another on those, and bark so steadily for the creeds which they believe to be popular and profitable? It cannot be in the American character, for that is notoriously original and independent. It must be because of the competitive love for the profits. and a frenzied desire to come out ahead, no matter where, and be in men's mouths continually. Thus our journalism is fast degenerating into a ism. It follows instead of leads. It chases par-

complacency. is so largely a popular belief as to command the | od, all sides will be satisfied and grateful.

subscriptions of the tens of thousands who now go to this church and that on Sundays—and these same papers will speedily moderate their tone, and employ only such proper and deferential phrases as sycophantic agents and runners generally employ. What, then, does all this signify? What but the lamentable fact that our journalists are to-day in no true sense whatever independent, but follow the habits of fawning that thrift may come of it. And those who practice those habits are inevitable cowards, and hence are given to bullying when no danger is near and it thus best pleases their masters.

We do not take the trouble to complain of this. We do not choose even to protest against it in seriousness. But we exercise our privilege as independent journalists, advocating the cause of the reigion of Spiritualism which is sought to be defamed in this base manner, of denouncing those who are guilty of the practice, of holding them up to public contempt for their cowardice, and of branding them so they will be known at once of all who see them coming, that their influence for further mischief may be curtailed and destroyed. The Investigator has handled the matter ably and well; it needs no added remark in the same line from us. If the press is to pursue a course that the Constitution does not allow the legislature to follow, we shall have freedom of conscience in name, in this country, but not in fact. If the agents of social life—the newspapers, for example -are to go on in this practice of ridiculing, abusing, burlesqueing and defaming men and women who assemble to enjoy their own religion and form of worship, and to exchange views on matters that are of profounder interest than any with which man has to do, it may as well be conceded that there is no such thing in the land, after all, as the "freedom to worship God," which these descendents of the "pious Puritans" love to prate so boastfully about. We are, then, under the tyranny of a braggart, bullying press, and must get

out of it if we can. Let the managers of these journals which still style themselves "respectable," give heed to these things. They cannot go on always as they are going now. A day of reckoning will assuredly come; and then they will justify the contemptuous treatment with which the changed and advanced sentiment of the community will insist on meting out to them as their rightful reward.

S. J. Finney's Challenge. We observe by the Petroleum Telegraph, published in Corry, Penn.—in the oil well region—that two ministers of that locality, who were very ready to invite a public discussion with Mr. Finney, are just as prompt in backing down, on a quibbling pretext, when that gentleman signified his willingness to meet them. They of course proceeded to publish a card of exculpation, but their free use of italics and adjectives betrays where they are weak, and why they are so timid. Their phrases are loud of sound, but not particularly full of the meat either of meaning or courage. To this manifesto of theirs Mr. Finney replies in the columns of the same paper, and proceeds to state the case as it is. He shows that his opponents do not court an open and fair discussion, but prefer to dodge and equivocate, thinking to win just as many "laurels" by such a course as they would by coming up manfully to the work proposed. The point to which Mr. Finney insists on holding them is, that the argument shall be impartially mapped out beforehand, instead of being made to careen over to the side of his challengers in the very statement of the question to be discussed. We observe that a committee of Spiritualists in Corry, consisting of our friend W. H. Johnston and L. J. Tibbals, have invited the clergymen of Corry without distinction to a mass meeting about to be held there, and sincerely hope they extended a hearty greeting to such as were present in search of divine truth.

Birthday Remembrance.

A very pleasant social affair took place a short sentation and impair the truthfulness which the uel Grover, of Somerville. The Doctor is one of humanity's benefactors; as a healing medium, he has blessed thousands by restoring them to health and usefulness, for which he has received but a mere moiety of pecuniary compensation, and in the majority of cases, none at all, except the globecause we expect to be the means of improving rious satisfaction of having done a good deed for suffering fellow mortals. Thus he and his excellent wife have won a large circle of friends, a goodly number of whom paid their respects to Mr. and Mrs. Grover, on the evening of the serious duty, to comment as we believe it is called birthday anniversary of Mrs. Grover. The hours passed away rapidly in agreeable tête-à-tête, enlivened occasionally with the sweet strains of music. When the party had gathered around the generously loaded refreshment tables, an agreeable incident took place, much to the surprise of Mrs. G. Her friends, unbeknown to her, had procured an elegant silver tea service, numbering seven pieces, on each of which was engraved-"O. A. Grover. Presented by her friends, Sept. 8, 1866," and Judge Ladd took this opportunity to make the presentation, which pleasant task he performed in a graceful manner, accompanied with appropriate remarks, which were feelingly responded to by the Doctor. Thus closed a happy scene long to be remembered by the partici-

Conspiracy against Republicanism. From appearances, certain European influences, no doubt emanating from the Emperor of the French, have been at work in South America to put an end to the system of Republicanism that has grown up in that quarter within the last forty or fifty years, and to supplant it with European monarchial forms. We find proof of it in the alliance, with Brazil at its head, against Paraguay. Spain showed the same design in the case of Chili and Peru. Napoleon confessed to it in the matter of Mexico. The design now plainly is to destroy Paraguay altogether. The Argentine Confederation is willing to lend its aid, to have its revenge on that obstinate little interior State; but Brazil works with a different motive. So far, Paraguay has defied all their machinations. Nor do wo think so iniquitous a scheme can be made to bear fruit permanently.

The National Debt.

The statement of the public debt on the 1st of October is very encouraging. We are liquidating base and disgusting species of flattery and toady- the principal at the rate of about a million of dollars per day. The floating debt is being rapidly ties and churches instead of being, in any sense, in- funded and consolidated. The temporary loans dependent of them. It is not an expositor, much are reduced one half in the month. Greenbacks less a censor, but a mirror for powerful organiza- are not much changed in respect to amount. The tions to belold themselves in with the greatest gold in the Treasury amounts to eighty-six millions, a gain of ten millions within the month. It has become quite the fashion with journals According to the present progress making, we that pretend to influence and respectability, to shall discharge the entire debt in six or eight make fun" of everybody and everything con- years-certainly in nine or ten. But that is honnected with Spiritualism. Why? Because they ing too much. If it can only be properly reduced, suppose it pleases the generality of their realers, and so consolidated as to relieve the people of the front indeed of the public. But let that public burden of such an immense interest, and a redemonstrate the significant fact that Spiritualism | turn to specie payments and low prices be effect-

Shipwreck and Loss of Life.

A dispatch from Savannah, Ga., dated Oct. 8th., tates that the steamer Evening Star, from New New York: Carleton. For sale in Boston by states that the steamer Evening Star, from New York for New Orleans, foundered one hundred and eighty miles east of Tybee with two hundred and fifty passengers and fifty of the crew; five of the crew and Frank Gerrard, a passenger, were saved. A boat from the Evening Star has arrived at Fernandina. It left the steamer Evening Star with twelve persons, including Capt. Knapp, one lady and a child. The boat capsized nine times; at the sixth time the captain was lost.

The Purser of the Evening Star telegraphs from Savannah as follows: "The Evening Star went down on the morning of the 3d inst., in a hurricane. Sixteen are only known to have been saved; no women. Ten of our party arrived here in a schooner."

Among the passengers were the opera troupe of Paul Alharza, which arrived in New York just before the sailing of the Evening Star, in the steamer Ville De Paris from France; there were fifty-nine members of the troupe. Spalding's Cir- impressive domestic stories, the tenth in his popcus company of thirty persons also took passage on the Evening Star. They had, it is said, all their paraphernalia, but no horses. The crew numbered sixty-five persons. There were not less than three hundred souls on board. In all probability two hundred and eighty persons perished. The vessel was valued at \$400,000, and was not insured.

A later dispatch from Charleston says, another boat was picked up with seven on board, among whom were two wemen.

We sincerely hope the season for appalling disasters has not returned upon us. The heart grows sick when contemplating these things. They have been much too frequent of late for the condition to which we claim our civilization is arrived. A man hardly knows, when setting out on a brief journey for business, whether he will be permitted to return in the living body to his family or not. There should be much more care of human life than there is now. We want a deeper feeling of responsibility in those to whom is daily and hourly entrusted the safe keeping and conveyances of our persons and effects. The American style has unfortunately become a very reckless style; how many more hecatombs of human beings must be sacrificed, before we shall have passed as a people through the discipline that conducts to prudence and a proper sense of responsibility?

A New Monthly.

It is proposed to establish in the city of Chicago on the first of January next, a monthly journal, entitled the Champion. The corresponding committee, who have the enterprise under their management, (Messrs. H. H. Marsh and Rev. J. O. Barrett,) state in their circular that the Champion will aim to be what its name indicates—a fighter. It will fight for the unity of science, polictics and religion; the sovereignty of the individual; the superiority of mental and moral over material wealth; education combined with manual labor as a life long pursuit, and for every new idea and movement wisely calculated to elevate humanity into a common brotherhood. As a consequence, it will fight the causes as well as the effects of vice; monopoly and oppression; the gallows, and all other barbarous methods of suppressing crime; the morbid ambition to evade physical labor; vile literature of every sort; and every old idea, or institution, that retards true liberty and progress. Independent of sect and party, it will recognize all truth as of equal authority, come from what quarter it may, and establish it against mere authority, whenever the two may conflict; and soon- Its popularity with liberal readers is proved by er die than yield in this fight. In the State, it this mark of success. We have before now spoken will tell the truth about measures and men; ad- of the scope and intent of this striking little brovocate impartial suffrage, irrespective of race, chure. sex, or color; and insist on free thought and speech everywhere within the circle of the stripes and stars. In the Church, it will fight for the emancipation of the Church herself from the fetters of cowardice, falsehood and superstition that song from the inspirational muse of Miss Lizzle bind her. And, finally, the Champion will strive Doten, with the above title, which was published by all means to open up a free investigation of whatever underlies the natural relation of man since, been generally read and admired. It has and man, man and woman, man and God, and of all to angels, and the spiritual worlds. Its col- music by a talented young German of literary umns will also be devoted to literature and science, painting and music, architecture and horti- and published by Henry Tolman & Co., of culture, social amusements, and whatever tends to refine and ennoble mankind. The Champion will be a first class magazine in all respects, of forty-eight pages, at two dollars a year; single. copies, twenty cents. Cheap enough. Ample provision, financially, is secured, it is said, and just issued three more of his beautiful songs, the best radical talent of the country is engaged, promising a complete success. And it will be a

success, if the publishers fulfill all they promise. Dr. Willis.

Dr. F. L. H. Willis, who has just closed a lecturing engagement in Haverhill, is disengaged for November. He expected to speak in this city during that month, but a further suspension of the meetings here, for want of a suitable place to hold them in, leaves him open for an engagement. He is lecturing in Worcester this month.

The Haverbill Publisher, in speaking of Mr. Willis, mentions the following interesting facts: "This gentleman, who has been speaking at Music Hall each Sunday during September, to large and intelligent audiences, closed his engage ment here for the present on Sunday evening, when he gave an interesting narrative of the remarkable manifestations which had occurred in his presence and in the presence of hundreds of intelligent and credible witnesses, whose testi-mony could readily be obtained to substantiate his statements. The Doctor was deprived of his parents by death at an early age, but had been brought up thus far after the way of the straightest sect, and when nine years old was baptized and received into the Baptist church, which faith he strenuously adhered to until compelled, like Saul of Tarsus, to change his views, though no saul of Tarsus, to change his views, though not without a struggle, which cost him not only the loss of many warm personal friends, and his nearest and dearest relatives, but came near destroying his life from a fever, induced by the terrible ordeal through which he was compelled to pass. Some of the manifestations stated were certainly of a remarkable character, and unless witnessed, would scarcely be credited by even the most liberally disposed. Among these were the use of both his hands at the same time in writing the both his hands at the same time in writing the most rapid compositions, while the Doctor him around him or reading some book, and the rising of a piano from the floor, with from one to six persons upon it, the whole weighing little less than a ton. The power to produce these manifestations left him after his sickness, but his lectures are still written, mechanically the subjects tures are still written mechanically, the subjects

and composition being entirely unknown to him until after their completion.

Dr. Willis is a cultivated and refined gentle-man, and his discourses have an elevating influence, and leave a lasting impression for good upon his auditors. He will probably speak here again

The Becent Elections.

Elections for State officers and Congressmen ook place in Pennsylvania, Ohio, Indiana and Iowa, on the 9th inst. The Republicans made a further particulars see notice in another column. pretty clean sweep in all the States, more than holding their own giving an emphatic endorsethe President.

New Publications.

Lee & Shepard.

This is a graceful tale, with vigorous thoughts, striking and healthy sentiments, and full of fine pictures of passion. The characters and scenes are active in their motion, and lead the reader on into the heart of a web from which he cannot become disentangled save by giving himself up to the fair author's skillful guidance. It shows, as a whole, intellectual power, a mastery in places over the passions of the human heart, and a truly literary taste, practice, and skill. The publisher offers it in excellent style, which much increases its other attractions.

WOMAN OUR ANGEL. A Novel, by A. S. Roe, New York: Carleton. For sale in Boston by Lee & Shepard.

Mr. Roe here gives the public-and he has a wide public all his own-another of his pure and ular series. This story is worthy of the author of "I've been thinking," "True to the Last," "The Star and the Cloud," and other equally popular books. He only seeks to illustrate every-day life around him, which he does with faithfulness and none too much admixture of imagination. His excellencies are too well known to need restating in connection with the present volume. It has a good moral, and is homely, simple, and healthy.

THE ART OF AMUSING. By Frank Bellew, New York: Carleton. For sale in Boston by Lee & Shepard.

