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BOSTON, SATURDAY, OCTOBER 27, 1866.

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NO.

Viterary Department.

JUSSIE GRAY,

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

CHAPTER II. CONTINUED.

Dalton, July 21.—I am weary, but very happy; so happy that I cannot go to seep without writing a few lines in my journal. I wish I knew certainly that my blessed mother was looking at me now. 1 I will not doubt it, for it seems as if I saw her sweet smile, and felt the pressure of her hand as I once felt, it when, she said, "God bless you, my child!" and I believe he has blessed me in answer to her prayer. I thought of her on the evening of our return, when Mrs. Perry opened the door of this pleasant room, and said:

"Here is your little sanctum, Miss Gray, and I hope you will be very happy here; do n't come out again to-night, for you must be very tired; you are not an old traveler like myself. I will send your tea in."

How thankful I am, after this long journey, for a little solitude and rest, and yet the journey has been delightful, from Baltimore westward through Ellicott's Mills, Harper's Ferry, by Cheat River, and over the Alleghanies. I was as one borne through an enchanted land. I longed for dear father to enjoy it with me. I know my dreams for many nights will be of glorious mountains, broad rivers, deep gorges, and little sunny glades. This world is very beautiful, and I want to live a long time to enjoy it.

Now for my room. Let me take an observation: one large bay window looking toward the east; a little writing-table and chair within the recess; carpet of blue and drab; furniture to match; the wall paper, also; a bureau and wardrobe. There are two engravings on the walls: one a Madonna, the other a copy of the "Peaceful Lake." I do not think all governesses are as kindly cared for. I will try and deserve these favors. My eyelids droop; I am too sleepy to write, and that little white draperied bed is very winning.

July 22.—I was hardly dressed this morning, when there was a rap at my door, and little Willie said, "May I come in, Miss Gray?" His round face and large blue eyes were all smiles, as be said: "I am come to tell you that mamma says Monday, so that you can have time to rest, and see our village a little. Don't you like it al-

hills in the distance, and at their base a broad river. all in Dalton." The village itself lay near the river, where a piece of woods. There were one or two houses upon little eminences around the town.

Ward's-our doctor that we all love very muchand in that little white house, most hidden by the trees, lives the minister, and here, by looking at Isn't it cunning now, that Willie should give her the right side of the bay window, you can see the name Birdie? Everybody calls her Birdie part of Mr. Selden's place. It is the prettiest in but her Grandmother Homer, and she says 'Carthe town. There—you see that gate; it leads to rie; but the little darling likes Birdie best, and the east porch, but we do n't go that way, because every time she gets a chance, runs out to Pete, saythere is a path right through our garden and the ling, Here, Pete, take Birdie and ride to papa!! It old orchard to Mr. Selden's house. But we can go this way, you see, all along by the hedge for I don't dare to do it. I'm mighty afeared of Once, when I was a naughty boy, I went that Mr. John's temper when he sees how things are way to see Birdie, and I tell you, they had a jolly going on at the house; but you must come over time hunting for me. Do you know why we call and smooth the troubled waters. her Birdie?"

"No. Willie."

Dr. Ward say, and there is nobody at the house piness. but Aunt Hannah and Peter. I do hope Birdie will to the stable. I tell you, Pete is a good old fel- voice in the walk below me, talking with Judge low; he lets me ride Jack, and he gave me my Perry's conchman. squirrel, and, oh! Miss Gray, I wish you could hear him sing! He sings 'Posssm up a gum tree,' last night?" but his favorite tune is 'Kingdom coming.' There is the breakfast bell! Holloal we are going to either." have some strawberries, because paps likes them

and put it close to her plate. She likes tea-roses on this warm July morning. Mrs. Selden knew soul, Mas. John, is it you? at once who placed the flowers by her side, and

rewarded her boy with a kiss. Barton had promised, She thad a sweet, clear, one of de bressed angels. bird-like voice, so admirably fitted for ballad sing. Did you ever hear em? said Mas. John: for ing; and before long the worshipers in the little you see he was in mighty good spirits. church felt that there was a great want when her sweet voice, was not heard in the choir. Dr. Bar-

description of some valuable experiments of the School of Medicine; sent his love to Mrs. Parry, but, did n't; even inquire if the little governess which he had recommended had arrived. Jessie heard the letter read, and thought perhaps James would, thurming that, the me danies did not even the thick of her when writing; had he have done so, he would certainly have asked for her welfare. 'Poor Jessie! It is hard to be forgotten by those whose memory we cherish so tenderly. (Time, however, massed very pleasantly with

her; her duties were easy, her pupils apt, and if Willie once in a while let his temper overcome him, there was always the quiet, firm authority of the father to aid her in governing him. Nettle was an apt pupil in music, and as Jessie had leisure for her own improvement, both teacher and pupil made rapid progress.

The only event of the summer in this quiet neighborhood, was the return of Mrs. Selden with her mother. This was first made known to Jessieby Willie leading little Birdie into her room one morning. She was a rare child for beauty, and Jessie did not wonder at Willie's admiration. She was fair as a lily, with dark-blue eyes, and sunny curls—a perfect little Hebe, top, in health and joy. Whatever the shadow on her mother's life, it had not darknened that of the child.

Here is Miss Gray's description of the mother: Aug. 20 .- Saw Mrs. Selden for the first time tolay. She repels me; though called by many handsome, she appears to me far otherwise, from the expression of hauteur and reticence. Her features are regular; hair and eyes dark, nose straight; would make a good profile; but her lips are thin, and shut close. I think she would "dare to do" if she chose. I hear-rumors that Mr. and Mrs. Selden are not happy in their domestic relations. I have not seen Mr. Selden, but I think most men, at least those who like to rule their own household, would not be happy with Mrs. S.

Aunt Hannah came in to-day, as I sat sewing with Mrs. Perry in her room, a good, motherly sort of a person. "What sliall we do, Mrs. Perry," she said,

when Mr. Selden returns? Old Mrs. Homer has taken the lead in the house. She says I don't make pickles right, and she will see to them herself. She orders the dinner, insists upon having breakfast an hour earlier, and to-day has told Peter to bring, the horses and carriage round at two o'clock, for she will drive into the country. Now Mr. Selden said expressly those horses must not be put to the carriage while he was away. Poor Pete is in trouble, and oh, dear me! Mrs. we are not to have our regular studies till next Perry, I see only sorrow ahead for us all! I have terrible nights, and dream dreams and have vis-

ions."
"Don't be worried, Hannah," said Mrs. Perry "What I have seen of it, Willie;" and I opened smiling. "The Judge will see Mrs. Homer about the blinds, when through the open window came the horses. She can have our carriage if she a flood of morning sunlight, filling the whole room wishes to drive; and as for the cooking, she will "Why, Willie, how beautiful!"—a range of high I shall tell her that you are 'cook's oracle' for us

"One always feels better after coming to you," bridge spanned its waters, and there I could trace said Hannah. "I don't know how it is, but the road running for a long distance, till lost in a there's a 'magic power of soothin' in your very voice and way. I'll just go home, and let the old lady have the quarrel all on one side. But Miss That with the tower," said Willie, "is Dr. Carrie, (Aunt Hannah forgot sometimes that Carrie had been for years Mrs. Judge Perry,) don't you think our baby has grown to be a nice beauty? must be that Pete talks to her about her father,

I could easily believe, as I looked at Mrs. Perry's face, that she could calm troubled waters. "Well, you see she has two names; her father I love her more and more every day, and her calls her Mary, and her mother, Carrie, and I beauty is of the kind that wins upon you the don't know which is right; so one day, when she more you see her. I can hardly realize that she had on her little scarlet cloak, I called her Birdle, is but five years older than myself. I know the and now everybody calls her so. She has gone Judge is much older than his wife, but one foraway this summer, and Mr. Selden has gone, too, gets this disparity when they are together, for but not where little Birdie is. He has gone to they seem to have but one aim, and I might say Missouri, where he has a great lot of land, I heard one life. I never saw more perfect domestic hap-

Sunday Morning.-I had risen early, and was come soon! She is the sweetest baby you ever sitting at my window, as I often do on these saw! There'l don't you see Peter? He is going bright summer mornings, when I heard Peter's

"I say, Jim, did ye know Mr, John came home

"No; and I reckon our folks don't know it

"'T would be curus if they did, for he only come in the morning—and do n't you tell, Miss Gray? | de las night, and nobody—not even Miss Hannah but I went out as soon as I was up, and made -knowed it till dis mornin'. You see I keep de mamma a bouquet of rosebuds and heliotrope, key to his room, and he jes come to my room ober de carriage house, and says he, jes softly, 'Pete!' and heliotropes very muchi. Do you, Miss Gray?" I knew his voice in a minit, I'd know it in old The breakfast room opened upon a porch that Virginy, if it should come to me there; and you was shaded with vines, and looked very inviting see I was up in a minit, and says I, Bress my

"Taint any body else, Pete, said he; 'all right

at home? We have thus given Miss Gray's introduction . And deniyou see I was all struck to a heap, for to her home in Judge Perry's family, and the I knowed it was all wrong; so I fee said, 'nobody reader will not be surprised to learn that both has been slok since you was gone, Mas, John; employers and employe were satisfied. Jessle and de Juige and Miss Perry have come home, was all, and in her musical ability more than Dr. and a little school marm wid fem dat sings like

Well; I dunno; I reckon I have in my dreams! Jes den, what should I stumble over in de hall, ton did not come to learn of Jessie's auccess, for but Madami Homer's big trunk, which I'm to he was in Europe, very much absorbed in some take to de trunk maker's to-morrow for a new

Perzy, in which he spoke of delivering a lecture | den he took de candle and looked again, and says | head and bloom more lovingly for the kind hand before a critical and learned audience, and gave a | he, Pete, whose trunk is dat?" and I couldn't no that has watered it. wise tell a lie; but I was sorry, for I wanted Mas. John to sleep one night, before he begun his happy herself, nor does she make others happy worreting. But when I told him, Jim, I clare I Mrs. Sellen is here often, and every day with was sorry almost I'd told the truth. He looked some new complaint of her husband, He never mad out of dem. blg eyes of his, and swore an addresses her but in the most formal manner, and, oath too big for Pels. He softened down a little, her mother soon found it impossible to maintain John, with a crown of gold curls all round her along," as she said, determined to make no comhead, and yer own mother's eyes a shining out of plaint, for there was trouble enough already; but She does surely, Mas. John; sure as de bressed the housemaid, declared they couldn't stand her moon shines in dat yar window.'

The black thunder look passed away, and I Now, Mrs. Perry's sympathies are wholly on almost thought I saw tears in his eyes. Anyhow, the side of the wife. "I know John's disposition," he says, 'Pete, bring little Mary to me in the morning.' And now yer see, Jim, I'm gwine for to do it, and I'm watchin' now under her windown and ask for a ride. Hilo! dare she is. Come, little daffy down dilly," and the next minute the child was in Peter's arms, and a inveterious whisper from the old man made her clap her little hands, and then fasten them tightly around his neck, as he walked with her into the house.

October 30.—Received my first quarter's salary to day, a week before I expected it; but Mrs. Perry said that it was due from the time I left home. I have counted out forty dollars to send to papa for his coat. I think I will adhere to my first plan, and send it to Dr. Barton; for I remember now that Aunt Betsey-m-no, my pen will write "Aunt Betsey," and perhaps it is just as well, for that is what my heart dictates. Well, I was thinking that as I had seen her open papa's in the purchase of a cow, or saved toward the Thansgiving sermon shall appear together in the village church.

The weather is very beautiful, and we have a great many rides and drives. I ride horseback; a great deal, and am so healthy and robust, that or rather of Madam Homer and Mrs. Selden. My sure, her voice is low and her manners are quiet, fully." and Mrs. Perry's are also; but the motions of one remind me of a cat. I fancy the claws beneath that soft exterior; and sharp teeth behind those so much as when in her presence; then I am a the music. little nothing. She sees that though a plain, pale little teacher. I am treated with kindness and respect by this family, and therefore she adopts an afforded me some amusement.

sie Gray."

Hadley, or some of those schools where they train of the old musician seemed to have touched my poor girls for governesses?"

"No; educated by her father, who is a clergyman."

this poor girl, who, I presume, never used a napkin or ate with a fork before she came here."

Mrs. Perry's sweet, clear laugh, rippled through

the room, as she replied: "You are quite mistaken, Aunt Homer. Miss regards manners or the 'minor morals' of life, than myself. Her mother was a Wadsworthyou have have heard of the family in Connecticut -and her father is a true Christian gentleman. I know of no reason why I should not treat her as an equal and a friend. They are poor. Her father, she tells me, has supported his family upon a salary of four hundred dollars per year; but that is only a reason why I should be more careful of her feelings. But from selfishness alone, the teacher of my children should receive my respect; for only in this way can my children respect her, and improve under her instruction. But Miss Gray has become very dear to me; I

already love her as a sister." "She has a good voice for singing," said madam, if she could only have the instruction of a good opera singer; there is no ton or fashion about her."

"Heaven deliver me, aunt, from what you call ton' in singing!" said Mrs. Perry, warmly. "Jessie's singing suits my taste; its sweet simplicity is its charm, and I hope she may never be tempted to try what is called operatic performances. Let us leave that to Italians and Germans, to whom it seems to be adapted. We love Jessie Gray and Jessie Gray's singing." I had been copying for the Judge in an inner

room from which there was no escape, save by

the hall door, outside of which the speakers were

sitting. I could not help hearing if I had desired. Oh, how thankful I was for those kind words! I dropped my pen, laid my head upon the table, for the tears would come! Kind words like those had been very rare since my dear mother died. Papa is always kind, but so absorbed in his studies and so absent-minded that I really received little attention from him; and, oh! those bitter, biting, cruel words of my father's second wifet those taunts at my mother's gentle birth and breeding, and at my own love of refinement! prayed, "for your sweet friendship. It comes like healing sent on wings of sleep, or day to the unmember Orpheus and Hades, Miss Gray." "Good conscious flowers." No, not like that either; the evening, sir," I said, and passed out, encounterchemical discovery. He wrote one letter to Judge look. Mas. John, he stopped, and looked, and will raise its ing such a basilisk glance from madam as gave last week. I'm glad she has gone home at last,

As for Madam Homer, I fear she is neither when I told all about de darlin' Birdle and her the position which she assumed before the return purty ways. 'She's de cunningest chile, Mas, of the master. Poor Aunt Hannah had "worried her purty face. "Peto, tote me to papa," she says, it soon became intolerable, and Pote and Susan, grand ways any longer.

she says, "his terrible obstinacy and his revengeful spirit. Poor Anna! my heart aches for her!" and she would sit by the hour, soothing and comdow. As soon as she sees Pete, she'll toddle forting the forlorn woman. I do not say so, save to this journal, my only confidential friend, but I think the wife is as much, perhaps more to blame than the husband. She never asks for money; it is most liberally furnished her by her husband; and to me she seems to spend it extravagantly. She now has a carriage and horses at her command; her husband never uses them, and, provided she leaves the child at home, there is no objection made to her going when and where she chooses. I have seen the husband a few times in his own house. He has a devil, no doubt: the devil of obstinacy; but I am not certain that a loving, gentle wife could not exorcise it.

They have a splendid instrument—one of Chickering's grand planos; it is so powerful and yet so sweet-toned that I delight to play upon it. I was letters, she might think the money better spent executing one of Beetlioven's marches one daya glorious, stately thing, and I was so absorbed pasture lot. But I am resolved that the coat and | in it myself that I heeded nothing else till I had completed it, and was rising to leave the room, supposing myself alone, when I saw that he was sented upon the sofa. He had come in unobserved by me.

"Pray don't go, Miss Gray! and you will conpapa would be suprised could be see me. We fer a great favor if you will give me that again see a great deal of our neighbors—the Seldens—the Beethoven. I had thought nothing but the 'organ's mighty swell' adapted to that, but you impressions of the latter do not change. To be bring out the power of this instrument wonder-

As he spoke Birdie came running into the room and sprung upon his knee. "Hush!" he said pleasantly, and folded his arms about her while thin, red lips. The other is like the swan-grace she sauk down like a bird in its nest, and was ful, noiseless and ever gentle. Madam Homer is still as if asleep; but once I noticed her big, blue a large woman, with a grand air about her. She eyes fixed upon her father's face with a sort of overpowers me. I never feel my insignificance awe, as she perceived how interested he was in

"Now give us something of old Mozart, grand, glowing, old Mozart," he said. I did so, selecting parts of his Requiem. We were in the library; it air of great condescension toward me. I was an is a fine, large room, with high ceiling. The ininvoluntary listener the other day to a conversa- strument was in perfect tune, I was just in the tion between this lady and Mrs. Perry, which | mood myself, and I had an appreciative listener; all combined, I think, made me surpass myself. "Who is this little governess of yours, Carrie?" But I was so full of the spirit of the piece that "She is from New Eugland. Her name is Jes- when I closed and Mr. Selden said "That is grand, and splendidly performed!" I felt that it Educated for a teacher, I suppose, at South was no flattery—at least not to me, for the spirit

fingers. "I think, Miss Gray," said Mr. Selden, "that I should be a better man if I could hear such music "It seems to me, Carrie, that you are doing her as that every day. I suppose you have been more harm than good, by allowing her so much | taught to think me a Blue Beard, or an Ogre, or a equality in your family. You couldn't treat any | Haynau, or some such monster, and I don't prolady with more attention than you manifest to fess to any great goodness; but you might sometimes come into my Hades, as did Orpheus into that of the old Greek's, and charm away some of the misery."

I was glad to be saved the necessity of replying to this by Birdie's suddenly springing up and say-Gray has been educated with far more care, as it ing, "Please sing 'ubilate! ubilate!" I could not think what the child meant for a moment, but she was very earnest repeating the word again, till I suddenly remembered that I had hushed her to sleep once or twice, at the other house, by an old Russian air, a favorite hymn of my father. As soon as I began it Birdie sank again into ber father's arms with a most satisfied expression on her little round face:

"Hark! the vesper hymn is stealing O'er the waters, soft and clear; Nearer yet, and nearer pealing, Now it bursts upon the ear: Jubilate, jubilate, jubilate, Amen."

Now like moonlight waves retreating
To the shore it dies along;
Now like angry surges meeting,
Breaks the mingled tide of song,
Jubilate, jubilate, Jubilate, Amen.

Farther now, now farther stealing,
Soft it fades upon the ear,
Hush! again, like waves retreating,
To the shore it dies along,
Jubilate, jubilate, jubilate, Amen."

Just as I was singing the last line, Madam Homer sailed into the library, looking very stately in her high turban and false bands of hair. "Come, little Mary, it is your bed time."

"She is nearly asleep, you need not disturb her, madam." "But she must be undressed before she goes to

sleep." "Send, the nurse here with her night dress."

had risen, and was selecting my music, when she "Miss Gray, Nettie and Willie have returned from their ride, and will probably need you."

I felt angry in my heart at her manner, and I knew there was a hot flush on my check, but I made no reply, unless the simple "good evening," which I bade her, might be considered such When Birdio heard it, she roused from her half sleep, "Don't go without a kiss," she said, and "God bless you, my dear Mrs. Perry," I mentally put out her hands toward me. I stooped and gave her the kiss, while her father said, "Remember Orpheus and Hades, Miss Gray." "Good

me a cold chill. I was very uncomfortable for an hour afterwards. There are some people from whom I am instinctively repelled-I cannot overcome the feeling-and Madam Homer is one. She does not understand me; her manner is cold and distant, and I cannot be myself in her presence. I am always saying that which I ought not, to her; for instance, the other day I said, "Come, Birdie, and I will sing to you," "Miss Gray," said madam, "I wish you would call the child by her right name; she was baptized Carrie." Now, I should have made no reply, but the spirit of contradiction was in me.

"Her father wishes her called Mary or Birdie, and his wishes ought to have some weight with us." Her eyes glared on me, as she threw back her turbaned boad, and added:

"Something better ought to be expected from a teacher and a Christian, than to uphold a bad man in his tyranny over an innocent and longsuffering wife.

I was silert from surprise and indignation. Here was this woman apparently striving to bring me into the family trouble. Well, she shall not succeed; I will be careful. John Selden must be in the wrong, or the Judge and Mrs. Perry would not condemn him; and yet I think he might have been a better man under the influence of such a wife as Mrs. Perry, for instance. He is silent, and cold, and storn, like a man who has met with some great disappointment, and it has hardened, instead of softening him. God sends trials to subdue, not to harden. Poor little Birdiel how sad it will be for her, when she is old enough to understand the estrangement between her parents. She is now most two years old, a model of childish beauty and grace, and very sweet-tempered. We all love her very much, Willie was right, when he cailed her "the dearest baby that ever was seen." Mrs. Selden often remarks, that it seemed as if Aunt Selden's loveliness and goodness had descended to this little one. Mrs. Selden is proud of her heauty, but too intensely selfish, for the self-sacrifleing love which most mothers possess. Mr. Selden loves and worships; he is an idolater, and this beautiful piece of fiesh and blood is his idol. His very existence is bound up in her's. Such love is fearful, for God has said, "Thou shalt love the Lord thy God with all thy heart," and John Selden thinks never of God, and the worship due to him; but only of his lovely idol, who gives him in return the warmest love of her loving, affectionate heart. I do not think her granding coul turn her heart against him. She is too young to understand the meaning of the words which madam had just

"Go away, naughty grandma, make Miss Gray cry. Come, darlin', Birdie sing to you;" and patting the keys with her little white fingers, she be-

used, but old enough to perceive the grave, sad

look upon my face, and to note the tear which

fell, unconsciously to me, upon the keys of the

piano. She looked at me, then at her grand-

"Hush, my dear, He still and slumber."

"This must not be," said madam, overcome with anger, and forcing the child away, she bore her home in her arms.

What had I done? Why could I not have bitten my lips, instead of giving that answer, which did no good, but only irritated the quick temper of the woman?

November 20th.-A long letter from dear old Dr. Barton. His hand must tremble, for the writing

is unsteady. He is seventy-five years old; I can't bear to think that he may die before I return "DEAR JESSIE-This is Thanksgiving day. I wish you could have seen your father in his new

coat to-day. He looked ten years younger, and I verily thought his prayer, 'That our youth might be renewed like the engle's," had been answered, for he took a lofty flight in his sermon, and gave us a discourse better even than usual, which is saying a great deal. Aunt Betsey takes good care of him, and he is so gentle in his ways, that she seldom uses her sharp tongue upon him; to be sure, she only feeds him with the meat which perisheth, but that enables him to lay up a greater store of that which endureth to eternal life. Henry was at home on Thanksgiving day, but came to us immediately after dinner, and wifeand I laughed so heartly over his comical descriptions of Aunt Betsey, that we haven't got rested yet. Don't you think the rogue won upon her good graces to such a degree, that she actually gave him fifty dollars, to help him through his. next term in college! I never knew a married old maid that did n't take more kindly to girls than boys; so if you can afford it, I advise you to secure by a small payment the pasture lot about which you wrote. Your father would like it, and I have a presentiment that it will one day be valuable, I will explain when I see you. I should buy it myself, but only think! that scapegrace son of mine, Professor Barton, 'F. R. S.,' has gone stark, staring mad about some chemical discoveries; exhausted all his own means, and sent to me for five hundred dollars, as if dollars were as thick in Woodstock as blackberries in Lot's pasture! I'm a foolish old man, or I would n't indulge him in his extravagance; but mother's blue eyes look so pleadingly over her spectacles as she reads his letter, and says, 'Do give it to him, doctor; he always was a good boy, and never wasteful-we must trust him. 'I tell you, wife, my hard carned dollars will

all go to gas. If he always was good, why did n't he settle down here at home, take my practice and marry our little Jessie? Then we should have somebody to take care of us in our old age?'

'Perhaps it will come to pass yet.' No, mother, you need n't build such a castle as. that. Jim is destined to be a crazy old bachelor, a dried up chemist.' Don't you marry any man, Jessie, that loves his books or his retorts better

than his wife. By the way, old Aunt Keyzer departed this life for matters never suited her in this world. Her last wrong was that the Ladies Sewing Society sent her a blue flannel petticoat instead of redthey ought to have known that red would suit her taste better. 'Well, well!' she said, "I'll have any color I want in my Father's house. Your father will write you as soon as Thanksgiving duties are over. 'Squire Lawler sent him a turkey, which Aunt Betsey no doubt served up in the right manner-at least, Henry says he made the old soul very happy by telling her she beat all the cooks in Yale College—a doubtful compliment, if my memory serves me right."

The dear old doctor! I wish he could see how pleasantly I am situated here; he would love Mrs. Perry, for she is just one of those temperaments that suit his big, warm heart. I will read her the letter, and thus give her an introduction.

Mrs. Perry learned something from the letter besides the goodness of the old doctor-that Jessie was beloved also in her little village home, and with her usual kindness she formed a plan for the next summer, but she would keep it secret from all but the Judge till the time came to put it in execution. Why that plan was not executed, our execution.
sequel will show.
[To be continued.]

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." [LBIOH HUMT.

[Original.]

MOTHER AND HEAVEN.

BY MARY A. WHITAKER.

Last night, on my bed, dear mother, When the world was dark and still, I thought of the holy angels.

