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Ziterary Department. me, with a sarcastic smile, "A transcendentalisti" And then, as before, he left all to my decision.

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DREAM-LIFE:

A STORY OF THE IDEAL AND THE ACTUAL Written expressly for the Banner of Light,

BY CORA WILBURN. r of "Agnes, The Step-Mother; or, The Castle of the
""Daisy Nesbrook; or, Romance of Real Life"—
"Adolph or, The Power of Conscience"—"Cosella Wayne; or, Will and Destiny"—"Jasmine; or, The Discipline of Life"—"Felicia Almay; or, Crime and Retributton;" etc., etc.,

CHAPTER XXV.

Disenchantment. "T were better not to breathe or speak,

Than cry for strength, remaining weak, And seem to find, but still to seek. I cannot hide that some have striven. Achieving calm, to whom was given,

The joy that mixes man with heaven. Who, rowing hard against the atream, Saw distant gates of Eden gleam And did not dream it was a dream.

Bullooking upward, full of grace, He prayed, and from a happy place

God's glory smote him on the face." TENNYSON.

I had deemed the victory won, the triumph gained-ah mei the struggle was between my own soul and the combined leagues of evil on earth and in spirit-life. Not all false are the traditions that represent the tempting spirits that assail the weaknesses of humanity. I was tempted and most sorely tried; urged to the confines of yielding under the plea that my health, my life, my sanity of mind, my fund of inspiration for the world's use, depended upon the exercise of my long dormant affectional nature. With all the added strength of maturer years I had loved this man; confidingly as a child I had crept to the shelter of his arms-should I ever repose there again, or flee him forever? Oh, days of soul-martyrdom! nights passed in Gothsemanes of prayer! Wherever I sought in the external for aid and counsel, it answered and abetted my weak heart; when I turned to interior questioning only one stern and solemn voice gave answer-Jehovah's mandate spoken through the guardian scraph of the brain - Conscientiousness. I vowed never again to look upon his face—he was absent thenand on his return, to inform him that my duty bade me look upon him no more, I would write, and pour out all my struggles at his feet. I would place the sea between us. No, I was unloved by all save him; I would seek refuge from the world with him-oh God! how bleak and desolate was life without that love! The future stretched afar darkness. Must my life's choices hopes be thus wrecked? Who cared for me or

what I did? I had a right to happiness! "But not through trampling under foot the holiest duties of womanhood; no right to stolen interviews and a shameful relation, miscalled conjugal. The pure Platonic love of the spirit has only conjugal relation, if you would save your fallen from its heights of security, and the turbulence of earthly passion, induced by psychological control, has usurped the holy place. Chastity is no myth. It is a divine mystery embodying a sacred principle. Cast aside all laws compiled of men, all accepted conventionalities, all the usages of all lands, and still the voice of the soul, that never misleads, will tell you, I, Womanhood, am a divine fact! I, Chastity, cannot be trampled out of sight, for I am a spirit, beautiful, avenging and eternal!' No arguments, however specious, suffice to still the clamorings of the outraged soul, However veiled and cloaked, lust is descration, and can produce no spiritual growth. For the renovation of heaith, go to the founts of Nature, to the ocean and the forest, the mountain and the charm of home. Live purely, nobly, so that you can attract the magnetism, mental, spiritual, even celestial, of the angels. Accept the denial of love; upraise the cross; put on the crown of thorns; these tend to purify the spirit. In this earth-crucible of trial the dross thy birth and nature has imposed on thee shall fall aside, and the sterling gold of the soul remain. What though the heart bleed, and the crucifixion be terrible to endure, thou art immortal! Suffer to be pure, to win the garments of the faithful who have done His

Thus the one protesting angel-voice. Against it the whelming flood of love, the suggestions of spirits on the planes of sense and falsehood. Two earthly friends in the distance I consulted, pure influence alone would interpose to save me. And thus I fluctuated till my strength all spent, and the watchful angels of my destiny revealed to me the way of escape. I saw him again, and told him how my life was paling and my spirit darkcomprehend, and for which the world has no comor, if his love for me was of the nature to dare brave the world; that he should seek for freedom from his marriage bonds, if he could do so without inflicting mortal pain upon another; that then, become his wife; or, that in the former peaceful and pure relation we should wend our course through life, seeing each other occasionally, communing in thought and by the pen; I renewing the fulfillment of their hely mission, the portrayal the noble attributes of his, manhood, he knowing my womanhood, and holding it forever sacred.

He rejected the first proposition; he could not senaration. Great interests were dependent upon him; be totald not so risk his reputation. And tion should speak' to the heart as well as to the he discarded the second viewas simply impossi- ear. ble for a man and woman that loved; and called

Once again I met him at the garden gate, and pressed my last farewell kiss upon his forehead, little dreaming it would prove the last. But as the September days sped on, one morning there arose in my soul the clear light of a full inspiration, the tardy fruit of many anguished prayers and bitter tears. As if impelled by some potent unseen intelligence, I wrote a letter in extenua-tion and farewell. I wrote calmly, rapidly, severely. I called his affection for me by its right name of sensuality. I repudiated the mass of sophistry I had once half accepted; I returned to the safe asylum of absolute renunciation; I repented of the, to me, innocent freedoms I had permitted, since they had led to premeditated wrong. For the sake of the example I owed the world, the regard of my own conscience, in veneration to the mother that bore me, now walking in her white robes of purification; in remembrance of my honored father; the loving mother guardian of my earlier days; the saintly grandmother, praying for my battling soul, I would upon the sacred aftar of my woman's duty place the sacrifice of affection, and pass through life alone and unloved; but never in unacknowledged companpanionship, the sharer of concealed love, that hides itself from the world's gaze in shame. Peremptorily, finally, I forbade him admittance, thenceforth.

The good angels that controlled me for good, lent strength unto my feet and endurance to my will, until that letter was despatched. Then came the reaction of tears and heart uneasiness; never a regret that I had sent it on its mission. I had desired that no reply should be made; but one letter came, a flippant, heartless epistle, that served to uphold the work of disenchantment begun. With all that could remind me of him, it was committed to the flames.

Strange, but true, the little pet dog who had succeeded Chico in my regards, never liked Alwyn Hastings. The usually friendly and sportive little creature, became savage in his presence. and never could be won to look on him with favor. Ah, Bijou, you were clearer sighted than your mistressi

As if the angels were determined to fully succeed in their blessed plan of healing, they brought me such evidence from afar and near, as convinced me of the unworthiness of the man I had idolized with most exalted love. I found him untruthful, worldly, given over to the greed of gain, the love of power; delighting to associate with those who treated virtue lightly, and believed in self-indulgence. I lived to thank God on bended knees for my deliverance; to pray for him, as for an erring human brother; to arouse out of the apathy in which I had lain dormant so long; to pursue the "even tenor" of my appointed path; and to regard this most bitter experience as one of the most salutary ones of my life.

blamed myself, too, that I had practiced the usages of the millennium, at this turbulent season of the world. The interchange of caresses is for the angelic and not the human plane. Sisters! with your nobly loving hearts and pure yearning affections, express them not, save in the true and selves from sorrow!

In due course of time. I returned to my studies and occupation. I returned to my humble home in the Quaker City.

CHAPTER XXVI.

The Compensations of Life. "Men take the pure ideals of their souls And lock them fast away. And never dream that things so beautiful Are fit for every day !

So counterfelts pass current in their lives. And stones they use for bread, And starvingly and fearingly they walk Through life among the dead, Though never yet was pure Ideal Too fair for them to make their real.

Thine early dreams, which came like 'shapes of light.' Came bearing Prophesy;
And nature's tongues, from leaves to "quiring stars," Teach loving Faith to thee; Fear not to build thine cyric in the heights

Where golden splendors lay : And trust thyself unto thine inmost soul, In simple faith alway, And God will make divinely Real,

The highest forms of thine Ideal." Most justly balanced are the scales of the Divine justice; most fully awarded are the compensations of this life. The romantic visions of the untutored heart may never find realization; but the true ideals remain; and in as far as we have earned the right to their possession, they are actualized in the bestowals of love and friendship. Some of my ideals have been realized; never in and even they were in the league of darkness. I the fullness of the first anticipation, but in adewas advised to take the step from which the one quate spiritual compensation for all the decep-

ARONTMOUS.

tions and mistakes of life. The angel-dowered Lily Pemberton is one of my soul-sisters, one of those true ones whom time nor circumstance can change. And lie who is to her, lover, husband and friend, is to me the dearening beneath the pressure of a love lie could not est, noblest brother, . With the pencil's inspired touch, he has awakened many souls to the underpassion. I entreated him not to see me again; standing of the sublime truths of immortality. To me, his friendship is one of the sweet balms of and brave opposition, that I, for his sake, would life. This ever youthful Lily is my spirit ministrant; unhindered by the many obstructions that so often impede the perfect rendering of the spirit messages, pure, and unadulterated by aught of despite of all cavilings of the multitude, I would earth, she gives to me the heavenly counsel, and the blissful assurance of my household angels' continued love. We met in this wise.

Footsore and weary with long wanderings in of earth forms as they were, in recognition, the presentation of spirit forms, as they live enrobed in symmetry and beauty, they came to the city give reasons that would satisfy the world for a named Brotherly. Lore, that name being given to it in hope of the millennial era, when the realiza-

"My dear friend, Olive, do go and call on, Wal-

ter and Lily Pemberton; you will be delighted | tleman, Walter, was one on whom was laid the diwith them," said my venerable friend, Jared Barnes.

"Please excuse me; I am feeling somewhat sore just now, and do not care for the acquaintance of any more mediums,"

"Why, what is the matter? Has your natural skepticism again been aroused by some false communication, that you want to keep aloof from those of the household of faith?"

the fustian and sham, and pretensions, the spreadeagle display of some of those who call themselves spiritual teachers. I hate cant and make-believe in any shape. How do I know but your Pembertons may be some of the semi-humbugs we have among us, to our sorrow?" I was brimful of wrath.

"Charity! my dear child, charity!" gently argued the good old man.

"Bah!" said I, disrespectfully; "I advocate a wholesome justice first. I'm willing to extend the hand of fellowship, and so forth, to the vilest, lowest, meanest wretch upon the earth, provided he repents; but I am not willing to sustain people in their evils, and in imposing on the gullibility of

"But, my dear, the Pembertons are so harmoni ous a couple! It does one good to breathe in such an atmosphere of spiritual love," said my old friend, soothingly.

"Spiritual fiddlesticks!" I retorted. " You are good and harmonious yourself, and you fancy the reflection of that condition in every one you meet. How do you know they don't tear and scratch behind the scenes?"

"Indeed, Olive, I deeply regret-" began my good old mentor, with a grave face, but I interrupted the lecture I saw looming up before me.

"Well, Father Barnes, the truth is, I've come down from cloudland to walk on solid earth once more, and to find as much of the demon as of the vaunted angels in your beautiful humanity! I tell you I'm sick of the world, with the exception of a precious few."

"But my dear child, this is a most inharmonious condition for a spiritual teacher; one who transcribes the glowing truths of spirit-life. You must try to overcome this f ing of bitterness and distrust, and see the angelicativery one, Olive;" and Jared Barnes, the friend of humanity, and the champion of the long oppressed red man, softly stroked my hair.

"I would, if the devil did not ever come uppermost," I replied. "And I'll get over the bad feeling just as soon as I speak out my mind fully. As for my writings, I, Olive Sheldon, have noth ing, personally, to do with that. I write what I am impressed to; I act my own ugly self."

"Humph! quite a distinction. Come, tell me what has put into your head this acid humor, my young friend."

"Now, Father Barnes, please excuse me, but I must speak out, at the risk of being rude. You the bliss of home? know I'm no longer young; I'm a homely old maid; ugly, we say at home in England. And I sense of justice is outraged! I see so much humagain-appearances, brass, seeming, make-believe first ranting politician, with an oily fluency of speech, and eloquence of anneal to the weaknesses of his hearers, completely outdo you? Yet he spouts for interest, and you for love of humanity. And that orator who makes the most approved grimaces, who struts the biggest, and puts on the most highfalutin, is the favorite, be he male or female. Operatic declamation takes better than inspirational fervor; assurance passes for knowledge; it's so inside and out of the ranks of Spiritualism! Imitation paste is enshrined; the true diamonds passed by.

I know noble, zealous, conscientiously truthful, highly inspired men and women, who hold in the ranks of reform no names of note; who are unheeded because their beneficent ministrations are unheralded by loud blasts of a self-blown trumpet! Who truly work for the redemption of souls and meet only with scornful rebuffs from your purse-proud, blinded, exclusive, so-called Spiritualists! Mediums worthy of their hely calling, living poorly, faring wretchedly, knowing not where to lay the head from day to day; their minblind moles that neglect, hinder and persecute these true apostles!"

"Go and see the Pembertons, my child; they belong to the meek, true and lowly, the spiritually exalted of this earth." "I will. Forgive my petulance, dear, revered

friend; I will go this very day."

And I went. I had entered the presence of Lily Pemberton indifferently, I left it charmed. A flood of sunshine lay on my future path, for I had found a friend. She was not young in years, but the eternal vouth of the spirit shone refulgent from the soulful, blue-gray eyes; the bewitching smiles of goodness beautified the pensive, tender mouth: her high, wide brow, and finely modeled head gave evidence of the spiritualized order of her intellect. She was great in all the human, household virtues; in the dear, old-fashioned habits of but silently, blessingly, as fall the heavenly down upon the parched, awaiting earth, she had brought the foregleams of immortality, the certainties of immortal love to many a sorrowing household in the land.

Of sylph-like figure, with siry, gliding motions earthly trammels; with curls of light brown, that dinstered, like vine tendrils, over brow and cheek; peculiar and caressing muslo-such was Lily Pem-

The tall, noble; looking, simple-mannered gen- golden favore, in the form of a foreign legacy, at

vine impress of a mission of good will to man. Nature's patent of nobility had been bestowed upon him by the gracious aids of spirit-ministry; for both these gifted ones came out of the peor ple's ranks of toilers for the daily bread.

I was old-maidish, plain-looking, spiritually in a porcupine state of aroused combativeness when I entered Lily Pemberton's room. But the quickly discerning eve, endowed with power to separate "Not at all, Father Barnes; but I am sick of the few grains of gold from all encumbering alloy, saw deep beneath the ruffled and unpromising exterior, and clasped to her own sister-heart in recognition all that was good and true, aspiring, pure and noble, in the soul of Olive Sheldon.

It was not an external attraction of beauty, or fame, or wealth. She was not beautiful in feature or in coloring, to the superficial gaze; she was not then, as now, the idol of many a refined and intellectual circle; fortune had not showered its plenteous gifts upon her; and I was plain Olive, whose attainments never aspired to competition with my superiors of the pen.

Therefore, because it was an attraction of the spirit, did the friendship thus cemented prove an enduring love-chain. We each have grown toward the light, in varying paths; yet have we not outgrown the tender affection based upon esteem that is for all our lives.

The gentle and elevating influence of Lily Pemberton exerted a healing power upon my often misanthropic moods. I grew apace in the clear sunshine of life; its threatening shadows receded from my path.

True to my vow, I was guarded in my dealings with my brother-man. Perhaps I overstepped the mark, placing too wide a barrier betwixt their souls and mine. But I meant to do right, and" earned a reputation for coldness and conservatism

not at all deserved.

What Lily Pemberton was to me on that first day of our meeting, she is to me yet. And with a sister's holy trust do I believe in Walter, her husband. Little did I deem it possible that in the presence of these world-aparted ones, the disguised serpent, the ever-waylaying Deception, could again cross my path. But so it was. It came in the fascinating garb of a simulated friendship, bearing the name of Pauline Laroc.

I will tell you of her presently.
Where fall the shadows of Mount Holyoke; where sturdy Tom is draped in verdure and in mist; where, a long, glittering line of silver, the Connecticut reflects the cerulean or the stormdecked skies, there is a home nest, oh, so dear! so beautiful! where I once rested, 'neath the sacred shelter of friendship. Loved Lizzie Donelson! do you remember the sweet twilight hour, and the coming of the loved of long ago, clad in the earthrobes they once wore, so that I could most fully recognize them? Does the Calla still bloom in the sun-lighted recess, the bright June roses call up visions of the absent wanderer, now rested in

There, amid the majesty and calm of Nature, I met with one of the best test mediums in this land, am ugly in your sense, too. I'm aggravated! my in this same Lizzle Donelson. But the favored hands that clasp the spirit palms are not averse bug, I see the old farce enacted over and over to the performance of her household duties. The heart and sight, gladdened by supernal realities, and honest merit trodden in the dust! Don't the cheerfully descend to look upon the daily routine of home duties, not as a duty merely, but as a delight. Blest with a true mate, an almost paradisean home, the pupil of the angels is not a mere dreamer of the Beautiful, but an active worker in all the actual details of life. May the blessed angels ever alight there with joy to bring to that dear home of love the teachings of a heavenly wisdom.

My darling Annie Ord! few are the written messages that pass between us, but in your heart there is a nook for me, and on the tablets of imperishable memory the recording angel of life's compensations has written in eternal characters

My true and trustful Emma Ord! ever a gleam of sunny mirth streams through overhanging clouds when I think of you! My frolicsome, winsome sprite, nicknamed, in love, not ridicule, mon singe cheric." Last, but oh, not least, best, foremost rather in the sanctuary of enshrined affections, there faces me a pair of soul-true, mild and bright blue eyes, not steely cold or deceptively veiled, but reading me with the inborn gaze of istrations unrecognized, the beauty of their life the psychometrist, and ever greeting me with the and example unacknowledged. Out upon the pure fervent glance of love. The English rosetint yet lingers on her cheek and lip; its fuliness of rich coloring has been swept away by the briny heart-floods of bereavement and varied trial. But the calm of resignation is on her brow; the peace of the soul that has found rest imbues her presence with a saintly majesty. A portion of the promised heaven has descended to her soul, and the angels of consolation stand ever by her side. Auburn carls shade the motherly, lovable, most attractive face, and the white hand beckens me to the heart-communion of friendship. Soon, dear Mary Whitman, soon!

Some nine years ago, I was her guest, and from her lips received the sweetest of all earthly encouragement, the appreciation of my thoughts and labors. In a cottage home adorned with all that taste could devise and art adorn, I was held a spring captive. Culture, refinement, with all its attendant freedoms, made beautiful that home; constancy, cheerfulness and faith. She had gained an artist husband devoted his genius to the teachno fame for great deeds done in the world's arona; ing of one of the sublinest and simplest truths, the actualization of the ideal."

With her baby in her arms, with the joys of competence around her-I sighed as I returned to my loneliness-was not Mary Whitman blessed among women? Yet the years brought change, and swept from her side the husband and the that prefigured the freedom of the spirit from all only child, and left her, so tenderly reared and nurtured, to the cold mercies of the world. She buffeted with poverty and sorrow, with the huwith a voice that appealed to the heart with its miliations of dependence, and finally, when the night seemed darkest, the dawn of prosperity came. And fickle Fortune smiled, and poured its

that long tried one's feet. Remembering her own bitter conflicts, she is a mother to the poor and friendless. My faithful sister! she is to be the companion of our journey to the distant land of gold. These friends, with some tried spiritual brothers, with my since gained one treasure that surpasseth all, are my life's awarded compensations. But I must now tell you about Pauline Laroe.

CHAPTER XXVII.

The Serpent that Berulleth. "On thy forehead sitteth Pride. Crowned with scorn and falcon-cyed; But beneath methinks thou twinest Bilken smiles that seem divinest."

BARRY CORNWALL.

I met her in the presence of Lily Pemberton and Walter, a being fraught with all the evil fasclinations that assume the semblance of good. I will not describe her; you may have have met such women, or you have read of them, and theu you deem such characters fletitious exaggerations, and heap reproaches on the head and pen of the unlucky author who has only too truthfully depicted to you the dark side of human nature. I write neither in anger nor bitterness of the serpent-shadow that for awhile darkened my path and prospects; I write it with regret, for I once loved her. I tell you of this experience that you, too, may gather wisdom, and learn to distrust appearances, and believe in the monitions of your own soul, and know how to avoid the slavery of a magnetic control, exercised as fully by women upon their own sex as it ever is by men toward us.

My first soul-given impressions of Lily Pemberton had strengthened day by day. We became fast friends; we called each other familiarly by our given names. Not a doubt intruded within the enchanted precincts of our friendship. I saw the unmistakable glow of welcome in Lily's face whenever I came in. I felt a thrill of lov and peace at her approach; my very dog transferred one half of his allegiance to her. She won all hearts without an effort. I deemed I never could love any sister-woman better.

Then came Pauline Larce, and I, who had deemed myself strong, was subjected to the imperious influence of her magnetic will.

"How do you like Mrs. Laroe?" a number asked me.

My reply was enthusiastic, extravagant. I thought her little less than an angel.

"So benevolent!" said one. "Such a masculine intellect joined to such true womanly tact! a perfect wonder of a woman!"

from another. "So free from all affectation and pride! a real child of Nature!"

"A practical worker in all the departments of life; the eye of an artist, the soul of a poet, the mind of a thinker; and so thoroughly practical with it all!"

"Such complete order and system! so much gontleness and tenderness of heart! Such a wide hospitality, inviting us to her beautiful Western home!"

"So well informed on every subject! so modest in her apparel, and so rich!"

Thus swelled the chorus, and worldly-foolish Olive Sheldon joined in it.

In a week, after seeing her twice. I was in doubt which I loved best, Pauline Large or Lily Pemberton. Certain vague expressions, half-uttered words, intonations accompanied by shrugs and signals, caused me most unaccountably to doubt my best friends. I felt that the atmosphere I inhaled was thick with falsehood; that somehow I was duped; that many of my choicest hopes were but illusions, which the hand of Pauline Laroc was commissioned to rend in twain!

I felt irresistibly drawn toward her, and yet a restraint held me chained in her presence. She won my confidence. I imparted to her the history of my past, yet did not tell her all. I confided to her keeping some of my most sacred thoughts; others I withheld; Thank God! she never looked into my soul as did Lily Pemberton or Mary Whitman. She discoursed religion, and was as devotional in spirit as my heart could wish; she trod the gem-laden paths of the Spiritual Philosophy with a steady foot, clear eye and laboring hand. She was full of schemes for the amelioration of women; devotedly fond of children, and longing to found an Orphan Asylum for the benefit of the stray waifs of humanity from our over-populated cities. I shared her enthusiasm fully; with heart and soul I entered into all her plans. And in their realization I was to be her helper, her "soulsister." She spoke in glowing terms of her home, its beauty and retirement; her good, kind, generous husband, who, however, had no sympathy with her humanitarian views. There was no complaint, but there was an assumption of mystery, an implied secresy, that told me, as plain as words, this vestal spirit was chained down to an earthly clog.

I began to pick flaws in my pure diamond; to imagine repulsive traits in Lily Pemberton; to doubt the genuineness of his mediumship and hers; to look upon all that did not come up to Pauline Laroc's standard of excellence, as hindrances, rather than aids to progress. I was cautioned against the predominance of benevolence over justice; warned; rendered suspicious; even called upon covertly to act the spy upon other's actions; yet I never doubted, murmured nor rehelled. I saw her deny my old friend, Jared Barnes, a small sum for charitable purposes. I saw her lavish expenditures upon self, and found no fault. Oh, Mephlatopheleat how many dis-

guises your modern Devilship assumes! I know that in those days I grieved Lily Pemberton, and in wounding her touched the heart of Walter, for they twain were truly one soul. I saw Pauline's extreme penuriousness toward othern, and deemed it prudent economy; I listened to the slanders that fell from her lips, believing them truths, repeated only with a view to caution me against the deceptions of appearances and the evil communications" that "corrept."

"You must go with me to my Western home," she said. "You must be relieved awhile from the drudgery of the pen, the necessity of writing for pay. The bracing air of the prairies would do you much good, physically and spiritually. Your heart, brain and hands need-rest; come to your sister's home, and bring your little dog companion and friend, and feel that you are welcome, for a lifetime, if you can content yourself!"

I kissed her in worshipful admiration. A home of comfort and luxury-no longer hired rooms in a stranger's house, but the freedom and companionship of a true home rest! How my heart exulted! No sense of dependence could weigh me down; from this sister-spirit I might surely accept all things freely. Had not Lily said she felt impressed I should go to the West, and that there a new life should open before me? And here was the very opportunity, for dear Pauline would take me with her on her return in a few weeks. Lily Pemberton quietly shared my joy. "I fear she is anvious!" whispered to me my evil genius.

But one day my enslaver came to me to state that, as her invalid mother, who was living with her, was reported to be in a very feeble condition, she had considered and found it best that she should return home alone, and, after due consideration with her husband and mother, send for me. I was disappointed, but when did I gainsay her word, or dare to doubt her truthfulness?

Soon after she hade me farewell, urging me t write her punctually every week. The tears in bor large blue eyes fell heavily on my heart; and so, with many promises for the future, we parted. No lover ever, more gladly pressed to heart and lips the letters of the absent betrothed, than Olive Sheldon kissed the precious missives that hore the postmark of a far distant Western State. The spiritnal love and trust that nover could fully reveal itself in words to Lify Pemberton, flowed in the full tide of expression toward that woman. I idolized her, and idolatry is a sin! We should love understandingly, not blindly.

The angels called Walter and Lily Pemberton to another portion of God's vineyard. Only when they had left the city did I feel the soul-want created by their absence. With a saddened heart I returned to my tasks, while foreboding clouds overhung the nation.

[To be continued in our next.]

AN APPEAL. BY S. F. DEANE.

Winter is once more almost upon us, with its cold and piercing blasts, its storms of snow and driving sleet. Cold and cheerless is the prospect for the suffering poor, whom we "have" always with us. And although we have had bountiful crops; although our garners are bursting with plenty; although peace once more smiles upon the land, and health is in our households, yet how many are looking forward to the coming winter with feelings of despondency, as for them no accumulated stores have been gathered, as they feel that for them the day that comes must bring its supply. And whence is to come that supply? With the present high prices that are demanded for all the necessaries of life, with the sure falling off in the demand for labor of nearly every kind that is sure to follow the advent of winter, who can wonder that the prospect grows cheerless as the winds grow cold, and that hope dies out as the snowflakes fall from the leaden sky? It matters not why this want of supply exists. It matters not whether it is from improvidence, from sickness, or from an inadequate remuneration for the labor done to supply future wants. From these the appeal goes forth silently it may be, yet with none the less need of aid to meet its demands. The mother with her fatherloss little ones, the uncared for children of squalid want, the victims of disease, and of vice-those who have known the comforts of home and all its glad enjoyments, as well as those who have never recognized one spot of earth above another by the sacred name of home, whose best lodging is the doorstep of the rich, and whose worst --- . God thield them from its misery! These are here, and a countless host beside, making their appeal to us plenty, shall we who have more than an abundance of life's material blessings, deny their claim? Shall we turn from our brother, our sister, and in their hour of deep distress say to them, "I know you not; you are an offence to me"? Shall we dwarf our own souls with this answer to that appeal, or shall we give to those that ask, and rest assured that "inasmuch as ye have done it unto the least of one of these, my brethren, ye have done it unto me," and thus secure the reward that ever flows from well doing, from relieving the afflicted from motives of benevolence? Sweet is the sleep of the one who does this, and boly are the ministrations by which he is surrounded.

