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BOSTON, SATURDAY, NOVEMBER 24, 1866.

NO. 10.

Written for the Banner of Light.

GLIMPSES OF THE SUMMER. LAND. A DREAM.

BY J. BOMBER, JR.

I stand upon the shores of Time. And view its waters o'er: With vision for the nonce divine, I pierce beyond this sen sublime,

And see far o'er the misty bring

Dim lights upon the shore. Angelic beings bless my sight. Who erst have been at rest; Borne on ethereal pinions bright, Arrayed in robes of spotless white,

They all in Wisdom's ways unite. Fair is this land of pure delight-This "Araby the blest!" A choir of heavenly singers, Wake music o'er the main. Within my soul, still lingers,

Lingers-lingers, sweetly lingers, Harps swent by angel fingers. Oh, would it ever linger, That sweet, that holy strain! Each crowned with wreaths of fadeless flowers,

No more Death's trembling slaves, Harmonious pass the endless hours. Ah! could I wield supernal powers, To paint the glories of those bowers. Views from Immortal-land were ours. E'en this side of the grave.

Alas! that Fate no joys like these Should o'er Earth's tablet spread, Like fragrant odors on the breeze, Like birdling's love-songs 'mid the trees, Like thoughts of loved ones o'er the sens. Their memory, e'en, hath power to please, Like music that is fled.

Ye angels bright! ye angels bright! As round our hearts ye rove, The scales dispel from human sight, Cause Wisdom to o'ercome the night, That mortals, too, may reap delight In scenes wherein ye move.

Lo! scarcely had been said my prayer, Than this celestial band, With streaming locks of golden hair, With beaming smiles on faces fair, With snowy limbs as lithe as air. With untold charms and graces rare, Wave the approving hand.

They beckon me, those angels bright, Beckon, beckon to me! They beckon me from Land of Light, With beaming smiles of fond delight! They becken me, with arms so white, Joyful with them would I unite,

From pain and sorrow free! Anon, far o'er this boundless sea. From off you misty shore, A song is wafted o'er to me, In soft, celestial melody-

A cheerful song, as sing the free, Who never sang before: "Ye little reck as truth, I ween, Oh poor earth-shackled mant The glories thou but now hast seen

Are more than fancies of a dream. Heed! Greater truth ne'er yet hath been Proclaimed since time began! Awake from Error's upas-sleep! Shake off thy idle fears! Loved ones, who o'er thee vigils keep,

Are sad that thou for them shouldst weep Vain tears. Have faith! They do not sleep, Unmindful, through the years! Ah, no! The seed by yeoman sown Buds not except it die! Soul blooms in beauty 'youd the tomb-

That fabled sleep of dreamless gloom! Rejoice! for man the precious boon Should grasp, without a sigh!" Recede they slowly from the shore

'Youd Charon's awful tide; They turn their lingering glances o'er And becken unto me once more, While this sweet strain is wafted o'er: "We'll guard thee through the tide!" ottoria de la compania del com

Came heary Wisdom, in my dream, And whispered in my ear: " Heaven is not distant, as ye deem: Death not the foe ye mortals dream; Earth not so cheerless as it seem, " For heaven beginneth here!" St. Albans, Vt., 1866.

## Charity.

Let my lips be sealed with charity, that they may open only for the good of my neighbor. Let my eyes be veiled with charity, that they may rest upon good, and that wickedness may be shut from my sight. Let chifity close my ears to all mention me in the letter; I unkind and malicious slander. Let charity haps, that I was in Dalton. keep my hands busy with profitable work, and my feet turned in the path toward those whom God hath given me power to benefit. May charity keep my heart from secret sin, from evil Imag- ten. inings, from the tempting whispers of the designlove to the Father and to all men.

What we want in natural abilities may gener ally be made up in industry, as a dwarf may keep pace with a giant if he will but move his "Add a step to it," was the reply.

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

# JESSIE GRAY,

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

CHAPTER IV-CONTINUED.

After a long time I undressed and went to bed. No one came to my room, for which I was very thankful. Mrs. Perry supposed I had come early in the Greenwood carriage, and being very tired had gone to bed. Toward morning I fell into a troubled sleep, and awoke with a chill so hard that it seemed as if the bedstead itself shook with me. Then came a burning fever. This was new experience to me, but I did n't much care. Only a few days ago I had wondered that Mrs. Selden could say she wished to die; now I was sure I did n't want to live. I never should get over such base slander in all my life. I was too sick to go down to breakfast, and after awhile Nettie came in, opening the door very softly, for the dear child thought I was sleeping after the fatigue of last night; but when she saw my flushed cheeks and felt my hot hands she ran at once for her mother. When Mrs. Perry saw me she was surprised and grieved, blaming herself that she had not come to me the night before. She smoothed my hair, and bathed my burning hands and face.

"How is this, my darling?" she said. "You have taken cold. How did you come home last night?"

At that I burst into tears. "Oh, Mrs. Perry, I want to go home. Please let me go to-day to my own dear father. I wish I had never left my home."

She evidently thought I was nervous and excited, from the last week's labor for the concert. "There, darling, you are very tired, and sick, too. You must n't talk. Lie still till I bring you

"No, no. I don't wish for anything to eat. Please not bring me anything;" and I burst into

She sat down and took my hand "270w, dar-ling, there is something troubles you. Tell me all; you know that all your troubles are mine

I did tell her, though I turned away my face, for the very thought of that of which I had been accused made me blush.

I could understand now what Mrs. Perry meant when she once told me that she was naturally passionate. How the quick blood rushed to cheek and brow! It seemed that she could not contain herself, for she rose and walked the room before she spoke. She would command herself first.

"This is cruel," she said at last; " wicked, outrageously so, and I know who is at the bottom of all the mischief. Beneath that turban this plot has been hatched, and there shall, there must be reparation. But there, I am forgetting your sickness." And she went out of the room, but soon returned with a dainty breakfast, to which I tried to do justice, but could not. A few minutes afterwards I was surprised by a visit from Dr. Ward, the good old family doctor, almost equal to Dr. Barton at home. He prescribed some old fashioned nauscous dose, for he had no idea of curing a patient railroad fashion; we must jog on with him the old slow trot, and do penance by pill, powder and tonic for past offences before he would bring us to the delectable hill of health. I think he is more than half right, for if the cure is slower, there are not so many wholesale slaughters as in the more modern road of quackery and

I fancy he detected a mind diseased, also, for he was very social, and bade me throw off all care. Troubles, he said, would be looked down if we could only stare them in the face hard enough and long enough. I was confined to my room two weeks, and when I arose, certain changes had taken place on the hill. Madam Homer was not in the house, and Mrs. Perry told me that Mr. and Mrs. Selden were actually divorced. How this had been accomplished, she could not tell, for the matter had been sedulously kept from the

Another letter had been received from Dr. Barton. He would return to this country in a few weeks, and, after a short visit to his own home, spend some time in Dalton. He had been very successful, and hoped to do a great deal by his discoveries for the amelioration of human suffering. "For once in my life," he said, "I have made some money—a few thousands—a fact which will astonish my good old father, who has long since given me up as a crazy enthusiast, who would live always on faith." A part of the letter was to Mrs. Perry, about the places familiar to them both in Paris. He had met with a picture that resembled her, and he had purchased it, and enclosed a photograph. It was very beautiful, far more so than herself, Mrs. Perry said, but I think the resemblance is striking. He did not mention me in the letter; he has forgotten, per-

Here is another long pause in the diary of the little governess, and my readers may imagine the sigh with which the last paragraph was writ-

The house at Greenwood is very silent and ing one. So that shutting every door against un- lonely now. The master is away most of the charitableness, my soul will be made strong in time. Madam Homer and her daughter are living together in a house in the village, upon an allowance furnished them by Mr. Selden. He would prefer they should have a home in some other place, but madam says no, she will stay there. No child's laugh, no music, now resound through legs a little faster. "Mother!" said the Spartau the house. Aunt Hannah and Jennie keep all boy, going to battle, "my sword is too short." things in order within, and Peter reigns supreme in garden and stable. Now and then, as he is

" The sparrow builds herslf a nest, And suffers no remove Oh make me like the sperows blest, To dwell but where I lve."

It is very evident that Peterlikes his own room better than any other place, but his banjo, like the harps of the captives in Baiylon, hangs silent and unstrung.

One afternoon in May, as Spring was putting on her robe of green, and the crows and hyacinth were springing up in the borcers, Judge Perry takes a bundle of papers and walks through the garden path to Greenwood. Dinner has been over about an hour. The master of the house is in the library, smoking. Peter s on the sunny side of the south porch enjoying his pipe, which he removes, and rising, makes a low bow to the Judge. Aunt Hannah is in the dining room, cleaning silver, and as the door is open and she sees the Judge pass, she asks him to stop a moment and look at a quaint old tankard, which has been in the family two hundred years. The Judge remembers it; had often seen it when a boy, and tells Aunt Hannah in what year it was brought from Holland. Jennie, who is bringing clean dishes to the dining room, stops a moment to hear them talk. The Judge passes on to the library, where John Selden sits, with a cigar in his mouth and a decanter of choice wine and a couple of wine glasses on the table near him. He asks the Judge to take a glass, which he does, pronouncing it very fine.

There is a long conversation, but no one knows the subject of it, save those two. But it is nearly dusk when the Judge passes out. Aunt Hannah has had her afternoon nap, and now, dressed in her black silk gown and clean cap, she sits in the dining-room knitting. She sits there every day now at this hour, and waits the coming of Mr. Selden to tea. The Judge stops again and speaks to her, and she refers to the old times when Mrs. Selden was living, and the Judge and Carrie made their home at Greenwood.

"There are no such pleasant days now, Judge," and the tears are in the old lady's eyes. "It's very gloomy now, and John Selden is n't the same man that he was-not that he was ever cheery, but Birdle—sweet angel that the wast-brought out on the good there was in him. Oh, Judge! I have very sad forebodings! Somehow it seems all wrong with us now, and I would rather die, only poor Mr. John, I think, would miss me sadly!"

"Keep up your courage, Hannah, and be patient to the end; there's a life of peace and rest

have cooked them, Hannah. But I must not stay friend, but he sent an apology, and the Judge did to-day. Come overto Hillside, Hannah, when you are lonely."

"Thank you, sir, I will."

What a noble looking old gentleman! thought Hannah, as he went out; only think, his hair is "Mrs. Perry looks as young as ever," said Jennie, who had heard Miss Hannah's soliloguy, as she came in with the coffee; "and if I were in her

place, I should wish my husband a few years younger." "Women folks must n't be too particler," said Peter, who came in to ask Miss Hannah if she would have some lettuce from his hot-bed. The

Judge had stopped to praise it, on his way through the garden, and had taken a head home with Get out!" said Jennie, with a toss of her head, and don't be giving advice to those who are

wiser than yourself." "No. I never does dat," said Peter, as he went out, not stopping to hear the reply.

The next day, to the surprise of both families. who were not looking for him so early in the season, Dr. Barton made his appearance, very much

improved, we think, from the time we saw him ast. He is a jolly, hearty-looking fellow now, full of hope for the future. But let us see what little Jessie says about him in her diary, though she little thought when she wrote it that other eves might read it. Man 20.- I have had a long letter from my dear

father, to whom I had written all my trouble. He bids me be of good cheer; I have done no wrong myself, and therefore all will come out right at library a large bed room, connecting it with the last. "I would delight, my child, to fold you in former by a small room which he called his primy arms once more, and hear yoursweet voice in vate office, where he kept medicines, made exthe old parsonage; but I am inclined rather to periments, and amused himself in the later years advise you to remain. When we fly from one of his life, never allowing any one but himself, trouble another often meets us; do your duty not even Aunt Hannah, to sweep and dust there. while the gossins talk.

I have not been to any concert or party since my illness, but Mrs. Perry takes me to ride every day. When she saw how much I wished to leave, feeling that I should never be happy again here, she told me that she had planned a pleasant surprise for me. We were all going to the senside for July and August, and we should be only ten miles from my own home. How delightful it will then. I am pleased with Nettle's improvement; she is a gentle, quiet girl, and a good scholar. She has her father's temperament, and the same love quite overcame Willie; he is a nervous, sensitive will stimulate him somewhat.

How pleasant it is to sit here in my bay-window and write! The gardens are putting on their sum-

n't Peter be glad if Mr. John could buy Mazeppa? But he can't though—not he! A thousand dollars could n't buy him! I'll trot him out the next time he rubs old Mose down."

The rosebuds are swelling, and I see Peter every morning watering and tending a certain choice white rose. Ah! I understand now. As soon as the buds are opened sufficiently, he will take them to the cemetery.

There is a stranger coming across the gardenpath; his step is familiar, and yet I do not know him. He is stopping to talk with Peter, and they seem well acquainted. Peter's ivories gleam out brightly from the dark background, and now he greets Jim. It is a cheery, pleasant voice, and I feel, when listening to it, as if I were at home in the harvest-field, and breathing the scent of the new-mown hay. Strange, surely! And now Mrs. Perry has caught sight of him, and come out to welcome him. How happy they are to meet! He kisses her, and now the children come bounding out, and Rover-why! he recognizes him, too! Ay! I see now, as he comes nearer, walking without his hat, and raising his hand to brush the hair from his forehead. I know that motion; and the little governess drops her pen, and her head, too, and the tears come. She did n't know they were coming; she did n't mean they should; but there they are, falling on her paper, as they trickle through the slender fingers. She rises and lays aside her diary; it is nearly time for dinner, and she must dress. She combs her hair, and is very particular to smooth and dress it nicely. What makes her take down the black and white check? She chooses this and a small point lace collar, the gift of Mrs. Perry, and a brooch-a rich, quaint old-fashioned brooch which Auntic Barton had given her. There, now, Miss Jessie, you look very nicely; but you are not handsome-not like the

diant in the maturity of womanhood. "Come, Jessie, dear, your old friend, the Doctor, is below, and wants to see you. All dressed, and looking very nicely! Come with me; he has een all your friends within a week."

beautiful woman that now comes to your door ra-

How the little heart went pit-pat, and the hands trembled! The Doctor was very glad to see Jessie, shook

ber warmly by the hand, and said his father made him promise to give her a kiss from him, and he must fulfill the promise. Then they had a long chat about home, the dear old home, and the tears and smiles chase each other alternately on her face.

It was a very happy time. The Judge was nev-"Thank God, I believe that!" said the old lady; and she took off her spectacles to wipe them. "I and fast. The dinner (Mrs. Perry always had for my eyes are longing to look upon Mrs. Perry. er more genial; he had formed a warm friendship wish you would stay to tea, Judge; it is a long good dinners)—but to-day Peter and Jim had In all my travels I have seen no woman to comtime since you and Miss Carrie have visited us. hoisted a flag of truce, and both brought offerings. pare with her in mind and person—a lucky dog, We have trout for supper; you used to be very Jim's chickens, Peter's asparagus and salad, and that Judge Perry." green peas, of which he was so proud, were all ex-"Yes, many a string I have caught, and you cellent. John Selden was invited to dine with his not even express regret.

They sat in the library awhile after dinner, when the Judge said that he had an appointment with Mr. Selden, but would return in an hour or two. The Doctor and the ladies were to drive unsilvery-white! Well, well, we must all grow old! til tea, and then the Judge promised himself a long evening chat with his friend.

Again the Judge was seen with a package of papers going across the garden to visit Mr. Sciden in his library.

Aunt Hannah saw him go in. Peter was in his old spot on the south porch, and made his lowest bow, when the Judge said, "Well, Peter, you are ahead of us in vegetables this year; but it is just as well, for we enjoyed the peas more than yourself to-day."

"No, no, Judge, not more! some folks enjoy giv-

ing more than receiving." " Peter is one of that blessed class, is he?"

The whites of the eyes, and the row of white, perfect teeth, answered in the affirmative.

Aunt Hannah's curlosity was somewhat excited by these mysterious visits of the Judge, and while she would scorn the imputation of being a listener, she did just pass through the adjoining room, only in her capacity of housekeeper, be it remembered; but there she heard words which troubled her, and which she recalled weeks afterwards in perplexity and sorrow."

Greenwood was a very pleasant old fashioned house; there were four large rooms upon the floor of the main building, the parlor and dining-room were connected, while the library was back of the drawing-room. Dr. Selden had added to the

Mrs. Selden had preferred to sleep up stairs, so that these two rooms were seldom used till Dr. Barton became a visitor there; when, discovering one day some rare old medical works in the old office, and some quaint little vials, with a manuscript of some of the old Doctor's experiments, he begged permission to occupy these rooms. Peter and Jennie were delighted to have a being of flesh and blood there, for the old skeleton in the office be! I think now I will work very hard until and the box of human bones under the table had given them many a fright; nor could any one make them believe that ghosts did not revel there. Here the young Doctor had formerly spent much of investigation and thoroughness. Birdle's death of his time in his visits to his friend. He called it "Barton's Den," and renewed the old edict that child, and we have not tasked him heavily of no one but himself should have charge of the late. Perhaps the prospect of the summer trip room. The key hung upon a high nail in the library, and was seldom used.

"Peter," said the Doctor one day, "neverallow a child to enter these rooms. There's death in the mer dress. Peter and Jim are having a great deal touch and smell of those powders and liquids in of rivalry about their early yegetables. Peter those tiny vials with ground glass stoppers." The comes out ahead a little, which makes Jim rather faithful creature was so afraid that he might not

Biterary Department. | going to his room, one hears abvening the strains | Mazeppa can't be beaten! (not the Mazeppa of | box under ground. The day before this visit of the olden time, but a worthy descendant.) Would the Judge to Selden, on seeing Dr. Barton drive up, he had unlocked the bedroom for Aunt Hannah, but had left the den locked till the Doctor himself should enter. The latter had spent a part of the night and the early hours of morning in his den, while Selden sat in the library talking with him, as he arranged little packages, and boxes, and bottles upon the shelves.

"I have thought of my den many times in my wanderings," said the Doctor; "and I tell you what, John, I prize this privilege of our friendship; it is pleasant for a poor bachelor like myself to pitch his tent in the camping ground of an old campaigner like your father.'

"You are welcome to it as long as I live, and I will name the old den in my will, if you wish, as

a legacy to yourself." "What is that, old fellow! talking about wills and legacies, in that lugubrious voice, too! Tut, tut, man! bear up against trouble; remember what Will says in that much criticized extract, Take up arms against a sea of troubles, and by

opposing, end them." Ah, Doctor, you never saw her?"

"No," said his friend, kindly; "but Mrs. Perry wrote me that she loved her as her own; that she was a little angel, only here to show you what heaven is. Take heart of grace, man; I believe in immortality and heaven, and I don't know how poor man can bear the burden of life without

"Barton," said Selden, rising and looking deadily at his friend, "I have read all your essays upon subtle poisons—I know how easily I could still this dull ceaseless ache at my heart; and there have been times when, if the key had been in its place, I think I should have eased that pain forever.'

"Good, faithful old Peter!—God bless him—has saved you; it was a special Providence that led him to bury the key."

"Special Providence!" repeated his friend, with a curl of the lip, and he drew from his breast pocket a revolver, and held the glittering weapon pointed at himself; "a special Providence does not prevent my using this when I choose; but I don't like that way: the world will all know then of the deed. But after all, in our greatest suffering we shrink from that annihilation which ends body and soul-and that is my creed; life has no hereafter."

"Nonsense, John! you are getting morbid; I shall certainly put the key in possession of Peter. See there," and he held up a little vial; "five drops of that in a cup of coffee would give a slow passage to the tomb, and it would require as wise a

Selden did not answer. He never allowed himself to speak or think, if possible, on that subject. " To-morrow I go to Columbus; they offer me a

nrofessorship in a Medical College, and I am going to survey the ground. Will you go with me? We have seen so little of each other for years, that I do not like to leave you quite so soon."

The Doctor saw that his friend was solitary and misanthropic, and determined to be with him as much as possible. As he walked through the garden, he determined to consult with Mrs. Perry about some way to drive these blue devils, as he called them, out of his friend. But in the bright, sunny home at Woodside, he forgot for awhile the gloom of Greenwood.

Aunt Hannah was troubled because John Selden would not go with the Doctor to dine at the other house, and still more so when she found that he left untasted the lamb and the one small dish of peas which she had saved purposely for him.

I know there is some new trouble, for his look is more full of gloom than ever; and she passed into the bedroom adjoining the office. The door from the "den" to the library was closed. The Judge was there. As before, he had found Selden with his eigar and his wine. Seldon said, "Here are some cigars, Judge, but I believe you have quit smoking. And here in this decanter is some old currant wine, which Aunt Hannah made many years ago, and that bottle is Catawba; take your choice, sir."

"The Judge poured out a glass of the currant wine, remarking that Aunt Hannah always exceled in the manufacture of home-made wine.

Now, John," said the Judge, " this business is a serious thing. You know you are guilty, and, unless you stop at once and make reparation, I shall expose you! It is a clear case of corruption, and bribery, and no man should enter Congress. with his hands defiled as yours now are. Fifty thousand dollars you have made out of this affair! a shameless fraud upon the Government! I. hoped you would not be elected, and thus miss the opportunity of adding to your guilt. Return to the Government the fifty thousand which you have taken, make reparation to those whom you have wronged, and I promise to keep silence forever! I left the copy of the evidence with you; have you read it?"

"Yes," said Selden. "Iam in your power. As to making the reparation of which you speak, I shall never do it. I am indifferent to the consequences. You have always sought to injure me, but for your hatred I care not, and your revenge will fall harmless upon me."

"Hatred! revenge! John, I have none. You are young yet; I am old, and have already left public life. I would rejoice to have you retrieve this one false step and have henceforth an honorable

career. I seek only your good." "I am the best judge of my own interests, sir, and I desire no interference with my affairs. It is very evident you are trying to ruin me. I owe you nothing, and my success in the world has been in spite of your opposition. And know, sir, that while you have hated me the feeling has been cross. "But he can't beat me on horses! No, fulfill his trust, that he buried the key in a little reciprocated on my part. Judge Perry, you have

stood between me and happiness from my boyhood, ever aiming to oppose me in my manhood; and you well know that to your connection with your family I owe the wretchedness of my life. Not content with this, you have come here to-day urging me to become a mean-spirited craven! I will not hear another word upon this subject; henceforth let us be as strangers."

The Judge rose; he looked at John with a glance of mingled sternness and compassion, and went out, not home; he would walk awhile and think. He did so, and found himself a mile from home when a heavy shower came on. He turned homeward, but came in wet and weary. His wife, who had been detained at home by the shower, was alarmed lest he should have taken cold, and ordered a fire in the library. The evening passed pleasantly, save that the Judge complained of an unusual drowsiness and was so overcome with it that he excused himself and retired early. The Doctor sat an hour later, talking with Jessie of home and the days of their childhood; then, bidding them good-evening, he returned to Greenwood, where he found John waiting for him in the library. They took the early train the next morning to Columbus, and were absent some days.

The Judge never rose from his bed again; and if my reader will turn back he will see that our story opens with the sad scene of his death,

When Dr. Barton returned, Dr. Ward, who was detained at home by severe sickness, sent for him. "Doctor," said he, "I wish you to make a postmortem examination of Judge Perry. I confess to you that I did not understand his disease, and

the matter troubles me." Dr. Barton consented.

I remember, writes Jessie in her diary, that he came in and asked me to lock the door on the outside and admit no one for two hours. I did so, and, at the close of that time, I unlocked the door and then knocked before opening it. "Come in," he said, and at the same instant he rose from a chair by the table where he had been sitting with his head bowed. I shall never forget the strange look upon his face-it was more than grief, it was terror, and I wondered if Dr. Barton. the strong-minded, scientific doctor, was timid, as I should be, shut up so long alone with the dead. I did not think any the worse of him, for there were traces of tears upon his face, and I know how well be had loved the Judge.

"Jessie," said he, and his voice trembled like a woman's," will you give this paper to Dr. Ward and tell him I shall not be able to call upon him to-day?"

The paper was open. It was a diagnosis of the case, but appended to it the remark: "Will see you at another time; must leave town to-day."

" You can read it, Jessie, but I don't think you will understand it very well. Good-by, Jessie; remember me to Mrs. Perry. I shall not be able to stay to the funeral, but will see her in the course of a week or two."

He then went over to Greenwood, where Aunt Hannah said sho was frightened because he looked so pale and death-like,

"What do you think was the matter with the Judge?" said Aunt Hannah. "He was in here the very day he was taken, and was so bright and chipper like when he came that Peter said, 'Pears like the Judge was growing young.'" ' Did he dine here?" said the Doctor.

"Why, no, you forget," said Aunt Hannah, "he dined at home with yourself,"

"Yes, yes, I forgot," said the Doctor, passing his hand over his head.

" No, he are nothing here; he's always particular about his meals, very regular. Perhans the new vegetables did n't agree with him. I don't think they 're very wholesome, do you, Doctor?"

"Not very good, Miss Hannah. The Judge's lungs were affected!"

"Oh, yes, that was it, and that sudden cold struck to his lungs. I'm so sorry that Mr. John and he did n't part better friends!"

" What! what was that you said?" he asked, confused like. I never saw Dr. Barton appear so strange. No wonder! I should think these post-

mortifying examinations would upset a man's "Why, you see, Doctor, I was in your bed-room,

putting things to rights, and I could n't help hearing that they had rather high words, and parted in anger. At least, John did; the Judge had wonderful command over his temper-always had; that's the way he got such power over Miss Carrie, who used to be quick as lightning. John was terribly down after the Judge left, ordered some hot spirit and went to bed.'

Where is he now?

"He has gone to Clifton on business; will be at home to-morrow, to the funeral."

The Doctor went into his den and remained there for hours. When he came out he delivered the key to Peter and went away in the cars. We have not seen or heard from him since. But two weeks are over, and I think he will be here soon. [To be continued.]

## Blue Anchor, N. J., etc.

I would call the attention of your readers to "The New Movement," advertised in the BANNER of Oct. 6th, by Dr. Haskell, Milo Townsend, and others who are engaged in the enterprise. Having visited Blue Anchor and examined the location, &c., and conversed with these gentlemen in reference to the purposes for which the settlement is being made, I am satisfied that it is a matter well worthy the attention of all who are interestwell worthy the attention of all who are interest-ed in the progress and true educational unfold-ment of mankind. Their purposes, as stated in their circular, are twofold, namely: First, to se-cure pleasant homes for themselves and friends in a location that is remarkable for its healthy and mild climate, pure soft water, and soil which by proper cultivation will produce every variety of grain and vegetables peculiar to the climate, especially all kinds of fruit, in the greatest abund-ance.

Second, "To institute a more rational system of education, wherein the various departments of man's mental, moral, social and spiritual being receive due attention, exercise and development. To secure these ends, twenty per cent, of the profits accruing from the sale of lands are to be devoted to the building of an Industrial College, for which purpose three hundred acres of land

It may be seen by this statement, that the design of the movement is not to make a mere busi-aces speculation, but on the contrary to build up a community and school to practically illustrate and apply the laws and principles taught us by the Religion and Philosophy of Spiritualism. In fact, the names of the gentlemen who are leaders in this enterprise are sufficient guaranty of the un-selfish motives and good purposes which actuate

Col. Hay's farm, adjoining the Blue Anchor col, stays tarm, adjoining the Blue Anchor tract, is one of the finest and most productive in the State of Mew Jersey, or any other State, showing what the soil is capable of producing. Added to this, is the fact that the location is only twenty-two miles from Philadelphia by the Camden and Atlantic Railroad, which passes through the tract. But I will enter into no further details. Those

who are interested to know more of the particuwho are interested to know more of the particulars can learn them by visiting the place as per direction of BANNER advertisement before mentioned, or send for circular and a copy of the Constitution and By-Laws, directing to George Haskell, Winslow Post-office, Camden Co., N. J.