This elegant book, so profusely illustrated in order to show how the "art" is practised in various cases, is a collection of graceful arts, merry games, odd tricks, curious puzzles and charades: and besides these gives hints for getting up parlor theatricals and all sorts of family amusements. There are some one hundred and fifty illustrations. The instructions are all minute and clear, and can be followed by any person of ordinary intelligence. Every family could find this book a great help to making the home additionally pleasant and attractive.

THE CITY'S HEART. By a Daughter of New York. Carleton, Publisher. For sale in Bos-ton by Lee & Shepard.

This little brochure was evidently suggested by "Nothing to Wear," and a picture of the McFlimsey circle of admirers forms the frontispiece. The story, or satire rather, is done in verse. Each reader must be his own critic. Like all productions suggested by something before them, the tendency to imitation is as strong as it safely can be. The book is handsomely printed and bound by the enterprising publisher.

THE GALAXY for October 15th contains a continuation of its serial stories, and gives additional proof of increasing vigor and character. It is fast taking rank among magazines that live and exert an influence. We observe that the Galaxy calls out a class of young and new writers. It is growing in popularity, and deservedly.

THE RADICAL for October-which is No. 2 of Volume II—contains thoughtful and readable articles from Henry James, C. K. Whipple, Robert Collyer, Samuel Johnson, and an article by the editor on John Pierpont. It is a strong number.

The second edition of the "Biography of Satan," by K. Graves, has been published by the Religio-Philosophical Publishing Association at Chicago.

New Music.

"THE EAGLE OF FREEDOM." - Many of our readers will remember the noble and patriotic in the BANNER at the time of its delivery; and again taken prominence by having been set to and musical attainments, Mr. Alfred Von Rochow. this city. Price 35 cents, and can be obtained, postage free, by remitting the price to the publishers, or to the author at Natick, Mass.

MORE INSPIRATIONAL SONGS .- A. B. Whiting, the well known lecturer on Spiritualism, has from the press of C. J. Whitney, Detroit, Mich., entitled "Spirit of light, love and beauty;" "Aminta Mia;" and "Lela Trefaine." Mr. Whiting's musical productions are widely popular, and noted especially for their sweetness, grace and lyrical beauty. By a notice in another column, it will be seen that by remitting the price to Mr. Whiting, Albion, Mich., he will supply the de-

Homes for Worthy Mechanics.

The munificent offer made by Alexander T. Stewart, the richest citizen of New York, to provide comfortable and economical homes for worthy mechanics, will cause his name to be handed down to posterity as a philanthropist and benefactor of his race. Mr. Stewart proposes to devote one million of dollars to the building of small tenement houses for the use of the working classes, to be let at a low rent, suited to the means of those in receipt of but small incomes, and to devote the accumulation of receipts for rents, &c., to the extension of the undertaking. For this purpose Mr. Stewart has applied to the municipal authorities of New York for a grant of land, merely stipulating that the sole management of the matter, the appointment of trustees, and one or two minor points, should be vested in his hands.

Howard Athenœum Sunday Evenings.

The second of the People's Concerts and Lectures, came off on Sunday evening the 7th, Bond's orchestra discoursing eloquent and appropriate music, and Mrs. Augusta A. Currier delivering a brilliant lecture on the "Age of Rationalism."

Many will regret to learn that the management of these popular Sunday evening entertainments is obliged to postpone further announcements at present, in order that time may be had to make more complete arrangements.

Musical Seamees.

Miss Mary E. Currier, of Haverhill, the young lady who has been developed as a medium for physical manifestations, and of whom our readers are somewhat familiar, from the descriptions given of her scances by several correspondents in whom we have full faith, has consented to give the public an opportunity to witness the manifestations given in her presence. We advise all who can to avail themselves of this opportunity. For

A Oritical Review of Dr. A. B. Child's ment of Congress in its opposition to the pelloy of new book, "Ohrist and the People," will appear in our next.

Ohelses.

Lizzie Doten lectured to the Spiritualists of through September, to crowded houses; indeed, multitudes could not get in, and were forced to go away. We wish the brethren had secured the City Hall for her; but they would have had to pay for both during her engagement, and were not sure of meeting expenses. The society is not rich, by any means, any more than were the primitive Christians; Christ's disciples, we read, were obliged to make a raid upon their neighbors' cornfields on the Sabbath day to keep from starving; therefore, we should not repine at our lot at these latter days. We would hope that at some future day not far distant-albeit the thing looks dubious and very doubtful-some rich one will leave us a legacy to build a hall, instead of fooling their money away upon old fogy institutions. Lizzie Doten did immense good during her lecturing. She gave us the "bread of life;" the last evening, in particular, it was pound cake with frosting! She wound up with a brilliant and satirical poem.

Mrs. Macomber Wood lectures through October; she will draw well, for she is very popular with all that have ever heard her. Her discourses are solid, sound, argumentative, clear and logical, sending conviction to all and every thinking

Cheaper Bread.

Wheat flour is to be much higher during the fall and winter. This is primarily because of the short crop. But corn is low, and will continue to be low, although the recent floods at the West are estimated to have spoiled about one-fifth of the entire crop. Everybody, unfortunately, does not know how good and nourishing corn bread can be made, if properly mixed and baked. It is, in fact, a real luxury. Put with it as-good things as are put into flour, and it would be admitted on all sides that it takes the precedence. Then corn meal is so very healthy, too, besides being so nourishing. There is as much work to be got out of it as out of any other grain that grows. When we think of fire cakes, corn bread, muffins, fritters, and all that, we are disposed to give our vote and voice for corn above everything.

ALL SORTS OF PARAGRAPHS.

We can supply orders for "The Art of Amusing," a new work just published by Carleton, of New York, and destined to have a large

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We are in receipt of a valuable paper from Judge Edmonds, which will appear soon.

CITY IMPROVEMENTS .- The work of leveling Fort Hill, in this city, has commenced, and it will take till next Spring to finish the process. The earth excavated will be used in extending India, Central, and other wharves, and will increase their value \$7,000,000. Twenty acres of territory lying between Broad, Pearl and Milk streets will be included in the proposed improvement, and Washington square will be kept open, and a magnificent building, 204 by 143 feet, with wings in proportion, erected upon it, under the anspices of the Boston Board of Trade. The work has unhoused about two thousand persons, most of whom have found temporary shelter at South | and the arm began to swell; in about six hours

Whatever we may think of woman's rights to vote and legislate, there can be no disputing her rights to bare arms-and the prettier the better.

That eccentric preacher, Lorenzo Dow, was once stopping at a hotel in New York, kept by a man named Bush. Among the guests was a General Root. They occasionally made themselves merry at Lorenzo's expense. One day General Root began upon him thus: "Mr. Dow, you tell us a great deal about heaven. Now I want you to tell me plainly what sort of a place heaven is." With imperturbable gravity, the preacher replied:-"Heaven, gentlemen, is a smooth, rich, fertile country; there is n't a bush or a root in it, and there never will be." The Root and Bush subsided, and Mr. Dow was n't further troubled.

NATIONAL THANKSGIVING. - The President has appointed a National Thanksgiving. After giving various reasons for being grateful, he says: 'Now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend that Thursday, the 29th day of November next, be set apart to be observed everywhere in the several States and Territories of the United States by the people thereof as a day of thanksgiving and praise to Almighty God, with due remembrance that in His temple doth every man speak of His praise."

Mr. Lyell and other geologists estimate that the delta of the Mississippi required more than a hundred thousand years to form, while the human skeleton and that of the mastodon, found there sixty feet under the surface some twenty-five years ago, were buried ages before the delta began to be formed.

Dr. O. W. Holmes will commence his new novel in the January Atlantic, and name it "The Guardian Angel."

A VALUABLE RECIPE. - A correspondent of the Philadelphia Ledger writes that six years' experience has convinced him that a coat of gum copal varnish, applied to the soles of boots and shoes, and repeated as it dries, until the pores are filled and the surface shines like polished mahogany, will make the soles waterproof, and also cause them to last three times as long as ordinary

"Bill, you young scamp, if you had your due, you'd get a good whipping," "I know it, daddy; but bills are not always paid when due."

Rarey, the celebrated horse tamer, died suddenly at Cleveland on the 4th inst. Last December he had a stroke of paralysis, since which time ho had been treated by several prominent physi-

California has just produced her first silk dress pattern. All made in the State.

A German has brought to Paris an inexplosible powder, which is certainly going to make a revolution in this department of war material. This powder, invented by Mr. Neumeyer, of Leipsic, does not explode in the open air when inflamed; it burns up slowly, like so much tinder; but it explodes with more explosive force than any other powder, in a closed cavity; it is cheaper than ordinary powder, and may be manufactured anywhere, even on board ship.

People of small intellect are very dangerous

A PRINTER'S CON. Why is a man charged with a crime like types? Because he should not be locked up till the matter is well proved.

One of the fair sex writes, rather spicily, "that though a few American ladies live in idleness, the majority, as yet, work: themselves into early graves—giving the men an opportunity to try two

A convalescent soldier, in a hospital in Paris, while stretching himself, exclaimed, "Oh God!" Chelsea every Sunday afternoon and evening A young and very pretty Sister of Charity ran up and inquired: "What would you that God should do to you? I am his daughter." The convalescent replied: "Accept me for his son-in-law."

> The law is very imperfect when any species of ascality can afford to pay its fines out of its profits.

> Miss Evans, the author of "Felix Holt. the Radical," is the daughter of a dissenting clergyman in Derbyshire, is forty-six years old, and besides. English, is complete mistress of three foreign languages - German, French, and Italian. She has written six novels in ten years.

> A railway accident lately occurred, caused by the axle of a tender giving way, detaining the train several hours. A lady inquired of a gentleman passenger why it was so delayed; he gravely reolied, "Madam, it was occasioned by what is often followed by serious consequences—the sudden breaking of a tender attachment."

> Man's mind is like the eagle, sometimes soaring toward the sun, and sometimes stooping to car-

> Elijah Woodworth is speaking upon the Spiritual Philosophy, Sundays and week evenings, in Calhoun and Branch counties, Mich.

We either heard or read the following anecdote, many years since, and every cold morning in the early fall of the year always think it. Here it is: A very devout and pious deacon, who sold coal, told his servant girl in early fall to hang a wet dish-cloth out of the window, and the first morning that she found it frozen to report to him. A snapping October morning, the cloth was found frozen; the girl entered the breakfast-room and reported to the deacon, who was just ready to enter into his family devotions; he immediately replied, raising his eyes skyward, "Lord, help the poor! I must rise on coal to-day. Let us pray."

A cunning exhibitor at a recent agricultural fair in Connecticut divided a bushel of peaches and entered one half in his own name for competition, and the other in the name of an influential man in a neighboring town. The big man got the prize, and the other contribution, although off the same tree, was not mentioned.

"Tommy, my son," said a fond mother, "do you say your prayers night and morning?" "Yes; that is, nights; but any smart boy can take care of himself in the day time."

A conflagration swept over the beautiful seaport town of Wiscasset, Me., on the 9th inst., which destroyed between forty and fifty buildings, including the Eastern House, the Wiscasset House, Custom House, and many stores, together with Johnson's wharves.

Never before the circular of Napoleon, has the present or future influence of the United States in Europe, been treated of or touched upon in a diplomatic or state paper.

Most of their faults women owe to us, whilst we are indebted to them for most of our better

The Montreal Witness says a man at St. Athanase applied coal oil to a fresh cut on the wrist. and immediately after he felt a burning sensation the swelling extended to the body, and he died in two days. He said he felt as if his whole body was burning,

An old maid, speaking of marriage, says it is like any other disease—while there's life there's

They appear to be greatly alarmed in Europe because the United States are looking around for a naval station in the Mediterranean.

Borens.—It is said that tansy planted around an apple tree will drive away borers.

A romantic young man says that a young woman's heart is like the moon: it changes continually, but it always has a man in it.

The mountains of Nevada are some of them great reservoirs of salt, and the product has been forwarded to Washington. It is claimed that the mines are the best in the country.

The heart is a book which we ought not to tear in our hurry to get at its contents.

The following rich scene is said to have lately occurred in one of the courts of justice in New Orleans, between the judge and a Dutch witness all the way from Rotterdam: Judge-" What's your native language?" Witness—"I pe no native; Ise a Dutchman." Judge—" What's your mother tongue?" Witness—"Oh, father say she pe all tongue." Judge—(in an irritable tone,) 'What language did you speak in the cradle?" Witness-"I tid not speak no language in te cradle; I only cried in Dootch!"

The overland California mail is now running through in eighteen days to St. Louis, From Denver it comes by the Smoky Hill route, which is the quickest at present to St. Louis, the distributing point, and in five days time.

"Beautiful wether!" as the gentleman said when he chanced to get a tender piece of mutton on his plate at his dinner.

Florence Percy's poems have been published in an elegant volume.

BATHING.—Ablution is positively necessary for the preservation of beauty and health.

Rev. Dr. Cheever, in a sermon last Sunday week, blamed Rev. Henry Ward Beecher for saying that he expected to meet the Pope of Rome in heaven. Such doctrine was erroneous. Poperv was anti-Christian, and its followers would scarce ly be saved, except by a miracle. Dr. Cheever evidently thinks the old Christian fathers are having a hot time of it.

"Tell your mistress that I have torn the curtain," said a gentleman to a punning domestic of his lodging house. "Very well, sir, mistress will put it down as rent."

When Danton saw Louis Philippe, then a young man, serving on the staff of Doumerier, and fighting for the Republic, he foresaw the future before the young Prince, and he said to him, "You are in the right path; go on; don't expose yourself unnecessarily; you have a great part to play in the future; you will be King of France."

Men can better philosophise on the human heart, but women can read it better.—J. J. Ros-

Dr. Wm, H. Salisbury has entered the lecturing field again. His address is Portsmouth, N. H., (box 1818,) where he is at present lecturing.