Then ye that can, give of your material substance. You who have not this to bestow, give of your sympathy and care to the sick, and lift the sorrow-stricken souls of those who mourn for the dead, to entertain higher and better hones. Lift them up to look upon death as a kind friend. whose hand unlocks the gate of Rest to the earthweary soul. And whether rich or poor in this world's goods, let us remember that to gather gold is not the sole end of life, but that to bless and curse not, to assist the down-trodden to arise, to cheer the desponding, to raise the fallen-these are life's higher ends, and should be its aims and

sources of enjoyment, Darlington, Wis., Nov. 19, 1863.

There is no Death. ,

How blest to opr souls is the thought, as it comes on angel-wings and finds its way to loving hearts, that there is no death! Then we seem to start into life with new thoughts, finer feelings and holler impulses. Bright and beautiful then become the realities of this life as the fact dawns upon our minds that there is no death, only a change as of passing from one room into another. We pass the threshold of the doorway, and the change is accomplished. We behold new and brighter scenes; our mentalities are quickened; we absorb the delightful influence around us, and exclaim, "Oh, how blessed!" We have thrown offthe shackles of mortality, and are no longer fettered by material things. Our spirit becomes free, and we soar to heights of supernal joy and

roum in fields of elysian happiness. What can be more truly superb? What more fully satisfy the ardent longings and soul-aspira-Mond of our spiritual nature? The circle of our isofriness will be extended, and the power of our influence increased. Our desire to do good will grow with our ever-developing nature, and we shall be chabled to withdraw still further from the contaminating things of earth, and become more closely allied to the good and pure of the celestial apheres. Then shall we know more of the glories of the Father, and our aspirations will go soith to know and do life will; and as intermediate instituments, strive to inculcate into the bearts of earth's children that holy fove which shall make them better and purer. in Au James G. Anders Kasthaniplese, Mast. | Oct. 19, 1008, laumming fir.

Children's

BY MRS. LOVE M. WILLIS, 193 WEST 27TH STREET, NEW YORK CITY.

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

[Original.] VIRGINIA PERKINS.

CHAPTER II.

Tinny's Disobedience, and What Came of It.

Tinny's life had beef so quiet and retired that when she was six years old she had no playmates or companions of her own age. Milly had taught her how to make little baby houses out of blocks and bits of crockery, and she had little bundles wrapped up in an apron or shawl for dollies. But her life was not without its changes and excitement. Her father's return was always looked for with anxiety, for sometimes it brought her birdie, and tell me about the flowers she used to sorrow and sometimes joy. Milly planned many pick," said she. charming surprises for her pet. She would contrive to get bits of caudy, by sending a few eggs to the market town, and these delicate treats she moment what had happened to Tinny. would put with great care under Tinny's pillow at night, so that in the morning she might hunt for them, and then tell the pretty story of the fairy's visit. So little Tinny's life went by like a summer's day, with its shadows and clouds, but with its beautiful sunlight and balmy air.

When Tinny was six years old, her father insisted that she should be called by her real name Virginia, and she thought herself quite wise and womanly. Milly, however, clung to the pet name, Tinny, and she called it her kitchen name.

"Now, honey, darlin'," she would say, "ole Milly know all de sweetness of dat name. It jist like de roses in de spring to Milly; for don't she member when dis chile opened her blue eyes to years, and made him laugh heartly at his old de light, and ole Milly say de Lord 'member her | manners; and he forgot to scold Tinny when he at last, and gib her dis sign; an' Milly say she saw her next. neber shall be called by de mother's name, for it Milly received her petinto her arms, and hugged de Lord, Tinny; yes, honey."

warm sunlight, and wandered further than she had ever been before alone. Her little heart felt Tinny to conceal the frown on her brow. very brave and courageous, and she wanted to find some spring flowers. Her feet tripped merrily over the springing grass, and the gentle breath blew her curls back like the hanging blossoms on How could you go, Tinny?" the shrubs that bordered the little stream. Sobirds were telling pretty stories to each other, and little stream that wound through the edge of the forest, and she longed to cross and enter that wonderful region whence so much sweet music came. She said to herself:

"Papa says I must never go alone, and Milly says, 'No, no, honey, there are great black snakes there;' and mamma says, 'Darling, you must be good, and mind Milly; but Milly must be mis- his land joined Mr. Perkins's; but Hugh had been taken, and papa must be very bad to say so. I am six years old, and can I not go into the woods

and hunt for pretty flowers, and hear the birds?" it quite like the heaven that Milly had told her lingh's smart, rough ways, so like his father's. about, and such longing came into her little heart. She had dreaded Tinky's meeting him, lest he inthat she stepped on the round stone that lay not | fluenced her pure heart. While she was thinking far from the border of the stream. A little mis- of it, and Tinny was still sobbing, he came into giving came to her then. She had never before the kitchen in a bold, fearless way, as if he had a much to wish to disobey him, and she loved her mother too much to disobey her, and Milly always | ger, and struck her. The same dark shadow came coaxed and petted her till she had no wish but to dease her. There was something then quite strange to her in doing altogether as she wished, and differently from the wishes of others. She paused a moment, balancing herself carefully on a stepping-stone, and then looked back to the spot she had left. But to her eyes all the beauty Hugh. for aid. Shall we who have been blest with lay before her, and when she saw a white azalia full bloom over the stream, she determined to follow her wishes. With little springs she went | Hugh, I invite you to come over here at any time. from stone to stone, for they formed quite a pas- Virginia needs company. She'll soon be a young sage over. On the last one her foot slipped a little, and the stone rolled, and she fell into the hat we'll teach her, won't we? You and I underwater. It was not deep, but she was too much stand it." frightened to rise, and she screamed and strug-

"Holloa! holloa!" cried a merry voice, "a pretty kettle of tish is here! What a goosey you were not to jump! I saw you from the hill yonder; didn't you see me? I was watching that big black snake; did you see him?"

"Oh! oh!" said Tinny, "is there really a big black snake?" for the boy had helped her up, and she was sitting in her wet dress, on the bank of

"A snake? Jolly jeracci, is n't there though! Oh, whew, what a smasher! and in a minute more I'd had him; but jerusha! how you scared a fellow. But what's your name, though?"

"Oh, I'm Virginia Perkins-only they call me Tinny."

"Well, I like Tinny best, and I shall call you

so, and my name is Hugh De Lancy." "But you must n't call me Tinny. Papa says I

am to be called Virginia." "Who 's your father," said Hugh. "I'd like to see the man that would tell me what to call a girl. I 'm going to call you Tinny, and a real nice name it is; and you may call me Hugh, only my name

is Mr. De Lancy." "If you'll call me Virginia, I'll call you Mr.

De Lancy," said Tinny. "Glad to accommodate, but can't. Tinny it is for me. Do you want I should tell you about that big black snake? It was as long as to that tree, and it was nabbing a bird. It was charming it, you see, just so;" and Hugh fixed his great black eyes on Tinny, and she shivered, and the tears

began to fill her eyes. He saw he had frightened her, and his manner changed; he became in a moment as gentle as

"Why, bless me, how wet you are, you little duckey! I must hurry you home," said he, and

felt of her wet garments. "Oh, no," said Tinny, "please don't take me home; for papa said I must n't cross the stream, and Milly said I must n't; and mamma said, ' Do

not do it, darling;' but I did." And Tinny cried, and a great sorrow, such as she had never known before, rested heavily on

"Don't cry!" said Hugh, tenderly. "If your

paps scolds, I'll give him something to think about; and if your mamma scolds---' "Oh, she won't!" said Tinny, more cheerfully.

"Well, if Milly soulds, I'll flog her." "Oh; no," said Tinny, "she is so good!"

"Good f Well, is n't she a nigger? Niggers are made to be flogged."

"I shall not play any more with Hugh," said
Tinny; and laid herself down in Milly's arms, and

Tinhy began to cry again. ""Now hush up?" said Hugh, " just like a little.

birdle going to aleep, and I'll go home with you, and be your in the and I'll not let anybody scold

With a spring Hugh jumped scross the water and over the stones and soon brought some rails and built quite a comfortable bridge for Tinny's feet. Then he helped her over; but as she turned toward home she saw the blooming azalias.

"Ob, how I wanted some of those flowers; and that is why I did what they told me not to do." "What!" said Hugh, "those white ones up there? Stop a moment, and I will gather you handsfull; but it's lucky you did n't go alone. It was just there the big black snake was charming the bird, and perhaps it would have charmed

Again Hugh fixed his black eyes on Tinny, and she trembled, and the tears came to her gentle eyes. But Hugh bounded back again, to the other side of the stream, and soon had gathered great bunches of the azalia, which he held each side of him, and his bright, laughing face looked out, full of the enjoyment of its beauty. Tinny laughed

with delight, and forgot all her fears. Oh, mamma will be so glad, and call me her

When they had nearly ascended the hill, close by the house, they met Mr. Perkins. He saw in a "Virginia," said he, "I told you not to cross the

Tinny hung her head; but Hugh stepped forward, and lifting his cap, said:

"I have brought Tinny home all safe; we have had a very nice time. Tinny, run quick, and get on a dry dress.'

Tinny ran, but turned and gave Hugh a look, as to a deliverer; and he sent back to her a triumphant giance, as if saying: "Did n't I tell you I would do it."

From that time Tinny thought Hugh could do anything he desired. He talked with Mr. Perkins as if he was a gentleman, and not a boy of ten

bring great sorrow, an' so she christen her before and kissed her, and found her dry garments, and then coaxed her to tell all about her adventures. Tinny stole away, a beautiful spring day, in the When she told of Hugh, a black shadow came over Milly's face, and she turned it away from

> "Oh honey, what for did Milly let you go? Honey, deary, you'll neber do de like again, will you? Did n't Milly tell you it would be naughty?

Milly had put Tinny's wrong before her through cial robins were building their nests, and blue the light of love, and her heart was touched. The great wars fell down her cheeks. Milly had never the redbird whistled, and the mavis practiced its called her naughty before; and although Milly solo, and Tinny thought that the whole world was | had hid her face so that she might not see the full of sweet music and beauty. She came to the heavy frown on it, yet she had caught sight of it, and she thought it meant the wickedness of her disobedience. She hid her curling head in Milly's bosom and sobbed as if her heart was breaking.

Milly patted her, and stroked her hair, but let her sorrow be uncomforted, for she was thinking of Hugh and not of Tinny.

Hugh's father lived only a mile from there, and away at school, and he had never met Tinny before. Milly knew about his father, and he had often been to the house, and she knew all his So Tinny looked over the waters, and thought hatred of her race; and she had heard, too, of disobeyed any one; for she feared her father too perfect right there. Seeing Tinny in her grief, his great eyes flashed, and he went up to Milly in anover Milly's face, but she spoke not a word. Tinny raised her head.

"Oh Hugh," said she, gently, "you may strike me, I've been naughty; but Milly is good." "She sha'n't call you naughty. She is an ugly,

black nigger, and I'll have her whipped," said

"Ha! ha!" laughed Mr. Perkins, as he looked in Lou re a lellow after my s miss, and must know the ways of the world; hal

Tinny put her arms around Milly's neck as if for protection; but in a moment more she was on her feet, and ready for a frolic with Hugh, who led her on from one sport to another with boisterous glee. Milly saw no more of her darling until the sun was down; and then, weary and dissatisfied, she sat in her mother's room, looking at her pale face with a wishful longing. There was something about this day, so full of its great joy in her new companionship, and yet of sorrow for her first disobedience, that Tinny's little head and

heart were puzzled. . She wished the day would last forever, and yet she was glad it was over. She thought Hugh a fine boy, and capable of doing anything he wished, and yet she was glad he was gone, and that the

house was still again. "Tell me, mamma," at last she said, " why folks

can't do as they please, and not be naughty?" "When we know what is just right to do, then we can do it; but little girls do not always know, and so it is wrong to disobey those that know better." said her mother.

Who tells mamma what is right?" said Tinny. "God has put a little voice in mamma's heart that speaks to her, and tells her, and she calls it the voice of God. When Tinny grows up she will have no dear mamma close by her to tell her what she should do. Will Tinny ask then this voice,

and listen to what it says?" "But where will mamma be?" said Tinny. "All that you see of me now, darling," said Mrs. Perkins, "will be asleep; but my spirit will be close to you, and will sometimes be the voice to tell you the right; but if you should not listen, how and it will make me."

"Will it make you look just as you do when papa scolds?" said Tinny.

"I am afraid," said Mrs. Perkins. " that I shall look much sadder than you have ever seen me. I could not bear the grief of your not minding what I sald to you."

"But I did n't mind to-day," said Tinny; " and Hugh said it was no matter.'

"But what does Tinny say? Is she very glad she did not mind?" Tinny shook her head, but she kept thinking of

Hugh, and how much he knew, and whether he was right. She knew she had done a wrong, and was not satisfied; and yet she was pleased that Hugh said she was right. She went out to Milly

and soon told her all her perplexities.

"Now, honey, darlin', your mamma is an angel," axid Milly, "jest ready for de kindom, an' de Lord am bery near to her. Tinny jest jisten to dat voice, an' she be a chile ob de Lord, but if she listen to Hugh, she jest know nothin' ob de Lord at all."

was soon anleep. [70 be continued in our next.]

Written for the Banner of Light LAST HOURS OF THE DYING YEAR.

BY C. M. NORDSTROM.

The Aged Year was sinking fast; . Nearer and nearer drew the bour When all Life's sorrows would be past, And all its grief forever o'er.

Feeling his pulse grow weak and low, A silent tear his cheek bedewed, When, calling his twelve children near, He thus bade each a last adieu:

My strength," he said, " is waning now, My aged sight is growing dim; Soon shall I pass from all below, And conq'ring Death the victory win

The wailing mean of midnight wind Reminds me of my swift decay; And from the spangled sky above, The stars are beck'ning me away."

He paused! his children gathered near The bedside of declining age; 'To each, in turn, I give," said he, "A word of lasting heritage."

Pale January first arose, And by his aged parent stood: Thy reign, though dreaded much," he said, "Is fraught alike with ill and good.

Strange leveliness thou dost possess; But to the poor, and bowed with age, Be kind and lenient as thou canst. That thou their sufferings may'st assuage.

Thou, February, I will name The harbinger of lovely Spring; Though cold and stern thy brother's reign, Yet much thou dost resemble him."

Next, March with blustering mien arose, His heart well filled with empty pride, And with a consequential air Approached his aged parent's side.

March, true, thou herald'st in the Spring, Yet this no cause of pride should be; Be humble! and each day shall bring Much more of happiness to thee. A welcome messenger thou art;

Much joy thy presence will impart, If meek and gentle in thy reign. April and May then quickly rose: Bright messengers of joy are ye!

If lowly, faithful friends thou 'it gain;

More gladly welcomed, still, than those Who, cold and stern, preceded thee. Thy mildness summons forth the flowers From out their wintry hiding-place; Calls back the bird from Southern bowers,

Its wandering footseps to retrace." Next came the bland and lovely June, Proud in her beautiful array; Her garments decked with sweetest flowers Her airy footstep light and gay.

The dying parent thus addressed This cherished object of his heart: Thou, June, the fairest of the fair, Although so beautiful thou art-

Remember that Earth's brightest gem Must yield its beauty to Decay; The ever-rolling wheel of Time Will pause not in its onward way

Learn thou a lesson from the flower That decks thy pure and lovely form; It blooms a few short fleeting hours, It droops—it withers—it is gone !

An emblem fair of earthly joys; A fitting type of all below! Heed thou the lesson it imparts, Ere Life's dim taper cease its glow!"

In silence they approach the bed

Faintly July and August came, With drooping heads and listless hands: Around whose sinking, pallid forms, Disease had twined its death-like bands

Where lay their dearest carthly friend: A parting blessing each receives, While pain and grief their bosoms rend. For you, the objects of my love,

Affection's teardrops freely flow:

And while ye linger here on earth, Ne'cf may ye aught of sorrow know." September, with a noiseless step, And saddened countenance, drew near;

And as he looked upon the scene, He brushed away the falling tear. A tear!-how silently it flows! And yet what volumes does it speak!

Gushing unbidden from the heart-That fountain of affection deep.. Now bending o'er the bed of Age, And list'ning to the trembling tones, A benediction he received,

Unheard by all save him alone:-When suddenly the forest trees, As if arrayed by magic wand-Appeared in robes of gorgeous hue,

A strangely bright Autumnal band. The noble elm-majestic oak-Those stately monarchs of the wood,

With reverence bowed their lofty heads, As though resigned to ill or good. But anguish deep their bosoms stirred, As silently they breathed a sigh

Was doomed to fade away and die! A low and sadly pensive moan Of wailing winds fell on the ear,

That Summer in her loveliness

As, with a wild and dreamy light, October in his turn appeared.

The aged father thus begant "Seek not, my son, for vain renown; The ripening grain, the fruitful vine Award thee an unfading crown,"

Dreary November next appeared, With cheerless step and troubled mind; Whose frowning countenance bespoke A heart averse to all mankind.

The Old Year quickly closed his eyes And shrank away with grief and pain, Exclaiming, "Say, what dost here? Why of neglect dost thou complain?

Ingratitude is plainly stamped Upon thy cold, repulsive brow; Beek not a blessing to obtain Till in repentance thou does bow."

December next in turn appeared; Though still in life's young, happy morn, Brief days, long nights had swept away, vit." All vigor from his manly form.

The dying parent fain would seek Some word of comfort to impart.

That peace and happiness might reign

Triumphant in his drooping heart. But weaker grew his feeble pulse-The sands of life were abbing fast; His children saw with anguish deep, That life's short dream was wellnigh past.

And while they stood in silence near, Time with his silvery locks appeared; And, as his mission was revealed, No ray of hope their bosoms cheered.

But bark! upon the midnight air Is borne a slow and solemn sound, Which rises like a funeral knell Upon the ears of those around!

The clock strikes twelve ! Now all is still! With swelling heart the aged sire Bestows on each a parting smile, And in the arms of Time expires?

Spiritual Phenomena.

Another Remarkable Case of Spirit and Clairyoyant Power.

To the Editor of the Banner of Light: DEAR SIR-Before relating a case quite as remarkable as that related in your issue of the 28th of October, let me caution those who relate such cases, not to be careless in their statement of facts, or leave any part to be easily seized on by cavilers. One of these "doubted the whole thing " related by "A.," for the reason that the young lady found the check, as well as the rest of her valuables, in the box; "it being a thousand times more likely the thief would have put that in his pocket, than let it remain in the box." The likely feature of it was, that he was too smart to undertake to use it; so let it remain as of not much consequence. But the objection warns us to be "cun-

ning as scrpents," even while testing the truth.

Mrs. M., a lady friend of mine, some months since befriended a woman, a member of an uptown Baptist church, by giving her a home in her family until she could suit herself with a boarding-house. The woman was a dressmaker, and Mrs. M. having a garment to make, handed her a five dollar bill to purchase some velvet binding that was lacking. The woman made the purchase, purporting to be three yards of silk velvet; but Mrs. M. knew it to be cotton velvet as soon as she took it in her hand; but it being evening she waived further discussion and examination until morning, especially as myself and wife called in the midst of it. My wife casually mentioning that she wished to engage a dressmaker for a few days, it resulted in this woman being engaged, to come the day after the morrow. The next morning Mrs. M. seeing the velvet to be cotton, requested the woman to change it, who objected, making various excuses, finally saying she had forgotten where she had purchased it, and flatly refused to do anything further about it. Mrs. M., who on occasions is a most excellent impressional medium, went to her room and sat down with the mental request, "Dear spirits, if you can give me the truth of this matter will you?" In a few moments her right hand was raised and began to beat her breast accompanied with the impression that she was to go into the street. Hastily putting on her hat and shawl, she obeyed the impression, but with none as to whither she was going. Turning towards the Sixth Avenue, in a state commonly called a "brown study," she walked up and down a number of blocks several times, when, passing a dry goods store near Lexington Market, her hand was again made to beat her breast; she asked mentally, "Is this the store?" and her hand was again moved. She went in, and the following conversation took place:
"Have you any cotton velvet binding?" "No, madam; we sold the last, a remnant, to a lady, last evening." "Is this it?" producing the velvet. "Yes, I should think it was; there were two and two third yards." Measures it; "that is the amount." Mrs. M. thanked him; ascertained the price paid, which was something like half the woman claimed to have paid. When Mrs. M. told her where she had purchased the velvet, and what she paid, she answered coolly, "Well, I only took my pay for doing your shoping; and I meant to have allowed it in making the dress."

Mrs. M. considered it her duty to inform my wife of the transaction, and put her on her guard, and did so during the day. The woman came the next day, and during the day voluntarily related the transaction, justifying herself as before, and winding up with this remark, "She must be a dorg," for she smelt the place right out."

Truthfully yours, PATRICK WELOH.

New York, Nov. 1865. of the transaction, and put her on her guard, and

*Several "ladies" and " gentlemen" of this burg, prefer 'dorg" to dog, "strawer" to straw, &c., &c., and do not 'seer" anything "wronger" "into "it.

An Incident.

I take the liberty to place in your hands some quotations from a letter recently sent to me by a correspondent, which may be of interest to the readers of the Banner. Out of respect to the privacy of the parties who are concerned in this matter, I omit names and places; but I can assure you that the mode in which the facts stated came into my possession forbids any question of authorticity. You are at liberty to use my name, if such a voucher, is necessary for the purpose of authenticating the statements here given.

JAMES LEWIS. Yours, Mohawk, N. Y., 1865.

EXTRACTS.

The following extract from a letter dated Oct. 11, 1865, refers to incidents which occurred not three weeks prior to that date. The subject of the remarks is a young laily, whose mother was ill and dying. The incidents narrated are of peculiar interest to people who are classed as Spiritualists, though the phenomena which give a character to the narrative will be recognized by the skeptical naturalist as being such as are sometimes mani-fested as some of the symptoms of that mysterious disease called catalepsy:

"I want to tell you of B—M—, and will begin at once. I know very little of the phenomena in such cases, but it seems to me that her fits were rather peculiar. A lady who was there and took case of her, told me of one. B— was in the room with her mother, who lay dying, and could not be persuaded to leave her bedside. She had vept until she was completely worn out, and no one was able to say or do anything to calm her in the least. At this time a person near her observed convulsive movements of her limbs. She soon became perfectly rigid, and continued so for half an hour, although many persons were continually rubbing her and applying restoratives. As her muscles relaxed, she began to talk of and with various people long since dead, many of whom, she had never seen and rarely had heard men-tioned.

She raved of the pretty angels who were all around her—talked with her sister and grandfather, who both died before her birth, and affirmed that she knew the latter by his resemblance to that she knew the latter by his resemblance to her father. Her mother at this time merely breathed, but was perfectly quiet and unconscious. B—, however, appeared to see her with the others, and obstinately refused to take the stimulanta that were urged upon her, because she said she would not take anything to keep her from going to her mother. She spoke of seeing only one person between the property of the said she would not take anything to keep her from going to her mother. She spoke of seeing only one persons the new living that was a value of the said should not take the said should not be the said to be said to be the said to be the said to be the said to be the said son who is now living—that was a young girl whom she liked much. She was at last left alone with one of the attendants, who scotled her to sleep by gentle passes over her head. The fits continued to selve her whenever the least thing

calculated to excite occurred. It is not have resumed the duties which were interrupted by, her
mother's litness and death.

ware that B—wis a hiedium, or distroyant. I have never seen about her anything calculated to engender such suspicions,"

Original Essay.

THE GREAT ANTICIPATED MILLENNIUM: ITS HISTORY AND ORIGIN.

NUMBER FIVE CONCLUDED.

BY K. GRAVES,

The Millennial Revelution to be both Moral and Physical.

In parallel lines run the views of the ancient Pagans respecting the changes to be effected by the introduction of the great millennial age, as we observe by a comparison of those views with those of the Christian world, as above exhibited-a statement for the proof of which we are now committed. Speaking in general terms relative to this matter, a historical writer observes: "In the reign of Augustus, there was a general idea prevailing, that the Golden Age described by so many poets, and predicted in the sacred book of so many nations, was about to be realized." To the same effect testifies Mr. Gibbon, that "It was universally believed that the end of the world and the kingdom of heaven were at hand."-(Hist. Rom. Emp., I. vol., 262.) Mr. Dupuis, presenting the views and traditions of one of the most extensive religious empires of antiquity, observes: "The theology of the Persians and of the Magi, a very ancient religion, taught that the time marked for the destiny of man drew near, * * and when Ahrimanes, (the devil) after many severe combats with the God of Light, would be destroyed; and it will be remembered that Christwas to "destroy the devil and his works-(see I. John iii: 8,) that then there would be a new people, and that a perfectly happy race would succeed the universal disorder."-p. 28. Theopamphus is still more explicit: "there ought then to be, (he remarks,) a time marked by destiny, when Ahrimanes, after laying waste the earth with pestilence and famine, would be entirely destroyed. Then will the earth, covered with eternal verdure, become the abode of the virtuous, living under the same laws, and clothed with transparent bodies. It is then they will enjoy universal happiness, under the empire of Ormuzd, the God of Light. Again, their most ancient Bible (the Zend-Avesta,) prophetically announces that 'A time will come when redeemed spirits will join mankind in a universal chorus of eternal praise to this universal source of light and blessing. Fathers, sons, sisters, friends, will unite to aid each other in good works, and all will speak one language, and live together in one harmonions society. The now leveled, fruitful earth will be clothed with renovated beauty and innocency, and joy will everywhere prevail." The old Roman and Grecian poets were likewise full of the spirit and breathings of millennial prophecy. Virgil says: "The last age prophesied by the Cumean Sibyl comes. The great procession of centuries begins anew. Now, the reign of Saturn and of the Virgin returns. Now, a new race is sent from high heaven." And when portraying the newly inaugurated blessing of the blissful era, which are to constitute the joyous episode of the great event, he prophetically exclaims, "Goats shall, of themselves, bring home their distended udders. Herds shall not fear the huge lion. The earth shall yield fragrant flowers. Serpents and treacherous herbs of poison shall perish. (How strikingly similar to Isaiah xxxv: 9, 'No ravenous boast shall go therein.') The plain shall become yellow with waving grain. Purple grapes shall hang on the rough thorns, and rugged oaks shall distil honey clear as dew. Every land shall produce every thing. The soil shall not feel the harrow, nor the vine the pruning-hook. The ram shall imbue his wool with rich purple or glowing saffron, and the grazing lambs shall be clothed with scarlet."-(Isaiah i: 18, says, "Though your sins be as scarlet, they shall become as wool.") Great Jupiter, advance to the exalted honors, for the time is at hand.