For myself, I can say I was much pleased with my visit to Blue Anchor, and it seems to me that those who are interested in reform movements of this kind, would do well to give this a thorough A. E. CARPENTEIL

investigation. Putnam, Ct., Oct., 1866.

Children's Bepartment.

BY MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON

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

#### [Original.] AUNT ZERA'S STORIES.

Aunt Zera was not a bit of an old maid, but charming young woman, who dressed her auburn hair in curls, and who always wore the sweetest of smiles, and the neatest of dresses. Her name was Desire-such an old fashioned name! And yet if there was a dainty, becoming style of costume to be found in all the fashion plates, that one she knew just how to adapt to her little figure, and to make it seem as if it was gotten up for her especial adorument. Old fashioned? Not

How sweet she looked in her little dotted muslins in the summer; and how warm the room seemed in winter, when her claret merino spread its folds on the brown carpet. Was it the dress or the warm heart? Let those tell who have known of others who chose that color of the autumn. But then everybody called her Zera, and that was a name that seemed just suited to her; so much younger than her brothers and sisters her uncles and aunts.

But there is something so sweet in the loving title of aunt, that no wonder that many loved to call her by it, and were very sure that she would not be afraid that she would seem old. She grow old? No, never. Every day she grew younger. You could see that she did, by the love that increased, so that her smile seemed to be like the going up of the sun-every minute reaching further and further with its light.

Well, Aunt Zera had come to spend a winter with her nephews and nieces, on the great farm, and to talk and play with them, and tell them stories. And she was a child among all the children, who thought she was but seventeen, when she was just twice that age.

"Mother's in the kitchen, and father's in his paner, and Stephen's in his book, so please, Aunt Zera, tell us a story," said Grace, whose asking eyes grew larger, and whose curls-a little darker

than Aunt Zera's-shook with expectant wishes. "And let it be a live story," said practical Will: none of your make-up stuff. What's the use of telling anything that is n't true?"

"Lots of use," said Jennie. "What's the use of your Morning Glory?"

"It's no use now, since it's 'faded and gone;' but I should say it was of use to tell you when to get up."

"Wonder if it everdid?" said mischievous Kate. "Now hush you all, and give Aunt Zera a minate to speak," said Eunie, who seemed quite as old and more staid than her aunt.

"One word more, and then forever silent," said Will. "If we'll vote to have true stories, will you tell them?"

"All stories are true stories that reveal a truth to us," said Aunt Zera, "but if you mean a history, I say yes. I love to study the lives of men and women, and I have a few friends that I love o think of, that lived long, long ago. I call them friends, for I seem to have lived with them."

"Vote, then," said Will. "All hands are up, a please begin quick, before Eunie has to knock the fire or brush up the hearth." Well," began Aunt Zera, her face assuming a

quiet, thoughtful look, "two thousand four hur dred and sixty-five years ago--" Will sighed, as if he could not comprehend any-

thing that occurred so long ago.

was harn a girl who nose beauty, but very great talents. Her name was Sappho. She was born in Mitylene. Perhaps you know where that is."

"I remember. It is somewhere in the Mediter anean," said Grace.

"Yes; it is an island, and it was then called Lesbos, and it is east of Italy. It is one of the most beautiful of the islands of the Archipelago. It is intersected with lofty mountains, and in dented with large bays; and it was here that this young girl learned to find the beauty of the forests, the mountains and the sea. She probably lived very much such a life as we live, when we enjoy our beautiful summer days.

When she was six years old her father died and she had three brothers. That is about all we know of her youth. And as our stories are to be very true, I will not imagine how she played with them on the shores of the Ægian sea, gathering up the shells along the beach, or how she launched little boats on the tide to see how they would prosper, and thus imagine what might be her life.

She married when she was very young, and soon after her husband died. It was a sad change to her happy life to find herself a widow, with only the thought of her beloved husband to cheer her future. But she determined not to give up to her grief, and spend her time in useless lamentations. She thought that there was a better tribute to be paid to her husband's memory than of tears. She began to cultivate a gift that she had possessed from a child. Often as she sat on the shores of the Ægian sea, the voice of the waves had seemed to be to her like a beautiful song, and the rhyming sometimes formed itself into words. The winds that sighed in the groves were sweet to her, for the sweet words that they seemed to repeat; and they vibrated in harmonic measures, till poetry seemed to be uttered by every leaf. The clouds and the sky were full of harmonies, and the stars seemed set to music.

It required no effort for her to speak musical words. But all poets are students, and she began to study poetry as an art. She also traveled through Greece, and was greatly admired for her vivacity and talent. After her return to her native island, she instituted a school of philosophy and poetry, and endeavored to inspire in the ladies of Lesbos a love of literary pursuits. She entered ardently into the work. She gave her soul to it, for she saw something better than the pursuits that most of the women of the time chose. She thought the arts of spinning and embroidery were very well, but she longed to make her sex love the refined pleasures of the mind.

She was successful in her efforts, and the students admired and honored her. Many a young girl looked up to her as a redeemer-one who had saved her from a life of uselessness. Perhaps it accused her of endeavoring to mislead the young. They saw nothing but wrong in all her efforts. Whatever she did they were ready to imagine meant harm."

"How mean," said Will, "I wish I had lived then; I guess I would have made somebody define their position."

"Seems to me I member," said Kate, "that somebody yesterds thought it was only the coarse, vulgar wome that lectured; the refined stayed at home, kitting stockings for their brothe**rs,"** 

"Well, you did n say that Sappho lectured, did you, Aunt Zera said Will.

"Very likely shelld. I hope she did," said Aunt Zera, a warmflush rising to her cheeks. 'I love to know of Jomen that have courage to do what to them is soblest and best." A little shade of sadness cale over Aunt Zera's face.

"Would you lette, Aunt Zera?" asked Will, with a strong emphis on the you.

"I fear I should ot, Will, because I did not;

but I glory in the when that do." There was someling so mysterious in thi speech, as if Aunt era had a history that she might reveal and It did not wish to, that there was a long pause, till the fire burst out into a

brighter flame, and all turned to Aunt Zera, to see a tear glistenin like a flame crystal on her cheek. She went d: "Sappho was tograndly inspired to be really

injured by all the false accusations that were made in regard to er. There was a fire burning in her breast, that was brighter than the light the world's praisestive, and so she wrote on and on. It is said the nine books of poems were written by her.

She was not an imitator of others, but devised peculiar styles of er own, and original metres. I wish I knew someof her poems, that I might refor she was not like anybody else, this dear aunt, peat them to you but only a very few are preserved to this dat. I remember Mrs. Browning who had children that looked as if they might be has translated \$1d rendered one on the Rose. One line is-

'For the rose, ho the rose is the eye of the flowers."

"Only think! two thousand years ago," said Grace, "they leved the Rose just as we do; and how pretty to cal it the eye of the flowers."

"The best part of Sappho's history is that after she died she was truly honored. I say it was the best part, because it shows that men do really love and honor the brave and talented. They were so anxious to do her honor, that they erected temples and alars to her memory. A statue was raised and dedicated to her in Sicily, and her native Mitylene had her image stamped on their coin."

"What a slame she couldn't have known of t," said Jeavie. "I hope nobody'll praise me after I die."

" Very likely they will not," said Will.

"It did seem hard, no doubt," said Aunt Zera, 'to feel that a divine gift was given to her to impart, and that men would not take it. She, no doubt had a sensitive nature, that craved sympathy and appreciation, but we may believe she felt the satisfaction of striving to bless mankind; and that she did not yield to the unpleasant rumors any of her better and nobler feelings, we may well believe, since she continued to write. and to sing the sweet songs that her spirit found echoing everywhere through the world. I sometimes think that poets are like magicians that have power to strike the rock from which shall flow the water. We could all find the living water of inspiration if we but knew how. It is waiting all the time for us."

"But, Aunt Zera," asked Kate, "do you really think we can 'most any of us be poets?"

"Why no, not in speech," said Aunt Zera; "but we can live poetry. We can come so near to all beautiful things that they shall become a part of ourselves because of our laws for beauty, and that is all the poet does. He enters into the like at everything and finds the beauty, and sets it to the music of words. The best of poetry is not written or sun**s**, it is felt."

Eunie gave a little sigh, and Grace opened wider her eyes, while Will said:

"I guess I 'll go to bed." At which Aunt Zera laughed, shook her curls,

"'And now my story is done.'"

#### [Original.] THE STEAM ENGINE.

I wonder, children, if when you take your seats in a comfortable railroad car, and are whirled rapidly over the iron track to visit some city or country cousin, you ever think anything about the wonderful power that is bearing you along with such speed as to make the green fields, the fences and trees, the houses and barns, seem as if they were reeling like a drunken man in his cups, or like a great panorama rapidly unrolled for you to gaze upon while you sit quietly and safely in your seat.

You know that the iron horse that takes you along thus rapidly is propelled by the power of steam, and although the steam engine is comparatively a modern invention, yet it was known a hundred and thirty years before the birth of Jesus Christ that steam had this power of producing motion. But I suppose the world was not ready for the great inventions that are the wonder of the present day, and so for many hundred years this knowledge was of no practical use

At length in 1663 an Englishman, the Marquis of Worcester, invented a rude and imperfect kind of an engine, which worked by means of steam, and published an account of it to the world Twenty years after, Sir Samuel Marland wrote upon the practicability of employing steam as a mechanical power, and making it do the work of human hands.

In 1690 Dennis Papin, who was a Frenchman, constructed a simple, rough sort of a steam engine, which he used for raising or pumping water.

Still the world seemed strangely indifferent to this new force, that was destined to work such mighty changes in it, till the son of a ship-chandler, James Watt, inspired by heaven, or by the spirit of the age, who was impatient at the slow progress the world was making, gave to it the powers of his inventive genius and startled mankind by presenting to it the steam engine, in all its marvelous perfection, capable of being applied to all the most important branches of the arts and commerce, and now we have great steamers plowing the vast deep. We have railways stretching their iron bands all over the world; we have the most intricate and the most delicate machinery constantly at work, giving us articles of beauty and of use; we have printing machinery, giving us newspapers and books without number, and all these propelled by the steam engine.

What a debt of gratitude this world owes for this one single invention, that has done so much good in it. To such a perfect state has it been brought in the present day, that it seems almost endowed with reason. It will regularly time and number the strokes it has to perform in a given was because of her success, and the devotion that time, for the purpose of telling how much work it she received from the pure minded, that the gross | has done, just as the clock records the beat of its minded envied her and tried to injure her. They pendulum; it regulates the quantity of steam necessary for the work required of it, not allowing an excess to pass; it opens and shuts all its valves with the utmost precision; oils its own joints; forces out any air that may have accidentally got in where it should not be; and when there is any trouble that it cannot itself set right, it will ring

supply of water for its boiler, and of fuel for its except on rare and special occasions. Daily fire. And yet with these truly wonderful facul- sun hangs the valited sky with tokens ties it is obedient to the hand of a little child, "badges" many-hued and full of beauty, w when rightly applied, even at the very moment if we gaze upon with reverent and attentive fr when it is exerting a power equal to that of hun- ties, will fill and thrill the spiritual nature wi dreds of horses.

Think of these things, children, when next you ride after an iron horse, or see one dragging along the spiritual faculties in our plans for the its train at the rate of thirty miles an hour. Think gious education of children and youth. L. what a wonderful horse it is; it never gets weary, make the Progressive Lyceum a more, inste never gets sick, never refuses to work unless some less, artistic work, so that all may attain large accident happens to it, or it gets worn out with and symmetry of spiritual stature through age; its food is coal or wood; it never drinks any- sweet ministry of the Beautiful. thing but water, and it never consumes anything when idle, thus refusing to eat the bread of idle- and would probably reject that of "Lyce ness. It blesses the world by its usefulness, as The adoption of the latter was a matter of no may every child who reads this sketch.

#### Flower Enigma. One fourth of five my first will be,

My second only one: Add nothing, and my third you'll see, If it be neatly done. Now fifty more 't will surely take, My fourth to give to you; As for my fifth, why, mercy sake! One fourth of five will give that too! And now my sixth, what shall it be? Without it you can have, no tea. And when my whole stands out complete, Its parts arranged with care, You'll have a little blossom sweet

#### To Correspondents.

And beautifully fair.

J. H. P.-Those of your articles which are accepted will appear in their regular turn. We are often favored with contributions, and of course must observe the rule "first come, first served." One of your puzzles contains the name of one of the editors of the BANNER. He being a very modest man, declines having it used in that way. And to correspondents generally we would say, please not introduce the names of the editors or publishers of the BANNER in your puzzles.

EDITOR OF CHILDREN'S DEP'T.

## "CHILDREN'S LYCEUMS."

DEAR BANNER-In your issue of Nov. 3d is an article from the able pen of Mrs. Love M. Willis, on the above topic. The writer's long continued and devoted labors in behalf of childhood, have been favorable to a tender and intimate acquaintance with the child-nature and its needs. And yet I regret to see that, with all her insight, Mrs. Willis has lapsed into some very common errors with regard to the working and result of the Lyceum method. This may be owing to the fact that she writes as an observer, and not one who has been practically engaged in the Lyceum work. Had she been thus enlisted, the opinion that truth-teaching is made secondary to "parade' and "paraphernalia," would never have gained lodgment in her mind. She could not have failed to discover that the Lyceum method is preëminently the vehicle for the transmission of "sweet religious truths," such as were taught by her gifted self and husband in the Sunday School which they for five years so nobly sustained. Indeed. the beautiful language of Mrs. Willis respecting that school, will find a quick response in the mind of many an earnest toiler in Lyceums throughout the country. "I used often to think," she says, that I should never know myself nearer to the beloved children, and listened to their beautiful interpretation of truth." Even so, to pause from the more active work of the Lyceum and listen, during the "Conversation on the Lessons," to the fresh, sweet, childlike remarks, questions and responses concerning whatever lesson of divine truth may for the time engage the attention of the Groups, is like standing at the gate of heaven whence floods of holy love and sacred inspiration give me? I, who am doomed until forgive scend, filling the heart with blessedness ineffe ble.

The Lyceum IDEA provides for the development of children and youth in the physical, mental, moral and spiritual departments of their being, by the most natural and attractive methods attainable. As a hint toward the first, marching and gymnastics were introduced. It will readily be seen, by those acquainted with the regular programme, that the time allotted to these exercises in the brief hour and a half during which the Lyceum is once a week in session, must necessarily be very short. The few moments devoted to gymnastics and the "wing movements" are welcomed by leaders and members alike, and they prove a graceful and charming recreation, sending the blood bounding through the arteries with something of that musical rhythm to which the hands keep time with all the "poetry of motion." I think the New York Public School, where Mrs. Willis witnessed the practice of gymnastics to such an excess, must have been exceptional: for the members of the New York Lyceum. so far from having been overdrilled in these exercises, in day schools, were almost wholly unacquainted with them, and entered into them with eagerness and delight. It is my conviction that physical culture is still too much neglected in most of our schools, seminaries and colleges. For instance, a Principal of one of the New York publie schools told me that the "forcing system' which prevails—the enormous amount of brainwork which is required of both teachers and pupils -has thus far made it impossible to secure time and opportunity to introduce gymnastics to any saving extent into the city schools. So it is, alas, in many other institutions of learning. Hence, for the delicate bodies which enshrine these overwrought young minds, squething analogous to gymnastic training should by all means constitute portion of the Lyceum teachings.

Marching with banners is another beautiful and useful exercise to which my friend objects. Instead of a weariness, it is usually a refreshment and recreation to all members of the Lyceum who are not in feeble health, and such are readily excused.

Enthusiasm is essential to the progress of every good work, and nothing more quickly awakens this noble emotion in the hearts of the Lyceum children than the privilege of bearing aloft the beautiful, tri-colored banner, emblem of Liberty, while their young feet step in concert to the quick beat of soul-inspiring music. Nor do I find that by this "a child's love of display is cultivated"; but, on the contrary, this movement of the entire school in pleasing concert, awakens in the youngest as well as the oldest minds an idea of the strength and dignity of the Association, and the consciousness of self is lost in the nobler feeling of fraternity.

The badges and targets designate the Groups and help to establish order; but their mission does not end with this. They appeal to the love of Beauty, which is perhaps the child's first spiritual impulse, and foreshadow the "color-music" which has long been the artist's dream. To keep them and the banners, as my friend suggests, for gala days and festivals only, would be like bana bell to call some one who can; it regulates the | ishing the color and bloom from the face of earth, |

sense of the Universal Good. Let us neglec hint that Nature gives us for the cultivation

My sister likes "the old name of Sunday Sch consequence, since in this case a name sign much. The term "Sunday School" has been used by the supporters of Old Theology to cate a system of Orthodox teachings for young. Jesus of Nazareth wisely said: "Ne do men put new wine into old bottles, els bottles break, and the wine runneth out, and bottles perish; but they put new wine into bottles, and both are preserved." The Lye teaches the truths of the New Dispensation. as different from the "Sunday School" as S ualism is from Presbyterianism, and just as a needs a name that will not misrepresent it.

Lyceums will "be not weary in well doing," that Spiritualists everywhere will rouse to divine work, I am Yours fraternally, MARY F. DAY

Hoping that Officers and Leaders in the

Orange, N. J., Nov. 5, 1866.

#### Spiritualism in Washington. Notwithstanding the smallness in the nu

of those willing to own their belief in the t of the sublime faith of Spiritualism, it never less "still lives" and flourishes. We comm the season with the teaching of Mrs. F. O. F. and a splendid commencement it was. The skeptical grew dumb. Her wonderful impro tions of poetry, on any and every subject may be propounded to her-on one evening distinct topics were presented, and she acc all, dovetailing them in beautifully and h niously, and induced the propounders to they were amazed at her wonderful power. came Messrs. Child and Rhen, of Philade with their sound, logical deductions and ex ences. Last Sunday we had Mrs. Bard charming lecturer. Her face is a perfect of and bears the genuine stamp of honesty would entitle it to be received in any cou evidence of the truth of her assertions. lady is not fully developed as a trance le but was the means of affording great ple and interest in her efforts. Last Sabbath ever especially was this manifested. She communder the inspiration of Miss Sprague, but uncontrollable by her. Then she became enced by a Canadian squaw; also by "Crow Florida chief and others whose manifests. a Florida chief, and others, whose manifest

vere very humorous and true to nature We are to have a choir at last. On Wedn evening last, a few earnest friends met at the idence of our faithful and energetic Secretar We greatly need a hall. some day, of course, but it will be when a eligible sites are taken up by other societi is too bad that in the capital of the country itualists should be without a decent place fo own use, and a place where the member Congress and others who come here may to the truth. That is the next work to be a I wish you would help us, by giving us words of appeal to Spiritualists througho country to help this "consummation so de to be wished."

After we had arranged our choir busines Barclay favored us with another of her w il manifestations, and spoke as follows:
"Oh, can you have sympathy for a mu Will you listen to the appe hands in a fellow creature's blood? I once your earth, and on the mimic stage acted tragedies; but at last I became an actor in

mortal souls to walk this sphere alone, she pointed at and reviled as a murderer? My is ready to forgive me, but human beings forgive me first. Will you, can you forgiv Will you not plead for me? I thought I wing an act that would bring me honor, fau immortality. I now know how grievously mistaken. Will you not forgive an errir mistaken. well meaning brother? Pray, pray for thank you, at least, for listening to me; for

permitting me—a nurderer—to address you not driving me away from you, as others done. Oh forgive me; pray for me!"

I offer no comments. Those who were put me will testify to the facts, if needed.

Yours for truth's sake Yours for truth's sake, George G. W. More

Washington, D. C., Nov. 9, 1866.

The New Spiritual Movemen When first my name was mentioned in c ion with the Massachusetts Spiritualist ation, (or, more properly, Convention,) it was much hesitation that I consented to become tified with that body in any capacity; but, thorough examination of its aims and purely my obligations to God and humanity wo

allow me to let slip such opportunities of sthrough every village and hamlet that light, the richest blessing of the age. Strongly opposed to creeds and sectariat held that "organization" would narrow the of Spiritualism and checkmate the liberal our faith; and still am I of the opinion that our faith; and still am 1 of the opinion that ganization established solely to bind conv a creed, by running them through the va the shadow of a sect, is contemptible, and w serving the derision of old theology, in ret serving the derision of the theology, in the that so generously, piled upon its own ming fragments; and happy was I to learn the Massachusetts Spiritualist Convention, upartially tainted with form, the drift and profit a of it is to unite the efforts of all sound and e Spiritualists, in awakening anew the inter the cause, by sending to every town through the commonwealth speakers and test me where meetings are not already held, or th in any way yet made manifest purpose can we, as true Spiritualists, un energies, than contribute of our purse and ence a mite toward furnishing those by p unable to provide themselves—with speake mediums, that the ball may be set in mot the cause a foothold gain in their midst. itualism has largely contributed to our s happiness, why not exert ourselves in a others to reap the same blessing? Further tis on every one's tongue that thousands church are at heart Spiritualists, but dibrave public opinion and boldly declare

opinion and so live that our conduct in horce from it the respect due an honest m a noble woman. Send the light of Spirit to the remotest corner of the State! let eve to the remotest corner of the State! let eve feel it; for the sooner we open the eyes of toadyism, and leave in every hamilet, so here and there, a test and a truth or two inmates to cudgel their brains about, the will we arouse the multitude; and when aroused, and this one and another fall in up the majority, then, and not till then, will larity court our favor. And it is to this er I lend my aid to the new movement, and ere the new year commences its winter page, that every Spiritualist in Massachuset sessing the faintest spark of interest in spir yond, and their communion with fellow here below, will lend a helping hand and for here below, will lend a helping hand and a at once their names, and their dollar (or m our Corresponding Secretary, E. S. Wheele our Corresponding Secretary, E. S. Wheeler of the BANNER OF LIGHT, as five hundi lars must be raised ere any appearer or n can be put in the field for service.

Our duty, then, is plain: we must correct

Lysander S. Richa Boston, Mass., Nov., 1860.

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CHARDS.

for per you, and FOURTEENTH ANNUAL CONVENTION

OF THE SPIRITUALISTS OF VERMONT.

Held in Montpeller, Sept. 7, 8 and 9, 1866.

[Phonographically Reported by J. Madison Allyn.]

THIRD DAY-SUNDAY.

Afternoon Session concluded.—Mrs. Manchester gave a combination song on "Music," "Home," and "I would not live always," subjects selected at her request by the audience.

ADDRESS OF DEAN CLARK.

ADDRESS OF DEAN CLARK.

After reading a poem entitled "Joy to the World," Dean Clark, entranced, spoke as follows: Before this vast audience, assembled from heaven and from earth, we stand with awe. For the day is big with the fate of empires and republics—pregnant with the mighty destinies of the nations. The present is an era of startling and glorious developments; an age rife with revolutions and storms. Whirlwinds of passion and commotions in every department of thought and life, are agitating the whole civilized world. A new era is dawning. Great changes are to be outwrought, and mighty destinies enstamped upon the souls of men. Here in this capital, have gathered together your selected men to determine ered together your selected men to determine those laws by which your social, educational and political life shall be regulated; and it is fitting that in this place, consecrated by the people of Vermont as their shrine, you, as great souls in the living present, should assemble and question what are the signs of the times, what the duties of the hour, what the mighty responsibilities devolving upon you, as actors in a greater, grander drama than has ever before been presented on the stage than has ever before been presented on the stage of human life. It is befitting that those who love liberty, justice and mercy—who love all that exalts and ennobles universal man—should assemble and inquire how shall be perpetuated those liberties already attained; how obtained those privileges as yet denied. And, friends of truth and of human liberty, it is our glorious privilege and pleasure to meet you in this edifice, consecrated to the worship of all that is exalting and divine. It is our privilege to meet with you, and crated to the worship of all that is exalting and divine. It is our privilege to meet with you, and to hold sweet converse upon those topics near and dear to the human soul. Language is indeed too poor and barren to express the depth of those emotiops which well up from our inmost hearts, as we come from the courts of a higher life and mingle in your midst. We once walked the earth as do you to-day; once mingled in its social, religious and political affairs as do you; and it is an unspeakable pleasure to us that we are permitted unspeakable pleasure to us that we are permitted to mingle still with those who are dear to us, and to labor still for the reign of truth and liberty throughout the whole family of man. We come not to dictate to you, not to dogmatize; but like you to look for the signs of the times, and to draw therefrom practical deductions and specific plans for human well bling. Beheld in the Orient and for human well being. Behold in the Orient and in the Occident the mighty portents of to-day—grander, more significant, than have ever been presented in the past. The thunder-tones of the world's liberators have been heard. Yet, though important changes have taken place in every department of society, the stupendous plan of Deity is not yet fulfilled. What, then, is the meaning of this mighty uprising throughout the civilized world? Why has nation risen against nation? Why have revolutions mightler and more radical in their results than any of the past, occurred in this your day and age? All see yo not those resistless powers, which have swayed the desti-nies of the nations in all the past, gathering to-gether to-day to liberate humanity from all its thralldom? Yes! the sound of their voice has been heard. The mighty men of Athens and of Rome, and of all the government of the historic west, with

heard. The mighty men of Athens and of Rome, and of all the generations of the historic past, with their starry banners floating in the mid skies, have assembled; and this mighty congress of the heavenly world decrees that men—everywhere and forever—shall be free!

Hark to the voice of those angel hosts, proclaiming in tones that shake the nations that the development of the human soul, and the happiness and harmonization of the race, are more important than the perpetuation of existing laws and governments; that man is of more worth than and governments; that man is of more worth than kingdoms, principalities and powers. To devel-ope that manhood which has been stifled by the crushing tyrannies of the ages, is our determined purpose. It was for this that the celestial telegraph between heaven and earth was established; and those who can read aright the signs of the times, know that this purpose will be accomplished! You are wont to boast of the astonishing power you have attained over the elements of the material world. You have chained the lightnings of heaven and arrested the winds, and made them subservient to your will. You have placed your railway tracks like a beautiful network over continents. You, as Americans, may justly pride yourselves on the position which you occupy among the nations. But while exulting over those stupendous developments already reached, you stupendous developments already reached, you should not omit to recognize those powers "behind the throne," which have been operating in the affairs of men in all ages; should not forget the mighty dead who have been laboring through earthly instrumentalities to bring about these wondrous results. Man has moved forward by an irresisible impulse, imparted to him through the operation of the laws of the spirit; and you who have caught the voice of the evangels sounding through the heavens to-day, have the key to who have caught the voice of the evangels sounding through the heavens to-day, have the key to the grand "mysteries" of all the past. You can unlock the storehouse of nature and revel in possession of her secrets. You can ascend even unto the highest heaven; or, descending, read in the labyrinths of earth the mighty lessons which the Deity has inscribed with letters of fire in his rockribbed 'gospiel. We come to preach to you by signs and wonders, and to demonstrate by incontestible proofs that man is immortal. We have come to assert that the whole family of man have a common fatherhood, and that race, nationality, and all false and external distinctions, do not and and all false and external distinctions, do not and cannot rob the soul of its inherent rights. Those nations which are to-day ignoring those eternal truths, must understand that they cannot much longer trample with impunity upon the rights of even the lowest being that walks the earth. The seal of doom is fixed upon your escutcheons, oh, ye despotic governments of the earth. Menc, menc, tekel, upharsin, is inscribed on your banners. Ye shall fall into the vortex of the mighty sea of oblivion, and its waves shall roll over you for-ever. Republicanism is the birthright of humanever. Republicanism is the Diffiring to numarity. It embraces the inalienable rights of man. And the angels of God are determined to-day that the immortal principles of the American Declaration of Independence shall be established throughout the earth. We speak as with authority. We know that which we testify of. For we have had the means of understanding the programme marked out for the parions in the higher court of

had the means of understanding the programme marked out for the nations in that higher court of which we have spoken. And we assert to-day that every power upon the earth which continues to trample upon the dignity of manhood or womanhood shall go down to destruction! God's great crucible is to-day engulphing the nations. They are to be purified as by fire.

