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Editor,

BOSTON, SATURDAY, DECEMBER 1, 1866.

NO. 11.

Written for the Banner of Light. THE DEAD CHILD.

BY DR. E. CASE.

Thou of the pallid cheek. Thou of the sinless brow, Thou whose fair beauty, touched by death, Hath not departed now,

Thou of the sinless years. Thou of life's sunny hours, Thou whose voice was that of a bird Heard in the spring-time bowers.

O'er thy slumbering clay What a mystery has passed! Silent and cold and speechless now, Yet beauteous to the last. Into the upper life,

To the inner glory gone; 'Scaped from the earthly cares and strife That our older years have known. Safe from the thorns that pierce Our weary, way-worn feet;

Safe from drinking the bitter cup For every joy we meet. The false and the unkind,

The base and the untrue, The stains that mar the immortal mind, Fair child, are not for you. Beyond the sphere of these,

Beyond all ills of time. Thou art passed, like a ray that speeds away To some fairer, sunnier clime.

The bitter hour is o'er. Thou knowest the light of the flowery clime And life of the flowery shore. Thou treadest the regal halls,

Where the departed dead, In the city of the Living God. In the Land of Spirits, tread. The wisest and best of earth

To thee the spell is broke;

Know not what ye now know; Earth's proudest kings and conquerors Are poor, fair child, to you!

What are their gems that shine, Or the circlets on their brow, To the fair coronals that bind Thy shiping tresses now?

What are the flowers that breathe Around their casements rare, To the flowery asphodels that bloom Where the deathless Edens are?

What are the wreaths they braid, The chaplets they entwine For the proudest, fairest, bravest here, Compared, fair child, to thine?

And what, oh, what of us? When shall we come to thee? How long must we wait at the golden gate

Ere we, too, shall be free? Must we strain our tear-dimmed eyes Through the mists before our sight,

To catch a gleam of the spirits borne Beyond the stars of night? Must we heat about in grief, While time and distance bars

The golden gate where the watchers wait, In the mansions of the stars? Well, so let it be!

Thou Kingdom of the Blest! Ere long our bark, o'er the waters dark, Will moor in thee, at rest. On the sunny isles that rise

In the far and shining main. Where 'neath the palms the children play, Fair child, we shall meet again. Lafayette, Ind.

THE END WILL BE WELL.

BY B. M. LAWRENCE, M. D., DEDICATED TO HIS FRIEND, J. P.

Deep down my soul is sunk in more Than denthless gloom; No longer beams one joyous ray Of hope or love; Darkness unmixed shrouds every thought, Even the tomb

Presents no charms, nor angels cheer Me from above. Life's path is planted every inch With piercing thorns, On which I trend at every step

On which I treat at every step
With bleeding feet;
Weary in want my split walls
With inward groans,
And naught on earth save peaceful death,

To me seems sweet. Did Jesus suffer for my sake? Or only give A painful pattern to my soul

How it must die? Say, can we only through much grief Learn how to live? And will it fit us for a world Of bliss on high?

Within my soul a sweet response Fromheaven comes; Harki while it sings, "Each earthly cross Will gem a crown, Like flowers fair, our trials here

A garland forms; While wisdom hides a smile of love

In every frown." Thus, while without the raindrops fall,

And nature weeps,
Within my soul the storm has broke,
The bow appears;
And joy, like laughing rills, through all

My being leaps; Tears are but dow; a holy calm Quells all my fears.

Trust, doubting soul, the unseen power
That rules o'er all;
Is not thy life of greater worth
Than lilies bloom?

Behold His loving hand who checks
The sparrow's fall,
And from this moment banish all Thy faithless gloom.

Witerary. Department.

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

## JESSIE GRAY,

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

CHAPTER V. Jessle's Diary Continued. "I must have been asleep! ay, sound asleep!
And it was all a dream!"

There was great mourning in Dalton when Judge Perry died, but on Woodside the shadow of death rested very heavily. No one spoke of a summer trip now, and within and without the house there was the hush and gloom which death always brings. The impulsive nature of Mrs. Perry was now evident. She was not selfish in her grief, and commanded herself in the presence of others, but she mouned and wept incessantly when alone. "I am desolate and bereaved," she said, "for I have lost father, husband, guardian, all in one!" She had always leaned upon him, and felt incapable of acting for herself.

When I would go into her room to smooth her hair and read to her and try to comfort her, she said, "Oh, Jessie, if I could have died, too! or if God had taken me and left him! I cannot, cannot live without him!" My only hope was in the very intensity of her grief, that it might not affect her like that slow, silent sorrow which, like the worm in the bud, destroys before we are aware of its existence. She made me promise I would stay with her for the summer, and I could not refuse. But before autumn I received letters that my father's health was failing, and Dr. Ward wrote that if I wished to see him alive I must hasten home. "Go," said Mrs. Perry, "go, by all means, at once, but come back to me, Jessie, come back, for we shall be indeed sisters in sorrow."

Dr. Barton called to see us shortly before my departure, but I had not then heard of my father's illness. He was not staying at Greenwood, but at the hotel in the village, which we thought very strange, and we urged him to remain with us. He did not remove his luggage, but retained his room at the hotel, and still nearly all his time was passed at Hillside. Ho talked and read and played with the children; and he selected Mrs. Perry's favorite music for me to sing and play, and was so kind and gentle in his way, so full of sympathy, never avoiding to speak of our loss, but referring to the Judge as belonging to us still, only having passed "over the river" first, and then he would sing with me that sweet song, Over the River," (he had a rich bass voice and there was something soothing in its tones,) till Mrs. Perry felt the influence of this comforter and was more like her genial, cheerful self. I have seen the Doctor's eyes follow her as she moved about the room, with such a look of earnest sympathy, as if he read all her sorrow.

"Ah, Jessie," he said, "no wonder she grieves! her hushand was one of those rare men whom to know was to love. Save my own father, I should feel no one's death so keenly." And yet, he let business keep him from the funeral, and he had not come to us in all these days of sorrow. I could n't understand that.

Mr. Selden was away from Greenwood now; perhaps that was the reason the Doctor did not go there. One day Peter handed him the key of the den.

" No. Peter, put it back in the old box under the ground. If I wish for it I will tell you."

"Your rooms are all in order, sir," said Peter. 'Master John told me, if you came, to say that he hoped you would occupy them." "I shall not need them, Peter. I have a room

at the hotel this time."

I was sorry to have the time come for him to leave, for the house was so much brighter when he was there, and the children were so fond of 'Uncle Jim," as they had learned to call him. They had their regular recitations now during the day, so that I saw the Doctor only in the evening, but I could hear his voice about the house, sometimes singing, sometimes reading, and beguiling Mrs. Perry by long talks of their travels on the continent.

I remember one day-it was very wicked in me to have such thoughts-I was sitting by the window in my room, and the Doctor and Mrs. Perry were in the garden, gathering pears for dessert, She had thrown her bonnet aside, and I thought as she stood there I had never seen her look more beautiful than in that plain black dress and widow's cap; and the Doctor-to me he seems one of Nature's noblemen, worthy such a woman as Mrs. Perry. And then for the first time it occurred to me that perhaps—yes, perhaps he would win her for his wife. He had always thought her superior to any other woman, why might it not be

Oh, Jessie Gray, I said to myself, why should this thought give you pain? Then I remembered all that Dr. Barton, Sr., had said to me, and, on looking into my own heart, for I determined to look there at the risk of great self-mortification and suffering, I found that Dr. Barton had occupied too much of my time and interest; and then I bowed my head in shame and grief, and afterwards rose bravely and looked at myself in the mirror—a small, plain, pale, little woman, and I wondered that I should have been so led astray by the affection and kind wishes of the good old Doctor and his wife. The dressing bell rung for dinner, but I was afraid I was not yet in a right mood to go down, so I closed the shutters and, in the silence and darkness of my own room, thus I prayed: "Oh, God, hear the prayer of one who would love thee supremely. Help me to say, Thy will be done, and, in all the changes of life, to

knowing no will but thine." Then I arose calm, trod upon was sacred to him. He left the next and with a clear insight into my own heart, morning, and Mrs. Perry said to him on leaving, and a knowledge of my duty. I think I was happler that day than I had been for a long time. I wondered that I had not seen before how like a brother the Doctor and treated me; but my watchful eyes detected his admiration, amounting almost to worship, of Mrs. Perry. She did not see it, I was sure then; but since, I have had proof that she never suspected it. No, her thoughts at that time were all dedicated to the loved and lost,

When the Doctor left he said to me, "Jessie, I hope you will remain with Mrs. Perry. She loves you very much and you are a great comfort to her. I will write to you after my return to Columbus." How thankful I was then that I had been so faithful to myself that day, for now I knew that he would write to me only that he might hear from Mrs. Perry. He did write, and I answered it immediately, telling him nothing of myself, but all about my dearest friend and the children.
Then I had my letter calling me home, and I

forgot everything else in my own grief lest my father would die. My brother Henry met me at the parlor, and Mrs. Perry was singing to him; the Woodburn Depot and said father was more comfortable, and Dr. Barton hoped he might live | not ours that she was using, and I wondered for some time yet. I was very thankful for this, but it made me sad to see him so worn and emaciated. He was so glad to see me that he shed tears. Aunt Betsey was a capable manager of household affairs, but not a gentle, quiet nurse; the stillness of the sick room was very tedious to her, and she was glad to have me take her place, that she could send away the "shiftless, good-fornothing hired girl," as she called the poor creature that she had hired at cheap wages to do the drudgery of the kitchen. All winter my dear father hovered between life and death, but he did not suffer greatly; it was a gradual failing of the vital powers. It was a great privilege to be with him. It was like going down to the River of Death with "Christian." And when spring came I saw him put on the shining garments, but my eyes | lengthened, his visits were more prolonged. 1 were dim and I could not see him on the opposite bank ascending to the Golden City.

Mrs. Perry and myself had corresponded during the winter-she had been very sad and lonely. She mentioned that Dr. Barton had been to Woodside, but she said nothing else about him. But in two or three of her letters she had mentioned John Selden. He had been at home some weeks during the winter. "Poor John!" she whote. never saw so great a change in any one-he is still very sad but not morose. He has taken to Willie wonderfully; and every day the child seems to be winning him from his misanthropy. Madam Homer and Mrs. Selden are spending the winter with Mark Homer in New York."

Again in another letter she writes: "Dr. Barton has been here again, but did not go to Greenhave from boys been such intimate friends. I'oor John!" There it was again. I did not quite like so much compassion for poor John! I thought if Dr. Barton was displeased with Mr. Selden, he had good reasons for it. But then I had little time to think about the matter, for this last letter came the week father died. He died in his sleep; and though I sat by his side, I knew not the moment when the spirit left the body. His face never looked so beautiful as in that sleep, when the angel of death with one touch of his shadowy fingers brought back the beauty of his manhood. We laid him to rest in the church yard, under the trees which his own hands had planted over my mother's grave.