And their love my heart did fill. I knew they were near me watching, With their clear and starry eyes; I felt their soft hands caressing,

And was mute with sweet surprise. I slept to the voice of music, Which they breathed in soothing tones, And dreamed of their home of beauty, by With its fair, celestial zones;

That land of immortal Summer. Where the soul is warm and free, And lives in the blessed fulfness Of the heavenly harmony.

That beautiful land of promise, Ever bright in fadeless bloom, Aglow with the hues of gladness. And all bathed in rich perfume; I heard the glad songs of children, As, chanting the Father's love, They bounded in joyous freedom Through the green and flower-gemmed grove

The leaves shone with trembling tear-drops, That were wept by the angels dear, For sorrows and sins of earth-life, For the wrongs we suffer here. But when the glad chant went upward.

From the lips of the songsters free, The smile of the kind All-Father, Seemed to hide those tears from me. And yet, I was sad and weary, Though around me all was bright;

I could not rejoice, dear mother, In that world of love and light; I missed the one face of beauty, That to me is dearer far Than any in earth or heaven— I had lost my guiding star.

And so, from the happy children I went forth in search of thee: I could not endure the brightness. It was worse than dark to me. How quickly I hastened earthward, At the call of thy voice divine, I heard it, my own sweet mother, All the way in that far-off clime.

[Original.]

TO DO RIGHT OR TO DO WRONG: THAT IS THE QUESTION.

It was a bright spring morning, and there is no season of the year when so much gladness crowds itself into the hearts of girls and boys. It was Sunday, too, and that is a day when all sorts of pleasure seem sweeter, because of the calm content that seem resting on all things. This bright spring morning, when Isaac was about ten years old, he felt all the joy, and gladness, and love of sport, that made life like a feast day for fun and frolic. He did not stop to think what kind of fun and frolic was best, and so invited several boys to go with him to an unoccupied barn, that was the resort, at this season, of numerous swallows, and pelt them with stones.

The boys entered into the plan with ready zeal, and the expedition was undertaken with earnestness. The morning light made everything beautiful; the trees were in bloom, and the insects were holding gala day on every shrub and blossom by the roadside. The birds sang sweeter songs than were ever heard inside a cathedral, and Sunday was to them the best of all days, because of its peace and quiet.

But the boys were more intent on their expected sport than on the pleasure to be found in the beautiful sights and sounds about them. They had not gone far, however, when Isaac began to feel something of the sweetness that breathed forth about him. His spirit responded to the voices of nature, and he began to think of the errand that he had started on. The cruelty of the sport all at once seemed too great for him to indulge in. It was as if some voice had spoken to him from the sweet air, and the singing birds, and blooming flowers.

He was a manly boy, and to feel that a thing

was wrong was to turn from it. "I say, boys," he said, "let's not go."

"Ha, ha, coward! that's the way you desert, is

it?" said one of the boys. "But it is n't right," continued Isaac, "and I'd

rather not go." "Old woman," said another, "where does your grandmother live? I guess you're turning plous.

It won't do; we are bound to have the fun. "The poor swallows," thought Isaac, but he said, "let us go to the meeting over there; it will be better."

"You can go, and be thee'd and thou'd by the broadbrims, if you will, but I'm for the swallows," said the oldest boy.

they had come. Should be yield the better feel- stand what they have done for us. ings that had come to him, and go with the boys, and perhaps it is the way that they are first met, to resist the temptations to wrong.

feet almost turned to follow them, but a louder call spoke in his breast, saying, "Go not," and he ing a man, who went to California when the gold turned away and went to the Quaker meeting alone; but he turned and looked after the boys. reproaching himself severely for the cruel mischief that he had led them into.

The peace and quiet of the meeting seemed delightful to him. A calmness came over his spirit, and he felt full of an inward gladness. The singing of the birds, and the sweet fragrance of the air, added to the quiet of the meeting, seemed to bear his spirit forth into a region of perpetual joy, and he felt more thoughtful than he had ever felt be'ore.

On returning home, he learned that one of the boys had broken his arm when stoning the swallows, and although he knew himself to be in some degree responsible, yet he rejoiced in his decision to do right at last. In after years, he never forgot the feeling that he experienced in that Quaker meeting. The sense of right doing made even the air seem like the breath of heaven, and the quiet like the joy of a festal day.

This was the experience of Isaac T. Hopper, who in after life made right the great law of his life. What he could not do to the poor, helpless swallows when a boy, that beautiful spring day, in after life he could not do to any helpless, suffering creature, and so he became the friend to the poor, the despised, the forsaken everywhere. His love and tenderness grew with his growth, and strengthened with his strength.

We do not know how it might have been, if he had yielded to the wrong. Perhaps he would have gained courage to do other cruel acts, and so have blunted and deadened his better nature, until the world would have missed that good and great man that all love to reverence.

(Original.)

SWEET MEMORIES.

In Whittier's beautiful poem, "Snow Bound." we have vivid pictures of a happy home. As one reads, how clearly come up the scenes. The old house, the falling snow, the bright fire on the hearth, the group around it, are as plain to the eye of fancy as if we had been there also. And this is because all those hours were lived truly and well. The poet was then a boy, but he was living his poetry.

What volumes could be written from the thousands of homes to-day. If we could all tell the glory of this autumn day, and put the blessings that are about us in our every-day lives into yerse, what sweet rhyming there would be! If we nut by all these beautiful pictures, perhaps sometime we can paint them out in words, or on the canvas, and make the world better for a look at the sweet pictures. Hear what Whittier says about digging a path through the snow. There is no rhetorical flourish, no waste of words; yet the simple picture takes us back to the days when 'the boys" used to carry us to school on the sled, and to nights when the corn-popper and the cheerful games made snow storms like the barriers about a little paradise:

A prompt, decisive man, no breath Our father wasted: 'Boys, a path!' Well pleased (for when did farmer boy Count such a summons less than joy?) Our buskins on our feet we drew With mittened fingers and cap drawn low To guard our necks and ears from snow. We cut the solid whiteness through; And, where the drift was deepest, made And, where the drift was deepest, made A tunnel walled and overlaid With dazzling crystal; we had read Of rare Aladdin's wondrous cave, And to our own Lis name we gave, With many a wish the luck were ours To test his lamp's supernal powers. We reached the barn with merry din, And roused the prisoned brutes within. The old horse thrust his long head out And, grave with wonder, gazed about; The cock his lusty greeting said, And forth his speckled harem led; The oxen lashed their tails and hooked, And mild reproach of hunger looked; And mild reproach of nunger 100ked; The horned patriarch of the sheep, Like Egypt's Amun roused from sleep, Shook his sage head with gesture mute, And emphasized with stamp of foot."

What a common picture is that! Every hoy and girl in this northern country knows all about just such a morning. Perhaps, at the time, with cold feet and hands, there did not seem to be much poetry in shoveling a path through the great drifts of snow. But there was poetry and beauty in the home-life, and so, in after years. looking back, it seems all aglow with splendor. Oh, sweet memories are they not richer treasures than all the silver and gold that Nevada can

One more sweet picture—this time a portraitlet this poet put before us; for if you have read it before you will love to read it again:

"As one who held herself apart Of all she saw, and let her heart Against the household bosom lean, Upon the motley-braided mat Our youngest and our dearest sat, Lifting her large, sweet, asking eyes, Now bathed within the fadeless green And holy peace of Paradise. Oh, looking from some heavenly hill, Or from the shade of saintly palms, Or silver reach of river calms, Do those large eyes behold me still? With me one little year ago, The chill weight of the winter snow For months upon her grave has lain;
And now, when summer south-winds blow,
And briar and harebell bloom again,
I tread the pleasant paths we trod, see the violet-sprinkled sod Whereon she leaned, too frail and weak, The hill-side flowers she loved to seek, Yet following me where'er I went, With dark eyes full of love's content. The birds are glad; the briar-rose fills The air with sweetness; all the hills Stretch green to June's unclouded sky; But still I walt with ear and eye For something gone which should be nigh, A loss in all familiar things.
In flower that blooms and bird that sings.
And yet, dear heart! remembering thee, Am I not richer than of old,
Safe in thy immortality?
What change can reach the wealth I hold?
What change can mar the pearl and gold
The love both to the track of the safe in the safe i Thy love hath left in trust with me?
And while, in life's late afternoon,
When cool and long the shadows grow,
I walk to meet the night that soon Shall shape and shadow overflow, I cannot leel that thou art far, Since near at hand the angels are. And when the sunset-gates unbar, Shall I not see thee, waiting, stand, And, white against the evening stand. The welcome of thy beakening stand.

and Isaac dreaded the reproach that would be of pearl and gold that I hope no one is obliged to put upon him. There was a struggle in his mind do without. The riches of love that are given to us as he looked at the boys now grouped together, in our homes, will seem far greater and more valand felt that it was by his own invitation that uable to us, by and by, when we begin to under-

It costs no hard labor, but is a perpetual joy to or should be be brave and steadfast in the right? lay by such treasures. How men will toil for the Many such struggles come to all men and women, gold and allver to be found in mines! There is no sacrifice too great for them to make. They will when boys and girls, that makes it easy for men leave home and all its comforts, and brave all kinds of perils, and dangers, for the sake of the Isaac heard the loud call of the boys, and his wealth that lies locked up in the mountains and ledges of the Western world. I remember hearwas first discovered, relate the story of his sufferings and hardships for the sake of the golden treasure he hoped to win, and I wondered as I learned how much men can bear and yet have hope and courage still. But here are mines of gold, silver and diamonds within every home, and the beautiful treasures can never rust or grow dim. 'No change can meet it and no chance can mar.'

[Original.]

THE RED MAPLES.

On the hill-sides and along the village streets, in the forests and skirting the ponds, the red maples have hung out their scarlet banners. More gay they look, than any flag ever borne. Is it not a glorious sight to see them? If you pick up the leaves, how curiously their colors seem blended. Little spots of green, bright patches of red. with shades of brown. Did you ever see a flower that was more beautiful? I hope you try to press them, and form them into bouquets. Laid on white paper, they are beautiful; and if tastefully arranged, make very pretty Christmas gifts. If you can paint, nothing will repay your labor better than to copy a small twig of these gay leaves. You can soon learn how to combine the carmine, the brown, the green and yellow tints.

There is a red maple in the field, which looks like flaming bush. It seems to have hung out its signal of victory, and to be showing its testimony to the world. No one has noticed it much through all its silent summer growth. Its beauty was lost among other trees of as vivid green. But now it is conspicuous among all trees. It proves what it has done. It is the reward of the whole year's work, to thus glow forth and let its beauty delight the world.

What better enjoyment could one have than to go out leaf-gathering? The sunny Autumn days have a vigor in them quite exhilarating; and with an object in view, so inspiring as the clusters of leaves give, a long walk will seem but a pleasure.

What lessons of gladness and joy these trees read to us. I don't know what the Quakers think of them; neither do I understand how the ministers can preach such selemn lessons of death. when the red maples are preaching such very different sermons The leaves, in dying, show themselves more blessed than ever before. Their beauty is then at its height. They seem to summon their best powers and to fall in triumph. Watch them as they come in crimson and scarlet showers from the trees, and lay themselves trustingly on the earth. They tell me of beautiful lives lived by good men and women; and their falling is like the glorious deaths that such die.

The friend of children, Mr. Pierpont, died as gloriously and well. His life was green and fresh with the perpetual youth of his spirit, and his last days were full of the blessings that follow such a life. He showed the glowing beauty of his spirit in his earthly garment, and then left it as gently as fall the maple leaves.

Transposition.

PLEMA SVALEE.

Het aplem aveles puon teh terse Tufterl ni eth nutamu rezbee Ro telgyn nafgolti ot teh dongur Trastec procesmi rolyg donur.

THE FIRST GREAT SPIRITUALIST CAMP MERTING.

BETWEEN MALDEN AND MELROSE, MASS., Aug. 80th and 81st, and Sept. 1st and 2d, 1866.

Reported for the Banner of Light.

[Concluded.]

Sunday Afternoon Session continued.—Abraham James, the Artesian Well medium, of Chicago, Ili., a young gentleman of excellent address, gave an earnest greeting from the great prairies of the West. He did not claim to be a public speaker, he said, yet his whole heing was enlisted in the great practical issues of Spiritualism, and he rejoiced in the opportunity of giving in his testimony before the wast assembly before him. He had fally tested the intelligences purporting to come from the bourne beyond, and the startling evidences he had received were sufficient to settle his faith and afford him knowledge adequate to govfaith and afford him knowledge adequate to gov-ern him in all the affairs of life. Mr. James's manly voice and earnest words elicited a hearty response from the andience.

Prof. John H. W. Toohey, of Boston, was intro-Prof. John H. W. Toohey, of Boston, was introduced on the stand for the first time, having been previously detained by illness. He referred to Mr. Wheeler's saying that he should like to talk till he made them all totep; he, Mr. Toohey, said he should prefer to make them laugh, Sunday though it was. Our religion has been too solemn and sober-faced; a larger, liberal religion calls into legitimate activity every faculty of our natures. This was happily illustrated by an anecdote told in reference to a Catholic Irishman attending worship in a Methodist Church, where he fell into sad and grovesue blunders, and grow perplexed. sad and grotesque blunders, and grew perplexed on finding no altar of sacrifice in the house. The popular religious idea has been to incorporate something like penances or sacrifices into all our relations. Spiritualism is many-phased, touching relations. Spiritunism is many-pinsed, touching every department of humanity, and quickening all our faculities into a rounded and robust manhood. I stand here an Irishman, yet the blood that flows through all Ireland is the blood coursing through all the veins of our common human brotherhood; and the same Infinite Mind that rules the universe, is God over all in every age and clime. The appeal of our age, as many-voiced as the angels of this last dispensation of the nipeteenth century, comes pleading in the name of humanity for a religion whose great soul shall throb in common with the hearts of millions. shall throb in common with the hearts of millions of all nations. Though I was born in Ireland, I was educated by New England and the angelworld, and to day I glory in standing in your midst with a soul beating in sympathy with the masses of New England, whose sentiments of progress go sweeping over the great West, in prophecy of the regenerated Republic soon desprophecy of the regenerated Republic soon destined to triumph over all despotism, and reign queen of all earthly empires. We Spiritualists are deemed irreverent, but we are not. If with severity we sometimes handle things deemed sacred, it is because we ignore all superstitious authority and have more reverence for sacred principles underlying the grand substratum of all things. Our religion teaches us to be cheerful and to cultivate the lave of the beautiful! Young all things. Our religion teaches us to be cheerful and to cultivate the love of the beautiful. Young men and young women vie with each other in ex-celling in the beautiful and attractive, and nothcening in the beautiful and attractive, and nothing is more legitimate when extremes are avoided. Make yourselves beautiful, free, pure, 'noble, and worthy of the divinity of your being. Mr. Toohey closed with one of the grandest appeals to Spiritualists, fixing on them the responsibility of their mission as the vanguards of the age and the ploneers of reform destined to make our republic the grangel of the nations.

nalism is the great light of the contribution all who will open their eyes. It assured us that life is no fallure, and that there is a world beyond, where all our hopes and aspirations shall have eternal scope. No wonder that millions have rallied around this great light of the age. We are now a religious body, with which no power on earth can successfully cope. All the seets and the people are coming into a recognition of the grand idea of immortality demonstrated. Every body sings. "John Brown's body lies of state of the body sings." body sings, "John Brown's body lies a mouldering in the ground, but his soul is marching on." To ing in this ground, and the same marching along, and there is no end to their progress. From this fact. Mr. Wetherbee drew encouraging inferences, enabling every Spiritualist to feel happier and better in their faith than ever before,

Miss Julia J. Hubbard, of Malden, by special request, again took the platform, and said: I stand before you, as you see, but a young girl. I am a Spiritualist and a medium, thank God, or I am a Spiritualist and a medium, thank God, of I might have been carried away by the follies of the world, like many of my age and sex. As I told you in my experience yesterday, I have been raised from the borders of the grave, in order that I might go forth and proclaim this glorious gospel of angel-life. When I remember that I am an uneducated girl, coming forth from no high station in society, I sometimes falter; but I know there are teachers who have me in charge—spirits there are who can educate and sustain us herond there are who can educate and sustain us beyond what all mortals can do. I make no undue professions; I cannot boast, yet I know I am a better Christian now than I was before I became a be-Christian now than I was before I became a believer and a medium. We Spiritualists are accused of casting away everything sacred—the Bible, prayer, &c. I do not reject the Bible; it is more sacred now than ever before, and so is genuine prayer. If you want to know what Spiritualism is, go home to your closets, take your Bible, and read it by the light of heaven and under the inspiration of the angel-host. Read it with clear mind and pure heart, and the loved ones of the better world will draw near and reveal themselves to your inner life. I appeal to you, oh themselves to your inner life. I appeal to you oh ye, my young as well as old friends, and when the light of conviction dawns on your souls, you will arise with new life, and if needs be, will be prepared to give up all else. I have given up all for Spiritualism, and I would not exchange my faith, nor my mission, hard and terrible though its trials may be at times, for all the honors and treasures of this outer world, for all these shall fade away before the crowns which shall one day bedeck the martyr souls offered up on the altars of humanity.

After the choir and congregation had sung an appropriate doxology, the services of the afternoon closed, and the multitude dispersed in peace, almost every person on the ground indulging in exclamations of satisfaction and enjoyment.

Sunday Evening, and Closing Session.—Contrary to expectations, at the ringing of the bell the audience assembled was larger than on any former evening.

Ex-Rev. E. Sprague was again announced. He felt an unusual degree of the spirit. Allusion was made to the Provincetown Methodist Camp Meeting which he attended, and to a colored brother who shouted "I'm going home!" We are all going home; this meeting soon closes, and we depart to our homes here, and many will soon de part to the long home of many mansions. Our part to the long home of many manishes. Our parting here, as soon we must part, is the saddest of the meeting. But how unlike is our parting compared with the partings at other meetings. We separate with the full assurance of meeting again on yonder glorious camp ground in the eternal summer-land. We part, knowing that our labors here have not been in vain. There is no mourning, no fear nor trembling lest this may be the last time we shall meet, save at the bar of an angry God, who may thunder a doom of endless woe on millions. Let us carry to our homes and into the labors and walks of every-day life, the good influences of this meeting, that our light may shine on the pathway of all who are around

Mrs. Kittridge, who had never spoken publicly before, made some practical remark on the need of reform.

Dr. B. M. Lawrence enforced the duty of selfabnegation; the need of subjecting the animal to the spiritual, and insisted that there were times when fasting and prayer were essential, in order that the spirit might become clearer and purer for the recention of heavenly influences.

E. S. Wheeler enjoined our needsto "Seek first the kingdom of heaven;" the soul and body must be consecrated and made meet for the indwelling of the divine and angelic; all that appertains to the false, earthly, selfish and external, must be subjected to the heavenly. To realize the "kingdom of heaven," we must enjoy a full measure of the celestial, and heed nothing that would bind us to the old, false, material. I am a radical in all things, and yet conservative in everything good and true. I have been deemed an outlaw, because I dare utter my houest convictions on comes uppermost. I am excommunicated by those who themselves have been ex-communicated, and yet I am still in the great church of God and humanity, to which there is no outside, for it takes in the universe. I was a great reformer once; I took reform very badly, it struck in, and then broke out in blotches all over; and since that I have been better; and now Spiritualism to me sums up all reforms in regard to slavery, rum, tobacco, and everything else. We have lad reform conventions, and reform resolutions without number, and what have they acco without number, and what have they accom-plished without the life-giving power of Spirit-ualism? We want something more than speech-making, and something more than phenomena. Blind enthusiasm and wholesale credulity have and their day; and yet there are many Spiritualists whose Spiritualism consists in nothing save questionable phenomena; this was illustrated by an incident: an old lady asking the raps if her "Son Massa had savery the avert of his circum." Son Moses had sawern the sperit of his sistern Sally Ann in the sperit land," and on getting an affirmative response, she exclaimed, "Du tell! Oh, is n't that a powerful tester." From which the speaker drew a moral, urging the need of applying the practical test to all our faith and phi-

Miss Julia J. Hubbard, having been specially requested, again took the stand, and made an appeal to the young. Many young friends had greeted her during the meeting; and she rejoiced in the good influences she had felt while communing with so many noble hearts and minds. There ing with so many noble hearts and minds. There is something good in all of you, and on coming here, the better elements of your nature have been called out, and we have all been held in order and harmony. Just so it will be at all times and everywhere, if we only keep our souls pure, and open to each other and the angel-world. The sunlight of God's love shines down on all who are prepared to receive it, and all we have to do is to open the windows of our being and keep. who are prepared to receive it, and all we have to do is to open the windows of our being, and keep our spirits pure and clear. If we are the true children of our Father, we shall love all as he loves, and as the angels love, and we shall not say or do aught to wound or injure each other. We tome not to destroy, but to save. It is not our mission to tear down, but to build up. Why should we wrangle with the Church, or seek to tear it down? It has its divine use, and must needs exist until its work is done. Woman has her peculiar mission in our age; her influence is needed in every work of progress, and she must needed in every work of progress, and she must stand side by side with man, to lend him her in-spirational aid and influence; if she was first to tempt him out of Eden, she must now become the Messiah to get him back again.

Dr. U. Clark, yielding the chair, was announced by Vice-President A. Goodell. He spoke of the contrast between this meeting and meetings where multitudes sat trembling under the dogmas of olden times and shuddering in dread of the impending doom of eternal death or eternal way. A sanid glarge was taken of Bible phenomens. pending doom of eternal death or eternal wos. A rapid glance was taken of Bible phenomena, and the analogous phenomena of modera spiritualism., The feeble fath of the Church, and of the masses of the people, left millions movinful, dear olate and despairing. A touching incident was narrated; a mother wisling over the loss of an only son who had gone without hope of eternal life, and threatened with appalling insanity, till at last her son came back with a message, drying her tears and gladdening her soul with the light of the spirit-lands. And how many thousands will go from this camp meeting baptized, with the rap And when the sunset gates unbar,

"But I'm sorry I got you to come," said Isaac;

"we will go together, some other way."

There was a great shout at this from all the boys, and a cry:

"Came on, come on!"

If there is anything that a brave boy fears, it is to be called a coward, or to be thought a deserter,

And when the sunset gates unbar,

Shall I not see thee, walting, stand,

And, white sgates the evening star,

The welcome of thy beekoning hand?"

Perhaps there is no one that has not, at some time, wished to be rich. How pleasant it seems some facetious remarks; about his not being the John of the New Testament, who was the light of all, yet he supposed he had some little light, and if it would the many thousands will unlike, fixing on them the responsibility of their mission as the vanguards of the spirited and And how many thousands will unlike, fixing on them the responsibility of their mission as the vanguards of the incompland, where we shall all of the nations, opened with the ever-leaving of reform destined to make our republic the mission as the vanguards of the spirited and And how many thousands will unlike, fixing on them the responsibility of their mission as the vanguards of the report with the responsibility of their mission as the vanguards of the promoter of reform destined to make our republic the mission as the vanguards of the promoter of reform destined to make our republic the mission as the vanguards of the promoters of reform destined to make our republic the mission as the vanguards of the incompland, where we shall all once so reform destined to make our republic the mission as the vanguards of the form this cam perhaps in harmony with the ever-leaving of reform destined to make our republic the mission as the vanguards of the form this cam perhaps in harmony with the ever-leaving of reform destined to make our republic the mission as the vanguards of the form this cam perhaps the promoter of reform destined to make our republic the mission as the vanguards of reform destined to ma

giaming with sun-olad armor, and sounding the buglaball of the centry. Up for life's great condict, by brothers and state and let the shout of your on ward march blend with the angel shout, "Glary to God in the highest!"

"Glay to Godin the mignest."
Mrs. Hattle Sturtevant gave some suggestive him on the reformance needed. "Simon, Peter, Tovest thou me?" "Feed my lambs." Above all playing must remember the young, those who were going in wisdom and knowledge, as well as

young in years.

Dr. P. diark, having been an old camp-meeting stager, and though not an old man, but the oldest stager, and though not an old man; but the oldest on the stand, was called on to offer the valedictory remarks. He made happy allusions to the various sessions of this the first Spiritualist camp meeting, and gave all the attendants and particle pants their equal share of praise and thanksgiving. It was the biggest and best meeting he ever attended. To say that he felt full and running was nothing compared with what he want. attended. To say that the next that and running over, was nothing compared with what he wanted to say; he felt full of glory, and covered all over and over again with glory, glory, glory, halleluiah! He wanted to shout, he wanted everyleinian: He wanted to shout, he wanted every-body to shout; he wanted all the trees of the woodland, and the rocks, and the floods, and all the stars of heaven to shout, as the angels of glory were shouting and carrying the tidings of the meeting home to the millions on the other side of Jordan. The Doctor said he was almost ready to go himself, but he concluded to stay here a little longer. In genough to attend several more such go himself, but he concluded to stay here a little longer, long enough to attend several more such camp meetings, and so he wound up his good old-fashioned valedictory, feeling as gloriously good as ever, and leaving the throng with a benediction and happy good-night.

And the First Spiritualist Camp Meeting addressed to meet again in Plernont Grove the leave

Journed to meet again in Pierpont Grove the last week in August, 1867.