"The last great age foretold by sacred rliymes,

And then we have Seneca's impassioned forecast of the new Elysian age, chiming out in the prophetic declaration-"A new world will spring from Jupiter, perfect in all its parts. The whole face of nature will be more levely and under more favorable auspices. An innocent race of men will people the earth, then the worthy abode of virtue." Now, listen to the plous and ever devout Plato, who gives license and latitude to his prophetic seership through the long drawn aisles of the future, thus: "In the end, lest the world should be nlunged into an eternal abyss of confusion, the author of primitive Order will appear again and resume the reign of empires. He will change, amend, embellish and restore the whole frame of nature, and put an end to decay, disease and death. The world having a great concussion within itself, will make another destruction of all living things. But in due process of time it will, (being set in order) return into its pristine course." -(Plato Polit. p. 37.) And then we have the doomsday auguration-the golden summer dreams of a still older religion than the one just represented—that of the Hindoos or Buddhists, whose "Holy and Inspired Word" prophetically annunclates, that "In the last days when the fixed stars shall have made a circuit (cycle in the heavens, so as to return to the point whence they started) in the creation, the new Messiah will make his appearance on earth. The impure and the wicked will then be destroyed from the face of the earth, leaving none but the pure and holy." And, furthermore, it is declared that at the installation or inauguration of this great epoch, "The sun and moon will be darkened, &c.," (already quoted.) "And the great serpent Sesanaya will set the universe on fire by issuing forth flames of fire from his thousand mouths, (as St. John's dragon poured floods of water from his mouth after the woman-see Rev. xii,) after which every thing will be resuscitated and restored to its pris tine beauty and order."

The signal for this tragical event (the final dissolution of all Nature,) is to be given by "the white horse, white steed stamping his foot upon the earth." The Purans, (the New Testament Scriptures of the Buddhists,) moreover declares that "an Avatar (Messiah or Saviour,) at the end of the Kali Yug Age, will descend upon the earth, and by his irresistible might he will destroy all the barbarians and all those whose minds are devoted to iniquity, (the 'barbarians' being the Christians and the disciples of other religions, the spurious religious—that is, all who disbelleve and reject the Vedas.) He will then reëstablish righteousness on earth and the minds of those then living will be as pellucid as crystal. The men who are thus changed shall give birth to a race who will follow and observe the laws of the Crita Yug Age," (the Golden Age) The millonnial vision is thus expanded and expatiated in the Chinese "Holy Word"; "Wondrous trees, marvelous fountains and flowery shades, and intended to go to a ball, and have her dress everything desirable, will make their spipearance trimmed with bugies, innoqually inquired if the

be banished into the dark abodes of beasts and monaters. The subjects of his Kingdom will be called heavenly people, because they will be governed by the Holy Son of Heaven, who will perfect them within and without, and nourish them with his supreme virtue and celestial doctrines, and they will exclaim with joy: 'The Son of Heaven is truly a Father to his people and Lord of the universe."

Such is a description or portraiture of the very ancient tradition of the Chinese, as found in their idolized Bible, "the five volumes," respecting the supposed approaching millennial Paradise which from time immemorial had haunted their devotional dreams, and which for thousands of years was cherished in hopeful anticipation of a

speedy realization. Long past, "in the days of yore," the Persians, too, prophesied of "the end of the world and the coming of the Lamb, the Regenerator of Nature,' and the inauguration of "a new world" as the consummation of human hopes, human bliss and true virtue and holiness. The Mahometans, too, in their "Divine Word, The Koran, indulged in some rapturous and extravagant anticipations concerning "the good time coming" away beyond the sunset of time. The sublime era is to be inaugurated by a complete and total submission of the order of Nature. The sun is to rise in the west, and the moon is to be eclipsed, and a terrible beast sixty cubits high, (ninety feet,) is to arise out of the earth and go forth to mark the just and the unjust-i.e., the righteous and the wicked-with their appropriate marks, that they may be known and distinguished from each other, and the latter are to be finally swept off by a great wind blowing from Syria Damascena, and with them the false prophet which may arise before the arrival of this "great and terrible day of the Lord," And this great elemental commotion and manifestation of Divine wrath is to be succeeded by a millennial Elysian, in which "all hatred and malice is to be laid aside, all envying, strife and ill-feeling done away; lions and bears and sheep and camels will dwell together in harmony, and a child play with serpents unhurt." And, as Christ declared of the Christian Millennium, "No man knoweth the day nor the hour," in like manner the Mahometan Bible declares of the Golden Age, that "even the Angel Gabriel is ignorant of the time," that is, ignorant of the final great day, in which every knee must bow and every tongue confess that the" Revelations" of the Koran constitute the only true religion.

The wild, millennial, buncomb concentions of the Mahometans, in part exhibited above, though truly extravagant and senseless, are not more so -in fact, not equaled by some of those of the early Christians. Ireneus, one of the early 'and immediate successors of the apostles, tells us that the Apostle John was not only a firm believer in the Millennium, but described to his disciple, Papias, who related it to him, (Ireneus,) some of the wonderful productions of Nature which would spring up or be created for the occasion: Grapes, he declared, would make their appearance, each one of which, (i. e., one single grape,) would yield twenty-five measures of wine, and when any of the fire-proof saints shall essay topluck a bunch of the luscious fruit, another bunch will cry out, I am better; take me and bless the Lord for me. A single grain of wheat, says this Millennial saint, or Second Adventist, is to produce one thousand stalks, each stalk a thousand grains, and each grain a thousand pounds of the finest flour. And many other Millennial vagaries are found in the writings of the primitive Christians, equally foolish and extravagant, which we forbear to trouble the reader with or to impose upon the precious columns of the Banner.

Hafveysburg, Ohio.

HEART LEAVES.

no. Ten.

BY LOIS WAISBROOKER.

Despondency.

Oh, this aching weariness of brain! / And stagnant seems the current in my veins. Still in life's struggle I must bear my part.

Why must my body hang a leaden weight upon my overburdened soul? Not overburdened, else t would drop its load; 't would sink and die, and thus escape the torturing weight, but burdened even to the last point of bearing. Hungry and faint I stagger on, not falling quite, but reeling sometimes, till my eyes grow blind with dizziness. Hungry, and yet I see and feel the bread of life, in all the rich profusion of abundance, all about; so rich and so abundant, while I feebly grasp but broken fragments, that but half appease. Thirsty, and still the living waters lave my feet; I hear the soothing music of their rippling sound, but, oh! they do not rise unto my lips, nor have I power to bring them there.

I feel like a young engle, that, caged from birth. has never known of mountain height, or cragtonned eyrie, nor of the clear, blue vault of bracing air beyond: yet, nature's intuitions true, it hears their call, and beats impatient wing against its hars from morn till night. Caged, when I look upon the distant hills, and feel there is a beauty there I cannot fathom. Caged, when I gaze on fields and flowers, and find a wall between me and their leveliness. Caged, when the surging sea of human life comes rolling by in mighty waves for lol I cannot grasp the bands that bind them to each other; I cannot get into the stream of their magnetic life.

Yet I have held some hands in mine, have looked into some eyes, and pressed some lips to drink the current of electric wine till my whole being seemed filled to its fullness full, and still I turned away and thirsted still. Oh God! is there no fountain that will satisfy? or being such, must my caged soul be shut from it forever? Ceasel cease! I'll rest awhile. I'll sleop! perhaps I may thus gain new strength to batter down these walls, and then I shall be free!

THE DEPTHS OF THE SEA.—However furiously the surface of the ocean may be lashed by a storm, its depths remain calm and placid, hushed in the serenity of repose and silence. In those far abysses, where every ton of water is weighed down by thousands of tons above, there can be neither life nor sound, and no motion save, when some body sinks slowly and noiselessly down to the "centre of gravity," and there remains in grim fixedness forever. In those realms, there can be no because nor decay, no wearing, and there can be not contained to the contained and the second and t nxedness forever. In those realms, there can be no change nor decay, no wearing and chafing of rocks, no evaporation of the water, no strife of the clonents. When the hull of the ill-fated ship or steamer goes down into those depths, with its dead passengers grouped around its atate-rooms and cabins, it takes its position in stately silence among the objects therein, and thenceforth the university of weathers are held in the vigorities. unheard-of wanderers are held in the vice-like pressure of the waters. On the surface, miles above them, the storm-king may riot and revel, tossing the waves about as he will; but in those profound abodes, where the condensed water has the rigidity of earth, there reigns an eternal peace

A little girl, on hearing her mother say that she on Tien's Holy Hill. The Holy Son of Heaven bugles would blow up, while she danced. "Oh, will come to rejdice in his Kingdom, He will all no," said the mother; "your father will do that low no wicked man to enter therein, but they will when he discovers that I bought them."

Correspondence.

Matters and Things in Chicago.

"Oh! city of cities! Stamboul!" exclaims the Turk, as he inhales the incense of his Cherbouk. and as his eye rests upon the stately palaces, the glittering minarets and the orange bowers of Constantinople.

"City of cities! gem of the prairie! bustling, driving, thundering Chicago!" said a Hoosier, as from the tower over the Artesian Well, he took in a bird's-eye view of this mighty Emporium of the West.

Apropos of that Well : It is not only in a practical sense a work of surpassing magnitude, but it is now, and ever will be, a most convincing proof of the beneficent interposition of those higher intelligences which are so near to man. The people asked for a sign. It was given them; let them profit by it. From what has been published, I take it for granted that the reader is acquainted with the main facts of this enterprise, and I will only say that its construction has been carried on entirely under the direction of spirits. In a word, this Artesian Well-the largest in the world, and just now the wonder of Chicago-is the great triumph of Spiritualism and Clairvoyance.

It might be thought that in a city so young, and in society necessarily made up of crude and often incongruous materials, there would be a lack of those finer elements which lift the soul above the confusion and strife of mortality. This is not the case with Chicago, and, indeed, I am led to believe, from observation, that in almost any young, vigorous and growing city there is a wealth of spirituality, of faith, not often found in your ancient, fossilized communities, where horse-cars and eating-houses are considered abominations on a Sunday, and where the light of the blessed sun is hardly allowed to shine, except through the stained windows of Orthodoxy. Here in Chicago, under the surface of trade, fashion, politics, etc., there is a strong, resistless tide of spiritual thought which flows into social life and profoundly influences public affairs.

The Spiritual Society here is in a very flourishing state. It is supported by those who have position and means. Mr. Leavitt, the general manager, is a most efficient worker. Although in the habit of shouldering great responsibilities, he is never so pressed by business but what he can the weak, and comfort to the sorrowing, because flud time to assist in any noble, generous enterprise that claims his attention.

At present Mrs. Augusta A. Currier is lecturing here, to overflowing houses. She remains until the New Year. The Spiritualists of Chicago are neculiarly fortunate in securing her services for so long a time, for, unquestionably, she is one of the grandest speakers of the day, and, as such, gives a dignity and grace to the spiritual platform. I learn that her husband, who is with her. intends to lecture in the West this winter. From personal knowledge I can state that Mr. Currier is a gentleman of ability and culture, and an accomplished elocutionist; and I feel sure that his in heartly wishing him that success which he is so well qualified to attain.

The growing demand for spiritual literature-a capacious establishment of Mr. Talimadge, on Munroe street, near the post-office. There the Sam'l Maxwell, Sister Agnes Cook, and others. visitor can find one of the most choice and extensive collections of spiritual and reform publications in the country. Of course the "Banner of Light" occupies a very high piece among the journals, monthlies, &c., that line his counters. I say high on account of the number and depth of its folds and the general bulk of the pile which is renewed each week. Why, it towers above its neighbors like Jupiter among the lesser gods, or like Bunker Hill Monument midst the surround ing chimneys.

It is very odd, but, cosmopolitan as I am, when I take up the "Banner" it sends a thrill of home through my being. Its face is to me that of a fatrusty friend, recalling past associ tions and leading me back to dear, puritanical New England. Thus continue as thou art now, precious" Light," the scribe of the past and the PROPRET of the FUTURE.

Chicago, Nov. 17, 1865. L. L. FARNSWORTH.

New Jersey.

As this State has recently been awakened, and s supposed to have abandoned its old political loyal and United States, it seems an appropriate time to agitate the subject of a State Convention of the religiously progressive minds, for the purpose of making a corresponding step of religious progress. For that purpose the society of Friends of Progress at Vineland, N. J., have appointed John Gage, C. B. Campbell, and the subscriber, a committee to confer and correspond with Spiritualists, reformers and liberal minded people in more light. Mr. Morse, or Mr. Kelsey, are the other parts of the State, on the subject of holding a State Convention at some time and place best adapted to and most appropriate for said Convention, with a desire, according with that of this committee, to have said Convention in the summer of 1866. The Friends of Progress at Vineland expect to have their large hall, which is being built, and is sixty by seventy-five feet, in readiness in the spring, and also a fine grove near the hall, which can be used in fair weather if needed, and they will also do what they can to secure the comfort of visitors, if the friends in other parts of the State think proper to hold it iere. The committee cordially invite Spiritualists, reformers and friends of progress generally, and all who are free from the fear of the church discipline and public criticism for entertaining religious ideas above the standard of popular theology, to freely confer and correspond with them on the subject of such Convention; and as there are not a sufficient number of organizations in the State to have a delegate Convention that would represent the progressive sentiments, liberal ideas and extent of the spiritual intercourse and inspiration, the friends here favor a free and open Convention, to which all the above classes of minds shall be invited, and in which all may be heard and participate, trusting that the good sense and better judgment of sane and consistent minds will control in the councils, and prove that New Jersey is not far belilud her sister States in the spiritual and religious progress of the age.

The National Convention recently held in Philadelphia seemed to divide almost spontaneously into State delegations, and although this was a very unequal mode of doing business and representing Spiritualism in the nation, yet it may be a very good basis for collecting State Conventions and effecting State organizations as permanent and organic bodies, which may hereafter be represented in the annual National Conventions, and may also lead to county or district Conventions,

country. an almost Incatimable amount of good in con- on the route will be welcomed. vincing skeptics, healing the sick, raising the spir-

itually dead, and casting out fear and other church devils from the minds of many honest people, the next best and most successful mode of spreading the truth seems to be by Conventions, where people come together from long distances, get noqualited with each other, and learn each other's experiences from direct interviews, purchase books, subscribe for papers, and resolve on other meetings and renewed efforts to free their neighbors from superstition, bigotry and projudice.

I hope and have reason to expect New Jersey will soon put horself on the record as among the active and advancing States in religious progress, and while many of her old citizens are ignorant and consequently superstitious, yet there are many among them, and many new settlers, from whose minds the clouds of sectarian darkness have broken away, and the light of Spiritual truth has already shone into and illumined the souls, and many have, with the besom of reason, swept away the cobwebs of old superstition, and are waiting the approaching advent of spiritual communion with deep anxiety and doubting welcome. Many need tests; many need philosophy; many need religious spirituality, and all need Harmony, Fraternity and Affection; and acquaintance, coöperation and personal interviews alone can bring these. We usually misunderstand and often misrepresent most those we know least about, and of whose motives or actions we are ignorant, and often on acquaintance become the warmest friends of those we disagreed with or disliked when we knew but little or nothing about them.

Friends in New Jersey, will you meet in the summer of 1866, and bring a good time and good feelings with you, and hence have a good time, a feast of reason and a flow of soul"? I may not be able to be with you, but my head and heart shall bless your efforts, and my tougue and pen do all they can to aid you and all others in rolling back the stone from the door of the tomb, and letting the spirits of both worlds out of the sectarian darkness of religious prisons.

WARREN CHASE,

Vineland, N. J., Nov. 20, 1865.

A Refrospect.

How welcome is the Banner to those interested in

the progressive movements of the age, with its light and truth shining in darkness, revealing the errors of bigotry and ignorance; giving strength to of its noble mission to humanity—the advocacy of principles that must, in time, emancipate them from physical, mental, and moral slavery.

The West is growing in liberal sentiment, as well as material prosperity. Her many noble souls are patiently waiting, with generous hearts and hospitable homes, to welcome more of the itinerant workers of our Philosophy, who combine mentality with morality, theory with practice in the magnificent uses of Spiritualism. To such a wide and somewhat remunerative field is open, for surely 'the harvest is great, but the laborers are few."

For the benefit of correspondents and lecturers who contemplate moving Westward, I will briefly many friends throughout the country will join me review my itineracy since leaving . Philadelphia last spring. Stopping at Richmond, Ind., I found some earnest friends, who are freely contributing their money, time, and energies for the spread of void at one time not easily filled in Chicago-is Truth, in sustaining meetings, when able to senow abundantly supplied at the well ordered and cure speakers. Success must crown their efforts, with such faithful workers as J. P. Addleman,

Greensboro' has been favored with Spiritualism through the influence of one of the world's practical pioneers, Father Seth Hinshaw, whose loving, childlike simplicity, strongly blended with the characteristics of honesty, freedom and truthever ready to plead for the colored race, and oppressed womanhood, whose work, in the physical body, is now finished, whose joyous spirit engerly left its tenement for the shores of Immortality. A telegraph dispatch bids me officiate at the funcral services, on Sunday, Dec. 3d.

Indianapolis is slowly progressing. The few stand almost alone. Churches are not scarce. while only one building-the Court House-is open to expounders of the "inspirational gospel." However, through the agency of J. Eldredge and others, a hall is soon to be erected, when an organization for business purposes will prepare the way for lectures.

Terre Haute is not without its representatives on the side of progression-those who have "stood the storm when waves were rough," and still stand firmly at the helm of affairs, amid the lashing billows of bigotry and scorn, not discouraged, status and taken its place in the constellation of for the germs of spiritual wisdom have been scattered by some of our most talented co-laborers, and lie hidden in the subsoil of those who have not the courage to declare their principles for fear of public opinion. James Hook and J. Hudson are the acting committee here.

Brazil, sixteen miles east, should not be forgotten by speakers when in Terre Haute. It is a small town, yet wide awake, and anxious for ones to address.

Afterleaving Indiana, to spend the sultry weeks of July and August near the lakes, I never enjoyed a more pleasant season, passing through Delphi, Ind., after giving several lectures to intelligent audiences, and sharing the hospitality of Dr. Beck's and J. H. Dewey's congenial home.

I remained one Sunday in Cleveland, expressly to listen to the earnest soul inspirations through Nellie Wiltsie. While there I was the guest of Mr. and Mrs. George Rose.

Chagrin Falls is represented by Mr. and Mrs. W. C. Waldron; Wellington by N. E. Marcy, and Richfield by A. Butler, all points in which the services of practical workers are needed. Mrs. S. M. Thompson, of Cleveland, has been laboring successfully in the latter place, by giving satisfactory tests, and occasionally lecturing.

Geneva, Ohio, is a progressive settlement; very good conditions exist for the growth of a practical Spiritualism, which is on the increase. Its pleasant location, and democracy of feeling among the progressives, indicate a prosperous future. Friends N. S. Caswell's and M. Johnson's families offer such conditions as are attractive to spirits, as well as mortals. Good audiences greeted us.

The month of September demanded my return, to fulfill prior engagements. From Cleveland to Toledo, I remained a short time in Clyde with my friend, Mrs. Bradley Tuttle, where the cause is recognized by the fearless and persevering.

Next at Evansville, Indiana, which has reared the standard of mental and moral liberty, through some of her noblest citizens-Dr. A. C. Halleck. with his truly sympathetic nature, so carnest in behalf of the downtrodden, and J. S. Hopkins. whose keen intellectual perception fears not to battle in favor of demonstrated facts, in the " angel ministry." Jennie Lord visits there in Decem-

Decatur, Illinois, furnished good andiences, composed of some of the clearest intellects, who are annual or quarterly, as have piready been insti- interested in the progress of the "higher philosotuted with good success in some sections of the phy," regardless of political or ecclesiastical opposition. Mr. E. C. Smith and brother, design the . While the mediums are, in various ways, doing speedy erection of a spacious hall, when speakers

Geneseo offers a field of labor truly refreshing.

because of the harmonious magnetism and unity of action among the Spiritualists. A cheerful Superation and soul-blending of purpose is seen in their meetings, and felt in their sociables, imparting strength to the gospel of practical good, lu which the poor are not forgotten, or the sick neglected. Memory will linger with the pleasing associations of nearly five weeks, with steadily increasing audiences, many warm friends, and the genuine hospitality of Sister and Bro. A. McFarlane, I. S. Clark, and others.

Davenport, Iowa, is an attractive place, asfar as natural beauty is concerned, Nature having done ample justice to her rolling lands and towering bluffs, affording a glowing landscape. The artist gazes upon the grandeur of an autumnal sunset, reflecting upon the placid bosom of the Mississippi with admiration. Here are true pioneers, stimulated to action by opposition, and hopeful of brighter days, since "Truth, eternal as its sire, can never die." Jas. Thompson, P. B. Jones, and Dr. B. Atkinson are among the active workers. Mrs. Dow is successfully engaged in the healing art. I am now the guest of Mr. and Mrs. W. H. Holmes, whose congenial cottage and romantic scenery on the banks of the river, are in keeping with the spirit of refinement, and the genius of poetry that thrills their being, attracting the loving spirits with the magnet of a mutual inspiration. Truly, ALCINDA WILHELM, M. D. Davenport, Iowa, Nov. 22, 1805.

Can these Dry Bones Live?

A friend of mine was recently startled to the actual pallor of emotion, upon taking up the Summit County Bencon, published at Akron, Qhio, and seeing it there stated, that his sister, Miss Betsey Bradley, aged fifty-eight years, and deaf from her birth, had been made to hear, for the first time in her life, under but one treatment from Miss Amanda Harthan, and that by the Bible method of the laying on of hands. I visited Akron a few days afterward, and on my way thither I found that the lady occupying the same seat with me in the cars, was a resident of that place. I spoke to her of Miss Harthan, and she "knew nothing of her, or her cures." At the depot I inquired the way to Brother Bangs's, and a gentleman, whose place of business was near there, and right in the heart of the town, kindly offered to show me the way. I again spoke of Miss Harthan, and he, too, "knew nothing about her." The next day I visited the lady for myself, and when I saw the crowds that thronged her room, and heard from eye witnesses-one at least of which was a respectable church member-that Miss Bradley was actually hearing and learning to talk, the above words of the spirit, that appeared to, and conversed with the prophet, " Can these dry bones live?" came with force to my mind and really it would seem that it was almost impossible for the bones of those who have been slain by the giant, Theology, to rise and stand upon their feet again. And I wondered, too, if there were not Jews who lived in the days of Jesus, who knew nothing of him, or his cures? Ah, those wicked Jaws! If they deserve the condemnation that Christians mete out to them, what do those same Christians deserve?

Lois Waisbrooker.

BABY LOOKING OUT FOR ME.

Two little busy hands patting on the window, Two laughing blue eyes looking out at me; I wo rosy red cheeks dented with a dimple; Mother-bird is coming; baby, do you see?

Down by the lilac bush, semething white and

Saw I in the window, as I passed the tree; Well I knew the apron and the shoulder-knots of

All belonged to baby, looking out for me. Talking low and tenderly

To myself, as mothers will, Spake I softly, "God in Heaven Spake 1 solity, "Atou in Heaven Keep my darling free from ill. Worldly gear and worldly honors Ask 1 not for her, from thee; But from want, and sin and sorrow, Keep her over pure and free."

Two little waxen hands, Folded soft and silently; Two little curtained eyes Looking out no more for me: Two little snowy cheeks, Dimple-dented nevermore; Two little trodden shoes, Two little tradien snoes,
That will never touch the floor;
Shoulder-ribbon wofily twisted,
Apron folded, clean and white;
These are left me—and these only— Of the childly presence bright,

Thus he sent an answer to my earnest praying,
Thus he keeps my darling free from earthly stain,
Thus He folds the pet lamb safe from earthly

straying, But I miss her sadly by the window pane, Till I look above it; then with purer vision, Sad, I weep no longer, the lilac bush to pa For I see her an angel, pure, and white, and sin-

Walking with the harpers by the sea of glass.

Two little snowy wings Softly flutter to and fro, Two tiny childish hands Becken still to me below; Two tender angel eyes Watch me ever earnestly
Through the loop-holes of the stars, Baby's looking out for me.

THE COLUMESTER CASE AGAIN.—The English papers are rejoicing over the decision on the late Columester case. It is asserted that Columester Colchester case. It is asserted that Colchester paid a fine, with costs, amounting to four hundred and seventy-three dollars, and that in the eye of the law he is a juggler. Perhaps he is one. If so, it does not affect Spiritualism one lota. Judge Hall, in his address to the jury at Buffalo, said, "The most obvious way of dealing with mediums would be to put them upon oath," or words signifying as much. We have little regard for those who swear, therefore we object to oaths, and believe them almost wholly ineffectual. But should medithem almost wholly inclicatual. But should medi-nua be called upon to swear they are mediams, will it alter the fact that they are such? Certainly not would be as sensible to ask a man to swear that he was not a woman, or a physician to swear that he was not a leech although he called himself one. Mediums need have little dread of the oath; they may take ten thousand and lose **no particle** of mediumship in consequence.

If conjurors call themselves mediums they will

be very likely to support the deception on oath, for what we have seen of many of them we don't think they would much mind the responsibility of swenring to deceive since deception is their trade. —London Spiritual Times.

EARLY TEACHINGS .- Small boy to his companions-"Sh-stop your noise this minute, all of you." Companions-" Hallo! Tommy, what is the matter?" Small boy-" We've got a new babyit's very weak and tired-walked all the way from heaven last night-must n't be kicking up a row round here now."

At a stranger's debut in Boston, they ask-what does he know? In New York—what is he worth? In Philadelphia—who is he? In Washington what is he? And in Lowell—is he married?

Boy in a grammar class—" Of what gender is Thomas?" "Thomas is of the masculine gender." Of what gender is Susan?" "Susan is of the crinoline gender, of course."

Notes from Brooklyn.

We are getting on apace; not as fast as we could wish, or, perhaps, as fast as we ought. The lectures and Children's Lyceum don't start as yet, but we keep up a vigorous talking about them. In a quiet way, through various circles, public and private, good work is being done.

There being five places in New York where spiritual food is to be liad for the asking, works against our getting up a series of lectures; but we shall get under way some time.

It is intensely interesting and exceedingly encouraging to watch the outcropings and growth of the religious elements in society, and the progressive temiencies among us. Let me give you some items illustrating this matter.

There has been quite a lively time of late among the so-called liberal branch of Christians. I mentioned in my last that the "Christian Inquirer" was to be enlarged, and new life put into it. This has been done, and a corps of paid contributors in the form of weekly (not weakly) letters, and among them are Colyer, of Chicago, Clark, of Chelsen, Frothingham, of New York, and Chadwick, of Brooklyn, which gives a good share of the power called progressive. So far, under the new regime, this progressive element has had ascondency.

The anticipated free preaching, to be sustained by the liberal Christians, is not yet commenced in New York; but the Swedenborgians have, which is all the better for our side, which is the side of Truth.

But the most healthful and encouraging sign of the times with us is, the uneasiness of some, and the boldness of others among the more liberal of the Unitarian and Universalist clergymen on this bereav of Spiritualism.