American friends of human liberty and progress, you may rejoice to-day that as yet you have escaped the inevitable fate which awaits the despotisms of the old world. You should to-day thank heaven that your forefathers were so largely inspired; that they caught the voice of the heavenly world, and, at the fitting moment, were ready to indite that glorious Declaration of Independence, which has thus far been your safeguard, and

same angel hands that have been and are scaling the fate of governmental tyrannics. Many who once worshiped the God of Moses—a deiry more fleudishly vindictive than the Gods of ancient mythology—have grown wise above what is written, have caught the spirit of the age. "Eternal progress" is sounding its glad note through the reverberating chambers of their souls, and they demand that while political institutions are being changed to meet the growing wants of humanity. demand that while political institutions are being changed to meet the growing wants of humanity, religious institutions and systems shall be correspondingly remodeled. Their call is being answered. The prayer of the millions for liberation from the chains of theological thralldom has been heard. The dismal hiatus between the "visible" and "invisible" worlds has been spanned, and to-day we are able to give you the haptism of a higher and diviner life. Theologians claim that the channels of inspiration were closed eighteen hundred years ago; that the ago of inspiration is the channels of inspiration were closed eighteen hundred years ago; that the ago of inspiration is passed; that man, when he lays aside the wornout garment of the physical body, goes to "that bourne whence no traveler returns." The theology which uses such language is simply writing its own doom. Beware! ye "men of God!" Beware! ye self-delegated teachers of the people! Beware! ye that ask the philosopher of the present to accredit the written testimony of past ages, and to ignore, at the same time, the stupendous revelations of to-day! Ye are undermining the very foundation upon which the superstructure of your faith rests. We declare to you that the testimony of those that come from the shores of immortal life, and of We declare to you that the testimony of those that come from the shores of immortal life, and of those who are daily witnessing the demonstrative facts which the angel-world is producing, cannot be invalidated. For we appeal to man in every department of his being. We appeal to that intuitive principle which is to-day so rapidly being developed.

Modern Spiritualism has come in this age of startling worders and developments to substantian

startling wonders and developments, to substantiate the position taken by inspired writers eighteen hundred years ago. It has come not to destroy the past, but to demonstrate that infidelity is groundless, that immortality is the birthright of every man, and that it cannot be wrested from him by all the caviling of all the sophists of all the ages. Those who ask man, in this age, to believe that which was recorded in the ancient past, lieve that which was recorded in the ancient past, should carefully avoid the inconsistency of denying the living facts of to-day; for thus do they place themselves side by side with those who exclaimed, "We have Moses and the prophets; what have we to do with these vile teachers?" thus do they become the real "infidels!" thus does the curse and stigma of infidelity rest upon the sauctuary of "the church." Yes, in every direction man is being liberated. In every department of human life is the spirit of the age being felt. The world moves! And yet shall be sung the glad song by a happy, enlightened and redeemed race: "Glory to God in the highest! peace on earth and good will to man!" good will to man!'

Voluntary by the organist of the church. ADDRESS BY MRS. FANNIE DAVIS SMITH.

"Leaves have their time to fall, And flowers to wither at the north wind's breath; But thou—thou hast all Seasons for thine own, oh Death!"

There are times in the lives of us all when we go beyond ourselves and are lost in the overwhelming thought which immensity presents; when we walk the stars as Jesus of Gallilee walkwhen we walk the stars as Jesus of Gallifee walked the waters; when the hand of God rests like the velvet palm of an infant child upon our brows, and we dream the cradle-dream of innocence and trust. Sin may blast, sorrow may blight, but the sparkling glow of innate purity and majesty can never be wholly extinguished. Consciousness of immortality is as innate as the desire to breathe. Take the shell from its ocean bed; carry it wherever you may; remove it to the halls of learning, where it shall grace the cabinet of the academician, and it is ever singing the same story of its native life—the dear old song which its mother put into its tiny form when it was born

mother put into its tiny form when it was born an individual shell, it will sing forever. So these human spirits of ours sing forever of that eternal home whence they have emanated. We may be nome whence they have emanated. We may be reared in the lap of luxury, we may live in palaces, but yet the consciousness is ever with us, deep-seated in the soul, that we are only travelers away from our home. The great ampitheatre of immortal life which stretches out through the everlasting ages that roll in silent grandell around us, is the grand plane of progressive order over which we must all pass.

But yet; externally considered, the belief of the Christian world in immortality is but nominal. When our friends pass away from us to the sun-

When our friends pass away from us to the sun-set-land, we drape ourselves in mourning. When we look upon the vacant chair, our souls are sad.
Thus practically ignoring that inner consciousness which is ever accepting the fact that this is but the basement in the great house of many mansions, and that our loved ones have only gone up higher to obtain a grander and more extensive view of the loveliness of the universe of God.

When the great Socrates, being condemned to death for his liberal sentiments, was asked by his devoted friend, Crito, where he destred to be burled, he responded: "You may dispose of my body as you see fit; I shall not be there!" When the devoted Greek was about to yield his carthly asket to the local state of the local state of the local state. existence as a sacrifice to fate, he said to his beloved companion, "Shall we meet again?" To which she replied: "I have asked that direful question of the hills that look eternal, of the starquestion of the hills that look eternal, of the starry orbs that ceaseless roll, but all in vain; but when I look into your living face I perceive there something which cannot wholly perish. Yes, we shall meet again." Why do those stars that burn upon their midnight thrones twinkle upon us in their beautiful lustre? They have looked upon the rise and fall of mighty races, and the story they would tell is one of the sublimest and hollest of themes. Those mountains, fringed with the percentual sunlight of the Infinite, are old with holiest of themes. Those mountains, fringed with the perpetual sunlight of the Infinite, are old with years and majestic in their magnitude; but over on the other side, just beyond the cloud that hangs between us and the bright angel-faces that heam upon us this beautiful afternoon, there are the "evergreen mountains of life," more perpetual in their endurance, more majestic, more beautiful than earthly mind can realize. Those cemeteries, scattered up and down the beautiful valleys of New England, are but the wardrobes where our New England, are but the wardrobes where our friends laid away their old and worn-out garments.

And why should we over the tomb and coffin-lid shed the tears of sorrow and desolation, when Heaven, our eternal home, grows so rich through

the poverty of this?

Those dear little children we have loved so much, in whose blue eyes we have seen the reflections of heaven itself, have gone from our earthly embrace; but oh! they are growing up in celestial homes with angel mothers, who protect and educate them in all the refinement of spiritual culture and spiritual wealth.

Christianity would be a myth, were it not for the sun-bursts of immortality that sometimes crown its secree heights; and the reason it is not to-day more potent in the world, is because it has no more facts and demonstrations to prove its claims. What does Longfellow mean when he, the poverty of this?

of more incis and temonstrations to prove its claims. What does Longfellow mean when he, from his bereaved heart, smitten with the arrows of affliction, indites that sublime and beautiful poem entitled "Angel footsteps?" He says:

"When the hours of day are numbered, And the voices of the night Wake the better soul, that slumbered, To a holy, calm delight; Ere the evening lamps are lighted, And, like phantoms grim and tall, Shadows from the fiful firelight Dance upon the parior wall;

Then the forms of the departed Enter at the open door; The beloved, the true-hearted, Come to visit me once more."

The many many three despectation of Independence, which has thus far been your safeguard, and which will continue to guarantee your existence as a nation if you remain true to its behosts, or, rather, if you remove entirely from your national life and policy, as the development of the time requires, all that is inconsistent with its apirt. You have just passed through the throos of a mighty revolution which has burst the bonds which bound the limbs of a race. The resistless powers of heaven interfered for your salvation. Your illusties would have been wreated from you by the nort leand of transon, had it not been for those watchful guaraline upon the towers of the important world; had it not been for this incomination received from those who, in the earlier years comes back to lim in the nortal world; had it not been for this incomination of his carlier years comes back to lim in the nortal world; had it not been for this incomination of the sandy of those multipass of the properties would be not been for those watchful guaralines upon the towers of the important world; had it not been for this incomination of the safety of those multipass of the properties would be not been for those watchful guaralines upon the towers of the important world; had it not been for this incomination of the safety of those multipass of the safety of the safe

side—never goes to ref without raising a silent henediction for that dring upon the trackless deep. Love binds togejer the immortal spirits which live just beyon us and our own poor hearts; and as there is an Atlantic cable to-day connecting the continels, so there is a sublime telegraph of the spirit, wich unites this country with that just beyond and no mortal heart so poor, no spirit so outest, but that the golden chords of sympathy af love may bring to it messages from the otheride. This is the crowning blossom of religious interprise in this age. It is the only thing whick keeps the hearts of millions warm and loyal t spiritual truth against the black tide of Athelia and Materialism. And while we believe in impressity, while we accept the black thie of Atheisi and Materinism. And while we believe in importality, while we accept the consoling fact of spit-communion, let us be consistent with our falt. Let us doff the mourning veil and garments—hdges of Paganism and Materialism. Let us raier wear green, nature's favorite color, which the Father loves so well as to carried the earth withit or blue the sweet color. to carpet the earth witht; or blue, the sweet color of heaven's cathedral dque; or pure and spotless white, already worn by some heathen nations, and which nature rejoces to throw around her when the forest because deal when the forest leaves se dead.

Oh! thank God for leath! It is the opening

gate to that eternal country where everything sublime and beautiful within us can find expression. Think of being frd l of having all the fetters of the flesh removedforever from us! Think of being in a world when there are no chains and of being in a world when there are no chains and no slaves, no kings and no empires—all appreciated for just what thy are worth—where we shall live, and love, and labor through the endless change and variety of the eternities toward which our faces this mogent tend! It is not a city paved with gold which awaits us to enjoy; but dities and villages, illis and valleys, gentle rivulets and fragrant flowerets, and all that can feed the love of the beautful and minister to the substantial wants of the noul. What is a Benjamin Franklin doing to-day in that world of sublime realities? He is maturing that science which is already blessing so gratly our world. And what a Washington? Completing the work of national permanence. And that our dear departed Father Pierpont?—would that we had more memories like his! Let us find a niche in our hearts to set up a tablet, and let us keep it for our hearts to set up a table, and let us keep it for him, and for him alone; and let us go down to that niche with the pure wilto flowers of nature in our hands and the soul of praise inspiring us to holier, purer, diviner lies. When we know that heaven has such grat souls as his, how much we have to draw is thither! Let us be true to our beautiful faith—not merely nominal believers in immortality. believers in immortality.

Oh, Spiritualism! beautiful embodiment of the

Oh, Spiritualism! beautiful embodiment of the holy religion of the soul! We do not half appreciate thee. Thou art so high above us, so far beyond us, that we fail to comprehend thee in thy fullness. We wear thy name, but do not fully enter into thy spirit. If we have within us anything which lies between us and the practical realities of Spiritualism, let us demolish it. Let us inspire ourselves with consecration, and trustingly fulfill the great obligations resting upon us. Let us have places dedicated and consecrated to the development of true Spiritualism. Let us have edifices devoted to our holy cause, into whose portals nothing but that which is consecrated to the highest interests of the human soul can find entrance. And let us decorate the walls can find entrance. And let us decorate the walls with beautiful and elevating pictures. And then with holy hearts let us assemble and endeavor to call from heaven its choicest inspirational blessings. We do not know how much we lose because of our lack of such places. The artist is never so truly himself as when he sits in his accustomed place in his own studio, where the best culture and highest aspirations of his nature are crowned with the holiest inspirations of his nature are crowned with the holiest inspirations. Jesus himselfcould not do many mighty works in certain places because of conditions which he found around him. And let each dwelling have a consecrated chamber, and each farm a consecrated spot. For we cannot afford to shut the door much longer against those holiest influences, which are only waiting for us to forrigh wants a property of the control of for us to furnish necessary conditions, when they will flood our hearts and our homes with the halo of immortal glory. These human temples of ours will soon be closed forever. We shall find our and the more we do here toward spiritualizing

and the more we do here foward spiritualizing our natures, the more beautiful and glerious will be our entrance to that sunlit happy country.

When we meet again in annual Convention, let us come with renewed energies and increased zeal, feeling that this our present pentecost has resurrected within us loftier aspirations and holier and purer aims. And the blessings of the great Father Spirit, and the communion of angels, and the consecration of all that is divine and hely in our natures, bring us ever nearer the lofty in our natures, bring us ever nearer the lofty standard of that sublime religion which we have espoused—filling our souls with peace and trust and making us truly, oh God! thine holy people everywhere and forever. Amen.

Thus closed what all united in pronouncing one of the most harmonious and interesting Conventions ever held in Vermont. The attendance throughout was good. The moral tone of the Convention was high. The general bearing of the convention was fight. The general bearing of the thoughts presented was eminently practical. [Vermont, spiritually speaking, is the oldest State in the Union. May she continue to be as nobly progressive, as consistent and free, in the future as in the page. J. MADISON ALLYN, Sec'y.

Proceedings of Sunday Evening, —This report would not be complete without some mention of would not be complete without some mention of the informal proceedings of Sunday evening. Although the Convention, as a Convention, adjourned in the afternoon, yet the people in attendance saw fit to assemble in the evening for social purposes at some of the private houses, and truly did we enjoy a genuine "love feast" of the spirit. A very large number (among whom was the writer), met at the house of Mr. and Mrs. Geo. W. Ripley; others at Mr. Taplin's and elsewhere. The commodious home of brother and sister Ripley was completely filled—leaving scarcely "standing modious home of brother and sister Ripley was completely filled—leaving scarcely "standing room"—with genial, happy souls, determined to enjoy the occasion. The house was taken possession of by the happy throng in the absence of the host and hostess, who with Dr. Dutton and a few others had gone to visit a lady who had been lying at the point of death, and in a trance for several days. They reported that the spirit of the lady was disengaged, with but a slight thread intervening from the body: that she was with her

the lady was disengaged, with but a slight thread intervening, from the body; that she was with her husband, who had recently died, and did not wish to return; and that they had refrained from exerting any influence to bring her back to earth.

Bro. Ripley, on finding himself fairly taken prisoner, said his heart was too full for utterance. For he found himself in his own home surrounded by just such people as he longed to be ever with. He had recently taken to his lonely heart a loved though fragile flower, and together they would extend to the company present a most cordial greeting. He knew, he said, what it was to have a happy home, and to have that home broken up by death. He lived some years without a home and without companionship; but his aching heart cried out for love, for the delights and comnome and without companionsmip; but his acting heart cried out for love, for the delights and com-forts of a domestic life. He was now once again situated happily with wife and home, and he would assure those present that to all earnest rewould assure mose present that to an earnest re-formers his latch-string would always he out. So long as be had a home, there should be a place for Spiritualists to meet and commune in Mont-peller. He expressed himself as having been highly gratified during the Convention, and be-lieved that much good would accrue from it. Many in Montpeller who had been hitherto indif-ferent or ratively empayed to pur poble suggested. ferent, or actively opposed to our noble cause, had been present at our sessions, and scenned to be deeply interested. He knew that the leaven was working among the best minds of Vermont and the world. All in all, he felt like shouting aloud

Genesee Association of Spiritualists.

It will be remembered by many that, at the Portage Bridge Picnic, in August last, resolutions were unanimously adopted, organizing the tenwesternmost counties of New York into an association under the above title, and that officers were then elected consisting of one each President, Secretary and Treasurer, five Vice Presidents and an Executive Committee of twenty, (distributed about equally over the territory embraced within its limits,) forming in their associate capacity a Board of Control.

On the 26th inst. a meeting of the Board was held in Batavia, in which a majority of the counties were represented by nearly a full delegation

It is the intention of those comprising the above Board and having the control of the Association, to demonstrate it to be a live institution, whose influence shall be felt immediately on the side of eternal truth and universal progress.

eternal truth and universal progress.

The leading ideas are to produce order instead of chaos and discord; and systematized, effective labor instead of disconnected and spasmodic individual effort. The first to be accomplished by local, county and district organization; the second by litnerent lecturers, laboring systematically in conjunction with local speakers and others.

lowing resolution:

Resolved, That the President, Secretary and Treasurer send to each of the Executive Committee a form of subscription, stating its object, to raise a fond sufficient to austain one or more lecturers for one year, who shall be under the direction of the President, Vice Treasurer, who shall constitute Alsoguifing Committee.

All funds so raised shall be deposited with the Treasurer, who shall give his receipt for the same; and each depositor is requested to advise the President of such deposite. The President to employ the lecturers, after duly consulting the Lecturing Committee, by letter or otherwise. The lecturer shall be paid as it may be required, by the Treasurer upon an order from the President. The lecturer shall take up collections where he is laboring, if expedient; keep an account of the same, and report the same and all his doings, monthly, to the President.

The President may appiont a Committee in each town, if in his judgment it is necessary, to circulate subscriptions and collect funds, all of which shall be placed in the hands of the Treasurer.

Weintend immediately to put subscriptions in circulation, in the counties of Allegany, Cattaraugus, Chatauque, Erle, Genesee, Livingston, Mouroe, Niagara, Orleans and Wyoming, which are within the limits of this Association, and we bespeak from all who are interested in this heaven-born and weight and the countries of the self-orem. movement to respond liberally to this call upon them, pledging our individual and official faith for its judicious and faithful disbursement.
Further, we desire to be in correspondence with

ruther, we desire to be in correspondence with lecturers, males, either normal or inspirational, who would be willing to engage in such an itiner-ant enterprise, in case funds shall warrant, which, from indications already reported, we have reason to hope will, within a month or so, fully justify. Within these ten counties there resides a popu-

lation of over half a million, sustaining some eight or ten hundred church edifices and as many eight or ten hundred church eathers and as many elergymen, dedicated and consecrated to the pro-mulgation of a system of faith entirely inadequate to feed the religious nature of those who are look-ing, yea, almost famishing for the Bread of Life. Within this territory are many thousands who have received the positive evidence which pro-duces knowledge instead of faith, demonstrating importables are continued communion with loved immortality and continued communion with loved ones gone before. Is there not sufficient love for those truths, and interest in their promulgation, among those many thousands, to contribute cheer fully and promptly, not only enough to send and continue in the field one, but even five or ten, if advisable, earnest, faithful and capable promulgators of our heaven-born philosophy and reli-gion, traveling from town to town and county to county, lecturing, organizing circles, lyceums and town associations, selling books, distributing tracts, receiving subscriptions for the BANNER of Light and Religio-Philosophical Jour-nal, gathering and reporting the statistics of the rise, progress and present condition of our rapidly increasing movement?

keep the public posted as to the success of the enterprise, by occasional reports of its doings. The character of those reports will, of course, depend entirely upon the response to this call for funds and cooperation, J. W. Skaven, Prest. G. A. of Spiritualists.

Byron, N. Y., Oct. 29, 1866.

The Little Mountain (Ohio) Meeting. According to previous appointment, the above named meeting was held on the 11th and 12th of August, 1866. The weather was fair, and the occasion was one of joy to the many earnest seekers of spiritual food who went up to the moun-

possess every heart, and before the feast of reason was spread, and the audience invited to partake, the pleasures of sociability were largely enjoyed. In the meantime, the friends continued coming. At 111 o'clock an appropriate piece of music was sung by Mr. Vaughn and his wife and daughter, after which the following business of a prelimination. nary character was transacted:

I nary character was transacted:

E. D. Howe was chosen President of the meeting, and S. P. Merritield, Scientary. Mrs. L. H. Cowles, Cicero Vaughn and H. Barnum were elected to serve as a Committee on Business during the meeting. A Committee on Resolutions, consisting of Mrs. H. F. M. Brown, Mr. Sutliff and Dr. Cooner was chosen.

liff and Dr. Cooper was chosen.

Mr. Stout, a colored medium, was then introduced to the audience, and sung and played several pieces to good acceptance.
Adjourned to meet at 14 o'clock.

Afternoon.—Meeting assembled at the call of the President. Dr. Cooper took the stand, and in a discourse of about forty minutes spoke ably and discourse of about my initial as spoke any and suggested by the poem of the same caption, by Mackey, which the Doctor read introductory to his address.

The Doctor was followed by Mrs. Brown, who chose for her subject "Jesus and Julas," giving a brief account of each as set forth in the New Testament; and then by way of application showed the contrast between a life of goodness and a life of sin. And so fervently and so well was her work done, that no doubt all who heard her received strength, and resolved anew to lead

her received strength, and resolved anew to lead truer lives.

Bro. Martin, of Chicago, next spoke, and ably treated the subject of law. He showed by sound reasoning, that man, on account of his innate love of freedom, can never be compelled to do right; but that true righteousness comes from the love of principle, the love of doing right. The broth-resolute carried out and put into practice

or's reasoning carried out and put into practice will redeem the world. Sinday Morning.—Convened at 104 o'clock. After singing by the choir, Bro, Martin intro-duced the following resolutions:

duced the following resolutions:

Resolved, That as Spittualists and Reformers, we will use our influence in favor of Universal freedom, and Universal suffrage.

Resolved, That while we are in favor of the freedom and suffrage of the negro, we think Indians and women equal to the negro, and with them equally entitled to freedom and enfranchisement.

Resolved, That Spiritualists should let Congress and the President hear from them upon the rights of Women and Indians, that they may know they cannot obtain our aid only upon the platform of equal rights to all, without respect to sex of col r.

Resolved, That while we advocate the right of suffrage for the ignorant colored people of the South, and deny the same right to the educated, intelligent colored people of the North, we act the part of hypocrites, and should be, and will be looked upon as such by foreign countries and by posterity; and that therefore we should take the beam out of our own eys, that we may see plainly to take the mote out of our brother's.

The Resolutions were adopted.

J. M. A. After a piece of music entitled Bye-and-Bye, best quiver a casket of jewels.

Bro. O. L. Sutliff addressed the meeting, taking iro, O. L. Suthif addressed the meeting, taking for a text Rev. xiv. 6. The brother spoke with spirit concerning the "everlasting Gospel," which he defined to mean Spiritualism, and which is to be preached through all the earth, for the purpose of raising entire humanity from thrallden of every kind, to the blissful freedom of light and truth. Bro. Martin followed, enlarging upon the thoughts offered by Bro. Sutliff. Adjourned to meet at 14 o'clock.

meet at 14 o'clock.

Alternoon.—Music; then a poem, The Apostolate of Man, read by sister H. F. M. Brown, who then addressed the andience on the subject suggested by the following words: If a man die shall be live again? For about forty-five minutes the large congregation was held by the power of elocuence. And as the slater goods of the pure and quonce. And as the sister spoke of the pure and beautiful life beyond the river, many souls were baptized anew, and were lifted up into the sereno atmosphere of spirituality and of sweet commun-ion with the bright bands of immertals come to impart strength, and peace, and joy to weary and

hungry souls.
At the close of the sister's excellent address. the meeting was again favored by a song after which a poem, entitled "Evermore," was read by Dr. Cooper; and then the closing address on the subject of "Death," was given by the Doctor, in which he related some beautiful and touching inidents, illustrative of the consolatory influence of

Spiritualism.

Thus passed one of the most interesting and profitable meetings ever held in this portion of the vineyard. Sincerity and fervor characterized the preaching and the large audience listened with an attentiveness that betokened deep interest in spiritual affairs. Old opinions are on the decline, many of which have already gone over-board, and more rational and more satisfying

views are obtaining.

So long have the people been feeding on husks and drinking the muddy waters of error, that they have come near starving, their souls; and now that many of them have broken away from the old rule, they go up with joy and rejoicing to the feast of reason which those meetings afford. Old theorem we have feast the provide and the feast of reason which these incetings afford, Old theology no longer feeds the people, and thousands, in consequence, are looking to the liberal Churches and liberal Societies for that which they have long sought in vain in their present homes, viz: bread from heaven and ever living water. May they be abundantly satisfied with every good thing.

S. P. MERRIPPELD.

Religio:Philosophical Journal, please copy.

#### Matters in Providence.

We are, I believe, spiritually enjoying a glorious Indian summer. Since our vacation, our meetings have been well attended, and at the present time our Lyceum is in excellent working order. The attendance is good, and the interest

Miss Nettie Colburn has just closed her labors with us, and they have been very satisfactory. Her discourses have been deep and philosophical, containing the pith and marrow of Spiritualism. She was universally liked, and we parted from her with regret. She is in a perfect trance when speaking, entirely unconscious, and therefore is the more interesting, as influences controlling her assume to a great extent their individualism, or earthly characteristics. This was strikingly exhibited last Sunday evening and on a previous occasion, when she was controlled by the spirit of Dr. Bamford, who resided in New Haven, Conn., when in the earth sphere. The language was of the olden time, (airth for earth, &c.,) the peculiarities of the individual, modes of expression, and movements of the body, were preserved, said by those who remember the Doctor, to be a perfect daguerreotype of him. The discourses from him were of masterly power, being strong in facts, logical in structure, and cemented by an irrefragable phi'osophy. The contrast presented by the control of the different members of the spirit-circle with which our sister is in rapport, put many mind. Their philosophy was not deep enough to explain and elucidate the marvels they saw and heard.

I found in the Gazette, printed in Warren, in this State, (issue of Nov. 3.) the following article, which I append for publication:

Spiritualism — Mrs. Julia Yeaw delivered lectures on Wednesday, Thursday and Friday evenings of last week, in Jovee's Hall in this town, to attentive audiences. Whatever the preparation might have been, whatever the influences that prompted the utterances, whatever source dictated the sentiments and whatever tain to worship.

On Saturday, at an early hour, the friends began to assemble, and by 11 o'clock a goodly number were on the ground. Good will seemed to organization, delicate and frail in structure, to speak upon a subject selected by the audience, and discuss it in a connected and continuous strain of logic and cloquence, is certainly a rare

Mrs. Yeaw on each evening spoke for more than Mrs. Yeaw on each evening spoke for more than an hour, and the spirit for whom she communicated must baye been very versatile and fluent, (almost equal to the pen of the ready writer) for the words came faster than interance could be obtained. We listened with pleasure and attention to the very remarkable demonstrations, and will and must say they were entirely beyond our comprehension to account for, or to satisfactorily define. If such communications are received from the spirit-world, there is no good reason why the mighty intellect of Daniel Webster may not be made just as available as ever while in life, and in fact more condensed, claborated and perfected. in fact more condensed, elaborated and perfected, and whenever a great crisis arrives, his views, words, thoughts and opinions can be obtained just as effectively as Mrs. Yeaw gave us those of the Rey, Mr. Hubbard, on Thursday evening.

We should not have his commanding presence, but might his voice—for we understand the very accent was present on Wednesday night of the person personified. Why not have the great speeches of Webster and Hayne? Why not those intellectual tournaments of Randolph and Burgess? Why not the eloquence of the Adamses, and the fire and spirit of Patrick Henry? We say why not?
We think Mrs. Yeaw stated that she was a me-

dium for a circle of six spirits, probably for that evening, and the audience was invited to propose any subject; the spirits must be in readiness to communicate upon any and all subjects, and would require a great general knowledge and re-markable powers of adaptation. We say again, that we were much pleased with the manner and matter of Mrs. Yeaw, and of the communications of Mrs. Yeaw's communicators.