DR. URIAH CLARK, President.

DR. P. CLARK, Vice-Presidents.

MR. AND MRS. DRS. B. M. LAWRENCE; y language are to ready we<u>r t</u>

REMARKS, ORIGIN OF THE CAMP-MEETING, IN-CIDENTS.

Thus ended one of the most significant series of meetings ever called together under the auspices of Spiritualism. The idea of a Spiritualist Campmeeting was at first scouted by a majority of the prominent believers in this vicinity. It was deemed exceedingly unpopular, and many sup-posed it would be impossible to maintain order. The holding of such a meeting originated with Messrs, Vaughn, Tompson, Hopkins, and some other friends in Malden and Melrose, who were other friends in Maiden and Merrose, who were interested in the meetings begun at Dr. U. Clark's Rural Home Cure in Maiden, last June. At last they took a tour of observation, selected the grove, and held Sunday afternoon meetings during the summer. Dr. P. Clark, of Boston, was the first one who named the proposed Camp-meeting with the product of the process. ing publicly, and he predicted its success, while Dr. U. Clark also predicted that it would inaugurate a new era in the propagandism of modern Spiritualism.

It is an interesting fact that all who attended the meeting, no matter how prejudiced they were before, went away free from all prejudice, not only against Spiritualist camp-meetings, but against Spiritualism. Those who were at first timid, were in the end bold and loud in praise. Most of the Boston Dailies sent reporters, and gave none but respectful reports. The horse-car company ran extra cars, and had signs specially painted for the purpose: "To Spiritualist Camp." The Superin-tendent of the Boston and Maine Railroad detendent of the Boston and Maine Railroad de-clined making any arrangements with reference to the meeting, and his lack of faith in the meet-ing lost the company from five to ten thousand fares, a loss which may probably enlighten the company before next August. The Sunday ses-sions of the meeting drew so largely on the sur-rounding churches, many ministers prayed for anything but spiritual camp-meetings. At one of the prayer-meetings rain was prayed for, but in vain, for the weather was fair throughout, while during the weeks of each of the large Methodist camp-meetings held in New England, rains were singularly copious. Was it because the Metho-dist's God was too far off or too incompetent to interpose, while the spirits had power to control the elements, as Jesus did the winds and waves of Galilee? Many incidents could be cited in illustration of the good effects of the meeting on the minds of those who came there only to laugh and scoff. A party of young folks from Melrose attended for the avowed purpose of making fun; but they proved perfectly orderly, and, on being asked if they had any sport, the ringleader said he "didn't see or hear anything to make sport of."

VEILS

BY GEORGE H. CALVERT.

We move within a world of veils: We know them not as such until The higher thought o'er will prevails.

With each new throb of inward power Another mesh is softly rent; Then light to dark is quiet blent, As rosier tint to ripening flower.

We dimly see till we create The things that on our senses rise, Enshrouded in a lone surmise; For all upon the spirit wait.

The silent soul is ever sending Creative messages to things: On these a yearning ray she flings, Their breath with her diviner blending.

Her life is one long slow prevailing Against recruited sensuous odds, Exalting man's desires, and God's Great visage more and more unveiling.

Growth of Spiritualism in California. Occasionally we see in your light-spreading columns a few lines from our now young and small, but soon to be the gigantic empire of the Pacific. But a very small portion of what is being done on this coast is known by our friends in the East. Verily, the invisibles are at work on the East. Verily, the invisibles are at work on every hand; they are developing media of every kind and placing them in the field. Among the recent developments is Mr. Lorin, whom they would not let rest until he left his mines, and went forth through the land to heal the sick and afflicted. Another is Mrs. M. E. Beman, of this place. Some fourteen months ago her spiritirends, with whom she is quite as conversant as with those in the form, told her to go forth and they would heal the sick through her instrumentality. She obound the summer and the result they would heal the sick through her instrumentality. She obeyed the summons, and the result is that her spirit-friends have done all they promised to do. One of the first cases given her was of a little boy who had been injured from a fall six years before. The spine and hips were in a rotten and matterated condition, and the physicians had given him over, snying they could do nothing for him. He could not sit, and could not walk without crutches. In less than six weeks from the time Mrs. B. commenced treatment, he walk without crutenes. In less than hix week from the time Mrs. B. commenced treatment, he could sit up and walk without crutches. This is but one out of a great many cases. Several in-ternal cancers have been removed which were be-

yond the touch of mortal physicians.

Mrs. B. is now engaged, under spirit direction, in

yond the touch of mortal physicians.

Mrs. B. is now engaged, under spirit direction, in erecting a house, twenty-six by thirty feet, two stories high; the whole lower story is to be devoted to spirit-scances. A circular room twelve feet in diameter is placed in one corner, extending up to the roof, from whence it is lighted: The spirits have promised to produce music without the touch of hands, in this circular room. When I consider the varied and wonderful development through which Mrs. B. his phased during the past year, I have no doubt they will do all they have promised. Should they do so it will disturb Old Theology very much, for the scance-house is located right in the midst of their seminaries and steeples.

The BANNEH is always a welcome guest; God bless it! In San Francisco, Bend. Todd has been hammering Old Theology all to pieces; he has to been speaking to full houses for the last, two months. The two soleties have again Joined, and Mrs. Laural Cuppy occupies. Congress Hall during the month of Saptember, and Mr. Todd takes it in October. They will occupy it alternate months during the winter. Altogether the work goes on gioriously and hundreds are daily receiving undisputable evidence of a continuous life twesting undisputable evidence of a continuous life beyond the grave, and that thek friends and relatives in sufficient and the thek friends and relatives in sufficient and the grave, and that thek friends and relatives in sufficient and the sufficient and sufficient an

Brooklyn, Almeda Co., Cal., Sept. 9, 1800.

REV. JOHN PHERPONT.

COMMEMORATIVE SERVICES, Hold in Dodwerth's Hall, New York City, Friday Evening, Sept. 21st, 1866.

[Reported for the Banner of Light.]

Resolved. That the birth into the spirit realm of the eminent poet, patriot, philanthropist, Christian and Spiritualist, JOHN PIERPONT, be commemorated by appropriate public services in this city (New York); and that a Committee be appointed to make arrangements for such services

This resolution was offered to and adopted by the Spiritualists meeting in Dodworth's Hall, and in pursuance thereof, a Committee was appointed (of which Charles Partridge was made Chairman), representing in some degree the different Societies of Spiritualists and the liberal Christians, especially the Unitarian and Universalist Societies in this city and vicinity.

Letters of invitation to be present and take part in the exercises, were addressed to Messrs. O. B. Frothingham, Ralph Waldo Emerson, William C. Bryant, Horace Greeley and Mrs. Emma Har-

The hall was filled to overflowing with a highly intellectual and attentive audience. Music was furnished by the Ebbitt Hall Choir, who intro-duced the services by singing, during which the seats on the platform were taken by the speakers in the nation fought the battle of Temperance

man we had met to honor.

Rev. Mr. Canfield then led in prayer, after which the following letters were read by the President of the meeting:

To Charles Partridge, Esq., Chairman of Committee

of Arrangements:

I do not see how I can attend the Pierpont meeting. I regret this, I inclose a note worth reading, written by a mutual friend of Mr. Pierpont and myself. Yours, HORACE GREELEY. The letter referred to was also read, which was

Mr. Greeley-I observe that next Friday you MR. GREELEX—I observe that next Friday you meet some other gentlemen, to do honor to the memory of John Pierpont. If this should reach you in season, let me give you a little incident illustrative of the remarkable cheerfulness of his old age. You know that for the past few years Mr. Pierpont has been in the United States Treasury. Part of the time his desk has been in a room adjoining ours, and when lunch hour came, we ladies were in the habit of taking a cup of tea to him occasionally, until finally it became his habit to come regularly and partake of the refreshing beverage. Never, in all the time, did he appear without a pleasant word, and generally he appear without a pleasant word, and generally the half hour did not pass without a story, or some recitation of poetry, or scrap of valuable in-formation, which he seemed to have kept especinormation, which he seemed to have kept especially for the occasion. Of course, his calls were much prized; but his remarks on one day particularly arrested my attention, and it was to give them to you that I took up my pen. The conversation turned upon growing old, and one of the party, a lady, said that "with all the philosophy she could muster, she could not say she liked to grow old, except that in growing old, she hoped and believed that she was coming nearer to immortal youth." Mr. Pierpont rejoined that he did mortal youth." Mr. Pierpont rejoined that he did not feel so; he liked to grow old. In looking back upon his past life, he could not say that he had ever enjoyed himself more, day by day, with what life brought to him, apart from all thought of immortality or the future life, than he did now. Are there many old people who can "bear such testimony"?

Yours truly, H. C. I. Washington, D. C., Treas. Dept., Sept. 19, 1866.

CUMMINGTON, MASS., Sept. 14, 1866. DEAR SIR—For various reasons I cannot be present at the meeting which is called to honor the memory of Mr. Pierpont, and to which you have done me the honor to invite me, in behalf of the Committee of Arrangements. Let me say, however, that I deem it most appropriate that the departure of such a man should be signalized by public demonstrations of gratitude for his serv ces. A long life nobly spent, fine talents actively employed in useful labors, great disinterestedness and immovable integrity, are among his claims to the affectionate and reverent remembrance of those who survive him.

I am, sir, very respectfully yours,
W. C. BRYANT.

Charles Partridge, Esq., }
Chairman, &c., &c.

CONCORD MASS. 18 Sept. 1866. DEAR SIR—On my return home from a short absence, I found your note containing the invitation to the public services in commemoration of the virtues and labors of the late Rev. John Pierpont. Will you have the goodness to say for me to the Committee that I thank them respectfully for the invitation, but it is quite out of my power to be in New York on the appointed day? My ac-quaintance with Mr. Pierpont, though it has last-ed long, has never been very near. Yet I held him ever for a brave and honest man, with varied talent, with native and cultivated elegance of mind, full of resources, and an ornament to his profession and his country. I have beside a strong feeling of kindness for him, and I sympathize with your wish to do him honor Respectfully, R. W. CHARLES PARTRIDGE, ESQ., } R. W. EMERSON.

Chairman.

Mr. Frothingham's Remarks. After the reading of the letters, Rev. O. B

Frothingham spoke substantially as follows: It was with unfeigned and extreme modesty that he appeared before them. He had expected that Mr. Greeley, Mr. Emerson, and Mr. Bryant would have been there to have spoken. It was proper, however, that he should speak first, as he had nothing or little to say. Mr. Pierpont's movements and external appearance foreshadowed his intrinsic characteristics. All his movements were for a purpose, and bore directly on the point he wished to accomplish. There was much of a military style and precision in his movements. If he wished to go to a certain number in the street, he would go to opposite the door, then turn a square corner and go in. Mr. Pierpont belonged to a precorner and go in. Mr. Pierpont belonged to a previous generation, yet in many respects he was far
in advance of his age. He had been a lawyer, a
merchant and a preacher, and in none could it be
said that he was successful. It could not be said
that he was a philosopher or contributed much to
thought. Everything was intensely real to him.
Whatever he took hold of was with a practical
end in view. His heart was tender, earnest, true
and clean. He loved his family and his friends.
His sympathies were not diffuse, but intense. He
was always looking for some evil—to slay it. He
meant right, and knew the difference between
wrong and right. He was a Christian—a man, in
every sense of the word. The Gospel was to him every sense of the word. The Gospel was to him the Golden Rule. The sermon on the Mount was the Golden Rule. The sermion on the Mount was enough for him. He was an out-and-out Unitarian, and made no secret of it. His sympathies were large, and true, and loving, and his religion meant justice between man and man. He was for the abolition of all wrong, of all intemperance, and all uncleanness. He was for the extinction. of slavery, and in favor of the rights of woman. He owed no man anything but the debt of love.

Henry C. Wright's Address. Chairman, Ladies and Gentlemen—John Pier-pont, my associate and friend for many years, stands before me as a MAN, not as a Christian, Jew, Mahometan or Pagan; nor yet as an American, European, African, or Asiatic; but simply can, European, African, or Asiatic; but simply and solely as a man, bound to me, to you, and to all of human kind as a man, and nothing more and nothing less. I see and feel his presence with us at this hour and in this hall. Though his body be dead, the man lives. The body was not the man, John Pierpont, the friend of man, never died, and was never buried. To assert that he was, is to repeat a fiction of Theology; which we know to be a falselhood. The man, is, with us—his presence unseen by our material eyes, but felt in our learts, as an interested spectator and participant of our as an interested spectator and participant of our proceedings. Allow me to call to mind some of his leading characteristics, said personally knew

JOHN PIERPONT was ever true to his present light, and had his mind ever open to receive new light. He ever felt that he must follow his own conviction of right and duty, or the convictions of conviction of right and duty, or the convictions of somebody else. He preferred to follow his own, and rejected the convictions of all others as guides for him, whenever they differed from his own. No matter whether they were the convictions of Moses, or Christ, or of any others of the Living Present or the Dead Past, if they could not be Present or the Dead Past, if they could not be reconciled with his own, he rejected them. With this inflexible purpose to be true to his present light, he was as inflexible in his purpose to avail himself of every menns to get new light. Hence he was a man of progress.

He claimed no rights for himself which he was not avery ments to get and grown human here.

ever ready to concede to each and every human being, without regard to color, sex, or condition. Hence he was the firm and dauntless friend of Impartial Suffrage, and stood firm by the policy of Congress, so far as it went for Impartial Justice and equal rights, and against "My Policy" and the "One Man Power."

"One Man Power."

He gave only what he was willing to take. He never gave a word, a look, a blow, or on act, which he was not willing to take. Hence he was an Aboliwas not willing to be a slave, because he was not willing to be a slave. He could never use the cruel and bloody slave lash upon the back of another, because he was not willing to have it used on his own. He would never use a fellow-being as a chattel, because he was not willing so to be used himself. He could never help to make

seats on the platform were taken by the speakers and clergymen from the different religious societies and members of the Committee of Arrangoments.

Oliver Johnson, Esq., presided, and, on taking the chair, made a few pertinent remarks respecting the meeting and the characteristics of the fundamental from the drunkard's appetite.

He was an Anti-Slavery man. In him the hunted fundamental forms always and the lasked and lacerated

fugitive from elavery man. In him the nunted fugitive from elavery, and the lashed and lacerated slave, ever found a friend and brother. Often have I met him on the Anti-Slavery platform, and heard his words of cheer to Garrison and his heard his words of cheer to Garrison and his heard. role conditions, in their efforts to redeem the slave and save the nation from blood. When the slavemongers forced the Republic into a war in defence of Human Rights, where was our dear and noble friend to be found? Though nearly four score years had dimmed his eye and enfeebled his physical powers, his brave, free and manly heart led him to the front, tenderly and lovingly to care for those of our loved ones who should fall the define of freedow.

in defence of freedom.

His was a progressive mind. Eternal growth in knowledge and goodness was the watchword of his life. His last appearance and last speech in public were on the platform of the National Convention of Spiritualists and friends of progress, in Providence, R. I., Wednesday, Aug. 22d. Then and there he gave his last utterance in public. IT WAS IN PRAISE OF WATER AS A BEVERAGE. It WAS IN PRAISE OF WATER AS A BEVERAGE. It was a sublime and beautiful scene, and one which will never be forgotten by those who saw and heard that venerable form and those words so

full of truth and melody.
What a sublime though unseen exodus was his! What a sublime though unseen exocus was mented by down; he slept; he awoke and found that his "mortal had put on immortality;" and that to him, while he slept, "DEATH WAS SWALLOWED UP IN VICTORY." I repeat, his body died; the man lives, and lives to adorn and dignify the nature has peaced. He lives to chear the despondture he possessed. He lives to cheer the desponding; to bind up the broken-hearted; to say to the timid, "Fear not;" to the doubting, "Be strong and immovable, always abounding in the works of humanity;" and to this warring world he says, "PEACE, BE STILL." Thousands redeemed from the curse of the drunkerd's appetite and millions. the curse of the drunkard's appetite, and millions of slaves now free, thank God that John Pierpont lives. His eyes are closed and his lips are sealed, so that, with our material senses, we cannot see his manly form, nor hear his earnest words; but in his own most touching and pathetic words: "I cannot make him dead." No! I CANNOT MAKE HIM DEAD.

Speech of Emma Hardinge.

Mrs. Hardinge was then introduced, and spoke at considerable length, as follows:

Since the day when the eyes of the venerable John Pierpont closed on the scenes of his long, protracted mortal pilgrimage, to reopen in the land of never-fading light, the voice of public opinion, with its thrice ten thousand tongues of runor has been have in receiving landstone or rumor, has been busy in recchoing laudations on his long and active career of industry and use. Enjoying a far slighter personal acquaintance

with Mr. Plerpout than most of you, his country-men co-workers and co-patriots, may have done, the halo which surrounds the memory of the great, good dead, has been so vividly filled up by the love and admiration of that world who have nothing more of him left than the blossoms of good he has planted and regret for the vacuum his loss has made, that I am enabled to retrace the foot-prints he has made "on the sands of time," as faithfully as if I myself had been privileged to run the race of life by hi learn that which I confess I should not have else gathered from the retrospect of this evening, namely, that John Pierpont was a Poet, a Scholar, Orator, Minister, Writer, a fearless Reformer, ever found in the ranks of truth and battling on the side of the weak, a true philanthropist, a devoted patriot, a lawyer, merchant, faithful clerk, and

ver an honest man.

These are brave titles wherewith to form the armorial bearings of one human being; strong claims on the wonder and admiration of mankind, when we find them grouped around the memory of one single creature, in a world where a tithe of such varied uses would commend an individual to that world's appliance. And besides the various-ness of intellectual good and practical use record-ed here, this noble life exhibits a special excellence in all its waymarks, which I have never heard even questioned, if I perhaps except the doubt-ful eulogy of to-night.

Thus I have been told that John Pierpont was

one of America's sweetest poets, a claim not only admitted by those who in this land have found the varied depths of feeling in their own hearts most exquisitely voiced in his grand and pathetic lyrics, but also in other countries far across the broad Atlantic wave, where his pure, high-toned and graceful poetry has become as a welcome friend, and familiar hearthfire preacher. One of the first sweet Sabbath hymns which sounded from my rostrum when I lately spoke to my countrymen in England, came from the pen of the

world's loved poet, good John Pierpont.

Of his scholarship, the pedantic spirit even of his college cotemporaries has too often borne witness to need any comment here. In his ministerial office, I have heard to-night that he was neither distinguished for "eloquence or metaphysical breadth of mind." I scarcely know what may be the special requirements of a "popular preacher," or what constitutes a great theologian; but I do know that if to feel God's truth and right strongly, act it out fearlessly, speak it plainly, and teach it in choice language and fervid utterance, be acknowledged requisites in the life and preachings of a Christian minister, John Pierpont was the best of such; and whether the world owns it or not, as a follower of Christ, and a practical preach-er of the Bermon on the Mount, John Pierpont was as excellent in the pulpit as in the studio.

I need not remind you that he was the best of Reformers, for his reforms were ever undertaken in defence of the weak, or the advocacy of some unpopular truth; ever conducted with an amount of devotion and self-sacrifice that placed wealth, position, place and fortune on the cast of a die, or rather laid them all on the altar of the cause to which he sacrificed, and conducted not only with all the energies of his honest purposes, but with all the aid of his varied and commanding intel-

ectual powers. If his career as a lawyer and merchant were the exceptional epochs in his life if these were marked with failure rather than success, why, what then? Does not all the world acknowledge that John Pierpont was essentially an honest man and had such an one been eminently successful and had such an one been eminently successful in either one of such callings, might not the marvel have been on the other side? Who will not admit that law, commerce and honesty are a somewhat awkward trinity, and rarely combine to act together in one man's life? Perhaps Mr. Pierpont's eulogists might find more cause to praise than blame the honest man for being an unsuccessful merchant, or an unpopular lawyer, To bear his name to day, when the memory is still, green amongst us of the mighty holocaust which America's patriots have built up of their precious lives for Freedom's triumph, is to recall still, green amongst us of the mighty holocaust which America's justriots have built up of their prime of his manhood, and by the strength and come to Lawrence to while away an idle hour, precious lives for Freedom's triumph, is to recall the memory of every gallant man that fought and bled or gave his life for America, for bravest of his self-conducted trial. Wherein did John Pier-out before the world those gems of thought and

them all was the grand old patriot who, after seventy years of mighty warfare in life's hottest conflicts, in the hour when other men grew faint and weary and lay their burden down, would have still gone forth to brave the hardships of a camp life and correction precious halm of an immortal life, and carry the precious balm of an immortal gospel amidat the fever awamp and death plains gospei amidat the fever awamp and death plains of a stupendous war. Yes! as poet, scholar, temperance pleader, freedom's champion, writer, speaker, counsel, statesman, patriot and man, the world at last knew Pierpont, and in the great transfigurating hour of death, acknowledged what it saw, till every pulpit in the land has had some word of eulogy to his memory, and every journal some list of noble uses he has been every journal and the state of the same of some list of noble uses he has wrought; and yet, with all this mass of detail, collected and retailed of how he nobly lived and nobly labored—whilst reverend divines and polished journalists have combined to sound his praise, and deeper and deeper yet engrave his footprints on the world for other men to trend in there is a profound and other men to tread in, there is a projound and mysterious veil of silence thrown over the most striking and momentous part of his eventful history, which, with rare exceptions, neither pross nor pulpit seems to have dared to lift; behind whose folds the last years of this great, good man's life are absorbed in mystery, the last great nims whose folds the last years of this great, good man's life are shrouded in mystery, the last great aims of his lucid mind obscured from view, and the last bright closing hours of his long career are hidden away as if beneath the ban of some nameless and disgraceful stain; and it is to lift that veil, to drag off that shroud of mystery, to disclose those alms, and redeem to the much abused public ear (abused as much by this portentous silence as by some open charge of wrong) that I am here to-night to speak of good John Pierpont as a SPIRITUALIST, and to proclaim that he crowned his long and useful life with immortal honor by standing amidst the assembled delegates of the wide New World, the central representative mind of some four millions of New World's people, as the President of the great National Convention of Spiritualists assembled at Providence. In this office his useful mission ended. In this his labors Spiritualists assembled at Providence. In this is to be." "Old men are out of fashion, my child," office his useful mission ended. In this his labors storminated, and in this his mental, intellectual from young women's pretty lips, that fall coldly and philanthropic efforts culminated, blazed in a final flame of radiant light and human glory, and then went out from its mortal sphere forever. And why has the world been denied its universal would so gladly do it."

Tracel word him a truth I long had falt myself. and philanthropic efforts culminated, blazed in a final flame of radiant light and human glory, and then went out from its mortal sphere forever. And why has the world been denied its universal record of these facts with the others of his life not nore important? Why have no pulpits heralded him as religion's noblest pioneer, the man who dared advance before his age, to climb to the spheres immortal? Why have no journals told the simple story of how his last, best years were full of this worldwide cause; how his energies were all devoted to it, and his very last hours employed in its championship and service? Whos I service? in its championship and service? When I remember that this man so lauded, whose history is that of his age, and whose services are the memorials of his time, had openly espoused, advocated, de-fended, and died in the very harness of its warfare; when I remember that it is a cause which numbers its millions, and has made its mark on every land of civilization, I confess I am ashamed for my age and time that I alone, a foreigner, and comparatively an unknown stranger amongst life on its a you, should be compelled, in love and honor to it service."

the beloved dead, and the millions of Spiritualists

And ho whom this silence slanders, to stand here and question what John Pierpont has done as a Spiritualist that his eulogists dare not mention his name in connection with Spiritualism, or what Spiritualism was to Pierpont, that its name, asso-ciated with his, should cast a shadow upon it too disgraceful to endure its mention.

The press and pulpit of this age, in reference to this venerable gentleman's connection with this cause, have placed themselves in this dilemma. By their marked and significant silence they are either partial, one-sided, and, therefore, wholly unreliable witnesses, or they pretend the cause he loved was unworthy of him and record. Either way, to the memory of John Pierpont, or in justice to the cause to which the last years of his life were devoted, it becomes some pleader for truth and honesty—even though no better or stronger an one than myself could be found—to arise and pro-claim that every notice, eulogy, record or criticism on the life of the Rev. John Pierpont, is incom-plete, partial, one-sided and IMPERIOUS, unless

plete, partial, one-sided and IMPERIOUS, unless that record bear witness that he lived, labored, thought, wrote, preached, acted and died a working, faithful and consistent Spiritualist.

But you may allege that his belief in this respect was of no moment to the general tenor of his life, and, in confirmation of this assertion, you may quote the words of the reverence gentleman, the minister of God, who undertook, over the cold ashes of the bray true must to defeat his life and ashes of the brave, true man, to define his life and character, and, in reference to Spiritualism, his last years' pole-star, guide and anchor, to say that "Being a natural genius, his investigations branched out in all directions; consequently he, in his later years, espoused certain doctrines which I do not choose to mention, not considering them essential either way." I do not stand here to expound the doctrines of Spiritualism; but when I find the most ripe, mellow and important years of a noble life devoted to it, and the great majority of the leaders of public opinion studiously tabooing the gist, meaning and occupation of these imremains and asserts that the doctrines he est poused in his later years were such as his rever-ened lips forbore to mention, and the last devoted aim of his noble life was an unessential one either way, 't is time for the world to inquire, and truth

way, '11s time for the world to inquire, and truth to declare, what this unmentionable doctrine was, and what this aim, so worthless that it do n't matter to any one, much less to a "reverend divine."