Last Sabbath, the Rev. Mr. Chadwick, who preaches at the "Chapel" (the society built up by the Rev. Samuel Longfellow), gave us a sermon abounding in thoughts and ideas in harmony with our glorious Philosophy, which, by the way, is no new thing for Mr. Chadwick. But this sermon was more direct and explicit than any I have heard from one not an avowed Spiritualist. The subject was the "New Birth": "Ye must be born again." Hoping that the sermon will be published, I will not give a detailed synopsis of it, but merely aliade to some points. In discussing what our future condition might be, or is to be, he would be glad to know that the dissipated and profligate here, are sometimes kept from a deeper degradation by those who could, in spirit-form check them in their mad career. Let us thank God for the possibility even that a darling child can return to its mother, and love her the same as when it nestled in her arms. We might ask for a warrant for this from the Bible, but he could not" find it there, and did not consider it any way to be deplored for being so.

This sermon has created some little "talk" already, and I shall watch future developments

On Sunday evening we had something from the Rev. Mr. Blanchard more explicit, and far more satisfactory. Through the kindness of a frientlnot being present myself-I am enabled to furnish a synopsis of the discourse. No one, who loves our glorious cause, can read this from Rev. Henry Blanchard without a thrill of pleasure, and feel to "thank God and take courage,"

Mr. Blanchard is a talented Universalist clergyman. He spoke to a large and intelligent audience, composed apparently of members of many denominations, as well as those who profess the principles involved in the faith which formed the subject matter of his discourse-" Modern Spiritualism." After giving some statistics concerning the large number of believers in this faith, and paying a merited tribute to several distinguished advocates of the doctrine, among whom were Judge Edmonds and the late gifted Eliza W. Farnham, he evidenced his liberal tendencies by the garnest manner in which he called the attention of his audience to a subject which he claimed could not be ignored by reason of the great amount of intelligence involved; and he severely consured the habit so often indulged in by Orthodox ministers of proscribing a faith simply because it conflicted with their views. He believed that the idea which had been so extensively propagated, that belief in this doctrine tended to produce phases of insanity, was untrue, and his own experience proved that it was the reverse, and tended rather to raise men from materialism to a higher condition; that while he himself did not require manifestations to induce a belief in immortality, still they were seemingly necessary in many cases, and had been productive of immense good. In illustration, he gave his experiences among persons with whom he had been brought in contact, whose purity of life was sufficient evidence to him of their strong faith, and whose hapniness he almost envied. The Rev. gentleman stated he had been an earnest inquirer, had read many books, which, while they impressed him deeply, had failed to convince. Yet could be be satisfied that the forms of his loved ones who had passed away were in constant attendance upon him, it would make him supremely happy; that while he himself was not convinced, he knew that many of his congregation, whom he esteemed above price, and two-thirds of the ministers of the Universalist Church, were believers. He had witnessed the sublime effects this belief produced on mothers mourning for husbands and children, and rice rend and that could it be divested of the charlatanry and humbug which always attaches itself to anything new, in the hopes of self-gain, it would be a faith which none need be ashamed to acknowledge. As for himself, he did not see the necessity of Spiritualists forming a distinct Church: that their faith and his were almost identical, and he believed they should join hands, and, combining the good and easting out the bad, should work earnestly in the good work of pro

There was a vigor and carnestness manifested by the speaker, which made the occasion one of unusual interest. The large and attentive audience listened to the carnest words of the speaker with great interest and marked attention throughout the whole discourse.

Now is it not clear that such mon as Beecher, Frethingham, Blanchard, Chadwick, Colyer, and a host of others like them, all over the country, are doing more for the cause we love so dearly than they could do if they were avowed Spiritualists? I think so; and may "God speed the W. B. B. right.

Bracklyn, N. Y., Noc. 29, 1865.

Correction.

I notice is the Report of the National Conven-tion, in the last Banuer, a Resolution, purporting to have been offered by Mr. Weeks. The Resolution was not introduced by me. Such a Resolu-tion was presented by some one in the audience, and after some discussion, and as amended by Dr. Child, passed, but not in the form as published. Traly yours, NEWMAN WEEKS.

Bullend, VI.

The Resolution reserved to by Mr. Weeks, I find, by an examination of my original Report, to have been offered by Dr. White from the West, and is sliblished as it came to the Secretary's deak. The appending of Mr. Weeks's name was a mistake in acryling.

Spiritualism at the Parker Fraternity.

The wise heads at Danvers who thought they discovered a human hand, by the feeling, and attempted to discredit the Eddy Family thereby, told a harder story to swallow, of knives in front and knives behind, than it is to believe in the outside power itself. It was no indication of a cheat to people familiar with spirit-hands or manifestations, neither did it cause a counter order to the arrangement by the Parker Fraternity, who had invited them to give a scance in its assembled presence; which scance came off according to notice, on Friday evening, Nov. 24th, to a crowded gathering of its Society, and some others who were present on that evening.

A committee of three or four persons, well known to the Society for honesty and candor and, at the same time, not believers in the spirit nal origin of such manifestations—in fact, as skep ticales you can find among people who have braved the bigoted opprobrium of the evangelistic world by attending on the teachings of their leader, Theodore Parker-attended to the duty of tying and examining the arrangements with great fidelity. The audience had the opportunity of seeing and judging, also, of the rapidity of the manifestations and the exhibition of the mediums so quickly, and hearing the reports at every spell them, if they were so disposed, from doing the things themselves which come under the range of their manifestations.

The exhibition was satisfactory and a success. The committee were very fair in their report. The general feeling in the audience was that they had been fairly dealt with; that their assertion before the scance, made in reply to a question put to them by the Chairman of the meeting, was probas jugglers, and that the sounds and presentations ted them to, were from some power outside of themselves.

At the close of the meeting one very furious speaker in the hudience said, "Granted that it is all so, and no humbug, what is the good of it all? | ition of promises which many a fainting heart had or what good has Spiritualism done? None; but | thought long ago sere and dead. He arouses us positive evil. He had a dear female friend who was made crazy and ruined by it. He should like to know what it all amounted to, or any good it had ever done."

Mr. Wetherhee, who was present, replied to this well meaning but furious man, quoting a remark from the man's theological teacher, Theodore Parker, who said, "How the astronomer lives to learn the truth of the stars which will not light his candle nor fill his children's hungry mouths," and then remarked, "If you subtract all poetry from the world, God have mercy on the prose that is left!" But, in answer to the gentleman's question, he would merely say that the records show too many cases of insanity from religious teaching to have this dear female friend's ease amount to anything as an argument. With regard to "the good it has done," I will say that outside of it there is not a scintillation of cyldence of a future existence; and, in testimony, he cited his own case to show that Spiritualism had been the portal that gave him evidence of a future existence, after twelve long and dark years of infidelity, adding that his testimony was but the testimony of thousands.

The lateness of the hour-half past ten o'clock -precluded any lengthy debate, but the subject appeared to interest all, and a desire was ex-Chairman announced that the subject would be up for debate on the next Friday evening; and from the little that had been said and the interest manifested, the continuation of it will be instructive and interesting, particularly as the Parker. Fraternity is a "live institution," and one of the many sprouts that opened unto life from the seed that was sown by that great and good man whose name honors the Institution, and, as Bro. Slack, of the Commonwealth, says, run the Twenty-Eighth Congregation from its founder's decease till the Rev. Mr. Wasson became its pastor and who is doing, mildly and effectively, what his great predecessor had so bravely begun and so irmly established on the free plafform of Music Hall, viz: practically expounding rational Christianity-which is Spiritualism without the spirits: or, to use the language of playbills, the play of Hamlet" with Hamlet left out.

A New Spiritual "Test Book."

Several calls were published in the Banner sometime since, for a new "Spiritual Test Book" -a work that shall comprise a full but brief exhibition of that wide range of facts and phenomena of Spiritualism which have been showered upon the country within the last few years, as found in numerous reported scances witnessed by well-known, responsible individuals and companies, and on which is predicated a belief in the reality of spiritual intercourse. It should, also, I think, contain a brief exposition of the philosophy of Spiritualism, and answers to the most popular objections. Such a work as this, if restricted to such brief limits as to bring it within the reach of the million; and circulated through the country at a nominal price, would undoubtedly achieve a vast influence for the advancement of the cause. And I have watched with auxious hope for more than six months for some good brother or sister to respond to these calls. But as no one has yet announced the lutention to furnish such a work, I propose, with the aid and encouragement of the friends of the cause, some of whom have solicited it, to enter soon upon the task myself, and desire all friendly to such a movement who may be in possession of important, well-attested facts bearing upon the subject, whether in manuscript, pamphlet, or contained in books, to furnish them vithout delay, and for such favor they shall be furnished with the work without charge.

A friend to every movement that will advance the glorious cause, I am, K. GRAVES. Harveysburg, O., Nov. 15, 1865.

New Music.

Oliver Ditson & Co., 277 Washington street, have just issued the following musical compositions: A gem from the opera of Naaman, entitled "The seed shall be prosperous"; "We come! we come!" song and chorus, words by O. R. Green, dedicated to the gallant defenders of the Union; "Rouse the blazing midnight fire," a Winter song, by John S. Porter; "Warrior's Victory," a grand march by Strauss, as performed by Heinecke's Third Division Band, at Glover's Hill, Va.; 'Hear my Prayer," being four of the "Morning and Evening" collection of pieces intended for public worship, composed by L. H. Southard; "Fairy Whispers," a composition for the Plancforte.

Horace Waters, 481 Broadway, New York, has just published "Our Soldiers' Last March," introducing the celebrated "Peace Jubilee," composed expressly for the 139th Regiment, by Mrs. E. A. Parkburst; "The Gems of the Mountains," mazurks, composed by Mrs. Parkhurst; "The first lieving human sufering wherever our energetic kiss at the gate," a ballad, by T. Johnson, music quest can search it out? Could we spend a winby Augustus A. Crilley.

The experience of the second

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

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LUTHER COLBY, - · · · EDITOR.

The Coming Man.

After all that has been said-seriously and derisively-of this long looked-for individual, it is fair to confess now that he is not only at the door but has his welcome foot across the threshold He is not such a myth as many light-minded persons are inclined to suppose. He has had his eye of manifestations: " Tied as before!" precluding and thought too steadily upon this particular era to let us think that he and it would not be here together. The whole conjuncture has been well timed. There was need of a new and fresh arrival. The Old had turned its back and gone out, and the New waited only to be heralded and shown its rightful inheritance. For this office of introduction the Coming Man was specially adapted. He had stumbled about among the ruins of the Past, and waited and worked patiently, and able—that they were not jugglers, paid no license in faith, for the better time which was hidden in the womb of the Future, and now he greets the of phenomena, if not from the source they attribu- event with a hall that is full of heart and cheer, and proceeds to prophesy even greater and better things still to those who shall patiently and in faith wait and work as he has done.

The Coming Man brings along with him the fruall to the realities which make our veins tingle with contemplating them. He walks off the ground to measure it, showing us how much we have gained, and in what direction. There is nothing of good that has active life, which he does not see at a glance, and at the same glance estimate its meaning and settle its value. He is thoroughly alive and awake. Nothing canable of yielding happiness and growth escapes him. The Past is very dear to him, because it was the fond parent of this living Present, and gave it birth for our common enjoyment and possession. And the Present is dearer still, because it contains all those vigorous and sleepless principles of consciousness which make life worth the having for the meaning it contains and the promises it holds out on every side.

But who and where is this Coming Man about whom so much has been said and written? By what name is he known, or is he to be known among men? There is no mystery about it, kind render. If you really are open to the impressions of Heaven, and your soul is receptive to all those gentle and holy influences which belong to an exalted state of being, and you are continually reaching out for better things, and working prayerfully in the path of progress, and availing yourself of every element and opportunity that prompressed by several for its reproduction, and the lises personal development and growth, and have a spiritual eye to see and comprehend the great plan of life which has been laid down for you, and for us all too, by the Great Creator and Fatherthen you are yourself the Coming Man, uniting all the traits and qualities and elements in yourself which have been popularly credited to his possession. The Coming Man is then the same who stands in your shoes and is covered with your hat. There is no mystery about it. He is not a myth, but a living, present creature.

The Presence of Poverty.

We need not go far from our own doors, even in this day of boasted refinement and philanthropy, in order to see such scenes of human misery as should be no more than paralleled if we were to cross oceans and deserts in special quest of them. Even in Boston, while the better streets are pouring down their daily throngs of wealth and glittering fashion, within a stone's throw of that very pageant may be discovered scenes of positive misery at which a sympathizing heart would melt and the lips become dumb. Missionaries could do as good a work right at home as in Hindostan. The heathen are by no means all of them across the ocean. Ignorance, squalidness, destitution, nny, actual barbarism mny impress an observer with painful reflections in New York and Boston as well as in the isles of the sea or on the coasts of Sennabar. "Telescopic philanthropy" is not the thing at all. It overshoots the mark entirely. It sees nothing but the distant and unrelated poor, while misery is tugging at our skirts for aid and sympathy and falls to get relief. Certain gentlemen in New York, for instance,

connected with the press, have of late conceived the plan of going about into the little known and less frequented quarters where wretched poverty hives and dies, with a view to drag forth to the light of day a state of things which they too surely felt existed near them, and to enlist in the work of alleviating and correcting it, a class of men and women who might possibly never be reached at all with a general request for the enriching help of their sympathies. What they discovered after a systematic plan of burrowing among the hiding places of noverty, would scarcely appear credible as a statement to the ordinary mind of this age. In a single building, for example, hard by Broadway with its surging tide of business and fashion, they found three hundred families quartered! or more than twelve hundred persons! Well may we quote for the ten thousandth time. on hearing this, that one half the world does not know how the other half lives. Each one of these families was obliged to content itself with a single apartment hardly larger than an ordinary closet with but a ray of dull light, without ventilation, without provisions for water, and very certain to be enfolded in the arms of a cruel death in case of fire. The picture is appalling. .

Nor is it by any means the only one which personal examination will justify us in sketching. Similar ones may be found on every side, and in the heart of our large cities, by any who will be at the pains to hunt them out. What are these poor creatures-brothers and sisters every one of them -to do through the long and weary days and nights of a severe winter? When the thought of their suffering rises in the mind, how can a man or woman, with a dollar or a kind word to spare, walk on with the throng while so much wretchedness remains uncared for so little:way off? Why will it not be the best thing we can all of us do, to frame and keep a resolution to make the present winter memorable is our personal history for doing charitable nots where they are needed, and reler in any better service? A 18 18 18 Control of the second

Spiritual Meetings in the Melodeon.

These meetings commenced so late in the season that the Committee who have taken charge of found it quite difficult to obtain lecturers, as most elsewhere; but able lecturers are now being secured as fast as possible, and the public may rest assured that as good spiritual food will be provided for the spiritually hungry as in previous seasons. We hope friends will not be backward in contributing sufficient means to defray the necessary expenses of these meetings, so they canas they always should be-open free to all.

On Sunday, Nov. 26th, Mrs. J. H. Conant consented to assist in the exercises. After pronouncing an impressive Invocation to the Source of all Inner Life," entitled "To be or not to be." The reading was very artistic and received marked attention.

Mrs. N. J. Willis, of this city, then addressed the audience for nearly an hour, taking for her theme, the present hour, and what is demanded of us.

At the close of the lecture Mrs. Conant was again entranced; but this time the beautiful spirit of Anna Cora Wilson took control, for the purpose of delivering a poem, which she had previously intimated she had prepared, and would give when a favorable opportunity occurred. This spirit is familiarly known to our readers as Birdie," whose poetic gems, from time to time, have graced our pages. In low but clear tones she spoke the following pretty

BONG OF THE AUTUMN WIND. I come, I come, my watch to keep, On the cold New England shore-To diamonds sow where the flowers grew, And the Summer winds sing no more.

I wail and I weep where the daisies sleep, On the graves of your early dead; And I sing a low song through the tall pine trees, O'er the soldier's nameless bed.

I chant a sad strain, or a wild refrain. Through every city and town: And I chase the green leaves from all the trees, Or I change their greenness to brown.

I roar on the mountains, I bind all the fountains, And enter the poor man's home; While the babe lies sleeping, and the mother sits weeping,

I join in her cry of alone—all alone!

Then I speed away o'er the ocean's spray, Where the loved and lost are sleeping; Where Neptune's band with relentless hand Their watch of death are keeping.

I kiss the pale cheek, in that lone retreat. While the sea birds are loudly screaming; Where life and death have together met, And the sleeper knows no dreaming. I scatter the snows, as every one knows,

Like a carpet of silver sheen, And I bind all the streams with glittering chains Where once the lilies have been. Farewell! farewell! I go-I go!

From the cold New England shore! For the Winter winds have begun to blow, And the Autumn leaves fall no more! For, far away, over river and bay,

In my home beyond the sea,

The mild-eyed seal and swift gazelle Are keeping their watch for me. In the evening, Mrs. L. B. Stockwell read in fine style, "The Sleeping Sentinel."

Mr. Charles H. Crowell, under spirit control delivered an address, abounding with many excellent thoughts and suggestions; at times elaborating on mooted points that have heretofore appeared as stumbling blocks to many minds, in such manner as must have opened the way for light to reach the soul.

At the end of the lecture, Mrs. Conant read to the general acceptance of all and closed the services with a Benediction.

An Invaluable Discovery.

So many fatal and distressful railway accidents as have, within even a twelvementh past, overwhelmed individuals and families in inconsolable sorrow, ought certainly to awaken a general inquiry if there is not some means of putting an end to a series of occurrences which are fast making it more perilous to travel than even to go into battle. Searching investigation shows that the larger portion of these numerous casualities are caused simply by defective " sleepers," ties and bridge-timhers. As a rule, this part of the railway works lasts not more than five years. Estimating, therefore, the entire length of our lines of railways at fifty thousand miles, it follows that one hundred and twenty-five million sleepers are to be newly furnished once in every five years, at a cost of sixty million dollars. But by reason of so lavish a use of native timber it is found to be growing scarce; so much so as to make it of the first importance to consult economy in its employment and service. The forests will soon give out if they are to be levied on at so reckless a rate.

But the safety of life and limb are of far greater rail death lurks for us, if this process of rapid decay is suffered to go on. Even the Travelers' Insurance Companies will soon decline to take further risks when they find that death or maining is about as certain as that a man ventures to take his seat in a railway carriage. And yet the computation which we have cited is believed to the a correct one, and brings us to the inevitable conclusion that sleepers must be continually renewed-which the rapid waste of our forests will soon make impossible-or else that human life will shortly become of far less value than it is even now. Just at the critical time when so urgent a problem is solved with such difficulty, an individual-Mr. Louis S. Robbins, of New Yorksteps forward with an invention, by virtue of which he engages to preserve wood from decaywhether by rot or worm-boring, under ground or under water-for a term of no less than twentyfive years. The discovery of the remedy at this juncture is positively providential. The process consists of the application of a chemical preparation in solution to the grain of the timber, by means of which not the surface merely but the pores and heart of the wood are thoroughly permeated, so as to arrest the process of decay on the one hand, and warn off all sorts of worms, especially marine worms, on the other. The same process will likewise preserve ship timber, wharf plank, piles driven under water, and whatever kinds of wood are exposed to the weather, so that no danger can ensue to those who trust life and limb to them, for at least a quarter of a century. This being one of the greatest of modern discovery eries, no rallway corporation ought to be tolerated which refuses to avail itself of its immediate and thorough application, were the season tensity and a superior and the first transfer of our modern the season of th

Elegant and Sensible Gifty.

Spiritualists, liberal this kers friends of progress, and all persons who believe in development and them and opened the doors free to the public, growth after harmonial methods, will naturally seek to know what will be among the fittest purof the speakers had already made engagements chases of Books, for gift purposes particularly, as the Holiday Season draws on. We have it in our thoughts to suggest precisely what they will thank us for. They are the following widely known and everywhere favorite volumes:

Lizzie Doten's "Poems from the Inner Life"; Belle Bush's "Voices of the Morning";11 Hudson and Emma Tuttle's "Blossoms of Our Spring"; and

Miss Achsa W. Sprague's " Poems."

Four fairer books of rich poetry it would be impossible to match in the whole repertory of spirit-Life, she was influenced by the spirit of H. Mari. | unl publications. Their contents are varied on Stevens and read Shakspeare's posthumous enough to answer to any interior call which huproduction, from Lizzie Doton's "Poems from the | manity may make upon them. Whoever receives either one of these books from a friend, may know that it is a friend indeed that presents them. Their pages awaken the loftiest aspirations of the spirit, and as faithfully sound its profoundest depths. Whatever is sad or playful in human thought, tender and sweet in human sentiment, reverential and worshipful in the human heart, will find in these choice volumes a stimulant, a guide, and a companion. Could we say more? If more than this be asked, we can but urge the questioner to secure the volumes themselves and give them his attentive examination.

They are to be had at the Banner of Light of-

fice, singly and in quantities.

The Boston Conference. The Lyceum Society of Spiritualists held their first Conference at Kast Hall, 104 Hanover street,

Wednesday evening, Nov. 29th, 1865. Jacob Edson in the chair. The question before the meeting was the benefits which Spiritualism has conferred upon community. A very lively interest was manifest among those present, and it was resolved to continue the question next week. Those who know that Spiritualism has been of service to them can here have an opportunity of

expressing it. This Conference is intended for our friends out of the city, as well as those who reside within its

Go, then, next Wednesday evening, and tell what good Spiritualism has done for you.

The Cattle Plague.

This dreadful murrain has been at work among the herds of England as actively as ever. The disease has spread and taken hold of the sheep, so that herds and flocks together are prostrated before its mysterious influence. A rigid interdiction of all cattle communication with Ireland bas been ordered, so that vast herds of that green island have not yet suffered from the infection. The British agriculturists mourn over their misfortunes as if they never would be comforted. As time rolls on, we find that new diseases are developed among men and beasts, belonging naturally to the new conditions of civilization, and bringing the human mind into the closest possible relations with Nature and the great governing intelligence in order to understand and read aright the laws of existence.

Napoleon in Mexico.

The publication of diplomatic correspondence shows that Napoleon has meant from the first to withdraw his troops from Mexico, as soon as he could do so without breaking his promise to Maximilian. Therefore the French troops will be going home very soon. It is reasoned from this that the Emperor of the French believes his protege in Mexico is near enough established in power to let him walk without further help from him. Both Emperors have wished the United States' Government to recognize the imperial bantling to the Southwest of us, but, up to date, their wishes have not been gratified. It is certain, at any rate, that Maximilian finds pretty hard sledding there among the copper-colored people.

Miss Lizzie Doten has just closed a month's leoturing season in Chelsea. Crowded audiences greeted her each Sunday. At the close of her last lecture she gave a poem, which was highly relished by the listeners. She speaks in Hope Chapel, New York, during this month. Mrs. Fannie B. Felton follows her for two Sundays in Chelsea. In Charlestown, the Society meeting in City Hall

have engaged Benjamin Told to speak for them during this month. Mr. T. is an able and popular lecturer. Mrs. Nellie Temple Brigham occupies the plat-

form of the Society holding free meetings in Mechanic's Hall, corner of Chelsea street and City Square. She is a first-class speaker.

The Eddy Mediums.

The Eddys have been in this city during the past week holding séances for physical manifestations, at the Melodeon, each evening, to increasing audiences. The manifestations, such as we have already described, have nightly nuzzled the skentic, and highly interested the seeker after the truth in regard to the spiritual phenomena.

At one of our free circles, the invisibles were asked to explain the chemical and material process by which a coat is taken from the Eddy boy consequence. None of us can know under what and another coat put on him. The answer was quite elaborate, and will be found on our sixth nage, among the questions and answers in the Message Department.

J. M. Peebles.

This brother desires us to say to the friends in Charlestown, Providence, Chelsea, Haverhill and other localities, that have written him for lecture engagements, that he is engaged Westward for the coming year. After one Sunday more in Worcester; another at the Quarterly Conference of Spiritualists in Western New York, and a few days at home, in Battle Creek, Mich., he commences a two months' lecture engagement in Cincinnati, Ohio. Correspondents will govern themselves accordingly.

The Address to the World

Is now in type, and will be ready to be transmitted by mail to the subscribers, as soon as all who subscribed, while at the National Convention, make their payments. Most have already done so. Those who have not are respectfully; requested to remit immediately to Dr. H. T. Child, No. 634 Race street, Philadelphia, Pa., Chairman of the Committee on Publication.

Fall River.

J. S. Loveland will lecture in Fall River, at City Hall. Dec. 17th, afternoon and evening. Two magnificent apirit-paintings, executed by N. B. Starr, spirit-artist, of Cincinnati, will be exhibited on the occasion. Friends in the surrounding towns are invited to attend, a gree of farteel orbit many

Read the lecture on our eighth page... There's truth in it. New Publications.

LOVE-LIFE OF DR. KANE. New York: Carleton. For sale in Boston by A. Williams & Co. This book will create a sensation all over the

country. It is the story of Miss Margaret Fox, and Dr. Kane's love for her, containing the correspondence that passed between them and a full ican bookmaking art. history of the acquaintance, engagement and secret marriage, embellished also with fac-similes of letters and a portrait of the lady. It is well known that Dr. Kane left five thousand dollars to Miss Fox in his last will, which the family refused to pay over, asserting that no marriage ever took place between them. How this statement could be reconciled with Dr. Kane's own admission and provision in his will, the reader can understand as readily as we. It has been deemed necessary by Miss Fox and her friends to make a public exposition of the whole history of the affair, in justice to her own feelings and reputation. The story is a perfectly plain one, and we doubt not that the "aristocratic" family that proudly refused to recognize Margaret Fox as the lawful and true wife of their distinguished relative, will feel that the payment of the meagre proportion of Dr. Kane's property to his young widow would have been a great deal more comfortable than this state. Nelson." The adventures of those who set sail in ment and demonstration which she presents in the handsome volume under notice.

We do not choose to go into the details. Everybody will want to read them for himself and herself. They show that the human heart cannot be starved by command of society, and that all haughty attempts to wrong an innocent sufferer will in the end certainly meet with their due. No novel could be more enticing than this book. It will sell by the thousands. All who have read Dr. Kane's account of his voyages into the polar regions, and all who have witnessed the striking spiritual manifestations which have been given through Miss Fox, will be sure to buy and peruse this latest literary sensation.

THE CHILDREN'S PROGRESSIVE LYCEUM, the little Manual by A. J. Davis, has reached its third edition in the hands of Bela Marsh, in this city, It is indeed a pretty little volume, as well as a coming into use in different parts of the country. As it purports to be nothing more than the same manual of physical and spiritual exercises which is used among the children in the "Summer Land," it is reasonable enough that it should prove a most attractive and useful one among the children in the earth-sphere. We have not space to enter on a detailed description of its many and striking merits, but will merely add that the best proof required that it is just the manual wanted for-the harmonial instruction of children, is the fact that teachers of Children's Lyceums and schools are adopting it far and near. It is very neatly printed and bound, and we recommend it to the widest possible examination of all who are interested in the present and future welfare of children.

Ticknor & Fields have issued the fourth of their cheap edition of "Companion Poets for the People," the present volume being made up of the humorous verses of Oliver Wendell Holmes. The whole gamut of the Doctor's humor is run through, from "My breeches!" to his "Farewell to Agassiz." No American, who has a relish for exquisite native verse, will want to be without at least this collection of the "Autocrat's Humorous Poems." This edition is on tinted paper, and suggestively illustrated.