This is a very candid article for a public paper. and one which possesses much weight. The writer was evidently an honest man, and disposed to set before his readers the facts, and express in connection with the same his candid opinions. This is in marked contrast with the public papers of the country, both secular and religious, which neglect no opportunity to malign us personally, or misrepresent our sentiments,

Fraternally yours. Providence, J. I., Nov. 7, 1866. W. Fosters, Jr.

"Hear me, my friend. Yesterday I was called an ass by Mr. J.—, and I intend to prosecute him for it. What do you think of it?" "If I were you I would not do it." "Why?" "Because he might prove the charge, and that would compromise you."

Compressed peat by a late patent, is destined to prove a rival of hard india-rubber in manufacture of picture frames and other small articles.

An expert printer will set about 25,000 letters daily, his hand traveling more than nine miles, and in the working days of a year about 3,000.

Punch's direction how to make a hole in your income is sound—pay a large rent.

. 1 .

Love's best arrow is tipped with gold, and his

# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1866.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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LUTHER COLBY. - - - - EDITOR.

EW" All letters and communications intended for the Editoral Department of this paper, should be addressed to the

Spirity alish is based on the cardinal fact of spirit-communion and innax; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destine, and its application to a regenerate He. It recognizes a continuous Divine inspiration in Man; it alms, through a careful, reverent study of facts, at a knowledge of the faws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to find and the spiritual world. It is thus cathode and progressive, leading to the true religion as at one with the highest philosophy.—[London Spiritual Manazime.]

#### Pierpont's Friends and Critics.

Taking up and running over a late number of a monthly journal published in New York, and entitled "The Friegd," we came upon what purported to be an essay, descriptive and analytic, treating of the character, conduct, and belief of the late John Pierpont. It was written by Mr. John W. Chadwick, and read at an evening assemblage of friends in Brooklyn, on the 16th of September, As a personal tribute to Mr. Pierpont, it is a warm and generous production. It is in a great measure discursive in its ideas and treatment of the noble subject of it, "The Friend" speaks in a spiritual way of itself as a paper, yet its Unitarian proclivities crop out too distinctly to be overlooked. And so in this paper on Mr. Pierpont, his earlier work as an Unitarian preacher is dwelt upon with much emphasis; whereas, at the last, his open and avowed faith in Spiritualism is sharred, if not succeed at, and a hint is thrown out that "the old man eloquent" must have become weak-minded or over soft in the region of sentiment to embrace the pure and clevated religion which Spiritualists profess.

The better to understand the animus of the article in question, it is to be kept in mind that the governing and guiding spirit of the paper alluded to is Unitarian; with an outward profession of liberality, such as many of that creed manifested hereabouts toward Spiritualists some months ago, but subsequently declined to carry out when they discovered that the Spiritualists were no creedists, to be transferred or sold out for the strengthening of some other ambitious organization. Hence we may easily understand why there is this feeling of hostility to acknowledging Mr. Pierpont's later professions as sound ones. Speaking of his conversion to Spiritualism, the writer complacently says: "Perhaps it did not speak much for his intellect; perhaps it was a hint of waning power." This is the very meanest way of meeting a fact that is such an ugly one for the case it is opposed to. Mr. Pierpont, according to this writer, had shown no signs of that "waning power" which he chooses to feel such pity for in connection with his profession of faith in the Religion of Spiritualism. On the contrary, he lands the poble old man to the skies for the strength of his patriotism, which led him off to the field of battle with the fair youth and flower of one of our Massas leaderth regiments.

Then the writer proceeds to make a quotation, in his own way and evidently for his own rather than Mr. Pierpont's purpose, from the speech delivered by the latter before the Spiritualist Convention at Providence-the last and noblest speech that fell from his eloquent lips. Mr. Pierpont had told his hearers that he believed spirits walked the earth unseen, both when we sleep and when we wake; and he added-"for myself, I am satisfied that perhaps before I address another Spiritual Convention I may walk the earth unseen, and perhaps hold communication with you, one or more, when you wake and when you sleep. That is my faith, and to that faith I do not mean to prove infidel, so long as I live." The word "perhaps" is emphasized in italics by the writer of the essay we are criticising. He says he could go Spiritualism himself, if this statement were the whole of it, "emphasizing the perhans." He would extend patronage, it seems, but is unaware that there is nothing about him to make a free gift of any sort out of. When he sees with his spirit's eyes, he will be troubled with none of the perhapses which now seem to perplex him,

The unfairness and evident straining which would put a stress on a simple word which its utterer never dreamed of giving it, exposes a pettifogger rather than a man capable of compreheading the too large subject he has undertaken to handle. Mr. Pierpout evidently laid no such weight on that single word as his pretended admirer and friend would have us suppose. He was sure he should return to earth again, after putting off his fleshly tabernacle; he was not altogether certain, and no man can be, that before another Spiritual Convention, in case he quit the form during the interval, he would visit personally those who were then and there before his face. He could not pretend to tell about that, but about the great and superior fact of his return he felt that he could. And thus the "perhaps" was thrown into its place in the sentence quoted, very properly and prudently; arguing for Mr. Pierpont's spiritual faith all the more pointedly, and against all charlatanism just as plainly.

The writer is himself very certain that the spirit of Mr. Pierpont will return to him and to every one of his friends again; in some way, if not in the one indicated; from somewhere else, if not out of the parted heavens. Yet he presumes to argue that Mr. Pierpont was not, and could not be, so positive; and that is the meaning of the latter's perhaps! Such reasoning by mere assumption is not worth replying to. As we said before, this pretended friend of Mr. Plerpont is willing to use the sacred memory of his friend to help him wreak his spite upon Spiritualism. To make out that point, if possible, he is willing to represent the man he loves so much as a person whose powers are fast waning, although, as he said in the course of that memorable speech before the Convention, he was conscious of the loss or decay of none of his senses or faculties except that of hearing! Let us at least suppose that Mr. Pierpont was the better judge of his own powers, especially with such a vigorous and logical speech to support the natural presumption.

## Meteoric Shower.

The New York Herald of Thursday contains a dispatch received per Atlantic Cable from Greenwich Observatory, England, detailing a shower of meteors seen on the morning of the 14th instant, which prodescribed as being of great beauty and brillingy. Five thousand were counted in one hour, it, is estimated that nearly twelve thousand fell in all. If the above is correct, the showor must have taken place in this country during the day time.

Homes at a Moderate Rent.

We alluded, a short time since, to a statement that Mr. A. T. Stewart, the millionaire merchant, gentleman offered to give as much land as hewould build on. Yet the offer was not accepted; but it is understood that Mr. Stewart now intends to carry out his plan of investing five millions of dious houses in airy and healthy locations, and friend, is all true, but is not all the truth. rent them at a low price to the laboring classes in same plan. Thus on an original investment of constructed that they are not fit to occupy, though tive to life; and I am not sure it would not be effective in a change for the better."

Another project-and a most excellent onewhich, we see stated, Mr. Stewart has in view, is to rear an institution in New York for the benefit of the sewing girls and other working women who are industrious and of good repute, where they can find a pleasant and comfortable home, at a low cost to themselves, and clearly within their means. been more imposed upon, or into whose path more wasted by administrators and commissioners who would not, after all, carry out such plans as well phrase for Northern Lights.

as the donors themselves would. We notice that a project, worthy of noble hearts. erection of an establishment in which poor woto look after or take care of them-may leave work, and have them as well cared for as at home, and even better, in most cases. We trust such a humane and practical idea will be speedily put into operation, not only in Providence but in all the large cities and towns. It would not only. prove a blessing to the little ones, but it would lift the load of anxiety which weighs down the hard-working parents when away from their chil-

## Lizzie Doten in Boston.

We are happy to announce that Miss Doten will deliver one lecture in this city cook Sunday afternoon curing December, in Mercantile Hall. There will be no lecture in the evening, as the hall is otherwise engaged. Miss Doten is speaking at present in the West, and in January and February will be in New York. She had engaged to speak in this city during December, provided a hall could be obtained for, regular meetings, afternoon and evening; but as no hall could be can be made for the present. This will be no ordinary spiritual feast, for, besides a first class poems which Miss D, is in the habit of giving under the inspiration of the spirits. An admission fee of fifteen cents will be charged, to help defray the expenses. The hall should be filled at each lecture, as no doubt it will be.

## The Result of Freedom.

A recent letter from Memphis, Tenn., says: ' Memphis is beginning to assume the appearance and proportions of a live city. Under the invigprating impulses of her new life of freedom, her real estate is rising in value with wonderful rapidity; great blocks of fine business houses are springing up as by magic; the limits of the city are extended on every side, and wealth is pouring in from all directions. This is the 'ruin' and 'desolation' which freedom was to bring."

A letter from Galveston says: "The amount of cotton realized in the aggregate in Texas this year will be much greater than was anticipated. The freedmen as a general thing are reported as doing well. A commendable degree of interest is manifested in their education. Considerable immigration from various quarters is taking place. All towns and cities are rapidly improving. Mechanics can make from five to eight dollars per day. The spirit of our citizens is buoyant."

## The Public Debt.

The last exhibit of the public debt makes out that, since the debt was the largest, August 1st, his house to the use of the invisibles, and social 865, it has been reduced two hundred and six millions of dollars, so that it is now only \$2,551,310,-005. At this rate of diminution, it may be expected to disappear entirely in nine years and a half! Such a miracle hardly appears possible to the fortunes of any nation, even the most wealthy and worthy. If we get it under in the course of a generation, we may think we are doing all we can. Another such case could not be found in history. After the Napoleonic wars, which lasted for fifteen years, England floundered for some eight or ten years longer with her debt and finances, during which time business of all kinds was in a state of confusion almost inextricable. We have a skillful and prudent manager at the head of the Treasury, and our revenues are large and cheerfully paid by the people. No wonder the world is surprised at us.

## A Reform Convention.

The Equal Rights Association will hold a Convention at Albany, N. Y., on the 20th and 21st nst., to "bury the woman in the citizen," and to demand suffrage for all citizens, without distinction of race or sex. The meeting is specially designed to agitate for "citizen suffrage" in this large sense, with reference to the proposed revision of the constitution of the State of New York. The venerable Quaker preacher, Mrs. Lucretia Mott, is President of the association, and Susan B. Anthony its Secretary. Mrs. Elizabeth Cady Stanton, Frances D. Gage, Lucy Stone, and other women of celebrity in reform movements, are expected to speak at the convention. Theodore Tiltou will also speak,

"Northern Lights."

The Boston Transcript mentions "a curious circumstance" in relation to the christening of of New York, had offered to build houses for the the new magazine-"Northern Lights"-the anpoor, if the city would furnish the land. A wealthy nouncement of which appears in our columns. It. says that" No less than twenty titles were thought of, and rejected, before the right one was lit upon; and this, it is said, suggested itself, at the same hour, to two gentlemen who had never exchanged dollars for the good of humanity, in this wise: To a word upon the subject, and were, in fact, stranbuild a large number of convenient and commo- gers to each other." This, as we learn from a

The owners of the magazine-who are a dozen moderate circumstances. The rental proceeds of our most prominent literary men-had, for six are to be used in building more houses on the weeks, vainly sought for a title. At least a score had been suggested, and rejected, when, at last, five millions, a large yearly income will accrue to the owners said to the two editors, "We must carry out still further a purpose which will meet make the announcement directly after the electhe wants of a large class who are now obliged to tion. We leave it altogether to you; but decide live in unwholesome and pestilence-breeding on the title by Thursday" (i.e., Nov. 8th). In the holes unfit for human beings to inhabit. Some of meantime, one of the editors "lay awake of the modern tenement houses in that city are so illy | nights," but no title came. The other was busy on a serial, and had no time to think on the subrented at largely profitable rates. A philanthro- ject; but at cleven o'clock on Thursday, he left pist, writing from New York on this subject, his house at Cambridge to keep the appointment. speaks thus plainly: "He who assists to rid this It was a four-mile walk, and his mind was encity of the wretched tenement-house system-half grossed with his serial; but on the bridge it first a million of our population live so-deserves es- occurred to him that he was on the way to meet teem and praise. The system is a nuisance and a his associate to decide on the title. "What shall curse, and a satire upon the benevolence of hu- it be?" he said to himself. "The Northern Light," manity. Some reformers advocate the arrest and said something in the air. "No, no," said the edtrial for murder of the landlords of tenement liter - Edmund Wirks - "that is too distinctly houses whose unwholesomeness is ever destruc- Northern." "Then 'Northern Lights,'" said the voice in the air," for all the owners are Northern literary 'stars.'" With this name in mind, the coedlitor met the other, and it was at once accept-

And now begins the "curious circumstance." The next morning the other editor received from Ex-Gov. Andrew a note dated at about the hour that Mr. Kirke was crossing the bridge, which said: "As you are all Northern people, why not No class of human beings have suffered more, call your magazine 'The Northern Light,' or 'Northern Lights'?" showing that his mind had temptations have been thrown, than the sewing gone through the same process as Mr. Kirke's, girls in our large cities. If Mr. Stewart does real- But this is not all of the "curious circumstance." ly come to the rescue of this class of sufferers, he One of the owners of the magazine-Edward S. will indeed be a benefactor. Here is a fine field Rand, Jr., the well-known poet, and writer on for the wealthy men of our country to carry into horticulture-was, at about twelve o'clock, (the practical operation, during earth-life, benevolent hour when Mr. Kirke was crossing the bridge,) designs; then the work would be done as they taking lunch at the Union Club. The subject of may wish, without having a third of their legacies the title came to his mind, and at once occurred to him, "Aurora Borealis" - i. e., the poetical

The people who are at the bottom of this new magazine are among our most progressive men is being agitated in the city of Providence, for the and women; but we scarcely believe that they, open to spiritual influences as they are, recognize men-who are obliged to go out and work during the unseen source whence came the inspiration of the day, and who have children that they would their name. They probably do not know, or, if otherwise have to leave at home without any one | they do know, they ignore, the fact, that "Northern Lights" was born in the spheres before it their children during the hours they are absent at came to life on this plane. The circumstances of its christening show this. Let it be true to its "high calling," and it will become a power for good. One of the most significant signs of the progress of Spiritualism is the hold it is taking, and the power it is exerting over such minds as those that are the soul of "Northern Lights."

### Sad Bereavement.

Our sympathies go out to our friends, Mr. and Mrs. Charles E. Jenkins, in the sad bereavement which has befallen them, in parting with their and fair prospects. In the seventh year of his age, his earth-life was cut short by that severest of all diseases, diptheria, on the 11th inst., at the residence of his parents in Chester Square. This noble boy-on whom his fond parents had centered all their earthly ambition-was the last of three sweet buds of promise, all now happily reunited in the land where life is eternal. Words secured for that purpose, she has consented to are impotent to convince sorrowing hearts of the the arrangement above named, as the best that Justice of thus separating, even for a short time, But there must be good ness in the act, hidden from our view for a time lecture, the audience will no doubt be regaled at by the wisdom of the Father, for His immutable its close with one of those remarkable original law of compensation always more than remunerates for our temporary affliction.

## Following the Fashions.

Watching the butterfly lives of those who give their days and nights to the ceaseless labor of compassing the fashions, one is profoundly moved by the reflection that no way of passing time could be so dissatisfying or more enervating to the one guilty of it, than that of filling it up with thoughts of style and cost and cut and fit, of how this one puts it off and on, and how that one manages to match and combine and display to such effect. It is a criminal waste of the life which is given us to use it on such small objects, that so belittle the mind and nature besides. Just now this kind of slavery seems to make itself felt more heavily than ever. People appear to know what fools they make of themselves, while still going ahead and doing it.

## Titusville, Penn.

A late note from Abraham James, the excelent trance medium, dated Titusville, Penn., con tains the following:-"I find here a very intelligent, earnest little band of Spiritualists-men and women—whose souls are thoroughly imbued with the grand truths of our beautiful philosophy.

There are several mediums being developed here and many passing stop and find a ready welcome Bro. Barnsdell, an energetic worker, has opened meetings are held twice a week.

I understand arrangements are being made to have regular meetings in one of the churches, where first class speakers will be engaged to lecture."

## Gone Home.

Mrs. Eliza Smith (formerly Mrs. Main), of this city, passed to her spirit-home, from the residence of Mrs. George W. Pepper, South Danvers, on the 6th inst., where she has been residing for nearly a year past. Mrs. Smith was well known in this city, where she had won hosts of friends who highly esteemed her for her noble and true womanly virtues. She was indeed a lady of most excellent qualities of heart, and will be missed by all who have ever enjoyed the pleasure of her acquaintance, especially those whom her benevolence has benefited and made happier.

## East Bradford, Me.

Edward V. Weld writes under date of 6th inst. that "Miss DeEverau (formerly Mrs. Reid,) will lecture in East Bradford, Me., on Sunday, Dec. 9th. She is a first class trance speaking medium, and draws full houses wherever she lectures." She intends lecturing the ensuing whiter in the towns of Newport, Palmyra, St. Albans and Corinna.

In the first column of our Message Department, this week, will be found among the questions and answers, the answer ton letter written by a clergyman to Rev. John Rerpont, just before he passed to spirit-life, and which he had not time to answer before his departule.

To Customers.

We have numerous letters on file from various persons ordering our paper and books; but we can neither forward the books nor the BANNER ing Orthography, by Edwin Leigh. The to such, for the very good and sufficient reason | feature of this little Primer is that it rep that the writers have failed to send us their address IN FULL. For instance, we have four letters from Washington, containing orders, but the name of the State is omitted in each. By reference to the Post-Office List, we find in the different States thirty towns bearing the name of "Washington;" 27 that of "Oakland;" 25 of "Oxford;" 25 of "Milton;" 25 of "Union;" 23 of "Troy;" 22 of "Manchester;" 17 of "Florence;" 17 of "Providence;" 12 of "Lowell;" 11 of "Brighton;" 11 of 'Big Springs;" 11 of "Sulphur Springs;" and 11of "Boston." Now we should be pleased to have our Washington friends inform us which Washington we shall forward their books and papers

Those of our customers who are thus careless, in what they consider a small matter, not only subject us to great inconvenience as well as themselves; for their orders are delayed, as, we repeat, we are unable to fill them under such circumstances.

One of our esteemed correspondents, who has the prosperity of the BANNER at heart, in "entering his complaint," says, "I am sometimes obliged to wait for weeks before I can get the paper, after ordering it. The same with books." He further remarks: "It is very important that business connected with books and the mailing of papers be attended to properly." We perfectly agree with our correspondent in

this particular, and accordingly employ competent men to manage our mailing department. But when those who order from us neglect to JUNE'S AMERICAN COOKERY BOOK," even sign their names, as is often the case, or, if they do, leave off the name of either the county, town or State, how in the name of common sense, can we be "prompt," or attend to the business in | The volume contains upward of twelve these particular cases "properly?"

Subscribers and others are particularly requested to send us their address in full, always. It will not only facilitate our business, but prevent them from considering us remiss in our duty.

#### Personal.

M. M. J. Wilcoxson is speaking with good success in Ohio. She spoke in Geneva on the Sundays of Nov. 4th and 11th. Large audiences listened to her discourses on Spiritualism.

A. T. Foss, a noble worker in our cause, speaks in Willimantic, Conn., during November and December and goes to Portland, Me., in January. He informs us that Spiritualism is prospering in Connecticut; quite a renewed interest is manifested in Willimantic.

Laura V. Ellis, the physical medium, has been confounding the skeptics in Willimantic, Conn. Mrs. A. P. Brown will lecture in Stowe, Vt., on

Sunday, Nov. 25th. The friends in that part of the country should improve the opportunity to secure her services. Moses Leavitt, Esq., was nominated as repre-

sentative to the Legislature from the city of Chicago, III., and being a thorough believer in the Spiritual Philosophy, he was assailed on account of his Spiritualism; but instead of being defeated, he was triumphantly elected by a large vote.

Mrs. C. Augusta Fitch, of Chicago, has withdrawn from the lecturing field for the present. She does not intend to retire permanently.

N. Frank White and Charles A Hayden are both speaking at different places in Chicago to good audiences.

#### Poor Fund Donations, To send the Banner of Light free to Spiritualists who are too poor to subscribe for it.

We have for several years past sent our paper free to poor Spiritualists who carnestly desired it and could not afford to pay the subscription price; but we can do so no longer-at least, add no new names of this class to our list-unless aided in the work by the friends of the cause who have the means to spare and the disposition to befriend the poor. Therefore we appeal to those Spiritualists who are willing to act with us in this matter, to the end that "those who are thirsty may partake of the waters of life freely." We shall publish a record of all moneys so received.

## Meetings in Salem, Mass.

During October Mrs. N. J. Willis has lectured before the Spiritualists and others of Salem to general acceptance. In fact, her whole course of lectures was a success, so far as numbers, intelligence and influence were concerned. Mr. Thomas Hunt, a thorough Spiritualist and an excellent impressional medium, says: "The 'witches' who were hung there many years ago by order of the bigots of that day, are now active, with other spirit-intelligences, in waking up the conservative element of old Salem." Thus it is everywhere. The good seed has taken root, and the glorious fruit will be gathered in, in due time.

## Eastern Maine.

Geo. A. Peirce, of Auburn, Me., who has been lecturing on Spiritualism for several weeks in Charleston and Dover, Me., assures us that Spiritualism is not dead or dying in Maine; on the contrary, it is finding its way to the consciousness of the people, and enlightening their souls by its eternal truths. Mr. Peirce will again lecture in Charleston, Nov. 18th, Dec. 2d and 16th. He is a trance speaker.

## Springfield, Mass.

The Spiritualists of Springfield have resumed their meetings, and now hold them regularly every Sunday afternoon and evening, in Fallon's Hall. Dr. F. L. H. Willis spoke there the two first Sundays in this month, giving great satisfaction to the intellectual and appreciative audiences present, and is to speak the two following Sundays. The society is called Fraternity. A Children's Lyceum is to be inaugurated at once.

#### New Medical Institute for Invalids and Pupils. A new Medical College for invalids and pupils

will be opened on the 26th inst., in the large, thoroughly furnished building, recently known as Wait's Seminary, on the Boston and Maine Railroad, at Greenwood, Mass., eight miles from Boston. Dr. Uriah Clark is Principal and Physician, and his Circular promises a model Institute in advance of anything heretofore established.

## New Music.

C. M. Tremaine, 481 Broadway, New York, has just issued the following pieces of new music: Waiting for the loved ones," words by Josephine Pollard, music by Henry Tucker; "The Tender Glance Schottische," composed by Mrs. Parkhurst, dedicated to the fair sex; " Do not beed her warning," reply to the Gipsy's warning, words by Thomas Manahan, music by Henry Tucker.

Read the prospectus of the new illustrated magazine, Northern Lights, in another column. It is to commence with the new year.

### New Publications.

Brewer & Tileston, of this city, have out "HILLARD'S PRIMER," edited, in Pr complete system of phonetics. His design dispense with strange and uncouth char phonetic spelling, and still to make en convey to the eye its correct pronuncia compass this end—a most difficult task volving a world of patience as well as a acquaintance with principles-required overhauling and rearrangement of the sounds of the language. The way in w nunciation has been made to express itse eye is by a peculiar style of printing cer ters: some are put in outline type, with ing at all; others are crossed by light li the entire page conveys to the casual rea but a fair and even look. The learne once become familiar with the true me these peculiarly marked letters, can neve it as he progresses, but is adding to his s tinually. It is expected that this will entirely new and simple system of phone to be used in all our schools.

THE GALAXY for Nov. 15th is before u ing out a most attractive table of contents the contributors to this brilliant fortnight zine are Harriett Prescott, Eugene Be Parsons, Richard Grant White, Julius Mrs. Edwards, and the writer of "Nebul Galaxy gains and keeps ground remarks tone is that of the age.

A. Williams & Co. have for sale some and stout volume on the subject treats of with such fullness. The quota Ruskin on the title-page is very apt an tested and tried receipts in culinary proj embracing all the popular dishes, and th sults of modern science reduced to a si practical form. There is also a chapter lids, for infants, and a large variety of neous receipts of special value to hous We should think that all who want to freshest results of experimenting in the sential art of cookery, might gratify the somewhere in these pages.

DEMOREST'S "YOUNG AMERICA" is t a remarkably neat and attractive littl magazine, the first number of which has appearance. It will hold its own with other candidates for juvenile favor. tents are stories, poems, anecdotes, sho nice pictures and music. On the who take with the young folks amazingly.

Lee & Shepard publish the KINDE SPELLING BOOK, Part First, by Ella Li Kindergarten method of teaching is a this manual to the spelling of words, lows for a natural progression in the a of the pupil.

FIRST LESSONS IN READING, ON METHOD, is the title of a manual on Read the press of the same publishers. The here developed is that of teaching to reach by training the ear to discriminate the ry sounds of words, and the eye to reco signs used for these sounds in the estab thography. The authors of this new R Mr. Richard Soule, associate editor of We and Mr. William A. Wheeler, associate Webster's Quarto Dictionary. These nat entitle this book to a careful investiga reference to its use in our schools.

## Dr. J. R. Newton.

Dr. Newton has closed his office in N and has located in Newport, R. I., his pe

We want more subscribers-hav enough. Spiritualists and liberalists, be selves, and, by your renewed efforts, de circulation of the BANNER the coming Whilst our glorious, heaven-born religio ishing everywhere, don't, we beseech allow your organs to languish through a effort on your part in their behalf.

III Itis understood that an article wi n the next Atlantic Monthly from the John Neal, Esq., on the life and charact venerable and esteemed John Pierpont. was intimately acquainted with our n fearless friend, and can do ample just

virtues of so excellent a man. Our friends of the Independent & Spiritualists in Charlestown hold a soc in Mechanics' Hall, on Wednesday even 21st. A good band of music for dancing in attendance. The proceeds will go to d

expenses of their free meetings. ET Edward S. Wheeler, Secretary of sachusetts State Association of Spir would like to confer with Secretaries State organizations, if they will send l

address, in care of this office. The stories for children by Mrs.

Willis are very popular with the little or ing by the many letters of commendatio continually receiving from parents.

The questions and answers upon page are eminently interesting.

## New York Matters.

NEW YORK, . Last Sunday, Dr. Horace Dresser gave ed discourse before the First Society of f ists in Dodworth's Hall. Next Sunday, H. Willis, of your city, will address the ciety.

Mrs. M. S. Townsend is speaking du month before the Ebbitt Hall Society unlists. She gave two excellent discou Sunday, in a strain of touching eloque brought tears to the eyes of many, as trayed the practical workings of Spin Her language was plain and direct, su so to convince many that the mere spirit-communion was not all of Spir At the close of each lecture Mr. Holmes original poem appropriate to the subje discourses, under spirit-influence. Mr. send's labors here will be of lasting bene The Sociables, held in Ebbitt Hall eve Thursday evening, are well conducted a

attended. Mrs. Leons, at 244 Fulton street, Bro quite an interesting medium. She is of origin, and is uneducated, yet while u control of spirits, can speak correctly n ferent languages. She possesses many 1 mediumship, is well developed, and gi antisfaction.

### ALL SORTS OF PARAGRAPHS.

on exhibition at our office-a vase of flowers-by awakening to an appreciation of our speakers and Prof. William P. Anderson, the spirit-artist, of philosophy: New York.

made allusion last week, offers the largest premium to agents who will procure a club of twenty-five subscribers we have yet seen, namely, a \$60 the subject, at LeClaire Hall. What sand dollars in seventeen cash prizes is also offered for the largest lists of new subscribers. The Dural is the heat agricultural paper in the court in this city is considerable, and is rapidly increase. Rural is the best agricultural paper in the country. See prospectus in another column.