I have said I will not, in this place, undertake to expound Spiritualism. I might better have said, I need not do so; let the life of the man who espoused it, prove the aloctrine. John Plerpont was a poet, and must have loved the beautiful, least to work have found in Scholtzulem the hence he must have found in Spiritualism the element of beauty, or he never could, with his graceful mind and refined imagination, have yielded belief unto it. He was a scholar, and hence his investigations into the realms of truth which scholasticism reveals, must have found full confirmation in its scientific propositions.

That he was a great theologian I cannot pretend to say; but if theology means the knowledge of lod, and religion the life and teaching of the Rolden Rule, good, plous, kind and revered John Pierpont was God's minister in word and deed alike. Could such a man embrace a doctrine false to the best interests of religion? Could the brave old patriot, foremost to serve his country, even in years when every other life-worn pilgrim rests from labor, espouse a cause which fail to promote his country's truest interests and prosperity? Could the gallant temperate and prosperity? Could the gallant temperate reformer, who lost his all that makes external life worth the having, for his truth, or the noble abolitonist, who gave of his service, wealth and station, place and influence, that the captive might go free—could such an one as this descend from the noble pinnacle of right to labor for a cause un-worthy to stand beside his former efforts? But, whilst I claim John Plerpont's life proves Spirit-unlism, and Spiritualism must be reflected in that noble life, your reverend Boston minister pro-vides a solution of all difficulties, by hluting that one but "natural geniuses" could have become none but "natural genuses" could have become Spiritualists, for only such are supposed "to branch out into varied investigations." If "natural genus," then, alone can lead us into investigations of which the world is ashamed and the pulpit cannot mention, we presume none but fools, destitute of "natural genius," are safe from error,

destitute of "natural genius," are safe from error, or worthy of press and pulpit's unmixed praises. Again, too, the reverend apologist for Mr. Pierpout's "genius," suggests that its excursions led him into the unmentionable doctrine "in his later years;" implying, if not asserting, that those years were marked with the imbecility of extreme old age, and that in this respect we can find excuse for his lapse from the sphere where public opinion can justly follow him. But we all know, ay, and his reverend biographer himself in other words, saknowledged that on this young personnal spirit can justly follow min. But we at know, ay, and his reverend biographer himself in other words, acknowledged that on this young pereinial spirit old age and natural decay had left no withering trace. On his monumental stone, as on the Jewish prophet's, might with truth be written, "His eye was not dim nor his natural force abated." If anght of mortal vigor was withdrawn from hin, it left his rugged form to strengthen his clear, bright spirit. But though dighty-three years of

pont, at eighty-three, fall in industry, labor, acumen, wit, genius, physical power, or spiritual per-ceptions? The youngest man or woman who stood around him, bore not a stronger form, a

keener spiritual eyo, and wiser or more logical tongue for argument.

Truly, truly, then, in the words of another and a better culogist than has occupied this platform to-night, or will ever speak from a restrum which to-night, or will ever speak from a rostrain which fears to mention an unpopular bellef, "with him there was no decay;" "the best years of his life were his last;" "and the light of his brilliant life never shone more brightly than in the moment when it left us amazed that so steady and unwayering a beam could be quenched in sudden dark-ness." But why attempt to defend an intellect whose own lustre is its truest exposition? Take the noble speech of this octogenarian, uttered by him at the Providence Convention, when his very hours were numbered, and another seven days heard the famous announcement at his tomb that the sentiments he then advocated were unfit for pious lips to mention. Read that speech, and for logic unanswerable, argument, depth of plety, and religious truth and beauty, let our reverend clergy or our learned press match it if it can. Print it in letters of gold; send it down the ages as an immemorial monument of John Plerpont; an ex-

I urged upon him a truth I long had felt myself in answer—it was that I myself, and other unknown mediums of this country, would never have gained the public ear if his bright name and noble reputation had not secured it for us by honoring our cause and indorsing our obscure creden-tials with his well-known truth and wisdom.

Much I ventured to urge of the deep gratitude we owed him for the lustre of his noble life, devoted to our cause; and when all was said, I shall never cease to think of the bright glow of enthu-siasm which lighted up that benevolent face, as he cried, "And is it so, then, child? Thank God that my name and fame, and past life's acts, can aid and benefit the cause of truth. If I may not be permitted to labor for Spiritualism in the present hour, I thank my God that I can lay my past life on its altar, and suffer the work of years to do

And how, think you, would such a devoted champion of this cause thank those panegyrists of his name that thought to shield it from reproach by omitting the very deeds of deep devotion of which he was the proudest? But the world is askamed of Spiritualism, and would fain honor John Pierpont by shielding him beneath the mantle of its own cowardice and bigotry. Oh world! If you cannot estimate the worth of Spiritualism as a thing to live by, judge through the

itualism as a thing to live by, judge through the example of him you seek to laud, what it is to die by! Watch the brave old man after so long, so gallant, and so true a life, after a record so full of gallant, and so true a life, after a record so full of great-hearted thoughts and deeds, putting on the whole armor of what he had been, all that he ever could be, and going forth to do his last life stroke of work for Spiritualism. Brave and heroic sentinel! as the last hour of closing life is striking, see him at his post, his venerable head with eighty winters whitened, towering above them all, the central silver sun of that mighty mass of mind that has gathered in its millions, standing there with one fearless foot already planted on the receding shores of earth, the other pressing on the receding shores of earth, the other pressing on the very plank that o'er three suns of earth have set shall bear him to the boat of the mystic ferryman, who waits with noiseless our to sweep across Death's river into the vast hereafter. Dying! yet he stands erect and firm at his post of duty; and then, that duty done, with gallant step the noble soldier goes—his books made up; his reekoning all told out; his sum of life worked up; his glazing mortal eyes growing dim to earth, but bright-ening as the eternal vistas of the land of light are dawning on him; his human ear growing dull to the murmuring tones of mortal friends, but quickening as the calling voices hall him from the spirit shore.

So be goes home, to put his armor off; a moment

to rest, to meekly cross his hands, then sink like a sinless child, or holy saint, to the earthly sleep that knows no waking-to the risen life that

knows no night or sleeping.
Some amongst us friends there are this night, portant years, while a professed exponent of God's that might with truth and bright reality follow the noble soldier to his sunlit home waves of time and space and struggle. To us, the joyous greeting of dear companions lost, now reunited, the tender welcome of the loved ones gone before, "the mighty hallelulahs of the glorious bands who 've labored with blin from heaven's shining land," all this we know must have been his welcome home; but even those who dare not tread with him and us the realms of spirit-life in spiritual revelation, must own so glorious a death must be a consummation to a glorious life; and the faith which could stay a noble soul through the fabled darkness of death's shadowy valley, the fabled darkness of death's shadowy valley, must be a triumphant view of that valley's reanimation, whilst all—the Spiritualist and his opponent alike—ail may unite in saying, "Thank God for this noble life!" We all may go forth to tread earth's thorny paths the stronger for his bright example, the better for his gitts of truth and wisdom. We may all believe, may, know that his pilgrim soul was halled, when life's march was done, with the glorious cry of welcome from his God and Father, "Well done, thou good and faithful servant; enter thou into the joy of thy

> The audience listened with close attention to Mrs. Hardinge's address. After she ceased speaking, a gentleman came forward, and, in a trance state, addressed the audience for about fifteen minutes. This closed the proceedings, and the audience dispersed.

MASSACHUSETTS STATE CONVENTION.

THIRD QUARTERLY MEETING, At Lawrence, Mass., Oct. 10, 11 and 12, 1866.

[Reported for the Banner of Light.]

[Continued.] Evening Session, Oct. 10th .- The Convention came together with enlarged numbers, though General expressions of satisfaction were made, at the progress achieved in affairs of a business nature. At 71 P. M., the President called the meeting to order. The Constitution and By-Laws, with the Affirmation of Principles, was read by the Recording Secretary, and the names of nev members of the Association were enrolled. A song was sung by B. M. Lawrence, M. D., when in accordance with the announcement made from the Business Committee, the President introduced to the Convention, Mrs. N. J. Willis, of Boston, who, under inspirational influence, delivered an address to the Association. The intelligence con-

it feft his rugged form to strengthen his clear, bright spirit. But though eighty-three years of life's sterness terms had spent their force on this watch tower of Israel, they had but tempered the unyielding strength of the resistless structure, and not one jot abated or impaired it. Fresh in mind, clear in spirit, bright and lucid as the diamond, the young, strong soul shone through its aged casement as triumphantly in the days of the Providence Convention, as when he defended himself from the Hollis Street congregation, in the self from the Hollis Street congregation, in the will be as long as you wait and defer. The wheels of progress will be clogged by the dead self from the Hollis Street congregation, in the light and hy the attength and

truth which you possess, as the free gift of the spirit-land. The fact of such possession should stimulate your zeal as missionaries of the divine

truths whose agents you are constituted.

All that is needed by Spiritualists, is that they be warm, energetic and hopeful. Still you can never succeed as a body, until you demonstrate to the people your objects. Be not discouraged at any apparent lack of cooperation, or surprised at the smallness of your numbers; with faithful-Bason your part and the fortering care of the at the smallness of your numbers; with faithful-ness on your part, and the fostering care of the spirit-life, your small minority shall expand and increase, until a host of reapers thrust their slokles into the waiting harvests. Lay aside all partisan feeling, stand firmly by clearly expressed principles, then you have a solid platform on which to work. The time has come for Massa-chusetts to unfurt the hanner of progress, and as she moved with the first in the great cause of emancipation, so she ought to lead the van in the greater cause of the liberation of the souls of men from the bondage of error. You should always from the bondage of error. You should always be anxious, when you hear a call for the truth from any place, to answer the demand. But in this as in other things, "charity begins at home," and your first and most obvious duty is to those around you—those of your own State. Nor will you by so doing neglect those beyond your bor-The force of your example, the influence of ders. The force of your example, the influence of your magnetism, shall quicken other States. It is not enough that you see others work, you must work yourselves; each for himself in his own way. Scatter freely the seeds of truth, wherever they may fall. The seeds of truth never decay in the human heart, but wait their time of growth

and then spring up in beauty and in power.

Spiritualism knows no north, no south, no east
no west. It means all things which tend to uplift humanity. Labor for union in agitation; pray
for a unity of spirit, in the harmony of whose for a unity of spirit, in the harmony of whose influence you shall relieve and benefit the hearts of those who suffer, wait and want, in your State. Your Association shall grow, and the work it has in hand, has been decreed by heaven; and even though you, as individuals, should fail, other hands would take it up and hear it on. Let Spiritualism unfold you into a broad fraternalism. Thus shall you become not only respectable as Spiritualists, but as laborers for the truth, and missionaries of the gospel of love and light. For this we convene. For this the angels of the Father wave the sceptre of inspiration. The mission of Spiritualism is to unfold every child of God. It is not dogmatic; it only asks a love of truth in those who receive it. If you cannot agree, you can afford to disagree. Seek to harmonize all differences, working together for the right, and thus grow in power and happiness.

Mr. N. S. Greenleaf, of Lowell, following Mrs.

Mr. N. S. Greenleaf, of Lowell, following Mrs. Willis, gave a stirring address, which moved the hearts of many of those who heard. We give a few of the thoughts and suggestions which filled

few of the thoughts and suggestions which infect the address. The speaker said:

Mr. Chairman, Ladies and Gentlemen:—The great, the important question, that the thoughtful ask is, "What is to come of Spiritualism?" Enough is seen to create the inquiry. Many are detained from an investigation of Spiritualism, and from participation in our labors, because they see no evidence of a constructive work to be accom-plished. What is the ultimate? We see only fragmentary manifestations of its life in our ac-tion. And yet the power evident in those partial and at times errate exhibitions, is such as to make it a matter of the utmost consequence that we should be able to see clearly the ultimates of

this new phase of progress.

Thus far Spiritualism has been a power for dis-integration, because the minds of men, as well as their institutions, had become fossilized, moving as mere machinery, lacking the vital life of inspiration. The religious world was satisfied with Moses and with Jesus, and with the dry record of the past, imprisoned in bonds of sectarian creeds; the life of the soul was repressed to conformity with an arbitrary standard, discordant alike to the facts of nature and the intuitions of the inte-rior. The eternal demand of the soul is for Lib-erty, which, as her everlasting birthright, comes to her forever through all conditions and forms. Thus Spiritualism has been a disintegration, be-

cause the conditions of the time made it legiti-mate and compulsory. The signs of the times in-dicate that ere long its mission shall no longer be one of disruption and destruction, but a grandly constructive. The work is to be as great as the preceding agitation has been radical and profound. This Convention is born of the need of the time, that a system of education may be inaugurated equal to the demands of present conditions, a system which is radically thorough, inasmuch as ti is universal in its purpose to answer all the re-quirements of humanity. I count myself fortu-nate, that in the school of experience I have been allowed to learn many of the lessons of this sys tem—a school whose teaching is so thorough that I say I know concerning that which I affirm, as you say you know that which you know by the evidence of your senses. It becomes us to inaugurate a system which shall benefit our brothers less fortunate than ourselves, and also by plain defi-nitions and the recognition of method in our system to make more direct and open the approaches o the truths of our demand of the age is for knowledge. Knowledge is power. The ignorant hesitate and fear, doubt and delay; knowledge makes plain the pathway

progress.
Spiritualism works revolutions everywhere, thus removing the obstructions to investigation, and liberating the mind, which is the first requisite for mental acquirement. Broad and universate for mental acquirement. Broad and univer-sal Spiritualism informs the present and illumin-ates the future. In the light of this illumination the knowledge of spiritual things is acquired; and it is the most important of all knowledge, for it gives the power of rapid and unhesitating pro-gress in our realization of the true and divine. Cause and effect run through the ages. herits a necessity, and lives and works in it. We must begin our education with children, and thus secure a wise parentage for coming generations. No less the old need to understand that angels walk and talk with us to-day, because they are near the life of the spiritual spheres, and should near the life of the spiritual spheres, and should understand their destiny in the future. Education, physical, mental and moral, is the great necessity of to-day, and the object of our labors is to that end. The Spiritual Lyceum is the model of educational institutions, and should receive our hearty support, both from heart and pocket.

Let our deliberations be characterized by the spirit of fraternal concord and the greatest freedom of action and expression, for only thus shall we be able to conduct them to any really worthy

The Business Committee reported a programme for the next day's proceedings, consisting of a business session from 104 A. M. until 12 M., with an afternoon session commencing at 24 P. M., with addresses from A. C. Robinson, of Salem, and Lois Walshrooker; to be followed by volunteer remarks of fifteen minutes. remarks of fifteen minutes.

After the acceptance of the committee's report, Prof. Tooliey made some remarks upon the contrast between the natural religious life and the set formalism of our fathers. He related an anec-dote of the tender concern of his mother for his entertained by many of the adherents of old creeds, but thought their superstitious reliance upon forms and ceremonies also illustrated by the fact that the same good, faithful mother thought she found in the corner of her apron a reason to believe that he might be saved, in spite of his heresies, because, at his christening, one little drop of hely water got into the corner of his eye. Afterwards, as a Baptist, he tried the effica-cy of immersion in a whole lake full of very cold water, for salvation, but doubted the lasting effects of both processes. He recommended a religion of common sense, hygiene, temperance and

hearty cheerfulness.
After a voluntary upon the organ, the Convention adjourned to meet at 101 A, M, the day fold

There is a philosophy in hand-shaking. It is an indication of character. It gives expression to the degree in which you are appreciated or esteemed by another. There are, however, a variety of methods of shaking hands, according to temperament, disposition, or occasion.

The population of the United States, according to returns from the census office, is increasing at the rate of a million a year. The Western and Northwestern States are mainly absorbing this added population.

If you would be nothing, just wait to be some.

From the Eastern Borders of Maine. Banner of Light. I am in Houlton, the shire town of Aroostook Co., Maine. It is a pleasant and thriving town,

BOSTON, SATURDAY, OCTOBER 27, 1866. OFFICE 158 WASHINGTON STREET,

BOOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. C. H. CROWELL.

WM. WRITE. LUTHER COLBY, - - - - EDITOR.

The All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

SPIRITTALISM is based on the cardinal fact of spirit-communion and influx: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: it aims, through a capacity research study of facts at a knowledge of the laws. d desing, and a subject of the subje "Dying Out!"-More Bow-wow.

Since the session of the Providence Convention, t has afforded us both instruction and amusement to notice what the "secular" journals of this part of the country have had to say of the proceedings and characteristics of that highly imposing body of men and women. We have already commented on some of these remarks. and now proceed with the story. In the Philadelphia Sunday Dispatch we have run upon a Convention, scarcely equaled by any attempt made by any paper in the country. Evidently impressed with the notion that its slanders and slang are competent to overthrow what has long ago been firmly established by facts, reflection and reason, it falls to belaboring the Spiritualists and their faith with the full zeal which is inspired by its ignorance and native malignity, and exposes to public view, not the weakness and insufficiency of the Religion of Spiritualism, but simply the pitiful character of the religion which the Dispatch thinks more popular, and therefore assumes to style its own.

This latest burlesque of the press which deludes itself with a profession of independence, is as mean and groveling in its spirit as anything we have met with of late. There is no spark of manliness, even a decayed manliness, about it. "We wonder"—says this pluckless sheet—"if this thing (meaning Spiritualism) is not dying out. It cered that sheets of the part of its friends. When tests of tainly seems to be attracting less and less attention every year. Instead of the harmless lunatics like those at the Providence Convention, the most prominent professors and apostles of Spiritualism are sharpers and blacklegs, who generally wind ip their career before the courts of law. Disgusting as Spiritualism is, we suppose it is about as amuse themselves with, as it keeps them from prejudice against our movement, than the exposloing harm to themselves and others by getting excited on more dangerous subjects. It also affords some amusement to sane persons, and on this account we will be almost sorry to see the delusion die out!"

It is needless to characterize this as the poorest | feetly secured. stuff that could flow from a pen held by the hand of a reasonable person. We should hazard little in making the assertion that the writer of it was either muddled or fuddled when he produced that are devoted to the reckless statements of low sensationalism, or else has some secret spite against some one whom he knows to be a believer in our elevating and consoling religion. Any perquality of diluted venom, and experience no fatique from the effort. The individuals who write and the men who publish it, fancy that they are doing sectarianism welcome service; as for their own convictions and belief, these have no more to do with the matter than the north pole has to do with the south. But it is a lamentable proof

Were we to simply deny the assertions of this spirits themselves. frequent and persistent repetition, is at last able these statements in detail, and with the circumstance, it might be still better so far as such persons are concerned. We shall descend to the level of the maligner only to reply that his representations are wholly and unqualifiedly untrue; and furthermore, that we are convinced from the inward testimony of his own accusations, that he does not know of their truth himself. Dying out! concerning Spiritualism. If it is, why do such presses continually take the trouble to advertise the fact? Why do they regularly devote so much space in their columns to reports, albeit slanderous and rudely vulgar ones, of Spiritualist conventions, assemblies, and meetings? Why is so much written, though in a sneering way, of the scances of distinguished mediums, at which startling manifestations are made for the visitors?

Why, again, is so much thundered against Spir--and not once only, but all the time now-if there are no evidences of its spread and growth? Why are all the cases which result in suicide, bad conduct, the disruption of the marital relations, and their own to hear.

Not The popular faith in the great and undying truths of Spiritualism is growing wider and ums whom their friends endorse as genuine. stronger daily. Each year it takes up its old lundmarks and sets them further out from the as a public medium, upon the strength of what we centre of its small beginning. It is spreading considered indubitable evidence. Subsequently, with greater rapidity than any other religion, or when he was detected in cheating by the Spiritureligious system, ever did before; and this we challenge the defamers of it to disprove. Among | And we have since cautioned the public against the believers in this religion occur the names of his impositions. some of the best and most illustrious men. of this . The last paragraph but one of Mr. Finney's let country, who have openly professed their con- ter, we cordially endorse, and we pray earnestly vincing knowledge of its truths. "And these can that Spiritualists everywhere will heed the sentibe increased by very large additions in foreign ments therein contained. Spiritualists should incountries, of both men and women. Are such deed take higher ground than ever before, if they persons, of high character and superior intellect would command the respect of the world. Chariual as well as spiritual attainments, to be put ty and love, we know, covereth a multitude of down as of no account by a miserable "bread- sins; but without justice, love and charity would and-butter," scribbler who thinks to please the not exist at all. Therefore let us be just, setting

we stop there at the present time. Officials to some on it is not his tager

"Mr. Finney and Miss Jordan." DEAR BANNER-I have just read Mrs. Waisbrooker's letter, in which certain questions are put to me, and I herewith proceed to reply yery

And first: I am not attacking Miss Jordan as a private person. Personally she seemed to me to be modest and retiring; the last person to be capable of deception or of fraud. Nor should I have mentioned her name in the Convention, had she not been brought forward as a good medium in public life; nor even then would I have done so, but for the fact that she had been publicly exposed, by two physicians and an editor, in the house and in the presence of their own previous Spiritualist friends, in the city of Richmond, Ind., some time in November last. Her publicly offered tests of spiritual intercourse, and her public exposure in a Richmond paper, added to the fact that her name was brought before the National Convention as a reliable medium, compelled me to the protest which I offered before that Convention.

And now, in reply to Mrs. Waisbrooker's question: "And now, Mr. Finney, if you have produced all these manifestations, please tell us how?" I say I have actually done all those things Mrs. W. describes, and more, by the application of my own physical power, under the same conditions, and can do so any required number of times. I can raise or hold down the table with far more power and precision than Miss J. did it in my presence, and under the same conditions precisely. I have done those very things before the friends of Miss Jordan, to their evident astonishment. And I placer of vulgar and malignant ridicule of that can do it any time. I can untle any persou's shoe or pull off any person's boot far more quickly than Miss J. pulled off mine, and under the same conditions under which she does it. I can do those things as deceptively to your senses, under the same circumstances, as they were done in Miss Jordan's presence. And, beside, she was caught doing those things, and publicly exposed—so thoroughly exposed that her friends-or some of them at least—who witnessed it, pronounced her manifestations a delusion.

Some of the warmest Spiritualists in Richmond saw her exposed. If any person will take the trouble, the full account of that exposure can be obtained by writing to any leading Spiritualist of Richmond, Ind. Some of her friends there still believe she has some medium powers; but, until she can redeem herself from the well-sustained and evidenced exposure among her own friends, it is worse than useless to bring forward her man-

spiritual intercourse are offered to the public by any person, critical examination is challenged. The public have the right to demand a decent regard to close and exact investigation. No other method can establish, on solid and immovable foundations, the great fact of Spiritualism. That there are impostors cannot be denied; and to ascertain who are and who are not such, requires exact, just and impartial investigation. Nothing good a thing as can be devised for crazy people to has brought more reproach upon, or aroused more been previously endorsed by Spiritualists and their journals. The danger lies not in their imposition and exposure, so much as in our endorsement of their claims before exposure, without sufficient exam-ination. And, beside, the interests of spiritual cience itself demand that its facts shall be per-

On the other hand, a cold, frozen, unfraternal suspicion of mediums is equally unwarranted and injurious; nor is it necessary to critical investigation. Common sense, common fraternity, forbid cither muddled or fuddled when he produced both extremes of credulity and skepticism. Let it, or is paid so much per line to fill up columns us plant ourselves squarely and honestly before the facts of mediumship as before those of geology or of natural history, and fearlessly publish the results, if we would do ourselves, our cause and the angels justice. We are not so pushed, I in our elevating and consoling religion. Any person of such sort could turn off volumes of this evasion. And, beside, we can be fraternal, courteous, kind and loving to all, and yet be free, fearless, just, honest and open. And such course alone can secure the confidence of the world of ensible men and women around us. We have had partyism enough in religion heretofore; now let us have justice, truth, candor and consequent permanent success.

I do not wish to be misunderstood here. Mrs. Jordan may be a medium for some kind of maniof the degeneracy of the public spirit, that it will festations. And it has been suggested that she pay for this kind of stuff and call it good reading. those manifestations in which the was caught, by thoughtless scribbler, it would do no more good, in all likelihood, than to pass them by unnoticed.

Yet there are persons upon whom falsehood, by frequent and persistent repetition is at last able. But we need not go to the spiritual-world to find to make an impression. And if we were to deny impositions; there are enough of them on earth, these statements in detail, and with the circum- And beside, if a medium is caught in imposition, that fact shuts out the spiritual hypothesis at once and altogether to every investigating unbeliever, and increases his skepticism. Such spiritual fraud is no proof whatever in itself of Spiritualism. It goes against it. Some spirits may seek to impose upon people in this way, perhaps; but I contend that such imposition is no proof of Spiritualism. When the medium's musdoes not know of their truth himself. Dying out! cles are found sufficient for, and actually engaged It is a preposterous, an absurd assertion to make in producing "manifestations," the spiritual origin of those manifestations can be asserted with a poor grace.