The milis of the Arlington Corporation, at Lawrence, Mass., were destroyed by fire on the 9th. Loss \$150,000. There were one hundred and fifty girls at work in the mill when the fire first broke out. All escaped safely.

Marrying a blood relation: A Mr. De Bus has or three in the course of their own vigorous lives." lately wedded Miss Kissam.

MASSACHUSETTS STATE CONVENTION.

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

[Reported for the Banner of Light.]

FIRST DAY. Pursuant to the call issued by the Vice President, a number of the members of the Convention assembled at Lawrence, in City Hall, at 10 A. M. The attendance being small at the hour of the morning session, no steps were taken toward organization, the forencon being devoted to purposes of a general conference among the members present.

Prof. J. H. W. Toohey addressed the Conference in words of encouragement, urging harmonious feeling and concert in action.

Dr. C. C. York, of Charlestown, spoke upon the progressive development of spiritual life through the experiences which have been gained by association with the Church, and general contact with life under the influence of Spiritualism.

If a under the influence of Spiritualism.

C. B. Lynn, of Charlestown, remarked that new beginners were entering the field, and that they wished success to the Convention. The spirit of harmony would descend upon them, and thus assist them in their deliberations. The speaker felt the spirit influence even then. Blessed angels were near to carry the glad tidings that truth would be disseminated throughout the State to all, by action of the Convention.

Mr. Thomas, of Charlestown, earnestly wished

Mr. Thomas, of Charlestown, earnestly wished that more of principle had been manifested by Spiritualists in general, in which case there would have been a much fuller representation from the people of the State. He invited Spiritualists at people of the State. He invited Spiritualists at all times to more thoroughly study the great fundamental principles of our divine philosophy, working in whose light they would be enabled soon to declare an emancipation of the world from the bondage of superstition and error, more glorious even than that promulgated for the destruction of the system of material bondage now passed away.

A H Richardson of Charlestown spake over.

A. H. Richardson, of Charlestown, spoke enthusiastically upon the elevating influence which Spiritualism had had upon his whole life, and expressed his gratification that the same influence was to be extended, through the agency of the Association, to the people of the entire State.

N. S. Greanleaf, of Lowell, in a vein of humor

peculiar to himself—not altogether wanting in a certain sarcasm—urged immediate attention to the practical details of business. He invoked the spirit of harmony to preside over the labors of the Convention, without which an immediate adournment sine die would be of all things graceful and becoming.

The Conference then seemed to resolve itself in-to a committee of the whole, for the purpose of a general conversational interchange of thought

The morning's proceedings were entirely in-formal, awaiting the arrival of members of the Association, and others expected in the after-

Afternoon Session, Oct. 10th, at 21 P. M.—An increased number of those interested in the spread of spiritual teachings in Massachusetts, assembled in the beautiful and commodious hall. Meeting called to order by the Vice-President, Mrs. N. J. Willis, who inaugurated the proceedings of the Convention by reading the call, as published in the BANNER OF LIGHT.

Dr. B. M. Lawrence, by request, favored the

Dr. B. M. Lawrence, by request, favored the Convention by singing Mackey's fine song, entitled, "The world will be the better for it," with organ accompaniment. Following this, came the reading of the Affirmation of Principles and the Constitution, by the Recording Secretary, Mrs. Josephine Mayo, of Charlestown.

The books were then opened for the enrollment of the names of those who wished to become members of the Association.

After considerable discussion and criticism, urging increased attention to systematic method

urging increased attention to systematic method in the management of all the concerns of the Association, the reports of the Secretary and Treas-urer were accepted; full explanation having been made of all points of misunderstanding.

Mr. Richardson moved that a committee of five
be appointed to fill vacancies in the Board of Offi-

Mr. Greenleaf thought the Constitution provided for the emergency, and that it was incumbent upon the Executive Committee to fill such

A member inquired why quarterly meetings had not been held. had not been held.

Mr. A. C. Robinson, of Salem, Chairman of the Executive Committee, reported that the notice given for publication in the BANNER, was by some oversight left unpublished, which was the some oversight left unpublished, which was the first instance. The

Convention had adjourned. Mr. Toohey moved an amendment to the Constitution, in regard to financial management. Decided out of order; to be considered at the annual meeting, as provided by the Constitution.

Mr. J. C. Bowker was chosen by the Executive Committee to fill vacancies. The Executive Committee to fill vacancies. The Executive Committee to fill vacancies.

mittee then reported the name of LYSANDER S. RICHARDS, of Boston, as Presi-

LYSANDER S. RICHARDS, of Boston, as President of the Association.

Mr. Richards, upon taking his seat, said that although nominated to the position by the Executive Committee, whose power the Constitution made ample in the emergency, he, although conscious of the honor done him, would by far prefer to return into the body of the Convention as a private member of the Association, than hold his position as the President, if even a small minority of those present were opposed to him in that character. He promised a faithful performance of his duties with the utmost impartiality as far as in him lay. Mr. Richardson moved the appointment of a Secretary pro tem., in place of Mr. Loveland.

Dr. C. C. York asked if it were in order to appoint men to office who did not reside in the

oint men to office who did not reside in the

Mr. Toohey moved as an amendment that the appointment should be made permanent, Mr. Loveland having virtually resigned.
The motion was carried, and E. S. Wheeler appointed as Secretary pro tem.
Mr. Greenleaf asked if the action of the Executive Committee was not needed here?
The Cheir decided in ascendance with Mr.

The Chair decided in accordance with Mr. Greenleaf's opinion.

The Convention accepted it as the sense of the meeting, and the Executive Committee chose E. S. Wheeler, of Boston, as Corresponding Sec-

retary.

The reading of the Constitution was called for by Dr. C. C. York, of Charlestown.

The Recording Secretary then read the Constitution and By-Laws.

tution and By-Laws.

Dr. C. C. York called for the report of the Exceutive Committee.

Mr. Toohey, rising to a point of order, moved that a programme be drawn up for the evening session, in order that people might understand that the session would be devoted in part to an exposition of the principles they were asked to support

The Executive Committee stated their plan for

doing husiness.
Dr. C. C. York made some remarks in criticism

Dr. C. C. York made some remarks in criticism of the same.

Mr. Richardson moved the appointment of a Business Committee of three, which was afterwards increased to five. Mr. N. S. Greenleaf, Lowell, Mass.; Prof. J. H. W. Toohey, Boston, Mass.; J. C. Bowker, Esq., Lawrence, Mass.; Mr. Edward S. Wheeler, Boston, were chosen by the Executive Committee as a Committee on Business.

The Business Committee on Business.

The Business Committee reported a programme for the evening, consisting of singing by Dr. B. M. Lawrence, addresses of half an hour by Mrs. N. J. Willis, of Boston, and Mr. N. S. Greenleaf, of Lowell; to be followed by volunteer speeches of from ten to fifteen minutes.

Convention adjourned till half-past seven P. M.

Father Dean.

Please say in the BANNER that Father Dean has been lecturing in this town for a few Sundays past, with good success. We think he has but few equals as an honest man, medium and lecturer. Yours in Truth, G. R. CHASE. Berkley, Mass., Oct. 5, 1866.

The Children's Picuic.

On Wednesday, Oct. 3d, the Independent Socion wednesday, Oct. 3d, the Independent Society of Spiritualists, of Charlestown, enjoyed their last outdoor party of the season, at that most delightful retreat at Concord, known as Walden Pond; a spot rendered classic in American literature by the genius of Emerson, Hawthorne and

It was later than usual for having a pionic, later indeed than was originally intended, the time set being the 25th of last month; but the clerk who is supposed to preside over the torres-trial heavens, was then unusually tearful; so out of consideration of this fact, the affair was post-poned to the 3d inst. The weather, which at first seemed all that could be desired, became connet tish, withdrew its brightest smiles just at starting time, and so lessened the number who would otherwise have gone. For an hour or two, the clouds betokened wind and rain; but ere the hour of noon had come, the heavens were bright again, and the remainder of the day proved to be full of

and the remainder of the day proved to be full of golden beauty, deeply laden with all the wealth of an Indian Summer in New England.

Besides having the genial sunshine, the rich autumnal tints of leaf and bush and tree, the beautiful pond with its outspread invitation to ride upon its bosom, (an invitation, by-the-way, which the happy children duly appreciated,) or alluring the more thoughtful ones to stroll upon its nobbly shore, and note the varioustal foliage. its pobbly shore, and note the variegated foliage reflected in its mirrowed face; the clear, fresh, bracing air; the playing of innocent youth; dancing feet keeping time to melodious measure; wandaring feet keeping time to melodious measure; wandaring to the clear of the clear ing test keeping time to melodious measure; wandering among crisped and falling leaves; swinging, sniling, the rustic lunch with the true spirit of festivity reigning supreme; conversing with knots of friends, etc.—beside these—and each one had its due attractions—there were also the exercises of the Children's Lycoum—always a welcome sight—with their singing, speaking, their callsthenic movements, sliver chain recitations, their hearing of hanvers and marching to music their bearing of banners and marching to music. Thus the day passed merrily, happily, joyously away; and though somewhat later in the season than usual for such gatherings, all felt on their return how pleasant it was to enjoy the senti-ment expressed in the (slightly altered) lines of our favorite Indian maiden and spirit friend, Pinkie:

A picuic in the wildwood, When the early autumn breeze Is whispering wisest gossip To the falling forest leaves;

A piculc in the wildwood,
With angels drawing near,
To whisper of the promised land,
Our world worn hearts to cheer;
To whisper of the promised land, Where Truth's bright waters flow, Where we can meet a happy band,

The friends of Long Ago. A picule in the forest,
With Nature free and wild! To fling our weary years away,
And be again a child; To gather bright-eyed flowers, And ramble o'er the sod, Or each in silence sweet retire, And walk alone with God. G. A. B.

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

SPECIAL NOTICE.

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

the fact, that Dr. STORER will supply not only the spiritual works issued by ourselves and other publishers, but any book published in this country or in Europe. All Spiritualists, who desire thus incidentally to help us in sustaining and increasing the usefulness of the BANNER, are invited to forward all their orders for Books of any descrip-The reading of the Constitution was then called for by Mr. Richardson, by which it appeared that the cour New York or Boston office, Mr. Greenleaf was correct in his supposition. being assured that they will be filled promptly and at publishers' prices, with liberal discounts

reason for the failure in the first instance. The next quarterly meeting was deferred because of its proximity to the National Convention, it being judged best to convene after the Providence where Dr. Storer will be happy to afford any information concerning the location of mediums. information concerning the location of mediums, public meetings, or whatever may be of value as

Address, H. B. STORER, BANNER OF LIGHT

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

To Correspondents. [We cannot engage to return rejected manuscripts.]

L. K. C., VINELAND, N. J.-\$5,00 received.

Married.

At Ipswich, Mass., Sept. 23d, by Rev. Jesse Wagner, Mr. Win. L. Stone to Miss Elizabeth J. Crane, both of Ipswich.

Business Matters.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, 85 and four three-cent stamps.

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Special Notices.

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

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

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS, THIS

UNIVERSAL

SAFETY MATCH

Beats the Old Scratch!

Lieut. F. M. Gilliand, of Paducah, Kentucky, who was confined for it months in the Libby Prison, and was there attacked by Dyspepsia in its worst form, and so debilitated that he could not walk one square, states that he has been entirely cured by Con's Dyspressa Curs. Let the suffering

ALLEN'S LUNG BALSAM. The following letter, from Dr. A. L. Scovill, who has had many years experience in the medicine business, and with Lung Remedies, will give the afflicted still more saturance that the sure remedy is found at last; and the consumptive should lose no time in commencing the use of ALLEN'S LUNG BALSAM.

CINCINNATI, January 9, 1864.

MESSES. J. N. HARRIS & CO.: GREEN-1 make the following statement from a perfect con-viction and knowledge of the benefits of ALLEN'S LUNG BALSAM in curing the most deep-scated Pulmonant Con-sumption. I have witnessed its effects on the young and the old, and I can truly say that it is by far the best expectorant remedy with which I am acquainted. For Coughs, and all the carly stages of Lung Complaints, I believe it to be a certain cure, and if every family would keep it by them, ready to administer upon the first appearance of disease about the Lungs, there would be very few cases of fatal consumption. It causes the phlegm and matter to raise, without irritating those deli-cate organs (the Lungs), and without producing constitution. It also gives attength to the system, stops the night-sweats, and changes all the morbid secretions to a healthy state.

Yours respectfully, A. L. RUGVILL.
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MUSICAL SEANCES.

MISS MARY E. CURRIER'S SEANCES, as given through her mediumship, will be reopened Monday Evening, October 8th, at the residence of W. W. Currier, Franklin street, HAVEB-HILL, MASS. She will hold Scances on Tuesday and Thurs-day afternoons, for persons at a distance, closing in season for evening trains for Boston, Lowell, Manchester and Concord, Newburyport and for the East to Dover and Portland. Persons wishing to witness these manifestations, can make arrangements by calling personally or by letter. 4v° Oct. 20.

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37 Price, per copy, 44 cents, and 4 cents postage, if sent by mall; for 12 copies, 84,65; for 100 copies, 84,60.

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Message Bepartment.

Each Message in this Department of the BAN-MER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentali-

Mrs. J. H. Conant.

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

The questions propounded at these circles by

mortals, are answered by spirits who do not annonnce their names.)

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

The Circle Room

Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited. MRS. CONANT receives no visitors on Mondays,

Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings,

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

Invocation.