He was very much loved by the people whom he had served for fifty years; but the evening of his burial, my brother and myself stole away from the kind friends who had come to the parsonage to sympathize with us, and took our farewell by the grave. Henry was going South to teach, and must hasten away to fulfill his engagement; he was already a week behind his time. He left that evening in the cars. I was alone in my room, alone in the world, and henceforth dependent upon my own exertions. I knew-for my father had told me-that we were poor. All I possessed in the world, was a little furniture which once belonged to my mother, and a deed of the pasture lot which my father had caused to be ton; had promised to do so, but I had now minde visiting Woodside, and when a suitable time dream that even Mrs. Perry, beautiful as she was, should take place, why, I would rather not be the wrong in me, and showed that I was not quite so

strong as I ought to be. I was not surprised when I stopped at the station near Dalton, to find Dr. Barton and Nettie hand in hers. "Oh Miss Gray," said the child, and Mrs. Selden saw me from the window. 'I am so glad to see you again; I have been so lonely." There was the real pathos of suffering and let matters take their course, though there in the words, and I did not understand then nor till long afterwards, why the dear girl was so lonely and and. Mrs. Perry was watching for the carringe, and she covered me with kisses, and held me in her arms, and made me so welcome have more knowledge than yourself what that that I was glad to be with her again. What a course was, and we will enlighten the reader, loving, impulsive nature she had!

It was now nearly a year since the Judge's death, and I thought that evening that Mrs. ter evenings, when Miss Jessie and Nettie are Perry's sorrow had not worn upon her as I feared. sewing by the fire in the governess's room. Net-There was much of the brightness of old times the's breakfast shawl of purple and gray worsted about her, and I sat drinking in the beauty of is nearly completed, and she hopes by the next her face that evening, and wondering if I should day to present it to her mother. Her friend and

providence, resigning all into thy hands, and | felt it, too; I could see that the very ground she | weather; they have enjoyed the evening, for they 'Come often to see us, Doctor, now that Miss Jessie has returned;" and he threw back his wavy hair, with that gesture of his hand which I knew so well, then turned and kissed me. "Yes, Jessie, I will come often, and we will be children again and go out into the woods together when the 'nuts hang brown upon the tree,'" The words were addressed to me, but the last glauce was for Mrs. Perry; and I read James Barton's heart then, for had n't I known him from a boy? When we went into the house, Mrs. Perry said:

"He is a noble fellow, Jessie. Has he proposed vet?"

Now she was either deceiving me or was deceived herself, I could not tell which, but I answered, "No, Mrs. Perry, nor do I think he ever

"Ay, Jessie, he is too social in his nature to live an old bachelor."

I turned and went up to my room-somehow I could not hear that she should speak thus to me. That very evening I heard John Selden's voice in and I knew by the sound that it was his plane somewhat. I did not go down again that evening. But I was unhappy, I could not tell why, but I fell asleep weeping.

We were very regular and systematic in our school duties that summer. The plane had been moved from the parlor to the school-room, and Mr. Selden's instrument, as I have before hinted, brought to Woodside. Mrs. Perry consented to my receiving two or three music pupils, which occupied my time, and afforded me additional compensation. I was very glad of this, for I had used all my funds at the time of my father's funeral. Mrs. Perry often brought her needle work and sat in the school-room with us. She was very lonely, Mr. Selden came in frequently, and as the days became shorter and the evenings can hardly tell how it came about, but after a while I passed most of my evenings in my own room with Nettie, while Mrs. Perry, Mr. Selden and Willie, remained in the parlor. I think this was my fault-if fault it was-for when Mr. Selden asked me for music I excused myself, because I was employed so many hours during the day at expert with my needle, and the new morning crocheting a breakfast shawl for her mother, and much together, and I found my little companion a comforter in my sorrow.

wood; and when he met John here, they were strange to say—though I believe such is the pervery cool and reserved—at least Dr. Barton was verseness of our sex—I ceased to feel an interest of sorrow had made her still more lenient to him so toward John. I cannot understand it; they even in his great sorrow. Not that dear little in his misanthropy. She had striven to draw him memory; none with such reverence as Peter, who still made his daily pilgrimage to the tomb; but I now thought of her loss more in connection with others than with the father. I think I am given to extremes, for, from ceasing to feel a sympathy for Mr. Selden, a positive dislike grew upon me; and the more I studied his features, the stronger this feeling became. I noticed that when he spoke he never looked the person whom he addressed fully in the face; then there was a little cast in the eye, which gives to many faces a sinister look-it certainly did to Mr. Selden.

That winter little Dalton became very ambitions, and emulated larger towns in raising a liberal subscription for a course of lectures from our of less note were invited. Mrs. Perry was interested, and very liberal in her subscription. Every ecture evening the carriage was brought round, and Mrs. Perry, Nettie and myself attended regalarly, and soon Mr. Selden came to occupy the vacant seat, or we went in his carriage, which was a little more commodious; and as Peter was the more careful and experienced driver, he was preferred during the winter season.

I remember one cold snowy evening I felt a little troubled as we came out of the Ifall, and Peter stood at the carriage door with some extra wraps upon his arm, to see, while I was waiting made out in my name. I could go back to Dal- for Mr. Selden to assist Mrs. Perry in the carriage, Madam Homer and Mrs. Selden pass, walking, to up my mind that Dr. Barton had a design in their own home. I could not see the expression on Madam Homer's face, for the night was dark, arrived, he would be master there. I did not but she turned and watched us a moment, and I could easily imagine what her look might be. I would refuse Dr. Barton; and if the marriage did not like the appearance of the thing myself, and turned over in my own mind how I might governess for Nettie and Willie. It was perhaps avoid being one of the party; but I am a poor diplomatist, and all I could do was to tell Mrs. Perry that I wished to make a call upon a friend in town, and would go with her to the lecture. Unfortunately a storm came on and there was no waiting for me. The Doctor was very kind, and lecture, and Mrs. Perry, who knew Mr. Seldon looked concerned and sad when he saw how pale came from his office in the buggy, asked him if and thin I had become. He wrapped his shawl he would be kind enough to fetch me home. Thus round me, for the night was cool; and Nettle all I gained by my ruse, was a ride with Mr. Selslipped her hand under the shawl and held my den, passing Madam Homer's house, when she I then resolved that I would perform my duty

were many uncomfortable hours for me that win-

Poor little Jessiel That was a wise resolution perhaps, to lot matters take their course, but we though perhaps he has already seen for himself. We will enter the family one of those long winsubmit cheerfully to the dispensations of thy ever find another woman as lovely. Dr. Barton | teacher is at work upon a black dress for the cold | passion of the strong man.

have alternated in reading aloud Hawthorne's House of the Seven Gables, which is new to Nettie, and her companion has enjoyed the keen interest of the little girl in poor, lonely Hepzibah. The book, the dress and the shawl are all to be finished that evening, and they therefore indulge themselves in sitting up an hour later, and then they linger awhile to talk over the strange, aptique tale, and to their surprise the clock in the hall strikes twelve before they are in bed, and just afterward they hear an outer door below open and shut. Nettie is timid, she is sure there are robbers in the house, but Miss Jessie, whose ear is more acute, is certain that the step is outside of the house, and she raises the window a little and sees some one going across the garden to Greenwood. She thinks she knows the step, but she does not tell Nettic so. The little girl, reassured goes down stairs and finds her mother still in the parlor sitting by the table leaning her head upon her hand, and evidently in deep thought. Nettie goes very quietly to her mother's side and kisses her; then Mrs. Perry is aroused from her reverie and returns the embrace very tenderly, but says in some surprise, "Are you up, Nettie? my daughter must not keep such late hours."

"Only to-night mother, see!" and she threw the shawl over her shoulders. "You will wear it to-morrow morning, will you not?"

"Yes, darling;" and the mother holds her to her bosom a moment, and looks into the sweet, young face, when a sudden paleness overspreads her own features. "Why, Nettie, how much you look like your father!"

" Do I, mother? I am so glad; dear, dear father! we shall never get used to living without him, shall we? Oh, mother! I would like to die and go to father; death does not seem terrible now he has gone from us,"

The mother answered not a word, but there was a closer embrace, and they parted for the night.

When Mrs. Perry found herself alone, she rose and walked the room, and it was not until long after the household were wrapped in slumber that she sought her bed.

It was Selden's step that Jessie heard, her ear was not mistaken, and it was with a feeling of triumph which he had not experinced since boyhood that he entered his own home, "I have the plane. Then I was, like most Yankoe girls, | triumphed!" he exclaimed, as he closed the door of his own room, "a long fought battle, but victotollet made many changes necessary. Nottie was | ry at last!" Now in the prime of her glorious womanhood she is mine! mine!" he exclaimed, wished for my instruction. Thus we were thrown as he, too, walked his room, unable to sleep from the very excess of his joy.

Yes, that evening John Selden had told the I was surprised at the change in Mr. Selden. story of his early hopes to Mrs. Perry. He had Whenever I met him he was less melancholy, and | gone in, as was his habit, now almost every everexerted himself to be friendly and social; but, ing. Carrie had merely tolerated him at first Birdie was forgotten, for we all cherished her from it. Her hope had been to reunite the severed hearts of the married, but not mated. John had invariably avoided the mention of his wife's name, and preferred to turn the conversation to the scenes of their childhood, and early home. Carrie never wearied of this topic. Step by step he had gained ground, Carrie all unconscious whither he was leading her. This evening he had found her at the piano; she was alone. Nettie had been dressing her mother's hair that day, and it was no longer confined beneath the cap, but the heavy masses were wound round her head as in years gone by. The open sleeves fell back from her white hands, looking still more delicate from the heavy jet bracelets on the wrists, the beautiful slope of the round white arm was visbest speakers. Chapin, Beecher, King and others | thle while she played. As Carrie Perry satthere she was more beautiful than in her girlhood, John Selden felt this as he stole noiselessly to her side, and stood till she had finished the son-

ata. "Carrie," he then said in a low-tone, "give me that again, please."

She complied, merely saying," It is beautiful, is n't it, John? "

He gazed upon her face with the feeling that he had never known before how lovely she was; then upon those fair, round arms, till passion, such passion as only those strong, reticent untures know, was aroused within him. His arin stole round her, " Carrie, forgive! Carrie, look at me!" She turned, John Selden was transformed hefore her! Admiration, passion, intense love burned in his eyes. "Hear me!" ho-said, depreeatingly, as he saw her look of mingled surprise and terror. "Hear me, Carrie, before you condemn." You were the ideal of my boyhood, and I have loved no other. When Judge Perry came between yourself and my love, I felt that life benceforth had no charm for me.  $\wedge$  A passing feeling of admiration, a belief that Anna Homer loved me, made me a captive to her wiles; for you well know I was more passive than herself in bringing about that marriage. I hoped I might forget you-you know the result. But when Birdie came, I knew again what fove was; love that filled my whole soul. I began even to believe in God, in heaven." "John!" said Mrs. Perry, laying her hand on

his arm, "began to believe in God?" "Yes, Carrie; but I have now neither faith nor

hope; there is no God, no happiness, no heaven for me, unless you will lead me to it. Hear me a little longer; do not sond me from you in despair just yet. You loved Judge Perry, loved him as the child the father, as the young girl her faithful guardian, and with a father's love he loved you; but it was not like my love; the passion of a life, the fever that will never be cooled till Death lays his cold hand upon my pulse. We are both free now, be mine, lead me to peace and goodness;" and he stood before her in all the humility of a suppliant, while the words, the voice, the tone, the eyes full of feeling, told of the deep, warm.