MERCANTILE LIBRARY LECTURES. The next lecture before this institution will be delivered on Wednesday evening, Nov. 21, by Hon. Wm. D. Kelly, of Pennsylvania, on Our Relations to Future Civilization. The succeeding lecture, Nov. 28th, will be by Henry Ward Beecher.

VERMONT .- A correspondent assures us that Vermont is alive to the truths of Spiritualism, and her hills everywhere are shining with the light of the new era, and lecturers do not labor there in vain. Mrs. C. Fannie Allyn has been doing a good work there. Mrs. A. has been in the lecturing field for many years, is an able speaker, and very much liked wherever she goes.

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Plymouth Church, Brooklyn, was organized in 1846 with twenty-one members. Rev. H. W. Beecher was installed in November, 1848. The present membership of the Church is about 1.800. with a congregation ranging from 2,500 to 3,000.

The key-note to good-breeding-B-natural.

The Boston and Providence Railroad Company, which has lately laid three or four miles of steel rails near Roxbury, is going to lay ten miles more next spring. They are of English manufacture, and cost, landed in Boston, \$170 per ton.

A movement is making to have the East Boston Ferry boats stop at the foot of State street.

The "Empire of Maximilian" was one of the most humiliating results of the slaveholders' re-

WOULD-BE POETS.-The following clever advice to this class of scribblers is timely. It is from the "Biglow Papers":

"Unless one's thoughts pack more neatly in verse than in prose, it is wiser to refrain. Commonplace gains nothing by being translated into rhyme, for it is something which no hocus-pocus can translustantiate with the real presence of lighty thought." living thought,"

EXODUS OF ITALIAN MONKS AND NUNS.-The following intelligence from the Tyrol is published in the Augsburg Gazette:

"The number of monks and nuns who, quitting anti-monastic Italy, are arriving here to take shelter under the shadow of the Concordat, is so enormous that the convents are literally overflowing, and, to make matters worse, we understand that these debris of the religious societies of Italy, blown hither by the storm of revolution, think of settling in our country."

The Catholics of Bridgeport, Ct., are erecting a cathedral to seat 4,000 persons, at a cost of \$150,-

"Don't care much about the bugs," said John A, "but the truth is, I've not got the blood to spare."

WESTMINSTER is the name of a new and magnificent hotel just finished in New York.

The clergymen of Springfield, Ill., "who believe in the divinity of our Lord Jesus Christ, eternal punishment and justification by faith alone," have signed a call for a State prayer meeting, to be held | advocates its adoption by the Democratic party. this month.

It was with a great deal of difficulty that a clergy n.an in Detroit baptized by immersion the other day a young lady with crinoline on.

The Rev. J. C. Fletcher has not abandoned the lecturing field. He has several new lectures prepared, one of which is upon the charming province of Andalusia, Spain, and of great interest.

The Journal d'Indre et Loire says that a young girl of Tours has been lying in a trance for fifty- ing with the atmosphere, put an end to the comseven days, during which time her state has not bustion. undergone any visible change.

Amazon uncommonly fertile, and its climate very healthy. It is his opinion that it will one day become the mart of the world, supporting in comfort 20,000,000 inhabitants.

Warfare is the worst kind of fare for a man to

GOOD!-Garibaldi has written the following letter to Mr. John Jay, of New York, who is now

"The sympathy which comes to me from free men, citizens of a great nation like yourselves, gives me courage for my task in the cause of liberty and progress. I regard to day the American people as the sole arbiters of questions of humanity and the intellect. Please syrress these my sentiments the intellect. Please express these my sentiments to your countrymen, and believe me-yours for life –Ġ. Garibaldi.

Snow has sent us a few specimens of his extrafine Diamond Pen, from 47 Liberty street, N. Y., for which we are very thankful. His Commercial Pen is also au fait. Price by mail, \$1,25 per gross.

THE CITY HALL DINING ROOMS, kept in City Hall Avenue, at Nos. 10, 12 and 14, by Messrs. C. D. & I. H. Presho, are the neatest and most airy church fellowship, to report at the next annual of any in the city. There is a spacious apartment | meeting," with special instructions "to inquire for ladies, and another for gentlemen, where all particularly concerning the orders of Freemasons the luxuries of the season can be had on short and Odd Fellows." If judged by their works of notice. In fact, their bill of fare embraces every- love and charity, which far outstrip in good thing provided in our first-class hotels. Our friends in the country who may visit Boston, are recommended to patronize the City Hall Dining Rooms in preference to any others. Those who reside in town do so, because they know where the best dinners can be had.

Nearly five million letters and papers came to the United States from Great Britain in 1865.

The cantain of the steamer Batavia reports that a man who died on board that vessel from cholera, ate eighteen eggs and two pounds of cherries before he was taken ill.

DILUTED THEOLOGY.—A little girl, after having been to church, was very fond of preaching to her dolls. Her mother overheard her one day reproving one for being so wicked. "Oh, you naughty, sinful child," she said, shaking its wax limbs, "you'll just go to that place of brimstone and molasses, and you won't burn up, you'll only just

"Do you think that raw oysters are healthy?" asked a lady of her physician. "Yes," he replied; "I never knew one to complain of being out of health in my life."

Some people are born croakers. The more they are humored the worse they croak.

7205 treaties of peace have been signed.

We clip the following from the Daily Davenport (Iowa) Democrat, where Mr. Chase is lectur-Everybody admires the beautiful drawing | ing during November, glad to find the people are

The Western Rural, to which paper we made allusion last week, offers the largest prein this city is considerable, and is rapidly increasing. We understand that a regular series of meetings will be held."

> A curious preacher and teacher is Beecher. Not many years ago he was death on the rumseller, Now he is out in favor of granting licenses to this same class of individuals. Probably several wealthy ones have joined his church lately.

> The man who acts with no higher motive in view than to court the popularity of the world, has a soft spot in his cranium.

THE ROSE'S SONG. THE ROSE'S SUNG.
I grow by a malden's window,
And into her chamber I peep,
When the night-wind blows the curtain,
And the maiden lies asleep.
I am only a rose that buds and blows
And dles like a smile or a sigh:
But I saw a bride's veil in the chamber,
And the maid can tell you why.

And the mane can ten you way.

A tear fell into my boson
Last hight when the moon shone clear,
And, though I was wilted and faded,
My beauty returned with the tear.
I am only a rose that buds and blows
But dies like a smile or a sigh.
And the vett lies torn in the chamber,
And the lover can tell you why.

[EDWARD LA TOUCHE.

General Garibaldi, on his late arrival in Florence, summed up his counsels to the crowd assembled beneath the windows of the villa at Bellosguardo, by the following words, addressed to the female portion of the audience: "Italian mothers, Italian sisters, if you wish your sons and your brothers to be good patriots, never again enter a confessional."

Voltaire said: "The more married men you have, the fewer crimes there will be. Marriage renders a man more virtuous and more wise." This may have been true in Voltaire's day, but the times have changed awfully since then.

What sea is like a certain portion of a house in good repair? A-dri-atic.

Prentice is recovering. He says: If you would remedy dyspepsia-diet. If you would remedy gray hair—dye it.

An international contest for Beauty is proposed at the coming Paris Exhibition. Several French, English and other European ladies have expressed their willingness to compete for the prizes, provided that no American ladies put in their claims.

The President has informed the Mississippi delegation that Jeff. Davis is allowed every comfort and full freedom within the limit of Fortress Monroe, but he cannot consent to his release.

Uncle Sam's money-chest now contains ninety millions of dollars in gold.

APPEAL FOR RELIEF.-An appeal has been made to the citizens of New York, without distinction of nationality, for relief in behalf of the victims of the late terrible inundations in France. The latest accounts represent that the destruction of property has been such, that multitudes are literally on the verge of starvation.

A leading Democratic paper of the Northwest has come out in favor of impartial suffrage, and

Dr. A. Hill, of Norwalk, Conn., has invented a simple process by which oil paintings can be excented on marble, with the colors as permanently fixed as in stained glass.

Peat is a prominent article of exhibition at the fairs of Iowa.

An extensive fire in Paris last month was instantly extinguished by the bursting of three botthe of sulphuric ether, the contents of which, mix-

The number of persons attacked by cholera Prof. Agassiz says he found the valley of the during the present outbreak in Hungary, has been, up to the latest date, 48,845, of whom 21,556 have died.

> "Pharaoh's serpents" are banished from Spain by royal decree.

Rev. George F. Williams, an Episcopal minister, is in the Tombs, in New York, on the charge of cutting a lady's pocket and stealing her wallet in an omnibus. The wallet was found upon him, and he offered to give it up if the party who arrested him would let him go.

Lord Clarendon is dying from the effects of to-

"You look," said a gentleman, to a pale, haggard smoker, "as if you had got out of your grave to light your cigar, and could n't find your way back again.'

People are advertising in London for copies of Swinburne's suppressed book, now very scarce, and offer five guineas apiece for them.

The Convention of the Congregational and Presbyterian Churches has appointed a committee" to consider the relation of secret societies to deeds to humanity all that old theology has done, neither association can have much to fear from

GETTING READY.-Twenty-six iron clad vessels are now being built in England for the Brit-

There are twenty thousand professional drones, occupying palatial edifices in Italy, whose whole lives are devoted to begging and austerities.—Ex. They will soon get kicked out of their hives.

A convention of the colored men of Indiana has recently been held in Indianapolis. It adopted a memorial, addressed to the State Legislature, asking equality before the law and suffrage, and requesting that the law be changed so that negroes may be allowed public schools.

The tenor of the reports received by the Freedmen's Bureau from the Assistant Commissioners of the several districts, has been within the past six months of a nature which inspires the hope that the animosities and projudices resulting from the late war are rapidly fading out, especially in the Southeastern and Border States. This is well. Peace and prosperity go hand in hand.

It is said that the eldest daughter of the late Gen. Scott died broken-hearted in a French Convent, because her father would not give his con-In the past two hundred years no less than sent to her marriage with a young French nobleman and officer.

Lord Shaftesbury has been making a speech on A Capital Inducement to Subscribe for church questions at Salisbury. Ritualism he regarded as "full-blown, arrogant, insolent Popery," and he held that "whether they build up Popery of any person who will furnish us new subin the country, or whether they fostered neelogy scribers to the BANNER OF LIGHT, accompanied or rationalism, the result would be to bring the with the money (\$3), one copy of either of the mass of the people to one dead level of unbelief following popular works, viz: "Spiritual Sunday and infidelity." Let it "bring" it there, then- School Manual," by Urlah Clark; "History of the the sooner the better. Humanity has been "in Chicago Artesian Well," by George A. Shufeldt, prison" long enough.

Lyons, France, is in distress, because the world no longer buys her figured silks. In 1858 she exported \$17,000,000 worth, but in 1865 she exported but \$2,000,000, and this year but \$1,400,000. Her people, thrown out of employment ou account A. P. McCombs; or the "Gist of Spiritualism," of the caprice of fashion, are in a condition of extreme suffering.

step toward the abolition of slavery, in liberating by Dr. P. B. Randolph; "The Wildfire Club," all blacks who may be landed on the territory of by Emma Hardinge; "Blossoms of Our Spring," the peninsula. But she still tolerates slavery in by Hudson and Emma Tuttle; "Whatever is, is her West India possessions.

There is a certain natural production, that is neither animal, vegetable nor mineral; it exists from two to six feet from the surface of the earth; it has neither length, breadth nor substance; is neither male nor female, but is often found between both; is often mentioned in the Old Testament and strongly recommended in the New, and answers equally the purposes of fidelity and treachery. Who can solve it?

Ingin, by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; quarked evisite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

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

For new subscribers, with \$15 accompanying,

The fashionable midnight dinners bring headaches in the morning.

PUTTING ON AIRS.—A young man, just elected councilman in a neighboring small city, was asked the other day where was the Pemberton Mill. "That structure is now the Pemberton, sir," poinpously replied the city officer; "it was erected, i sir, upon the site of the former edifice, the scene bound in good style. of the late lamentable, piteous and heart-rending ! of words to tell of it?

the gardens of all political parties.

The new ocean telegraph company, which prooses to lay wires between New York and Brazil, connecting by the way the West Indies, Panama and British Guiana, has nearly completed the manufacture of its cable, and in a few days will send a party to Key West to lay the line from that point to the Florida peninsula. Telegraphic communication between New York and Havana will be effected by the middle of March.

Rev. James C. Provost, of New York, is under arrest for making wine without paying the internal revenue tax. He claims that he has only done it for sacramental purposes!

The population of the Island of Candia (or only seventy thousand are Musculmen, the remainder being Greek Christians. The Musculmen live chiefly in the fortified towns, whilst the Terms, \$5 and four three-cent stamps.

\*\*Towns\*\* Terms\*\* Towns\*\* ARTHUR, 321 Will all street, Part violents, 10 cents. The Musculmen live chiefly in the fortified towns, whilst the Terms, \$5 and four three-cent stamps. Crete) is about three hundred thousand, of whom Christians reside in the open country and the mountain regions.

Contentment is a jewel of rare value. Very few possess it.

#### From Iowa.

Among all your numerous correspondents, I cents. Postage free. have not noticed one bailing from this little inland have not noticed one halling from this little inland town, but I assure you there is such a place—as you may see by consulting the map of Iowa—situate on the Burlington and Missouri Railroad.

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

I am a constant reader of your invaluable paper, and can truly say it has often diffused its light over my mind, and without its soul-inspiring presence I feel that our home would be poor in Periodical Denters every Monday Morning, els

Although located on the line of a public thoroughfare, we are not visited by any of our public speakers. There is a wide field open for the true friend of progress, and I hope ere long to hear the OFFICE, Boston, Mass.

days in advance of date.

MRS. SPINCE'S POSITIVE AND NEGATIVE POW BERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. sturdy strokes of the venturesome pioneer laying the axe at the root of the tree of sectarian ignorance. It seems to me that by the aid of some one or more of our numerous and highly gifted lecturers, an interest might be awakened in the thinking part of the community in this section that would eventually redound to the glory of

final would eventually redound to the glory of God and the advancement of truth.

I am almost a stranger here, and do not know of one true Spiritualist outside of our family. Still there may be others who would respond to a call from the rostrum, and aid in pushing forward the good work of reform, and the ultimate redemption of the world from the thralldom of ignomination of the world from the thralldom of ignorance and blind convertible and successful and advertisement in another column.

demption of the world from the thraildom of ignorarce and blind superstition.

Bro, Moses Hull might do a good work by opening the eyes of the spiritually blind among the Adventists here, some of whom were converted to that faith through his teachings. Could not Bross Hull do as well now, armed as he is with the panoply of Truth, and sustained by the bright introduction the Summer Land?

Hull do as well now, armed as he is with the panoply of Truth, and sustained by the bright positive and Significants from the Summer Land?

panoply of Truth, and sustained by the bright visitants from the Summer-Land?

Not long since, while at Mt. Pleasant, I listened to a discourse by Bro. Brattain, who claims to be a Universalist, but he teaches the true Harmonial Philosophy, and occupies a plane of spiritual growth far in advance of church or creed. It is truly cheering to see a man of his ability and standing ignoring the right of any sect to fashion creeds to bind the immortal soul; and though he does not admit himself a Spiritualist, he is one of us in principle, if not in name. It is proof positive that he has progressed beyond the fold of the church, inasmuch as many of the members of the organization over which he presided not long since have vote I him too radical in his views of religion and the tree exercise of reason. Would to God and the free exercise of reason. Would to God the churches could boast a few more noble minds the churches could boast a few more noble minds like him, for then we might reasonably hope to see the whole lump leavened, and these church organizations would cease to be a stumbling-block in the path of humanity.

With many thanks for the blessings you are weekly bestowing on your numerous readers, through the columns of your fearless sheet, I bid

you a Godspeed in the right.

J. K. CHANDLER.

New London, Jowa, Oct. 27, 1866.

## Dr. Persons.

Dr. Persons, formerly of the Dynamic Institute Milwaukee, is doing a great work in curing dis ease by magnetism alone, in Davenport, Iowa. I have witnessed some of the most remarkable cures by the Doctor that I have ever met with in my travels. An old lady brought her daughter to him who had not walked a step on one of her feet for nearly three years, and who had been under medical and surgical treatment most of the time. Her hurt was caused by forcing a nail into her foot, and she could not be cured by the best physicians in reach of her mother, and was in constant danger of lockjaw. In ten minutes the Doctor set her to walking about his room, and in a few hours she returned home with her mother, cured, and left her crutches in the Doctor's room with other trophies of spiritual triumph over disease. I have not met with a more successful THE MAIDEN IN THE SPIRIT-LAND. operator in my travels. WARREN OHASE. Davenport, Iowa, Nov. 9, 1866.

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

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

No. 122 South Carter, Corner 6th Avenue, New York Mrs. It has also made arrangements to give Clair-voyant Emminations and the Rooms, daily, and the Rooms, daily, and the Rooms, daily, and the Rooms and Contents of the Contents of the Contents of the Mrs. It has also made arrangements to give Clair-voyant Emminations, daily, and the Rooms, daily, and the Rooms and Store of the most interesting of Mr. These three comprise some of the most interesting of Mr. Bayling to restrict the Banner.

A VOICE PROM TRE SUMMER-LAND.

2. Screen in the Science Contents of the Mrs. It has also made arrangements to give Clair-voyant Emminations, daily, and the Rooms and the Rooms and Will be read with interest and instruction. Review of Tar, given from the Spirit-World, for Scrofula, Contents of the most interesting of Mr. Bayling the course and will be read with interest and instruction. Review of Tar, given from the Spirit-World, for Scrofula, Contents of the most interesting of Mr. Bayling to read the Rooms and will be read with interest and instruction. Review of Tar, given from the Spirit-World, for Scrofula, Contents of the most interesting of Mr. Bayling to read the Rooms and Will be read with interest and instruction. Review of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the most interesting of Mr. Bayling the course of the mo

the Bauner.

Until Dec. 31, 1866, we will send to the address Jr.; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of elither of the following useful books, viz: "Hymn's of Progress," by Dr. L. K. Coonley; "Poems," by by Hon, Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of The Spanish Government has taken the first the following works: "Dealings with the Dead," Right," by A. B. Child, M. D.; the second volume

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

The above named books are all valuable, and

Persons sending money as above, will observe catastrophe. Very true, but why such a flourish that we only offer the premiums on new subscribers-not renewals-and all money for subscrip-Wendell Phillips's sickle cuts up the weeds in tions as above described, must be sent at one time.

> Send only Post-Office Orders or National Curreney.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

M. E. C., Elkhart, Ind.-\$1,50 received. L. H., PHILADELPHIA. - Document received.

## Business Matters.

MRS. E. D. SIMONS, Medical Clairvoyant, Magnetic and Electric Physician, 1249 Broadway, corner 31st street, New York.

AYER'S CHERRY PECTORAL surpasses all other remedies in the rapid and radical cure of Coughs, Colds and Consumption.

L. L. FARNSWORTH, Medium, answers Sealed

LETTERS. Persons sending \$3 and four 3-cent stamps, will receive a prompt reply. Address, 1040 Washington street, Boston, Mass.

## Special Notices.

This Paper is mailed to Subscribers and sold by days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD,

CAMBERWELL LONDON, ENG. REEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

Such curative and healing power as is contained in Mrs. Spence's Positive and Negative Powders, has never before been known in the

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. See Copyligates of Cares and advertisement in another column. Nov. 24.

LIKE MAGIC.—The certainty and quickness with which Cor's Cough Balsan cares Coughs, Colds, Croup, and lung difficulties, Give to the children when attacked with Coughs and Colds, and rest assured you will find relief at once. Physicians say it is the best cough medicine in the 1w -Sov. 24.

TO CURE CONSUMPTION. The remedy should used when the disease is in the incipient stages, and when it first appears in the system, such as a backing Cough, Pain in the Chest, Difficulty of Breathing, Cold Night Sweats. Before the system is too much disorganized, Allen's Lung Balaum will be found to give immediate relief. For sale by GEO. C. GOODWIN & CO., Boston.

For sale by GEO, C. GOODWIN & CO., Boston.

Nv. 242w Alto, by the Broders in Family Medicine generally.

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Nov. 14. a learn-Spiritual-Dr. F. L. same 80uring this of Spirit-

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## Message Department.

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

Mrs. J. H. Comant.

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

The questions propounded at these circles by mortals, are answered by spirits who do not an

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

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

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

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

#### Invocation.

Come nigh unto us, ye countless throng of angel ministers, whose great thoughts have been the blessing of every age! Come and let us drink at the fountain of your inspiration! Come and let us reason with you! Come and let us learn the way of life from you! Let us see your light and understand your language. Come, ye vast throng whose brows have been crowned with thorns, the experience of whose mortal lives have been hard and unpleasant; come, each and all. Come, that we may learn to worship our Father in spirit and in truth. Oh, let us lay together our offerings upon the altar of Life; and together let our prayers ascend, mingling with the prayers of these mortals, until the very heavens shall resound with our cries. Come, and the Angels of Peace, of Justice and of Love shall dwell upon the earth! Oh. come, we countless throng of worshippers, and teach us how to worship; come wiping away the falling tear; come binding up the broken heart; come, oh, come, and rend in twain the veil that hides the immortal-world from mortal sight! And unto the Great God, whose name we know not but whose purposes are everywhere manifested, be the honor of all souls forever. Amen. Sept. 20.

#### Questions and Answers.

QUES .- By E. B., of Maquoketo: "Will some intelligence please explain upon what principle four persons can raise the fifth into the air, upon the ends of their fingers, by simultaneous respiration? and say whether, in their opinion, it would be possible so to understand and control gravitation as to remain up at will?

Ans.-The process is very simple when you understand it, but very mysterious and complicated when you do not. It seems, from all I am able to learn during my short sojourn here in the spirit- resentation. You have only to make yourself acworld, that mind is, at all times, through intelligence, master of matter; that there is no law governing in the material world, or world of matter, that cannot be overruled and subjugated by mind. This being true, the law of gravitation of course can be dealt with accordingly. I am informed by those who have been largely interested in certain scientific movements through the action of spirit, during the last eighteen years, that when the disembodied intelligence-a spirit, man, woman or child—desires to control any powerless object, that is to say, to raise it in the air, or move it hither | tion, I should probably fail; therefore, I will leave and thither, they do not use the hands or feet, or it to some one else, who may possibly follow me, head, or any part of their spirit-bodies, to perform , who can deal with it better than I can. this; but, being good chemists, they extract from | If I shall not weary the patience of my auditors that renders it subservient to the law of gravitation. Having removed this, the article becomes 1 then subservient to the law of mind. Then mind can say to the object: Go here, go there; either give whatever advice should seem the most fitting rise or fall; and the object obeys, as if it had intel-

I had supposed, in common with many Spiritualists-many who considered themselves investigators-that law was law, wherever it existed; that the spirits did not, in their operations on matter, interfere with any known law. "But this was a very great mistake. The laws of matter are inferior to the laws of mind-are distinct from them, entirely separate. And, as the superior always governs the inferior, always is able to control it. so mind must control matter. And this is what Jesus meant when he said," If ye have faith ye can say to this mountain. Be thou removed and cast out into the sea, and it will be done." Well, what did he mean by faith? Why, I believe he used it in this sense: if you knew enough, you could see beyond the veil clearly enough. If you could feel, in your inner lives, that mind could control matter, then it would be possible for you to do this thing. But, because you cannot, there is what he called a lack of faith. Now, to dwell a moment particularly upon the subject up for discussion, namely, that portion which refers to the raising of a body by four persons, simply by an action material, simply by a material force as thrown through mind, why, I should doubt very much if it could be done. But if these persons do so understand earth's lawsthat is to say, if they have soul-experience, or the experience they have gained by contact with human life is such as to show them how these things should be done-they can chemically change the forces that bind the object or body to earth, rendering it subject to the laws of gravitation. But one person can do this as well as four; for a man or a child, being a unit of themselves, is a universe. One Jesus of Nazareth could walk the waves just as well as two or a dozen. But perhaps I have said enough upon this subject, therefore I will pass on to something else, if you have auything else to offer.

Q.-Will the spirits please give their views concorning the following "queer story:"
Correspondence of the Mount Sterling Sentinel.

BRACKEN COUNTY, KY., FEB. 17, 1866. The people of this neighborhood are in the The people of this neighborhood are in the greatest state of excitement in consequence of a remarkable visitation, or apparition, of some demoniacal personage in our midst.

On Monday night last, after myself and family

are immediately to the rear of the house—in which prayers vied for supremacy with blasphemies; men, women and children screaming "fire!" and "inurder!" at the top of their voices, all conspiring to create a scene worthy of a pandemo-nium. Terribly startled, my wife and I sprang The room was illuminate brightly as by a flood of sunlight, though the light was of a bluish cast. Our first and most reasonable conclusion was that the negro cabins were being consumed by fire. We rushed to the windows and beheld a sight that fairly curdled the blood in our veins with horror, and filled our hearts with the utmost terror. My daughters, shricking loudly, came flying into my room, hys-terical with fear. This is what we beheld:

Standing to the right of the upper cabin, near the fonce that separates the negroes' garden from the house-yard, was a creature of gigantic stature, and the most horrifying appearance. It was nearly as high as the comb of the cabin, and had a monstreus head not dissimilar in shape to that of an ape; two short, very white horns appeared above each eye; its arms were long, covered with chaggy hair of an ashen hue, and terminated with paws, not unlike those of a cat, and armed with long and hooked claws. Its breast was as broad as that of a large-sized ox. Its legs re-sembled the front legs of a horse, only the hoofs were cloven. It had a long tail, armed with a dart-shaped horn, which it was continually switching about. Its eyes glowed like two living coals of fire, while its nostrils and mouth wer emitting sheets of bluish-colored flame, with a hissing sound, like the hissing of a serpent, only

a thousand-fold louder. Its general color, save its arms, was a dull, dingy brown. The air was powerfully impregnated with a smell of burning The poor negroes were evidently labor ng under the extremest terror, and two of them, an old woman and a lad, were actually driven to insanity by their fears, and have not recovered their reason up to this writing. I do not know how long this monster, demon, or devil, was visible after we reached the window—possibly some three seconds. When it vanished it was enveloped in a spiral column of flame that reached nearly to the ton of the locust trees adjacent, and which hid its horrid form completely from view The extinction of the flame was instantaneous

and with its disappearance we were relieved of the presence of this remarkable visitor. If ours had been the only family visited by this unearthly creature, I should have kept silent, and, perhaps, tortured my mind into the belief that it was a hallucination. But precisely the same apparition made its appearance at my neighbor's, Mrs. William Dole, appearing there in precisely the same shape in which it presented itself to us, save the head, which appeared to those who witressed it at Mrs. D.'s, to resemble that of a horse At Mr. Adam Fuqua's, another neighbor, its head was that of a vulture. On Tuesday night it appeared at Mr. Jesse Bond's, there wearing the head of an elephant. All these places it made the same appearance as at my house—excepting only the changing of the head—and disappeared in the same manner. These parties are all reliable ladies and gentlemen, and at my request

have made outh to what they witnessed.

What it is, what its object, what its mission, is something that passes my poor comprehension. What I have above written is simple, unadorned truth. You are at liberty to use this in any man-

Respectfully, your friend.

NATHANIEL G. SQUEEZES.