Oh God, we thank thee for life. Whether our brows are crowned with lilies or thorus, still we thank thee for life; and for all the experiences that life brings, we thank thee. For crime, with its dark mantle, we thank thee; for that which men call death, we thank thee; for all those experiences that plunge nations and individuals in sorrow, in deep despair, we thank thee most fervently; for without these darkened shades, the kindly hand of benevolence, the gentle brow of sympathy would never be apprecinted. Without that that men call sin, those grand and holy thoughts that elevate the soul would never be understood. So, oh Spirit, who never dieth, who never sleepeth, who never falleth to watch over all thy creations, we would sing thee a new song of praise for life as it is, for life as it has been, for life as it ever will be. And we only ask, oh Eternal Spirit, that thy children who are plodding its rough ways, may so fully understand what life is, that they shall at all times feel it is the gift of the Infinite; that whatover experiences they pass through, still in darkness as in sunlight, in sorrow as in joy, the Infinite is bestowing his blessings upon them. The ovils of life let them recognize as the greatest of all blessings, and the sorrows of life as the chiefest of any of thy gifts. Oh Father, Spirit, baptize us with a more earnest desire to worship thee in spirit and in truth. Let us find our altars everywhere. Let us bow down and serve thee, where beauty or power dwell. Wherever any of thy manifestations have an existence, there let us worship thee. There let us be conscious that then hast thy dwelling-place. And, oh God, although we may not absolutely and fully understand thee, yet we feel we know enough of thy love and thy power, to worship thee, to love thee, and serve thee aright. Oh let our mission, Great God, be one that shall satisfy ourselves, as we return to earth, gathering the withered buds and blossoms of old Theology. Oh let us baptize them with our tears, so that now life shall be given them, and they, too, shall become of use to earth. Father, our thoughts, our words, our all, we dedicate to thee. Thy blessing we have; and, in return, we offer thee the soul's deepest thanks. July 9.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, in accordance with your custom, we are now ready to answer any questions you may have.

Ques .- if, as is acknowledged by the most advanced thinkers, man is a culmination of all below; around and above him, and still is not selfexistent, is it rational, philosophical, or even profitable, to attempt to comprehend or talk of a self-existent being? And is it not a promulgation of superstition, and a neglect of the laws of progress, to teach such thoughts and ideas?

Ans,-When spiritually considered, man is a self-existent being; but when materially considered, when considered upon the plane of form, he is not a self-existent being. From the fact that you all possess eternally your own individuality, we are led to believe that you are self-existent in soul. But from the fact that you are constantly changing in form, you are dependent upon the existence of all other forms. To day, so far as your outer lives are concerned, you are not what you were yesterday. You have given of your material life to other forms, and they have given of theirs to you. You live physically upon the animal, the vegetable, and the mineral world. To these three kingdoms your physical life is bound. You revolve in them, and are acted upon by them. The sun, the moon, and all the stars, the pebbles under your feet, the waves of light, the waves of ocean, the flowers, trees, grasses, everything affects you, so far as your physical life is concerned, and nlways for good; mark us, always for good. Even those scourges called pestilences, that visit certain localities, produce one kind of good; for there are many degrees of good. There is no escaping from this truth, for inasmuch as you are governed by an All-Wise, Supreme Good, therefore you exist by will that's good, and for the good of all. Man is a progressive being, physically and spiritually. He progresses physically through the three kingdoms of Time. He progresses spiritually through the one kingdom of Eternity. And we believe that as a distinct, fully rounded intelligence, he is a self-existent being, and consequently must possess a distinctive life of his own forever. You talk of earths being croated, of worlds being called into being, which to our mind is not so. There are no distinct positive creations. Life goes on step by step, struggling and marching up the steeps of eternity, never creating, but perpetually changing in form. Your correspondent may feel safe in the assurance that the great God or Principle of immortality that exists within him is self-existent; may rest assured that progress is the gift of the Infinite to all. No one can be defrauded out of his portion, and no one can sell his birthright to progress. All must go on. The propelling power within determines this, whether you will or no.

Q .- Should we not be better employed, if we would seek to know ourselves and the things around and in our composition, rather than to know what is acknowledged by all, an incomprehensible God?

A .- When human intelligences comprehend self, they will comprehend God. It is useless to atretch one's imagination out into the far distant future, or the past, to find God, when he is within the soul, for he manifests more perfectly through your own life than anywhere else. It is worse than useless to seek to find an altar, before which to worship God in the future or in the past, when the altar is in the immediate present, where-

of all those finer points that the soul always desires to worship, and calls it good, or God.

Q.-As none of us were consulted by the All-Wise, All-Knowing, All-Mighty God, what kind of an existence we would have before we were ushered into this world, are we responsible beings to such a Power?

A .- Our own reason, our own intelligence, our own aspirations for the high, the good, the holy and true determine for us how far we are accountable to the All-Wise, Supreme-governing Intelligence. It is true, we had no voice in any of the changes through which we have passed, but as intelligences, we call upon ourselves to do the very highest good we are capable of doing; to perform the very grandest acts that we, as intelligent beings, can perform, which is the best we are capable of, all we require of ourselves, all the Infinite requires of us. A soul that is satisfied with its own acts, rest assured God is satisfied

Q.-It has been said that every soul born on earth had its counterpart or other half born in spirit-life at the same time. And when that you; and mother will, too. Good-day. July 9. which was born on earth passes to spirit-life, it is joined by that other half which was born in spirit. to remain together evermore. Is the above opin-

ion a correct one? A.-We believe that as perfect intelligences you have been created, and yet not created, but you exist as male and female. The rule is not fully perfect, so far as form is concerned with the female, and vice versa. But with regard to this theory, as has been presented to your correspondent, we, perhaps, may be incorrect in our opinion, but we do not believe in the exactness of the statement that a female was born in the spiritland, or made, at the exact time its counterpart was born in the material world. It may be true, and may not, but we have nothing to prove that it is. We have seen no absolute demonstration of its truth, and we do not feel that it is absolutely true, therefore to us it is at least an open ques-

Q.—Have any of the spirits that visit and speak at this place, passed through the second death,

or from the spiritual to the divine life? A .- We believe that, as human intelligences, you are living triune lives. You exist in the physical, spiritual and the divine. We also believe that when the soul has outlived, gone beyond all earth's attractions, then it may be said to exist exclusively in divine life. But while the earth is capable of folding them to its bosom, they will live also in earth life; be acted upon by the existences of earth, and are subject to the changes that take place on earth. In one sense, we are living always in the divine life, because divine life is never absent from us. But in another sense, we are not really living in divine life, because that life does not compose all our surroundings; we are not absolutely and perfectly acted upon by divine life. When a soul has possessed itself of the wisdom of the spheres; when it so fully comprehends its own being and life by which it is surrounded, then it may be said to live absolutely in the divine. Your correspondent has asked if any visit you who live in divine life? Yes, in two senses: in the absolute, and in that which is a stepping-stone to it.

Q .- Are not all true Spiritualists "progressionists," or "friends of progress?" A.-Yes.

Q.-Would it not be wisdom to call the National Organization of Spiritualists by the simple name of Spiritualists? also the local organizations the same, instead of by so many different namel, as the Spiritualists are doing?

A .- Names are only vehicles for ideas. It matters not what they are. If the word Spiritualist conveys the idea better than any other word, use it. If any other word better conveys the idea than the word Spiritualist, why, use any other

word. Q .- Would it not be better for the National Or. ganization to be free of special memberships, and have all Spiritualists consider themselves members, or not without having their names recorded? say have it as free to all as the spiritworld is free to all spirits, high or low?

A .- Life is free, and the spirit is free. The waters of life, said Jesus, are free; and whosoever will, let them come and partake thereof freely. Whosoever desires to become a member of the Organization spoken of, should certainly have freedom to do so. July 9.

Frank Robertson.

I wish, sir, you'd be so kind as to tell my father that mother and me are most happy in the spiritworld, and that we have not gone far away from here, but are at home every day, some part of the day, and sometimes all day. And I go with him a great deal, and mother stays at home with baby, just as she would if she was here on earth.

I don't know much about this way of talking, but I know my father wanted me to come, and mother, and we are both anxious to learn the very best way to come. We've tried to speak to father a great many times. We tried very hard one afternoon, when father was here. I thought I must come, surely; but I could n't. The gentleman in control here, said he would be very glad to let me come, if the forces were properly arranged for me, but he was quite sure they were trying. And I did try, but I found I was repelled it's right for you, when the forces are right for you to come here, you are so powerfully attracted to the medium, that sometimes all your resistance is in vain. I was a little afraid to come at first. [You wanted to back out?] Yes, sir; but the attraction was so strong I had to come. It was like the under current the boys used to talk of, in going in swimming; yes, sir.

My name is Frank Robertson. [I know your father.] Yes, sir, I knew you did. You're Mr. White. [I attended your funeral.] Did you? Well, I was n't able to be present. But I knew you be very glad to know you have been here.] Oh yes, I know he will. And you tell him, too, that mother and me want to come to him. I wish we could go to him through this medium, so we could Yes, sir; mother would be so glad. [Is your know that she watches over him and baby, and that she feels as though the care of baby devolved upon her now, just as much as it ever did. 80 she'd like to say a good many things to father,

and auntiq, too. Oh I like in the spirit-world very much, but mother know you were dead before she died?] it—would ridicule it. I did n't mean any harm, Oh yes, sir; mother knew I was dead, but she He was kind of sensitive on it. But I didn't and animal life in their most perfect manifesta- resched the seventh sphere, which, they say, is

12.7

unto you should worship. God is here; and one didn't know anything about it at first. Aunt good writer has said, and wisely, too, that the Susan came and told her, but she didn't speak of heart of a little child is the temple of the living | it, because she knew it would excite her; make God-because that little child is guileless, because | her suffer; make father feel bad, and make them it is the temple of beauty of truth, of simplicity, all feel bad; so she didn't speak of it. But she knew I was dead; oh yes, sir. And she says once during her sickness-she asked what the doors was opening for? what there was so much confusion in the house for? Then Aunt Susan told her I was dead. So she never asked anything about it afterwards; never asked for me. She expected to meet me. [I knew that it was remarked by her friends that she said nothing about you.] 'Yes, sir. Well, she knew I was dead; that's the 'reason she did not. So she was n't at all sorry, but was glad that I died, because she had company then, and she thought God would do all things

[Mr. Hepworth said you would be the first one your mother would meet in the spirit-world. Was it so?] Yes, sir, I was; but she was n't surprised. [Is your mother happy now?] Oh yes, sir. But she'd like to be able to talk to father any time she wanted to, to tell him about baby, and everything. She'd like to talk about baby to father. [Tell your mother I will see your father, and make some arrangement for her to meet him privately.] Do so, sir, and I'll be greatly obliged to

Annie Sawyer.

I want, if I can, to talk with my brother, Johnnie Sawyer. You see he was away to war when I died, and he felt very bad when he got home and couldn't see me. And now I've learned how to come back, I want to go-go to him, sir, if you haven't any objection, and let him know that I can come. [I have none. Is he in the city of Boston?] No. sir, he is n't in Boston. I rather think, sir, he is in Manchester. [New Hampshire?] Yes, sir. No, sir, we did n't always live there, but father moved to Manchester because he had business there; and you see Johnnie went to war-he would go-and I had the diptheria while he was gone and died. [Did you die in Boston?] No, sir, I died in Manchester. I was born here, sir, and Johnnie, too; but I died there, and when he was away. And he was at Newbern, or near there, and could n't come home. But they couldn't send for him, and I wasn't sick long.

I want to tell him I can come; tell him how I can watch over him: that I don't want him to swenr: don't want him to drink, or do anything that is bad-and I know he won't, if he knows I can come back-because he'll be so much happier when he gets to the spirit-world. And I know he'll be so glad to hear from me; that's why I want to come to him. He's nineteen years old. He is ten years older than I am.

Well, then, I am to tell him I want him to go to some medium, so that I can speak. I could write here, sir; never tried it since; never tried it through any medium. I don't want him to be afraid of me because I'm dead, because I think I'm alive; and I'm not dead so that any one should be afraid of me. I'm not a ghost. [You're the same sister as you were when you had a

body?] Yes, sir. Annie-that's my name. Oh, I know he'll be so glad to know that I can come back. [You loved him very dearly, did n't you?] Oh, yes, I did love him so much, and he me, too, He would give me anything he had. Whenever anything was given him that he thought I'd like, he always brought it to me. Oh, yes, I liked him! I thought I should die when he went away. And I was afraid that he would get killed, all the time he was at war. He didn't, and I did. I don't know why God ever made it so, but I suppose it was all right. I never could be all reconciled to it. I tried to be reconciled, because I thought it was right; but I never could be. I wanted to live, to see Johnnie. But I could n't: I had to go just when I didn't want to. [The happy day is coming.] Yes, it would be, if I could only speak to him. I'll try and be patient as long as I can. and when I can't any longer, I'll try again. [Don't you wish to say anything to your father and mother?] Yes, I do, sir; but I will tell Johnnie what I want to say. Good-by. July 9.

Sam Taylor.

I'm not sure but what the boys will say I'm back here to play some game upon them, because whatever was done in that line they laid to me. But in good faith, I don't think of the thing. I'm only quite anxious to get into some sort of communication with the folks I left here. And as for playing tricks, I'll wait until I'm better acquainted with this thing.

You see, the boys always laid every sort of mischief to me. [I guess you liked it, did n't you?] Well, "slightually." I liked a bit of fun so long as it did n't hurt anybody. But the boys said I never joined in the laugh myself. I was always soher. Well, I don't know about that; but at any rate, they styled me the Deacon-not because I had any particular partiality for religious subjects, but because I could carry a straight face, when the devil-as they said-rested beneath. That's generally the case with deacons and ministers.