"John," said Carrie, "can this balso, that all these long years you have loved me, and I never suspected it? and is it this that has made your life so-so unlike what I had hoped for you? God forgive me, John, for my mistrust and want of sympathy."

"Give it me now; make of me what you wish; your love will purify, exalt, redeem me!"

Again he ventured to take her hand and look into her eyes, which, however, could not return his gaze, for they fell beneath those burning

glances. "John, give me time; let me think. Go now."

"But come again?" he said, in a low tone. "Yes, John, come again; but give me time. Oh, John, it is a fearful thing-such love as this!"

"Carrie, it was terrible to think of dying, and never revealing it to you! I will go, if you command me, but I must come again!"

They parted-but we all know what is said of the woman who hesitates. Av. Carrie Perry. was there no guardian angel to warn you? Was there nothing in your heart that made you shrink instinctively from the touch of that hand? Was there no memory of that dying prophecy-of those clear, calm eyes that pierced the future and foresaw this scene?

Once that evening there was a still, small voice, but only for a moment, when she looked at Nettie, and saw her father in her eyes. There was something in Carrie's warm, impulsive nature that responded to such love as that which John Selden felt, and to lead that suffering, stern man to peace, was a task that she almost desired.

No wonder John Selden sung his pæan of victory! No wonder he thus forgot the lone, divorced, childless woman, who, in a humble home not far from his own, was brooding over her wrongs and her sorrows, and thought only of the beautiful one whom he hoped soon to call wife! Sleep on, John Selden, but Nemesis is swift-footed and clairvoyant!

Spring had come again, and nowhere did she find a sweeter welcome from tranquil lawn and whispering trees and swelling buds, than from the hill where Greenwood and Woodside reposed in such quiet beauty. Years of wealth and taste and toil had made them very beautiful, and Dalton was very proud of those homes, always directing strangers to them, as unsurpassed for beauty in the West.

Miss Jessie sat in her favorite bay window, one morning, looking at the scene which never wearied her, but soon her thoughts wandered, and her brow was troubled. War now filled the land, and her brother Henry had, in the very first excitement at the fall of Sumter, enlisted in the Union Army. Jessie would not have had it otherwise: but, nevertheless, there had entered into her heart an anxiety which she could not quiet. There was no one in Woodside or Greenwood to do battle with the foe-no one liable to draft, save Jim, and he told Peter "if the war was against ould England, be jabbers, if he would n't stand a draft, and volunteer, too, and whip the ould countly till she didn't know London Bridge; but as for fightin' for them murtherin' niggers, to set 'em free, as 'Squire Hall said, by St. Patrick! he would n't do it."

" And you need n't," replies Peter. "The Lord's a comin', and he haint nuffin to say to Ireland yet. He's a comin' to set his people free, and all he asks of such as you is not to stand in de road. But if yer found dere, de chariot wheels of his glory will roll over you."

Jim made an exclamation of contempt, and moved away with his hoe to a distant part of the

Jessie was tempted by the soft spring air to walk in the garden, and as she walked, she was still musing and longing-as many a woman beside Jessie Gray has longed—for a strong arm to strike for her country. She was so absorbed that she observed no other person in the garden, till a voice near her said:

"Good morning, Miss Gray!"

Jessie turned, and saw Aunt Hannah. Now Jessie had a great regard for the good old housekeeper, and gave her a smiling greeting.

"I hope I don't intrude," said the housekeeper, with a little hesitation in her manner, "but I have come out to say a few words to you, which I hope you will take kindly, as it is meant."

To be sure," said Miss Jessie, who wondered a little at the introduction.

Suppose we go into the summer-house, where we shall be out of sight and hearing;" and she stepped back for Jessie to precede her.

"There, now, Miss Gray, you are an orphan, and my heart often aches for you in our trouble, more especially as you have no one to tell you if you go wrong, or shield you if you make a false step.'

This last expression disturbed Miss Gray, and she was about to rise and leave, when she thought that this woman could not feel any ill-will against her, and she would hear her through.

"I see you start, and there's a flush on your cheek; but I mean no harm, Miss Gray. I am your friend, and I know you are not suspicious, and are ignorant of the slander and gossip there is in this village."

Jessie began to understand now, and she was pale and silent, but listened patiently.

"Now, Miss Gray, I wish from my heart that Mr. John had seen you first. I do, indeed! Your gentle ways and your sweet voice would have made us all love you; but seeing things are as they are, and that terrible Madam Homer for your enemy, I can't advise you to marry him. No, I fear you will only have d life of sorrow; the whole town is full of the gossip, and I do n't like to have them talk so. Indeed, Miss Gray, I love you too well not to tell you all this, and advise you to do something. I can't tell what; you are wiser than this poor old woman."

"Marry him! Marry who? I do n't understand, Miss Hannah!"

"Why, Miss Gray, hasn't Mr. John been visiting at your house near all winter? and is n't Dr. Barton going to marry Mrs. Perry some time, if he can persuade her to change her name, and a very sensible, good man he is, and I can't blame Miss Carrie? But you and Mr. John! It don't seem exactly right; and if the matter isn't all settled, I wish you would think about it longer, and not be hasty.'

Miss Jessie had heard all now; she had been patient, but she could endure it no longer.

" Miss Hannah, you are right in saying that Mr. Selden has visited Woodside often; for six months he has been a constant visitor there; but in all that time, I do not think I have passed two hours in his society. Marry Mr. Selden! not while God gives me reason?" and she turned away to hide the tears which were flowing freely.

"Don't be angry with me, my dear Miss Gray!

'I mean kindly." Jessie turned and gave her her hand, but the could not speak, then hurried into the house. She performed all her school duties faithfully, and it was not until seven o'clock in the evening that she had time to lock herself into her room and think. She looked around upon the room that had been such a pleasant home to her, but could be such no longer.

"I must seek another home at once-but where?" Poor child! she had none. Then she remembered of her musings in the morning, and some pleasant thoughts came into her mind, for she smiled. But she was almost afraid. She had never thought tears soon followed the smile, and when she was calm again, she knelt and prayed for guidance yet those few words were to her heart like the

One thing was made very clear to her: she must leave Woodside. Hour after hour passed, and things. That spot in the garden became a favorwhile she sat there John Selden came into the ite place to her. She loved it as if it had been house, and she heard his voice in the parlor: then | made holler than other places. Willie's step on the stairs, going to bed. She him his evening kiss. It was a bright, happy face, and he said:

"Miss Gray, I am not afraid now; whenever I the fear all goes away: 'What time I am afraid I will trust in Theo.' "

She held him a moment in her arms. "Always trust in God, Willie; he will never forsake those who trust in Him."

[Conclusion in our next.]

# Children's Department.

BY MRS. LOVE M. WILLIS.

ADDRESS CARE OF BANNER OF LIGHT, BOSTON,

"We think not that we doily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air."
[LEIGH HUNT.

[Original.]

## AUNT ZERA'S STORIES.

NUMBER TWO.

"Here is a warm, sunny seat, auntie," said Will; just behind is the hill to keep off the wind, and in front the old forest, shorn of its leaves. I like the trees best when they are leafless, don't you?"

"Sometimes I think the leaves hide a great deal of beauty," said Aunt Zera. "Look at the delicate twigs against the clear sky, they form a beautiful network. And see that arch over there; they say that the graceful Gothic architecture was suggested by the forests, where the trees make beautiful temples, with their pointed windows and lofty domes-the best of all temples to worship in."

"Is n't it strange that everybody does n't try to find some form of beauty to imitate when they build a home?" said Grace.

"They generally do," said Will; "like a pumpkin or squash. There 's Mr. Adams's new house, it looks for all the world like a pumpkin father raised last year; flat on one side, sloping on the other, and a general dumpiness all around. That's imitating nature for you,"

"You know what I mean," said Grace: "beautiful things in nature always speak to us, and I always think of great and good men and women when I look at a forest tree. But, Aunt Zera, are we to have another true story out here?"

'To be sure we are. It is a place made purposely, one would think, for story telling, so quiet, and yet with such a view of the far-off valley along the river, as if we could send our thoughts out to the world. That forest over there crowning the mountains makes me think of those haunted by fairies, but they could not be more | Leut." beautiful than is that one with its purple stint against the grand mountain."

Oh tell us about them, the fairies, I mean," said Kate.

"But I was to tell a true story," said Aunt

"Well, I know by your looks that there is a true one coming out of those forests. So begin, do, please, while we are all so warm and comfortable ed in crowds to see her. To one gentleman she here in the sunshine."

"Are you sure you are warm enough?" said Eunie. "Let me wrap the shawl a little closer | must go to him, though I would prefer staying and | To wear his grief with holy gracefulness; about you;" and she spoke as if Aunt Zera was spinning with my mother. But this is no work Inform him with pure piety to see left in her care, and several years younger than

" It is as warm as the house and far pleasanter," said Aunt Zera. "And now for the fairies of Lorraine.

That must have been a beautiful country in the province of Lorraine, just under the shadow of the Vosges mountains, and watered by the river Meuse, where dwelt the poor laborer Jacques Darc and his wife Isabella. From the door of their home they could see the old oak forest that had been so long one of the favorite haunts of the fairies. But close by was the church, and the priest did not think that the fairies were Christian neighbors, so a mass was said every year to

drive them away. But there soon came to dwell in this humble home several children, and they loved well to hear the stories of the little ladies in the woods. but their mother loved better to tell them the stories of the Church. One of her little daughters was an enger listener to these stories. Her name while her brothers and sisters worked in the field,

and she learned to spin and to sew. But few of the poorer people in that region learned how to read or write, and Jeanne did not learn a word; but all the sweet stories of the Church, of Jesus and Mary, and of the sainted and holy men, were told to her by her loving mother, so that Jeanne thought a religious life was as beautiful as her life at home; and to serve God as pleasant as to serve her loving, gentle mother.

And so she spun and worked at her household duties, and often cared for the sick among her neighbors; and she never forgot to feed the hungry, or give to those who needed. They called her the best girl in the village."

"What village was it?" asked Kate. "Don-Remy," continued Aunt Zera; "and the

and wondered at her piety. At this time—the reign of Charles VII. of France-frequent wars devastated the country; and as the village of Don-Remy was frequently between the contending parties, Jeanne early learned the terrors of war. She often gave up her bed to some poor fugitives who sought shelter from the hordes of brigands that swept over the adjoining country. Once her family were obliged to fly, and returned to find their home destroyed by fire.

Jeanne could not understand why God permitted all this misery, but she had perfect faith that He had the power to raise up a redeemer; and so she prayed often to him and to the angel Mary that they would bring a time of peace.

One day, about noontime, she went out in her father's garden, which was close by the church It was a fast day, and her thoughts were more than ever given to heavenly things. There suddenly shone a light, brighter than that of the noonday, close by the church. Its brightness dazzled her, and as she looked toward it, a voice spoke to her, 'Jeanne, be a good and obedient child, go | the streets. They desired even to touch her horse, often to church.' · 建燃料 19.