This day personally appeared before me the undersigned John G. Finley, Justice of the Peace, within the county and for the State aforesaid, Nathaniel G. Squiers, Minery Squiers Sarah D. Squiers, Lucy Squiers, Martha W. Dole, Adam Fu qua, and Jossie Bond, who, being sworn according to law, de clare that the statements in the foregoing letter are true as far as refers to each of them. And I certify that athants are redible and reliable persons, and their statements entitled to full credit.

John G. Finley, J. P., B. C. NATHANIEL G. SQUIERS.

A .- It should be understood that whatever mind is capable of conceiving of, it is capable of representing in form, capable of externalizing. Now if mind is capable of conceiving of a Satan with horns and tail, it is capable of externalizing that | form. And, as mind is possessed of a larger range of power after death than before, you will readily see it is more easy for the unclothed spirit, that is the spirit that has gone beyond the physical body, to take upon itself such a form as described, than it is for you to appear in such a character at a masquerade. You all know that it is easy for you to appear in any disguise, even here on earth. You can represent what you conceive to be a devil, or an angel. Well, then, it is still easier for the disembodied spirit to make the same repquainted with the laws governing matter, and when you are master of them, you can don whatever dress you see fit to. The process is by no means hard or mysterious; but with regard to the case you have presented us, we have no direct in-

Q.-Is every human being a medium in some

Q .- What occasions bone tumors?

A. -If I were to undertake to answer that ques

he object in question whatsoever quality it be | I would like to make brief reference to a letter I received a short time before my change, in which the writer set forth his troubles, and requested my advice. I was intending to answer the letter, and at the time; but various circumstances interfered. I was not able to carry out my intentions, and so the writer remains in ignorance as to whether I ever received his letter or not; or if I did, whether I cared to answer it. He says, "Being a minister | me much. I tried very hard to shut out the of the Gospel, a dispenser of the faith of the saints, I stand, you must well know, upon an eminence a little above the people. Many see me and criticise me that I may not see; may not know. Now, it so happens, that a few months ago-perhaps I had better say a few years ago-I quietly, and I may say secretly, investigated, or tried to investigate modern Spiriualism. I accidentally became the recipient of an article that made me feel I would like to know whether or into the subject. But it was not long before I found that some members of my church, of my family, of my social circle, were aware of what I was doing; and gradually from this point would come an arrow, and from that point, until at the present time I am completely besieged by those learest and nearest to me, and I have questioned in mind, as to whether I am pursuing the right course, in witholding what I have learned in the course of my investigations; or whether it is a righteous cause or not? If I were sure, absolutely sure, that the cause was a righteous one. I would be willing to suffer for it; for Jesus hath said. Blessed are ye when ye are persecuted for right cousness sake.' I should feel that I was indeed blessed. I should look upon every word of censure, upon every arrow of slander as a charlot bringing me a blessing from heaven. But I cannot feel, I cannot know that the cause is rightcous. I have labored hard and prayed most earnestly to know what is right. And as I sat alone to-night in my chamber, I determined to question you, knowing that you had suffered as I now suffer. I hope that you may be able to advise me. First tell me, do you think the cause I have been investigating is a righteous one? Then tell me what course you would pursue if you were situated as I am? I am weak, absolutely weak, and I ask of your strength." And at the close he says—which proves his weakness to me most clearly—" should you ever make any public use of this letter, I beg you to withold my name."

I have given as clear a synopsis of the letter as I am able to from memory, witholding some few personal paragraphs. And now for my answer.

Righteousness is not measured by creeds or by priestly parlance. It can be measured only by the highest light of which the possessor is possessed. He who deems himself in possession of a righteous thought, can only know whether or not it in the balance of his own reason. No church creed can decide for you; no law either in heaven, earth or hell, outside a man's own reason. If away from it.

and confessor, I implore you to go a little further; put off the garb of Nicodemus, and come out as I did, and then perhaps the angel world will pour down its full flood of glory upon you. You cannot then be mistaken. If you are weak, darkness will never strengthen you; light alone can. You need the positive element, light; and as your friend and brother still in the ministry, still preaching the word of Truth, and bound for the Court of Wisdom, I earnestly beseech of you to take off your garb of darkness, and go out into daylight. Your persecutions then, will be sweet; your crown of thorns then, you will not feel. Preach the whole truth, not half; and when questioned concerning your faith, declare it unfalteringly, knowing that God and his angels are on your side. But, as I before remarked, if Spiritualism has not demonstrated its righteousness to you, it's because you have not gone far enough. Go further, seek deeper, pray more earnestly; and of all you do, do u't fear to trust either your good name, or character, or purse with it; for if you do, some doubting soul, either on our side or yours, might lead you a little out of the way. Do you not feel, down in the depths of your soul, that there is a mantle altogether righteous and of God over this movement? If you do, gather up what little strength you have, and go out; and if you feel that you shall sink beneath the waves of opposition, pray, as Peter did, and the hand of the Divine One will be stretched out to save you.

I am obliged, Mr. Chairman, for your patience, and also obliged to the audience for theirs. Sept. 20.

#### Johnny Joice.

How do you do, sir. I believe, sir, you asked me to come again, saying in the meantime you'd see what could be done. I am Johnnie Joice, [We have held conversation with parties upon the subject, but the great difficulty is in getting the medium to consent to accompany us to Roxbury. Do you feel sure you can solve the mystery? Oh yes, sir, it's nothing to master-not for me. Of course I know, sir, who murdered me. [Do you think you'll be able to clearly identify your murderer?] Yes, sir; because I propose to be brought face to face with that person, and there are people in the spirit-world who are willing to aid me, and my murderer would not be able to withstand their force. He would own up right away. No, sir, I have my plans all arranged right, but it is harder to arrange matters here than I thought it would

he. All I ask is that if I convict the guilty party, if I convict him, then I want the money given to my mother; want it put in the hands of some responsible party, before I furnish the evidence of his guitt. [We have seen a brother-in-law of the gentleman who offered the reward. He is willing to guarantee you the privilege of speaking as you desire, and insures the reward also. He told us he was anxious to push the matter before he left for Europe.] I did n't mean, sir, for the reward to be given, simply upon my telling who it was. [Unless the party was convicted.] Yes, sir. [You meant that from the evidence you gave, he would own up.] Yes, sir, that's what I intended. IIf you could induce the medium to grant your request, we are willing to aid you.] I don't do it because I want to be avenged, because I don't; but I know he's a great deal more unhappy, now, than he would be if he were convicted. And he always will be; and really it's doing him a kindness, and at the same time helping my mother. Of course I have that in view, else I should not have come. I wish the medium would go, sir. I'll make it just as easy as I can; won't do anything to harm her. know from what I heard people say, she don't believe in hanging. I know she don't herself, She don't want to be used as an instrument for bringing it about. There's a good many things worse than hanging. He's a great deal worse off now than he would to be hung a dozen times over. [Does he feel very bad about it now?] Yes, sir. [Has he seen your communication?] He's heard of it, sir; never has seen it, but he's heard of it, oh may each breeze open the hearts of thy chil- to say, through weakness. The change ood-day, sir. Will I come again? [Certainly, if you can give us any more light with which to pursue the matter in question.]

## Edward Gordon.

I am here to make some move toward getting a communication to those I've left. Seven weeks in Salisbury and Andersonville didn't improve thoughts of what I had suffered in my own body, but I could n't do it. But I shall overcome it, they say, this time coming.

I belong, sir, to the Stark Guard of New Hampshire. I am from Manchester; Edward Gordon. I don't want a single tear shed on my account; but I do want my brother and my sister, and my mother and my father, too, if they care to com-

municate with me, to let me talk with them. I had a pretty tough time of it, so I was n't sorry not there was any truth in it. So I quietly looked to leave the body. We undertook to dig our way out from a sort of an underground tunnel, and six of the boys that were strong enough to work in it began the job; but I've met 'em on this side. They all died in the swamp, every one of them. I should have gone through and tried my chances. but I had n't had anything to eat when the project was first started, for two days. I wasn't in good working trim, you see. Why, I stood up under it until I don't know but what you could have seen right through me. The boys named our pen Skeleton Pen. I think it was very appropriately named, for there was n't one of us but what was

reduced to a skeleton. I don't know but what I should be wicked enough to like to come back here, and hold old Johnson's place for about six months. I don't know but what I should make every day in the week-Sunday's not excepted-execution day. If he isn't amazing careful with the way he treats rebels, some of the boys on our side will stretch his neck for him, or let him feel our sharpswords. If we get our clutches hold of him, he may get rather rough handling. We don't like it, you know; we don't like it. His poultices for our wounds don't heal them. His poultices may heal Southern wounds, may heal those, but they can't And we ain't dead; we know we ain't dead. No, sir; we cry out for redress just as the blood of Abel was said to. And he's not the man to give it to us; we're sure of that. He may say God will take care of him, but perhaps he will makè us his agents; can't tell, you know. It's a long road that has no turn, they say, and a sleepy

cat that never jumps. I'm only uttering the sentiments of more than one regiment of boys that come back here for redress. We love our country now as we ever did, and we should hate awfully to see it governed by such men as controlled when Jim Buchanan was in the chair; and the way things are going that be indeed a righteous thought, by weighing on now, it is in a fair way for it. According to Andy Johnson's policy, when he vacates the chair a Dick Turner will fill it. There's no getting

Spiritualism or the Spiritual Philosophy of to- | I am amazing weak, Colonel; if I wasn't I day has not furnished its own proof, has not de- would preach a political discourse, that would monstrated its own righteousness, rest assured you reach from here to Washington. I'm not good at have not gone for enough. And as wour advises at the state of t have not gone far enough. And as your adviser | stumping it, but I can tell the truth in a plain, | man, also.

simple way; and I think it will please the public as well as Mr. Johnson's speeches, and the soft as to whether the man Jesus Christ e soap and Southern policy that he's trying to turns through your mediums? Well, cram down people's throats. I beg your pardon, sir; don't mean to offend. If there are any Johnsonites here, I hope they'll change their base of of you would, but the masses would not. operations before they leave this room. He's a very good man in his way, but he's got a Tenne- them fall like dead leaves at your feet; an see backbone in him. If you don't believe me, anything comes from the spirit-world t why ask some of the boys that have died at An- peals to your inner consciousness as dersonville or Salisbury, and they'll tell you. If his policy don't sign his death-warrant, it will the death-warrant of the nation—one of the twoand it depends upon people which it shall be.

As I am in the way of coming back, and hope to do better next time I come, I hope my folks will think it advisable to give me an early invitation little nearer home. I am weak now, as I said before. I shall get over that after a bit of Sept. 20. coming.

#### Charles Brown. (A Slave.)

I am from South Carolina, sir; but I am Union, clear through. I boast of being an outgrowth of the blood of two nations. I am an African and an American. I fought for my own liberty and the liberty of my race, and for the Union and the Constitution revised, remodeled—not as it was.

It is a very great pity that Mr. Johnson's policy couldn't be served up, and served upon him in true Jacksonian style. Andrew Jackson once said that every traitor ought to be hung upon gallows higher than those Haman was hung upon.

It's all very well for Mr. Johnson to talk of his policy. He's a friend to the Irish, to the American, to the slave, to North and to South; a friend to slavery and Abolitionism. He's a friend to anything and everything that will serve him; and, when it won't, he's their bitterest enemy.

But excuse me for wandering from the subject that I intended to speak upon by coming here. which was to inform the friends I've left herefor the slave can have friends as well as a free man-that it is possible for me to return; that I 'm strong and free, glad of the change, and able to minister to them in their sore needs

By the kindness of some liberal mind, some who are very dear to me have been made acquainted with your paper; and so I hope to reach them.

I do not return here because I would complain of the situation I filled when on the earth, by no means. As a slave, I was for the most of the time well treated. Contrary to the laws of the South, I was educated, and spent a greater portion of my time at the North transacting business for my master. But as the mind is destined to be free when it learns its destiny, it, like the eagle, seeks to mount above all obstacles.

I am Charles Brown, sir, once owned by Charles C. Brown, of Charlottesville, South Carolina.

Circle conducted by John Pierpont.

Invocation. Our Father and our Mother, let the benediction of thy Holy Spirit fall like gentle dews upon these souls, leading them away from the cares and disturbances of human life, and opening unto their souls that heaven that all souls so earnestly seek for. Let us by thy power guide them to a more perfect knowledge of thy will and thy way, Let us bind up their wounds. Let us open their closed senses unto a realization of thy most glorious truths. Oh may they know that God is with them; that their being is folded safely in his being: that their life depends upon his life; and because his is everlasting, theirs must be also. Oh our Father, and our Mother, too, let the glorious truths of these days gleam upon the brows of these thy children like diamonds in the sunlight. Oh let their good works be seen of men, and women, too, that all may glorify thee, all may worship thee. Our Father, now that the you, are subject to change, and they cold autumnal winds are sweeping over the land, by passing down the stream of life; dren, whispering to them of those who are in need, talking to them in thine own language of understand, because the body is weak, those who are in poverty and distress, and causing them to give of their worldly wealth to those who are in want. Oh, our Father, and our Mother, too, do thou continue the blessing through the glorious truths thou art dispensing to them, that they may exercise that charity, that divine love manifested toward human, that makes of earth a heaven indeed. Our Father, and our Mother, too. we thank thee, that sorrow sometimes resteth upon thy children; for without these shadows they would never know the sunlight of joy: with out the midnight of despair they would never know the joys of heaven. So, oh God, for darkness such as makes the soul feel God hath forsaken it, we thank thee; for it is a sure harbinger of that joy, the coming morn, that eternal sunlight that the soul shall know, when it understands that thou art in the shadow as in the sunlight. Oh God, let the hearts of thy children go out with the poet, in singing "Nearer my God to thee, nearer to thee," in every act of their lives, so that they may make for themselves glorious dwelling places in the land of souls, whither they Sept. 24.

## Questions and Answers.

Ques.-What natural condition of temperanent or constitution is requisite for an impersoniting medium?

Ans.-We are not sure that the gift is dependent upon any peculiarity of organization. It is more dependent upon attendant circumstances than upon the make-up of the machine.

Q.-Will the Controlling Spirit tell us why Jesus Christ never comes to us through a medium?

A .- Are you sure that Jesus Christ never does come through a medium? No, you are not. And still further, are you sure that such a man as Jesus Christ ever existed? No, you are not; but through faith, which is an attribute of the soul, you believe it. You believe that such a person had an existence in the past. Soul has a right to so believe; and for our own part we do not question the truth, the absolute truth of such an existence. But so far as you mortals are concerned, you do not know it. There are many persons who are investigators of this beautiful philosophy, called modern Spiritualism, who are disinclined to believe that their God-idol, Jesus the Christ, could by any possibility return, manifestating personally through modern media. Well, we shall not blame them because they cannot believe that Jesus Christ could come in these days, or does come. We only say to such, seek earnestly to know the life of Christ; the spirit, and not the dead letter; seek to know concerning him as a distinct intelligence, not as a body human; and do not seek alone through the Record, way. One time he and I were having a so the imperfect Record you have of his life, but seek within the Holy of Holies of your own na-Jesus, and compare it with a similar life-line in ceed him, and that he was going to be p ture. Take that imperfect Record of the man your own internal being. Then bring the two over the same way, only there would n't be out into external life and rear them to manhood, as much display and quite as many to

We are often questioned by many p we should say he does return, and much than you suppose; would you believe us seech you to cast off your outside shel receive it, whether it comes from a Jesus or a Thomas Paine.

Q.—Is the spirit's form anything like the inhabits here? I have thought or compar a fish that is taken from the shell. There full form, but the shell is laid away?

A.—The body or machine that the soul makes use of during its second term of ualized, intelligent existence, is an exact of part of the human, the shell, the physica or, perhaps we should say, an exact cour of what that body should or would hav had not disease, or what you call a intervened. But forms, like documen thoughts, are continually changing. Becau in your immediate spirit future, will in form that is an exact counterpart of the have here, do not suppose it will always be soul in its second state of existence arrays i cording to the circumstances of its soul-life. ternal is an outgrowth of the internal, and not to suppose that you will be the same, sn ly, a hundred years hence, that you are Certainly we hope not. Your views, though entire being, will have undergone a great Your inner-lives will have changed entire if the external is an outgrowth of their surely that must change also.

Q .- By H. W. Tinney, of Connecticut mind of man is immortal, and can act ind ent of the body, why does it usually becom with the body, and often quite imbecile, w body, contains considerable strength? answer that it is clogged by the infirmities hody, and therefore cannot act, is not satis This I consider the greatest argument aga immortality of the soul. I would like an

A .- Your speaker, during his earthly p nge, stumbled onto precisely the same stu block. He could scarce believe in the imp ty of a soul that grew weak as the bod weak, but he has learned that the soul i lutely compelled to render strict obedienc laws of the body, while in that body. manifesting through the body, it must n according to the laws of the body. If the weak, the manifestation of the soul must respondingly weak; but the soul itself is strong. The soul is never sick, not as a so mental diseases are a result of either phys ments or influences taken on from exter The soul feels all diseases first-now do n understand us-the soul feels all diseases mental or physical, before the body, but soul-integrity is not infringed upon. Wh free, absolutely free from the physical bod circumstances surrounding it, then it stand and manifests according to the new laws come under. You must understand that manifestation that is weak and imperfect do not confound the two. The manifest distinct from the thing that manifests. W stood by the side of the changing spirit w body was weakened by the rude hand of Indeed, we have seen the form fade day af and the spirit, or soul, or thinking par correspondingly weak in its manifestation then we have questioned God most er to know whether or not the spark of life go out as the body became motionless in But we have learned that life is life : that the gift of immortality is from G is ours forever. Forms, we have always ways wrought through weakness. But the body dies, that the soul grows weak a too, for we tell you that spirit is only be render obedience to the laws of physic while it manifests through that life. speaker that comes holding abnormal co your medium is bound to observe the la erning the machine they work through. cannot go beyond that law. They may the so-called natural abilities of the subjective

## Isabel Ellis.

do, but never the law.

I'm glad to see you. Is n't it Mr. White? I'm Isabel Ellis; don't you know me? Y to come to my sister's to see me-Mrs. Gill Maria's. [Yes.] I thought you'd know me did n't know that you had passed to the world.] Yes I have. My father and broth sister too, brought me here. I wanted to and let the folks know that I'm safe and [When did you die?] Well, I came to con ness Monday morning, a week ago, but the I died Sunday. [Where?] At home, mother's. Tell them not to mourn, won' and say, too, I'm very happy, and I would n back again if I could. [Do you remembe Yes, I do. And I'd like to send my love girls at the Institution, if they'd underst but I suppose they wouldn't. [What wa sickness?]. Inflammation of the brain. you see well now?] Yes, sir; yes, sir. [ you grow better while at the Institution? sir; but I fell and hurt me, and was neve afterwards. I went home to get better, bu worse. I fell and hurt my tooth, and it jar head so, that Dr. Fisher says it produced brain fever. [Come again.] Yes, I w should not have come to-day, but they should be better for coming, and I though come. Tell Maria I come, won't you? Go Sept. 24.

## William Higgins.

Whew! How do you do, stranger? I'm fortably off, with the exception of a confo whirling of the brain, caused by that lit that's just left. I suppose that's what I or lay it to.

Well, stranger, the world wags on just as before I left, and Andy Johnson's Presiden he? I'm a strange sort of an individual mean to be about as honest as the aver men; could n't afford to be any more so.

Now, stranger, when I was here on eart body, I became acquainted with a chap tha to prophesy. He was a kind of a visionary Well, he'd go off about as I put this subject set-to together, and he told me-he said i wan't him that said it-that Mr. Lincoln was to be assassinated, that Andy Johnson would Mr. Lincoln may be, but if Andy Johnson ersons, ver reuppose oftener Some We bes. Let d when truth. Christ

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Sept. 24.

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he President, you don't see him dead, now let me tell you that." "Very well," he says, "you'll see low it'll he. Well, now, I aint making a false prophecy." I wanted to come and let him know he was posted. I died myself soon after, and I had n't any chance to see whether he was right when here, but I had a good chance on the other side, and I want him to know it; want him to know that he was right and I was wrong. I doof course I would. I'd own up to anything, if I only found it was right. But I didn't see his prophecy when here, so I've come back to own up and pay up. I like to pay my debts. It's true—that is, I don't know whether the tail end of it is coming true or not—but the first of it came true, according to his prophecy, or some one else that was behind him that I haint got acquainted with.

His name was Daniel Brown. My name is Higgins, sir—William Higgins. I'm not city bred, nor nothing of the sort. I'm not used to making stump speeches, but blow me, if I don't think I'd do better than Andy Johnson did! Oh, I always said he was a spoony, anyway, and I say so now.

We were talking that over when he made the prophecy. I made not of it and I noted it inside We were talking that over when he made the prophecy. I made note of it, and I noted it inside of me, so I remembered it, too.

Well, now, wherever Brown is, I'd like to have him kind of get me a chance to talk. The truth is, he don't know that I'm dead; suppose he does, think very likely he may; but I do n't know. I am dead in the body; so far as the body is concerned, I'm dead as a door nail, but I'm alive in

Now another thing I want to correct is, that it's kind of got to the ears of my folks that I was off duty when I was killed, and was drunk at the time. It's the most infernal lie, stranger, that anybody ever uttered; for I never was drunk in my life. No, sir; was n't inclined that way. But the folks, you know, think that, after I joined the army, I took it up, learned it, got drunk and went to hell. 'Taint so. I never was drunk, and I've come back here to plead my own case. I'm as good a lawyer as there is in the country. The best of 'em can't do more than tell a straight story and back it up, and I can do that—yes, sir,

All I've got to say is what I have said—that's all. I'm in trim for coming, and I'm dead in the body and alive in soul. I'd like to talk with Brown-yes, Brown first. He's-oh, he's one of you, I suppose. He never told me he was, but I suppose he is. All my folks are afraid of ghosts. Do you suppose they'd let me talk to them? Not unless there was a third party, and I could wedge him in. He knows all about this thing, and he could drive the wedge in. [Is Mr. Brown in Vermont?] Well, be aint in the spirit-world, and he ought to be there. If he aint, I suppose he's round the country.

Stranger, I'm glad on it to come. Don't want you to think that I died drunk, or that I'm in the lower regions, for I aint; for the place I'm in is about the same as it is here, stranger. I'm a pretty good sort of a fellow, take it all around. If I had a chance to do you a good turn, I'd be pretty sure to do it. When Uncle Sam wanted a lift out of the mud, I was ready and willing to lend a hand. I'm mighty sorry, though, that I boosted some folks into the chair; a good many are sorry, I reckon.

as I am. Do you always furnish this kind of a uniform? [Yes; alluding to the dress of the medium.] Well, I must take it, I suppose, as it comes. I think I can make myself at home in most any sort of a shanty. I hall from Washington, Vt., sir. Sept. 24.

## Louisia Sands.

I promised my friends, when I was sick, if I should die then, during that sickness, I would come immediately back; and if there was a hereafter, a spirit-world, I would report concerning it. But it's been most nineteen months since then, and I've tried in every possible way to get back, Dyspopsia! but have always failed until to-day.

I died of typhoid fever in New Bedford, I suppose. They said it was that. I have no religious Sick-Hondacho t xperience to give here; but if I was so minded, | Headache and Dizziness | I could give an experience that might be listened to with interest. But as I do not know that it would serve any one very well, or myself, perhaps it is best to withhold it.

I was born of good parentage, and I lived happy and well until I was thirteen years old, when my mother died, and my father being in business that called him away from home, I was left to the care of those perhaps who were not closely interested in me; for I had no very near relatives, with the exception of an aged grandmother, who was unable to take care of me. And then my father saw fit to take another wife to our home, and not wishing to remain there, I left, and left

caring little where I went. Sometimes the world was pleasant, and sometimes it was not; but I managed to get along until I fell sick of fever, and I had seen so much of the rough side of life, that I doubted the existence of a God or a hereafter. But I had heard of Spiritualism, and I had received something purporting to come from the other side, our side, but I knew little about it.

Some of our companions knew about this thing; so when I was sick, I said if there is a spirit-land, is a hereafter, and anyway of returning, I'll come back and report right away.

Well, I supposed I could, if there was such a thing as coming back, but it has been most nineteen months, and to-day is the first time I've come. But I want my associates to know that I have a care for them; that I am in sympathy with them; that I live and can come back; that I do hope this will reach them, for I suppose they would naturally judge I would come here, as this is the only really public way there is, so I am informed.

Well, the name I bore was that of Louisa Sands.

I was twenty-three years old. I hope to reach, if possible, in this way Maggie Jones, Josephine Slater and Evelyn Davis, and all others that I was acquainted with, but with them particularly. I should be glad to talk with all, glad to do all the good I can. But as I promised them I would come, if I could, I feel in duty bound to make my

first attempt toward them. I'm obliged to you, sir; and if I can repay you m any way, I will be very glad to. Perhaps, sir —excuse me—it would be well to say I have met my mother. I never knew what it was to live he. my mother. I never knew what it was to live before, since she left me. I am happy, notwithstanding all I passed through on earth. Good-Sept. 24.

Circle opened by Theodore Parker; closed by

## MESSAGES TO BE PUBLISHED.

Monday, Oct. 1.— Invocation: Questions and Answers; Alfred Rocnow, to slater Annie: Margaret Somers, of New York City, to her mother, and sister Esther: Alexander Tanner, of Tannersville, O., to friends: Patrick Fearing, of Manchester, N. H., to his wife Mary, and Mr. Pollock.
Taesday, Oct. 2.—Invocation: Questions and Answers; Lient. W. Baunders, to his wife; Alfred Brooks, to Mrs. Mary Brooks, Nellie, or Charlotte, or James; Nellie Harris, to her mother.

#### Obituaries.

From South Boston, Mass., Nov. 1st, the spirit of little Lilly passed home to meet her twin brother, which three months before left her parents (Edward and Augusta Hutchinson), for the bright Summer-Land, to blossom there and never dic.

Those children were the only ones of fond and loving parents—the first aged 2½ months, the last 6½ months. May the parents and children be united in heaven at last.

Chelsea, Mass., Nov. 6th, ferried over the stream by the pale Boatman, the spirit of Mrs. Harriet Davidson, aged 38 years and 3 months.

and 3 months.

Previous to her departure two lovely children passed home. After the departure of the last she gradually grew weaker, and it was plain to her husband and friends that consumption was rapidly doing its work. I saw her two days before she passed on; found her very weak, yet hopeful and uncomplaining. The second night after I saw her, she complained of a want of air, and said to her husband she thought she was dying, remarking, "Well, I am ready," and gently fell asleep to wake in that bright home where it is over morning, and where she still lives to watch over her companion and two little children as they move along nearer and nearer to her. Illessed be that truth that can caim the spirit in its last moments here, and make us reconciled to our Father's will.

Somerville, Mass., 1868.

Bamuel, Groven.

From Rockingham, Sept. 8th, the spirit of Zeba Brockway was released from the body that had served him 68 years, and entered upon the duties of the higher life.

the vas one of the first in the town to accept the Philosophy of Spiritualism, and in health it comforted and in sickness sustained him. May his aged companion receive ministrations from his spirit, to solace her loneliness and enable her to greet him again face to face, is the prayer of the writer. Neighbors and fields gathered at their residence on the 10th inst., and tendered their sympathies, and the angels spoke such words as they could through the humble organism of the writer.

From East Sullivan, N. H., Oct. 9th, Bezalcel Keith, aged 6 years and 6 days, was released from earthly suffering.