I am cordially yours for the truth, SELDEN J. FINNEY.

* The reporter mistook "Mrs." for "Miss."

EDITORIAL COMMENTS. Having published Mrs. Waisbrooker's remarks, it is but justice to Mr. Finney that we give his reply, and we cheerfully do so. In regard to the reliability or unreliability of the medium referred itualism as a religion from the sectarian pulpits to, we have no personal knowledge; but we have lying upon our table any number of communications, in reply to Mr. F.'s remarks in the late Convention, which are corroborative of Mrs. Waisbrooker's letter. These communications we have other like consequences, dragged forward and set | neither the space for, nor the inclination to down to the charge of Spiritualism, nothing of thrust upon our readers, had we the space. Perthe sort being ever attempted with the sects and sonal criminations and recriminations do the their teaching, if Spiritualism is really "dying cause no good, but much harm, for they deter houout" and ceasing to make even its existence felt est investigators from taking that interest in our in the churches and in society? Why are the Philosophy they otherwise would. Mr. Finney secular journals so busily engaged in doing this says, "Nothing can injure our blessed cause more work of the sectarian pulpit, if the commotion is | than an overheated zeal on the part of its friends.' not felt in the churches as much as it was, and if This is true. The BANNER may have erred some the undermining process is not continually going | what in the past in regard to endorsing mediums on? It is worse than folly to try to keep up the | "without sufficient examination"; but if we have cheat by denying what is so potent and plain to committed error in this respect, we have done so all who have eyes of their own to see and ears of through the instrumentality of our most reliable correspondents. It would be simply impossible for us to personally examine the numerous medi-

We endorsed Mr. Fay, when he first appeared alists of Titusville, we lost no time in saying so.

creedists by what he prints? When we come to naught down in mailce, and all discordant (elethe point of comparison in these matters, it is too ments will quickly disappear. A distribution of the matters and the

plain that the subject is exhausted; and therefore | Here the matter at issue must rest, so far at least as we are concerned.

The People Like Spiritualism.

It is very encouraging to notice the rapid and sure growth of the Philosophy of Spiritualism on the Pacific Coast. It is a religion so fortified with truthful facts that the unprejudiced mind gladly accepts its soul-sustaining theory, backed up as it is by positive knowledge in regard to future existence. This knowledge has been sought for, and prayed for by mortals for ages, with all the earnestness and ingenuity man was master of, but with no satisfactory results, till the tiny raps sounded the first intelligent alarm from beyond the river of mortal life. Since the dawn of that glorious epoch, millions of souls who were living in doubt and fear, now rejoice in a belief that affords them tangible evidence, such as their souls need, to fortify them against the false teachings of Old Theology.

Some of the secular presses of San Francisco treat the subject of Spiritualism with a good degree of fairness and liberality. Among this class we are happy to name the daily American Flag, one of the most influential papers in the State. With a candor and warmth rarely exhibited in such journals, the editor speaks of the return of Mrs. Laura Cuppy to her former field of labor and of her discourses, as follows:

"An immense audience awaited the talented "An immense audience awaited the intented and popular speaker Sunday night at Congress Hall. The capacity of the house is about eight hundred, and it was entirely and closely filled, every available space, including aisles and room about the door, being occupied. In fact, no more could obtain admission, and many not finding even standing room, went away; the occasion reminded one of the times of Starr King.

Her subject was based on Cain's answer to the Lord, when interrogated concerning his brother Abel—Genesis, iv: 9—'Am I my brother's keeper?' Her deductions in relation to our responsibilities and obligations are taken to be a superferment of the concerning his brother and obligations are to be a superferment of the concerning his beautiful to the concerning his based on the concerning the conc er? Her deductions in relation to our responsibilities and obligations one to another, were drawn, with great appositeness, distinction and beauty, and were presented with logical precision and rhetorical elegance, retaining the fixed attention of the audience during the whole discourse, and interrupted only by tasteful manifestations of applicate a the utterance of especially fine passages. Thus limited in space, we cannot undertake a synonis of the several subdivisions: it will be sufopsis of the several subdivisions; it will be suf ficient to say that the subject was treated with a scholarly system, and in a manner interesting, in structive and delightful. The scope of her remarks was essentially radical, without any direct allusion to political affairs, and was meant to inspire men with moral courage, disinterestedness and honesty in obedience to the ordinances of Conscience, and women with a heroic disposition t encourage and sustain their husbands and broth enship and the discharge of their social and po-

The speaker seemed to gather unwonted inspi ration from the presence of so unusual a throng of attentive and admiring listeners, and manifested a force and animation quite uncommon; but, nev ertheless, appropriate, graceful and impressive. It might be added that Mrs. Cuppy's discourses are never in a style that could reasonably give offence or pain to persons of opposite theologica views; but, while they are sufficiently forcible and positive, they are always characterized by a deli-cacy and refinement which must command the re-spect, and secure the friendly attention of the strictest of denominationists and sectaries. They may be designated as moral and philosophical disserta tions on living subjects of the times, sometimes based on Scriptural texts, and oftener on occur rences which are occupying public attention, and are always intended to make people better, wiser and happier. With a bigotry totally unknown elsewhere, and which would be ridiculed intolerably in any other American city, the generality, o the local press, have studiously avoided the usua friendly mention of a lady of extraordinary talent accomplishment and dignity of character, and who represents the views of a very large and respectable body of citizens; but, at length, it has appeared that she has become not only successful and popular, but also triumphant over a stubbori prejudice, in spite of their churlish injustice and neglect. Henceforward she will have no use for that assistance which mean minds are ever ready to offer after it has ceased to be necessary or de sirable.

A High Compliment.

When we first issued the POEMS FROM THE INNER LIFE, we sent a copy of the work to the eception over his own signature, under date of Washington, May 1, 1864, with the following high | friends will find him at 54 West 23d street. compliment for the work and its author:

iss Doten's 'Poems from the Inner l pleasant and instructive reading have I always found them. And why do I not rest to day? Because when I look at the book I think of you, who so kindly send it to me as 'A New Year's Gift, and my 'cruel conscience' won't let me rest. It seeps pricking and punching, and goading me, and calling me hard names and telling me it won't let me rest, because I have failed as yet to say, 'Thanks, Mr. Editor, for the nice new book you sent me last New Year's day.' Well, conscience, you're right—as you almost always are I own up. I do thank Mr. Colby heartily, for the copy he sent me of Miss Doten's poems, and I am ashamed of myself for my discourtesy and apparent want of grateful feeling, as well as my real neglect of my duty, in withholding for so long a time my expression of the feeling that I have so | cent, we are happy to hear. Her present address long kept pent up in my own heart. So I am determined to 'out with it!' So, my kind friend, know thou by these presents, that for your present of Miss Doten's 'Poems from the Inner Life,' I do most heartily thank you.

If I could ever envy any lady her poetical gift, should be tempted to envy her hers. But since I know that envying her would not enable me to write as well as she does, there's no use in cherishing or even tolerating in my heart the spirit of envy or covetousness. I would rather say, 'Well done! Admirable! Encore!!' &c."

A Fine Pleture.

We have received from B. B. Russell & Co. Boston, a superb steel engraving, to which is affixed the title-"The Empty Sleeve." The conception and drawing are by Miss A. R. Sawyerthe engraving from the well-known burin of J. C. Buttre. The picture represents a young soldierfather just returned home from the war with his right arm gone, and his baby boy in his lap, whose little hands have caught hold of the cuff of the loose sleeve, into the cavity of which his infantile eyes are searching with an expression of pathetc perplexity. It is really a fine idea, and most strikingly rendered. The engraving has been done with great skill and delicacy, while the rendering of the idea is firm, devoid of the excess of sentiment which overlays and smothers the conception, and strongly and actively impressive in its general effect. This idea was conceived by its gifted authoress in one of her liappiest moments, and, though an illustration of what is unfortunately a common topic, is in the highest because the interior sense, original and suggestive. Miss Sawyer's genius speaks forth in this picture, which will publish it to every corner and in every dwelling in the land, south or of the to an

Commemorative Service.

We print in this number of the BANNER a re-Spiritualists of New Kork and other, friends of stroyed at two thousand five hundred, and the the late Rev. John Pierpont, in Dodworth's Hall, loss of real property at from \$2,500,000 to \$3,000. on Friday evening, Sept 21st. The speech of 1000, The number of persons rendered houseless ments will quickly disappear.

Mrs. Emila Hardinge is pertinent, and how allow is estimated at the thousand eight hindred. A stone the matter at issue must rest, so far at slone to the conduct and comarks of several subscription of \$25,000 mas raised at once in Queleast as we are concerned.

I clergymen are pointed.

New Publication.

Col. A. C. Hamlin. Boston: Lee & Shepard. MARTYRIA This handsome volume, whose pages show forth the fairest and cleanest impressions upon paper most delicately tinted, gives a compendious and intelligible account, without undue coloring and in language toned down in its accurate use almost to severity. It is time we had precisely such a record as this, both comprehensive and detailed, descriptive and scientific, as a fit memorial from the press to the atrocities which will make Andersonville forever a reproach and scorn to a class of men professing to bear a part in the civilization of the nineteenth century. The country has waited as long as it should for this record, which is here made with scrupulous fidelity to detail, while referring every series of transactions belonging to the system followed in this prison to the accepted customs of foreign nations in similar

The author enjoyed unusual, because official. facilities for observing and personally investigating the matters whereof he writes. The better to produce a history of Andersonville that should be at once graphic and reliable, worthy of reference in the future as well as of careful perusal now, he begins with giving a description of the stockade, the mode of guarding the prisoners, their food, both for quantity and quality, their lack of water, shelter, and the most ordinary facilities for cooking their food, the rigorous rules adopted in relation to their escape, the total want of sanitary provisions of even the most ordinary kind, their packed condition, and a long and melancholy series of incidents in the cruel work of sacrificing more than thirty thousand unarmed prisoners to the brutal instincts which could rise and assail fair Liberty herself.

The details of this volume will burn themselves like living coals into the memory of the American people. This book tells them to the latest genertion what noble men have suffered that freedom might live. Here we can read of stout and unvielding hearts that ceased beating rather than feel the uneasy throbs of a faltering patriotism, The wives and mothers of such men need be in no affliction on account of their end. They died, but they died martyrs. They are lost to home and the loved ones on earth, but they are the shining names in their country's annals to the latest times. We write nothing of all this in anger, or heat, much less to keep alive the memories of a civil war which has written its red record all over the landcape of the Southern States; but we feel, as all men feel who would swear by an united country, that patriotism is kept alive by reciting the worthy deeds, and even the terrible sufferings, of those who devoted themselves to its highest illustration.

Personal.

Bishop Randall, of Colorado, has returned to Boston for the present. It is rumored that he may be invited to accept the vacant bishopric of Maine. His recent visit to Colorado was not as successful as his denomination had hoped it would be. The good people of that new State, are turning their attention to the investigation of the Spiritual Philosophy. One of our prominent lecturers, Mrs. Laura De Force Gordon, arrived there a few weeks after the Bishop, and commenced a series of discourses on Spiritualism, to which the people flocked "and heard her gladly."

Mrs. Mary Macomber Wood is creating quite a ensation at Chelsea by her excellent lectures on Spiritualism. She lectures there every Sunday during October. She has received a sum of money, contributed by a gentleman in Chelsea, toward defraying the cost of getting up a set of diagrams, illustrating some of the leading phases of Spirit-

ualism, for which she is thankful. We recently had a pleasant call from our friend. .Dr. C. B. Foster, formerly of Philadelphia, but now of New York city, where he has just located. late Rev. John Pierpont, who acknowledged the He is a gentleman of education, and thoroughly understands his business-that of Dentistry. Our

Mrs. Emma Hardinge will answer calls for week "To-day I have been spending some time with evening lectures, on the route to St. Louis. Her ddress is 8 Fourth Avenue, N. Y.

Chas. A. Hayden is in Chicago, Ill. Those wishing his services in the West, as a lecturer, can address him at 82 Monroe street.

Warren Chase is lecturing in Chicago, Ill., to large audiences. The Davenports commenced seances at Am-

terdam on the 19th ult., with fair prospects of Mr. James Brown Yerrinton, a well known printer of this city, died at his residence in Chelsea, last week, in the 66th year of his age. He has published three or four different papers dur-

ing his eventful career, but of late years he printed the Liberator until it was discontinued. Mrs. H. F. M. Brown, who has lately been suffering from a severe attack of illness, is convales-

is Chicago, Ill. John Van Buren, oldest son of ex-President Van Buren, died on board the steamer Scotia, on the 18th inst. three days before arriving in New

York from Liverpool. He had been to Europe for his health.

The Impending Epoch.

This is the title of a promising monthly journal, published in Augusta, Ga., by Henry J. Osborne, and devoted to "the interests of Humanity in an enlarged and liberal sense." When its patronage shall warrant, it is to be published once a week. The tone of the sheet is admirable, and its teachings and advocacy are strictly in the interests of truth and liberality. It is ably conducted, and presents the philosophy of the Religion of Spiritualism as a fact, if not indeed the foundation of its faith. Such a journal is greatly needed in the section where it is published, and cannot but do a world of service in preparing the way for those radical changes which are yet to make themselves felt in the structure of its laws, morals, and society. We wish it success.

Message from John Pierpont. Two weeks after the departure of the venerable

John Plerpont, he visited our free circle in spirit, took control of Mrs. Donnut's organism, and addressed the audience at some length. His remarks will be found in the message department on our sixth page.

Following Mr. Pierpont came a soldier, who reated some interesting incidents which took place on the battle-field between himself and Mr. Pierpont, who was then olimpiain of the regiment.

Terrible Conflagration.

A fire broke out in Quebec Canada, early on the morning of October 14th, which raged all day, destroying a large portion of the city. A moderport of the commemorative services held by the ate computation places the number of houses de

and this county is larger than the whole State of Massachusetts. The organization of Spiritualists and Friends of Progress is the largest in the place, and embracing much of the intelligence and influence of this locality. It is but about one year old. About one year ago, Charles E. Gilman. nided by a few others, obtained the services of Laura DeForce Gordon, as a lecturer, six months; then of Susie Johnson three months. The result

is a congregation of as intelligent, earnest and consistent Spiritualists as you will find anywhere

It is good to be here with these noble men and women, who dare to raise up the standard of the world's redemption from the despotism of that senseless, puerile, blighting and bowlidering theology that now hangs over Christendom, as chaos and night hung over the earth before God said. "Let there be light!" God now says to that flark, chaotic night of theology, that now hangs over Christendom: "Let there be light!" A light, a sun has arisen on Houlton, and Aroostook County, which will not go down in darkness. The people, even Methodists, Baptists, Congregationalists, Unitarians and Universalists, have seen the light. and are coming to it, and their hearts are made glad by it. Death is being swallowed up in victory. Death hath lost its sting; the grave its victory !

The people of Aroostook, so long accustomed to hear it said, " Man dies, and what and where is he?" now hear a distinct and commanding voice issuing from that Holy of Holies of the vast temple of Houlton life, saying, " Here am I; I am not dead, nor am I asleep in the grave, nor am I in some fabled heaven or hell, far away; but I am here-an inhabitant of this planet, and ever present to weep with those who weep, to rejoice with those who rejoice, to pity the erring, to lift up the fallen and to help make this earth, so full of beauty and brightness, a Paradise for the whole family of man, both those in and those out of the body.

So, dear BANNER, speak a good word of encouragement to the people of Houlton and of Aroostook County, who are seeking and striving for a higher and nobler life. This is a beautiful country, and rich in the power to furnish beautiful and happy homes for men and women and their little ones. I am on the very border of New Brunswick, close to one of the dens of the British Lion: but the thought is ever uppermost that harmony is not bounded by geographical lines and national boundaries, and that my country and my church is the world, and all mankind my fellow countrymen and fellow churchmen.

HENRY C. WRIGHT.

The Cause in Hamburg and Moodus-Children's Lyceum-Need of Spenk-

Good news is ever welcome, and to those who watch the struggles of truth to overcome the inertia of conservatism, it is peculiarly pleasing to witness the same process of decay in those errors which have so long held sway over human souls. But it is still more pleasing to behold the upspringing of new and better means for human help and progress. Both these processes have been going on in the lower portion of the Connecticut valley the past year. I commenced lecturing in Hamburg, not far from one year ago, and have spent a considerable part of the time in that vicinity since.

On the sixth of May last, we organized a Lyceum in Hamburg, which has prospered finely, under the efficient management of John R. Ster ling, its conductor. This institution has been a great affliction to Orthodoxy, which has impotently threatened to prosecute me for Sabbath breaking, in holding the Lyceum on the first day of the week. In this place there is one of the best class of people I have ever met. Kind and generous, no earnest, unseitish worker will ever be allowed, while among them, to suffer want. Only the most imperative sense of duty to the angel-world, that guides our dispensation, could have induced me to break away from the love and tears of the good people of Hamburg. The door was open for constant speaking, and the pecuniary return was ready also. But a dispensation of the Spiritual Gospel is committed to me, and I must fulfill it. But there is an open door here, a fertile field, and

earnest helpers. At Moodus, ten miles from Hamburg, is another society, with money in their treasury and zeal in their hearts. Both these places need speakers, An earnest, whole-souled man or woman, who loves to work for humanity, and can lead people onward in the Spiritual Philosophy and Life, would find in these places a hearty welcome, constant employment, and a just recompense for their labors. But a mere self-seeker, whose chief aim is money, would very soon be estimated at his just value. Now if any of our workers would like to pass a few months among a lively and pleasant people, I commend them to these places. Jonathan Laplace, of Hamburg, or Z. L. Hungerford, of Moodus, will answer letters of inquiry.

Ostocyo, N. Y., Oct. 11, 1866.

Verification of a Spirit Message.

J. S. LOVELAND.

STATE HOUSE, BOSTON, Oct. 15, 1866. EDITOR OF BANNER OF LIGHT-In your paper of the 13th inst., I find a communication from Charles Horton, stating that he was a member of Company B, Twenty-Fifth Regiment Massachusetts Volunteers, and that he left his body at Point of Rocks, Virginia. Upon referring to the muster-out roll of the Twenty-Fifth Regiment, I find that Charles A. Horton enlisted in December. 1863, and died May 10, 1864, of wounds received a the place above named. He appeals to records kept here to prove the truth of his statement, and the proof, I think, will be deemed conclusive.

DAVID WILDER, One of the Mass. Allo't Comm'rs.

Words Fitly Spoken.

The BANNER OF LIGHT, in a well-written and scatizing rebuke of the practice of the public press " of caricaturing all assemblies of Spiritualists," alluding especially to their treatment of the recent Spiritualist Convention-says with obvious

"Our journalism is fast degenerating into a base and dis-gusting species of flattery and tondylsm. It follows instead of leading. It classes parties and churches, instead of being in any sense independent of them. It is not an expositor, much less a censor, but a mirror for powerful organizations to be-hold themselves with the greatest complacency."

We want the Banner and all honest men and n to know that the Boston Daily Voice established for the very purpose of destroying this all-corrupting power of wealth, which has made the public press, with a few exceptions, so contemptible.—Boston Daily Evening Voice.

The United States Bunting Company is now in successful operation at Lowell. The Company has obtained from the Government exclusive contracts to manufacture all bunting used in the service, and recent tests have shown that the article is superior, both as to durability and color, to that of English manufacture. Heretofore we had to cely upon English manufactories for this article.

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ALL SORTS OF PARAGRAPHS.

lectures as correct and reliable as possible.

Hull's New Monthly Clarion for October

is a choice number, filled with interesting original

matter. The leading article, entitled "Freedom,"

is from the pen of Mrs. H. F. M. Brown. Mr. L

B. Brown treats, in a brief essay, upon the subject of "Psychometry." This gentleman is asso-

ciated with Mr. Hull in the management of the

It will be seen by the notice under the head of

"Meetings," that Mrs. N. J. Willis has been en-

gaged to deliver a lecture at Newton Corner, on

Miscontent is a sad companion; but Miss Con-

Miss F. A. Jones, 83 Carver street, is said to be

Go to strangers for charity, acquaintances for

advice, and relatives for nothing-and you will

The editor of a Norfolk paper refused to fight a

Some novels are likely to do more good than

some sermons, said Henry Ward Beecher, in sub-

stance, some years since; and the Christian Intel-

ligencer suggests that perhaps the Old School

Presbyterian Board, the S. S. Union and the

American Tract Society are converts to this view.

since "they have all gone into the business of

Dr. J. T. CiftLD, 50 School street, can extract

ELOPEMENT AND DESERTION.—Rev. Edward

H. Hudson, of Palmyra, Mo., a well known minis-

ter of the Methodist Church, eloped last week

with Mrs. McCullough, a widow, for parts un-

known, probably Canada, says the Boston Her-

ald. This unfeeling man took two of his children

with him, leaving his wife and a child in his des-

olate home. The wretched woman left her three

children behind, worse than motherless, with her

parents, who are of the highest respectability, and

It is asserted that elergymen are in the habit of

In New Zealand, in the cannibal times, a chief

with ten wives, was told that he could not be

baptized unless he confined himself to one. At

the end of about two months, he repaired to the

nearest missionary, and stated that he had got rid

of nine, "What have you done with them?" was

the natural interrogatory. "I have eaten them,"

Deaths by sleeping in rooms with coal stoves

MRS. JEANNIE W. DANFORTH, the excellent

East Fourth street, New York city, nearly oppo-

A piece of solid cast iron will float on the sur-

"Mother and Infant" receptions are in vogue

in New York. Young wives invite their acquaint-

dent would happen to him at sea. This forebod-

such a hold on the lady's mind, that her earnest

entreaties at last gained Capt. Knapp's consent

to give up a sailor's life about three years ago.

For two years he led a retired life, but the neces-

sity of providing for his family obliged him to re-

Why, are jokes like nuts? Because the drier

A woman of religious professions in Frankford,

Pa, has been arrested for abuse of her estep-

daughter, about thirteen years of age, whom she

rendered almost an idiot by her inhuman treat-

ment. The last outrage was beating her with a

Asia is pronounced civilized, as a Parsee mer-

An old bachelor being laughed at by a party of pretty girls, told them, "You are small potatoes."

We may be small potatoes," cried one of them,

Jerome, the banker, has bought the horse Ken-

A clergyman in Utica, N. Y., has been preach-

ing," and can " see nothing but ruin to the young

men palliate a brother clergyman who whipped

his child to death " because he would not say his

prayers," on the plea that it was in his line of

The best toast of the season was, we think

given by a printer, viz: "Woman—the fairest work in all creation. The edition is large, and no man should be without a copy."

The people die so fast in India, owing to the

famine, that their dead bodies are suffered to re-

main unburied, and the corruption is in places

The revenue of English railways is \$250,000,000

and there are five millions of men who are taxed

and saddled in every way, but permitted no share

Tennyson and Dickens have each just lost a brother by death; that of the former at home in

England; and that of the latter here in America,

where he had been for many years a resident and

and of the London omnibuses \$2,500,000; or

In the government, the consist of

theological bigots had the making of the laws.

ing, or spirit-warning, grew so strong and took

whose hearts are well nigh broken.

electioneering for the degree of D. D.

for companions are again on the list.

site her former residence.

turn to his old profession.

base ball club.

unendurable.

they are the better they crack.

chant has failed for fifteen millions.

"but we are sweet ones."

tucky for forty thousand dollars.

face of melted fron.

was the reply.

teeth without causing his patients the slightest

publishing pious fictions for juvenile readers."

pain-by the aid of his pure nitrous oxide gas.

duel on the ground of a large family and common

an excellent clairvoyant. She is totally blind.

Clarion, editorially and in a business capacity.

tion will appear in our paper soon.

Wednesday evening, the 24th inst.

tent is the happiest creature alive.

always have a supply.

A correspondent writing from Beloit, Wis., says the cause of Spiritualism is flourishing more We wish managers of meetings would inthan ever in our region. We have purchased a form us when any change takes place in regard church, in which we continue our lectures. We to their meetings. Frequently it happens they have some of the best speakers. During this are discontinued, and we do not hear of it for month, F. L. Wadsworth is officiating for us. weeks, and consequently the notices are kent Digby says the most appropriate tune for a in our paper. 'We have heard indirectly that band to play while on a railway train, is "Wood Sansom Street Hall, in Philadelphia, has changed

hands, and that the Spiritualists are obliged to hold meetings at some other place, where we do not A young lady in Wisconsin had both legs and know. We wish to have our list of meetings and her collar bone broken by the kicking of a home. Her hoops touched the horse while she was passing on the sidewalk. He began kicking, and one A report of the Vermont State Conven-

foot got entangled in her hoops. GARIBALDI.-A correspondent gives the following sketch of Garibaldi's bidding farewell to his volunteers:

"When the principal group of volunteers arrived on the plot of ground before the villa of M. Crispi, the General descended the steps of the

Crispi, the General descended the steps of the principal entrance, and silence having been obtained, spoke as follows:

'My children—I thank you for the testimony of affection you give me; be certain that my feelings respond to your own. A small number of evildoers have troubled our satisfaction, in at last seeing Italy one and independent. They are inspired by the priests, enemies of the happiness of our country. As long as the priests shall not have been put down, Italy will have neither true liberty nor prospective. Let us combat these reactionary ecclesiastics, who are at this moment our only enemies. only enemies.'
Some individuals having then cried out: 'Death

to the priests! 'No, said Garibaldi with energy, 'death to no one. Free Italy has horror of bloodshed!' Then, casting an expressive look at the flag of the Roman Volunteers, veiled with black, he continued.

tinued:
'Romans, you who have gloriously fought by my side during the last campaign, and who cannot yet return to your beloved country, I say to you, have patiencel for I hope the year will not pass over, without your being able to return to Rome delivered from the odious clerical yoke. Adleu, my children; whether near each other or at a distance we are still united." at a distance, we are still united.'