She knew that the voice was not a human voice, and that the light was not the light of the sun; and into her heart came a new joy, and yet that an angel could speak to her, a simple girl; gleaming of a star through her chamber window, they drew her thoughts away from all other

The angel paid her still other visits, speaking to opened the door to bid him good-night and give her sweet words of council; but she only saw the light and heard the voice. But one day the radiance seemed more glorious than ever before. Her gentle heart almost trembled as she beheld begin to be, I say the verse you taught me, and the great glory. In the midst of the brightness she beheld many figures, and one that seemed like that of a wise and noble man. Her whole being seemed to revereuce him, and she felt both awe and love for him. 'Jeanne,' said he, 'go to the succor of the King of France, and thou shalt restore his kingdom to him." What strange words were those to be spoken

to a young girl who knew nothing of the world save what had come to her in her quiet, simple

'Sir,' she replied, 'I am only a poor girl, and know not how to lead men in arms.

The angel gave her directions what to do and endeavored to encourage her. It proved to be none other than one of the old saints; and he came again to her to inspire and encourage and to beg her 'for pity for the Kingdom of France.' to obey his words. Then there came beautiful women clothed in white, and with gleaming lights about them, and their voices were soft and sweet as they spoke to this sweet child and encouraged her faith. 'I longed,' she said, 'for the angels to take me away with them!' and no wonder, for she must have been near heaven in that garden by the church."

"Now, Aunt Zera," said Will, "if I did n't believe you always told the truth I should assert that you were romancing a little. I've read the history of Joan of Arc, and there was none of that humbug in it. No doubt she thought she heard something, but she was a visionary."

"I am giving you a true history of a beautiful life," contintinued Aunt Zera," and he who doubts its truth will not believe the angel appeared to Mary at the sepulchre."

"Or took Peter out of prison," said Jeanne.

"Yes," continued Aunt Zera," angels have always been close to the simple, the pure and the good; and Joan D'Arc had a holy mission to perform to her country. Her father and mother had many doubts about her visions, and they bade her stay at home and be a good girl. But there was a power about her that she could not resist. It bade her leave the home she had loved so well, to forget the entreaties of her gentle mother, to disobey her father's command, to go among strangers and encounter peril. It was a long, long time before she could make up her mind to do all this: but at last the spiritual influences were stronger than all others, and they led her forth. None of her own family trusted in her visions, but she had an uncle who listened to her story and believed that heaven had indeed called her to do a great work. He took her with him to his own home, and accompanied her to Vancouleurs, where, after a time, she had an interview with Baudricourt, grand old forests of Lorraine, that sloped down | She told him to send the Dauphin word to be the Vosges mountains. They were said to be firm, for the Lord would send him succor in Mid-

"Baudricourt was a captain, was n't he?" asked

"Yes, and a skeptical one, too; and he thought the easiest way of disposing of the matter was to go to a priest. The priest said prayers over Jeaune, and bid the devil depart from her. But the common people heard about the matter, and heard gladly, as in olden times, and believed and flock-

said: 'The Dauphin has no succor but myself, and I of my own; I must go and do it, for it is my Lord's

'Who is your Lord?' asked the gentleman.

'God!' replied the maiden of great faith." What year was this?" asked Will.

"It was in 1429; sixty-three years before the discovery of America. At last, after many efforts and failures, she succeeded in starting on her journey to the French Court. It was a journey of much peril. She was a young and beautiful girl, but she was too pure to have any fears. When others feared for her, she said:

'Fear nothing; God guides my way! it is for this I was born.

At another time she said: 'My brothers in Par-

adise tell me what I am to do.' And she did pass through all danger in safety, and was at last received by the king. He received her in great magnificence, as if he expected to overawe her by his surroundings. Fifty torches lighted the hall and three hundred knights surrounded the monarch. But she entered the imwas Jeanne, and she was both beautiful and posing scene with all the simplicity and grace of good. She stayed often at home with her mother a child. The king kept himself among his courtiers, that he might test her powers by seeing if she would recognize him. She went immediately to him and addressed him. He was much moved and, it is said, took her one side, when she showed her clairvoyant power by telling of a circumstance known only to himself.

There was by this time two parties: one favored her, the other were her bitter enemies. Therefore she was sent to the Doctors of Divinity, in the great city of Politiers. She sat down on a bench, and with all the simplicity that had governed her in her home, she replied to the questions of these very reverend men. She related to them her visions; told them about the angels, and what they said to her. The Doctors were so very wise, that they wished to displease neither party, and finally decided that it was not unlawful to listen to the maiden. Some of her examiners began to villagers all loved her and admired her beauty, quote to her from the writings of Doctors. She replied:

'There is more in God's Book than in yours. I do not know either A or B, but I come commissioned by God to raise the siege of Orleans, and to have the Dauphin crowned at Rheims.'

At last it was decided to listen to her, and she was equipped. A brave knight attended her and two pages, and also her brother, Pierre Darc. She rode a black horse, and wore white armor; at her side was the sword of St. Catherine, which she had designated where to find, and a small axe. In her hand she bore a white standard embroidered with fleurs-de-lis."

"How splendidly she must have looked!" said Grace. "I can almost see her now. Did she wear a dress like a woman's?"

"No; she wore a costume like a man's, but her modesty and purity enveloped her like a protecting veil. Everywhere she went people felt the power of her sincere devotion, and when she entered Orleans, the crowd were so eager to see that it was with difficulty that she passed through as if she and all about her were holy.

And now I would like to tell you how the attack on the English was renewed; how jealousy made the commanders plan a secret attack, which failed; how, at last, led by her the French recovered, in a great measure, the giory of their nation. The siege of Orleans was raised, and Charles VII. crowned king in Rheims. But I wanted only to tell you the beautiful story of Joan of Arc while she talked with the angels, and obeyed their commands."

'Oh!" said Will, "do go on! do go on! I begin to believe."

"It would take me till nightfall to tell you of her triumph, and then of her martyrdom; for you know she was cruelly betrayed, and at last Burned at the stake. It is a history so full of interest, that I trust you will all find it and read it." "But, Auntie, did she forsake her faith?" asked

"At the very last, while the flames curled around her, she cried out, 'Yes, my voices were' from God; my voices have not deceived me.' But there had been times when she lost faith, when she was frightened into doubt because the Church condemned her-the Church that she had so reverenced. I do not like to think how the poor child

protect or encourage her." 'And was the king mean enough to forget to help her?" said Will, indignantly.

"He left her to die, when he knew she had saved him his crown. Would you rather have been the king that could do that, or the simple maiden with the trusting heart? Who seems greatest now?"

"But I do think," said Will, "that it was rath

er mean in the angels to forsake her!" "Perhaps to them the glory of her martyrdom was greater than that of a crown. Sure I am, that I am thankful for her death and sufferings, as well as her life."

"Come," said Eunie, "it grows cold with the sun behind that cloud; let us go in and hunt over of feeling they produce and for the principles the the library for the rest of the history of the fair Maid of Orleans."

Which I will do myself the pleasure to read aloud," said Will, " while the old back-log sends out its warmth, and Aunt Zera takes a turn at my scarf. Forward, march!"

### Arithmetical Enigma.

A curious sum I'll give to you, So set your wits to work, And puzzle out the answer true, Nor think the task to shirk. 'T is nine from six you first must take. Don't wag your head in scorn, Ere I get through I'll surely make You see it can be done. If you succeed in doing that. You'll very quickly see, How ten from nine you can extract Without much mystery. Take fifty from forty, and now I'm done; Ye wise ones, pray explain, How, after this queer figuering, Just half a dozen remain?

### Answer to Flower Puzzle.

One-fourth part of five is (V.) My second only one, the numeral (I.) Add nothing for the third (O.) Add fifty for the fourth (L.) My fifth is a fourth part of five (E.) My sixth the letter (T.) My whole—VIOLET.

### To Contributors. A true story by Lilly Day will appear soon.

A PRAYER.

BY HENRI GUY DANIELS.

Let him not wildly mourn, Making his days forever comfortless; Grant him, when I am gone, Upon my grave, tear-blinded though he be, The anadem of immortality.

Fix in him faith, I pray, To meet the shadowy changes as they fall, Seeing, day after day, The darkness gathering that endeth all.

Until the last, oh let him linger near! And through the dark transition let me hear His prayerful voice, to strengthen, if I fear.

When Hope is weariest, And Faith, despondent, on affliction feeds. And life looks, at the best, A troublous tangle of disordered creeds, Heal in his heart the wounds that make him fain And pour the spikenard of pure self-restraint

Upon them, quieting his wild complaint. With voices faintly sweet, And visions fair, his loneliest nights adorn: Let angels lead his feet Through ever radiant avenues of morn;

That, when he wakes, his grief may lightlier weigh Upon his soul, than Autumn on the spray, Or evening on the eyelid of the day.

## The Memory of Pierpont.

I was pleased to notice your just criticism in the BANNER of Nov. 3d, relative to the work purporting to be "The Life and Character of the Rev. John Pierpont." To me and to all honest lovers of the truth-especially the ten million believers, in the United States, in our beautiful spiritual religion-the work referred to is simply an abortion and an insult to the good old man's memory and his now bright spirit, as well as an insult to Mr. Pierpout's numerous spiritual friends in Europe, now numbering some millions. If I had the requisite funds, I would forward them to you to creation from school, he carned enough to it publish a correct Life and Character of Rev. John Pierpont; not having them, I can only suggest that those wealthy Spiritualists who feel the spirit of truth of our Spiritual Philosophy, will not be dilatory in furnishing abundant means to publish an elegant, truthful, illustrated biography of "the old man eloquent.'

I would further suggest that such a work should be in the highest style of art. The engravings to be mezzotinto, representing portraits of Mr. and Mrs Pierpont, his birthplace and Medford home; also the Hollis Street Church, of which he was formerly pastor, and was shamefully obliged to leave because he dared to preach against that curse of curses, INTEMPERANCE. Pierpont's defence on that occasion is well worthy republication, The work should aim mainly to give very concisely his best gems of prose and poetry, and particularly his radically ignoring aristocratic, unspiritualized Unitarianism, and bravely lending a helping hand to sail God's spiritual ship over this planet until he himself departed for the Summer DR. THOMAS J. LEWIS.

Chicago, Ill., Nov. 4, 1866.

One of the new boulevards in Moscow has been named the Boulevarde Amerikanski, a charing oult to make things square.

## Lyceum Gymnastics.

In the July number of that very interesti advocate of the Children's Progressive Lycen "The Little Bouquet," is an editorial on "I Genius of the Lyceum," in which reference made to the Eyceum in this city. As my remar would have very little interest to the young reers of that paper, I would like through your c umns to reply to the same.