For months had his spirit lingered in the diseased form, and at times his sufferings were severe; but with patience and without a murnur he bore it all. Six years ago the writer was called to this family, and then the form of a noble son and brother was kindly laid in his hast resting-place. Now how anxiously has the father looked forward to a reinion with that much-loved child! He was conscious of his and others presence, and he shrunk not back from the change. He knew there was no deep gulf to separate him from his loved ones here; he felt that he should off he near his son, remaining with his mother and sisters in the earth-form; seemed blessed with many spiritual gifts, and an instrumentality through which much good may be accomplished. He saw a circle of spirits surround his father and walt to bear his spirit neward. Can they mourn o'er his departure? Would that all might be blessed as they have been, and that all men might rear the same monument in the hearts of his kindred and acquaint ances, and the inscription be the one that each seemed ready to express: "That he was a noble man."

They stand almost alone (they tell me) in their faith in that vicinity, but they never shrink or faiter. The Congregational Society kindly opened their church, and inspiration was given through the instrumentality of the writer.

Rockingham, Vr., Noc. 3, 1866.

Sarah A. Willey.

In Richmond, Me., on the 18th of October, Mrs. Arletta A.

In Richmond, Mc., on the 18th of October, Mrs. Arietts A. Brown, agod 40 years and 10 months. Her belief in the truths of Spiritualism was a great source of happiness to her.

## COE'S

### Well, stranger, I only hope you'll be as well off DYSPEPSIA CURE! THIS GREAT REMEDY FOR ALL DISEASES OF THE

STOMACH,

in the Stomach for him which had before yielded to nothing

The almost daily testimony from various parts of the country encourage us to believe there is no disease caused by a disordered stomach it will not speedily cure.

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One dose will cure.

It has cured in hundreds of cases. It stops in thirty minutes.

Acidity of the Stomach ! It corrects at once.

Rising of the Food! It stops immediately.

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One dose will remove,

Rendlly yields to a few doses.

Bad Broath! Will be changed with half a bottle

IT IS PERFECTLY HARMLESS! Its UNPRECEDENTED SUUCESS is owing to the

IT CURES BY ASSISTING NATURE

TO RE-ASSERT HER SWAY IN THE SYSTEM! Nearly every dealer in the United States sells it at ONE DOLLAR PER BOTTLE

#### C. G. CLARK & CO., Proprietors, Aug. 18.] NEW HAVEN, CONN. [12tcow THE WESTERN RURAL; A LARGE QUARTO WEEKLY PAPER.

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ING. ROSTON.

The information given by mail, if requested.

Having visited Colorado and personally inspected the enter prise above reterred to, I would recommend my friends who may read this to give attention to it, as in my opinion an investment, therein will bring large and continuous dividends, and that speedily.

Rent. 22.

DR. G. W. BABCOCK,

Let all those niliciaes of the reach and scalp attended to as usual.)

Dr. Bahcock has been for years engaged in treating diseases with excellent results. He is an educated physician, and those seeking his advice will find him a gentleman of scientific ability, and worthy of all confidence.—[Boston Sol. Gazette.

Let all those nilicide with diseases bear in mind that Dr. Bahcock has been most successful in giving rellef, and effecting permanent cures to his patients. We consider him one of Nature's true physicians, hence the pleasing and fortunate results he has brought to his patients.—[Boston Courier.

Nov. 17.—Imt

## DR. J. T. GILMAN PIKE,

Hancock House, - - Court Square. BOSTON. A. B. CHILD, M. D., DENTIST 50 School Street, next door East of Parker House THE EARLY PHYSICAL DEGENERACY
Jent. W. Annoters, to his wife; Aired Brooks, to Mrs. Marv
Jrooks, Nellig, or Charlotte, or James; Nellic Harris, to her
nother.

Thursday, Oct. 4.—Invocation; Questions and Answers;

Address, DR. ANDREW STONE, W. Figh
atrest, Truy, N. Y.

# Miscellaneons.

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which completely throws in the shade all other discoveries in medicine; and it affords nim much gratification that they re-ceive the unanimous approbation of all who have tested them. The Magic Billious Powders are a

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

BILIOUS DERANGEMENTS! Excellent for HEADACHE,

CONSTIPATION, PIMPLES, BLOTCHES, a SALLOW SKIN, DROWSINESS, DIZZI-

Cure and Preventive of Fever and Ague!

Here are a few important particulars; 1st.—They are the Great Specific for all Billous Affections. 2d.-They are the only known remedy that will cure Liver

Circulars, containing certificates, information, &c., sent to any part of the world free of charge.

SOLD BY ALL DRUGGISTS, or by mail on application to C. G. CLARK & CO.,

SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS.

Agents for the "Banner of Light."

FT These Publications will be furnished to patrons in Chicago at Boston prices, at No. 109 Monroe street (Low BARD's BLOCK), two doors west of the Post-office.

June 24. Address, TALLMADGE & CO.,
Box 2272 Chicago, Ill.

Interesting to Farmers and Lumbermen. Inferesting to Farmers and Lambbermen.

FOR SALE—A Tract of Land of 1,034 Acres, situated if miles from the flourishing village of Etha Green, Indiana, on the Pittsburgh, Fort Wayne and Chicago Radivoid, fifty miles west of Fort Wayne, and one hundred east of Chicago. Said land is well watered, easy of access, and very fertile. 850 acres are heavily timbered with Walnut, Pophar, Oak and Asn. The balance is a farm highly cultivated, with splendid Buildings, and an orchard of nearly 1000 fruit trees. The said tract will be sold altogether, or divided to suit purchasers, Tf\* For particulars, inquire of A. H. BUCKMAN, ETNA GREEN, INDIANA.

50\*\*—Oct. 27.

## PROGRESSIVE SOCIABLES!

THESE delightful social Entertainments are conducted strictly in the interest of the Society of Progressive Solitunilists, and will take place this second at EBBTT HALD. So West 33d street, on the following Thursday Eveninus:—Oct. 18th; Nov. 18t, 18th and 28th; Dec. 18th and 27th; Jan. 19th and 24th; Feb. 7th and 18t; March 7th and 28t; and April 4th and 18th. Admission: Gentlemen, with or without Laires, 41,00. P. E. FARNSWORTH, Conductor. W. S. BARNARD, Floor Manager. 8w—Oct. 27.

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

Office, for 25 CENTS EACH:
REV. JOHN PIERPOST.
FIRED L. H. WILLIS, M. D.,
JUDGEJ J. W. EDMONDS,
EMMA HARDINGE,
ARRAHAM JAMES,
AND REW JACKSON DAVIS,
MRS. J. H. CONANT,
THE Sent by mail to any address on receipt of the above price.

## DRUNKARD, STOP I

THE Spirit-World has looked in mercy on scenes of suffer Ing from the use of strong drink, and given A REMENT that has away all desire for it. More than three thousand have been redeemed by its use within the hast three years. Send for a CHCULAR. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

The N. B.—It can be given without the knowledge of the patient. Address, C.ChINTON BEERS, M. D., No. 670 Washington street, Boston.

### PHOTOGRAPHS COLORED in INDIA INK or WATER COLORS, in a satisfactory manner, at a moderate price, by MISS C. S. WING, 40 RVSSELL ST., Charlestown, Mass. 1f Mar. 10 OCTAVIUS KING, M. D.,

COTAVIUS KING, M. D.,

Ecloctic and Botanic Druggist,
634 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Olls, Tinctures, Concentrated
Medicines, Pror Wines and Liquies, Proprietory and Popular Medicines, exarranted pure and genuine. The Anti-Serof
ula Panacea, Mother's Cordial, Healing Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up Spinitual and other Prescriptions. Oct 6.

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

BOSTON, House, 18 Webster street, Somerville. WANTED. —100 Local and Supernnusted Ministers, to engage in a Business easy and lucrative, and well adapted to their position. Those now engaged are clearing from \$50 to \$150 per month. For particulars, address, JONES, BROTHERS & CO., 118 WATER STREET, BOSTON, MASS. Jim—Sept. 22.

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

# Miscellaneous.

FOR THE

## HEALING OF THE NATION! THE GREAT

SPIRITUAL REMEDY!

# MRS. SPENCE'S

POWDERS.

Akron, Summil Co., Ohio, June 11th, 1866.

PHOP. P. SPENCE—Bear Sir: My disease, as I stated in my first letter, was Difficult and through them is carried into the blood; thus, as soon as the blood will earry it, it reaches all paris of the system, decomposing the impure matter in the blood, and expelling it through the pores. The results from this mode of treatment are immediate. Patients do not have to experiment with it for months to learn whether they are being benefited. Good results are experienced upon the first trial, and but a few applications are necessary to effect a cure in any curable case.

Patients in the country who are unable to visit the Doctor personally, are requested to write out a brief history of their symptoms, and forward it to the Doctor. A candid opinion will be given in all cases; and, if desired, remedies can be sent by express to your own house.

Akron, Summil Co., Ohio, June 11th, 1866.

Pitor. P. Spence—Bear Sir: My disease, as I stated in my first letter, was Difficult and Paintiful Urimation, which is my first letter, was Difficult and Paintiful Urimation, which commenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became exerning and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became exerning and continued through the winter, at intervals of a week or two, increasing in intensity and stated in my first letter, was Difficult and Paintiful Urimation, which is on method through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became exerning and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became exerning and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became exerning and cond not have been endured lo Akron, Summit Co., Ohio, June 11th, 1866.

South Adams, Mass., Sept. 26th, 1866.

Prof. Spence — Your Positive Powders worked like a charm, I think there is no medicine on earth that will reach the Prostate Gland like the Positive Powders, I was almost immediately relieved. I have tried many different kinds of medicine for the relief of Irritated and swollen Prostate Gland, but found to a war white with I found it in your Paristics. C. L. BLOOD, M. D., Powders, Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time.

Yours in truth, JAMES M. CARTER.

BOSTON.

Oct. 27.

POLAND'S

MAGIC BILIOUS POWDERS.

THIS PREPARATION is the discovery of the Rev. J. W. Tours truly, J. Mc. N. WHAM.

POLAND'S town, Mass, and a man dearly believed by that denomination throughout New England. He was obliged to leave the pulpit and study medicine to save his would fire the was obliged to leave the pulpit and study medicine to save his would fire the was obliged to leave the pulpit and study medicine to save his would fire the was obliged to leave the pulpit and study medicine to save his would fire and his Macic Powners are one of the most wonderful discoveries of goodern lines. It is

THE GREAT LIVER AND BILIOUS POWDERS.

Prof. Payton Spence—Sir: I have used your Negative Powders in a case of Annurosis (Blindness.) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year agos he got the stake aca burn and to that and the long conleyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long continued sore eyes, is to be attributed the Amnustrosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was Cure and Preventive of Fever and Ague!

(We advice all who are troubled with this fearful maindy to always keep the Powders on hand ready for immediate use.)

Here are a few important particulars:

1st.—They are the Great Specific for all Billous Affections.

White Hills, Conn., Feb. 11th, 1866. 2d.—They are the only known remedy that will cure Liver Complaint.

3d.—They are the only known remedy that will cure Constipation.

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

5th.—They are a mild and pleasant yet the most effectual enthantic known.

6th.—They are the cheapest and best medicine extant, as they can be sent by mail to any part of the globe for the price. So cents.

Circulars, containing certificates, information, &c., sent to any part of the world free of charge.

Richwood, Union Co., Ohio, June 19th, 1866; Richicood, Union Co., Ohio, June 19th, 1866:

C. G. CLARIK & CO.,

General Agents.

New Haven, Conn.

Price, 50 Cents per Box.

GEO. C. GOODWIN & CO., 38 Hanover street, New Englang Agents.

SPIRITUAL PUBLICATIONS.

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, HLL.

GREAT WESTERN DEPOT

FOR ALL

Richicood, Union Co., Ohio, June 19th, 1866:

PROF. PAYTON SPENCE, M. D. — Dear Sir : 1
have had the Erysipelus for nearly 2 years, and looked the most on the like with the season of the most on the most one of the most one

My wife was taken with the Ithermatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six Positive Fowders, and was relieved.

Yours truly,
JAMES P. CUNNINGHAM.

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

The F90MTRIVE POWDERS CURE Neuraligia, Headache, Earache, Toothache, Rheumatism, Gout, Colle, Pains of all kinds; Cholern, Darrhea, Itow el Compilant, Bysentery, Nausia and Vomitia, Bysententia, Indigestion, Fintalence, Worms (Suppressed Menstranton, Paintal Menstruation, Failing of the Womb, all Female Weskirsses and Deparaments; Cramps Fits, Hygrophobia, Lockiaw, St. Vitus, Danner; Insternitient Fever, Bilious Fever, Vellow Fever, the Fever of Simuli Pox, Mendes, Scariatina, Eryslaches, Phenmonia, Plearisy; all Inflammations, acute or circule, such as Indiammation of the Langs, Kidneys, Womb, Blander, Stomach, Prostate Gland; Catarria, Consumption, Broachits, Coughs, Colds; Secrofula, Nervousnes, Meeplessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or Palys, Ammurosis and Leafness from paraly-

Sile-piessness, &c.

THE NEGATIVE POWDERS CURE Parilysis, or Palsy: Amiliposis and Festices from paralysis of the nerves of the eye and of the ear, or of their nerves exists of the nerves of the eye and of the ear, or of their nerves exists of the previous of Maccular Prostration or Helmantion.

For the cure of Chillis and Pever, and for the prevention and cure of Choleras, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no manuscan, no vomiting, no uncreotizing; yet, in the language of S. W. Bichmond, of Chenos, Ill., "They are a most wonderful medicine, so sited and yet or effectives."

As a Family Meetleline, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ngessaud both sexes, and to every warlety of sickness lively to occur in a family of adults and children. In most cases, they ease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Fowders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Fowders know no such thing as fall. In view, therefore, of the approaching sickly season, we say to the people of the west, and the South, and particularly of the great valley of the Mississippi, and of all other sections of the Filled Stairs that are animally recurred by the Chills and Fever, and other Fevers, in the summer and autumn. "Le prepared in time: Leep the Positive and Negative Powders always on hand, ready for any emergane."

and Negative Fowaers many comments.

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

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

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

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

Mailed, postpaid, on receipt of price. One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box hoft kinds, \$1.
Six boxes, \$5; twelve boxes, \$9.

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

Money mailed to us is at one risk.

OFFICE, 37} St. MARKS PLACE, NEW YORK. Address, PROF, PAYTON SPENCE, M. D., Box 5817, NEW YORK CITT. For sale also at the Banner of Light Office, No. 168 Washington St., Roston, Mass, and by Bruggists generally. Nov. 10.

BOOKS:

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

ALL ORDERS PROMPTLY ATTREBUTE TO.

Out. 6.

## Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER!

DR. GEORGE B. EMERNON,

I.P.ALING MEDIUM, developed to cure diseases by drawing the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease
is, at the same time. One examination \$1; ten exercises to
draw disease, \$5; thirty for \$10. Manipulations, \$2 each,
Treats patients at a distance by letter, by inclosing the sum,
giving your name and adoress. Pilease address DR. GEO. B.
EMERSON, No. I. Winter Places, off Whiter street, line
ton, Mass. Office hours from 7 a. M. 10 5 P. M. Nov. 24—20.

FEMILIS MAY. CHEMPAUM, AM. TIVHIS MAY CERTIFY that DR. GEORGE B.

THIS MAY CERTIFY that Dr. George B.

EMERSON commenced to treat my sister (who had been suffering from heart and lung disease for five years, and given it to die by physicians of almost every school,) about six months ago, without ever seeing her.

Three months ago she could not have her head raised one inch without failuting, and every moment was expected to be her last. Two weeks ago to-lay she look passage in the "Ocean Queen." from New York, to join her husband in California, a well momen. I passed the previous day with her, and could hardly realize the change. By what power it was effected I do not attempt to say, but these are tolemn facts, and I deem it out an act of simple justice to Dr. E., and the power through which such winderful results were obtained, to acknowledge them before the world.

Bl. HAWES.

Place of husiness—fill Devonshire street.

Residence—26 W. Olange street.

Roston, Mays, Oct. 18, 1863. Nov. 24—2w\*

# RHEUMATISM CURED IN FIFTEEN MINUTES!

DR. E. CHERRINGTON.

Magnette Physician, office, 216 Third street, between D and E streets, South Baston. THE DOCTOR has had several years experience in the treatment of Neuralgia. The unatism, Fevers, and all affections arising from a disordered state of the increase system, in the cure of which he has met with great success. Some of the most obstitute cases have yielded to hids skill.

Office hours from 5 to 12 A, M, and from 2 to 5 P, M. (From 5 to 10 A, M, will be devoted to such as age unable to pay.)

Nov. 10.

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

THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state eet and age.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. Oct. 6. M.RS. A. C. LATHAM, Magnetic and Clair-vayant Physician, treats diseases of body and mind, by the laying on of hands, and by magnetic remedies. Also, gives delineations of character. Terms \$1. Office, 292 Wash-ington street, Boston.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison AV. Hours from 9 A. M. to 6 P. M. Oct. 27.

MRS. SPAFFORD, Trance Test Medium, has resumed by sittings at No. 1 Wells Place, show boxer street. Hours from beto 12 and 2 to 5 r/m. 1 Wes Nov. 17. MRS. Z. KENDALL will receive her friends out 27 (4w)

MRS. S. J. YOUNG, Business and Medical Chairs yant, 208 fromont St., cor Laterange. Sep. 1-130 SAMUEL GROVER, Healing Medium, No 13 Drx Place, (opposite Barvard street.) Get. 6.

SOUL READING,
Or Psychometrical Delineation of Character.
M. R. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or bock of hair, they
will give an accurate description of their beading traits of char
acter and peculiarities of disposition; marked changes in pat
and tature life; physical and mental adaptation of therefore
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and bluts to the hitarimonionly married,
whereby they can restore or perpetuate their former love.
They will give instructions for reliamprovement, by telling
what faculties should be restrained and what cultivated.
Neven years' experience w arrants them in saying that they
can do what they advertise without had as hundreds are will
ing to testify. Sequence are particularly invited to investigate.
Everything of a private character Solet Structure as SUE.
For Written beling at not of tharacter, 4.16 and red stamp
Hereafter all calls or letters will be promptly attended to by
ciliat come or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
Oct. 6. White water, Walworth Co., Wisconsin. SOUL READING,

## HEALING THE SICK,

LAYING ON OF HANDS! DOCTOR PERSONS, late of the Dynamic Institute, Mil-wanker, who has treated over 33,000 pa. "eats within the last three verts, and whose curves have never occus surpassed in the world's history, with heal the sick at

THE MAGNETIC REALING PHYSICIAN, who operates by taking the hand of his patients. Some almost miraculous cures are being performed wherever he goes. Fits, in samity, loss of Voice, Suppurating Sories, Cancers, Sight Restored, Deatness Curied, and the Lame made well. Sypowerful is the influence that controls the Doctor, find thesan in many times cured with one treatment. In Canadee is better known as the originator of the Pain Cure. King of Kings-a clarroy and remody that with other more nelses and pains finning other paraceal hebrat the public. He has taken the Parlors of house No. 313 Jofferson street, LOUISVILLE, KY.

P. S. -He will remain so days.

NO. MARCH.

TMIS HOUSE was opened by MIS, A. J. KENISON, July 1st, 1sot, as a pleasant bonic for Sprittmists and liberamines. Board with or without treatment. Those in attendance possess potent Electric Magnetic and Sympatheth Healing Powers. Also, medical prescriptions given clairvoyantly. We solicit the aid of progressive minds in a work for the benefit of humanity. WASHISOTON STREET, near centre depot.

DORMAN & WILLIAMS, Clairvoyant and Magnetic Physicians,

No. 8 New street, Newark, N. J.

M. S. ELIZA P. WILLIAMS (shirer of A. J. Pavis) will
examine and proceribe for disease, and cure the sick by
her healing powers, which have been fully tested. U-Sept. I MIRS. S. D. GILLBERT,

DEFINATATION,

WILL HEAL DISEASES or Teach the Art of Healing by
the New-Curing Method. All necessary instructions
farmished to distant applicants. Terms for Teaching, 615,00.
Office hours from 9 to 4. Office, rear room of the Bank, No. 1
CARROLL PLACE, corner of Bi cecker and Laurens streets, New
YORK.

3w—Nov. 17.

HEALING THE SICK! DIR. D. A. PEANIE, JR., NO. 265 JETERSON AVESTE, DETROIT, MICH., cures all forms of disease without medicine. Nov. II.

P.R. H. WADE, Medical Electrician, N. W. corner of Eighth and Spruce streets, PR-LADELPHIA, PA. Students of the several Medical Colleges of the United States, and other gentlemen and ladies who wish to adopt this popular system, will be instructed and supplied with books and instruments, on liberal terms.

MRS. L. G. RICHARDSON, Magnetic Clair-vocant and Modium for Developing and Healing both the Poysical and Montal, by the laying on of hands. 84 Malden street, CHELSEA, MASS. FEANNIE WATERMAN DANFORTH, (form-erly of Roston,) Chairvoyant Physician and Tranco Medi-am, 52 Fot R16 SIRET, near the Bowerty, New York, Ex-aminations and Prescriptions by letter, Price, \$5. 848-Xv.17.

JOSHUA GROVER, Healing and Personating Medium, No. 7 Winthrop street, Charlestown, Mass. MRS. COTTON, Successful Healing Medium, M. by the laying on of bands. (No medicines given.) No. 235 E. Petirstreet, near 3d Avenue, New York. 1207—Sept. 15.

M. R.S. M. SMITH, Healing and Developing Medium, is giving great satisfaction at No. 1723 Noarh TESTH STHEAT, PHILADELPHIA. 408—Nov. 10.

MRS. E. OSTRANDER, Medical Clairvoyant, 147 East 49th street, NEW YORK. 1w-Nov. 17.

## DR. N. P. ALLEN, HEALING MEDIUM, LOCUST BROWN - NOV. 17. J. E. CONANT,

### DEALER IN PIANO FORTES, ORGAN HARMONIONS,

PIANU FUNTES, URGAN HARMUNIUMS,

AND MISLODISONS

OFTHE BEST QUALITY, and WARRANED in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from 6330 to 800, according to style of Shish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, ISA WASHINGTON STIRET, ROOM No. 3.

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

April 7.

# Bunner of Tight.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

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

We receive subscriptions, forward advertisements, and ransact all other business connected with this Department f the Ranner of Light. Letters and papers intended for s, or communications for publication in this Department, to, should be directed to J. M. PERRIES, Clucinnati, Ohio;

#### The Liberality of the "New Covenant" and Other Papers.

A correspondent writing from Muncie, Ind.,

"I am getting fired of the onesidedness of the Chicago New Covenant. I take it and the Banner of Light. The latter I must continue to take; but what other liberal paper or papers shall or can I take in place of the New Covenant when its time expires?"

Take? - why, take the Religio-Philosophical Journal, of Chicago; take the "Radical," representing the Theodore Parker phase of Unitarianism. Take the Rev. Dr. Ballou's "Christian Repository," printed in Montpelier, Vermont. Bro. Ballou published the Rev. John Pierpont's address before the National Convention of Spiritualists, and a recent article from the BANNER OF LIGHT, entitled "T. Starr King a Spiritualist." Take the "Gospel Banner," published in Augusta, Maine. It has shown great fairness and impartiality relative to Spiritualism. Take the "New York Independent;" it is infinitely more liberal than some Universalist papers, that are literally blatant in assertions of liberality and tol-ration. "A classmate," in enlogizing the Rev. Mr. Pierpont, after his departure for the heavenly world, failed to mention his outspoken and public advoeacy of Spiritualism, and is reproved for his cowardly injustice in the columns of the Independent, of September 13th, in the following pungent style:

"The writer characterizes Mr. Pierpont as a 'marked man,' but singularly enough fails to cite the last, and perhaps most striking proof of his claim to this title. John Pierpont as poet, pat-riot, pastor, and reformer, was indeed 'a marked man;' was he not also marked as a Spiritualist? Why the zealous pains of his 'Classmate,' of editorial colaborers in the Temperance and Anti-Slavery fields, to conceal the prominent fact of his later life? The delicacy of his friends has more of worldly and cowardly pride than of wisdom, or of just respect for the noble spirit whose sacred convictions they strive to dishonor by concealment. Mr. Pierpont's last public appearance was at a Spiritual Convention at Providence, R. I, only three or four days before he 'fell asleep,' so soon to awake in the newness of spirit-life. One year ago he acted as President at a similar national gathering, at Philadelphia, and on the meeting at Providence he took his place, and opened the proceedings with a brief address. Now, Mr. Editor, do you fear to have this fact

Certainly, we have no wish to conceal the fact that Mr. Pierpont was a Spiritualist, and any review of his life which makes no mention of that fact is certainly incomplete. But incompleteness does not necessarily imply concealment, "A Classmate," in paying his tribute to the memory of Mr. Pierpont, naturally contined himself to those features of his life with which he was permose teatures of ms the with which he was personally familiar, and in respect to which he was able to speak intelligently, leaving to others better acquainted with the subject the task of saying what they might think needful as to his faith in Spiritualism. We cannot see anything wrong in this

The above is manly. The "New Covenant," however, is all on one side. A jug-handle is its fitting symbol. A few weeks since we published some creedal sentiments from Theodore Tilton's poetic creed. These, the Covenant coolly copied without crediting to the BANNER OF LIGHT; Spiritualist paper, headed "Dark Circle Performances.'

ualities, and tolerates in correspondents the your services. If you have advertising to do, be widest diversity of opinions. Thus given to open | as brief and modest about it as possible. If addiscussion and criticism, it frequently throws be- dicted to the use of the Virginia weed, put a nice fore the world both the pro and con, of certain little spittoon into your carpet-bag and use it in phenomena denominated spiritual; and sectarian parlors, halls, and along sidewalks where ladies sheets like the New Covenant, select and pub- are necessitated to walk. Do not, upon any oclish just such portions as they think best calculated to prejudice their patrons against the Spiritual Philosophy. Compensation, sure as any mathematical demonstration, is certain to come in due time. True, the New Covenant editor disclaims being a sectarian; says he's a "strong denominational man." A. J. Davis might with the same propriety say, "I'm not a Spiritualist, only a spiritually-minded man." The Rev. Dr. Ryder, in his occasional sermon at Galesburg, had the manliness to say in so many words, "The Universalist Denomination is a sect." He furthermore says," We have a creed." The modifications following these square assertions are like the mortar that fills space without materially affecting the walls. The Nazarene's test of discipleship was very simple, yet divinely beautiful, By this, shall all men know that ye are my disciples, if ye have love one for another." It is amusing to see sectarians, like eels, squirm, when their policy-plans are defeated; but grand to listen to spirit-teachings from lips immortal, and consciously feel the inspirational influences of the gods.

## "I want Work-Where can I Lecture?"

Thus writes a brother-others have written in similar strains. Well, the moral vineyard, extensive as the globe we inhabit, wants workmen; but vineyards do not always invite toilers to till their soils, nor train their vines. The apostles did not wait in Jerusalem for "calls" to go and preach the gospel of the risen Nazarene, but a divine enthusiasm streaming like golden glory into their souls, they were virtually forced to go into all the world, dispensing evangels of truth and love. Did Peter, the hermit, with bared head, sandaled feet, and soul pulsing with a living idea, wait for a call to go and rescue that sainted Syrian temb from the ruthless hand of the Turk? Did those Jesuit fathers in Louis's reign, all aftre with the missionary spirit, wait for invitations from India and China? This waiting to be invited, waiting to get a call, though quite clerical, is hardly in keeping with the glowing inspiration of the new dispensation.