The coroners of New York are driven with business—running it into the ground.

The North American corn crop this year is 1,-039,000,000 bushels!

Cowardice always offers atonement to arrogance; but truth brushes both away. He who is firm in the right, is doubly armed.

The Bishop of London received last year an income amounting to £20,067 sterling. He holds a fat office, truly. Wonder how much of this sum he appropriated for the relief of the suffering poor of the great metropolis?

Mr. Parton holds that nearly the whole human race will steal, no matter what their religious

THANKSGIVING .- The Governor of Massachusetts has appointed Thursday, the 29th of November, for the annual observance by the people of the Commonwealth of a day for public thanksgiving and praise. It is the day designated by the President for the National Thanksgiving.

The Mont Cenis Railway is nearly done. It will be open for travel by winter.

Much attention is being given in Georgia to the raising of tea. Samples of black tea of fine quality, of native growth, have been exhibited, and it is said the plant flourishes remarkably well on the coast.

In fifteen years licentiousness and dissipation reduced the population of the Sandwich Islands from 140,000 to 70,000. This is owing mainly to the clairvoyant medium, has removed from 59 to 52 vices which civilization has introduced among

> Joseph Rodman Drake's well-known beautiful fairy poem, The Culprit Fay, has been for some two years in the hands of artists, engravers, and printers, and will make its appearance from the press of Carleton, New York, in a few days, as a holiday book of the most attractive character.

ances to see their young babies. The toilettes of mother, child and visitors are in the height of The Petersburg Express tells an almost incredible story, to the effect that a young lady in that A PRESENTIMENT FULFILLED.-It is said that | city did a young kitten up in her back hair, and Capt. Knapp, of the steamer Evening Star, recent- went to a dancing party with a waterfall thus sea, when nearly three hundred improvised for the emergency. The animal was lives were lost, had not been in active service for soon jostled out, and general astonishment foltwo years, until very lately, in consequence of a lowed. That waterfall might have been called a perpetual dread that his wife had that some acci-

There is nothing upon earth more miserable than she that has a son and sees him err.

HORRIBLE.—The French Academy of Medicine at Paris has lately brought to light a horrible state of affairs in regard to the habit of sending children to the country to be nursed and brought up. Every year twenty thousand babies are sent out of Paris under the care of these peasant nurses, and of that number only five thousand, on an average, are returned to their mothers, the other fifteen thousand having died of cold, starvation and bad treatment. It is calculated that three hundred thousand of the nurslings have

perished in this way during the last twenty years. These countrywomen make no scruple of exchanging the babies entrusted to them, and undertake to nurse several at a time. They write letters to the children's parents describing in pathetic language the rosy cheeks and increasing charms of their infants, dead weeks before the epistles were indited, and receive clothing and money for the little ones for months after they have been in their graves.

'A person who was recently called into court for the purpose of proving the correctness of a doctor's bill, was asked by the lawyer whether "the doctor did not make several visits after the paing against "the auful crime of base ball play- tient was out of danger?" "No," replied the witness, "I considered the patient in danger as long men who engage in it." And yet these clergy- as the doctor continued his visits."

A young man advertised for a wite, and received eighteen hundred answers from husbands. duty. It would be a fearful state of affairs if the saying he could have theirs. This shows the value of advertising.

A Wonderful Picture.

W. P. Anderson's wonderful picture of The Maiden in the Spirit-Land, is a grand affair-so considered by artists who have seen it. They say it would do credit to the pencil of even Michael Angelo himself. It is to be exhibited in the different cities in the United States, prior to its conveyance to Europe. We understand small sized duplicate copies with explanatory circulars will be sent to any address, by Sophia Elirentels, 132 South Clark street, Chicago, Ill., upon the receipt There are one million of paupers in England, of fifty cents.

New Music.

medit a

Oliver Ditson & Co., 277 Washington street, have just issued the following new musical compositions: "Sicily Quadrille," by Chas. D'Albert; The Cuckob's Notes," a song, by Chas. Blamphin; "Dreaming of Angels," a ballad, by the same author; "Fleurs De L'amitie," being No. 8 of E. B. Oliver's collection of plane forte music; "Jen-The little town of Kinderhook, on the Hudson Iny Lind Polks," No. 18 of L. P. Gerville's collec-Biver, is in a state of excitement over a haunted tion; "Grove March," No. 6 of James W. Colby's mill. in effection and to an unlike an air ended the light and elepant traceries. I blow I wall. Air a blow a control of the extraction of a control of the extraction of the organ and to open or option of a Company of the

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 OXYGENIZED AIR. country, to take the superintendence of our New York Establishment, and attend to the general business naturally concentrating at that important point.

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

where Dr. Storer will be happy to afford any public meetings, or whatever may be of value as a guide to strangers.

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

Special Notice.

We feel compelled to urgo upon our subscribers the imperative necessity of writing the name of their State plainly. Many omitthe State altogether, nished with all the appliances for a business with it. and not a day passes that we do not receive one or more letters with an omission of either the Town, County or State, and often the writer doe not even sign his own name. We can sometimes ascertain the name of the State from the Postmaster's stamp on the envelope, but not often, as in many instances the impressions are so light as not to cancel the statep at all. The delay of our subscribers' papers is mainly attributable to their own neglect in these particulars, and we earnestly hope, for their own as well as our convenience, they will read and heed and profit by this notice.

Business Matters.

TO PATIENTS AND PUPILS-HOW TO TREAT TO PATIENTS AND PUPILS—How TO TREAT THE SICK.—At my Rural Home Cure, I continue to take all kinds of invalids, and perform cures equal to any on record. And I am now ready to take pupils, male and female; classes beginning every other Tuesday, the first to commence Tuesday, Oct. 30th. In two weeks I guarantee to enable pupils to become physicians, and to know how to treat all manner of diseases without using medicine. Terms for pupils, board, room and tuition, \$20,00 the first week; \$10,00 the second week. To patients, terms reasonable.
DR. URIAH CLARK,

Salem street, Malden, Mass.

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

Take AYER'S CHERRY PECTORAL to stop your Colds, Coughs, and Bronchial Affections before they run into Consumption that you cannot stop.

L. L. FARNSWORTH, Medium, answers SEALED LETTERS. Persons sending \$3 and four 3-cent stamps, will receive a prompt reply. Address, 1040 Washington street, Boston, Mass. CARTE DE VISITE PHOTOGRAPHS OF THE

LATE REV. JOHN PIERCONT for sale at our Boston and New York Offices. Price twenty-five cents. Postage free.

Special Notices.

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

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

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Emenson commenced to treat my slater (who had been suffering from heart and lung disease for five years, and given up to die by physicians of almost every school,) about one year ago, without ever seeing her once from that time to this. Three months ago she could not have her head raised one inch without fainting, and every moment was expected to be her last. Two weeks ago to-day she took passage in the "Ocean Queen," from New York, to Join her husband in California, a nell reoman. I passed the previous day with her, and could hardly realize the change. By what power it was effected I do not attempt to say; but these are scient facts, and I deem it out an act of simple justice to Dr. E., and the power through which such wonderful results were obtained, to acknowledge them before the world.

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Roston, Mats., Oct. 16, 1866. | lw*-Oct. 71.

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Oct. 20.—3w

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Mrs. J. H. Connut.

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

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

nounce their names.

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

The Circle Room.

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

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

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

Invocation.

Infinite Jehovah, we stand knocking at the door of thy temple of Wisdom, asking for those truths that shall make the soul grow great and strong, and wise and good; that shall teach us that thou art our Father, and every living being is thy child; that shall also teach us, that all the manifestions by which we are surrounded are the manifestations of thine own divine mind. Whether we wander amid the hells of time or eternity, or in the heavens of the higher, life, it is by thy pleasure, for thy will is manifested everywhere. Give us those living waters, that shall cause us to go forth wheresoe'er we may be needed, for the benefit of the sons and daughters of earth. Let all our life be acceptable unto thee. Let our every thought and every act be pleasing to thee. And when thou dost call us no longer to earth, then let our crown of rejoicing be woven of the good deeds, of the pure and holy lives of those who have listened to our teachings. Let the souls who understand by our coming that life is eternal, be made better, purer and holier, by our coming. And unto thee, oh Spirit who ruleth this hour, who hath ruled in all the past, and who wiit continue to rule in the future, we dedicate our thoughts and our words. Amen. July 12.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, we are ready to consider them.

Ques .- What institution or means, do you re gard best for the treatment of demented persons? Ans.—There are many kinds of insanity; so many that there are no two cases alike. No one has started from precisely the same cause. No one case tends to precisely the same end. So, therefore, what would be advisable in one case, certainly would not be wholly in any other. However, there is a certain general rule that it may be safe to use as a guide, and that is the rule of uniform kindness. Seek ever to bring about a harmonious, spiritual and physical condition of the individual. Never seek to govern by arbitrary force, for that only tends to make the case very much worse, than before you undertook it. Sometimes these cases arise from entire physical causes. Then it should be your earnest effort to harmonize the physical forces, and thereby restore that that is in a measure lost, Sometimes they arise from entire spiritual causes. Then you should seek earnestly to harmonize the spiritual forces. The time will come, when the laws of mind as connected with the laws of matter, shall be more perfectly understood. Then you will know better how to deal with these mysterious causes. There are other physicians needed than those who deal specially with physical life. And it is our belief, and most earnest hope also, that the time is not far distant, when those who are entrusted with physical welfare, shall deem it necessary, absolutely necessary, that they study beyond physical life, to know how to deal sucseesfully even with that. And when they feel the absolute necessity of looking beyond the physical form, to know what they shall do to equalize the forces of that form and bring a condition of health, then they will seek earnestly for the gift, and the wisdom will come. The Great Father of Wisdom, always provides a way to answer the material demands of his children. You cannot ask for any one blessing, in all truth, in all sincerity, but what the Great Author of life will

provide a way to answer it, and perfectly, too. Q.-By J. R. Hosley, of Dixfield, Me.: In the BANNER of June 30th, in answer to the question of L. W. Ransom, the invisibles assert, that they "believe that one who lives out his internal proclivities while here in deeds, is so much further advanced in spirit-life, than one who has been prevented from doing so by external circumstances." This assertion has elicited some discussion among the believers in the spiritual philosophy, which I think arises more from a misunderstanding of the meaning of the answer, than from any real difference of opinion. In order to settle the point, I would propose to the invisibles the following question: If a person be possessed of evil proclivities, would you recommend that he act out those proclivities, and allow them to take the form of deeds?

A .- That which is absolutely natural to the individual Nature will make use of even to the extent of deeds. Life is life everywhere, and under all circumstances; and as it seeks to perfect itself, in more ways than we can possibly count, it is very hard to determine what is an absolute necessity to good, and what is not. To the moralist it is absolutely evil, wicked, to swear, to steal. But to one who has an innate natural tendency in that direction, it is quite the opposite. There are some persons who could not steal; are so constituted, they could not swear. And again there are others who cannot avoid it. They are so constituted: and the more they seek to, the greater the propensity is felt within. Now, though all these things bring great sorrow, exceeding great misery upon the possessor and upon all those connected with him, yet it is not for you or me to determine that God did wrong in giving them to him who possesses them. Who shall say it is not the very road over which those souls must pass, in order to become purified and fit for heaven. The Christian says, "God doeth all things well." That is a very broad assertion to make, considering that Christianity believes in a devil, in the existence of evil, in a very imperfect state of things existing everywhere. Now, we believe that God does indeed do all things well; all things, not a part. The veriest criminal that ever had an existence on this earth or any other earth, lives by the same Divine law that you and I live by. There is a different

course marked out for him than for you and I, that I can come and go; not obliged to stay; not The speaker who answered the question under obliged to pay for myself or any truck I bring. consideration, as offered a few weeks since, declared that the spirit who had lived most natuthose who had sought to cramp the natural pow- got more than she ever hoped for. She would n't ers of the spirit of had crushed or dwarfed the come back here to-day, for she's little afraid natural propensities of their life on earth. If to talk this way. That's the reason she don't it is indeed absolutely necessary that you should steal, by all means steal. But you should remember that the greatest and highest gift with which the Great All Father has blessed you, is the gift of reason; and you should bring it to bear ipon every point in life. If these so-called monstroslties in life have an existence with you, ask your reason why they are here? and when reason has answered the question, instead of trying to crush out the child, kill the parent. Instead of endeavoring to turn the tide of natural life into any other course than Nature has determined for it, seek to so begin these physical existences, that you shall have none of these regrets to deal with. If you do not want thieves, and liars, and murderers, do not bring them into existence. If you do, deal mercifully with them when here. If you sow tares, in God's name don't expect to reap wheat. Do not hope to convert the tares into wheat, for you cannot. The germ is there, and will follow the bent of its own life, and none other. You may turn it this way and that, may force it in this or that direction, but you are only

passing upon your civil and so called Divine Q.-Can those who have wrought so long at Dungeon Rock, ever expect to have their hones realized externally?

putting off the time when it will live in its own

life, manifest itself according to its own nature.

You pay very great attention-some of you, at

least-to the rearing of your domestic animals,

while you pay none to the rearing of these, God's

grandest, highest forms on earth. You give unto

human souls machines to steal and lie and mur-

der, and then you seek to kill the machine because

a nuisance to you. Oh dig down to the roots

of these dark shadows, these gloomy palls that

are flung all over the land. Instead of lopping

off this branch and that, make your physical life

perfect as it should be, and then you will have

little cause to find fault with liars, thieves and

murderers; those persons that are constantly tres-

A .- There are as many opinions on that sublect, as there are minds to think upon it. For ourselves, we do not believe that their hopes will ever be externally realized. July 12.

Harriet Hubbard.

I have a dear mother and sister in Philadelphia I am very anxious to reach.

I had no knowledge of these things before death, and, indeed, I have not much practical knowledge at present. But my love for those I have left, has surmounted all obstacles, and I am here.

I was sick many months, and suffered intensely, although it was not so supposed by my friends; and there were times during my sickness, when I should have thought that I was in communication with the world of spirits, if I had not been educated to believe to the contrary.

Those I have left, are believers in the Orthodox faith, as I was myself. My father, in my childhood, being a missionary of that persuasion at

One of the chief causes that brings me to earth is that I desire very much to clear up a mystery that has existed concerning my father. When I was but a child-after his labors as a missionary had ceased-he left his home and family with the intention of carrying forth a business matter in Mexico, and, from that point, he was lost to his family, they never hearing of his death clearly, or knowing why he was silent toward them. It was and is believed by some, that he is yet on earth and, for some unknown cause, remains away from his family and in silence toward them.

But this is untrue. My father died not in Mexico, but in California, of a disease peculiar to the climate. And his silence came in consequence of she didn't think father would. his finding no direct channel through which to transmit intelligence to his family. It is true that he lives, but not in earth-life; nor has he forgotten his wife and children; nor has he ever ceased to 'watch over them and defend them from harm as far as he was able to. And it is his ardent wish that they should seek to come into direct communication with him in this modern way-through

this modern Spiritualism. Although there is much that cannot be depended upon connected with it, yet, in the main, it is gloriously true and worthy of all credence. There are those, in and out of human life, who find in it their highest heaven, who worship their God therein, and praise him therein, also. A blessing for my dear little sister; and while I pray that I may ever be permitted to guide her while here she remains, I pray, also, that she may recognize the guidance, for then I shall be doubly rewarded.

From Harriet Hubbard. You will please direct to Mrs. Amy Hubbard, Philadelphia city, Pennsylvania, where she lives. Good-bye. July 12.

Ephraim Wingate.

Well, stranger, I am Ephraim Wingate, from Terra Haute. [Some distance from here.] Ha. yes, not so very far off when you don't have a body like this to cart, but a pretty good distance, stranger, when you have a body to move, and have to strap all your truck onto the railroads and the like. I'm kind of unused to these things, stranger, but I suppose they were new to all of us once; but I don't know but precious little about them, anyway. Oh, stranger, I come like myself, because I can't 'come like anybody else; but I say I do n't understand it.

Stranger, I went out with the first troops that went out from Indiana to fight for the Constitution, but lost my body by it. But that was not the worst pill to be taken. It's a little hard to swallow, but after you get it down, stranger, it do n't matter. Stranger, I got an old mother, and I got two children; I got a brother and sister that I would like to have know that I can come back, and that I am, somehow, alive. I know I was killed, but that was the body; I'm alive myself. Oh, I am! it's no use trying to back out of it: I am alive, and, if kind Providence would only furnish me with a body like what I had when I went to war, I could fight as well as ever. You might as well talk about my musket's being a part of me as well as to talk about the body. The me is the part that acts. It's the power that's left, It took itself away when the shot was so hard that it did n't like to stay.

i'm glad the folks got the money, and I'm glad they're getting along so well. But, s'ranger, I should be right glad if I could go to them at all times. I'm happy enough, but I could bear little more heaven, in the shape of having the way open betwixt me and my folks. [Is your wife with you?] Oh, she is-oh, I got her all safe! Oh, stranger, I never should have gone to war if she

No; it's all free-everything is free in the spiritworld. Sarah Jane-that's my wife-sends her rally here, stood in the advance, spiritually, of love to the folks, and says she's happy. She's come herself. She sends her love by me to all the folks she's left here.

I'm off, stranger. Will give my age if you like: in my thirty-eighth year.

Georgianna Goldsmith.

I am come to see if I can possibly get to my mother. My name is Georgiana Goldsmith. I lived on Center street, New York. [Do you'remember the number?] I think it's 69. [You're not certain?] No, I sint certain; I think so. [Was there more than one family in the house?] Yes, sir; four families in the house. [Can you give the name of any person who lived there?] Well, Mrs. Corcoran lived underneath us; had two children. Then there was a German woman that had just moved in. I could n't ever tell her name. It was a great, long, hard name. [Did she live above you?] No; she lived on the same floor. I don't know the others.

I was most ten, sir. I died in February. I had something-I don't know what it was. They said it struck in. I'don't know; it was some-

[What do you want to say to your mother?] Well, I want to tell her that father never was taken prisoner. He was wounded, and died before he got took prisoner. She heard he was took prisoner and suffered awfully. But he didn't: was n't taken. He only lived just about an hour or two after he was shot. And he says if he should have this life to live over again, he should know how to live now. He would n't do like he did. He says he would n't, and I do n't think he would, because he's real good now. I like to be with him now, and didn't used to. [You love him.] Yes, I do now; I did n't.

I'd like my mother to know that I can come, and how I can, some time. If she won't be afraid. I can show myself to her: yes, I can; yes, I can, They say—the folks that are in the spirit-land say I can show myself, because she's one of the kind—[a medium]—yes; what you can show yourself to. But they say I mustn't go and show myself to her until she knows I can come, even if could, because it would frighten her, and then I shouldn't be able to do so any more. But if she knew, then she would n't be frightened. [Do you go to your mother's often?] Yes, I do; but she don't know it. I don't let her see me, because she'd be afraid if I did. [Have you any brothers and sisters?] Yes. [At home?] Yes, two: a brother and sister. [Both younger than you?] Yes, they were sick when I was, both, but they did n't die. I did, and they did n't. Do you understand? [Were you sick with the same disease?] Yes, I was, only theirs did n't go in; theirs stayed out, and mine did n't.

My father says he will try to pay you for letting me come, by trying to do you some good; and maybe by-and-bye he will like to come himself, because my mother has nothing to pay you with. Sometimes she don't have anything, if she's sick Sometimes, if she's sick a long time, she won't have anything. When she gets well again, then she goes to work and earns money. So you might send her my letter after she'd been sick, and then she would n't have anything to pay for it.

My father once had plenty of money; yes, he had; but he learned to drink, and he lost all his money and his reputation; and he lost all desire to be good, because everybody tried to make him so much worse than he was. And when the war came, then he enlisted, because he wanted to get rid of himself. But he was n't always so, and he is n't so now. And I want mother to know it. [Perhaps this message will aid your mother.] I know it will, because she'll like to know. She honed that father and I wouldn't be together. Well, you know she hoped I'd go to heaven, and

But we are together most of the time. And I like him ever so much. And I want mother to know it. You tell her so, because it makes him feel bad to have her feel so about him. He do n't blame her, only he feels so bad to think he did n't live right when here. Good afternoon, sir.

July 12.

Circle conducted by Theodore Parker.

Invocation.

Our Father, God, thy perfect life we read in the face of this young autumn day. And because we read thy love there, oh our Father, we would worship thee in spirit and in truth. We would know concerning all thy creations. We ask wherefore thou hast called into being the flowers and grasses, birds and beasts, rocks and rills; the glorious lamps thou dost hang in the firmament at night; ay, of all things thou doest, we ask, oh God; for, to know of thy creations, is to know how to worship thee in the beauty of holiness. Our Father, God. while we turn upward, and there behold thy love even in the darkened chambers of mortal life, oh loving Father and Mother, we can but wonder at thy children's coldness who dwell there. We can but wonder that they do not know thou wilt ever guide them, ever protect them, ever minister to all their wants. Oh, our Life, we praise thee for all thy gifts, and in behalf of these, thy mortal children, we also praise thee, hoping that we may be able to lead them outward and onward up to the great centre of love. Oh, Spirit of Justice, fold thy soft wings around the hearts of these mortal children, and teach them, through thy ministering angels, what justice means with thee. Oh, let those who have talked with the angels seek to learn justice, and of all those attributes that make the soul stand pure before its God. And unto thee, this day, as upon all others, we render the undying homage of our souls. Amen. Sept. 3.

Rev. John Pierpont. No farewell word was spoken,

Not even aparting sigh; For the Angel of Light was not willing to wait, When I laid me down to die.

And so, by the kindness of my dear friend and brother, Channing, I have been invited to address you, brothers and sisters, this afternoon; not because I would utter that farewell word, for such belong to those who do not know they can return, Farewell words are more fitly spoken by those who believe in a distinct and positive separation between the mortal and immortal at the change called death.

I did not believe it. I know it is a liallacy now-That I am as much united to mortality, in one positive and distinct sense to-day, as I was two weeks ago to-day, when I spoke to some of you in Providence, I know. To me it is no belief, but a positive knowledge. My faith was something

cultivate the beautiful flower of faith while you bood, two years and a half in New York City, till shall here remain, assuring you that so far as the my health broke down, and I died of consump truth of these things is concerned, it will not be tion. of no avail.

spirit; and I return, possessing myself of the sensitestimony to the thousands that have already reare all wide open between the two worlds.

No darkened shadow of doubt attended me as I crossed over. No; I felt assured that I should realize all, and even more than I expected to. To me there was no doubt, no darkness, no lingerfor the change, and I am as ready, as earnest to give my voice and all my powers-thank God, I have them every one-in favor of this glorious Philosophy of your day. It led me through many charity. pleasant paths while I was here in the flesh, and it will lead you through them, if you earnestly desire it.

Spiritualism is the grand light that shall bring all religions up out of darkness. It does not So we together tolled on, until she went to the propose to leave any one in the shade. It proposes to fold its ample wings over all. It says to purchased my machine, was by working over you, God, our Father, is able and willing to take hours; many times till two, three and four o'clock care of all his children. He has no desire to close in the morning; because what I received from the heart of his love upon any. You need not my ten and twelve hours labor, was hardly ant. fear. Live honestly; seek earnestly for the high- ficent to sustain me, to say nothing of the purest and best gifts given to mortals, and it will be chasing of a machine, such as was necessary for all right with you.

Oh, that I could speak to all who are dear to me. I would, had I a thousand tongues, preach Spiritualism to-day, as I did two weeks ago to- that class of God's children, from whom I have day. To me it is glorious! To you it may be the same, if you desire that it should be so as earn-

estly as I did.

The voice of inquiry has reached me from all parts of the land. What does Pierpont think now? How does he feel now? Where is he located? Pierpont that was, is to-day just as such as I was for daily labor? Can I not bring he was; and he dwells here with his kindred; here where there is so much work to be done; like heaven? that shall leaven all the rest? I here where souls are crying out for light, more light. He has not gone to some distant star, there influenced the writer of the article. And for the to sit in idleness. No. no! he's here; here, ready to work in everything that speaks of its goodness and its greatness and its use to humanity, to his

Oh, that glorious song of welcome still lingers within my soul, as I crossed the strand of mortal life and reached the heavenly goal.

John Rand.

I am assisted here by that noble reformer, to whom I am indebted for all the knowledge I possess concerning the power of the spirit to return after death.