The Lyceum, as I understand it, is an inst ment for the purpose of developing the child natural methods, to a more perfect manhood; the interchange of thought, and for free discuss between experience and inexperience, so as stimulate in the child a quickening of all its n ural powers and capacities to an even and healt growth. Now, how can this best be accomplished If the Lyceum is designed to benefit the ris generation, it must be practical. The question not what it ought to be, and might be made another generation, but what it is and can made in this. Were the Lyceum an every institution, I should heartily accord with writer in regard to its capacity for a compl system of education; but it is not. If, as he sa it is not a Sunday School, neither is it a week o must have suffered in prison, with no friends to school. The session of the Lyceum with us, genera

consumes about two hours; and of all this tir only about twenty minutes can be given to all-important part—the development of the mo nature of the child through the conversation About fifteen minutes are given to singing, f minutes to the Silver Chain recitations and twe minutes to the marching. This leaves about hour, which is consumed in the necessary lab incident to the working of the Lyceum; such calling roll, appending and removing bade changing library books, distributing tickets, cess, &c., and of which no portion can be pensed with. The singing and the Silver Ch recitations are important, both for the harmo inculcate, and they cannot be omitted or curtain The marching is one of the prominent feature the Lyceum, and to visitors the most interest When the national emblem is used—as I think always should be—it inculcates a love for flag which is incalculable in its results; it gi variety to the otherwise monotonous routine of Sunday School; it teaches the children to k time and to march; and above all, it brings th iuto the Lyceum, where they can be surroun by the influences and teachings of a better an truer faith.

Thus it will be seen that no amount of time be devoted to any other exercises unless the sion is made too long, or some other exercise labor is shortened or omitted. Are gymna exercises of sufficient importance to crowd any of the others? Almost all children run play all the week. What amount of addition muscular development would ensue from ter fifteen minutes extra exercise on Sunday? really true that the "positive demands of education" require it?

But the Lyceum is a Sunday School, although in no sectarian sense. Its sessions are held no other day in the week, and it is a place of struction. It is not practical or possible in one short hour allotted on that day for the pose, to take up every branch of mental, m and physical education. By endeavoring to so, it strikes me that we will signally fail in complishing anything. The world is awaking the necessity of a more natural and thorough tem of education. Gymnastics and objectles are being introduced into all the public sch If the Lyceum has in any perceptible degree to these results, I shall be glad to learn it; even in this event, wherever they are introd the mission of the Lyceum in that particula rection will have been accomplished.

We may ghin something by consulting the proved methods of instruction that are rap obtaining in the public schools; but I think Lyceum has a higher work to do, than to do any portion of its brief Sunday hour in the tempt to develop the physical well being of child by gymnastic exercises. It is our dut well as our blessed privilege, to teach the ye minds committed to our care a better and a system of philosophy than is taught elsewher higher faith in the wisdom and goodness of Creator; clearer views of his providence, as broader charity toward our fellow men. Thi can at least attempt to do, with the certain

some measure of success.

Although I cannot claim a long experienc the Lyceum, yet I must be permitted to say I satisfied that our present prosperity is al solely owing to the very restrictions which writer says have been the occasion of the fa of Lyceums elsewhere; among which is the o sion of the calisthenics. Our Lyceum was opened last October with only thirty mem which number has gradually and steadily creased, until we now have an average at ance of over one hundred children. We ha population of about thirteen thousand, and few cities of the size can show the same re as to numbers, or the same interest in the munity.

Having the interests of this blessed nurse heart, I cannot but express my conviction th we earnestly desire to bring the children w the scope and influence of its teachings, we have to modify the Lyceum method as original adopted, not only in this particular but in o that could be mentioned. Sacramento, Cal., Sept. 10, 1866.

## Spirits Came to Him.

The following lines were suggested by words of a little boy of this town, (Hudson, M who died recently. For some months he had dicted the time of his death. Laboring hard shoe manufactory during his hours of usua his life to the amount of one thousand do payable on his death to his poor mother. A time, though delicate, he was in good health often spoke of seeing the faces of those who formed his family on earth-brother and sis bending over him, when with closed eyes h in his little bed at night; yet not in a dream as he in boyish description said, "Makin around me appear as on a bright moon night." These few lines were written after ing of his death, Nov. 1st, 1866.

> O'er me at my evening's rest, From the spirits of the blest, Comes the heavenly influence Lighting up a wondrous sense, Then it is in waking dream Angel faces round me beam; And while closed the mortal eye, Friends in immortality Still I see, in forms of air. Bending o'er me as in prayer.

Subjects for conundrums being nearly exh ed, one desperate joker has gone back to "our parents," and inquires "Why was Eve not a of the measles? Because she'd Adam."

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## Original Essay. SPIRITUALISM IN EUROPE.

BY MRS, EMMA HARDINGE.

One of the most remarkable proofs of the pecuword, every form of theological belief and sectaof intellect alike, and compels the obedience of every variety of mental condition. "Believe orlet the anathema of the Church shut you out of you can, and as you can, and because I adapt my teachings to your capacity of reception," has been the only form of appeal by which spirits have sought to impress mankind with the fact of their presence, state and opinions. The result has been that Spiritualism, whilst appealing to persons of different nations, classes and grades of intellect, many other forms of religious belief in a century. The heterogeneous character of the results, however, would appear discouraging to a superficial plated its aspect in the present time, or without attempting to follow it into future results.

Spiritualism, at present, appears to have produced anything but the harmonious blendings of nations, societies, castes and sects, which has been expected of it. On the contrary, its operation appears to have been chiefly to externalize the regular points of special characters, and develop, in many instances, wavering opinions into marked energy and prominence. Thus the strong religious tendencies of certain minds amongst the European Spiritualists have been so deeply energized, that they cherish their old sectarian opinions with a fervor that almost amounts to fanatiresult of Spiritualism in Europe, but it is so in a large number of cases.

Thus I have received assured information that there are circles held in France where a fair share of "easy going religion" has been deepened into fervid Catholicism under the influence of spirits. A very interesting account was given to me of fact is, the American Spiritualist has passed circles held by a large party of prominent and highly informed persons in Lisbon, where the medium, a Reverend Abbe of the Catholic Church, celebrated regular spiritual masses for the repose of souls, and prescribed penances under the direction of spirits for the expiation of sins.

There are circles held in Nantes under the direction of a gentleman who was once a rigid Catholic, but who now is a regular Jacobin; and, under the influence of Jacobin spirits, declares "God is a myth, and Nature alone an entity," &c., &c. I had myself some very interesting correspondence from Hungary, in which I was assured "the spirits" were all Hussites, and a gentlemen long a resident in Turkey, showed me a thick book of communications obtained through circles held in harens, where "Mahomet presides," and Mahometanism is prescribed in large theological

In England, one of the most common and beautiful manifestations of spirit-power is that which is least regarded amongst ourselves, namely, that of drawing pictures of allegorical or symbolic of persons during my residence in England, most of whom displayed to some extent this faculty of drawing mediumship. In some cases these drawcant; in others they seemed too meaningless to be worthy of the spiritual power that was claimer which came under my observation, developed attempt was made to show the development of self-centred souls in both countries. form, life, and the growth of animated nature, from the heterogeneous and chaotic elements of hearted men and women in almost every State this globe in its primeval state. The medium | who did not think they knew everything; who drew mechanically, and her performances were generally preceded by the selection of some appropriate text of Scripture suggestive of the order of creation, and accompanied with pain and suffering, typical of the struggles of Nature to elaborate form and order out of chaos and void.

There are many interesting forms of Spiritualism in England, some of them of a very high order; but from the fact that the mediums are generally of a rank of life which courts seclusion enthusiastic, fanatic, and bigoted displays which rather than publicity, their valuable mediumship the surface of the movement presents, there is is not acceptable to the public, and a description | the same unitary and deeply-scated reverence of it would be useless.

Suffice it to say it generally partakes of some of the phenomenal phases common to ourselves; ing, when time serves, a blow for the truth; workbut that is tinged, in most instances, with strong, ling as opportunity offers for its success and devotional feeling and sectarian tendencies, the growth; and whilst the infinitely varied forms of result of which is greatly to disparage the worth spiritual phenomena assure me the wise spirits and value of American Spiritualism, which pro- are appealing to each nation and person-not in motes free thought, free inquiry into all religious one stereotyped form but in the mobile and plasaffirmations, and teaches generally, though of tic aspects of truth appropriate to all-deep in the course not universally, a religious belief founded hearts of every earnest American and European only on the revelations of God through Nature, Spiritualist, I find the conviction seated that we and only partially accepts the dogmatic utter- are as yet but on the threshold of one of the ances of men as mouth-pieces of God's so-called " Word."

Hence, also, the American literature, as savoring of "infidelity," is not acceptable to English because the most spiritual of any movement that Spiritualists, and hence very little, if any, attempt has yet prophesied the solution of all the mysteis made to propagate the belief in Spiritualism rious problems of creation; namely, the evolvethrough the rostrum. It seems to me that Spirit ment of a science carrying us into the realms of ualism commences its appeals to the human religion, and a religion based upon the immutable reason first through phenomena. It captivates principles of science. I am happy to add, then, our senses, convinces our judgment and assures our reason of its spiritualistic origin, and identi- are still indisputably proved by the fine, long fles itself with the presence of the individuality of continued and widely diffused mediumship of Mr. souls of departed or enfranchised human beings. In the next place, and where the nation or the individual is able to bear the revelation, it appeals to markable mediums, the universality philosophy our religious sense and reason by showing us a and fundamental truths and beauty of the science, future state of life, not determined by sectarian beliefs, outward observances or theological dogmas; not transmuted from the allegories of the astro- pions of the truth, William Howitt, the talented nomical religion and Sabianism into diluted philosophies, and again transmogrified into Chris- the admirable little volumes, "Spirit Drawings" tianity by other names to suit the prejudices of and "Revivals;" that most excellent and candid the time, and in order that the Scriptural allego- writer, Theodore Brevior, author of the "Two ries of old "might be fulfilled," mixing up Pagan Worlds;" the distinguished Professors, De Morrites and ceremonies with Christian personalities gan and Gregory; the amiable and learned Docand worship, until a heterogeneous commixture of tors Ashburner and Elliotson, and on the Contipagan myths and possible history is evolved, which nent, by Allan Kardee, Count Gasparin, and sanctioned its antiquity, and, made "sacred" by age and mystery, must not be tampered with for fear the whole structure should melt beneath the clear sunlight of reason, but consisting of plain descriptions of a state of being in which church rites and theological beliefs have no place, but wherein every state and every degree of happiness or suffering is solely outworked by the good or evil deeds done by the spirit in its earthly which the feet of the fearful and weak may run

which testing and active example to the inchest suthoritative example to the fighest authoritative example to the fighest authoritative example to the timid and ignorant to search into, and avow their belief in the science of spiritual communion. If the paths of life are rough and rugged, and new reforms require grooves to be fashioned, in good or evil deeds done by the spirit in its earthly which the feet of the fearful and weak may run

pilgrimage. Of course such a teaching as this never represents any sinful soul cleansed from its sin by the efficacy of a vicarious atonument, or any infidel spirit made to subscribe to church dogmas, suffering from his lack of reverence to the said church.

The plain common sense of the American Spiritliar wisdom and adaptation of "means to ends" unlist has discovered that if their spirit friends are which the spiritual movement has manifested, is to be trusted at all, they are neither better nor the wonderful mobility with which it appeals to worse off from the effects of their church beliefs every phase of national and individual character. or infidelities, but that they are better or worse off In Methodism, Moravianism, Calvinism, and, in a solely on account of their earthly performances or failures to realize their life's practical duties. rian doctrine, there is a stern, unbending law of Now this renders American Spiritualists not only control, which asserts its force upon every variety indifferent upon the vexed questions of sectarian beliefs, but somewhat hard upon those who mislead the world in attributing merit to them, and desirous to show that the origin of old theologic the pale of eternal salvation," is the utterance of systems is based in myth, and their pretensions an universal theological language. "Believe if to influence the conditions of immortality are utterly groundless.