I am glad to get back; but I confess I don't know the road very well. I believe some of the boys in our regiment were Spiritualists, and used to talk of it. At any rate, there was one by the name of Thatcher—Ben Thatcher. He was—well, I believe he was a medium—that what you call it?-and Spiritualist. He'd go off into-fits, I not; but, however, there could be no harm in my | called them. He often used to write poetry, and tell 'em about the folks at home. If anything was as soon as I came. It was like an atmosphere the matter with any of the boys, he'd write what that would almost knock you down. But when to give them. He always told us it was the spirits wrote, was n't him, he said. Well, we did n't understand it.

And I should like-well, to have a real good chat with him. Can't you tell him Sam Taylor wants to talk with him? [Certainly. Why don't you go and influence him?] Well, that's a question not very easy to answer. Can't tell why I don't go to him. I thought of it, tried to find out the way to him. [Perhaps you're not attracted to him.] Yes, I am attracted to him. [It may be that he don't think of you.] Well, perhaps that's it. I don't wonder that he don't think of me. well, just as soon as I got here. [Your father will | I did play rather a shabby game upon him; do n't know but that's it; rather think it is. Now I'm sorry for it, and willing to be forgiven. I didn't mean any harm; am willing to be forgiven. I am truly sorry; would n't do it now, knowing him as speak to him. Can't we, sir? [Perhaps you can.] well as I do. I was sorry after I did it. I did n't see any chance to tell him so then. He would n'tmother here?] Yes, sir. [Can she see me plainly?] | did n't want anything to do with me. He had n't Yes, sir, very plain. Mother wants father to ought to lay it up so hard against me. I'm dead, and worthy of some consideration.

Well, I confess to be a chap that likes fun pretty well, though I would n't harm anybody to get up a laugh. I suppose others would call it liarm—but I would n't mean any wrong. At any rate, I'm sorry for it, and if he'll forgive me, I'm was-[A little discontented at first?] Yes, sir. 1 ready to be forgiven. And I should really like to didn't think I was going to die. Mother knew do with him just the same as he said the other she should n't get well; but I did n't. [Did your folks used to do. I did n't know anything about

mean anything bad. I liked the fun; still, it aint tions. But they will perfect themselves, as your best, you know, to indulge in it too far sometimes. Never mind; I want to come back now. Here you, Ben, if you've got anything agin me, just say so. I'll do the best I can to wipe it out. If he'll dependent upon their own centre for life, for let me talk as other folks do, I'll make myself power, for action, and, at the same time, they known somehow. I suppose that he'll think that are bound to every atom that has an existence I couldn't make myself better known than by playing some game upon him. Well, I'll try that, if it suits better than anything else. I can do it now just as well as I ever did.

I do n't want you, any of you, to think I'm uncomfortably off in the spirit-world, for I aint. I'm getting ahead finely, and I don't think the killing process done me any harm at all,

Well, now, if I can get into communication with my folks, in the same way that thousands of 'em be sort of a decent chap by-and-by. I shall forget some of my tricks, and shall sow my wild cause of this? Did some guardian spirit or spirits onts, and get them all brushed in.

I'm from the 35th Massachusetts. [Did you enlist here?] I did. [And resided here?] No, sir; ly desire it? Springfield. By gracious! I'd like to learn the way, perfect. [Have you friends in Springfield?] Yes, I've a brother and sister there. I'll do about right, if they'll just give me as good sort of a wel- under the influence of some disembodied intellicome as I'd had if I'd come among them in the body. Boys, I won't water your whiskey again, not I, nothing of the sort.

I'll tell you what I did to Ben-one of the things that I did to him that he's mad about: I rather reckon it is, may not be, but I'm little afraid it is-well, I filled his pipe with lobelia, to possess, for the very spirit that accompanies and the very sight of it would make him throw up. He said he was sick two or three days after it. I think that was a lie. He may have been sick a little while. At any rate, I did it, and I suppose he'll say that aint all you did. That's about so. But then if he'll give me a pipe filled with lobelia, I'll smoke it, do anything to be worthy of his forgiveness. That's about as much as I can do. Captain, good-day. July 9.

Circle opened by Dr. Judson; closed by Anna Cora Wilson.

Invocation.

Infinite Spirit, thou who art our Father and our Mother, too, thou Holy of Holies of human life, we would give utterance to the spirit of praver and to the spirit of praise; praying unto thee for those things of which the soul has need as it iournies on; and praising thee for those unnumbered blessings that have perpetually been showered upon human life. We do not pray unto thee, our Father, because we fear thee; all our perfect love of thee, all thy works casteth out all fear. We neither pray unto thee because we expect to | may be well placed upon some who dwell in the change thine immutable laws because we pray, form. You are not perfect beings; neither are but we pray because the spirit of prayer is with- | you always disposed to travel the most honorable in us and seeks for utterance. We do not praise thee because thou hast need of our praises, but because thou hast tuned the harp of our being so that we must praise thee. In looking out upon thy creations in the external world, we behold through them that thou art very good, and the soul instinctively praises thee for that which is good. And, again looking out, we behold thy wisdom, thy power manifested wheresoe'er we gaze, and the soul, too, instinctively worships and looks up to and relies upon that that is powerful and wise. So by thy surroundings thou hast taught us to praise thee; by the beautiful picture of the outer world, and more glorious picture of the inner world, thou hast taught the soul to honor, love and worship thee. Oh, Holy Spirit of Time and Eternity, oh, loving Father and tender Mother, we give utterance to the spirit of prayer and the spirit of praise, to thy virtue and thine own divine July 10.

Questions and Answers.

Ques.-Was Christ a medium, in the present acceptation of the term?

Ans.-We believe Christ to have been a medium, in the present acceptation of the term. Q .- Are parents, who are in the spirit-land, un-

happy when their children are ill-treated here on earth?

soul, so the mirror through which soul exhibits itself, called the mind, is linked to mind. The attraction that exists between parent and child is, to the parent who has passed beyond the boundaries of physical life, like a mirror, reflecting perfectly the condition of those left on earth. And if ill-treatment of the child would produce sorrow to the parent in the physical body, surely it would produce no less outside of the physical body. The change called death does by no means rob you of your loves and hates. It only takes from you the physical machine called the human body, leaving all your sensibilities, peculiarities, precisely the same. Yet the sorrow of those that have passed beyond earth, that hangs like a pall around their loved ones, is somewhat modified by the knowledge that the clouds will pass away, the sun again

gem all the more brilliant. Q.-By J. C. C.: In the 1st chapter of Genesis we are informed that God made the world in six days. Will the controlling spirit inform us if the account there given can be true in a literal sense.

shine, and that these rough, rude experiences

through which they are passing, will render the

A .- By no means. In a literal sense it is absolutely false. Your own researches into the kingdom of causes, should have proved its falsity, if it has not. In the first place, the world never had a creation, properly speaking, and we do not believe that it will ever have an ending. We friend who was a believer in these things. It so know, by our judgment from the past, that it happens that I have been called first, and I can must pass through an infinite number of changes, but we cannot believe it will ever be blotted out of existence as a world, as a distinct body occupying a point in space. It will doubtless seem strange to our questioner that we speak thus, but we have yet to learn that the world ever had a beginning, and, also, to learn that it ever will have an ending. The old Biblical record, upon which so many souls have wrecked their reason, is literally untrue. There is, to be sure, a foundation for the historical story; but that it means that the Great All-Wise God did create this round, rushing world in six days, we do not believe; or that the earth is no more than six thousand and a few odd years of age. The science of geology disproves it. The immutable laws of universal life are constantly teaching you through your reasoning faculties. And if you will only allow that reason to teach you at all times, and never be silenced by the dictum of any individual or any number of individuals, you will always be safe, for your reason alone will lead you aright.

Q.-I would ask if the comets that appear in the horizon at different times, are not also worlds becoming solidified in the course of years?

A.—That they do not always retain the appearance or form or life peculiar to comets, any more than this earth will always retain its present form of existence, we know. Though it will also, a vast amount of the false and unreal. There ways exist, yet, in the course of millions of years, it will be so far changed that you would not re- realities. cognize your old shiding-place. Comets are incipient worlds, that have not attained sufficient about persons dwelling in sphere number two vegetable growth to be able to sustain vegetable three, or four. And some of them; they say, have

earth has; will continue to change, to revolve around the earth, but in orbits prescribed them, In the nature of their own existences, they are everywhere, whether defined as an atom or undefined; for be it understood that all matter is inseparably connected together, as all individual minds are connected together. The Great Infi. nite Mind hath so united all individual minds that they, in a divine sense, are one.

Q.—By Mrs. Parkinson, of Kansas: For the last twelve years I have been in the practice of composing lengthy pieces of poetry, being, as it were inspired or urged to do so, whether I wished to or I've heard talk about it do, why, I shall get to not. But now, for about a year past, all my poet. ic powers have deserted me. Now what is the aid me? and, if so, why have they now deserted me? And will they again assist me if I carnest

A.-Having no knowledge of this particular case, we can only give a general answer. It is very reasonable to suppose that the person was gence or intelligences at one time, but for some cause, possibly existent in herself as a medium, they are not able to hold the same communication that they did formerly. Whether the power will return again, we cannot say. However, it is always well to ask for those gifts that you desire the asking is an attractive power. So, then, it would do no harm for the lady to carry out the suggestion that has been thrown out in regard to her query.

Q.-J. Emerson, of Lowell, Mass., desires Mrs. Conant to account for the seeming false statement of the Mr. Blake connected with Laura V. Ellia He has enclosed a letter from the Town Clerk (Levi E. Coe,) of Meriden, Ct., saying that after an examination of the soldiers' lists, and instituting inquiries from parties bearing the name of Blake and others likely to know, he was unable to obtain knowledge of any person by the name of Leon Blake having enlisted from that place, or ever having lived in that town.

A .- Your Town Clerks are often at fault in these matters, as we do personally know. There. fore it would be quite as well to test their veraci. ty, as to test the veracity of disembodied spirits. While you question so earnestly, and, perhaps, honestly the integrity of those who come to you, whom you cannot see, you should not forget that a certain amount of that you bestow upon them way in life-to your shame be it said! Your speaker knows this. It is no mere speculation. He has lived here; he has analyzed human life by and through his own imperfections. And here allow me to give a statement of a little incident that occurred during my own natural life. If my memory serves me right, it was about two years prior to my changing worlds that I received an anonymous note, requesting that I should inform the writer as to the truth of a certain so-called spiritual message that had been communicated at some spiritual circle held in Boston; the intelligence communicating declaring that I knew him well, and would vouch for his statement. I was somewhat indignant that I should be called upon to ferret out this case of Spiritualism, and consequently I returned the note to the place where I was directed to give the information, with this answer: "I know nothing about it, nor do I care to. However, it is my opinion that no such person ever had an existence." About a week after, I was sitting alone in my library and was impressed with the idea that I was mistaken. I did know such a person. And I said to myself, "Now I think of it, it is all true, but, in all probability, they have received information from some human souls acquainted with this thing, and I will have nothing to do with the matter." So it dropped with me. Now you see I know, from my own human experience, that those who are appealed to to verify these messages, often fail to do their duty. So criticise them, question their integrity, as well as those whom you cannot see. July 10.

Deacon Fuller.

One of the old worthles figuring in the Christians' Sacred Book, suggested the propriety of searching into the whys and wherefores of all things, and holding fast only to that which is good. But in these days, I suppose, as in those, it is exceedingly hard to ascertain what is really good; for what is good to one is very bad to another. It is very hard to prove the perfectness of all kinds of life by our own standard. So I, for one, am willing to eat what spiritual food I find my stomach will digest, casting the rest aside.

When I was on the earth I had no belief in Spiritualism. It was a myth and a most outrageous humbug to me, though I was acquainted with a good many persons who believed Spiritualism to be true. But I never could so understand it until I became free from the body, and then I was so far changed, or changed positions relatively toward this new doctrine, that I became in harmony with it, could see through it and understand what it was. I was once requested to come back, reporting as to what I had learned in the spirit-world, should I be called first, by one only report that the science is a science that is true; that it is an absolute fact that the spirit, after it has been freed from the body, can return and report to souls in human bodies by virtue of these mediumistic subjects, and can, at times, manifest through material objects, such as tables for instance, and all kinds of articles.

There is a natural law governing all the manifestations of life, whenever they take place, or under whatever circumstances they take place. So that this return of the unclothed spirit comes,

I take it, by law.

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I am very glad to be able to return, although I did many times distinctly declare to those who were believers in Spiritualism that I knew there was no truth in it. I now distinctly declare that I know to the contrary. And, as the teacher Parker, who has just left, remarked, we are all frail and faulty. So I was at fault in my judgment of that matter, and I am very glad to be able to say so, very glad indeed. I had no motive in ignoring Spiritualism, aside from my belief that it was a humbug; and my only motive in returning is, I believe, to do my own soul the justice it demands. My inner life says, You did wrong; go and right that wrong, that others may be benefited by it. Now although there is a vast amount of truth connected with this spiritual movement, there is: are as many vagaries attached to it as there are

Thear those self-same spiritual friends talking

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LANGER OF THE ORING

the last sphere. Oh, what nonsense! There are as Indiana Yearly Meeting of the Friends many different spheres as there are degrees of mentality, and I may exist in a sphere totally different from those spiritual friends, and yet they are here in the body, they are outside of it. It depends entirely upon the mental condition of the individual. These spheres are by no means local- friends. ities marked out like so many hen-coops-pardon me for the illustration, sir. I have so often been struck with the nonsensical idea that is conveyed in a belief in these spheres, that I am often prone to laugh when I stand listening to the conversation of my friends on earth. Their idea of spheres seems to me very ridiculous.

I have manifested elsewhere than here, but it seems I've not been recognized. There seems to be a firm determination on the part of my unbelieving friends to shut me out. [You shut yourself out.] You are right. I was thinking that I might possibly be the bolt myself that has closed

Well, I don't know what is the most direct course for me to pursue, in order to prove that I do live, and can come back manifesting in this way. But whatever way I find open for me, I shall not fail to walk in it. I am determined to be true to my own inner convictions of right. I trus-I was while a resident of earth, and I do not believe that I have taken a step backwards now.