THE PRIVATEERSMAN. Adventures by Sea and Land, in Civil and Savage Life, one hundred years ago. By Capt. Maryatt, R. N. Illustrated. Boston: Roberts Brothers.

Pirate stories of long ago, hashed up in attractive form for youthful imaginations, and presented in a very pretty volume by this enterprising Boston house. All the boys who read Kingston and Mayne Reid will be after it.

THE YANKEE MIDDY; or the Adventures of a be addressed care of box 2521.

Naval Officer. A Story of the Great Rebellion.

By Oliver Optic. Boston: Lee & Shepard.

great success in New York, where the success is the success in New York, which was the success in New York, which was the success in New York, where the success is the success in

All of Oliver Optic's books sell and are read by the boys and girls. This is because they are so true to nature, and the story is told with so much simple vivacity and feeling. His later series are great improvements on his earlier ones, in our judgment, and all juveniles-which ought to include persons from fourscore down to four-will rejoice to learn that he is hereafter to give his whole time to writing his attractive books, and Lee & Shepard to continue his publishers. "The Yankee Middy" will do excellently for a companion book to "The Young Lieutenant," as no doubt it was intended.

POEMS. By Sarah T. Bolton. New York: Carleton. For sale in Boston by A. Williams & Co. An elegant volume, with contents fully worthy of a royal dress. The authoress's preface presents her story. The poems between these pale green covers of hers are, in her own language:

Children of my heart and brain Born of pleasure and of pain; Some with aspect fair and bright. As the sweet May-morning light; Some as sombre and as sober As the yellow-haired October: Some with step as light and airy As the tread of fay or fairy, Hoping, fearing, smiling, sighing, Musing, singing, laughing, crying."

The assortment will suit all human moods and

GOLDEN HAIR. A Tale of the Pilgrim Fathers. By Sir Lascelles Wraxall, Bart. Boston: J. E. Tilton & Co.

This is a fine Juvenile, and a capital story. The scenes are laid in Colonial times, when the white man was struggling with the Indian for the control of this strip of the Continent. Hence it is valuable for its historical information. The Duke of Mariborough once sadly misquoted English History, and said in exculpation that he relied on Shakspeare's Historical Plays for his facts. It only shows, what Scott's Tales have long ago demonstrated, that there is no surer way to impress history on the popular mind than through the imagination, by the help of fiction. The author of "Golden Hair" has evidently not been unmindful of this, and addressed himself to his place with marked skill and tact; and boys and grown persons will say he has succeeded. He has certainly made a capital story, besides familiarizing us still more with a portion of our Colonial history.

Songs of Seven. By Jean Ingelow. Boston Boberts Brothers.

The publishers above named have produced these poetic sentiments and fancies of the favorite Jean Ingelow in a style of dainty richness which they had full right to claim. The page is generous, the red ruling clean and deep, the paper thick and of exquisite tinting, and the illustrations nearly related to the beautiful text. There is a great deal of deep feeling in these little fugitive-like verses of the true poet Jean. They deingly, Many eyes will find themselves bedewed and one quarter inches in diameter. It weighed over their perusal. No more exquisite, gift could nearly one hundred pounds; and is supposed to be passed from friend to friend from lover to be that of a mastodon, well as a little of a mastodon, well as a little of a lit

lover, or from husband to wife, during the incoming holidays, than this. Every one will want it, if only to possess this suggestive portrait of the soul of their favorite poetess. We need say nothing more in commendation, except that the mechanical part of the volume is a triumph of Amer-

A SPINSTER'S STORY. By M. A. F. New York:

Carleton. This is a bulky book enough, and full of an old maid's story. For that sort of a story, it is anything but vinegar or scolding. Its style of republication is not overmuch to our eye or taste, yet it will be wanted by those who go in for Carleton's literary selections and ventures.

THE CRUISE OF THE FROLIC. A Sea Story.
By Wm. H. G. Kingston, author of "Dick Onslow among the Redskins." Boston: J. E. Tilton & Co. ton & Co.

So gaily are the scenes of this boy's book of adventure on the sea depicted by the ingenious author, we should not wonder if those for whom these pages were intended were to conceive a mania for cruising, just as many a likely lad has been made a sailor by reading Southey's" Life of the Frolic are to the last degree exciting and attractive. What more need be said of any book, whose pretensions are mainly such as these?

WHAT CAME AFTERWARDS. A Novel, being a sequel to "Nothing but Money." By T. S. Arthur. New York: Carleton. For sale in Boston by A. Williams & Co.

We need not speak of Arthur's characteristics as a writer of tales. He writes always with a fixed moral in view, as Dr. Johnson sat down 'doggedly" to compose an Essay for the "Rambler." Those who like Arthur, like him exceedingly. He is always plain and truthful, indulging his imagination in no frolics that are likely to compromise her with conscientiousness and truth. The present volume has all his excellencies and attractions as a writer, and carries forward the story of "Nothing but Money" to its legitimate conclusion. We cannot stop to particularize the convenient one, and we are glad to know it is fast | characters, but they will engage the sympathies of his readers to the end of their action in the

THE HUMBUGS OF THE WORLD, By P. T. Barnum. New York: Carleton. For sale in Boston by A. Williams & Co.

When a man publicly prides himself on what ought to make him ashamed, he is beyond the reach of criticism; and that is the reason why we have nothing to say of the unblushing writer of this trashiest of compositions. He really imposes upon nobody but himself, and is therefore to be

Personal.

Fred. L. H. Willis spoke in Troy, New York, the Sundays during November, where he met with complete success, large audiences greeting him. His lectures were highly appreciated, so a correspondent informs us, and a renewed interest in Spiritualism has been awakened. Mr. Willis was engaged to speak in the Unitarian Church in Albany, last Sunday. We are pleased to learn that he is to speak in the Melodeon, in this city, the last two Sundays in this month. His discourses are able and eloquent, and hundreds are anxiously desiring an opportunity to hear him.

Mrs. Annie Lord Chamberlain will resume her musical circles Monday evening, Dec. 18th, at her rooms, 158 Washington street.

L. Judd Pardee has been speaking in Buffalo N. Y., with marked success during the last month, and is reëngaged for December.

W. P. Anderson, the spirit-artist, has returned to New York City from his Western tour. We are pleased to learn that Mr. and Mrs. A. have both improved in health, and that he is to resume his labors of drawing spirit-portraits and attending to correspondents at once. All letters should

Mrs. Emma F. Jay Bullene is meeting with great success in New York, where she has a long engagement. Her husband is engaged as salesman in the famous house of H, B. Classin & Co.

David H. Shaffer is the name of the delegate to the late Spiritual National Convention, from Cincinnati, and not Dr. Chaffin, as misprinted in our report.

The venerable Seth Hinshaw, of Greensboro', Ind., (as we learn from Mrs. Wilhelm's letter printed on our third page,) has finished his earthly career and joined the army of immortals. He was truly a benefactor to mankind.

J. S. Loveland speaks in Stoneham again next Sunday. Benjamin Todd has been speaking there with good success for two weeks.

Foreign News.

Late foreign intelligence states that the cholera is spreading with fearful rapidity in Naples.

The Roman people are delighted with the withdrawal of the French troops, but the clerical party are said to be dispirited, and disposed to tax the Pope with weakness. It is reported in Madrid that one hundred and twenty-five thousand dollars have been sent there from Paris to be used in the interest of the slaveholders in Cuba, against any measures looking to emancipation.

The London Daily News is indignant with the tone of the military dispatches and newspaper correspondence from Jamaica, which it thinks, proves that the ferocity we denounce in savages can take possession of English hearts, and mercy and justice can be forgotten by English officers as thoroughly as by Indians or Cossacks."

The London Times gives some statistics of the cattle plague that has been raging so in that kingdom, the figures being taken from six counties. The number of cases reported, as seized with the murrain, is over fourteen thousand, and of these over twelve thousand died. The counties in which the greatest ravages were committed were Essex. Suffolk and Norfolk.

Thanksgiving Jubilec.

The Spiritualists of Adrian, Mich., cordially invite the friends of Spiritualism and all others who may wish to participate in the festivities of a day appointed for thanks and rejoicing, in the triumph of right over wrong, to meet at Odd Fellows' Hall, Thursday, Dec. 7th. House open at ten A. M. Basket dinner at two P. M. Speaking. music, dancing and social converse to comprise the day and evening's entertainment.

"Semething New in Science."

By announcement in our advertising columns, it will be seen that Mrs. N. J. Willis is to give a course of lectures on Geology, under spirit control of the late Prof. Billiman, the eminent Geologist.

While digging in a sand pit at New Albany, Ind. inst week, some workmen struck an immense tusk of the purest ivory, seven feet three soribe the seven stages of a girl's life most touch- inches in length, and at the thickest part eight

ALL SORTS OF PARAGRAPHS.

George William Curtis, of New York, delivers the next lecture before the "Parker Fraternity," on Tuesday evening, Dec. 12:h, at the Music

A merchant of this city has offered to give five thousand dollars, or so much of that sum as may be needed to make up with others the thirty thousand dollars which the city asks from private sources as the condition of its building a central relief office, or bureau of charity, for which the overseers of the poor are laboring.

Here is a golden sentence, sparkling like a diamond, among Gothe's aphorisms: "A higher standard, even if it be not fully obtained, is better than a lower one whose demands are entirely satisfied."

An official document at the Indian Bureau gives a tabular analysis of the cost per head to the Government "of killing Indians and squaws," On the Western plains the average cost of killing an Indian has been about five hundred thousand dollars, while for a squaw the cost is nearly two million dollars.

Every reader of the Banner will peruse with interest the letter of Dan. Delancy, M. D., in auother column, in which he testifies to his having been cured of a dyspepsia, of near sixty years standing, as well as of other serious and painful diseases, by Mrs. Spence's Positive and Negative

From a tabular statement in the office of the surgeon-general, it appears that, so far as known, 1710 Massachusetts soldiers have died in rebel prisons during the war, as follows: At Andersonville, Ga., 1189; at Salisbury, N. C., 190; at Dan ville, Va., 98; at Florence, S. C., 111; at Charleston, S. C., 28; at Millen, Ga., 22; at Savannah Ga., 21; at Richmond, Va., 37; unknown, 19.

Lithographic stone has been discovered near St. Louis. It is found nowhere else in this country, and the quality of this is said to be equal to that which comes from Bavaria.

"I want to buy a sewing machine," said an old lady, entering a shop. "Do you wish for a machine with a feller?" inquired the clerk. "Sakes, no; don't want any of yer fellers about me."

The death of the fattest man in the world, M. Helm is recorded by the Paris naners. He was German by origin, and employed as translator of foreign correspondence. His age was forty-two; he weighed five hundred pounds, and latterly was unable to pass through doors of ordinary dimensions.

The Boston Post is responsible for the follow-

A lady in Hartford has seen a ghost! She was lying on the sofa when she plainly saw a man, with a hat upon his head, come from the closet and pass through the room into the kitchen, sound was made as of footsteps. She immediately inquired, "Who is it?" No answer was received. She ran into the kitchen to see if the ceived. She ran into the kitchen to see it the door leading into the passage way had been left open; it was shut. She called all the family together and related the circumstances; at the same time she remarked, "I am afraid we shall hear of something dreadful before long." The next Tues-day, news came that a cousin had died, and that he died at that very hour! This cousin was a particular and dear friend of the family."

A London tradesman told a youth in his shop to write in large letters on a sheet of naper Wanted, a stout lad as light porter." The next day he was astonished to see the legend displayed: "Wanted, a stout lad as likes porter."

A recent meeting in, Paris in aid of the enfran chised slaves of America was crowded to such excess that above one thousand persons went away, not having been able to find seats. M. Laboulaye

Walton's Journal tells of a cow in Craftsbury, Vermont, whose product in butter, during the ten months ending Oct. 20th, 1865, is four hundred and Afterfour pounds, which was sold for two hundred and seven dollars! What State can boast of a forty-five years. Very respectfully yours, better row?

DAN. DELANCY, M. D. better cow?

Boarding-house lady-"Do you like meat, rare, sir?" New lodger-" No, madam, I like it three times a day."

THE BEST HOLIDAY GIFT for the children will be a year's subscription to *The Little Corporal*, published in Chicago, Ill., by Alfred L. Sewell. Col. Forney's Press pronounces it "the great children's paper of America." Only one dollar.

As fast as the barriers of free trade with the South are removed, Phalon's "Night-Blooming Cereus" takes its legitimate place in the Southern, as it has long since done in the Northern market, as the purest, most enduring and richest perfume ever eliminated from the floral kingdom. Sold everywhere.

Business Matters.

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

Those who desire an eligible room in which to hold spiritual circles any evening during the week, can learn of one by applying at once to Mrs. Colgrove, 34 Winter street—room No. 11.

HINTS ON PARLOR CROQUET, an in-door game for Winter Evenings, neatly bound in cloth, will be sent to any address, after Oct. 2, 1865, on receipt of 30 cents.

L. L. FARNSWORTH, MEDIUM FOR ANSWERING ELLE ARRESTORTH, MEDIUM FOR ANSWERING SEALED LETTERS.—Persons enclosing five three-cent stamps, \$3,00 and sealed letter, will receive a prompt reply. Address, P. O. Box 282, Chicago, Illinois.

HEALING AND DEVELOPING MEDIUM.-Mrs H. B. Gillette, Healing and Developing Medium, can be found at the Banner of Light Building, Room No. 3, 158 Washington street, every Wednesday, Friday and Saturday, from 10 o'clock A.

CARTE DE VISITE PHOTOGRAPHS,-As many of our friends in various parts of the country desire cartes de visite of those immediately connected with the Banner, we have ordered a supply of Mrs. J. H. Conant's picture, the editor's, the publishers', and Hudson Tuttle's. They will be sent by mail to any address, on the receipt of twenty-five cents, each. We will also send to any address a carte de visite photograph of Miss Emma Hardings on the receipt of twenty-five cents. Hardinge, on the receipt of twenty-five cents.

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

MEDIUMS LOCATED IN NEW YORK CITY.—We are requested by J. B. Loomis, conductor of our New York Branch Office, to invite all mediums in that city to send their address to him at 274 Canal street, as he is daily receiving inquiries for inclumes and their whereabouts. Strangers visiting New York very naturally call on him for information of the property of the propert tion in regard to all spiritual matters, and it will oblige him, as well as others, if resident mediums will comply with this request.

Special Notices.

Allen's Lung Balsam is composed of Roots and Herbs, which has a specific action in removing the matter of phlegm from the lungs and throat, thus relieving the cough, allaying the indlammation, and healing the irritated , which, if neglected, would soon end in Consumption For sale by JOHN WILSON, Jr., & CO., Boston,

2w-Dc. 9.] Also, by the dealers in Family Medicine generally Is still to be had .- Notwithstanding the many imitaions of this article, and many other medicines in the market pretending to answer the same purposes, yet the sales of Perry Daels's Vegetable Pain Killer are more than the whole of them put together. It is one of the few articles that are just what they pretend to be. Try it.—Brunswick Telegraph. Dec. 2.--{6}-2w

F MAKE YOUR OWN SOAP WITH P. T BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six ds, and twelve pounds, with full directions in English and German, for making Hard and Soft Scap. One pound will make afteen gallons of Soft Scap. No line is required. Consumers will find this the cheapest l'otash in market

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-1y

PERRY'S MOTH AND FREOKLE LOTION Chlosma, or Mothpatch, (also Liverspot.) and Lentigo, or Freckies, are often very annoying, particularly to ladies of light complexion, for the discoluted spots show more plainly on the face of a blonde than a brunette; but they greatly mar tha beauty of either; and tany preparation that will effectually remove them without injuring the texture or color of the skin, is exclainly a dealeration. Dr. B. C. Panur, who has made diseases of the skin a speciality, has discovered a remedy for these discolorations, which is at once prompt, infallible and harmless.

Prepared only by B. C. PERRY, Dermatologist, No 49 Bond street, New York, and for sale by all druggists. Price \$2,00 per hottle. Call for

PERRY'S MOTH AND FRECKLE LOTION, Sold by all Druggists everywhere. 6m-Nov. 11.

ADVERTIBEMENTS.

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

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

THE GREAT

SPIRITUAL REMEDY!

DYSPEPSIA OF FIFTY-EIGHT YEARS' STANDING.

AND OTHER DISEASES CURED

BT

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS

Solon Mills, McHenry Co., Ill., Nov. 19, 1865. Dr. P. Spence—As it has been my aim as well as my business to benefit others ever since I comas my nusuess to beneat others ever since I com-menced the practice of medicine, I send you the following statement, which you are at liberty to make public.

I am a physician, and am now seventy years of

age. The symptoms of my Dyspepsia first appeared when I was 11 or 12 years of age, soon after I had recovered from an attack of Scarlet Fever. When I was 22 years old the Dyspepsia set in in good earnest, and continued until your Positive oders put a veto on it, altogether a period of ffty.

eight or fifty-nine years.

I have also had a chronic inflammation of the Pancreatic Gland, which I had been treating with a vegetable irritating plaster on my back. This kept it under control; but the disease never appeared to be well until since I commenced taking the Decision Panciller.

ing the Positive Powders.

The Catarrh of the Pitultary membrane, which I mentioned in a former letter, is well. The Catarrh of the right bronchial tube is bet-

ter. The enlargement and Luffammation of the Prostrate Gland began some years ago; but it never became serious until three years ago, when an overexertion aggravated the disease so that I had to give up business, and I was unable to ride, except in a very easy carriage, until since I have taken your Powders. As a result of the disease to the control of the disease the control of the disease to the control of the control o ease. I suffered much from difficult and painful urination. Since taking the Positive Powders, the enlargement of the Prostrate gland is reduced one half, and my urination is comparatively

easy and free from pain. Beside the above special effects of the Powders, my general health is now better than it has been fo

Mrs. Spence's Positive and Negative Powders, being based upon the true science of disease and of medicine, are daily effecting cures which defy all other systems of treatment.

Neuralgia, Asthma, Bheumatism, Ca tarrh, Dyspepsia, Dysentery, Diarrhea, Chills and Fever, Fevers'of all kinds, Painful Menstruation, Suppressed Menstruction, Falling of the Womb, Sleeplessness, General Debility, Enlargement and Inflammation of the Prestrate Gland, Inflammation of the Bladder, and all other diseases rapidly

yield to their magic influence. See advertisement in another column.

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

Liberal Terms to Agents, Druggists and Physicians.

Mailed, postpaid, for \$1,00 a box; \$5,00 for six. Money sent by mail is at our risk. Office 97 St. MARKS PLACE, New York City.

Address Prof. PAYTON SPENCE, M. D. General Delivery, New York City.

THE GREAT WORM REMEDY.

IT has been said by more than one eminent physician, that more sickness among children is the result of Pin Wurms than all other causes:—that worms initiate the symptoms of most other diseases, often producing fatal results, without helingsuspected. From this cause of so much sickness, every family may have an effectual remedy, by procuring a bottle of

Dr. E. G. Gould's Pin Worm Syrup.

It will remove ordinary stomach worms oftener than any of the vermifuges in the market, and for Pin Worms it has no equa... It will relieve children or adults from all annoyance in twenty-fours hours, and effect an entire cure when taken ac-cording to directions. It is a mild enthartic, and can be given to the youngest child with perfect safety. It improves the health by removing all impurities from the systom.

At Wholesale, in Boston, by G. C. GOODWIN & CO., WEEKS & POTTER, M. S. BURB & CO., JOHN WILSON, JR & CO., and by all large dealers. At retail by druggists SOMETHING NEW IN SCIENCE.

A COURSE OF LECTURES ON GEOLOGY will be delived as the MELODEON. commencing on Wadnesday Evening, Dec. 13th, by Mrs. N. J. WILLIN, who will deliver and Lectures in a tranco state. The principal controlling influence will be that of the late Paor. SILLIMAN, who will give his views on this subject, as they have been received, revised, and corrected since his entrance into the spirit-world. The course will consist of ten lectures, which will be continued overy succeeding Wednesday evening until completed.

Tickets for the Course, \$2,00: Single Tickets, 25 cents. For sale at THIS OFFICE, of BELA MARSH, 14 Bromfield street, and at THE DOOR.

Dec. 9.

A LADY who has been cured of great Nervous Debility, after many years of misery, desires to make known to all fellow sufferers the aute means of relief. Address, enclusing a stamp, MRS. M. MERRIT, Box 568, Boston, and the Freedriffor will be sent Free by return mail.

THE LOVE-LIFE OF DR. KANE; CONTAINING THE

Correspondence, and a History of the Acquaint ance, Eugngement, and Secret, Marriage

BETWEEN ELIBHA K. KANB AND MARGARET FOX,

WITH FAC-SIMILES OF LETTERS, AND HER PORTRAIT, Price \$1,75. For sale at this office. Dec. \$.

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WILLIAM WHITE & CO... SUCCESSORS to A. J. Davis & Co., and C. M. Plumb & Co., will continue the book-selling business at the above-named place, where all books advertised in the hanner can be procured, or any other works published in this country, which are not out of print.

ALL SPIRITUAL WORKS, AVIL FIFTH TUAT WORKER, and other Libral or Report Publications contantly on hand, and will be sold at the lowest current rates.

The BANNER can always be obtained at retail at the New York Branch Office; but it is mailed to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON."

Having thus taken upon ourselves new burdens and greater responsibilities—the rapid spread of the grandest relicion ever youchanged to the people of earth warranting it—we call upon our friends everywhere to lend us a helping hand. The Bpiritualists of New York especially we hope will redouble their efforts in our behalf.

chorts in our behalf.

J. B. LOOMIS, who superintends our New York Branch Office, has long been connected with the former conductors of that office, and will promptly and faithfully attend to all orders sent to him.

Dec. 2.

The Radical

FOR DECEMBER

WILL contain the following articles:-Real and Imaginary Authority-by Samuel Johnson; Not in Wordby W. H. Furness; The True Light-by J. R. Hosmer; Do Men need Salvation/-by C. K. Whippi, How I Tlered "Parkenter"-by Fred. May Holland; The Lord's Supperson Daniel Bowen; Enlightenmanns; Found (Control of the Comman; England at the Grave of Parkenser, by M. D. Comway; Letter from James Freeman Control of the Cont

BOOK NOTICES.

THE RADICAL is a new Magazine, devoted to Religion, and published monthly by S. H. MORSE, No. 15 Cornhill, Rosand published monthly by S. H. MORSE, No. 15 Cornhill, lioston, Mass.

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Furness, D. D. S. H. More, Editor.

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MANY patients need but one visit. A few patients can be roomed and hearded at the Institute. Circulars with terms, list of wonderful cures, and reliable references, sent free, if writers send prepaid and superscribed envelopes. Poor free, Tuesday and Friday forencoms.

ABSEET PATIENTS, giving their age, weight, and trading symptoms, will receive a full written examination and full directions for thorough treatment essential to a cure, with the Doctor's photograph, for \$10,00, in advance; and no second charge.

charge.

[DIR. JOB SWEET, the renowned Surgeon, has rooms
in the Institute. The most difficult surgery performed.

Address, DR. URIAH CLARK, 18 Chauncy street, Hoston, Nov. 18. SEWING MACHINES.

WHEELER & WILSON'S ARE THE BEST. 228 Washington Street, Boston. Sept. 16-3m H. C. HAYDEN, AGENT.

Sept. 16-3m MRS. J. ELLSWORTH, MAGNETIC PHYSICIAN, No. 13 Lagrange Place. Office hours from 9 A. M. 1814 P. M.

Will visit patients at their homes. in-2w*-Dec. 2.

BELA MARSH, at No. 14 linowright Stream, keeps conformatory Works, at publishers, trices. ormatory Works, at publishers' prices.

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July 1.

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Invocation.

· Oh Life, wondrous and beautiful Life, in thy name we pray for blessings; in thy name we utter our praise; in thy name we live, we move, we have our being. Thou fountain of all things, thou presence whom the soul cannot comprehend, oh, we praise thee, in behalf of these mortals, for the gift of this glorious autumn day. Grant, oh Spirit of the Hour, that it may teach them a lesson; that it may bear upon its wings the prophecy of that harvest time that the soul shall participate in bevond the tomb. Our Father, may all our utterances be consciously of thee. May we remember, at all times and in all places, that thou art near unto us; that we are sustained by thee; that the same power that is exhibited in the sunshine and the shade, is exhibited through our human lives. Oh, may we feel that thy blessings are broadcast: that the fountain of love is ever flowing free; that there nover was a time when thou didst wander from us; also that there never was a time when thy children wandered from thee. Thou art with us, and we are ever with thee. So we praise thee; so we ever adore thee; so we ever pronounce glad utterances of joy, now and forever. Amen. Oct. 23.

Questions and Answers.

CONTROLLING SPIRIT.-If you have inquiries from correspondents, we will now answer them. Ques .- By Dr. T. J. Lewis, of Norfolk, Virginia: "Should mankind use salt as a part of his foo 1?" ANS.-Certainly.

Q.-By M. G. M.: "What has become of, or how does the spirit of the human being exist, who is so deranged as not to be possessed of one spark of mind, or even instinct, that is to be found in the brute creation?"

A .- Idiots that are such by virtue of the inharmony that exists in their spirits, are not found as distinct individualities beyond the sphere of time. But if idiocy exists only in the physical, then you may look for them beyond time. There are spirit-ual idiots and physical idiots. Those that are spiritually idiots, have no distinct spiritual individuality. Their individuality does not pass beyond the physical. They have a physical identity. but that, even, is lost, with the dissolution of the

If the audience have not prepared their questions in writing, we will answer such questions as we think proper this afternoon. But in the future we shall request that you hand your inquiries to the Chairman, in order to prevent confusion.

Q .- Can the controlling spirit inform us what causes those sudden electric spark appearances, but I know, if I am to judge anything by my own riage I learned, what I was sorry to learn, that he made visible to the natural eye in the dark, and for what is their purpose?

A .- Sometimes they may be attributed to the peculiar electrical condition of the person who sees them. Generally this is the controlling cause. Sometimes, however, they may be attributed to the peculiar electrical condition of the atmosphere. We do not know that there is any special reason that we might assign for these manifestations. They are like a thousand other manifestations. All have their meaning; but we are unable to determine exactly what that meaning is.

Q .- There is in Boston a prestidigitateur-Hermann-whose feats some persons believe to be performed by spirit-power. Is this so?

A .- Mr. Hermann is himself ignorant of the cause by which he produces many of the so-called wondors that are attributed to anything but what they should be attributed to. He is a medium for that particular class of manifestations denominated physical manifestations.

Qu.-I had suspected so, and that he was ignorant of the fact. But how he can be such a medium without being cognizant of the fact, is difficult for me to understand.

A .- He may not be entirely ignorant of the fact. He may know that these things are produced by a power outside of himself, and yet not know what that power is.

William Rowe.

Although I've labored very hard to get here, yet no one is more conscious of the fact than I am, that some one clse ought to receive this blessing of return instead of me.