During the brief time he was attached to our regiment as Chaplain, I was sick unto death, and in the capacity of spiritual adviser, he came to see me, and I could not forget his words, even if I had tried to, they were so beautiful. But to me, I must confess, they were then rath-

er visionary. I was educated in the Baptist religion, and had no idea the spirit could ever return after death to possess itself of the body, unless it was of those who were in favor with our Father God. I had no idea that I should return. I had heard of their coming, and seen a great deal of this Spiritualism, but believed nothing in it myself. And then that most honored man who has addressed you, came to my cot and told me I was not going far off; that I should be able to come back again, and through such a subject as was suitable to me, speak to my friends; that, I need not fear the goodness, the kindness, the great allmercy of our Father, for he never excluded any one of his children, much less me, from his presence and love. I need not fear that I should be shut out from heaven; need not fear but that it would be all well with me; for because I had been lukewarm in my religion for many years, I expected to fall short of heaven.

"But," said this good man, "if God saw fit to "But," said this good man, "If God saw it to parfect myself in the philosophy of return. Fare-call you into being as a distinct individuality, rest well. assured he will never consign yon to endless punishment. All punishment comes from within springs spontaneously; because you feel that you have not done right. That is all you will receive, all that you deserve."

And then he prayed with me. Great God! I could never forget it, if I would. It seemed to lift me up to heaven. I felt that he was telling me true, but I dare not believe it, because I had an idea that I should be stepping aside from the old Christian path, to have anything to do with Spiritualism. Yet something told me he was right

died, wondering if I should realize what he told me. That I have realized it, is already proved by the fact of my returning.

Now as soon as I learned of that dear old man's death, that he had come and had gone back again so quick, that he was earnestly laboring for the good of others, I sought him out, and asked him if he remembered me. "No, I don't," he says. I then told him the circumstances of my sickness and death. "Oh, yes, I remember you," he said. Yes, I am very glad to meet you." I asked. Can you show me the way back to earth again?' He replied, "Oh, yes, come right along with me. I'll try to make the way plain and clear to you;" and the dear old soul did do it. So you see I am indebted to him for assisting me to obtain the power of this great blessing.

Now I do not expect to reach my friends-for there are thick doors and high walls between me and them—till I shall be able to go through those doors and climb those walls. I shall; I am earnest in whatever I undertake. I've no fear, for now I know I am right. So I am going ahead. I'm a child in these things; know scarce anything about them; but I told the dear old man I did n't know how to take the first steps, and if he'd only show me how to take them, I'd do the best I could to take the others myself.

So here I am. Here I am to-day, happy to be here; happy, because I'm free to return to earth; happy, because I hope to do all my friends good service, now that I've taken the first step. If that first step is never taken, the second never can be. So this one is just as necessary to me in giving light to my friends, as will be all that shall follow it.

Well, well, I am John Rand. I was born in Fall River-hall from there, of course. I say I am-well, that was the name they gave my body, and, as a matter of course, I must give that here in order to be identified.

But I do not hope to clear up the brambles that

are between me and my friends to-day. All I do hope is to make a beginning between them and myself. Then I shall know better how to work for them. Farewell, sir.

Olive C. Wendell.

had lived. The truth of it is, I did n't care much how I went.

It is impossible for me to picture to you the gloin so faithfully impressing my own thoughts upon time way, he will remember what he said to the control of the control of the control of the way, he will remember what he said to the control of the control bears this heading, Libelieve; "Ten Machine Girls

attempt it; and I can but beseech of you all to "machine girl." I run the machine for a lively-

I first lost my voice, and then I worked on for My dear friends, I live; I am an immortal months, because I felt obliged to, having no means of support. And when I could no longer run the spirit; and I return, possessing injuries and my machine, I could not beg, I had rather die; die of starvation—although I did not die of absolute turned, proclaiming that the doors and windows starvation, yet I many times came veay near it. Twice I sent an appeal to the man for whom I had labored so hard and earnestly; but all in vain. Words came back to me, that should be attend to all such calls, he should soon be a ruined man. Well, of course I could not blame him; but ing, no fearing to cross the river. I was ready I felt as all do, doubtless, under the circumstances, that if I had received my just due for the work I had performed, I might have had enough to carry me through, without being obliged to ask in

> My father, during his life, was a man of means, I did not know what it was to work for a living. But it was found at his death, that there was nothing left for the support of his wife and child. angel world; then I tolled alone. And the way I

my use. When I found myself entirely free from my body, I said, Is there nothing I can do to benefit so lately been called? The poor girls who work ten, twelve, and perhaps fifteen hours, for a pittance that hardly keeps soul and hody together, can I not say something for them? Can I not appeal to at least the hearts of those who believe in these things? who employ such? who pay about a reformation among them, that shall be felt that I might do this, and for that purpose I

same purpose I am here to-day.

I have no wish to identify myself as an intelligence to any one on earth. I can speak to their inner lives—that consciousness that is ever active And although they in their outer lives may not hear me, yet it will be all right. I can labor for those friends. I can perhaps put a dollar into their empty pockets, with which to hold their virtue. I can do this, which is perhaps better than the idle talk I might be tempted to offer them, were I here on earth. I propose in a silent, yet in a no less potent way, to approach the inner lives, the soul lives of all those persons that are approachable, who hire such as I was. I propose to benefit my fellow sisters on earth, by instituting a band of reformers in this respect in my spirit home, every one of them armed with swords that will cut this way and that, to all who are susceptible to spirit influences; reforming all that needs reforming; teaching such persons that those they hire are, like themselves, children of God, bound perhaps to the same spirit-land; all seeking happiness, all desiring to live above poverty and want; all desiring to rise above the ills of life, that grow out of poverty.

I know I shall be successful, for all laudable efforts are in the end crowned with success. I know that the great reformer of eighteen hundred years ago, will condescend to baptize me and my little band with an influence for good, that shall be all potent here on the earth. Knowing this, I am strong, and there is nothing that shall prevail am arrong, and there is nothing that simil prevail against me. Weak I was here, but I am strong now, and I am determined nothing shall prevail against me, for my purpose is good, and those who urge me on to it, are far better and holler than I am. They will sustain me; and what more

I am Olive C. Wendell, sir. That is the name I went by on earth. I was twenty-two years of age. I died in New York City. Since I have been in the spirit-world, I have been trying to

James G. Gooch.

It ever was a favorite theory with me, that persons on the earth were attended constantly through their earth-life by some one or more guardian spirits; but I did not believe in modern Spiritualism by any means. Like many others, I thought I had no time to give to the investigation of such subjects, helieving as I did, that they were gotten up partly for the purpose of making money, and partly by those persons who had become dis-satisfied with all other kinds of religion, and wanted some new platform to stand upon. But like all classes, I am very glad to avail myself of Well, during the night I died, thinking of him, the privilege of return; very glad to be able to ied, wondering if I should realize what he told come back, acknowledging that I was a fool in these spiritual matters; for if I had been wise in them, I should have learned what they were; I should have satisfied myself, as an intelligent life; so this, the airy part, was left undone. But, towny surprise, I found that what I supposed the

tomp surprise, I found that what I supposed the unreal, or airy part, was the real, the only substantial part. The weighty part, or unreal, dies with the clod; while the airy part rises with the spirit, and is coëxiatent with its immortality. They used to teach me here, that all the different formations of mind and matter were necessary to making up the great whole. This being true, perhaps it was necessary that just such a fool as I was gloud have had an existence. 80 fool as I was should have had an existence. So settling down upon that, I will try to be content in my position as a little child, willing to be led,

in my position as a little child, willing to be led, and very glad to be taught of these things.

I have very many dear friends, to whom I am very sincerely attached, and I should be glad to go back, identifying myself to them. I know others feel that I must in time succeed. Hearing of this place, I then turned my steps here and learned the way. Though I am not very partial, the structure of th ern principles, I now see that your spiritual religion stands above the whole, and ministers only to the good that is in each one. You may try to drag it down to evil, but it is as impossible as to draw down the stars and place them under your feet. You may think you have got it under your feet, like the man who once fancied be was walking upon Jupiter. "Oh, I am—you needn't think I m crazy—I 'm walking through earth on Jupiter." ter," he said; and he really believed he was, too. So I suppose that some Spiritualists think that Spiritualism—the genuine, not the spurious—may be made subservient to their low, base desired Now the real can no more serve them in their evil desires, than Jupiter could be taken down from its position in the heavens, and placed under

I do not know what course to pursue in order to open a way between my friends and myself. But knowing no better way than this by which to reach them, I will try to rest content with the hope that I shall draw them toward me, as they

nope that I shall draw them toward me, as they have drawn me toward them. Now they think I am far off, which is not the case.

I have thought perhaps it would be well for me to make an attempt to reach one known by the name of Thomas Shelton, in New Orleans. He's liberal perhaps I can reach him, and through him, my friends.

I would saw to him that James G. Good form.

through him, my friends.

I would say to him, that James G. Gooch formerly from Baltimore, latterly from New Orleans, finds that he can speak, and whites to that through him he may identify lilinself to his friends; I am here to day to thank your Editor for the appearance of an article in your journal, which bears this heading I believe: "Ten Machine Gible trusted in the state of the sta

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ything;"

meaning, I suppose, my faith in the right of the South to secede. "Oh no," I says, "I wont lose anything, not even my reputation down there among those Yankees."

Well, I went, and came back the same. I died the same; and I come back to-day a little changed; perhaps I should say very much changed. But it's not my purpose to speak of the changes I have passed through. I only desire to make the very best time toward my home that it's possible for me to make. Good-day.

Sept. 3.

Annie Elizabeth Gaines.

I've come back, so—so my mother will know I can come. She wished if—if anyhody could come, that I would; and so I thought I'd try.

I should be nine years old now. I was eight when I went. I should be nine now. Do you want me to give my whole name? [Yes.] Well, it's Annie Elizabeth Gaines. I never was called Elizabeth. I was called Annie. But that was my whole name. My mother's name was Ann Elizabeth.

Elizabeth. I was called Annie. But that was my whole name. My mother's name was Ann Elizabeth.

Well, I had the lung fever, and all the time I was sick I could n't speak loud.

I haven't got anything to say about my father. He's away, and would n't get it if I did. But I want my mother to know how much I want to come to her, and how I can come back; and how I want somebody to come to her with. I want her to know how I go to school in the spirit-land, how I have all I want there; and 'i is n't a great ways off, 'i is n't a long ways off from earth. There's no cars, ateamboats, stages, or nothing that runs there, because it's so near to the earth we don't need them. [Do you go to your mother often?] On't yes, I do; only she don't know' it; that's the worst of it. But when she gets to know how I can come, she'll be very glad. She won't feel had any more; and when I go to her, I shall tell her all about things in the spirit-land, so she'll be so glad to have me come, because I aint deal. I aint, I'm alive; I'm rested, and I'm well, too; I am. [You're having grand times.] Oh yees, I be; such nice times. I aint sick any. Oh you don't have to pay for anything there, don't have to pay for anything there, don't have to pay for like to die, 't aint a very easy thing to die; but I would, I would, I'd die just as soon as I could.

Is this St. Louis? [No.] Where is it? [Bos-

thing to die; but I would, I would, I'ddie just as soon as I could, I'd would, I'd die just as soon as I could.

Is this &Louis? [No.] Where is it? [Boston.] Way down East. Oh, I did n't know it. I did n't know this was Boston. [You are at thousand miles away from St. Louis.] Oh dear, well, I was never here before. I did n't know this was poston. [You are at thousand miles away from St. Louis.] Oh dear, well, I was never here before. I did n't know this was poston. You are at housand miles away from St. Louis.] Oh dear, well, I was never here before. I did n't know this was good thing for general circulation. 50c, postage 8c.

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BRITTAN'S REVIEW OF REV. C. M. BUTLED D. This is a brief refutation of the principal objection of the folks coming, so I thought I'd come; did n't know where I was; just a little corner left for me to squeeze in." That's how I come; did n't know where I was; did n't know his was Boston; thought it was St. Louis. Wyr, will it make any difference? I can get to my mother, if it is Boston. [We'll print your message, and send it to your mother, if you degire.] Yes, I do; will you? Then I'll like you ever so mutch. I can't pay, anyway. I can—perhaps I can help you in some way. I don't promise, but I will fi I can. Will that do? My mother always told me I should never beg for anything. Well, I will pay for it just as soon as I can. I will pay for it; just as soon as I can. I will pay for it; just as soon as I can. I will pay for it; just as soon as I can. I will pay for it; just as soon as I can. I will pay for it; just as soon as I can. I will pay for it; just as soon as I can. I will pay for it; just as soon as I can. I will pay for it; just as so

Circle closed by William E. Channing.

MESSAGES TO BE PUBLISHED IN OUR NEXT. Thesday, Sept. 4.—Invocation; Question and Answer; Donald McKay, to his friends; George Kingsbury, to Ben. Perry, in Dover, N. H.; Carrie Townsend, of Bridgewater, Vt. to friends; Aumt Lucy (colored), formerly a servant in Jefferson Davis's family, to Mr. Davis.

Thursday, Sept. 6.—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.

RECEIVED FROM J. Bomber, St. Albans, Vt.

Obituaries.

In Memorian.—Just as the summer was breathing a parting benediction to the children of earth, the spirit of our beloved sister. Mrs. Deborah, wife of Luther Elliott, Esq., of Grotan, N. H., massed from its tenement of clay to the undying slories of that spirit-life for which she was so well matured, leaving a large host of friends and relatives to mourn her earthly exit. For the term of four weeks the burning hand of typhoid fever rested on her mortal frame, and everything was done to keep back the approaching angel of death, that her embodied spirit might remain with us a little while longer, to buttle life's ills and turmoils, and labor with us to perpetuate the glorious principles of the Spiritual Philosophy. But all to no purpose. Human affection was not similetently potent to bind her loriger to earth. The magnetic chain of celestial sympathy and love was winding its golden coils around her beautiful soul; the outstretched arms of angels were waiting to class her in their sweet embraces, and bear her onward to a world

Where no parting word is spoken,

Where no parting word is spoken, And no farewell tear is shed; Where no friendly tie is broken, And no weeping for the dead.

Where no friendly the is broken,
And no weeping for the dead.
At haif-past twelve. Friday morning, Ang. 31st, she left us
for heaven's Summer-Land, the beauties and glories of which
had been so frequently portrayed to her through human instrumentalities. Hers was a faith and fame which no breath
of calumny or prejudice could move. Her heart, full of sympathy and love, was ever ready to mantle with charity the
irregularities and derelictions of others. During my year's acquaintance with her, I never heard her speck lightly or frivolously of any one. The foibles of our weak humanities she
generously attributed to prexisting causes, over which we
had no direct control, and while we should continually strive
to remove them, unkindness to the subject of them should
ever be considered out of place. Thus she lived and died a
consistent Spiritualist. The vacuity her absence has made
can never be filled. "None knew her but to love her." Sho
has gone to Join her darling boy, an angel father and mother,
and numerous other friends who had preceded her. Sho had
tenanted her mortal tabernacle forty-one years, and in the
midet of her cartily usefulness was summoned to continue
life's boilest missions in a higher and nobber capacity.

The funeral of her beautiful remains was attended by the
writer, in accordance with her desire, and there was very
large number who heard for the first time the beautiful principles of our soul-reaching l'hilosophy. In the necropolis of the
dead in Hebron N. H., they have laid her beloved form away,
to mingle with the dust of kindred and friends. No unhallowed foot will dare descerate the mound that shelds from human view "the only part that could die," nor will the tongue
of the bigot speak lightly of the soul that has fed. Prace to
thee, sweet spirit. Envelop with thy influences our hearts,
that we may live the life thou lived, and at last tread with
thee the same shining pathway thou art treading.

Also, in Barnet, Vt., Curits Alonzo, son of Mr. Mark and
Mrs. Betsey C. Stiles.

Also, in Barnet, Vt., Curtis Alongo, son of Mr. Mark and Mrs. Betsey C. Billes, aged 14 years I months and 15 days.

A distinguished poet has written. "To die young is youth's divincet gift." Curtis was as frail youth, and perfect health was an enjoyment to which he had long, been a stranger. Naturally ambitious and hopeful, he had kept the disturbances in his physical system in acipienton to his will, and his friends and relatives trusted, that, with his development into the maturity of manhood's years, he would become strong and healthful, and thus he spared to them a considerable period of time on earth. But the angel, Death, had long marked him for its victim. Slowly but surely his physical organization bowed to the inexerable beheats of disease, and amid the tears and sorrows of parents, brythers and sisters, his youthful spirit passed from its frail tenement, and entered upon the intellectal and moral activities of another and a better world.

To the bereaved parents and other relations, we tender the sweet consolations of our blessed, religion. Not far away is he for whom you deeply mourn. No yawning gulfintervenes between you and his ascended spirit. Often will he draw near to blend his influence with yours, to stimulate you to a higher and more faithful performance of all life's sacred duties, and prepare you to meet him in the Elysian delds, through whose resplendent bowers his immortal spirit is now roaming. May the cheering faith renerve every heart, and illuminine the soul in its passage through the shadow of the valley of death.

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cath.

Death is to man a friend, not foe,
 It gives his soni a sweet release,
 And bears it from the somes below,
 To sweeter fields of joy and peace.

Barnet, Vt., Oct. 10, 1866.

JOREPH D. STILES.

Passed away to the Spirit Land, from Albion, Mich., Sept. 26th, 1866, Margaret C., wife of Selleck Adams, agod 45 years and I months.

and 3 months.

Mrs. Adams, my wife's mother, was born in Waterloo, Sencea Co., New York. Removed to Newfans, M. J., in the summer of 1831. Married June 11th, 1837. Removed from Newfano to Abbion, Sept. 28th, 1837, where she resided, until her demise.

formany years she was an invalid, and doubt to her was a clease from bodily suffering. She was a believer in spiritcommunion.
Faneral services by Rev. Edward Seymour, Episcopalian.
W. F. Jakinson.

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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. PERBLES, Cincinnati, Ohio; P. O. Box 1402.

The Damnation of Unbelief.

"He that believeth and is baptized, shall be sayed; but he that believeth not, shall be damned."

The teaching of the Nazarque, that unbelievers "shall be damned," is very clear and truthful to us, and, withal, exceedingly pleasant to contemplate. The surgeon, that the body may be saved, cheerfully engages in the work of amputating the limb; blood and groans are only incidents pointing to the future good. True, Jesus, as an enlightened and divinely illumined Jewish youth, beautiful in person, spiritually organized, grandly inspirational, a student probably in the school of Hillel, certainly conversant with the philosophies of Egyptian seers, and remarkably mediumistic, had no reference in the language, "He that believeth not, shall be damned!" to an honest skepticism, nor to those natural doubts that lead to the most critical methods of investigation. He knew there was no merit in the mere act of belief, no demerit, disconnected from motive, in the act of unbelief. He was intuitively conscious of the generally conceded fact that sufficient evidence compals belief. The law of attraction is not more immutable. Consequently he referred directly to that willful and persistent refusal.on the part of the Pharisees to listen to any testimony, or witness any of the daily evidences that presented themselves in attestation of his spiritual

Those old Pharisees, much like their Church brothers of this age, were so wedded to Moses, so clonked in bigotry and incrusted over with superstitions and traditions; that they purposely rejected all evidences and shunned all investigations looking to the reception of higher truths. Yea. worse: they not only refused to hear, not only shut their eyes lest they might see, but, without cause, accused this mediumistic man from Nazareth of being a wine-bibber, a blasphemer, an adulterer, and of doing his wonderful works through the power of Beelzebub, the prince of devils! Thus, refusing to investigate, and willfully resisting all offered opportunities of witnessing living proofs and accumulating evidences, they necessarily remained in ignorance and unbelief; and Jesus distinctly taught that such unbelievers should "be damned." It was more a prophecy than a sentence. He knew that such a willful rejection of evidence would result in damnation; that is, in a legitimate condemnation, upon the principle of sowing and reaping.

The word "damned" has no reference to punishment in the immortal state of existence. Tothis end that eminent scholar, Dr. Campbell, says the "word damned is not a just version of the Greek word. The term damned with us (meaning the Orthodox,) relates solely to the doom which shall be pronounced upon the wicked at the last day." This cannot be affirmed, in truth, of the Greek " Katakrino," which corresponds exactly to the English word "condemn." Accordingly Paul spoke to Timothy of some as "having damnation" in the present tense. To the Romans he writes: "He that doubteth is damned if he eat." Jesus, in one of the Gospels, says: "He that believeth not, is condemned already." This condemnation is the natural result of that perverted will which knowingly rejects the conditions that precede evidence, such evidences as would lead to the acceptance of heavenly truths. Bigoted Pharasaic souls in the past, and those similarly constituted in the present, must suffer these bitter, biting pangs of condemnation, and it is but a just retribution. The "prodigal son" deserved the hunger and the husks that he was forced to eat. Pains and penalties arrest the erring in their downward courses; while love, guided by wisdom, kindly places their feet in those paths of obedience that end within the gates of heaven.

Spiritualism, spiritually interpreted and understood, is the second coming of Christ. His first coming, from that preëxistent state, was as a babe in Bethlehem's manger. His second immediate and special appearance was personal as a spirit. The Marys and the apostles, being clairvoyant, recognized him, knew him; and hence their divine enthusiasm. But his second coming proper was to be general and universal, pertaining more to ideas than personalities. It was to be in "the clouds of heaven," accompanied with holy angels and ministering spirits. It is also to be in power, and great glory, holding in its divine grasp the gathered spiritual forces of the ages.

Forgetting for the moment Rome, Greece, Persia. India, China and Egypt, with their peculiar religious systems, we see that old dispensations have disappeared; others are vanishing, and new ones taking their places, and by the same law. that the new, fresh bud pushes the old one from the stem. The Jewish dispensation was characterized by fear and force. Moses was the central man. The Christian dispensation has for the past fifteen hundred years been characterized by its persecutions, Poplsh authorities and dogmatic faiths. Its star is declining. We are entering the vestibule of the Angelic dispensation. The apocalyptic John's seventh angel has sounded. The "door" that on Patmos, he saw opened in heaven-also, the ladder that Jacob in vision saw, with foot resting upon earth and top leaning against the battlements of heaven, with angels thereon ascending and descending, is now clairvoyantly seen by seers and multitudes of mediums, giving.absolute knowledge of immortality.

Said Jesus," When ye see the fig tree branches putting forth their tender leaves, ye know that summer is nigh. The fig tree budded afresh in 1817, and its tender leaves, alive with lessons of immortality, are gladdening our soul-gardensay, the summer of summer-land visitors from the celestial world is upon us. The Christ-principle in beginning to be acknowledged. Angels, are over us in the clouds of heaven. Spirits are in our midst. Their manifestations are to us matters of positive knowledge. In fine, these spiritualistic facts and phenomena are as common, and if possible more startling than the "healings," "visions," "trances," "gifts of tongues," &c., that prevailed in the enriest apostolic times; and those who divest themselves of all prejudice, becoming willingly receptive to newly-conceived and well established truths-those who investigate the spiritual phenomena, accepting its divine philosophy, and practice its heavenly principles, "shall be saved"-shall enjoy a full, free and soul-satisfying salvation. But those who harden their hearts, despise prophesyings. repel angel ministries, and refuse to candidly and prayerfully investigate the claims of Spiritualism, thus remaining in unbelief, because willfully rejecting the proffered truth-such "shall be

damued already. We daily see bigots thus con--doubting and damned!

The words of Christ: "He that believeth and is baptized, shall be saved, but he that believeth not, shalf be damned," are just as applicable to men of these times as they were in that Judean age when the Nazarene stood, a spirit, in the midst of the twelve, and first uttered them. Those self-righteous Pharlsees re-live in the persons of sectarians. Epochs and ages repeat themselves, The old is ever new again. This overshadowing influx of spiritual forces from the heavens, is only a fresh rising wave upon the ocean of time. It is a deflant wave; the more so, from the gathered force of descent, and is destined to ascend to mountainous heights in this nineteenth century. The baptism mentioned is not water baptism. John, the precursor of Jesus, baptized with water unto repentance. It was initial merely; symbolizing the approaching spiritual baptism. This forest fanatic, John the Baptist, said, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you "Ghost," is a most barbarous translation of the ing of the whole being under and into that ethebanded brotherhoods of angels.

Those who believe and are thus baptized, are saved-saved from ignorance, fear, doubt, darkness, and the crushing conventionalisms of the "These signs," said the Galilean teacher, "shall follow them that believe." "They shall cast out dev- and comfort, health and happiness. ils-they shall speak with new tongnes-they shall lay hands on the sick, and they shall recover-they shall make the lame to walk-the blind to see," &c. Again said Jesus, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." These signs" follow mediums. They abound everywhere among Spiritualists. These works they do; and do because genuine believers, and baptized with the Christ-baptism. They are the mediators between the winter-lands of earth and the summer-lands of immortality, and their spiritual powers increase as they approach the more spiritualized planes of the pure and the holy of

In conclusion, we exhort sectarians and professed Christians, who, in imitation of the Jews calling Jesus a "blasphemer," call us "Infidels," to at once ground their weapons of rebellion-renent-believe-become bantized from on high. and no longer be found fighting against God Christ, angels, spirits of just men, the highest interests of the human soul, and the broad, beautiful and blessed principles of the Spiritual Philosophy.

Mrs. Judge Carter's Address-Woman's Position.