The European Spiritualist, on the contrary, (and in general observe,) is mightily concerned for the reverence due to his myth. He is greatly afraid that Spiritualism will, in some mysterious way, upset his Bible, damage the foundations of his impregnable church; above all, sweep away has made more progress in twenty years than the convenient theologic sponge of that vicarious atonement which has for ages rendered the famous doctrine of Martin Luther so precious to the fallible nature of man-namely, "what is the use of observer of the movement, if they only contem- having the substance of a Saviour unless we have the substance of a sinner?" But as spirits, on the Western Continent at least, have not yet been able to show that the substance of sin has been swept away by the substance of a Saviour, as sinners, according to them, are in the penalty of their sins despite of a "Saviour," and saints get on very well without one, so American Spiritualists do not find much favor with European "Saviour" doctrinists, and American spiritual literature is most denounced as bordering upon infidelity.

Still there are many noble minds in Europe who are perfectly willing to administer "milk to babes." Like Paul of old, "to be all things" in ciem. I do not mean to say this is invariably the their Spiritualism "to all men," and who realize that the believers in the spiritual phenomena have advanced one grand step by that belief alone, and that to take their doctrines, (i. c.,) their idols, from them at present, would be to reform a corrupt and superstitious system, by uprooting the foundations of religion with its errors. The through the phenomenal phase of the movement, and being "a very go ahead character," with the true, eager and pioneering spirit of his nation and time, has rushed violently into the doctrinal part, also. The phenomenal, of course, is only taught by the spirit circle and individual experiences-the doctrinal through trance or inspirational speaking and the public assembly. Now the European Spiritualist, more slow, cautious, and conservative, has not even diffused his phenomena as yet. The spirit circle is more than private, it is absolutely exclusive; hence his phenomena, though abundant, are but little known beyond exclusive circles. As to doctrine-public assemblies are not even dreamed of. So that on the Continent of Europe, doctrine, as an outgrowth of Spiritualism, is not recognized. The cautious fear it, the pious repudiate it, and the fanatical cling with desperate devotion to their old myths, lest inroads should overwhelm their already tottering Church systems. And so American Spiritualism'has rushed through phenomena and plunged into doctrine, somewhat, I must character. I saw or heard from some hundreds | confess, too wildly and impulsively for the steadfast permanence or rational growth of either: while European Spiritualism, restrained by sectarianism and divided by caste, has only yet ings were very beautiful, and often highly signifi- begun slowly to master the truths of phenomena, but shrinks back aghast from the prospect of doc trine, except indeed such as endorses its own ed for their production; but it appeared to me deeply cherished and venerable prejudices. Still that the very great abundance of this form of me- there is a middle course wherein the real growth diumship, was quite in harmony with the reserved and safety of the glorious truth will be found at and intellectual character of the people. There last to anchor. In this I trust; of its ultimate atwas a curious phase of this drawing-medium pow- tainment I am confident; and to its noble pioneers, both here and in Europe, I say "God speed! in a very amiable and interesting lady of my ac- | Success must crown your efforts;" and I conclude quaintance, in which a rude and almost grotesque | by adding, I rejoice to have found many brave,

I quitted America, leaving behind me true were and are ready to learn; who felt that Spiritualism was but in its infancy; that phenomena were the means and doctrine the end of the movement, and that as yet, we only see the first faint glimmerings of the science of the one, and the religion of the other. These firm hearts are still as earnest as ever, and their hands as willing to hold the mighty plow as when I left them. And in Europe, beneath all the external, frothy,

for, hope, trust and faith in the movement. Earnest hearts are watching and waiting, strikgrandest because one of the most universal revelations of truth, that has ever yet been vouchsafed to man; and in the dawning of the most sublime, that whilst in England, mere phenomenal truths D. D. Home, the public and valuable services of Mrs. Marshall and her family, and other less reis nobly advocated by the deep research and learning of those most fearless and able chameditor of the Spiritual Magazine, and author of hosts of writers, who ably and fearlessly conduct papers devoted to the exposition of the philosophy, and by their standing, learning and advo-

without fear of stumbling no belief can boast of stronger ploneers or nobler advocates than Spiritualism. And it is in the mighty individualities which its leading minds display, and the universal adaptability of its great central facts to all minds and all capacities, that Spiritualism will ultimately and inevitably become the church of the divine humanity, at whose aftar all nations will sacrifice; beneath whose broad and anuple done all creeks will be fused, all sects pulvaria, and all peoples worship the Great Spirit and universal Father of the race.

8 Fourth Arenue, New York, Oct. 30, 1804.

PEACE CONVENTION.

(Reported for the Banner of Light.)

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1. The President—Affect H. Love—on taking the chair, gave an interesting history of the movement which resulted in the organization of this society in May last, in the city of Providence, and Mrs. E. B. Chase, of Valloy Falls, R. I., were chosen Secretaries, D. K. Joshy, of Providence, and Mrs. E. B. Chase, of Valloy Falls, R. I., were chosen Secretaries pro tem.

1. The venerable J. P. Bianchard, of Boston, deciding from extreme old age, to serve the Society and longer as Treasurer of our Society, J. P. Blanchard, of Boston, of the Deverable In this stead, and the following preamile and place of the organization of providence and love, the duty to suffer wrong read from Exra II. Heywood, Henry C. Wright and Joshura P. Blanchard, of Boston, of the principle of universal peace.

1. The venerable J. P. Blanchard, of Boston, deciding from extreme old age, to serve the Society any longer as Treasurer, Robert F. Walcutt we decided the service of the Service of the sufficient of the stream of the organization of the limportance of the various reforms needed for the service of the various reforms needed for the service

of peace and love, the duty to suffer wrong rather than inflict it, and to die rather than kill, and the importance of the various reforms needed for the promotion of peace on earth and good will to men. The venerable J. P. Blauchard, of Boston, declining, from extreme old age, to serve the Society any longer as Treasurer, Robert F. Walcutt was appointed in his stead, and the following preamble and resolution were adopted:

DIG ADM TOSOIRHOM WORE AdOPTED; J. P. Blanchard, of Boston, one of the oldest advocates and most zealous workers for the cause of peace, is compelled by the infirmities of years for resign his office.

Resolved, That we tender him our thanks for his integrity and devotion to our cause, as Treasurer and contributor to the Universal Peace Society, and we carnestly wish for him, personally, the peace, harmony and happiness he has labored to diffuse among men.

Reports were read from Massachusetts and Rhode Island, of the organization of State Socie-ties auxiliary to the Universal Peace Society. Also, the report of a movement in Europe, holding its meetings at Antwerp, in favor of peace throughout the world. The reading of these reports was followed by remarks from L. K. Joslyn, Alfred H. Love, Mrs. O. F. Stevens, of Vineland, Lucretia Mott and the Rev. Howard Malcolm, President of the American Peace Society.

Mr. Joslyn believed the progress of peace prin-ciples in Europe to be in advance of our own, es-pecially since the commencement of the late war in this country.

Mrs. Stevens advocated the importance of wo-

man's interest in this movement, and her labor

The President heartily responded to the senti-ment, that the works which make for peace are peculiarly the labor adapted to woman, so great is her influence in molding and educating the intellect and the affections of mankind.

Mrs. Mort spoke at considerable length on the general subject, in which she desired that while we leave to individual conscience the decision of the question how far one may for peaceful pur-poses cooperate with the government, we should steadily maintain the absolute truth that the principle of peace requires of us entire abstinence from all participation in any preparations for from all participation in any preparations for war. And she thought there was much evidence that the various efforts in behalf of peace, which have been made in our country, have not been without their effect in the change which is really manifest in families, in schools and elsewhere; and that the spirit of violence is less violent than formerly. She said that as in the Anti-Slavery provement, the legal emprehation of the slavery movement, the legal emancipation of the slave was effected before the whole people were imbued with the anti-slavery spirit, so it may be hoped that the settlement of difficulties will be effected by moral means, even if we do not find the whole

world adopting our radical views.

Mr. Malcolm said he was not a non-resistant, for he believed in self-defence. But he was glad of this radical movement, and he deplored the stupor of the society of which he was President.

After the transaction of some further business, Henry T. Child, of Philadelphia, addressed

the Convention. He declared that the heart of the people—the real soul even of such men as stand at the head of our affairs, is on the side of peace. It is only when the animal passions are excited, that man-

good in overcoming evil. The Convention adjourned to 7½ o'clock P. M.

Evening Session.—After the addition of several persons to the Executive Committee, the discussion of finance, and the best methods of bringing our views before the public.

Mr. L. K. Joslyn, of Providence, addressed the Convention at least he affirmation of his own.

Convention at length, in affirmation of his own radical peace principles; taking up and stating clearly, illustrating largely by facts and statisties, and maintaining in a foreible manner the following propositions, viz: That what is wrong for an ing propositions, viz. That what is wrong for an individual to do by himself, it is wrong for people to do in masses. The commission of theft, robbery, arson and the like, by an individual, is punished as crime, while the commission of the same crimes by masses of people, is, by the war principle, popularized and justified.

War is subversive of liberty, and annuls the Declaration of ludencedence.

war, all benevolent undertakings are suspended, the whole soul of the nation being absorbed in the passion of the hour.

Although for many centuries the Church has sustained war, yet, in the early days of Christianity, its followers refused to fight.

Although our late war was declared to be a holy one, yet the increase of crime shows it to have been terribly demoralizing.

Believing in the brotherhood of man, no power can give one a right to take the life of another.

clicited interesting remarks from Jonatian Ma-gill and others. The following resolutions, adopt-ed at the meeting held in Boston, in March last, were then taken up singly, and thoroughly dis-cussed, and, after being amended were adopted as follows:

en his lollows.

1. Resolved, That all human beings are the offspring of one infinite, all-perfect Father; that they all belong to the same general family; that, as invidual entities, they are all of inestimable worth; and that, though distinguished by multiform differences, they are all essentially couqual in their natural elections.

rights.

2. Resolved, That all human beings are the bounder subjects of one supreme, divine, moral law, which requires them severally to love their Heavenly Father with all their powers, and each other as themselves; and that this love worketh no ill to its objects.

3. Resolved, That a clear distinction ought always to be made between man proper and his imperfections, whether physical, intellectual or moral; that man proper and his highest content of the second are always to be held absolutely sacred; that man's imperfections alone are to be assailed, resisted and overcome by all suitable means; and that such means are those only which legitimately promote the highest good of all parties concerned.

out the succee adoption of radical reace Principles, a timpossible.

15. Resolved, That the teachings and examples of Jesus Christ, as set forth in the Scriptures of the New Testament, and as faithfully illustrated by the primitive Christian Church for two centuries, gloriously testified the highest devotion to radical Pence Principles; that we deplore the dreadful declension which entiminated in the adulterous union of the Church with worldly government, under Constantine, in the fourth century, whose contamination has propagated fixelf through all succeeding ages; and that we reverence the faith ful minority who have remained true to the original Peace testimonies, from generation to generation, in spite of grievous privations and persecutions.