I was foolish enough to abuse the body that the great Master Workman gave me, and foolish enough to abuse it to such an extent that I was obliged to quit it very suddenly. If I had done half as well as I knew how when here, I should have been, to-day, in possession of my own body. But after all, it's very hard to tell whether we are controlling ourselves, or are controlled by some outside influence.

But I, for one, believe in individual responsibility. I believe I was held responsible for deeds done in the body, believe I shall be held accountable for every avil act performed when on the earth. Whether I am right or not, I can't tell. That is a belief I have always entertained, and which I still entertain now.

I died in a rum fit; yes, a rum fit, that's it. There's no use in dodging the truth, it was a rum fit, nothing short of it. I ought to be ashamed to own it, and I am ashamed that I did not obey my inner convictions of right when here. I am unworthy the gift of return. I ought to be in the body that lies mouldering in the grave; but because, I have made a mistake, it's no reason I should sit down and mourn through all eternity stand in me own way. We are apt to like that, over what I can't help. There's no help for the past. You must make the best of it, and do all you can to atone for it in the future.

I have friends here on carth; I have enemies also. My friends were sad that I died in the way I did. Well, I don't wonder at it. My enemies | haps a little better,

said, "I always thought he'd come to such an end. He deserved it. I'm glad he's gone." I did n't blame them for that.

the winding-up business—as all hard drinkers [Grane street? you mean Green street?] Ah, well know-it's pretty hard to wind off of a spree. well, I can say Green, if you like green. I'm green But I had got through safely in a great many, and enough meself, I know. supposed I should through this. But it so happened that I did n't.

When I woke up to a conscious existence in andid not know whether I was to go lower, or higher, wife Ellen. Now, you'll remember that, hey? or remain stationary, or what was to become of me. But very soon I learned I had only taken I'm in a divil of a way to come back and talk one step. I was William Rowe just as much on the other side as I was when here, the same personality, just the same precisely; a little more sostill before me; but so far as inlind is concerned. I was the same.

I should be very glad to set my friends-particularly the boys who are on the same road that I went out on-right, glad to set them right,

I'm not here to preach a religious discourse; I now if I'd only done different when here.

I lived in Charlestown; kept a place where you could refresh the inner man. I've only been in | 80.] the spirit-world a few months, passed out this sea-

friends. I'm dead, yet I'm alive. I'm passing here in the body. through experience, so far as immortality goes, that I could not gain here. I thought if there was that I could not gain here. I thought if there was anything I could do to enlighten poor benighted chuselts, yes, sir. Where did I die? I was ones here I ought to do it. To these where ones here. I ought to do it. To those who arefirst let me address those to whom I 'm under pecuniary obligations. I'm now where I can't pay you in money, but if you'll give me time, and your arm. Ah, I don't know; I had a pretty hard patience and good will, I'll do my best to pay you time going out. What I was going to say, was, ests, and if you'll give me a chance to talk with you, I'll be very glad to, with every one of you. cause I died away from home. They are fretting To those who are more intimately connected with me, I have only to say, if I wronged you here- Ah, I had me own absolution, yes, I had, I aband I'm quite sure I did-be charitable and forgive. Remember that I now stand where you'll not be ashamed of me when you come to this new life. And to all who are not afraid to meet the invisible inhabitants of ghost-land, I shall be glad to talk; all who are not afraid of me as I am | for I know Ellen has a hard time. I want me now, I would be glad to talk with; but if they are afraid, they'd better stay away.

I have brought a friend here with me who is very auxious to say a word. He, like myself, thinks he ought not to be so blessed. Sometimes this way to those who are in the Church, because the worst sinners get the highest blessings; perhaps because they have need of them. Good-day, sir.

Frank Ramsey.

My friend Billy Rowe has kindly volunteered

his services to aid me in this novel movement. I never had any special preference for spiritual things when here; but I find myself so uneasy in my new sphere of life, that I took a run back here as quick as I could. I was pretty wide awake, when here, not given to sleeping too long. I did n't have much acquaintance with these things. though I'd seen something of the spiritual movement; heard a good deal of it, yet I had no belief in it myself. I used to think, when I have more time, I'll look a little further into Spiritualism and satisfy myself a little about it. But I suppose, like a good many others, I waited perhaps a little too long.

There's a good deal I should like to say to my family and my acquaintances that I could n't say before I left them. I'm just as wide awake now as I ever was in my life. I remember all that the 7th of October, 1839. Mary E. Smith was the I've passed through. Death has n't robbed me of anything except my body, and I verily believe, children. I had a brother two years and a half after I get a little used to this new life, that I younger. I died in St Louis, on the 9th of June, sha'nt be sorry for the change. Now I 'm uneasy, 1861. unsatisfied. Great God! I feel as though I'd give the world for an hour stime in my own body; William R. Fullerton. Shortly after my marfeelings, my friends should be glad that I'm had deceived not only me but another. I am not through with death. It's a pretty hard customer | here to day to repreach him; no, I have no right |

derstand him. me over to this new life. If I can do him a good turn, I will. But I should like to have him know that I am fully conscious that he was my murderer, and I am perhaps more vividly awake to his situation than he is himself.

I suppose there are many of these people you call mediums, through whom I might identify but, through that suffering, I gained what I could myself, and give what would be satisfactory to me. If my friends will muster up courage enough | needed. My father, who was lost at sea when I to seek out a good reliable one, one whose powers have been thoroughly tested, I'll meet them, talk about my business affairs, or anything else

that interests them and me.
I want to talk with my friends. Great God! I'd give the world to talk with my friends all, repentance will be yours hereafter. I forgive this hour. But I am conscious of my own weakness and ignorance of these things. But never mind; it is by action we are to gain strength and

I am as Lyas, Frank Ramsey, of Charlestown.

Patrick Burns.

Faith, it is an ill wind that blows nowheres. With the death and the coming back of Mister was in his employ a few months, over at the Mansion House, in Charlestown.

Now, sir, I got a wife and children in Charlestown, and if there's any way I can come to them, I'd like to tell them I'm not dead, I'm alive, and just the same as I was here, barring the body, that's what I ve not got here; but all the rest I have. Oh, I been studying how to get back here ever since I went out, and thinking in meself all the while, something will turn up, something will happen yet, so I can get a chance to come back here and speak; but faith, I didn't think to meet Mister Ramsey so soon, or that he'd fly back here just as quick as he got on the other side. Ah, he was a divil of a fellow. If he had n't been, he'd him, you know. And If he had n't been so quick in putting those rough chaps out of his house,

he'd not lost his body. So for me own part I'm very glad it's all as it is. Ah, yes, I'd not be back here to-day if it were not for Mister Ramsey, and I shan't fornunce you know, that brings us success. Ah, I've

learned that fact, sir. Patrick Burns, that's me name, and if you wanted anybody to take care of your horses, why, I could do it, as well as any other man, and per-

[Did you leave your family in Charlestown?]
Ah, yes, I did. I leave there two little ones and a wife. [What part of Charlestown?] Well, sir, I had been drinking hard for some days; and in in a small court, running back of Grane street.

Well, now, sir, if you please, you may say in your paper, that Patrick Burns, who worked for Mister Ramsey, at the Mansion House, who has other life, I was somewhat alarmed, for in spirit I been dead little over a year, wants to come to his

Oh, I want to talk, talk to me brother Daniel

with me own folks. [Won't the Church provent your friends from letting you come to them?] Ah, I suppose so; that's where the stick is. Ah, the ber than when I actuated the old body, that laid divil with the Church, what do I care for it now. I'm not dependent upon that, you see, I prayed meself out. Yes, sir, I believe that I did. And I've talked with as fine a man as is to be found in the spirit-world, Mr. Shaw, yes, he was a priest when here. He said to me," Mr. Burns, the Catholic religion is all very well for those could n't do it when here, and I'm sure I can't persons who need it, and there are many on the now. I only want them to be better off than I am | earth what do. It's all very well for them. But on the other side. I'm not very well off, not very I tell you what it is, Mr. Burns, you've no use well satisfied. I'm satisfied with everybody else for it now." He told me all about it; all about hut myself. I feel I might have been better off his own experience in regard to religion. Oh, his father's name was Robert. [I was acquainted with him.] Ah, you was? A fine man. [I think

Ah, these folks on the earth think we're dead Why, we're ourselves, and know we are alive; I should be very glad to talk to any of my mind that. Ah, it's the foolishness of the folks

I was a little sorry when I knew I'd got to die. in the hospital, I suppose. I don't know, I stayed some hours; ah, I suppose I dle, in the hospital. I was wounded in the head and in another way. I'll work for your highest inter- that now it's all over, I'm glad I went. To tell the truth, I was anxious to come to the folks, bethemselves to death because I had no absolution. solve meself, and that's the very best kind of ab-

> Ah, I'm well enough off. I suppose I'm in as had a way to get back as Mister Ramsey. It's about those little ones I'm anxious to come back. wife to know that I can come; know about it.

> And you tell her Mister Shaw took me out of purgatory, if she asks, "am I out of purgatory." Oh, yes; say he took me out. Oh, you must talk they can't see these things as we do. [Won't that be telling her an untruth?] No, sir, because he did; because it was himself told me to come here and take meself out of purgatory. Because I said like this: "tell me where purgatory is?" "This is purgatory." "How?" I said; "am I in purgatory?" Yes," he said, "you're in what answers to it, in an intermediate condition, that is purgatory, all the purgatory you'll ever see." "How will I get out of it?" said I. "Ah, you can come back to your friends, Mr. Burns, and so get yourself out." So, then, if I was in the purgatory, it was himself took me out, by telling me to come back and spake here. It was himself took me out. Don't think I come back here with a lie in me month.

Well, now, here's to Mister Ramsey and meself. Here's hoping that he'll get his wish, and I get mine. Good-day, sir; good luck to you. Oct. 23.

Mary E. Fullerton. was born in Portsmouth, Rhode Island, on

name I was called by. I was the oldest of two One month before my death I was married to

to deal with, a pretty good friend when you un- to, but I am here to communicate, if I can, some intelligence to my mother, who still remains on I bear no ill-will toward the poor unfortunate earth. She has heard many things that were all life is God. That is the soul of all I can to assist them in their strivings after wretch that was the instrument used in sending false concerning me. I ask that she may give me the privilege of speaking with her, then I will make all wrongs right.

I died of fever; I suppose it might be called congestive fever. My mother would know if I suffered much? if I was reconciled? If I was happy? I was reconciled, without being happy. I suffered, have gained in no other way-the experience I

was quite young, has guided me here. If I have any communication to make to William Fullerton, it is this: retrace your steps; learn to be honest; learn to be true; learn to be just to all you deal with, for so sure as you do not, bitter you. All I ask is that you may learn to do better. Oct. 23.

Georgie Kinley.

Georgie Kinley, sir. I was the only son of Captain George W. Kinley, of the 3d Alabama Cavalry, Company C. My father said if I could come back he would believe that folks could come back after death. I died when he was away. I was sick only four days. My mother was away when Ramsey, I got here meself. [Were you attached I was taken sick, but she came home before I died, to him here?] Oh, no sir, not particularly; but I I do n't know what to say to my father. I'm glad got somehow interested in his coming back, and to come, but I was sorry we ever moved from Deso got a chance to come meself. Oh, I been trying troit. I did n't like the South at all, and I did n't to come here ever since I went away. I been like-my mother didn't like for my father to go in dead, in all, a little more than a year. Well, I the Southern army. My father said when the war was over we'd move back to the West if my mother did n't like. I reckon he 'd better go. My mother de n't like so well now I 'm gone.

I want one of these folks to speak through, [You want your father to aid you?] Yes, sir. [He will when he sees this communication.] Well, he's been looking all around. When he'd see some of these folks, if they didn't know him, he'd think if I should come and give him any proof that it was me, he should be so glad. I want to come to him-do n't want to come here again. [You came here to make your faith sufficiently strong to reach him.] Yes, sir.

I want him to take my mother back to Detroit, for she wants to go. My father was n't wounded not be back to earth so soon, again. It's just like at all; wasn't sick at all in the army. He got out without being wounded or killed. I was a little disappointed, because I hoped he'd come to me. I wanted to show him round. [You desired bis company?] Yes, sir, because I didn't want to stay in the spirit-land. But I've got over it now; I'm getting along very well now. My name is spelled Kinley. [Your age?] Ten years old. Good-bye. Oct. 23

Invocation.

Our Father, though thy truths, like glittering gems, have been scattered throughout every age,

beneficent hand, though thy wisdom is an eternal from over the river called Death, to my husband, presence in which all souls live, yet no soul knoweth thee, no life understandeth thee. Again and those who loved me and I still love. I want again the question is asked, "Who is God?" The them to know that I was mistaken and deludbooming waves may answer. The deep solitudes ed; that I have been waiting to take up my of Nature, where the sound of the human voice, or even a footstep, is never heard, may claim that have learned that this Spiritualism is a glorious thou hast thy dwelling place in her heart. And yet the question remains unauswered, and still the soul questions of thee. So long as stars shine by night and suns give light by day, so long as the rivulets dance down the mountain's side in praise, so long as flowers bloom, so long as occan's waves dash upon the shore, so long as Nature is the manifestations that our Father God sees fit to Nature and soul is soul, we will worship thee. Though thou may be unknown to us, though it may be that the inscriptions on our altars must be to the unknown God, yet we will adore thee, we will worship thee to-day and forever. Oct. 24.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, we will consider them.

CHAIRMAN.-I have but one, and that is of personal nature, therefore I 'li not read it.

SPIRIT.-If the audience have such as would be acceptable to the public, we should be very glad to answer them.

Ques .- Will you explain the chemical and material process by which a coat is taken from the Eddy boy and another coat put on him?

Ans.-The same atoms of life of which the coat is composed exist in the atmosphere. The coat is held together, or the particles composing the coat, by a law which may be termed atmospheric that beautiful land to which you are all hastenpressure, or the law of attraction. The particles ing. are attracted to each other because they live in each other's life, or, in other words, they are in harmony with each other. The law of repulsion has no power over the particles. So the particles are held together, and the coat, by virtue of human intelligence, is the coat. In the spirit-land there are many souls who are earnestly interested in the various branches of human science. For instance, there are many who desire to know how these ponderable bodies, physical, articles, are held together. So they go to investigating matter. They learn first what the particles are from They learn next how they are held in their present position. The next step taken by them is to see what can be done to displace these particles, or overrule the law of attraction. Having gone thus far, you will perceive they are masters of law, by virtue of understanding. You are all masters of what you perfectly understand. Such being the case that law becomes henceforth your servant, because you can use it as you please.

Now, then, when they wish to give you any is a life beyond the grave, and the inhabitants of with mortals, to prove this they ofttimes descend to the making of these manifestations called spiritual physical manifestations. Supposing I should desire to take the coat off the medium mentioned, should I untie the knots? No. What then? Should I sever the ropes? Yes; and how? my case. There are laws governing human cir-By the use of that positive electric force that the scientists in the spirit-world often use as you would use your knives or sharp instruments. Applying this to the rope, or any object that is equally hard, the particles are disintegrated at that point. Withdraw it, and the particles immelliately assimilate, are attracted together. So, then, the ropes are severed and the coat is taken off. If the human eye could see the process you would see that the coat was in three pieces. By withdrawing this positive, electric force, the particles of the coat at once unite. Why?-Because their life-principle has not been destroyed; because the law has only been taken advantage of by human intelligence. You can use the lightnings and make them the veriest servant imaginable when you know how to use them. When you do not | that I did what this Supreme Intelligence intendknow how, they will be very sure to master you and make you bow down and worship them.

This process of taking off the coat is by no heat, cold, water and air. All, when resolved to is popular now, although they do not understand their primary condition or their foundation life, if it-I'm very sure they will be as anxious to grasp parts, is simplicity. Indeed, all things are only knowing where they are going, as I did. mysterious because they are so complicated.

Q.-Are spirit-garlands attracted together in the same way?

A .- They are. The same law holds good with

them. Q.—How is heat produced?

A .- It is produced by action, intense action, al-

Q.—Is it an element, a primate, or an effect? A.—It is an effect, not a primate.

Q.-Could the coat test be performed in the light? or is darkness necessary?

A.—It is at present necessary, because those persons who are giving these demonstrations have not power to control the positive element, light. When they have advanced further in science, then they will be able to control it. And, again, at present, they cannot allow the human eye to rest upon these manifestations, because the magnetism of the human eye destroys that power they have need of. Until they shall have learned to control the magnetism of the human eye, you cannot be allowed to gaze at their manifestations. But so soon as they shall have mastered this part of science, they will be able to perform them in the light. We carnestly hope, then, the doubters

Q.-A friend of mine tells me that he has had a pineapple and a melon come through the door to him. Will you explain by what process it came? A .- The same modus operandi that is made use of in removing the coat is made use of in removing any other article. Oct. 24.

Elizabeth Redfield.

Before I entered upon the untried realities of this spiritual movement. I distrusted it, and in ing harshly against it. I said it cannot be, because it does not seem reasonable, because it con-But I could not then see that it did not conflict in all the world.

believers in this glorious philosophy. I thought charge. many hard things of them when here, and fully and the soul's table has always been spread by thy . I am exceedingly anxious to bear some tidings so they can stand you on the head before you

who remains on the earth, to my friends, to cross and come back, declaring to them that I truth. Although connected with it is much of error, yet it is strong enough to survive all the scorn, all the opposition its opponents may heap, upon it. It cannot die. It is destined to live forever I to be the saving Christ-principle of tle age He wlo s not willing to investigate all make is act notify to be a child of that God.

I myse.t eet my own unworthiness. I do not feel 1 ought to return basking in the glorious sunshine of return. But I am here by the goodness, the impartial goodness of a just God. When I was changing worlds, in my spirit I realized that the spirit-world was a reality, that our.

friends had an existence beyond death, fully re-

alized this. But I had not the nower to so state to my friends. I regret I did not have. I died away from many I loved, away on the sunny shores of Italy. But I am here to day. I am here in the midst of my kindred, my friends; but they know me not, see me not; do not understand that I am here. Oh, I would ask that they avail themselves of the glorious privileges of this age to talk with those gone beyond; investigate

this glorious belief. I was the second wife of your American Consul at Otranto, Italy. Elizabeth Redfield. Oh, tell lim I come asking to speak with him concerning Oct. 24.

Amelia Federhen.

I have made many attempts to manifest to the friends I have left since my death, which took place last spring. But I have never been able to do so with satisfaction to myself. 🗻

I have been an unseen listener to much that has been said. Sometimes I have been sad because I was able to know what was passing on earth; sometimes I have been very joyous over it. I have often listened to remarks like these from my friends: "How much better it would have been for poor Amelia had she lived a different life. Had she taken proper care of herself, she might have been with us now, instead of lying in the cold gra e."

I am not conscious of ever having been in the grave myself, nor am I conscious of ever having broken any law of my nature; for we are taught here in the spirit-world that a natural law cannot be broken or set aside. It can be used as law, but never can be broken. So I lived in accordance special demonstration to prove to you that there with the law of my nature, and died, I believe, not before my time, although it has been so afthat spirit-world can return and communicate firmed many times by my friends, who believed my death to have been premature.

I lived what is generally called a gay, happy life. I paid very little attention to things of a spiritual nature. I lived in the external, but I believed I lived so because that was the law in cumstances over which we ourselves have but very little control. We think we are able, or may be able to do this or that, or not to do it, but it's only thought, not the reality.

I would not have my friends think I am unhapny in this new life. I am not positively unhappy, although I am sometimes saddened by the feeling, by the fear that I may not be able to return and manifest to them of the beauties of my spirithome. I am by no means unhappy because I died young. I believed in God when here, and if there is a Supreme, All-Wise and Powerful Intelligence controlling all things in the universe, then he would not allow me to injure myself. If he did, then he is not an all-powerful, all-wise God, one worthy our worship. So I must accept the belief ed I should do when here.

I should be very glad to speak with the friends I left, very glad to overcome their prejudices conmeans a miracle. It is done by natural law, cerning this Spiritualism. When it becomes popwhich is simple, and is the same law that governs | ular, or when its popularity reaches them-for it we may so express ourselves, are exceedingly it as any one. But I am anxious they should simple. Why, we believe the simplest thing in know of its truths as soon as possible. I will do all. When resolved to its primary condition it is | truth, provided they desire truth. But if they do exceedingly simple. Intelligence, in its primary not, then they must come to the spirit-world, not

I send my kind wishes to all I've left, and I would have the little one I 'left brought up with some knowledge concerning these things. Instend of teaching her that her mother is dead, teach her that she lives, and is watching over her. Do this, and the child will rarely do wrong. Teach children that they are constantly in the presence of some one, that they are never alone, make them understand this, and they will rarely go astray.

I was Amelia, wife of John Federhen, of Boston. Farewell, sir. Oct. 24.

Nathan Hilliard.

The way is open, the bridge is laid, no toll to pay, and I'm back to earth again.

Nathan Hilliard, a sailmaker, from Boston, yes, sir. I thought I'd lay down the palm and shoulder the musket to see which I'd like best. I got peppered a little too hard, and lost my body.

Now, Mr. Chairman, Major-General, Commander-in-Chief, what are you going to do for a rough fellow like me, dressed up in woman's clothes that don't belong to him? [We will aid you to reach your friends.] That's right; aid me to meet my friends; that's what I want to do, but it's a deuced hard job to scale the walls of the Church: not used to climbing so high. What shall I do? Crawl under, or make a hole right straight through? I've not been away very long, so I've made the most of my time in coming back. I struck a bee line for here, and was soon all right.

Now you just be good enough to say that Nathan Hilliard is not dead, to begin with, and in the next place, that he can come back and talk through this body; that he's left his own on a They that are not willing to bear the cross Virginia battle-field; and, in the third place, be ought not to expect to wear a crown, for crowns kind enough to inform the folks that I wasn't always come by the bearing of crosses, and life is drunk when I enlisted; in fact, I was n't what might be called a hard drinker. I could take my eleven o'clock, or my four o'clock, and keep sober; the spirit-world, I was conscientiously opposed to | don't remember that I ever got drunk in my life, and I don't see for my life why some of my folks many instances I might have been heard speak- should think I was drunk at the time I enlisted. I went off rather unceremoniously, because I knew my-well, if I said anything to my folks flicts, with what I have religiously been taught, about going, they would try to stop me, if they could. I was bound not to be stopped anyway, with true religion. I could not then see that it so I went, and I got my discharge from the battlewas the most reasonable and rational philosophy field. No soldier can get one more honorable than I did. When you die in defence of that you I have some dear friends and relatives who are | call right, you're entitled to an honorable dis-

I come back here because I would like to show believed the time would come when they would my folks here that this Spiritualism, that was a learn how mistaken they were, how they had kind of humbug to me, is nothing less than a realbeen deluded. The time has now come when I ity. There's a good deal of hum; I can tell you, can see how mistaken I was; how deluded I was: and the time Il come by and by when they get know it; then you won't think Spiritualism is a humbug. You'll be pretty sure that it's somebody you can't see, and that that somebody is a body. Oh yes; you'll understand it then. But as it was, I couldn't understand it; could n't see the truth of it. I did n't belong to the Church, sir; you're right there. No, sir; I nover got such a dip in my life. I don't remember that I ever refused any one anything to eat or drink, unless they'd got too much in already. So I 've got nothing to come back and mourn over; no, sir; I 'm thing to come back and mourn over; no, sir; I 'm thing to come back and mourn over; no, sir; I 'm thing to come back and mourn over; no, sir; I 'm thing to come back and mourn over; no, sir; I 'm thing to come back and mourn over; no, sir; I 'm the last tile, and pass away astriumphant as Father Peck.

Wetent Co. N. E. No. 18 1885. thing to come back and mourn over; no, sir; I'm only here to say my say to them, and I'll very soon convince them I was n't drunk when I went to war, went away, that I knew perfectly well

what I was doing.
Say that I'm back myself, Nathan Hilliard, talking, if I can, to convince them that Spiritualism is true. [Who did you work for here?] I worked for Devereux. [On Commercial street?] Yes, a part of the time, and I worked for Poole part of the time; you know him? [No.] Nathan Hilliard.

Now as to these ere folks, I do n't know any of them, but let the folks go to some good medium, and if I can't make 'em sing, why, they will very soon find it out by their silence; if they do n't get anything, why go to another, try another one, yes; that's the way to do: same as I used to when I went out to get a drink of a Sunday morning. If I found one place closed, I'd try another. That's the way to get along. Never give up because you meet with a stumbling-block in the morning.

I've got no more preaching to do. I want the folks to know that I'm pretty well off, that I can talk, and want to talk to them. [We'll publish what you say.] In return for which, I'll do you a good turn if I can. [Do you want your letter addressed to any particular friend?] No, sir; the whole pile. Yes, sir; this is Boston, is it? [Yes. Do your friends reside here?] Yes, pretty nearly all; some are in Connecticut, however, the "wood-Oct. 24. en nutmeg State." Good-by.

Susan Stanyon.

I am here to speak for Dr. Tubbs. He wishes to say to his grand-daughter in California that he did indeed make many suggestions with regard to her sickness, but they were imperfectly transmitted through the medium; in other words, his control of circumstances between him and the medium was imperfect, so they became quite a different thing from what he intended them to be by the time they reached her. He was very sorry that she was subjected to such harsh treatment, and has often wished, as he has stood beside her, that he could only speak, and say, "Do stop; go no further;" but he was unable to, and so she suffered on. [Is she in San Francisco?] She is. The medium was by no means at fault. The circumstances intervening between him and the medium he could not control, therefore the mistakes. [Was the medium in California?] Yes.

I also am the bearer of a message from Mother Knox. She says she would give the world to be able to say just a few words here, but cannot do so now. "We don't want the friends to think that we've all left them because we find no channel of communication. No, we are just as near them, and try just as hard as we can to make ourselves known to them. We are seeking in all ways to bring mediums to them, through whom we can manifest to them. But oftentimes we are unsuccessful." [How long has "Mother Knox" been on your side?] Well, it's something over two years.

I am Susan Stanyon. I was commonly called Staniels here, but that wasn't my proper name. [Are any of the Knox family here with you?] Yes, sir—Thomas, the younger Thomas. .[Does he remember me?] Yes, sir. He died at Concord. New Hampshire; says, "I remember him as living at Pembroke." [Oh yes.] He wishes me to say that he is often with you, and also his father, the sheriff. You'remember him? [Oh yes.] Good-day, sir. Oct. 24.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Oct 26.—Invocation; Questions and Answers; Ebenezer Williams; Waiter Fitzgerald, to his mother, and sister Nellie; Mary Credeford, of Kennebunkport, Ma., to Iffends; Georgianna Fries, daughter of Rudolph Fries, to her mother, in Washington, D. C.

Monday, Oct. 30.—Invocation; Questions and Answers; Constantine Smith, a graduate of West Point; Nellssa Downs, to her mother, Melissa Downs, in Cheepeake City, N. Y.: Horace Elliotte, to his mother, in Wasterville, Me.; Daniel Murray, to his wife Mary, in New York City, or Thomas M'Guire; Alice Jarvis, to Thomas Jarvis, of St. Louis, Mo.