This truly intellectual woman delivered a very able lecture a few weeks since before the "Daughters of Temperance," in Cincinnati, from which the following is a brief extract:

"Governments would be administered better, and would therefore be better, if women were aland would therefore be better, it would were arlowed, like men, to fully participate in them, and their full rights of citizenship recognized. Now I do not thus declare from the standpoint of a 'woman's rights' woman'—not at all—for I do not claim to belong to that category; but I assert these things from the standpoint of a true woman, know-ing woman's nature, knowing her intelligence, knowing, in fact, her love and wisdom of charac-ter, and feeling assured that it is quite necessary that the female element should truly exist in all governments, which would cause the people thereof to be wise and happy, good and virtuous.

Then, as I am in favor of woman taking an act-

ive part in Governments, so I am of woman tak-ing an active part in all human organizations, for the benefit and amelioration of mankind. I would not have them merely aiders and abetors, or mere accessories, before or after the fact, to these organizations; but I would have them with the men

in principles and action.

I, therefore, think it wrong that females should be excluded from active personal participancy in any of the human organizations established for the good of mankind in the world. The Free Masons—the oldest of all secret socities, whose pro-fessed object is the amelioration of mankind—have always excluded women from the secret business of their societies. Now this had its origin in olden times—in very olden times—when woman, in-stead of being regarded as the companion and equal of man, was regarded merely as a sort of necessary appendage to keep the world peopled and alive, and was in fact treated more like a slave than anything else. But the gradual progress of the world has placed woman in a better and more luminous light, and now she stands forth before God and man the equal, if not superior of man.

But let us labor and wait. Let us women, in this ns in all other things, abide our time. For the time is surely coming—the good time is fast speeding —when the true position of woman in the affairs of men will be recognized and appreciated; and more than that, when true womanhood in human when woman indeed will be the equal of man, and, therefore, in all things will do quite as much as man. Then will the car of Progress, of Humanity, travel much faster than it does now, and in its rapid career will astonish the minds and gladden the hearts of the whole human family."

The above furnishes a text for a short sermon. We fully believe with our sister, that "governments would be better administered if women were allowed, like men, to fully participate in them." They should vote; hold office; sit as jurors; edit papers and books, especially those designed to interest children; plend at the bar; preach in pulpits; preside over societies; sit in Presidential chairs, and sway sceptres over nations as does the British Queen-sphere being commensurate with capacity. But how many of you have taken the first step toward securing these privileges and positions by going, in years agone, to the polls? Come to the confessional of your own souls! How many offered their votes this fall? Our ears ache for a response. It is your first duty to demonstrate to your brothers that you are deeply in earnest. Second, to convert your common sisterhood to these principles. This done, and we think your fathers, husbands and brothers would gladly confer the elective franchise.

Do we hear some sister, modest and weak, saying, "They would not have seceived our votes had we offered them"? What of that? European Courts did not for seventeen years receive Columbus's proposition for ships to discover a new world; nor did Congress cheerfully receive certain petitions tending to freedom, in John Quincy Adams's day. But the right at last came uppermost.

The world moves-angels call-sisters, up and at it-the truth will the sooner conquer, showing to conservatives and continental ristions that a dignified as a crown upon the head of an English Victoria.

, A few words here in regard to the short dress. It looks business-like, comfortable, healthy. A rency.

damned." They ought to be. In fact, they are lady correspondent of the Cincinnati Gazette, "states that ten thousand women in the United ditioned, and churchmen too, hugging their States now wear either the Bloomer or some short creeds, and walking the earth sad and sorrowing | costume, and predicts that within the next twenty years this now partially proscribed dress will become universal!

> Dr. Dio Lewis says, in the Herald of Health, after speaking of several unhealthy practices:

"The short skirts, although in importance to health the least vital of these three changes, are, nevertheless, very important. The skirt should fall a little below the knee, the pants should be the large Turkish pants, which, made long enough to fall to the ankle, and fastened at the letter has been declared as the l bottom by heing drawn close about the ankle with a slight elastic cord. * * In my school at Lexington, Mass., I had more than a hundred fusbionable young ladies last winter, all of whom were constantly during the school year the short dress, the gymnastic costume; while all the fash-ionable ladies of the village outside of the institu-tion, adopted the same dress. Indeed, it is almost rare to see in Lexington a lady with a long We do not forget the shameful scene occurring

a few months since at Antioch College, Ohio, where Mrs. Susannah W. Dodge, having completed the prescribed course of study, winning by scholarship a diploma, was prevented by the with the Hely Ghost and with fire." The term "faculty" from reading her thesis on the platform, unless she would don the long, trailing dress. original Greek word. It should read spirit. He | Like any true woman, she spurned such college shall baptize you with the Holy Spirit; or into a dictation. Spirit of Horace Mann, that once most excellent spiritual influence. This, and not gave Antioch College a name for progress in the water, was-is Christ's baptism. It is a submerg-land, re-baptize it with your principles of equality and manly independence! This was an exceprealized, spiritualized aroma, or descending di- tion-certainly a large majority connected with vine afflatus, breathed from exalted spirits and the institution wished her to wear precisely the style of costume she preferred.

From no meagre survey, we think men generally would not only be glad to have woman vote, and take an active part in all branches of our age. Moreover, the promised signs follow them. Republican Government, but adopt such styles of dress as are in accordance with convenience

Muncle, Indiana.

This is a pleasant, thriving village, on the In dianapolls and Belle Fontaine Railroad, with several churches and many substantial buildings, indicating thrift and future prosperity. We here found several families of excellent Spiritualists, that had previously been addressed by Denton, Stebbins, Wilson, Whiting, and Nellie Wiltsiethese departing, left footsteps encircled in light. We have spoken several times in the Universalist church, the present pastor waiving his appointments, and permitting us to occupy his pulpit during Sunday. Such Universalism and Spiritualism can never clash. Our friends have just perfected a business organization, and are agitating the matter of a Progressive Lyceum. Miss Maggie Morgan, an excellent circle-medium, is here at present holding scances. The Spiritualists in this locality are united and energetic, and their beautiful philosophy is continually gaining favor in the public estimation.

A Progressive Lyceum in Lotus, Ind.

We had the satisfaction last week of organizing a Children's Progressive Lyceum in Lotus, Ind., with fair prospects of success. Bro. F. A. Coleman, a true and faithful worker, was elected Conductor, and Mrs. Eliza M. Huddleson, an excellent woman and fine trance speaker, was selected as Guardian of the groups.

We urge upon Spiritualists everywhere to organize Societies and Lyceums, to gather libraries and reading-rooms, to continue their sociables, tripping at seasonable hours "the light fantastic toe," to get up exhibitions, decorate Christmas trees, and all else designed to amuse and confer correct educational benefits upon the young.

Mrs. Elizabeth Cady Stanton announces to the electors of the Eighth District of New York City, that she is an independent candidate for Congress desiring an election as a rebuke to the dominant party for its retrogressive legislation, in so amend-ing the Constitution as to make invidious distinctions on the ground of sex.-Ex.

This has the genuine ring. It means work. This has the genuine ring. It means work.

Mrs. Stanton would honor Congress. It could not ized themselves under the laws of Ohio as a "Religious Societies". degrade her. Under all skies woman is more moral than man, more intuitive and affectional; accordingly, in law and the administration of all governments, the paternal and maternal elements, the intuitive and intellectual powers, should equally balance.

Dr. W. D. Blane and Wife in Cincinnati.

It is with pleasure that we refer the reader to the advertisement of Dr. Blane and lady, in another column. They are not only excellent healers, but faithful workers in behalf of the Spiritual Philosophy. Visit them and be healed. Their office is 152 Fourth street.

A Capital Inducement to Subscribe for the Banner.

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

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

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

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures." For new subscribers, with \$15 accompanying.

we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage. The above named books are all valuable, and

bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribballot in the hand of an American woman is as ers-not renewals-and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Cur-

SPIRITUALIST. MEETINGS.

Boston.—The members of the Progressive Bihla Society, will meet every Sunday, at 2 P. M., in No. 3 Transatt Row, Hall 23. Evening meeting will commence at 7 P. M.

Hall 23. Evening meeting will commence at 74 F. M.

CHARLESTOWN.—The Children's Lyceum connected with
the Virst Helritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday at 10% A. M. A. H.
Richardson, Conductor; Mrs. M. J. Mayo, Guardian.
THE INDEPENDENT SOIETT OF SPIRITYALISTS. Charlestown, hold meetings every Sunday afternoon and evening, at
Mechanics' Hail, corner of Chelsea street and City square.
Seats frees. Children's Lyceum meets every Sunday at 10%
A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Quardian.
Rocakers engaged:—A. T. Foss, Oct. 21 and 25; Sonsie A.
Hutchinson during November: N. S. Greenleaf, Dec 2 and 9;
Mrs. Sarah A. Horton, Dec. 16, 23 and 30.

CHELEBA. —The Associated Spiritualists of Chelsea hold

Mrs. Sarah A. Horton, Dec. 16, 23 and 30.

CHELBEA.—The Associated Spiritualists of Chelsea hold regular meetings at City Hall every Sanday afternoon and evening, commencing at 3 and 7 M r. M. The Children's Progressive Lyceum assembles at 10 M a. M. J. S. Dodge, Conguery Mrs. M. Macomber Wood during between engaged — Mrs. M. Macomber Wood during between E. B., Wheeler, Nov. 4, 11 and 18. J. S. Dodge, Cor. Sec'y.

The Bible Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and 7 M. R. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't. Whils will lecture on

NEWTON CORRER, MASS.—Mrs. N. J. Willis will lecture out the present political aspect of America, in Middlesox Hall, Newton Corner, on Wednesday, Oct. 24th, at 7½ o'clock P. M. Admittance ten cents.

Lowell.—Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. A saker engaged:—B. J. Finney during October and Novemb.

ing October and Novemor.

Havgshill, Mass.—The Spiritualists and liberal minds of Haverhill hold meetings at Music Hail every Sunday, at 2 M and 7 r. M. Children's l'rogressive Lyceum meets at 10 a. M. Dr. John Reiter, Conductor. Speakers engaged:—Mrs. Nellie 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.

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 forenoon at 11 b'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Speaker engaged:—Mrs. M. M. Wood, Dec. 2,

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

Sunday.

WORCESTER, MASS.—Meetings are held in Horticultural Hall

overy Sunday aftermoon and evening. Children's Progressive
Lyceum meets at 11M.A.M. every Sunday. Mr. E. R. Fuller,
Conductor: Mrs. MrA. Stearns, Guardian. Speakers engaged:
F. L. II. 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 Hail, and be continued regularly every Sunday afternoon and evening, free to all. Speakers engaged:—Mrs. N. J. Willis during October; Mrs. Sarah A. Byrnes during Novem-

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

MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 12 P. M. Mrs. Yeaw, speaker.

Hall every other Sunday at 1½ P. M. Mrs. Yeaw, speaker.
Foxbord', Mass.—Meetings in Town Hall. Progressive
Lyccum meets every Sunday at 11 A. M. Speaker engaged:—
Mrs. S. A. Horton, Nov. 4 and 11.
Provvibrong, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 2 and evenings at 7%
o'clock. Progressive Lyccum meets at 12% o'clock. Lyccum
Conductor, L. K. Josiyn; Guardian, Mrs. Abble H. Potter.
Speakers ongaged:—Miss Nettle Colburn during October; J.
G. Fish during November; Fred. L. H. Willis during January. PUTNAM, CONN.—Meetings are held at Central Hall every sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

in the forenoon.

DOVER AND FONCEOFT, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation, New York City.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free. Speaker engaged:—Mrs. Emma listdinge.

Seats free. Speaker engaged:—Mrs. Emma Hardinge.
THE SOCIETT OF PROGRESSIVE SPIRITUALISTS hold meetings
svery Sunday, morning and evening, in Ebbitt Hall No. 55
West 33d street, near Broadway. The Children's Progressive
Lyceum meets at the same hall every Sunday afternoon at 24
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.
Mornisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth
street. Services at 34 P. M.

ROCHESTER, N. Y.—Children's Progressive Lyceum holds.

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

onductor; Amy Fost, Guardian.
TROY, N. Y.—Progressive Spiritualists hold meetings in Har-nony Hall, corner of Third and River streets, at 10t A. M. and \$ P. M. Children's Lyceum at 2\$ P. M. Monroe J. Keith, Con-uctor; Mrs. Louisa Keith, Guardian. PHILADELPHIA, PA.—Meetings are held in the new hall in Phenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 104 A.M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 10}
1. M. and 7 P. M., at Ellis Hall, Belleview Avenue. A. H. and IF. 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 isual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 102 A. M. and 72 P. M.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forencen at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2} P. M., in hall No. 130 Main street, third floor.

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

ty of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10% A. M. and 71 P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Tolebo, O.—Mrs. Nellie L. Wiltsle remains in Toledo during September, and will deliver a lecture at 10% 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.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7% P. M., in Union League Hall.

SAM FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Josse streets, San Francisco, every Sunday, at 11 A. M. and 7% P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SAGBAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A.M. Children's Lyccum meets at 2 r. M. H. Bowman, Conductor; Miss G. A. Brewster, Lender of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLT EVERY WEEK IN THE BANKER OF LIGHT.

(To be useful, this list should be reliable. It therefore be-looves Societies and Lecturers to promptly notify us of apintments, or changes of appointments, whenever they occur. Should any name annear in this list of a narty known not o be a lecturer, we desire to be so informed, as this column inintended for Lecturers only.

J. Manison Allin, trance and inspirational speaker. Ad-iress, after September, "East Jersey Normal Institute, Red Jank, N. J." Will lecture Sundays within one day's reach of Red Bank. Will also receive subscriptions for the Banner

C. FARRIE ALLYR Will speak in Ludlow, Vt., Nov. 4 and 11 and Dec. 2 and 9; in Londonderry, Nov. 18 and 25 and Dec. 16, 23 and 30; in Weston during January. Address as per appointments. MRS. N. K. Andross, trance speaker, Delton, Wis.

GRO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. Dr. J. T. Anos will answer calls to lecture upon Physiolo-gy and Spiritualism. Address, Dox 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MES. SARAH A. BYENES WIll speak in Chiconee, Mass., dur-ing October; in Salem during November. Will make engage-ments for the winter. Address, 87 Spring street, East Cam-Mis. M. A. C. Brown will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Ms. Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

M. C. BENT, inspirational speaker, will answer calls to lec-ture in the Western States. Address, Berlin, Wis., care of J. Webster. MRS. H. F. M. BROWN, P. O. drawer 5818, Chicago, Til. J. H. Biogyond, inspirational speaker, Charlestown, Mass.

MRS. EMMA F. JAY BULLENE, 151 West 12th, st., New York. REV. ADIN BALLOU, Hopedale, Mass.
A. P. BOWMAN, inspirational speaker, Richmond, Iowa. DB. J. K. BAILEY, Quincy, Ill., will answer calls to locture Addin L. Bailou, inspirational speaker, Mankato, Minn.

MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WARREN CHASE will speak in Chicago during October; in archport, Iowa, Juring November; in Rock Island, Ill., dur g. December. He will receive subscriptions for the Banne DEAN CLARK, inspirational speaker, will lecture in Cincin-au, O., during October. Address as above, or Brandon, Vt.

MRS. LIAURA CUPPT is lecturing in San Francisco, Cal. Dr. L. K. Coonter will lebture and heal in New England from Nov. I until March 1. 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 locture. Address, 15 Marshall street, Boston.

Marshall street, Boston.

Mars. Bornia L. Charpell will receive calls to lecture in
New England until further notice. Address, 54 Hudson street,
Roston

MRS. AUGUSTA A. CURRIER will answer calls to speak in

MRS. D. CHADWICK, trance speaker, will lecture, hold at affices, give tests, and prescribe for the slok. Address, hox 17.

DR. JAMES COOPER Bellefontaine, O., will take subseris-INA H. Cunvis speaks upon questions of government. Ad. MISS LIZZIE CABLEY, Ypsilanti, Mich.

MRS. ELIZA C. CLARK, inspirational speaker. Address care of this office. Judoz A. G. W. Carter, Cincinnati, Q.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. Miss Lizzis Dotes will lecture in St. Louis during October and November; in New York during January and February. Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston.

Cremont street, Dosion.

Andrew Jackson Dayls can be addressed at Orange, N. J.

MRS. E. Dellahan, tranco speaker, Quincy, Mass DR. E. C. DUNK, lecturer and ficaler, Rockford, III.
A. T. Foss will speak in Charlestown, Oct. 21 and 28; in
Williamtic during Nov. Address, Manhester, N. H.

Miss Eliza Howe Fullum is engaged at Stockton, Me., and vicinity for the summer and fall, Address, Stockton, Me., and Mns. Many L. Farnon, inspirational and trance medium will answer calls to locture, attend circles or funcials. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

J. G. Fish, "East Jersey Normal Institute," Red Bank, N.J. MRS. FANNIE B. FELTON, Cache Creek, Colorado Territors, S. J. Finner, of Anin Arbor, Mich.; will lecture in Lowell, Mass., during October and Kovember! REV. JAMES FRANCIS, Mankato, Minn,

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

MRS. CLARA A. FIELD will answer calls to lecture. Address, Nowport, Ms.

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. TAAAO P. GRENLEAF will lecture in Taunton, Mass. dar, ing October and November. Will make further engagements for the fall and winter anywhere the friends may, desire. Ad

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-lects Address Dr. J. Gallion, Healing Institute, Keckuk, lowa-

Jorts Address Dr. J. Gallion, Healing Institute, Keokuk, lowa.

Dr. L. P. Griggs, Evansville, Wis.

Mrs. Emma Hardings will lecture in Philadelphia during
November, and in New York and St. Louis up to the end of
April. Mrs. Hardings can give a few week evening lectures
en route to St. Louis. Address, 8 Fourth avenue, New York.

M. Henry Houdhton will lecture in Mill Village, N. R.
during October. Will speak Sundays and week evenings. Address as above.

MRS. SUSIE A. HUTCHINSON will speak in Somers, Conn., during Oct.; in Charlestown, Mass., during Nov.; in Oswego, N. Y., during December Address as above. CHARLES A. HAYDEN, 82 Monroo atreet, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the

DR. E. B. HOLDEN, No. Clarendon, Vt. MES. S. A. HORTON, Brandon, Vt., will speak in Foxbore, Mass., Nov. 4 and 11. Address as per appointment, or Brandon, Vt.

Moses Hull, Milwaukec, Wis. DR. P. T. JOHNSON, lecturer, Ypsllantl, Mich.

Miss Sersis M. Johnson, feeling, in common with others of her class, a strong Westward impulse, proposes opening the ensuing year in that large field of labor, and solicits empleations from those who desire her services, that she may, as far as practicable, economize in travel. Address duile October, Camden, Me., box 15; permanent address, Millord

WM. H. JOHNSTON, COTTY, Pa. W. F. JAMIESON, inspirational speaker, care of the R.P. ournal, P. O. drawer 6325, Chicago, Ill. JOURNAI, P. O. drawer 0329, Chicago, III.
O. P. KELLOGO, lecturer; East Trumbull, Ashtabula Co., o. will speak in Monroe Centre the first Sunday of every month.
MRS. ANNA KIMBALL, New York City, will answer calls to lecture in and near New York. Address as above.
GRONGE F. KITTRIDGE, Buffalo. N. Y.

GEORGE F. KITTRIDGE, Buffalo, N. Y. J. S. LOVELAND will speak in Oswego, N. Y., during October in Cleveland, O., during November; in Sturgls, Mich., durin March, 1867.

MRS. E. K. LADD, trance lecturer, 178 Court street, Boston. B. M. LAWRENCE, M. D., will answor calls to lecture. Address. 54 Hudson street, Boston, Mass. MISS MARY M. LYONS, trance speaker, Detroit, Mich.

MR. H. T. LEONARD, tranco speaker, New Ipswich, N. H. MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y.

MRS. ANNA M. MIDDLEBROOK will lecture in Clevelard, O., every Sunday in September and October, and will saver calls to speak week evenings in adjacent places; address 25 Mandrake street. She will lecture in Worcester, Mss., Nov. 11, 18 and 25, and Dec. 2. General address, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS will speak in Gloucester, MRSS., during October. Address, East Westmoreland, N. H.

Mass., during October. Address, gast meshaviana, A., a. Mrs. Mary A. Mitchell, inspirational speaker, will asswer calls to lecture upon Spiritualism, Sundays and wich day evenings, in Illinois, Wisconsin and Blissouri during the fall and winter. Will attend Conventions and Grove Metings when desired. Address, care of box 221, Chicago, Ill. LEO MILLER, Canastota, N. Y.

Miss Sarah A. Nutt will speak in Elgin during October; in Beloit, Wis., during November. Address as above, or Aurora Kane Co., Ill.

Prof. R. M. M'CORD, Centralia, Ill. A. L. E. NASH, lecturer, Rochester, N. Y. GEORGE A. PEIRCE, inspirational trance speaker, will an swer calls to lecture. Address, Auburn, Mc.

J. M. PEEBLES, box 1402, Cincinnati, O. L. JUDD PARDER, Chicago, Ill , care R. P. Journal, box 61%. J. L. POTTER, trance speaker, Cedar Falls, lows, box 178.
Miss B. C. Pelton, Woodstock, Vt.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. Dr. W. K. Ripler will speak in Worcester, Mass., from Nov. 4 to 10; in Somers, Conn., from Dec. 2 to 10. Addres, box 95, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, Bennington, V

A. C. Robinson, 15 Hathorne street, Salem, Mass., will an-MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisie, N. Y.

G. W. RICE, trance speaking medium, Brodhead, Wis. AUSTEN 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 the coming year. MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth. Me., till further notice.

DR. WM. H. SALISDURY will lecture in Porismouth, N. II., during October. Address, box 1313, Porismouth, N. H. E. SPRACUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

MES. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan. MISS LOTTIE SMALL, trance speaker, will answer call to ecture. Address, Mechanic Falls, Me.

MISS MARTHA S. STURTEVANT, trance speaker, care Bin-ner of Light, Boston. MBS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. MISS BELLE SCOUGALL, inspirational speaker, Rockford, lil. H. B. STORER, inspirational lecturer, 75 Fulton street, New York.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. MRS. M. E. B. SAWYEE, Baldwinsville, Mass.

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

Mns. M. S. Townsend will lecture in Ebbitt Hall, Nw York, during November; in Philadelphia during December. Address as above, or Bridgewater, Vt. J. H. W. TOOHEY, 42 Cambridge street, Boston. MRS. SARAH M. THOMPSON, inspirational speaker, \$6 Bink street, Cleveland, O.

FRANCIS P. TROMAS, M. D., locturer, Harmonis, Kansas. HUDSON TUTTLE, Berlin Heights, O. N. FRANK WHITE will speak in Detroit, Mich., during October; in Chicago, Ill., during November and December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenloss will be attended to. Address in advance as above.

Mrs. M. MACOMBER WOOD will speak in Chelsea, Mass, during October; in Plymouth, Mass., Dec. 2, 9 and 16; in Somers, Conn., Jan. 13 and 20. Address, 11 Dewey strett, Worcester, Mass. Worcester, Mass.

F. L. H. Willis, M. D., will fecture in Worcester, Mass., during October; in Haverbill during December; in Providence during January. Address, care Banner of Light, Boston.

during January. Address, care Banner of Light, Boston.

A. B. Whiting will speak in Almont, Mich., Oct. 28; in Louisville, Ky., during November and December. Address during October, Albion, Mich.; November and December, Louisville, Ky.

Mig. S. E. Warner will lecture in Sturgle, Mich., during December and January; in Beloit, Wis., during February, March and April, 1867. Address accordingly, or box. 14, Berlin, Wis.

ALGIMDA WILHELM, M. D., inspirational speaker, is engaged to tecture in Illinois until the fall. Address, Chicago, ill., 102, 2001.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

MRS. E. M. WOLGOTT is engaged to speak helf the the lambs, Yt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Yt. Lois WAISSROOKER can be addressed at Java Village, Wy oming Co., N. Y., during October.

MARY E. WITHER, trance speaker, 71 Williams street, New Brk. N. J. A. A. WHERLOUK, trance and inspirational speaker, 8t.
Johns, Mich.
Mas. N. J. Willis, trance speaker, Boston, Mass.

E. S. WILLIS, trance speaker, Boston, Mass. E. S. WHERLER, inspirational speaker, care this office.

M.S. MARY J. WILGONSON can' be addressed during October, care W. H. Growell: Permanent address, care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J. F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6375, Chicago, Ill.

u. Grawer 6718, Chicago, Ill. Warren Woolson, trance speaker, Hastings, N. Y. Elijan Woodworth, impirational speaker, Leslie, Nich. Miss H. Maria Worthing, trance speaker, Oswego, Ill. JONATHAN WHIPPLE, Jr., Inspirational and trance speaker.

E/V! Wilson, Baboock's Grove, Du Page Co., Ill. EIV. WILSON, Haboock's Grove; Du Page Co.; Ill.
HERRY, D. WEIGHT: will; Anawer, calls. to lecture. Address care, of Bela darch. Hoston.
A. C. WOODRUFF, Buffalo, N. Y.
MRS. FRANCES T. TOURD, Trance speaking medium. Address; care Banner of Light.