I want my friends who are believers to know that I was mistaken in my ideas concerning Spiritualism when here. And I want my unbelieving friends to understand the same. And I earnestly beseech of them to take that dear old friend's advice, whose teachings they revere so much. He says, Prove all things. This Spiritualism has come up to be proven either true or false. It is one of the things life demands of you. You need not fear to come near it, to shake hands with it. Look into it, learn what it is made of. Then it will not harm you. It will unfold to you a better and more acceptable way to heaven.

Now while I would have them steer widely from all the vagaries of Spiritualism, yet I would be happy to have them embrace its truths. Well, as the Great God leads me, so I will go.

They called me Deacon Fuller here. I resided in Hingham. [There has been considerable discussion, I understand, since you passed on, in regard to your manifesting to mortals.] Yes, there is talk in regard to me, I know, and I hope it will result in clearing away the fogs and allowing the sun of Truth to shine. I earnestly hope it will.

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I want to give some information to that dear boy, about matters belonging to this world, that I don't want to give here this way. I'd like to have him sit down before some medium, and wish for me. Then I can better come; then I can the age in Church, Grove, Hall, Lyccum and Schoot, tell him better what I want about myself. I can-

mother. We lived in Jersey City.
Well, father wants to come, too. I shall learn

baby to come. [Is she here to-day?] Yes. [Is she older or younger than you?] She's younger, She was a baby when father went away; and she got sick and died first. She's holding on to me now. She reckons I'm going to stay.

Father says, "A kiss to mother and Bennie." I do, too. I'm going now; baby wants me to. She didn't have any name. Mother was waiting for father to come home and name her. We called her "Baby." [What is her name now?] Father says she's his little Sunbeam. So that's what her name is. Mother don't know. She had n't any name for her. She was waiting for father to come home and name her. July 10.

Circle conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, July 12.—Invocation; Questions and Answers; Harriet Hubbard, to Mrs. Amy Hubbard, of Philadelphia, Pa.; Ephraim Wingate, to Sarah Jane, his wife; Georgianna Goldsinith, to her mother, in New York City.

Monday, Sept. 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"; Jas. G. Gooch, to Thomas Shelton, of New Orleans, La.; Annie Elizabeth Gaines, to her mother, in St. Louis, Mo.

Tuesday, Sept. 4.—Invocation; Question and Answer; Donald McKay, to his friends; George Kingsbury, to Ben. Perry, in Bover, N. H.; Carrie Townsend, of Bridgewater, Vt., to friends; Annt Lucy, Coolored), formerly a servant in Jofferson Davis's family, to Mr. Davis.

Thursday, Sept. 8.—Invocation; Questions and Answers; Eliza W. Farnham, to her friends; Michael O'Connor, to his brother Charlie, in New York City; Alice Mitchell, to her father; Joseph Townsend, to his mother, at South Boston.

Monday, Sept. 10.—Invocation; Questions and Answers; A. A. Johnson, to G. W. Johnson, Clarkville, Cal.; Geo. L. Crossley, to Mary Stanley Crossley, of London, Eng.; Barah Jane Frazler, to her relatives.

Tuesday, Sept. 11.—Invocation; Questions and Answers; Dr. Johnstian Williams, to his son, in Richmond, Va.; Mary Adams, to Father O'Connor and Sister Clara; Sam (colored), to Capt. Holmest, Annie Lawrence, to Thomas Lawrence, of Norfolk, Va.

Monday, Sept. 17.—Invocation; Questions and Answers; W. F. Long, to friends in St. Louis, Sierra Co., Cal.; Jeannette Mayer; Edward Stevens, to friends.

Tuesday, Sept. 18.—Invocation; Questions and Answers; John Jolee, to Mr. White; Edward Gonono, to his friends, in Manchester, Helping, C. Lovication; Questions and Answers; John Jolee, to Mr. White; Edward Gonono, to his friends, in Manchester, N. H.; Charles Brown, (Save) formerly owned by Charlet C. Brown, of Charlottesville, St. C.

Monday, Sept. 24.—Invocation; Questions and Answers; Label Elile, to her sister Maria, an

mother.

Thursday, Oct. 4.—Invocation; Questions and Answers;
Blake, who accompanies Laura Ellis, to a gentleman in Connecticut; Frances E. Sawyer, of Orange, N. Y.; Uharles Foswell, of the Pennsylvania Reserve Corps, to little Ben; Isabella N. Joice, of Lynn, Mass., to a gentleman.

of Progress.

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

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

Friends from a distance will be accommodated

free of charge as far as possible. Good board, at reasonable rates, can be secured by application to the Visitors' Committee, at the hall,
Our platform will be free in subjects of discussion. A cordial invitation is extended to all who

feel an interest in free thought.

By order of the Society,

SAMUEL MAXWELL, President,

MRS. H. A. EVANS, Secretary.

Obitnaries.

Passed to Siprit-Land, from East Cambridge, Mass., Oct. 2d, Herman, only son of A. E. and M. E. Clark, aged 8 years 6 months.

months.

From Infancy little Horman was subject to fits, and has been a great sufferer, but now he rests with the angels, and will watch over his parents and little sisters till they moet him again.

Samuel Geover. again: Somerville, Mass., 1866.

Went with the angels, from Bucksport, Me., George Henry, Nov. 18th, 1859, aged 11 months and 8 days; Alice Wilmot, June 5th, 1863, aged 2 years and 16 days; Florence Mabel, Oct. 4th, 1866, aged 10 months and 20 days, only children of Captain Henry P, and Carrie A. L. Turner. Thus the last one has been taken, leaving, but for our glorious Philosophy, the hearts of the parents desolate: but thanks to the angels who are flying through the midst of heaven, having the everlasting gospel to preach to those who dwell upon the earth, they know that their darlings are still with them.

Lois Waisbrooker.

New Books.

THIRD EDITION! BAPID SALE! THE BOOK OF THE AGE.

CLARK'S PLAIN GUIDE -TQ-SPIRITUALISM.

TEXT BOOK, REFERENCE BOOK, DAND-BOOK, COM PLETE COMPEND, THOROUGH GUIDE FOR ALL WHO WOULD KNOW SPIRITUALISM IN ITS HUNDRED PHASES, FORMS, AND APPLICATIONS.

BY URIAH OLARK.

Isome find fault with you.] I know it; I know it.

Well, I don't blame them—I ought not to. I could n't see when I was here, and they can't see now.

[Your very firmness has made them so.] Yes, I understand. Well, I have this assurance: that they will see by-and-by, if they don't now. When the scales fall from their spiritual eyes, they will wonder, as I have, that they did n't see before. [They will thank you yet.] Oh, I know they will by-and-by. I'm only a little impatient to have that by-and-by step into the present. Good-day.

July 10.

Aunt Jean.

Forty-odd years ago I lived in David Gilchrist's father's family. He lives in Frankliu, New Hampshire. And I knew that boy well, so he will remember me well—Aunt Jean—he will remember

BY URIAH OLARK.

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BY URIAH OLARK.

L'ANDIGHER HOLARY

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JUST PUBLISHED

THE HYMNS OF PROGRESS:

tell him better what I want about myself. I cannot make myself plain here; do n't want to say it here. [You've something to say to him in private?] Yes; good-day.

Hattie Watson.

Father and me want to talk with mother. I have been in the spirit-land most two years, and father most four. He was killed in battle, yes. He belonged to the "Jersey Blues." His regiment was, he says, under cross fire when he was killed. It was on the 16th day of September. Benjamin Watson was his name. [Your name?] Hattie. [How old were you?] I be nine now. [Did you have any brothers and sisters?] Baby's in the spirit-land, and my brother Bennie is with mother. We lived in Jersey City.

This very neat and most excellent collection should be in every family whose feelings are the least interested in the devery family whose feelings are the least interested in the devery family whose feelings are the least interested in the devery family whose feelings are the least interested in the devery family whose feelings are the least interested in the devery family whose feelings are the least interested in the devery family whose feelings are the least interested in the devery family whose feelings are the least interested in the devery feelings are the least interested in the devery feeloment in the development of the time the development of the time and most excellent collection should be in very family whose feelings are the least interested in the development of the time the subscible are the least set of the teast set of the author as that raveling for the least seven years in traveling for the least interested in the development of the traveling for the least seven years in traveling for the

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O.R. Spirit-Commenson, address, Miss S. M. PEASE, 16 Sibley street, Detroit, Mich. Send Photograph. Terms Sept. 22

PSYCHOGRAPHIC READING OF CHARACTER, THE SEVEN TEMPERAMENTS and Business Adapta tions, Terms \$2,00. Address, R. P. WILSON, Station B NEW YORK CITY. 6w*-Sept. 72. MRS. COTTON, Successful Healing Medium, 195 by the laying on of hands. (No medicines given.) No. 235 E 78th street, near 3d Avenue, New York. 13w*—Sept. 15.

JENNIE WATERMAN DANFORTH, Clair-voyant and Trance Medium. Rooms No. 59 East 4th St., near Bowery, New York. MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Lau-rens, 3d floor, 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 TEXT STREET, PHILADELPHIA. 4w*-Sept. 29.

EMILY DICK.—Clairvoyant Sittings from 9 A. to 3 r. M. 711 South 9th St., Philadelphia. 3w -Oct. 13

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

AND MELODEONS

OF THE BEST QUALITY, and WARRANTED in every particular to be the best made instruments in the country. They are fully endorsed by it e Musical Profession. Our Planos vary in price from \$250 to \$-500, according to style of smish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 159 WARITINGTON STREET, Room No. 3.

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

April 7.

EXCELSIOR COMPY, COLORADO.

DERSONS wishing to make safe investments in Colorado enterprises under prudent and honest mensgement, in large or small amounts, will induit for their interests to call on JOHN WETHERBEE, No. 11 PRESIX BULD-

180, Boston.

180 Information given by mail, if requested.

Having visited Colorade and personally inspected the enterprise above referred to, I would recommend my friends who may read this to give attention to it, as in my epinion an investment therein will bring large and continuous dividends, and that speedily.

180, Boston.

180, Boston.

181, F. GARDNER, M. D.

181, Boston.

182, Boston.

183, Boston.

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188, Boston CARTE DE VISITE PHOTOGRAPHS

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

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PHOTOGRAPHS COLORED in INDIA INK or WATER COLORS, in a satisfactory manner, at a moderate price, by MISS C. B. WING, 40 RUSSELL ST., Charlestown, Mass. 4f Mar. 19 OCTAVIUS KING, M. D.,

Eclectic and Botanic Druggist, 634 WASHINGTON STREET, BOSTON. ROOTS, Herbs, Extracts, Olis, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietors and Popular Medicines, near-anted pure and genuine. The Anti-Kerof nits Panacea, Mother's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.— Particular attention paid to putting up Berintrual and other Prescriptions. Oct 6.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, 28 COURT STREET,

BOSTON, House, 18 Webster street, Somerville. April 18. BELA MARSH, at No. 14 BROWFIELD STREET, keeps con stantly for sale a nill supply of all the Spiritualland Reformatory Works, at publishers' prices.

ALL ORDERS PROMPTLY ATTENDED TO.
Oct. 6.

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

Banner of Tight.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PREBLES, Cincinnati, Ohio; by the law 140?

The Independent, and the Poet Cowper.

This great leading New York weekly, devoted to the interests of the Beecher branch of Presbyterian theologians, is infinitely broader in its aims, as well as more tolerant and liberal in spirit, than some of our journals who nail at their masthead "liberal Christianity." We have never seen in its columns a solitary low allusion to Spiritualism; but on the contrary, much by construction in its favor. The whole Beecher family evidently believes more than it says, concerning this great spiritual movement. One of the Beechers-a clergyman-is a firm believer in spiritual manifestations. We had the acknowledgment from his own lips-though he thought, as yet, "evil spirits preponderated in the manifestations." A few weeks since, the New York Independent contained the following, relative to the poet Cowper, with a poem full of Spiritualism from the polished pen of Phoebe Cary. We copy a por-

"The most important events of Cowper's latter "The most important events of Cowper's latter years were audibly announced to him before they occurred. We find him writing of Mrs. Urwin's approaching and sudden death, when her health, although feeble, was not such as to occasion alarm. His lucid intervals, and the return of his disorder, were announced to him in the same remarkable manner."

Here is a candid confession that the most "important events" of Cowper's life were audibly announced to him before they transpired. Ancient history assures us that Socrates conversed "audibly" with his spirit guide. Jesus held audible converse with "Elias and Moses" on the Mount. Swedenborg conversed audibly with spirits twenty-seven years of his life; so do thousands of mediums all around us at the present time; but selfish, sordid, worldly, petrified, ossified souls, do not believe it! His so-called "lucid intervals," were doubtless his normal relations with the world. A miser's life to sectorists is exceedingly "lucid;" but a seer's life, with its vivid intuitions and deep consciousness of the soul of things, they would consider a "disorder," or some species of diabolism. Cowper was a medium, and what the ignorance of his age termed "his disorder," was but the psychologic influence or spasmodic action attending the semi-conscious trance and spirit-control, that enabled him to foresee the future, and make mention of such "important events" as were audibly announced to him before they transpired. He possessed that spiritual gift called prophecy-nearly all poets are prophets. But to the poetic lines:

"The pillow by his tear-drops wet,
The stoniest couch that heard his cries,
Had near a golden ladder set
That touched the skies.

And at the morning on his bed, And in sweet visions of the night, Anyels, descending, comforted His soul with light,

Standing upon the lither side,
How few of all the earthly host
Have signaled those whose feet have trod
The heavenly coast.