Tuesday, Oct. 31.—Invocation; Questions and Answers; Theodore Carney, of Mosby's Gaug, to his brother, William Carney; Sarah Jane Oldenham, to her mother, in Liverpool, Eng.; Harry Ellisford, drowned in James River, to his mother, Rebecca Ellisford, a present in Boston: Andrew J. Robinson, sportaman, killed to-day in Norfolk, Va.; Carlisic Evans, of Lowell, Mass, to friends

Thursday, Nov. 2.—Invocation; Questions and Answers; Lebuncer Halladay, of Old Boston, Eng., to his friends there; Jesde Brently, of Williamsburg, N. Y., to her mother; Cornelius Budy, to friends, in Fall River, Mass.; Marcia Wayland, wife of John H. Wayland, of this city.

Monday, Nov. 6.—Invocation; Questions and Answers; Major-General Sedgwick, of the United States Service: John Grey, to his friends, in Salem, Mass.; Allee Jones, ballet girl at Wallack's Theatre, to Maggie Christy, and her mother; Levi Jarrett, of Mollie City, to his parents, in Journal, Nov. 6.—Invocation; Questions and Answers; Frederick Shirtze, to Leopoid Shirtze, of New Orleans, La., and his friend, Mr. Basson; Virginia Ware, to Sarah E. Ware, of Montgonery, Ala.; Albert L. Godfrey, to his parents, in Louisville, Ky.; Nancy Horton, or Newburyport, Mass., to her nephew, Alfred.

Turzday, Nov. 13.—Invocation; Questions and Answers; Dr. Charles Cheever, of Portsmouth, N. II.; Josephene Webster, of Georgetown, D. C., to her father, Albert Mebster; Envisor

andoalt."

Monday, Nov. 27.—Invocation; Questions and Answers;
The Apirit who controls the Eddy Boys; Win. Livingston, Superintendent of the Lowell & Lawrence Railroad; Eiljah Norris, flour dealer, who lived on Rea atreet, Boston, to his son;
Annie McCarthy, who lived in Jackson Court, to Father Mc
Carthy.

Annie McCarthy, who lived in Jackson Court, to Father McCarthy.

Tuesday, Nov. 28.—Invocation; Questions and Answers;
John Edwin, of Bridgewater, to his brother, Rev. Theo. Edson,
Past rof St. Ann's Church, Lowell. Mass.; Exther Leire, of
Glienwales, Scotland; Hannah Gale designs to meet her friends
in England; Augusta Moore, to her mother, in New York City.

Obituaries.

Passed to a higher life, from West Butler, Wayne Co., N. Y. Horace Peck, aged 76 years 5 months and 22 days,

Horace Peck, aged 76 years 5 months and 22 days.

Mr. Peck was the last one of the early settlers that commenced life in the locality now known as West Butler, and has been identified with its growth and prosperity for nearly fifty years. His life has ever been characterized by acts of benevolence and kindness, by which many hearts have been made happier and better.

While we remember his moral worth and Christian deportment, it adds to our pleasure to know that he was successful in practicing, in a good degree, the beautiful and reformatory teachings of Christ, and was enabled, through the same and other means, to reach a condition of spiritual development that was remarkable for fis purity and stability. We say it is a satisfaction to know that in Bro. Peck's case this grand result was obtained by individual effort, without any assistance from any of the religious societies whatever.

I am inclined to speak more 'a striclarly of his religious progress as an individual effort, from the fact that we so other meet the statement from those who are considered Orthodox in religious matters, mamely, there at another the surface of the spiritual nature in human beings that will exhibit the effects of Christian indivence, and that will result in a Christian trumph in the hour of physical dissolution, unless it be obtained through the medium of Church relationable, and the adoption of a servatan creed and articles of faith essential, to salvation. Consequently, according to the popular religious judgment in these things, all such peace(i), harmonious life-experience, as was that of Father Peck's, particularly he triamphant passage to bgirte-life; is but an effect growing out of a gross deception, and cannot be judged by its

rck, Wolcott, Wayne Co., N. F., Nov. 19, 1885. Passed to the Spirit-World, Nov. 14th, 1864, Miss Mary A.

Saph, aged 27 years. Dec. 2d, 1864, Mr. Harrison Sapli, aged 24 years.

Dec. 2d, 1864, Mr. Harrison Saph, aged 24 years.

March 28th, 1865, Mr. James A. Young, aged 26 years.

The two former were son and daughter of Arnold and Mary Ann Saph, of this city, and the latter, son of James and Catherine Young, also of this place, and son In-law of the above-mentioned Mr and Mirs. Saph. Malignant small pox was the cause of their early and sudden departure from our midst Miss M. A. Saph was a young lady universally esteemed for her many virtues. The sorrowing and afflicted will miss her soothing smiles, and prattling childhood will mourn the loss of a very kind teacher and friend. She was naturally mediumistic; and during her long hours of suffering and pam, she was enabled to see and converse with her spirit-brother, and other friends who had crossed over the mystic river of Death. As her mortal sight grew dim the spiritual became stronger, and seemes of living beauty were portrayed to her enraptured vision, and she died as she had lived, calm, screne and happy.

Mr. Harrison Saph was a worthy member of the order of Good Templats, and was very much beloved by his associates in the Lodge. He, too, became interested in Spiritualism, and the soul-inspiring truths of our Philosophy assisted him to bear heroleally his terrible sufferings. His spiritual vision was also opened a few hours previous to his departure, and he saw

Sweet fields arrayed in living green, And rivers of delight;

And rivers of delight;
and when the Death-Angel came, he welcomed the messenger,
and quietly took his departure.

Mr. Young was a young man of much promise. He was also
interested in Spiritualism, and whilst languishing on a bed of
pain, he was enabled to catch strains of angelic music, as they
were wafted from the gem-arbors of the Summer-Land.
He leaves a young widow, who feels to mourn very deeply
the physical loss of her youthful companion and protector;
yet site mourns not as those without hope, for site has the blest
assurance (that only Spiritualism can give) that she will meet
him on the shores of a never-ending eternity, there to enjoy in
uninterrupted bliss the society of him to whom her maiden
yows were pledged.

Port Haron, Mich., Nov. 23, 1865. ows were pledged.

Port Huron, Mich., Nov. 28, 1865.

Passed to the Higher Life, Sunday, Nov. 12th, accompanied Passed to the Higher Life, Sunday, Nov. 12th, accompanied by the angel ministry, Miss Maggle Campbell, in her 24th year. The bright spirit of this noble girl had been struggling for months with the ravages of consumption, until she could no longer stay within that wasting form, and she was called away. Possessing a mediumistic organization, her clairvoyant powers were strongly unfolded while an hivalid, and she clearly discerned the presence of her spirit-mother, father, and other loved ones, and gave some convincing tests to those around her.

her.

Anious to quit the shores of time, to leave the prison-house of disease, her spirit calmly bade adicu to the scenes of earth for the land of health, beauty and progression.

A telegraph dispatch summuned one of the world's little rants to perform the last office of respect to the body, and give the words of comfort to relatives and friends at the house and grave, some of whom mourn not, because of the lacts of immortality illuminating the dark valley and shadow of death.

Into that glorious spring, Whose blooming never knows The blight of winds, or winter's chilling snows. Darenport, Iowa, Nov. 20, 1865. ALCIDNA WILHELM, M. D. Passed to Higher Life, Oct. 4th, 1865, William Gerrish, aged

one whose daily walks and true life stand unspotted before the world, whilst many friends will mourn his loss. As a true Spiritualist, none will deny. Whilst lyin upon his sick bed, he would often say, "Kind spirits becken me on the bright shore." His kind words and admonitions let us, as true Spirit ualists, remember evermore.

Charles Habelt.

Gone home to the angels, Nov. 8th, after a brief struggle

with the body, Dellie, only son of P. A. and S. J. Sniff, aged 2

years and 5 months.

The form of this interesting child was conveyed to the Methodist Church, where the funeral services were performed by the writer, and listened to with deep attention by the audience. The parents are comforted only as such can be who, realizing the facts of immortality, know that their loved ones "still live."

Alcinda Wilnelm, M. D.

Genesco, Ill., Nov. 15, 1865.

SPIRITUAL WORKS.

JUST RECEIVED FROM CHARLES PARTRIDGE.

WILLIAM WHITE & CO. have just received from Charles Partridge, New York, the following books, which have been for a long time out of print :-

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75c, postage 12c.

A SKETCH of the History of the Davenport Boys. By Luke P. Rand. 30c, postage 4c.

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MIRES. LAURA HATOH,
TEAGHER OF PIANG AND MELDIEON, VOCAL MUMO
(Italian Method,) and French and LATE LANGUAGE, will
yili pupils at their residences, or receive them at her own, &
Kittredge Flace, Boston. Torms reasonable. tr—June 18. A. B. CHILD, M. D., DENTIST, 50 School Street, next door East of Parker House.

Miscellancous.

THE HEALING ART.

COMMENCING with the Grecians, during the lives of Exculaplus and Hippocrates, individuals of energy and learning, devoted their time to researches into the laws of Health and Disease. For a lapse of centuries, the profession was divided equally among the Dognatists and Empirics. In these latter days, the temples of Exculaplus have been rebuilt. Brugs and poissons as remedies have been so commonly used, that the Gods of Physic, like warriors of old, can point to every graveyard in the land, where lie the premature dead, the trophics of their mightly skill!

To the rational mind, the inquiry arises, "Is physic or drugs necessary in the treatment of human disease?" Shakspeare said, "Throw physic to the dogs!" Ergo—will dogs take physic?

To the rational inited, the inquiry arises, "Is physic or drugs necessary in the treatment of human disease?" Shakapeare saia, "Throw physic to the dogs?" Ergo-will dogs take playsic?

When we refer to ages in the past, embracing the enlightened countries of Egypt, we find that the healing of disease was performed by the laying on of hunds, the agent employed being animal magnetism, and more potent in its effects than any other known remedy, removing or quieting all pain and inflammatory action in a few minutes, and applicable to all diseases to which the human family are liable.

Divesting the healing of disease from the miraculous, we find the Aposiles and their auccessors, including lynaius Loyolla and Chrysostum, also the Saxon Kings, healing disease by the laying on of hands.

The bisory of the past reveals the fact that this treatment is as old as humanity. Why, then, should the human mind of the present age cry, "Humboy!" at the revival of this well-known and universally successful method of treatment? Verily, lynorance rounceth itself? We challenge the scientific physician to refate the fact, that all disease comes to the system by way of deranged and diseased nervous fitnis; hence, to regulate these finids is to remove all cause of disease from the system, whether chronic or acute, nervous or muscular. This we can do with our treatment. Whilst we claim to cure all curable diseases with this agent, we do not claim to cure all instantly, or in a few minutes. We believe that those who do, are either dishonest, or ignorant of the laws controlling the element. Enough can be accomplished witnout being presumptions. It is a well established fact, that if the treatment be persisted in, it will overome all curable diseases.

The DYNAMIC INSTITUTE has been in operation about one year, during which time we have treated over 6,000 patients, afflicted with every variety of disease. We give below a few cases of cures, to which we call the reader's attention, some of which have never been surpassed in the world's his

TESTIMONIALS:

THE OSSIPIED WOMAN.—The greatest surgical operation of ancient or modern times, was performed by Dr. Persons, on Mrs. Julia Ilicks, of Oshkosh, Wis., she being termed an ossified woman, 31 years of age, perfectly helpless and unable to move a joint in her anatomical system for ten years. Dr. Kezertee, Surgoofi, of Oshkosh, administered chloroform to the patient six times, whilst the Doctor operated from two to three minutes each time, and succeeded in loosening all her joints. Since the operation her conditions are daily improving. The above was accomplished entirely with the human hand.

ing. The good was accomplished chilrely with the human hand.

W. M. Graves, Glenbulah, Wis.—Leg drawn up by Rhenman ism: obliged to use cratches 14 months; cured in 15 minutes, and left his cratches with the Doctor, as a trophy of his skill.

W. H. Cory, Taycheedah, Wis.—Walked on cratches over two years, having no use of one limb; cured in 20 minutes.

Win. Shepherd, Rubicon, Wis.—Diseased leg for 15 years; running sores from knee down to ancle; walked with a cratch for 14 years; cured in 10 minutes, and walked off well three miles same alternoon.

Joseph Galland, Fond du Lac, Wis.—Foot displaced; walked on side of it; could not wear a boot for two years; cured in two treatments.

two treatments.

Mrs. And Johnson, Rosendale, Wis.—White swelling and
rhoumatism: was unable to use her limbs since last May;
made to walk in 20 minutes.

Newton Linkfield, Ripon, Wis.—Typhold fever for 2 weeks;

Macto wata a commence.

Newton Linkfield, Ripon, Wis.—Typhold fever for 2 weeks; cured in 5 minutes.

Joseph Kettlewell, Berlin, Wis.—By a fall from a load of hay, and striking on his head, injured upper portion of spine, drawing his head upon his shoulder, and was unable to put out his aim. Buffered for six years. Spent \$700 and received no benefit; cured in 3 minutes.

P. C. Mitchell, Milwaukee.—Three years totally deaf in one car, and sight so impaired that he was unable to read or write without glasses, besides paralysis of the whole system. Eyesight and hearing perfectly restored in less than 15 minutes, and otherwise greatly strengthened.

Philip Adler, Milwaukee.—Rheumatism in heart, chest and one arm; cured in less than 10 minutes.

L. Juneau, Milwaukee, (son of Paul Juneau,)—White swelling and rheumatism in both limbs, with hone disease; could scarcely walk with crutches; in 20 minutes made to walk without them, and in a few weeks became fiesby and in good health.

calth, Mrs. Elizabeth Maitland, Leon, Wanshara Co. Wis.—60 years ld very fleshy. Hip all and falling of the womb for 21 years;

old very flessly. The annual same at a second in 5 minutes.

Leander Blair, Rosendale, Wis.—By failing from a building 15 feet on a stump, injured in spine, chest and stomach, in August, 1862, cauching epileptic fits ever since, as many as 25 in a day, and was unable to perform any labor. Cured in 15 minutea. Mrs. Elizabeth Smith, Ripon, Wis.-Dyptheria, a very bad

MIS. Elizabeth Smith, Ripon, Wis.—Dyptheria, a very bad case; cured in 15 minutes.

Mrs. Elizabeth McCauley, Ripon, Wis.—Ovarian tumor and failing of womb; cured in 2 treatments.

Patrick Kneeland, Milwankee.—Lame in one limb for three years, unable to walk without help; cured in 3 minutes, and walked off rejoicing.

Mrs. Job Galloway, Northfield, Ill.—Cancer in breast; very bad case, Leileved at once, and cured in 10 days.

William Wilson, Chicago, Ill.—Rose cancer; cured in 18 treatmets.

William Wilson, Chicago, III.—Large tumor on neck for 3 years; cured in a short time.

Mrs. L. Culver, Chicago, III.—Paralysis for 10 months, confined to bed, unable to stand on her feet; cured and made to walk in 10 minutes.

D. D. Nichols, Chicago, III.—Rheumatism; long time unable to walk without help. Cured in 10 minutes, C. W. K. Howard, Wheaton, III.—Chronic inflammation of the stomach for 15 years. Cured in a short time.

Wm. Stewart, Chicago, III.—Typhold fever; very bad case. Cured in a few treatments.

Mrs. C. A. Gale, Milwaukee.—Typhold fever three weeks. Cured in a few treatments.

Mrs. C. A. Gale, Missace.—Typnon lever time weeks. Cured instantly.
Christian Erlion, Hennan, Dodge Co., Wis.—Rheumatism: walked with critich and came for 5 months. In one treatment of 15 minutes, left his crutch and walked off well.
Philo C. Spootner, Fairwater, Wis.—Totally dear for 20 years.
After second treatment of 10 minutes, could hear well in or-After second treatment of 10 minutes, could near well in or-dinary conversation. Hugh Kinnefek, Ripon, Wis.—Paralyzed arm for 9 years. Hand drawn up close to shoulder, and fingers closely contract-ed: straightened and rendered useful in 8 indinates. Mrs. Margaret Carr, Milwaukee.—Paralyzed arm; cured in 10 minutes.

Smith Hoyt, Milford, Wis.-Rheumatism of heart, lame in both limbs for seven years, and walked on crutches, or canes. Soundly cured in 3 treatments.

Soundly cared in 3 treatments.

A CARD TO THE AFFLICTED.—This is to certify that I, the undersigned, have been under the treatment of the Persons, of the Dynamic Institute, Milwankee, for the last four weeks. I have been a sufferer from paralysis, having laid two attacks: the second one reduced me to the last extremity, rendering me entirely helpers, unable to articulate or neallor. The paralysis was nearly total, and my physicians and friends gave up my case as hopeless.

case a loneless.

Dr. Persons was called to see me, and under his potent treatment, without taking a particle of medicine, I recovered rapidly, and an new able to return to my home in Nantucket, Mass. I will make this an occasion to recommend all my friends who may require treatment, to call on Dr. Persons, as he is well qualified to treat every disease that is carable, by his simple gift, the laping on of hands.

Microwick, Wis., July 26, 1865.

Master Mariner.

Nante all of the abstractive we have excluded to which

M. Mauker, W.s., July 26, 1865.

Nearly all of the above cases we have certificates of, which may be referred to. Special references: -Col. Geo. It. Walker, teco. W. Allen, Esq., Lester Sexton, Esq., Kellogg Sexton, Esq., and Lewis J. Higby, Esq., all of this city.

Patients boarded at the Institute, Terms, from \$15 to \$20 per week for board and treatment, they furnishing towels, sheets, and comforts for their beds.

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Drs. PERSONS, GOULD & CO. Milwankee, Wis., Nov., 1865.

TO BEAUTIFY THE COMPLEXION. U BENDERS WHITE LIQUID ENAMEL." The Use Planted Will remove the worst cases of Ian, Freekles, Pimples. Moth Patches, or Sunburn, in from four to six days, It whitens the skin permanently, and imparts a freshmens and transparence to the complexion, which is perfectly natural, and without fulury to the skin. No tollet is complete without It. Price by mall, sealed and postpaid, 50 cents.

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with the most flattering success. Names of all purposes will be registered, and if entire satisfaction is not given in every instance, the money will be cheerfully refunded. Price by mail, sealed and postpaid, \$1. Descriptive circulars and testimonials mailed free. Address, BERGER, SHULTZ & CO., Chemists, P. O. Drawer 21, Troy, N. Y. Solo Agents for the United States.

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yondall precedent.

THE POSITIVE POWDERS CURE all Inflammatory Discusses, and all Active Fevers, such
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&c.; all Female Discusses, Dyspepsia, Bysentery,
Sparmatorthess, Worms, &c.

Spermatorrhos, Worms, &c.

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Office No. 210 Washington street, Hoston,

Consultation free. ETP Consultation free.

DERMATOLOGY.—Thisselence is at present exciting considerable attention, as discases of the hair and scalp press home the need of remedy, and claimants for distinction as Dermatologists have appeared, as if in answer to the demand. It is very necessary that discrimination should be used in employing such, lest the bast matter be made worse. Of those who have given the best evidences of their skill in the science is Dr. G. W. Babcock, 210 Washington street, whose circular we recently published. He is a chemist of much ability, who has given many years of study to the subject, and who assures a cure in all cases where cure is practicable. We commend him to all those needing his assistance.—Erening Gazette.

From the Boston Daily Courier.

to all those needing his assistance.—Errning Gatelle.

[From the Boston Daily Courier.]

Let all those afflicted with diseases of the scaip, and all disagreeable affections of the skin, hear in mind that Dn. Bancock, 210 Washington street, has been most successful in giving relief and effecting permanent cures to his patients. The Doctor's experience in almost every part of the world, enables him to judge of the necessities of each case at once, and prepare the remedy. He professes no panaces for every all-repare the remedy. He professes no panaces for every ment, well assured (as every one must be,) that one remedy cannot reach all cases. A skillful physician, he has made this classes his special study; hence the pleasing and fortunate results he has brought to his patrons. Nov. 11.

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of the country that the Instruments of our make are THE BEST IN THE WORLD

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SUPERIOR FAMILY SEWING MACHINE, To pay us a visit. Every machine Wannakted, and full in-structions given by competent and courteons attendants. Send for l'amphiet.

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20. Comparelal Pen for general use. 1.28
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8 now's Pens have been before the public for twenty-five years, and have carned the reputation of being always good.
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P. S. Agents wanted in every town.

July 22.

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

DR. LISTER, Astrologer, 25 Lowell street, Boston, Mass. For terms, 4c., please send for circular.

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Office hours from 9 A. M. to 6 F. M.
Also, DR. WILLIAM H. COLLINS, Magnetic and Healing
Physician, will attend patients at their homes, if desired, or at
his office, No. 19 Pine street, Boston.
Oct. 16.

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

THORE requesting examinations by letter will please en-cluse \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Oct. 7. MRS. FRANCES, Physician and Business

AL CLAINVOYANT, describe affectast, their remedies, and all kinds of business; price one dollar. Has all kinds of Mediches; her Rose Ointment for Scrouls, Sores, Pimpled Faces, &ca 25 cents a box. 47 Court street, Itom No. 1. Hours from 9 A. M. to 9 P. M. Don't ring. Please cut this out. Oct. 21. PLACE (leading from South Bennet street), Boston. Oct. 7.

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111 um, No. 12 Lincoln St., (near Summer,) Roston, from 9 till 12 M., and 2 till 5 r. u. No medicines given, Oct. 14-12w. MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana atreet, near Harrison Av. Hours from 9 A. M. to 6 P. M. 3m*-Oct. 7.

MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 292 Washington street, Boston. Treatment of Body, Mind and Spirit.

MADAM GALE, Clairvoyant and Trance Medium, 23 Lowell street, Boston. Letters enclosing 41, with photograph or lock of hafr, answered promptly. Full description of character given. Three questions answered to 50 cents and two 3-cent stamps.

Oct. 21.

MISS E. F. HATHORNE, Inspirational Medium. Communications sent by mail. No. 8 Avon Place.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington 8t , Boston, 2m°-Oct 28 SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite liarvard street.) Oct. 7.

R. YOUNG, Magnetic and Clairvoyant Physician, 80 Warren street, Boston. 3m²-Nov. 11.

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Or Psychometrical Delineation of Character,

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them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
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wherely they can restore of perpetuate their former love.

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

Seven years' experience warrants them in saying that they
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Everything of a private character KEPT STRICTLY AS SUCK.

For Written belineation of Character, 31.60 and red stamp.

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most improved methods, to meet the various wants, so that
each patient will have the especial treatment required, whatheril its Eelectic Medicines, Water Cure, Electricity, or Animad Magnetlem, good operators being always in attendance,
lift. J. P. BRYANT-gapte of the greatest Healers of the acc,
will practice at this firstitute for three months from the 15th
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HEALING THE SICK Without Medicine-and those Unable to Pay

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MANY patients unable to visit our rooms can be healed by sending a description of their case, age, sex. \$1 and postage stamp. Cases considered hopeless are often healed, and all more or less benefited by this treatment.

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Oct. 7.

THE CELEBRATED MAGNETIC PHYSICIAN, DR. J. A. NEAL,

HAS returned to NEW YORK, and taken Rooms at 102 H WEST 15TH STREET, for the purpose of HEALING THE SIGK. Ills plan of manipulation is peculiar to bimself, and uniformly successful. DR. J. WILBUR

WILL CURP. THE SICK, at his residence, 561 Milwaukee V street, MLWATKEE, WIS, until further notice. Also, cures at any distance, by sending magnetized paper. Send handwriting, superscribed envelope, and four red stamps.

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MIS, V. M. BALDWIN will read character personally of
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out of the form; sit for spirit-communications, &c., &c. Rend
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MRS. A. M. SUMNER, Developing and Healing Roxbury, the third and fourth wedness, of every month, until December next, when she will endeavor to find convenient rooms tor private or public sittings, provided there be interest enough manifested by those attending to continue through the winter. She is satisfied great good will result from this to people affering general debility or mental depression, arising many times from an undeveloped condition of spirits, either in or out of the body. Admission to public circle, 15 cents, or private sittings, 50 cents.

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Temper, 20.

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SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL.

MRS. M. SMITH, Healing and Trance Medium, No 1808 Mervine St., Philadelphia, Pa. 6w*-Nov. 26.

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CURES all diseases of the HAIR and SCALP, also lilem ishes on the Pace and Eruptions of the Skin.

The Doctor has been very successful in restoring the Hair to heads that have been bald for years, in cases where the loss of the hair was occasioned by disease or improper treatment.

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Patients are carnestly advised either to apply personally for advice, or to describe their cases fully and minutely in writing. All letters will receive careful attention; and be answered at once, and all needed information cheerfully given, and the cost of medicines stated in advance. Medicine sent safely by mail or express, to any address.

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D. F. CRANE,

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

The Lecture Boom. Lectures at the Melodeon.

BUNDAY, NOV. 1979, 1865.

Mr. J. S. Loveland spoke Sunday afternoon and evening at the Melodeon. He quoted these words from St. Paul as hinting the topic of the discourse, "Prove all things, hold fast that which is good," and proceeded to say, that one class of persons were so constituted, as to accept many things without a thorough examination. Another class, more unfortunate, rejected very much of good for lack of the needful analysis, or examination, while, a third class, most unfortunate of all, were perpetually changing from one thing to another-they never hold fast the good, even when they possess it. Against these tendencies, we may suppose the caution of the text to have been directed. At all events, nothing is more needed at the present, than that we should heed such a hint.

Superficialism characterizes us in all departments, except where money is to be made. In those pursuits, we allow no lack of thoroughness of examination to defeat our efforts. But in those respects where moral and spiritual questions are involved, we are ready to take them on the mere say-so of some one else. We receive and retain the most egregious errors, for the only reason that we are indisposed to spend the requisite time and energy to make a thorough investigation. If dollars were to be risked, we should be all attention and energy.

The Greek word Dokimadso, here translated prove, refers to the assay of metals. To prove, signifies that process by which the relative proportion of pure metal and dross, are determined in a given quantity of ore.

In the realm of mind, to find out the whole of the true and good -of the false and evil, is precisely what we are enjoined to do; and yet it is just what the active, money-getting and quick-witted Yankee most of all dislikes.

But the special object I have in view, is to notice the particular application of the idea of the text to us as Spiritualists at the present time. Were we a people whose faith was affirmed by a certain number of articles, and whose practice was in rigid conformity with the maxims of St. Custom this duty might well be dispensed with. But fortunately, or unfortunately such is not the case. Nor is it proposed, or wished to secure any stereotyped rule of conformity among us; yet, it is certainly desirable, not to say necessary, that we should make a more thorough scrutiny of many questions than we obviously have done hitherto. lu illustration of this position, please notice a few points, which will sorve as representatives of

There are some who wish to be called Christian Spiritualists, and still others who are more than this-they are Bible Christian Spiritualists; while others declare they are Spiritualists from the Infidel side. Not a few declare the Bible to be as worthless as a last year's almanac, while others reverence it almost as much as the Church itself. To one, it abounds in all manner of contradictions; while to another it is singularly harmonious and consistent. Now, it must be evident to all, that imperfect analysis must be at the basis of one, or both of these views; and of all similar ones. I am sure this is the fact, and without, at the present, intending to enter upon any critical analysis of this subject, I will give a brief outline of reasons for the position assumed.