Adjourned to 71 o'clock P. M.

Eccuing Session.—President Love in the chair, L. K. Joslyn, in behalf of the Executive Com-

L. K. Joslyn, in behalf of the Executive Committee, presented the following report, which was adopted:

The Executive Committee recommend that when this society adjourn, it be to meet in the city of New York, during anniversary week, in May next. That we recommend, in the interim, to the State Societies, Officers, Executive Committee and other members of this society, active labor for the cause, by correspondence with all mittee and other members of this society, active labor for the cause, by correspondence with all known friends in this and other countries, by holding public meetings for lectures and discussion, in different localities, by a judicious distribution of the society's publications, and by securing to the cause a hearing through the public journals of the country.

A letter was then read from Anna E. Dickinson, expressing regret at her inability to attend the meeting.

the meeting.
A letter from John West was also read, filled

with the spirit of love which brings peace.

Robert Evans, of Philadelphia, while declaiming himself a firm believer in the principle of peace, expressed some dissent from the ground on which we have set forth our principles, as not affirming sufficiently the sole authority of Chris-tianity. Considering himself as already belonging to a Peace Society, he was not prepared to endorse a Society which did not found its declara-tions on the authority of our Lord Jesus Christ; and yet he was glad to see any movement in favor of peace, and he therefore bade it God

speed.

He was replied to in a very earnest and impressive manner, by Heury T. Child, who wished to see this movement based on the broad ground of humanity and justice and right, irrespective of humanity and justice and right, irrespective of people's theological or sectarian prejudices, as inovement to which we can invite both Christian and Heathen; one into which all lovers of peace can come, whether they believe in the Lord Jesus Christ or not. If they are true men, if they are lovers of peace, he hailed them as fellow laborers. He hoped that this great cause, which belongs to humanity, would ever be kept out of the dominion of sects. Every one who utters the word peace, with a strong desire to have it prevail, every honest, carnest soul whose aspirations go forth for the coming of the day when peace shall cover to him that I had heard of one Dr. J. R. Newton, (but I had never seen him) who cover the earth as the waters cover the sea, is doing something to promote this good work.

Lucretia Mott, L. K. Joslyn, and A. H. Love followed in further elucidation of the power of good in overcoming evil. followed, and the society adjourned, to meet in

the city of New York, in May next.
E. B. CHACE, Secretary pro tem.

# Correspondence in Brief.

### Dr. W. P. Durall, the Healing Medlum.

The gift of healing is a subject upon which much good common sense might be profitably employed in language; but at present I only ask a small space in the columns of the dear old BAN. NER, to say a few words in favor of a worthy friend and brother, Dr. Durall, of New York city, who has been directed by his spirit-guides to take up his abode in the city of Buffalo for a short time War is subversive of liberty, and annuis the Declaration of Independence.

War is terribly cruel.

All moral obligations are annulled by the spirit of violence which governs in war. In time of war, all benevolent undertakings are suspended, the whole soul of the nation being absorbed in the passion of the hour.

Although for many centuries the Church has sustained war, yet, in the early days of Christiansustained war, yet, in the early days of Christiansus and the liberty of Buffalo for a short time; where he is restoring the lame, giving sight to the blind, hearing to the deaf, and sanity to the lunatic; in fact, all diseases, of whatever name or attree, seem to be relieved by his magnetic touch. I have no hesitation in saying that Dr. Durali has great healing powers; and has been signally successful in their application in this city and successful in their application. In this city and successful in their application.

by any amount of testimony. Indeed, I feel im-belled, in justice to suffering humanity, to make a statement of a case which came under my own

have been terribly demoralizing.

Believing in the brotherhood of man, no power can give one a right to take the life of another, because he belongs to another nation.

Dr. Child, James Mott, Dr. Leach, Mrs. Mott, George W. Taylor, Jonathan Magill and John West continued the discussion of the general subject, each according to his peculiar views, until n late hour, when the Convention adjourned to 11 o'clock on Thursday Morning.—The President opened the meeting in a very earnest manner, with an address on the depressing influences which surround us; in the apathy and opposition to our movement, as well in this city of William Penn and Quakerism, as everywhere throughout our laud. He drew, however, from these facts, the conclusion that for us there is a work to do, which ought to be zealously prosecuted.

A letter was read from Gerrit Smith, endorsing our movement in part but not in the whole, which elicited interesting remarks from Jonathan Magill and others. The following resolutions adonts the land of the conclusion that for us there is a work to do, which ought to be zealously prosecuted.

A letter was read from Gerrit Smith, endorsing our movement in part but not in the whole, which elicited interesting remarks from Jonathan Magill and others. The following resolutions adonts.

about two months longer, and then be contemplates visiting other localities in the far West,

IRA DAVENPORT, SEN. Buffalo, Oct. 26, 1866.

F. V. WILSON writes, under date of New Boston

Il., Nov. 8th, 1866: Having to write you on business, and not occupying all the paper at my disposal, I thought you would like to hear from this section of the great West.

New Boston is situated in Morcer Co., Ill., on the banks of the Mississippi river. Mercer County is one of the finest farming counties in the State, and retired by an honey. Uneral industries page.

and settled by an honest, liberal, industions people, and amongst them a good sprinkling of Spiritualists. Theology has but a poor hold here; supporting only one Church—Methodist—of about twenty-five mambers. In the midst of a wealthy population of some two thousand inhabitants, we have here many who believe in Spiritualism,

week evenings we hold scances, which are at-tended by earnest and intelligent inquirers after the truth. I feel that I am doing good here with my peculiar phase of mediumship and system of soul-reading. At least, I am having more than I

W. H. L., GLASGOW, DEL.—I send two dollars, which will pay for the BANNER some time. I would freely send fifty, if I could afford it. My family are Catholic. They read the BANNER with interest, and enjoy the advantages of the Spiritus-al Philosophy without the "sin" of believing in it. Many think that Spiritualists are lawful prey for wild beasts, and clamor to get away all their money, and would most willingly make them out-

casts from every comfort and convenience of life.

The above correspondent writes that he was the master of a schooner, and in Norfolk, Va., in 1856, master of a sensoner, and in Norfolk, Va., in 1839, was imprisoned on the charge of carrying a man from slavery, and, after eight years ernel confinement, was set at liberty again. He is a Spiritualist. Since his release, with a large family to support, he has, in poverty, worked hard to make an honest living, but has been continually rebuffed, put back and hindered by the spirit of opposition, and credity that cames of religious bigs. pression and cruelty that comes of religious bigot-

C. B. THOMPSON, ST. CATHAMNES, CANADA WIST.—The BANNER OF (spiritual) Light is unfurled weekly to the Canadian breeze. We have neighbors who have become very fond of perusing neighbors who have become very fond of perusing our numbers as they arrive, and, at the proper time, I shall give them a gentle hint to subscribe for themselves. In the meautime I shall allow every one and any one to read ours. Many are exercilly inquiring after the new manifestations, but still fear "what the people will say." Thank fortune, I fear no one nor any thing whatever in these matters; but there are thousands upon thousands who are dependent on others and therefore sands who are dependent on others, and, therefore, in the worst kind of bondage; fearing to manifest their own true and ardent feelings. And I fear it will be thus as long as society and business is

it will be thus as long as society and business is conducted with the present erroneous principles.

A. Dow, Grass Valley, Call, writes that a young woman applied for admission into a religious society. She confessed her sins, as required, but still seemed to be much troubled from the invisible workings of her own conscience. While in this state, Mrs. D. S. Curtis, an excellent and very pure-minded medium, was deeply entranced by a deceased minister of that society, who said. very pure-initided medium, was deeply entranced by a deceased minister of that society, who said, "This young woman must not be taken into your society, for she has murder on her soul. She killed her own infant by pressing a hot that-iron on the soft part of its head." The young woman was greatly alarmed, and confessed, and was let go with the promise that her crime should not be made known to the authorities.

CHARLES NORMS, TRAVERSE CITY, MICH., writes very carnestly, requesting lecturers to visit that region.

### Dr. J. R. Newton at Newport.

As we informed our readers last week, this extraordinary healer has permanently located at Newport, R. I., and opened an office at 239 Thames street, where he has resumed his noble work for suffering humanity in good earnest. The multitudes are flocking to this new Bethesda daily, and are sent away rejoicing. One day last week over five hundred patients arrived at Newport on one train, and were all treated by the Doctor.

We copy the following voluntary tribute to the wonderful healing powers possessed by Dr. Newton, from the New York Dispatch. It is written by a well known New York merchant, in regard to a case which came under his personal obser-

vation:

New York, Oct. 2, 1866.

Dear Sire—Having seen in the Tribune of Sept.
10 an account of "Healing by Magnetism," I cannot, in justice to Dr. Newton, or to my own feelings, refrain from giving a true-statement of the most wonderful and impressive scene that I have ever witnessed in my life of nearly fifty years.

The daughter of my brother, a farmer, residing in New Boston, N. H., has, for the past three years, been one of the greatest sufferers, and for six years

him, and being about to visit some friends in Vermont, I wrote to him that I had heard of one Dr. J. R. Newton, (but I had never seen him) who was reported to have performed some wonderful cures, and if his daughter wished to come, and when the animal passions are excited, that man-kind are in favor of war. The intellect and the moral nature of man are against war. There-fore the necessity, the duty of our holding out the torchlight of our principles that so we attract others thereto, until, finally, the animal may be-come subservient to the intellectual and the spir-itual, and men learn war no more.

Theretic of every lover of his kind, and placing it on the broad ground of humanity, ourside and far I entered the chamber of the sick girl, and looked upon her wan and emaciated body, that had wasted since I last saw her from one hundred and twenty-five pounds to less than seventy; when I recollected that she had hain in that sitution two long years, depending for every motion upon kind and gentle hands, my faith left me. I did not believe that she could be moved, much less cured. She was, however, willing and anxious to make

She was, however, willing and anxious to make the attempt; and when we laid her carefully upon a narrow bed, and carried her down stairs and placed her in a carriage to ride eighteen miles to the cars, it seemed the height of folly to start on such an undertaking, with such a charge, with such a faint hold on human life.

When she reached the cars, she said it seemed as though all her strength was gone, and that she could not live much longer. She was, however, restored by the use of stimulants, and we went on. She was taken one hundred and fifteen by

miles by railroad, and one hundred and lifteen by mines by rairroad, and one undired and litteen by steamboat, and arrived in New York on the morn-ing of Angust 30. The patient had suffered in-tensely through the whole of the journey. It was with great difficulty that she was carried on a stretcher to the house of her friends. She reached them, however, but not to greet them. Her father and two weeping sisters, with others, stood around what all supposed to be her dying bed. Dr. Newton had been informed of her case, and

in the unbounded kindness of his heart (contrary to his practice) he left his house, and his table, already spread for refreshment, and hastened to the sick girl. The solemnity and impressiveness of that scene

will forever be remembered by all who were present, but it can never be described. In a manner (as the Doctor truly says) peculiar to himself, he treated the unconscious and apparently dying patient, and in less than three minutes she sat in bed. She then arose to her feet and walked the floor, with the Doctor's assistance.