My brother, start; strike out; take up your carpet-sack and walk. Churches may give their moral cripples crutches; but sensible angels will neither give you limbs, feet nor crutches, but tell you to rightfully, vigorously use those you have; and with use, effort, will and work, there will come a mighty influx of power divine, coupled with a grand expansion of the soul's consciousness. We want no angel to chew our food, nor any Heavenly Father to do for us what we can do for ourself. This doing nothing and waiting for a "cail," or on "God to be gracious," is much like robed Adventists waiting for that long deferred Millerite conflagration. Do not always dream; do not let your plans end in planning; do not sit on a silken sofa and wink on an influence; do not wait for mortals or immortals to "open up the way." Construct your own turnpikes; unlock your own gates; sharpen your own sickles:

wheat, and ultimately angels of the vineyard will whisper to you in lutedike voices, Well done, good and faithful workers; cultivating the vineyard has resulted in your own soul culture.

The field is the world. The ripening grain is waving, the harvest is abundant, the prospect is glorious. Reapers, are you out in early morning? Some wielding more than Damascan blades, and others with two-edged swords, are giving giant strokes, causing conservatism and hoary error to tremble and tumble beneath their sturdy blows; while along their seeming pathway of ruin, the new and the better bads bloom and bear mellowed fruitage. Others move moderately in this or that direction, trampling down quite as much of the precious grain as they gather. Others still are standing idle, viewing with anxious longings the rustling fields, rich in their mellowing glory, wondering, wanting work, yet not seeing the place to begin.

Brother, are you in earnest? Are you naturally industrious? Do you love work-the often unappreciated work of the lecture field? Then up and away, making every school-house, hall and church, resound with the truths and inspirations of the higher life. Cold hearts require rekindling; the dead, buried in worldliness, need raising; the sleepy awakening; the shiftless arousing, and the indifferent a new baptism. The time is auspicious. The world is crying for our liberal, loving gospel, fresh from the spirit-world. It does not want doubt and fear, but demonstrations of immortality, devotion, trust, love. It wants a reasonable, rational religion, abounding in carnestness, consecration and charity.

And now, dear brother, here's our hand-warm cordial. List! Go forth; work for the truth; live it each day; rise to the height of the occasion; lift and bear other's burdens; make full proof of your ministry, and friends will flock around you; while from the arched heavens, angels will shower upon you unfading blooms and immortal blessings.

### Various Matters.

The Rev. Mr. Cheney, a Universalist clergyman, speaking a number of years since through Tompkins Co., New York, used to say, "the Orthodox preached to keep the people out of hell but he preached to keep hell out of the people."

Spiritualists consider this theologic hell all a myth. "The kingdom of heaven is within you," said Jesus. So the kingdom of hell is in the souls of the angular and inharmonious. It feeds on the tires of envy, hate and revenge. Our lecturers speak to enlighten the understanding, enlarge the moral capacity, demonstrate immortality, inspire a genuine devotion, and cultivate the heart's best and and purest affections.

A sectarian brother complains that we "misimprovement. Pity, if writers in the nineteenth century can't brush up and brighten those old Pauline sayings! We differ from that apostle in many particulars. Speaking of sacrifices and sins, he said, "Without the shedding of blood there's no remission." We say that whether blood be shed by goats, kids or Christs, there is "no remission" of just and deserved punishment The phrase," shedding of blood," partakes of Jewish barbarism. Those that churchmen call the "holy men of old," we should call bloody men; and if people, in these times, had a plurality of wives, as did Abraham and other Bible patriarchs, we should imprison them in our penitentiaries. Our epistles, though not as ancient as Paul's, we think much better adapted to the civilization and culture of this age.

Speakers, when you are invited to grove-meetings, conferences or conventions, do not wait till the afternoon of the last day before you "drag thought, and endowed with fine healing gifts. but "mark well," it did credit its article to a your slow lengths along." Be present at the opening session. If your attendence is not especially solicited by the committee, do not go The spiritual press is free. It admires individ- away grumbling because not remunerated for casion, open the chapter of your personal woes, nor reel off your individual experiences, unless invited by a two-thirds majority. Keep off from the platform, unless especially urged to there sit, by the speaker about to officiate. A rostrum is not an art-gallery for displaying ornamentals, Upon rising to address the people, do not apologetically inform them you've been "broken of your rest, have a severe headache, and are not prepared to speak." If what you say is true, you have no business to impose upon a public audience. We write thus plainly, because as brothers and sisters we love you and that blessed truth of which you are the noble exponents.

A clergyman writing us, closes his communiention thus: "Most truly yours in the bonds of Christ." What does he mean? The "bonds," the trammels, the fetters of Christ! Again we inquire, "What does this minister mean?" We think the Bible says-if not, it ought to-" Whom the truth maketh free is free indeed!" Brother, get the "bonds" and shackles of Christ, and everybody else, off from you immediately, and be a freeman.

"There is one topic forbid to all well-bred, to all rational mortals, namely, their distempers. If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder-stroke, I beseech you, by all the angels, hold your peace, and not pollute the morning, to which all he housemates bring pleasant thoughts, by corruptions and groans.'

We thank thee, oh, Emerson, for these lines Anything but the sorrows of an "abused man! the oft-recited aches of a nervous woman! Prayerfully we exclaim, "Good Lord, deliver us from men with voluble tongues, miserable health and late hour' tendencies! from women with enlarged spleens, nightmares, spasms and ghostly fears for the future!"

## Professor S. M. Strick.

It is with no ordinary degree of pleasure that we announce to lecture committees and the friends of progress everywhere, that Bro. Strick has concluded to publicly advocate the ministry of angels, and the divine principles of the harmonial philosophy. He was educated in one of the Universities of England, receiving therefrom the honorary degree of Master of Arts. He is accustomed to public speaking, is refined in his nature, highly cultured, and deeply imbued with those heavenly truths that glowed in the souls of seers and sages prophets and apostles, in the ages gone. We have listened to him with pleasure and spiritual profit. His Post Office address is Peorla, Ill.

## Miss Nettle M. Pease—New Lecturer,

This lady, recently entering the moral harvest field as a public lecturer, is meeting with excellent success. She succeeded Nellie Wiltsie in Toledo, Ohio, giving universal satisfaction. She speaks entranced, and during the week gives tests and communications from the "loved ones gone before." She will not be allowed unocoupied time when her merits are known. Her adbind your own sheaves; sift the chaff from the dress is Detroit, Mich.

LIGHT.

By the Editor of the Western Department, Nov 7th, at the residence of Mr. Jacobs, Esq., the bride's father, Mr. Harrison Kelley, Jr., Attorney at Law, and son of Hon. Harrison Kelley, to Miss Maria C. Jacobs, all of Sturgis, Mich.

The parties will accept our hearty thanks for the favor of a magnificent "bride's loaf," with accompanying wreaths, trimmings and bouquets. They have our best wishes and earnest prayers for temporal prosperity, and the descent of spiritual blessings through long and happy lives. It is pleasant to attend these occasions, audibly and publicly pronouncing what previously had been subjectively consummated—a union of aims, of hearts and souls

We would just modestly hint, by-the-way, to the Editor-in-chief and other members of the "odd" fellows fraternity, that we have a few more certificates of the "same sort left." with choice matrimonial words all cut and coined awaiting orders for delivery.

#### Neighborly Association --- Homes Offered.

We listened with much interest, at the yearly meeting in Richmond, to Bro. M. Williams's plan for helping those in ordinary circumstances to homes. He is a Spiritualist; owns fifteen hundred acres of fertile land near the confluence of the Illinois and Mississippi rivers, and desires to help reformers to pleasant and profitable homes. The tract is located on the Mississippi, thirty miles above Alton, and in the State of Illinois. The climate is genial, the water excellent, and the soil of a very superior quality, beautifully designed for fruit-raising. This tract of land he proposes to give, in parcels from five to twenty acres, to actual settlers. The limitations are few, and among them this: "No liquors shall be bought or sold on the premises." The object seems to us truly benevolent and praiseworthy.

#### A Grand Charitable Fair.

The word charity is music to our soul. Blessed are those that erect charitable institutions, or devise means to secure "home and school" for the unfortunates of earth. Our friend G. W. Thomas, Esq., writes us that a "Charitable Fair and Presentation Festival" will open, the 10th of Dcember, at the Public Hall, corner of Broadway and Twenty-third streets, New York, the proceeds of which are to be devoted to the maintenance and education of the destitute children of the soldiers and sailors of our country, who in the recent war sacrificed all upon the altar of freedom. The object is noble, and worthy of universal patronage. Knowing some of the parties, we have the most perfect confidence that it will be conducted upon the principles of the strictest justice and equality. quoted Paul." It was done purposely, done for Tickets may be procured of N. H. Davis, agent, 616 Broadway, N. Y., or of Thomas & Co., managing directors.

### Spirit-Message Verified.

We seldom even glauce at the "Message Department;" but, for some reason, best explainable by spirit-impression, we opened the BANNER of the 10th, and, turning to the sixth page, saw the name, A. A. Johnson. We knew this Bro. A. A. Johnson well; met him in his father's house soon after reaching California.

Upon reaching the "States," some three years since, he came directly to our house. Afterwards he enlisted and went into the army from Illinois. From the time he entered the "Eastern Army Department" we have heard nothing from him; neither have his parents. The communication will inform the friends of his fate. He was an excellent young man, progressive in his modes of

## Professor E. Whipple.

This brother, devoted to science and the dissemination of the Spiritual Philosophy, has removed to Sturgis, Mich. This is an important western focation. Bro. Whipple gives lecture courses week-day evenings upon his favorite study, Geology, and Sundays discourses upon subjects related to Spiritualism and the spiritual movements of the age. He is not only true, firm and faithful as a man, but one of the most clear and logical lecturers in the field.

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

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

J. Madison Allyn, trance and inspirational speaker. Ad-iress during November, North Middleboro', Mass. Will re-ceive subscriptions for the Banner of Light.

C. FANNIE ALLYN will speak in Londonderry, Vt., Nov. 18 and 25 and Dec. 16, 23 and 30; in Ludlow, Dec. 2 and 9; in Weston during January. Address as above, or Middleboro', Mass. MRS. N. K. Andross, trance speaker, Delton, Wis.

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

MBS. SARAH A. BYRKES will speak in Salem during November. Will make engagements for the winter. Address, 87 Byring street, East Cambridge, Mass.
MBS. M. A. C. BROWK will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Ms-MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

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

REY, ADIN BALLOU, Hopedaie, Mass.
A. P. Bowman, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. Addie L. Ballou, inspirational speaker, Mankato, Minn. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WARREN CHASE will speak in Davenport, Iowa, Juring No-embert in Rock Island, Ill., during December. He will re-cive subscriptions for the Banner of Light.

DEAN CLARK, inspirational speaker, Brandon, Vt. MRS. LAURA CUPPY is lecturing in San Francisco, Cal. DR. L. K. COONLET will lecture and heal in New England from Nov. I until March I. Will receive subscriptions for the Hanner of Light, and sell Spiritual and Reform Books. Ad-dress, Newburyport, Mass.

MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston. MRS. Sorma L. Charpell will receive calls to lecture in New England until further notice. Address, 54 Hudson street.

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

ALBERT E. CARPENTER will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lyceums. Address, Putnam, Conn. MES. AMELIA H. COLBY, trance speaker, Monmouth, 111. MRS. JEHNETT J. CLARK, trance speaker, will answer calls to lecture on Bundays in any of the towns in Connecticut. Will also attend functals. Address, Fair Haven, Conn.

Mas. D. Chapwick, trance speaker, will lecture, hold at-ances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J. Vineland, N. J.

DR. JAMES COOPER will commence a course of lectures at Farmington, Trumbull Co., O., on Sunday, Nov. 18. He will take subscriptions for the "Banner of Light," "Journal," and "Little Bouquet," and have books for sale. All letters should be addressed, iteliefontaine, O.

IRA II. Cuntis speaks upon questions of government. Ad lress, Hartford, Conn.

MISS LIZZIE CARLEY, Ynsilanti, Mich. MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

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

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOMAS COOK, Huntsville, Ind., lecturer on organization. MISS LIZZIE DOTEN will lecture in St. Louis during Novembert in Kew York during January and February. Will make no further engagements. Adoress, Pavilion, 57 Tremont street, Boston.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J. Mrs. A. P. M. Davis, formerly Miss A. P. Mudgett, will answer calls to lecture. Address, box 1155, Bloomington, Ill.

MRS. E. DELAMAR, trance speaker, Quincy, Mass DB. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis. DB. H. E. EMERY, lecturer, South Coventry, Conn.

A. T. FOSS will speak in Williamitic Conn., during Novamber and December; in Portland, Me., during January. Will answer calls to lecture week day evenings in the vicinity. Permanent address, Manhester, N. 11.

MISS ELIZA Howe Fuller is engaged at Stockton, Me., and vicinity for the fall. Address, Stockton, Me.

MRS. MARY I. FERKCH, Inspirational and trauce medium, will answor calls to tecture, attend circles or funerals. Free clientes aunday evenings. Address, Ellery street, Washington Village, South Boston. J. G. Fish, "EastJersey Normal Institute," Red Bank, N. J.

MRS. FANNIE B. FELTON, Cache Creek, Colorado Territory. S. J. Finney, of Ann Arbor, Mich., will lecture in Lowell, Mass., during November. REV. JAMES FRANCIS, Mankato, Minn.

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

MBS CLARA A. FIELD will answer calls to lecture. Ad-ress, Newport, Me. C. Augusta Fitch, trancespeaker, box 1835, Chicago, Ill. ISAAC P. GREENLEAF will lecture in Taunton, Mass., during November. Will make further engagements for the fall and winter anywhere the friends may desire. Address as

above.

MRS. LAURA DE FORCE GORDON WIll receive calls to lecture in Colorado Territory until spring, when shedesigns visiting California. Friends on the Pacific coast who desire her services as a lecturer, will please write at their earliest convenience. Permanent address, Denver City, Col. Ter.

N. S. GREENLEAF, Lowell, Mass. Mrs. Dr. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

DR. L. P. GRIGGS, Evansville, Wis. Miss. EMMA HARDINGE will lecture in Philadelphia during November, and in New York and St. Louis up to the end of April. Mrs. Hardinge can give a few week evening lectures en route to St. Louis. Address, 8 Fourth avenue, New York. M. HENRY HOUGHTON will lecture in Mill Village, N. H., uring Nov. Will speak Sundays and week evenings. Ad-

MES. SUSIE A. HUTONINSON will speak in Charlestown, Mass., during November; in Oswego, N. Y., during December. Address as above.

CHARLES A. HATDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the DR. E. B. Holden, No. Clarendon, Vt. MRS. S. A. HORTON, Brandon, Vt., will speak in Charlestown (Mechanics Hall), Dec. 16, 23 and 30. Address as per appointments, or Brandon, Vt.

Miss Julia J. Husbard will speak in Newton, N. H., Nov. 25. Address, Box 372, Malden, Mass. W. A. D. Hume will lecture on Spiritualism and all progressive subjects. Address, West Side P. O., Cleveland, O.
LYMAN C. Howe, trance speaker, Clear Creek, N. Y.

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

MRS. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Oncida Co., N. Y. Jos. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. Mosks Hull, Milwaukes, Wis. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

Miss Susix M. Johnson, feeling, in common with others of ser class, a strong Westward impulse, proposes opening the chasuling year in that large field of labor, and solicits enryl applications from those who desire her services, that she may s far as practicable, economize in travel. Permanent address filliord, Mass. Will lecture in Portland, Me., during Novem-er; in Bangor during December; in Oswego, N. Y., during

W. F. Jamieson, inspirational speaker, care of the B. P. Journal, P. O. drawer 625, Chicago, 111. WM. H. JOHNSTON, COTTY, Pa. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O will speak in Monroe Centre the first Sunday of every month

MHS. ANNA KIMBALL, trance speaker, will answer calls to ecture in and near New York. Address, 826 Broadway, cor GEORGE F. KITTRIDGE, Buffalo, N. Y. J.S. LOVELAND will speak in Cleveland, O., during Novem er; in Sturgls, Mich., during March, 1867.

MRS. E. K. LADD, trance lecturer, 178 Court street, Boston.

MISS MARY M. LYONS, trance speaker, Detroit, Mich. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H MRS. F. A. LOGAN will answer calls to awaken an interest in, and to sid in establishing Children's Progressive Lyceums Present address, Salina, Onondaga Co., N. Y.

MRS. ANNA M. MIDDLEBROOK will lecture in Worcester, [ass., Nov. 11, 18 and 25, and Dec. 2. Address, box 778, MRS. SARAH HELEN MATTHEWS. Address, East Westmore-land, N. H.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Blissouri during the fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, Ill. DR. JAMES MORRISON, lecturer, McHenry, Ill.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch, Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass. B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. Charles S. Marsh, semi-trance speaker. Address, Wone-woe, Juneau Co., Wis. LEO MILLER, Canastota, N. Y.

Prof. R. M. M'CORD, Centralia, Ill. Miss Saran A. Nutt will speak in Beloit, Wis., during Nevember. Address as above, or Aurora, Kane Co., Ili. A. L. E. NASH, lecturer, Rochester, N. J. WM. VAN NAMEE, Monroe, Mich.

GRORGE A. PRINCE, Auburn, Me., will lecture in the Town Hall, Charleston, Me., Nov. 18 and Dec. 2 and . J. M. Perbles, box 1402, Cincinnati, O. L. JUDD PARDER, Boston, Mass.

A. A. POND, inspirational speaker, North West, Ohio. MRS. J. PUFFER, trance speaker. Address, South Hans. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

MRS. NETTIE M. PEASE, trance speaker and test medium Detroit, Mich. DR. D. A. PRASE, JR., Detroit, Mich.

MISS B. C. PELTON, Woodstock, Vt. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Lydia Ann Pearsall, inspirational speaker, Disco, Mich Dr. W. K. RIPLET will speak in Somers, Conn., from Dec to 10. Address, box 95, Foxboro', Mass.

DR. P. B. RANDOLPH, lecturer, Bennington, Vt. J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisle, N. Y. G. W. Ricz, trance speaking medium, Brodhead, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., will an wer calls to lecture.

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

MISS MARTHA S. STURTEVANT, trance speaker, care Ban ner of Light, Boston. SPLAN VAN SICKLE, Lansing, Mich.

MRS. FANNIR DAVIS SMITH, Milford, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. Авкам Smith, Esq., inspirational speaker and musical me-fium, Sturgis, Mich.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. MRS. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. Il. B. STORER, inspirational lecturer, 75 Fulton street, New

PROF. S. M. STRICK, Peoria, Ill. MRS. M. E. B. SAWYER, Baldwinsville, Mass.
J. W. BEAVER, inspirational speaker, Byron, N. Y., will anwer calls to lecture or attend funerals at accessible places.

Austri E. Simmons will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the ociety of Spiritualists in Yarmouth, Me., til further netice,

DR. WM. H. SALISBURY. Address, box 1313, Portsmouth, N. II. E. Sprague, M. D., inspirational speaker. Permanent ad dress, Schenectady, N. Y. Will lecture in Oswego, N. Y., during Nov.

Miss Lottis SMALL, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me. Mns. M. S. Townsend will lecture in Ebbitt Hall, New York, during November: in Philadelphia during December. Address as above, or Bridgewater, Vt. J. H. W. TOOHEY, 42 Cambridge street, Boston.

MRS. SARAH M. THOMPSON, inspirational speaker, 26 Bank treet, Cleveland, O. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. HUDBON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe. N. FRANK WHITZE will speak in Chicago, ill, during November and December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

wance as above.

Mrs. M. Macomber Wood will speak in Charlestown,
Mass., during Nov.; in Plymouth, Mass., Dec. 2, 9 and 16; in
Stafford, Conn., Dec. 23 and 30; in Romers, Jan. 13 and 20; in
Taunton, Mass., Jan. 27 and during February; in Oswego, N.
Y., during April. Address, 11 Dowey street, Worcester, Mass. F. L. H. Willis, M. D., will lecture in Haverbill, Mass., during December; in Providence during January. Address, care Banner of Light, Boston.

care Banner of Light, Boston.

A. B. Whiting will speak in Louisville, Ky., during November and December. Address, Louisville, Ky.

Mrs. S. E. Warner will becture in Sturgls, Mich., during December and January; in Beloit, Wis., during February, March and April, 1887. Address accordingly, or box 14, Berliq, Wis.

E. V. Wilson will speak in New Boston, Ill., during November. Address, Babcock's Grove, Du Page Co., Ill. ALGINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, Chicago, ill., box 2903.

Mns. S. A. Willis, Lawrence, Mass., P. O. box 47 Mas. E. M. Wolcorr is engaged to speak hair it Danby, Vt. Will receive calls to speak in Vern Hampshire, or New York. Address, Danby, Vt. Lots Waisbrooker can be addressed at Java Vi

MARY E. WITHER, trance speaker, 71 Williams str A. A. WHELOCK, trance and inspirational sp Johns, Mich.

Mus. N. J. Willis, trance speaker, Boston, Mas E. S. WHEELER, inspirational speaker, care this columbia street, Boston.

MRS. MARY J. WILCOXSON will labor during I dunary and February in Central and Southern In-all wishing her services please apply immediately, are Wm. Lynn, Mutcle, Ind. F. L. Wadsworth's address is care of the R. P. J. drawer 6325, Chicago, Ill.

ELIJAH WOODWORTH, inspirational speaker, Lesl JONATHAN WHIPPLE, Jr., inspirational and trans Address, Mystic, Conn.

WARREN WOOLSON, trance speaker, Hastings, N.

Phor. E. Whirple, lecturer upon Geology and the Philosophy, Sturgis, Mich. HENRY C. WRIGHT will answer calls to lecture are of Bela Marsh, Boston. A. C. WOODRUFF, Buffalo, N. Y.

MRS. S. J. YOUNG, trance lecturer, 208 Tremont aper LaGrange, Boston. MRS. FRANCES T. YOUNG, trance speaking meddress, care Banner of Light.

## SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bib vill meet every Sunday, at 24 p. m., in No. 3 Trem iall 22. Evening meeting will commence at 74 p. Bias Lizzle Doten will iccture each Sunday after tember in Mercantile Hall, 16 Summer street. cember in Mercantile Hall, 16 Summer street, commence at 23 o'clock precisely. There will be lecture, the hall being preengaged. Admittance 18

lecture, the hall being preungaged. Admittance 15 CHARLESTOWN.—The Children's Lyceum connethe First Spiritual Society of Charlestown hold resions, at Washington Hall, every Sunday afternooning. A. H. Hichardson, Conductor: Mirs. M. Machington Hall, every Sunday afternooming. As the Maching of Children's Country of Spiritualists town, hold meetings every Sunday afternoom and Mechanics' Hall, corner of Chelsea street and Cleats free. Children's Lyceum meets every Sunday. M. Dr. C. C. York, Conductor; Mirs. L. A. York, Speakers engaged:—Busle A. Hutchinson during M. S. Greenleaf, Dec. 2 and 9; Mrs. Surah A. Horto 23 and 30.

CHELSEA.—The Associated Spiritualists of Chregular meetings at City Hall every Sunday after evening, commencing at 3 and 7% P. M. The Child gressive Lyceum assembles at 10% A. M. J. S. De ductor; Mrs. E. S. Dodge, Guardian. All letters to J. H. Crandon, Cor. Sec. THE BIBLE CHRISTIAN SPIRITUALISTS hold meet Sunday in Winnisimmet Division Hall, Chelsea, P. M. Mrs. M. A. Ricker, regular speaker. The invited. Scats free. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Lee streafternoon and evening The Children's Progressiv meets in the forenoon. Speakers engaged:—S. J. Fing November; Hrs. S. A. Willis, Dec. 2 and 9: Buylis, Smith, Dec. 23 and 30; Mrs. N. J. Willis during HAVERHILL, MASS.—The Spiritualists and libers Haverhill hold meetings at Music Rall every Sun and Ir.M. Children's Progressive Lyceum meets Dr. John Reiter, Conductor. Speakers engaged: gusta A. Currier during November: F. L. H. Wil during December. Dr. W. W. Russell, Cor. Sec. PLYMOUTH, MASS.—The "Plymouth Spiritualist nity" hold meetings in Leyden Hall, three-fourth Children's Progressive Lyccum meets every Sunoon at 11 o'clock. I. Carver, Conductor; Mrs. I lett, Guardian. Speaker engaged:—Mrs. M. M. Wo 3 and 18.

TAUNTON, MASS.—Meetings will be resumed in S in Concert Hall, and be continued regularly theres WORCESTER, MASS .- Meetingsare held in Horticu

every Sunday afternoon and evening. Children's I Lyceum meets at 11% A. M. every Sunday. Mr. E Conductor; Mrs. M. A. Steorns, Guardian. Speaker RINGRY.

LYKK, MASS.—The Spiritualists of Lynn hold m rry Sunday afternoon and evening, at Essex Hall. engaged:—N. S. Greenleaf, Nov. 25; E. S. Wheeler, 1; Mrs. Susic A. Willis, Dec. 16, 23 and 30.

SALEM, MASS.—Meetings will be resumed in Octo ceum Hall, and be continued regularly every Su noon and evening, free to all. Speaker engaged:— A. Byrnes during November. MARLBORO', MASS.—Spiritualists hold meetings Hall every other Sunday at 12 P. M. Mrs. Yeaw, 51

Hall every other Sunday at 1½ P. M. Mrs. Yeaw, sp RFOXBORO', MASS.—Meetings in Town Hall. I Lyceum meets every Sunday at 11 A. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's bosset street, Sundays, afternoons at 2 and even o'clock. Progressive Lyceum meets at 1219 o'clocl Conductor, L. K. Josiyn: Guardian, Mrs. Abbic Speakers engaged:—J. G. Fish during November; Willis during January. New York City.—The First Society of Spiriti meetings every Sunday in Dodworth's Hall, 866 Seats free.

meetings every Sunday in Bodworth's Hall, 800 Seats free.

The Society of Progressive Spiritualists ho every Sunday, morting and evening, in Ebbit West 33d street, near Broadway. The Children's Lyceum meets at the same hall every Sunday after o'clock—Dr. D. B. Marks, Conductor. Speakers make engagements to lecture in Ebbit Hall should E. Famsworth, See'y, P. O. box 5579, New York. gaged:—Mrs. M. S. Townsend, during Nov.

JERSEY CITY, N. J.—Spiritual meetings are ho Church of the Holy Spirit, 244 York street. Lect morning at 10½ a. M., upon Natural Science and Phosic to a genuine Theology, with scientific experituatrations with philosophical apparatus. Lyc afternoon. Lecture in the evening, at 7½ clock, by speakers, upon the Science of Spiritual Philosophy

speakers, upon the Science of Spiritual Philosophy
Philabelphia, Pa.—Meetings are held in the r
Phœnix street every Sunday afternoon at 3 o'c
dren's Progressive Lyceum every Sunday fore
o'clock. Prof. I. Rein, Conductor.
The meetings formerly held at Sansom-street Hs
held at Washington Hall, corner of 8th and 8pr
streets, every Sunday. The morning lecture is r
the Children's Lyceum meeting, which is held at
the lecture commencing at 11½ a.m. Evening is
Speaker engaged:—Mrs. Emma Hardinge during;
The Spiritualists in the southern part of Philad
regular meetings at No. 337 South Scood street,
and 7½ P. M., and on Wednesday evening at 8 o'cloc
St. Louis, Mo.—The Children's Progressive Ly
regular sessions every Sunday afternoon at 2½ P.
cantile Hall. Col. Wm. E. Moberly, Conductor;
Blood, Guardian.

# BANNER OF LIG

A Journal of Romance, Literature oral Intelligence; also an Expone the Spiritual Philosophy of th Nineteenth Century.

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