According to the chronology of our English Bible, man's existence on the earth commenced less than six thousand years ago; indeed, we might say about four thousand years, for, according to that book, the entire race, with the exception of eight persons, were destroyed some sixteen hundred and tifty-six years after the first creation, thus rendering an entire new beginning neces-

But, notwithstanding this, we have, according to the admission of the most learned divines, and Christian writers, authentic history carrying us up some three thousand years beyond the Christian era; or from seven to eight hundred years beyond the flood. The Chinese records carry us more than twenty-nine hundred years beyond Christ. The Egyptian, some twenty-six hundred, and their traditions stretch for thousands of years further. The Persian and Phonician are nearly the same while the Hindoos have astronomical records more than thirty-one hundred years old: and by the best of nil tests, proved to be genuine records of observations made at the time. The same records, which show these and cognate facts. show also the existence of various arts, and an acquaintance with many of the facts and methods of science, at least five thousand years ago. Moreover, such is the peculiar condition of science, art and literature at that period, and such the situation of the then existing nations, that we are forced to the conclusion that the science, etc., of that time is only the wreck of a civilization still more ancient. We are forced back from six to eight thousand years, to flud the culmination of a civilization, which must have preceded all our present history, and survives only in the traditions of a Golden Age, or a Garden of Paradisc.

These facts prove our English Bible to be chronologically and historically false, and they are, therefore, very carefully kept, out of sight of the common people, and indeed very many of the clergy are ignorant of them. It should be stated, however, that the Septuagint translation of the Old Testament, made B. C. 277, contains a chronology harmonizing substantially with the histories of other ancient nations. All these facts, in their details and ramifications, are indispensably necessary, in order to anything like a clear and comprehensive understanding of the Bible and other sacred books. But, objects one, "why spend time with these old musty records of the dead past, when we have the inspiration and revelation of the living present ?"

I answer, because we are charged with being only repeaters of the mythological demonism of this same dead past, and we, as lustily, retort in the same style of invective. Now, if it be a fact that most of what we are exulting over as new, is found to have been the common property of men living five thousand years in the past, we may as well admit it gracefully as to wince under the truth. The Father and Mother God of the Shakers and Theodore Parker, and slightly modified by Bro. A. J. Davis into " Father God and Mother Nature," was most clearly taught in the Laws of Menu, before Moses wrote, or Abraham was born. The same may be affirmed of very many other modern notions, which are supposed to be perfectly new. Perhaps some zealous friend will assure me that those who have given utterance to many of the seemingly new, but really old notions, were entirely ignorant of the act of their existence. That, I am not here to dispute, but only to affirm facts, and from them urge you to prove all things,

pose we apply this test to our Spiritualism. How will it stand the ordeal? Is it all in harmony with itself? Are its votaries all agreed upon great, and even, fundamental positions? And, are the spirits, as reported, or interpreted by mediums, agreed among themselves, even upon matters of fact, where mistake must seem impossible? A large mass of Spiritualists teach that multitudes of spirits are lying, malicious, mischievous, in a word are devils; while others are positive that all spirit is pure, and that so called evil remains this side of death. This is a great difference, and the spirit-world is assumed to be on both sides of the question. Again, the French Spiritualists, on the testimony of the spirit-world as they declare, teach the preexistence of our human spirits, and consequently the transmigration of the soul, though they very smoothly term it re-incarnation. But plain, common sense Yankees, as a general rule, deny this theory, in whole and in part. These two very strong positions of contrariety, based upon our modern revelations, should lead us to a more careful study of the nature and method of all inspiration, rather than to a hasty denunciation of any one portion, whether ancient or modern. And when we find our most brilliantly gifted revelators, trance speakers, contradicting the plainest scientific demonstrations, and yet, giving hints and statements which start the scientist on a path of discovery he never could have entered without them, we may, if modest, conclude that revelation has been the same in character, in all ages, and can never supersede the great necessity for scientific-

It is needless, perhaps, to multiply illustrative facts, and therefore we will come to our application. Of one thing we may be sure, the sectarian religionists will never assist in bringing the mass of historical facts, to which we have alluded, to the knowledge of the common people. If done at all, Spiritualists must lead in the work. The plain matter of fact then, is this: Spiritualists must form themselves into one grand Progressive Lyceum. We must have a library containing what ordinary libraries do not, and we must become familiar with the literature of the past, as well as the science of the present. We are much in the habit of talking of science, but, among the lecturers, it would be difficult to find, even one. entitled to be called a scientist. How can we be thorough in our analysis, how can we prove all things, until we enter resolutely upon a course of culture? The sectarians will not afford us the books we need, they will not give us the schools. nor the method of education we need, in order to the course we see to be necessary. Who shall do the needed work?

I confess that to do this will require time and earnest toll, as well as money. To prove all things, means that we shall have places for meetings, scientific apparatus for illustrating our lectures, new kinds of colleges and schools, or great changes in those we have, for the training of the people. It means that we are not in the future to be satisfied with simple pleasure, but we are to work, and find in that our joy.

It is idle to suppose, that we can overthrow the old sectarian institutions by the puffs of inflammatory declamation. They are too firmly rooted for that. Nor will all exposes of verbal contradictions in the Bible undermine the idolatrous rev erence in which it is held by thousands. Its sayings ard too deeply interwoven with their experi ence to be brushed away by a mere verbal trouble. We must go deeper than that. We must have a different plow than ridicule, and a different spirit than denunciation to accomplish our purpose. They must be made acquainted with the history of their holy book, and also of others, They must be taught the universality of spiritual experience—of genuine religion, irrespective of creed, or speciality of dispensation. Who is to do this, if the Spiritualist refuses to perform it? Who has the means to do this so well as he? Most clearly we are raised up for this very work, and by a wondrous training and enlightenment, qualified for its performance. But, as I have said, this work demands, and must have, earnest endeavor, and soul consecration. If, therefore, we are indisposed to render this, if we prefer inglerious ease, if we are indifferent, or lazy, it will never be done by us; but some other people must be raised up to accomplish the grand and glorious work to which we have been called.

We must do this, or the same condemnation which rests upon others will fall with crushing force upon us. We see the need of light, the world is in darkness-we see where the light may be obtained, but still we content oursches with a few stray gleams, and leave our fellows to grope on in the gloomy night of and and horrid error. And why? Because it requires effort and means. Will this be valid in the high court of conscience. when the grand inventory shall be made of our soul riches, acquired by our earthly life and labors? Consistency, in its jeweled brightness. makes its demands, very quietly to be sure, but nevertheless they are imperative, and must be canceled, or else our case goes by default against us. Let us, therefore, " prove all things, and hold fast that which is good."

Children's Lyceum of Worcester.

By virtue of progress and reform, and in behalf of the Children's Progressive Lyceum of Worcester, I send you its history and its prospects. By the earnest efforts of our good Bro. Fish, in

February last, we succeeded in choice of officers to form a Lyceum. Although being duly organized. we were unable to hold a session until the 19th of March. Under somewhat unfavorable auspices, and with but a handful in numbers, we had but little to encourage us, and with not much promise

But our burden is lightened, our courage and faith strengthened; for we now have the hearty cooperation of those who, for fear of failure at the commencement, discouraged us. We thus far, with but one exception, have succeeded in procuring prominent and permanent Leaders, who are well adapted to their respective positions, and are efficient in purpose and action, clearly illustrating their faith practically, and are ready to embrace the great principles embodied in this progressive movement. We are not, as yet, able to speak of large numbers, but have been able to retain our original numbers. Recently new ones

have been and are being added. We have also been fruitful in our endeavors to purchase a small library, which adds greatly to

the interest. The first Sunday of each month the Lyceum holds its regular religareal. Bongs and recitations are in order by members of the Groups. These seasons are enjoyed much by all, and are fraught

with evincible interest, and are well sustained. Truly, we can say our cause is onward, and we and not hastily receive the old as new, or discard as worthless that which, after all, may be of immense value.

But some will say, "That old Bible is so full of contradictions as to be worthless." Not quite so fast, my friend. Is everything worthless which, to the outward seeming, is incongruous? Suphave only to regret that so few of our so-called

leave them until the "Armies of Peace" shall become proficient in power to unloose the chains that still bind them to forms and conventionalities, and erect the glorious standard of the "Harmontal Philosophy" as the guiding-star to progreasive development.

When men and women learn to appreciate a proper unfoldment of their capacities, they will feel no need of questioning any authority other than what is found in their own being. Then will they be ready to make use of any aids as a means to that one great end, even if it be a " Children's Progressive Lycoum." MRS. M. A. STEARNES, Guardian of Groups.

Worcester, Mass., Nov. 28, 1865.

When Sunday Comes,

Many of our friends wish there was some meetng near in which they could pass away plesantly a portion of the morning. For the gratification of such we would inform them that if they will walk or ride over to Charlestown, they will be permitted to witness, at the City Hall, one of the most pleasant gatherings of youth and children which lins ever been convoked for physical, mental and spiritual culture. We refer, of course, to the Children's Progressive Lyceum, under the direction of our good brother Richardson, whose whole heart seems to be in this beautiful work of love. We visited them, the first time, last Sabbath morning, and were both surprised and delighted by what we saw and heard.

We should think there were present nearly a hundred of the happiest "young folks" it has ever been our pleasure to see grouped together for such a noble purpose. From the youngestabout four years of age-to the eldest-about fifteen-every face seemed to wear the insignia of the purest enjoyment. The services were opened. with some elementary instruction in music, by a teacher, followed by a very sweet song, which was executed with great zest by the school, joined in by many of the spectators, of whom there was a large number present. These exercises were followed by reading, in concert, appropriate seleca tions from the Scriptures, and this by a few simple answers to the question, "How shall we best promote our own and the happiness of those around us?" Upon this subject we had the pleasure to address the school very briefly, and were followed by our esteemed sister Townsend, in a very pathetic but laconic speech, which she closed by saying, "I am too full to speak more," and resumed her seat, weeping. This exercise was followed by a general promenade of the whole school, keeping step to appropriate music, each group (of which there were some fourteen) led by its teacher, each one of whom bore aloft the star spangled banner, presenting one of the most animating and heautiful spectacles we have ever been permitted to witness. To see nearly a hundred banners thus borne through the hall, by as many children and teachers, sent a thrill of delight through many a heart present, which was evinced by the pleasant smile which played upon almost every countenance. We should not omit to mention, as one of the pleasing exercises of this beautiful and joyous occasion, the recitation of some very fine sentiments by about a dozen of the very youngest members of the school.

The exercises closed about 121 o'clock, having occupied about two hours, and seemed to give the greatest pleasure to all who were present. As the friends who have this beautiful enterprise in charge are glad to welcome their friends from abroad—and the admission is free—we hope many in this and other cities and towns in the vicinity will avail themselves of an early opportunity to visit the Progressive Lyceum in Charlestown, when, we feel quite sure, they will thank us for calling to it their attention,

RICHARD THAYER. Boston, Nov. 28, 1865.

· New York Matters. [From our Special Correspondent.]

The Spiritualists of this city enjoy a pleasant sociable or reunion every other Wednesday evening, at Ebbitt Hall. On those occasions the hall is filled with the old and young, and all seem to enjoy themselves. Dancing appears to be the most prominent feature of the evening, while a few social plays and songs are interspersed, making the evening pass off very pleasantly. They are to be continued through the winter months.

I learn that Mr. and Mrs. Anderson, "spirit-artists." have returned to this city, having somewhat regained their health, and have taken a nice, quiet house up town, where they can finish the portraits that they have engaged. I suppose harmony is one of the principal conditions required to do their work.

J. V. Mansfield is having fine success, as far as tests of spirit-identity are concerned. His friends in California are anxious that he should visit them again.

Dr. Neal has returned and taken fine rooms at 102 West Fifteenth street. His healing power is spoken of in high terms.

Dr. Palmer is doing a fine work in a quiet way. The most of his patients are outside of the pale of Spiritualism. BHAWMUT,

Peace Meeting.

An informal Conference concerning Peace, will be held in Boston on Tuesday, December 12th, at be hear in Boston on Tuesday, December 12th, at ten o'clock A. M., in Room 4, 158 Washington street. Distinguished friends of the cause will be present. It is understood that an organization is contem-plated to take the place of the old American Peace Society, probably in new form and character.

Two Days' Meeting.

The Spiritualists of Johnson's Creek, N. Y., will hold a two days' meeting at their hall, on Saturday and Sunday, the 16th and 17th of December. Bro. J. M. Peebles and other speakers will be present.

H. O. LOSSER.

The Colonial population of Great Britain amounts to 150,000,000, inhabiting the four great continents of the globe; and besides this, she has rising Colonies in Australia.

"I am like a hone," said a schoolmaster of himself. "I sharpen a number of blades, but I wear myself out in doing it."

NOTICES OF MEETINGS.

BOSTON—MELODRON.—The Lyceum Society of Spiritualiats will hold meetings on Sundays, at 2% and 3% o'clock. Admission free. Speakers engaged:—F. L. H. Willis, Doc. 24 and 31; Mrs. Laura De Force Gordon during March.

Tax Biblia Christian Spirity Allers hold meetings every Sunday in hall No. 118 Tremontatives, at 19% A. M. and 3% F. M. Mrs. M. A. Bleker, regular speaker. The public are invited. Beats free. D. J. tilcker, Supt.

Centatian Spirity Alists hold meetings every Sunday at 10% A. M. and 3% F. M., at 131 Blackstones tivet, corner of Hanover street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnie Poetr.

Tex U. S. D. M. U. Spirity Programs by Biblia Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3% M., also Sunday, Monday, Wednesday and Friday evenings, at 7% F. M.

CHABLESTOWE.—Meetings will recommence in the City Mail

CHARLESTOWN.—Meetings will recommence in the City Hall Sept. 3, at 24 and 7% o'clock r. m., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. m. speaker engaged:—Henj. Todd during December.

Chelsea.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover Street, Boston. Speaker engaged:—Airs. Fannie B. Felton, Dec. 3 and 10.

FOXBORO', MASS.—Meetings in Town Hall. Speaker en-gaged:—Mrs. M. S. Townsend, Duc. 3 and 10 gaged:—Mrs. M. S. Townsend, Dec. 3 and 10:
LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the torenoon. Speakers engaged:—Mrs. M. M. Wood during December; J. G. Fish during January; Susie M. Johnson, Feb. 4 and 11; Benl, Todd, Feb. 18 and 25, and during April: Mrs. Anna M. Middlebrook during March.
HAVERIBLE, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—N. S. Greenleaf during Docember: Susie M. Johnson during January; Mrs. E. A. Illiss during March.

ing March.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Progressive Lyccum meets every sunday foremon at 10% o'clock. Ich. Carver, Cor. Sec., to whom all letters should be addressed. Speakers engaget:—W. K. Ripley, Dec. 24 and 31; Mrs. M. M. Wood, April 22 and 29.

M. M. WOOD, April 22 and 29.

WORKETER, Mass.—Meetings are held in Horticultural Hall every Hunday afternoon and evening. Speakers engaged:—
J. M. Peebles, Dec. 3 and 10; Miss Stude M. Johnson, Dec. 17, 24 and 31; Mrs. E. A. Bliss, Jan. 7 and 14; Benj. Todd, Jan. 21 and 28, and Feb. 4 and 11; Mrs. M. S. Townsend, Feb. 18 and 25; Mrs. Mary M. Wood during March.

TAUNTON, Mass.—Bpiritualists hold meetings in Templar Hall regularly at 2% and 7% r. z. Admission free. Hall regularly at 2% and 1% P. M. Admission free.

Hamson, Mass.—Meetings are held in the Universalist
Church in Hanson every other Sunday.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 1%
o'clock. Progressive Lycoum meets overy Sunday forenoon,
at 10% o'clock. Speaker engaged:—J. G. Fish during December.

cember.

PUTWAM, CON.—Meetings are held at Central Hall every
Runday afternoon at 1% o'clock. Progressive Lyceum at 10%
in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLAM, ME.—The Spiritualists of this city hold regular
meetings every Sunday, in Congress Hall, Clapp's Block,
corner of Congress and Elm streets. Free Conference in the
forenoon. Lectures afternoon and evening, at 3 and 7 o'clock.

Rocakers engaged:—Susie M. Johnson, Dec. 3 and 10; Mrs. E.

A. Bliss, Dec. 17, 24 and 31. A. Billst, Dec. 11, 24 and 31.

Dover And Foxceoft, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation.

salist church. A successful Sabbath School is in operation. New York City.—The First Society of Spiritualists hold meetings every hunday in Hope Chapel, 720 Broadway. Seats free. Speaker engaged:—Miss Lizzie Doten during December. Meetings are also held at Ebbitt Hall, 33d street, a few doors east of Broadway, every Sunday, at 10% and 7% o'clock. Neats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 r. m. Warren Chase speaks Dec. 3 and 10.
The Spiritual Lyceum, corner of 23d street and Broadway. New York, is open overy Sunday at 10% a. m. and 1% r. m. Strats free.

New Ints, is open use.

Meetings at the "Temple of Truth," 814 Broadway. Lectures and discussions every Sunday at 10%, 3 and 7% o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, mediums' home, etc., etc. All are invited to come and make themselves at home.

VINGLAND, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall.

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

WASHINATON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 714 F. M., in Scaton Hall, corner of D and Ninth streets. An ablo list of lecturers is engaged. Speaker for December, Cora L. V. Scott. CINCINATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERT WEEK IN THE DANNER OF LIGHT.

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

this column is intended for Lecturers only. 1

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. He will lecture in Stoncham, Dec. 10; in Fall River, Dec. 17. Address, Banner of Light office, Boston. Address, Banner of Light office, Boston.

N. FRANK WHITE WILL SPEAK TH. Battle Creek, Mich., Dec. 10 and 17; in DeVitt, Dec. 24; in Lyons, Dec. 31; in Milwaukee, Wis., during January. Will answer calls to lecture in the West Sundays and week evenings through the rest of the winter. Apply immediately. Address as above.

MRS. AUGUSTA A. CURRING WIll lecture in Chicago, Ill., December. Will stay in the West through the winter, and answer calls to lecture before literary, political and spiritual societies. Address, box 815, Lowell, Mass., or as above.

AUSTRY E. SIMMONS Will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

COMMING YEAR. AGGRESS, WOOGSTOCK, Vf.
CHARLES A. HAYDEN WIll speak in Cleveland, O., during December; in Chicago, Ill., during January and February; in Sturgis, Mich., during April. Will make engagements to speak week-evenings on the route or in the vicinity of Sunday engagements. Address as above.

N. S. GREEKLEAF will speak in Haverbill during December: in Plymouth, Feb. 11 and 18. Address as above, or Lowell, Mass. Miss Emma Houston will lecture in Elkhart, Ind., during December and January. Would be happy to make further engagements in the West.

ingagements in the west.

Mosks Hull will speak in Grand Rapids, Mich., during De-ember. Will amwor calls to lecture the remainder of the

WARREN CHASE will lecture in Ebbitt Hall, New York, Dec. 3 and 10, and will be in New York and Brooklyn the rest of the month; his address will be at the Banner office, 274 Canal street; will speak in Washington, D. C., during January; in Philadelphia during March, and spend next summer in the West. He will receive subscriptions for the Banner of Light.

dress as above, or Claremont, N. H MRS. E. A. Bliss, of Springdeld, Mass., will speak in Portland, Mc., Dec. 17, 24 and 31; in Worcester, Mass., Jan. 7 and 14; in Haverhill during March. Address accordingly. MRS. CORA L. V. SCOTT will speak in Washington, D. C., during December. Address, care of Dr. J. A. Rowland, Attorney General's office.

BENJAMIN TODD, normal speaker, will lecture in Charles-town during December: in Chelsea, Jan. 7 and 14; in Worces-ter, Jan. 21 and 28, and Feb. 4 and 11; in Lowell, Feb. 18 and 25, and during April; in Washington, D. C., in March. Hel-ready to answer calls to lecture in the New England and Mid-dle States. Address as above, or care Banner of Light office. MRS. SARAH A. BYRKES will lecture in Lynn, Dec. 3 and 10. Would like to make engagements for the winter and spring. Address, 87 Spring street, East Cambridge, Mass.

J. M. PREBLES, of Battle Creek, Mich., will lecture in Worcester, Dec. 10. E. V. Wilson will speak in Memphis, Tenn., during De-Mns. Mary M. Wood will speak in Lowell, Mass., during December: in Worcester during March. Will answer calls to lecture in New England up to that time. Address as above.

MRS. SUSIE A. HUTCHINSON will speak in Stafford Springs Conn., during December. Address as above, or 39 Grap street, Syracuse, N. Y. street, Syracuse, N. I.
ALGINDA WILLIKIM, M. D., inspirational speaker, will lec-ture in Northern and Southern Missouri during December; in Kansas until the following spring. Address, care of Jame Thompson, box 138, Davenport, Iowa, until further notice.

Miss Susie M. Johnson will speak in Portland, Me., Dec. and 10; in Worcester, Mass., Dec. 17,24 and 31; in Haverbill L. Judd Parder will lecture in Buffalo, N. Y., during De-tember Address, care of Thomas Rathbun, box 1231, Buffalo

Mas. M. S. Townsend will speak in Foxboro', Dec. 10; In Stoneham, Dec. 17, 14 and 31; in Providence during January in Chelsen, Feb. 4 and 11; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April. W. K. Ripler will speak and heal in Bangor, Me., from Dec. 3 to 18; in Plymouth, Mass., from Dec. 24 to Jan. 1; in Essex from Jan. 7 to 11.

J. G. Fish will speak in Providence, R. I., during December and February; in Lowell, Mass., during January. Will receive subscriptious for the Bauner of Light. Address as above.

RDOVE.

MRS. H. T. STEARES will lecture in Rockland, Mc., and vi-cinity, during December. Permanent address, South Excter,

Mas. Sarah Hrien Matthews will speak in Rutland, Yt.,
Dec. 3, and remain there a few days.

Mas. Anna M. Middlebrook will ledure in Troy, N. Y.,
during December a. January. Will answer calls to lecture
week-evenings. Address as above, or box 778, Bridgeport, Ct. MRS. F. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above, or Rochester, Yt. F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accord-

Ingly.

DR. L. K. COONLEY will answer calls to lecture in New
England, where the spiritual friends may dealer, this fall and
winter, until further notice. Address, as soon as convenient,
Newburpport, Mass. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

H. MELVILLE PAT is open to receive engagements to lecture in the New England States any of the Sahbaths of the coming winter, before spirituals societies, on the facts and philosophy of modern Spiritualism, and reforms of the day. Address, Roston Mac

Miss Julia A. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Bos ton, care of this office. Mias Eliza Howk Fuller, trance speaker, will answer calls to incture Sundays and week evenings. Apply as carly as convenient. Address, LaGrange, Me.

C. C. BLARE, of New York City, will answer calls to lecture in different parts of the West upon Greeian and Roman Spirit-ualism, as compared with modern. Address, until further no tice, Dablonega, Wapello Co., lows. JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings, the coming winter. Address, 25 Court street, New Haven,

DR. B. M. LAWRENG will answer calls to lecture. Address, 12 Lincoin street, Boston, Mass.

Mas. Susan, B. Strony, trance speaking and singing medium, will answer calls to locture wherever the friends may desire. Address, Portland, Ma.

W. A. D. HUME, Cleveland, O.

A. C. Bonisson, 18 Hathorne street, Salem, Mass., will ag-Avound Jackson Davis can be addressed, as moust, at 2:4 Canal street, New York.

Miss Lizzis notes will make no engagements to lecture until further notice. Her many correspondents will note the above announcement. Address, Pavilion, 51 Tremont street, Boston, Mass.

Boston, Mass. Mrs. Laura De Force Gordon, Houlion, Méi, care of C. E. Gilman, Esq. Mrs. Laura Cuppy's address is San Francisco, Cal.

Mass. Larka CUPPY's address is San Francisco, Cal.

Isaac P. Gerenlar will make engagements in Maine,
Massachusetts, or claewhere, for the fail and winter lecturing
season. Address, Exeter Mills, Me.

Mas. Jennett J. Claur, trance speaker, will answer calls,
when properly made, to lecture on Sundays in any of the towns
in Connecticut. Will also attend funerals. Address, Fair
Haven, Conn.

George A. Deirer, Auburn, Me., will answer calls to speak
upon the Salbath, week-day evenings, and to attend funerals.

HENRY C. WRIGHT will answer calls to lecture. Address Bela Marsh, Boston. Mus. Mant Louisa Smith, trance speaker, Toledo, O.

Loss Waisshookke can be addressed at Massillon, O., box

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. Mn. and Mus. J. Madison Allyn, Rockland, Me.

DR. JAMES COOPER, of Bellefontaine, Oblo, will take sub-scriptions for the Banner of Light, as usual. Mns. Emma F. Jay Bulleng's address is 32 Fifth street, New York.

York.

MHS. SARAH M. THOMPSON, Inspirational speaker, 26 Bank street, Cleveland, O.

J. H. W. TOOHEY, Potsdam, N. Y.

MES. SOPHIA L. CHAPPELL will answer calls to lecture, Address, Forcatport, Oneida Co., N. Y., care of Horace Farley Ven.

1875. Esq. M. L. French, inspirational medium, will answercalls to lecture or attend clicles. Free Circles Wednesday evenings. Address, Washington Village, South Boston.

MRS. E. K. LADD, No. 179 Court street, (room 5,) Boston, will answer callate tecture.

MRS. FARRIE DAVIS SMITH, Millord, Mass.

LEO MILLER, Davenport, Iowa.

M. II. Houdiffor will answer calls to lecture in any of the Eastern or Middle States the remaining full and coming winter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address, West Paris, Me., care Col. M. Houghton.

DEAN CLARK, inspirational speaker, will answer calls to lecture. Address, Rutland, Yt., P. O. Box 110. E. S. Whereer, inspirational speaker, will answer calls to ecture. Address this office.

MRS. N. K. ANDROSS, Makanda, Jackson Co., III. MISS B. C. PELTON, Woodstock, Vt.

MES. M. E. B. SAWER will answer calls to lecture during October. Address for the present, Baldwinsville, Mass. MRS. N. J. WILLIS, trance speaker, Boston, Mass.

W. F. Janizson, inspirational speaker, Decatur, Mich.

W. F. JAHIERON, Inspirational speaker, Decatur, Mich. MRS. S. A. Horton, Rutland, Vt. Emma Hardinge. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Glibert Wilkinson, 285 Cheetham Hill, Manchester, England. Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa. Dr. F. L. H. and Love M. Willis. Address, 192 West 27th atreet, New York.

MES. H. F. M. BROWN may be addressed at Chicago, Ill. Miss Lizziz Carley would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich.

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