Yet, his it was at times to see, In glimpses faint and half-revealed, That sweet and awful mystery By death concealed.

And, as the glory thus discerned
His heart desired, with strong desire;
By seraphs touched, his lips have burned
With sacred fire.

As ravens to Elijah bare, At morn and eve, the promised bread; So by the spirits of the air His soul was fed."

Phæbe Cary.

The Investigator, and Grave of Frances Wright.

A correspondent of the Boston Investigator, in no very amiable mood, complains of a previous article of ours, because of using the phrase "passed to spirit-life," when writing of the inscriptions upon Frances Wrights, monument. Another prefaces the letter of L. P. J. Murray, from Vineland, relating to this same matter, and in said preface uses the words, "Passed to a spiritlife." Here we have the Investigator versus the Investigator. Its writers may settle the point of accuracy among themselves.

Now for the facts: Visiting Spring Grove Cemetery, without note paper, pen or ink, we penciled upon a stray scrap, using our knee, a portion of the several inscriptions on Frances Wright's monument-which, by the way, were nearly erased before we used them. About one half we did not even pretend to copy-not even her full name; but were careful to get the extracts from her writings, those appearing as inscriptional mottoes, correct. This we did. The phrase "passed to spirit-life," was ours-is in common use among Spiritualists, and we did not wish it considered a part of the literal inscription.

Atheists, Second-Advent "soul sleepers" and sectarists, may with propriety use the word "died." To us, it not only conveys a false idenbelies our philosophy, and positive knowledge of immortality, but helps to perpetuate those old stereotyped Church notions-"death, the king of terrors"-" death a ruthless tyrant"-" prepare to die "-" prepare to meet thy God "-" Hark from the tombs," &c. Death, so-called, is, in the light of Spiritualism, only a gentle ripple on life's ever-flowing river-a delightful translation to the summer shores and sunlit isles of a grand hereafter. He who could even think that any rational person would imply from the phrase " passed to spirit-life." that " Frances Wright was a Spiritualist," would find little difficulty in "implying," or inferring that God made the world in six days from nothing. We shall not be surprised at any time of T. G.'s baptism and belief in the Athanasian creed.

Wonder if it would be more in consonance with the better feelings and aspirations of T. G., to see written in connection with that noble woman's virtues and towering genius, "died," rather than "passed to spirit-life?"-died-dead-dead in body, soul, spirit-dead as the "dogs that licked Lazarus's sores"-attained the same end that have all the animals of the agone ages-dead; so much sod, turf, worm-food-passed to oblivion, to nothingness, to endless night—was somebody, is nobody -was something, is nothing, that is, in the sense of conscious spiritual life. T. G. can hug and dandle his chilly theory—we should prefer a moder. ate hell, modeled after Beecher's late revision, to the "Investigator's" hopeless, dreamless, eternal non-consciousness.

More Child-Whipping Christians.

An old motto says, "Fight the devil with fire." We dislike to fight with any material, even tongue or pen. It is not our nature-are from principle a peace man, taking infinitely more pleasure in construction than destruction-in loving hand in the frost and in the falling leaves; dwelling upon the virtues of the world rather than | but he who lives near the holy heart of Nature, its vices; and yet when the devil marshals his hosts and advances flery-tongued and full of falsehoods, to grapple with and defeat the best and highest efforts put forth by Spiritualists, reformers and liberalists to elevate and save our common humanity, what shall we do? which is the wiser course to pursue? Should not the public see both sides, that, seeing, they may meet the enemies of truth?

Let a Spiritualist commit some trifling misdemeanor (that a Church would "hush up" or cloak over,) and it is seized, thrust into the papers to traverse the compass of periodicals as the fruits of Spiritualism. Such matters seem a very feast to nearly all religionists and many secular papers. They fatten on filth-filth that they often manufacture, and thus virtually force us to publish at least enough of their religious wickedness to show impartial thinkers the legitimate effects of their false doctrines. Here is another case of "Christian" parents whipping a little girl, five years old, to death, for refusing to say her prayers. We copy from the "Kingston (Canada West) Sun:"

"Another case of fatal child flogging, if possible more revolting in shocking details than the recent Lindsley child murder in Medina, New York, occurred at Sarnia, a few miles from this city, on Wednesday last, the victim in this instance being a little girl five years of age, named Kate Sibley, the illegitimate daughter of Schuyler Sibley and a Miss Kate Davis, and the alleged provocation leading to the cruel act being the refusal of the

child to say her prayers.

From the evidence elicited at the inquest on the body of the child, it appears that on the night in question the mother had beaten the child with a raw-hide for nearly an hour, and when rendered insensible by pain and loss of blood, thrust it into a chair and went to bed. For a time the child was heard to moan as if in intense agony, but soon became quiet, and nothing more was heard until near morning, when a servant, entering the room, found the child dead, and immediately gave

the alarm.
Upon lifting the child from the floor, where it had fallen, a most revolting sight was presented. The head, face and shoulders were scarred and discolored from the terrible blows of the raw-hide while the body from head to foot presented shockingly mangled and bloody appearance. Old scars, scarcely healed, were also visible upon the body, testifying to former cruel floggings. The medical evidence showed that the injuries of the flogging were alone sufficient to produce death, but that serious internal injuries, the result of kicks or blows, had previously been received, and the entire absence of food for many hours had also something to do with the result. The mur-deress, in being examined, confessed that a few days previous to the fatal act, the father of the child had administered to it a most unmerciful beating for not saying its prayers, and ordered her to do the same whenever it refused. The jury returned a verdict, criminating both parents whereupon they were both committed to prison to await trial for murder."

Such murderous atrocities in the name of prayer "-such vindictive cruelty in the name of religion and Orthodox theology, ought to startle the world to the terrible demoralizing influences of the doctrines taught in the churches. We exhort the "Evangelical" Christians to speedy repentance, and to practice doing rather than saying their prayers.

Will the "Battle Creek Journal" and the Marshall papers copy?

Letter from P. E. Farnsworth, New York.

This good brother will pardon us for making public some portions of a private letter recently from his hand. Speaking of the meetings of the "H. C. Wright has occupied our platform during September, to excellent acceptance. J. G. Fish is addressing us this month with his accustomed energy, exhibiting breadth of thought and a wide historic knowledge. During November, December January and February, we are to listen to M. S. Townsend, H. B. Storer and Lizzie Doten, all speakers that, while they attract full houses, ly profit those to whom they minister."

Of their Lyceum, he remarks: "This, you know was the original Lyceum, brought into existence and cherished by Mr. Davis as Conductor, and his amiable 'Mary' as Guardian of Groups. It was not their child, but the child of heaven, by them incarnated, and when their fostering care was withas well as could be expected under the circumstances. If any Lyceum dies, it will not be for beauty, worth, or mental and spiritual profit legitimately centering in and flowing from the institution; but from a lack either of interest with parents, principle among Spiritualists, or proper management on the part of officers and leaders. We have commenced our 'progressive sociables,' as we term them, and they seem to have in them a wonderful degree of life and vitality. Last season they proved a grand success—we trust they will this. In everything we see the footsteps of progress."

Organizations and Marriage Certificates.

The Spiritualists and friends of freedom have perfected in Lotus, Ind., a religious organization perfected in Lotus, Ind., a religious organization in accordance with statute law, with very flattering prospects before them. Bro. J. Swain is Presive them. Bro. J. Swain is Presive them. Bro. J. Swain is Presive them. ident, and F. A. Coleman, Secretary, Their articles empower the Executive Committee to grant certificates to good, worthy public lecturers, which in law are equivalent to letters of fellowship, as gospel ministers," authorizing them to solemnize

This is right. Each local society should do the ame, giving speakers, male and female, these certificates, exercising, to be sure, due caution and discretion. Several times in a less number of years, Mrs. H. F. M. Brown has come within our parish-it is extensive, reaching from the Atlantic to the wave-washed shores of the Pacific -and married individuals, snatching from our hopeful grasp large, flattering fees! Of course, we felt very envious and jealous-are trying to rise above it. "Pray for us brethren, that"—how

does the rest of that old stereotyped sentence run? Seriously, persons, especially Spiritualists, that purpose the act of marriage, should invite the attendance of our speakers. It is just as "respectable," more consistent, and infinitely more in accordance with principle, than to invite some sanctimonious sectarian priest to say a long solemn ceremony, winding it off with-for Christ's sake-

Susie M. Johnson Coming West.

We take unfeigned pleasure in referring the reader to the notice of Miss Johnson in another column, giving assurance of her appearance in Reference in G. Fish during November; Fred. I. H. Willis during January. the West to lecture upon all the great spiritual saues that relate to this life and the immortal being afternoon at lk o'clock. Progressive Lyceum at 10% in the forenoon. yond. She is one of our ablest lecturers, clear, sound, logical, and, withal, practical. The West needs such. Come, sister; our practicals are broad, hearts warm, souls hungry, and purses full of "greenbacks" reads to the first section of the state of "greenbacks" ready to jump out at compensa-tion's call. See address in the lecturers' column. The Society of Pacquessive Spinitualists hold meetings every Sunday, morning and evening, in Ebbitt Hall Mo. Se West 33d street, near Broadway. The Children's Progressive

October.

Poe sings of the ominous month of October; others regard the month as the door through which the glory and greenness of the world pass to oblivion. So it may seem to him who sees no hails the month as the Queen mother, who has come to look after the unfinished work of Summer, and to see that God's little ones are made comfortable for winter.

True, there is no freshness, no fragrance, in the breath of October. She does not, like young June, unfold the crimson petals of the daisy, and load the morning with the dewy fragrance of the apple blossom. Those were good and acceptable, but they were the manifestions of young life-the prophecies of rich, ripe October. June was improvident. She scattered flowers in our way and was gone. October is looking to the winter days. To the little children of the wood she whispers, Make ready for the coming of King January." So they are as busy as bees in clover time, laying in their winter's stock and store.

The voice of October sounds a little solemn among the pines; but it is only that her fingers linger a little longer upon the minor keys; or she may be singing a parting farewell to her September friends. October is very busy in the fields of maize, filling out and ripening the kernels. She has been into the orchards, looking after the fruit and preparing the branches for rebudding. She has been out into the vineyards, putting aside the leaves and bringing the rich clusters into the sunlight. She has been among the flowers. The little frail sisterhood she has kissed into sleeping. They will awaken at the call of May. The stronger flowers have been enrobed in purple and gold for a grand gala day. The vines, that draped rock and ruin in sober green, October has garmented in crimson and amethyst. The grand old mountains have put on their rustic robes, as if to keep winter "ward and watch" over the sleeping valleys at their feet.

The blessed robins listened to the admonitions of October, and went into winter quarters. The voice of the nightingale is mute; the turtle is heard no longer. Day draws her star-curtains a little earlier, and King Sol lingers longer at the eastern gate. -FRANCES BROWN. Chicago, Ill.

Example better than Precept.

We are all prone to find fault with the doings of our neighbors, and too much given to holding in derision the life-strong opinions of others. When an instance of extreme administration of reproof, in accordance with educated opinion, occurs, how eagerly we catch it and continue to make it a subject of comment, until, before we are aware of it, we have reached the extreme on our own part, which we regarded so unfavorably in others.

Even the broad principles which our beautiful Philosophy spreads before us are, to many minds, enveloped in the mist of prejudice created by the too eager efforts of ourselves to render odious the doctrines of other sects.

We cannot with candor exempt from this charge the pages of our BANNER, for a careful reader has not failed to observe a latent spirit of triumph in the very decided evidence of the adverse tendency of Orthodoxy, in the article entitled, "Child Murder," which has appeared in several numbers of our paper. It often happens that first comments are most effectual, and by multiplying words, the object intended is lost. Would it not be better to set an example of goodness for imitation, rather than fall into the habit of deriding other religious, thereby degrading our philosophy Progressive Spiritualists, in Ebbitt Hall, he says: and perverting the wise purposes we profess? Verbum sat.

Cincinnati, O., Aug. 27, 1866.

Editor's Appointments.

We speak in Sturgis, Mich., the last Sunday of this month; in Leonidas the Monday evening following, and in Athens Tuesday evening. During November we lecture in Detroit, Mich. Will trannever fail to intellectually instruct and spiritual- sact any business in those localities connected with the BANNER OF LIGHT.

A. M. Burroughs, Artist.

We take great pleasure in calling the reader's attention to the advertisement of this lady artist, in another column. The friends in New York, and city visitors from the West, can procure the drawn, some feared it might languish. It is doing most elegant pictures of all kinds at her Gallery, 170 Chatham Square, New York.

SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Sunday, at 2½ p. m., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 p. m.

Hall 23. Evening meeting will commence at 74 r. m.
CHARLESTOWN.—The Children's Lycoum connected with
the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday at 10½ A. m. A. H.
Richardson, Conductor; Mrs. M. J. Mayo, Guardian.
The Independent Society of Spiritualists, Charlestown, hold meetings every Sunday afternoon and evening, at
Mechanics' Hall, corner of Chelsea street and City square.
Soats free. Children's Lyceum meets every Sunday at 10½
A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.
Rocakers engaged:—A. T. Foss, Oct. 21 and 28; Susie A.
Hutchinson in November.

Hutchinson in November.

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

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

ing October and November.

HAYRHILL, Mass.—The Spiritualists and liberal minds of Hayerhill hold meetings at Music Hall every Sunday, at 2% and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. Dr. John Beiter, Conductor. Speakers engaged:—Mrs. Neilie J. Temple Brigham during October; Mrs. Augusta A. Currier during November; F. L. H. Willis, M. D., during December. Dr. W. W. Russell, Cor. Sec.

PLYMOUTH, Mass.—The "Plymouth Spiritualists' Fraternity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday foremoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Speakers engaged:—Mrs. S. A. Horton, Oct. 21; Mrs. M. M. Wood, Dec. 2, 8 and 18.

TAUNTON, Mass.—Meetings will be resumed in September.

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

Sunday.

WORGESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyccum 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.

Salem, Mass.—Meetings will be resumed in October, in Lyceum Hall, and be continued regularly every Sunday after-noon and evening, free to all. Speakers engaged:—Mrs. N. J. Willis during October; Mrs. Sarah A. Byrnes during Novem-

ber.

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

MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 18 r. m. Mrs. Yeaw, speaker.

FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Speaker engaged:— Mrs. S. A. Horton, Nov. 4 and 11.

Charles to a property of residence

Lyceum meets aithe same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.

Monteania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 83 P. M.

Street. Bervices at 57 P. m.

Rochnstan, N. Y.—Children's Progressive Lyceum holds
public sessions every Sunday, at 20 clock P. M. Mrs. Hayden,
Conductor; Amy Post, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Har-nony Hall, corner of Third and River streets, at 104 A. M. and 19 F. M. Children's Lyccum at 21 F. M. Monroe J. Keith, Con-luctor; Mrs. Louisa Keith, Gusrdian.

ductor; Mrs. Louisa Keith, Gusrdian.

PHILADELPHIA, PA.—Meetings are hold at Sansom street
Hall every Bunday at 10j and 7j r. M. Children's Lyceum
regular Sunday session at 2j o'clock. M. B. Dyott, Conductor: Mrs. Bailengor, Guardian.
Meetings are also held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn,
Conductor.

Conductor.

VINBLAND, N. J.—Friends of Progress meetings are held in
the new hall every Sunday at 10½ A. M. Children's Progressive
Lyceum holds Sunday seasion at 1 o'clock P. M. Mr. Hoses
Allen, Conductor: Mrs. Deborah Butler, Guardisn. Hammonton, N. J.—Meetings held every Sunday at 10. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

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

ther notice.

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

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

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

SAGRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Half, at 11 o'clock A. M. Children' Lyceum meets at 2 r. M. H. Bowman, Conductor; Mrs. Bow man, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WREE IN THE BANKER OF LIGHT.

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

is intended for Lecturers only.]

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

C. FANNIE ALLYN will speak in Ludlow, Vt., Nov. 4 and 11 and Dec. 2 and 9; in Londonderry, Nov. 18 and 28 and Dec. 6, 23 and 30; in Weston during January. Address as per ppointments. Mrs. N. K. Andross, trance speaker, Delton, Wis.

GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. Dr. J. T. Amos will answer calls to lecture upon Physical gy and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms. MRS. SARAHA. BYRNES WIll speak in Chicopee, Mass., during October; in Salem during November. Will make engagements for the winter. Address, 87 Spring street, East Cambridge, Mass.

MES. M. A. C. BROWN will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Ms. MES. A. P. BROWN, of St. Johnsbury Centre, Vt., will lecture in Middlebury, Vt., Oct. 14 and 21, and is at liberty to stop longer, if desired. Will speak week evenings desired.

M. C. BENT, inspirational speaker, will answer calls to lec-ture in the Western States. Address, Berlin, Wis., care of J. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. J. H. BIOKFORD, inspirational speaker, Charlestown, Mass MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

REV. ADIN BALLOU, Hopedalo, Mass. A. P. Bowman, inspirational speaker, Richmond, Iows. Dr. J. K. Bailer, Quincy, Ill., will answer calls to lecture. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. Mrs. E. A. BLISS, 250 North Second street, Troy, N. Y.

WARREN CHASE will speak in Chicago during October; in exemport, Iowa, Juring November; in Rock Island, Ill., dur-ing December. He will receive subscriptions for the Banner DEAN CLARE, inspirational speaker, will lecture in Cincin-iati, O., during October. Address as above, or Brandon, Vt. Mrs. Laura Cuppt is lecturing in 8an Francisco, Cal.

DR. L. K. COONLEY will lecture and heal in New England from Nov. 1 until March i. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Ad-dress at once, Vineland, N. J. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

Mus. Sophia L. Chappell will receive calls to lecture in lew England until further notice. Address, 54 Hudson street,

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.
Albert E. Carrister will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lycoums. Address, Putnam. Conn.
MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill.

MRS. JEHNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. THOMAS COOK, Huntsville, Ind., lecturer on organization. DR. JAMES COOPER, Beliefontaine, O., will take subscriptions for the Banner of Light.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. MISS LIZZIE CARLEY, Ypsilanti, Mich.

MRS. ELIZA C. CLARK, inspirational speaker. Address care

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

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.
MISS LIZZIE DOTEN will lecture in St. Louis during October
nd November; in New York during January and February.
Will make no further engagements. Address, Pavilion, 57
cremont 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, Bockford, 111.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis.
Dr. H. E. EMERY, lecturer, South Coventry, Conn. A. T. Foss will speak in Charlestown, Oct. 21 and 28; in Willimantic during Nov. Address, Manhester, N. H. Miss Eliza Howe Fuller is engaged at Stockton, Me., and vicinity for the summer and fall. Address, Stockton, Me.

Mas. Mary L. French, inspirational and trance medium, vill answer calls to lecture, attend circles or funerals. Free ircles unday evenings. Address, Ellery street, Washington Village, South Boston. J. G. Fish, "East Jersey Normal Institute," Red Bank, N. J.

MES. FARNIE B. FELTON'S address through the summer will to Cache Creek, Colorado Territory. S. J. FINNEY. Ann Arbor, Mich. REV. JAMES FRANCIS, Mankato, Minn.

Dr. Wm. Firzoibbon will answer calls to lecture on the clence of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-

MRS. CLARA A. FIELD will answer calls to lecture. Address. Newbort. Me. C. Augusta Firch, trance speaker, box 1835, Chicago, Ill. ISAAO P. GEBENLKAY will lecture in Taunton, Mass., dur-ng October and November. Will make further engagements or the fall and winter anywhere the friends may desire. Ad lress, Kenduskeag, Me., till October l.

MRS. LAURA DE FORCE GORDON'S address is Denver City, Colorado Territory. N. S. GREENLEAF, Lowell, Mass. MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa.

MRS. E.M. ALEDINOR WILL lecture in Philadelphia during November, and in New York and St. Louis up to the end of April. Mrs. Hardinge can give a few week evening lectures en route to St. Louis. Address, 8 Fourth avenue, New York. M. Henry Hodostow will lecture in Mill Village, N. H., during October. Will speak Sundays and week evenings. Address as above. DR. L. P. GRIGGS, Evansville, Wis.

MRS. SUSIE A. HUTCHINSON will speak in Somers, Conn., during Oct.; in Charlestown, Mass., during Nov.; in Oswego, N. Y., during December Address as above. DR. E. B. HOLDER, No. Clarendon, Vt.

W. A. D. Hums will lecture on Spiritualism and all progress-ive subjects. Address, WEST SIDE P. O., Cleveland, O. Julia J. Hubbard, trance speaker, care Banner of Light. LTHAN C. Howk, trance speaker, Clear Creck, N. Y. J. D. Hascall, M. D., will answer calls to lecture in Wis-onsin. Address, Waterloo, Wis.

consin. Address, Waterloo, Wis.

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

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.

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

MRS. F. O. HYERR, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MRS. S. A. HORTON, Brandon, Vt., will speak in Plymouth, Mass., Oct. 7, it and 21; in Foxboro', Nov. 4 and 11. Address as per appointments, or Brandon, Vt. Mosks Hull, Milwaukee, Wis. Dr. P. T. Jonnson, lecturer, Ypsilanti, Mich.

Miss Susis M. Johnson, feeturer, I paisant, sacra, Miss Susis M. Johnson, feeling, in common with others of her class, a strong Westward impulse, paposes opening the ensuing year in that large field of labor, and solicits early applications from those who desire her services, that she may, as far as practicable, economise in travel. Address during October, Camden, Me., box 18; permanent address, Militori,

Mass. WM. H. JOHNSTON, COTTY, Pa.
W. F. JAMISSON, impirational speaker, care of the R. P.
Journal, P. O. drawer 6325, Chloago, III. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Konroe Centre the first Sunday of every month; in West Richfield, Oct. 21 and 22.

MRS. ANNA KIMBALL, New York City, will answer calls to lecture in and near New York. Address as above. GRORGE F. KITZEIDGE, Buffalo, N. Y.,
J. S. Loveland will speak in Oswego, N. Y., during October.

MRS. E. K. LADD, trance lecturer, 178 Court street, Boston. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston, Mass. Target (g)

MISS MARY M. LYONS, trance speaker, Detroit, Mich. MR. H. T. LEGHARD, trance speaker, New Ipswich, M. H. He intends to make a tour through the Western States about the first of September, Those wishing his services please sp-

ply soon.

MRS: F:A. LOGAN will snewer calls to awaken an interest in, and to aid in catabilishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. T.

MRS. ASMA M. MIDDLERROOK will lecture'in Clevelahd. O., every Sunday in September and October, and will aswer calls to speak weck evenings in adjacent places; address after the course of th

Nov. 11, 15 and 20, and Level & General address, DOR 718, Bridgeport, Conn.

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

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture apon Spiritualism, Sundays and week-day evenings, in lillnois, Wisconein and Missourt during the fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, III.

LEO MILLER, Capasiota, N. Y.

DR. JAMES MORRISON, lecturer, McHenry, III.

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

DR. G. W. MORMILL, JR., trance and inspirational speaker.

DR. G. W. MOXMILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Roston, Mass. LORING MOODY, Malden, Mass. B. T. Munn will lecture on Spiritualism within a reason-ble distance. Address, Skaneateles, N. Y.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES S. MARSH, semi-trance speaker. Address, Wope, Juneau Co., Wis.

MISS RABAH A. NUTT will speak in Elgin during October; in Beloit, Wis., during November. Address as above, or Aurora. Prof. R. M. M'CORD, Centralia, Ill.

A. L. E. NASH, lecturer, Rochester, N. Y. J. WM. VAN NAMER, Monroe, Mich.

GRORGE A. PRIRCE, inspirational trance speaker, will answer calls to lecture. Address, Auburn, Me., J. M. PREBLES, box 1402; Cincinnati, O.
L. JUDD PARDER, Chicago, Ill., care R. P. Journal, box 675.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 178, A. A. Pond, inspirational speaker, North West, Ohio. MISS B. C. PELTON, Woodstock, Vt.
MES. ANNA M. L. POTTE, M. D., lecturer, Adrian, Mich.

LIDIA ANN PEARSALL, inspirational speaker, Disco, Mich. Dr. W. K. RIPLEY will speak in Worcester, Mass., from Oct. 4 to 10; in Somers, Cons., from Dec. 2 to 10. Address, ox 55, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, Bennington, Vt. A. C. Robinson, 15 Hathorne street, Balem, Mass., will an

MRS. FRANK REID, inspirational speaker, Kalamaroo, Mich. J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisle, N. Y. G. W. Ricz, trance speaking medium, Brodhead, Wis. AUSTER E. SIMMORS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice DR. WM. H. SALISBURY will lecture in Portsmouth, N. H., during October. Address, box 1313, Portsmouth, N. H.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to letters for the summer and fall in Ohio and Michigan.

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

SHEAR VAN STOKER: Lansing, Mich. MISS MARTHA S. STURTEVANT, trance speaker, care Banner of Light, Boston. MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. C. M. BTOWN will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal Mrss Bulle Scouoall, inspirational speaker, Rockford, III. H. B. STORER, inspirational lecturer, 75 Fulton street, Kew York. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

MRS. MARI LOUISA SMITH, traines speaker, 10000, 0.

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

MRS. M. S. TOWNSEND will lecture in Ebbitt Hall, New
York, during November: in Philadelphia during December.

Address as above, or Bridgewater, Vt.

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

MRS. SARAH M. THOMPSON, inspirational speaker, \$6 Bank treet. Cleveland. O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. Hudson Tuttle, Berlin Helghts, O. N. FRANK WHITE will apeak in Detroit, Mich., during October; in Chicago, Ill, during November and December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

MRS. M. MACOMERE WOOD will speak in Chelses, Mais, during October; in Plymouth, Mass., Dec. 2. 9 and 15; in Somers, Conn., Jan. 13 and 20. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., will lecture in Worcester, Mass. luring October; in Hawerhill during December; in Providence luring January. Address, care Banner of Light, Boston.

A. B. WRITING will speak in Grand Rapids, Mich., Oct. 21; n Almont, Oct. 28; in Louisville, Ky., during November and December. Address during October, Albion, Mich.; Novem-or and December, Louisville, Ky. ALGINDA WILHELM, M. D., inspirational speaker, is engaged o lecture in Illinois until the fall. Address, Chicago, ill.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 472. MRS. E. M. WOLCOTT is engaged to speak half the time it Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt. Lots WAISBROOXER can be addressed at Java Village, Wy oming Co., N. Y., during October.

MARY E. WITHER, tranco speaker, 71 Williams street, Newark, N. J.

A. A. WHEELOCK, trance and inspirational speaker, St. Johns. Mich. MES. N. J. WILLIS, trance speaker, Boston, Mass.

E. S. WHEELER, inspirational speaker, care this office MRS. MARY J. WILCONSON can be addressed during October, care W. H. Crowell. Permanent address, care of A. C. Stilles, M. D., Hammonton, Atlantic Co., N. J.

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

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. E. V. Wilson, Babcock's Grove, Du Page Co., 12. HENRY C. WRIGHT will answer calls to lecture. Addresser of Bela Marsh, Boston.

A. C. WOODBUFF, Buffalo, N. Y. MRS. FRANCES T. YOUNG, trance speaking medium. Address, caro Banner of Light.

BANNER OF LIGHT A Journal of Romance, Literature and Gen

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