Her pain and suffering had all gone. Her spine, which had not been touched for years without giving her intense pain, could now he roughly handled by all present. Food was immediately ordered, and amid the solemn silence of the room, where there was no sound save the sobs and fast-flowing tears of the good. She flowing tears of joy, she partook of the food. She ate heartily and relished and enjoyed such a meal

as she had not done in five years,

I am forced to look back, by day and by night,
with wonder and amazement at the above described scene, and am bound to acknowledge that it is beyond the reach of my mind to understand. I have only to say that her pleasant voice and cheerful smile greets us at the table of the family circle daily. She has continued to improve from that hour, and stands to-day a living witness, ever ready to testify to the power and goodness of her Heavenly Father as extended to her through the kind-hearted and benevolent Dr. Newton.

Moses Chisty, No. 380 Pearl St., N. Y.

## THE TRUE PHILOSOPHY.

Sin leads to pain, and pain repentance brings;
Thus sin, though evil, is a saviour,
For in its train comes knowledge of those things
To soul and body hurtful; and the stings
Of conscience bring us wisdom: Wisdom brings.
The pledge of future good behavior.
Blessed be Darkness, then! It bringeth light
From out the darkness, brighter glowing!
Blessed be Evil—for it bringeth Right,
As day is more effolgent after night:

As day is more effulgent after night; Blessed be Sorrow-it begets the might, To set life's truer current flowing.

[DANIEL NORTON.

### Winding in.

Slowly, step by step and day by day, the year 1866 (as reckoned on our time tables,) is winding in its few remaining weeks. Slowly, too, and with equal certainty, I am winding in and closing out my few remaining engagements, which close with or before the year. Friends over eight hours ride from New York city, need not apply to me to lecture after this date, or until further notice of a renewed itineracy-which I do not expect to renew. For over fifteen years I have traveled over our country, or parts of it, embracing twentyfour States, and during that time lectured constantly on our philosophy; and during the war, also, on the condition and prospect of our country. During the time, and before it, (for I have been twenty-one years a public advocate of Spiritualism,) I have witnessed the increase from a little group that would not fill a good sized schoolroom, to at least two millions-probably nearer four, as the best estimates now range from three to five millions. My traveling experience would fill a large volume of interesting items, both of tests and facts; but they are passed, or will never be recorded, save the few sketches I have noted and published as I passed along the journey.

I am weary not of life, not of labor, not of the contest in which I have always been victorious and successful, not of my agency and instrumentality of spirit influence-for by it I have always been blessed, never deceived, cheated, lied to or abused-but I am weary of traveling, traveling, traveling on railroads, coaches, boats and omnibuses, in which I have almost lived for years; and ever paid full fare, and never been injured or robbed, nor lost by accident even property to the amount of five dollars. I have been treated well in all parts of the country, and never can repay the thousands of kindnesses I have received at the hands and homes of my many friends scattered over the country, from beyond the Mississippi to the down east of the down east, and from the upper lakes to the lower gulphs of the nation, Thousands who have seen and heard me will see me no more in this form; and thousands of my friends will only read my scribblings, but see my face and hear my voice no more. I have injured my voice so, it is not easy to speak as it once was; and my age precludes my calculation on future or further routes of travel. I intend to lecture occasionally, perhaps nearly every Sunday, but only in reach of my office.

I have succeeded in life beyond my expectations, and beyond the success of most men; not in riches, for it has never been my pursuit, but in rearing and settling a small family, out of whichfrom three children-two happy families have arisen-one son still in school. Four little grandchildren smile on us, and we are all blessed in health and happiness. Not a discordant note sounds in our circles, and not a spark of Christianity, in any sectarian form of expression, encounters or befogs one of our number, embracing the two added as wife and husband; and not a quid or whiff of tobacco disgraces our households. Whiskey, profanity, orthodoxy, vulgarity and slander, are alike foreign from our hearts, heads and homes. I note these items because we have been slandered, abused, vilified and lied about incessantly, during my itinerating labors in this cause, and partly for my open attacks on churchanity and Christianity before I became a Spiritualist, I have lived through and conquered years of poverty and hard labor, and reached a condition of comfortable prospects; but I have never been intoxicated, never been sued, never been converted, never used profane language; nor since the age of Spiritualism, tobacco nor rum have contaminated my person. We are all healthy, harmonious and happy, with plenty of religion, but no sectarian Christianity, and I trust it will never darken the soul doors of one of my posterity. The disinterested reader will pardon me for this personality, since there are many to whom it will be interesting, and to whom I cannot otherwise convey it. My addrees and business will be duly announced

West, I have been so stantly occupied by lectures in Chicago and Wisconsin, and my visits and letters to friends, that I have not filled out my usual share of rambling correspondence for the papers; but I have never been more successful in my labors, nor better appreciated by the large audiences and many friends I have met. I retire with heartfelt satisfaction from this itineracy in our cause. I cannot stop now to foot up the number of lectures or amount of compensation, but I have done all I could and been well paid-especially in kindness, love and sympathy of friends, and abuse of enemies, both of which are useful to a reformer; one as a stimulant and the other a soothing soul balm. I have never been mobbed, nor ever had a meeting broken up or disturbed. Have lectured on Spiritualism in churches of most sects of Christians that have churches, but usually in the rural districts, where the people are more intelligent and liberal in the aggregate than in our cities, as is abundantly proved by our elections and the temperance cause. If old Simeon could rest satistied with his labors and patience, I am sure I ought to with mine. To many distant friends. FAREWELL; and to many who can call on me, a WARREN CHASE. cordial greeting. Davenport, Iowa, Nov. 10, 1866.

## California.

J. B. Hall writes as follows: Our cause in this State is rapidly advancing at this time, under the telling lectures of Benjamin Todd, Esq., and the accomplished Mrs. Laura Cuppy. The celebrated Dr. Bryant has just arrived at San Francisco, and I learn through the press, that he has made some most important cures by "laying on of hands." He has been here but a few days, but his cures have already established his reputation as a wonderful medium.

Mr. L. Armstrong, writing from Sacramento, under date of Oct. 20th, says: The Spiritualists of this city have a lecture or conference every Sunday morning at 11 o'clock, and a lecture in the evening at 71 o'clock. The Children's Lyceum meets at 21 P. M., every Sunday. It was commenced one year ago yesterday, with about twenty-five scholars, and has been increasing in numbers nearly every Sunday. The regular attendance the last three months has been from ninetyfive to one hundred and seventeen. The Lyceum elected their officers last evening. The old officers were reëlected for another year. Dr. H. Bowman, Superintendent, Mrs. Dr. Bowman, Musical Director, Miss A. G. Brewster, Guardian of Groups. Our meetings and Lyceum are held in the Turn Verein Hall, on K street, near Tenth. Spiritualism is increasing in interest here, and mediums are multiplying. Our speakers are citizens in business here-Mr. Lyon and Mrs. Dr. Upham, and they are much liked.

Rev. John H. Burdett informed the people of New York in the papers of Tuesday morning, that the shooting stars were in fulfillment of prophecy, and that after they have continued five days "all will be chaos." The time has passed; but the chaos is all in the reverend gentleman's

# Bunner of

BOSTON, SATURDAY, DECEMBER 1, 1866.

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

WILLIAM WHITE & CO.,

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LUTHER COLBY, · · · · EDITOR.

— All letters and communications intended for the Edito-Department of this paper, should be addressed to the

Spiritr alisa is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a resonerate life. It recognizes a continuous blvine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true reliction as a tone with the blue. spiritual world.—It is thus catholic and progressive, leading t the true religion as at one with the highest philosophy.—[Lor don Spiritual Magazine.

### "Liberalism" against Spiritualism.

In our issue of last week our associate in the Western Department of this paper, referring to the liberality of certain journals in their treatment of Spiritualism, remarked of one as follows: 'Take the Gospel Banner, published in Augusta Maine. It has shown great fairness and impartiality relative to Spiritualism."

We regret to see that the compliment thus warded has not been justified in the remarks in the Gospel Banner of Nov. 17th, in reference to he withdrawal of the Rev. S. C. Hayford from the Universalist ministry. In his letter, explaining his reasons for leaving the ministry, Mr. Hayford, after declaring his belief in the philosophy

"I believe in a present inspiration, and cannot consider the Bible as an absolute and infallible authority. I believe we may draw from the same founts that prophets and apostles drew from; that true religion is reliance on our own internal power of communion with God and angels. I believe firmly in the central thought of Universalism viz., the final holiness and happiness of all mankind. But I reject their relics of old mythology I regard. Universalism as one greatastep in ad of Orthodoxy, and Spiritualism as a ster still further in advance.'

Upon this simple, manly, and eminently Christian declaration, the Gospel Banner comments as follows:

"This, then, is his religion, all there is of it on with God and angels. It is not to do any thing, nor believe anything. He would go to the drunkard, the thief, the libertine, and say, 'Reliion is indispensable to your happiness, and con dists in your internal power of communion with lod and angels.' This is the sufficient and all es-

Now, with precisely as much justice, liberality and good sense, as are contained in this passage night the Pharisco of old time have said of Jesus Christ, "This, then, is his religion—all there is of it! Reliance on our own internal power of communion with God and angels!"

For was not such the reliance of Christ? And lid he not rebuke in scathing words the spirit now breathing forth in the above most unfair perversion of the language of Mr. Hayford? "Ye hold," said Christ, "the tradition of men, as the washing of pots and cups; and many other such like things ye do. Full well ye reject the commandment of God, that ye may keep your own tra-

"It is not to do anything nor believe anything," ays the Gospel Banner of Mr. Hayford's religion "It is not to wash pots and cups, nor to believe the traditions of our sect," said the Pharisees o Christ's religion. And they might have added almost in the very words of the Gospel Banner, He would go to the drunkard, the thief, the libertine, and say, Blessed are the poor in spirit, for theirs is the kingdom of heaven!"

Who taught us to rely on "our own internal nower of communion with God and angels," if not Christ himself? Who was it that said, "And all things, whatsoever ye shall ask in prayer, ye shall receive?" Prayer to whom? To whom but God? "Thou art not far from the kingdom of God," said Christ to him who had remarked, that more than burnt offerings, and more than sacrifices, was love of God and one's neighbor.

On what principle of fair literal construction can the Gospel Banner charge it upon Mr. Hayford that because he finds true religion in reliance on the divine grace sent down to seeking souls he therefore repudiates all doing and believing? With precisely as much fairness might it be said of Christ, that because he tells us the pure in heart shall see God, he therefore regards morality and honoficence as non-essentials.

But the disingenuousness of the Gospel Banner s still more strikingly displayed in another part of its article. It lets fly a shaft at Spiritualism and does it by quoting a part of one of our articles (taking pains to omit the qualifying context,) and then drawing a most unwarrantable conclusion n these words:

"Now from all this we gather these simple facts: 1. That the spirits are most audacious and awful liars and profane and impious creatures and 2. That hence no reliance can possibly be placed on what they say. This is not our assertion, but the deliberate declaration of long tried believers in the manifestations."

All which is utterly false in spirit so far as it is pased on our remarks.

We said that "the best and purest medium may be made the instrument of uttering mendacious or profane communications." Immediately before, in the same article, we had said: "There are on record an ample number of cases proving that truthful communications have been received. . All he (Judge Carter) can fairly say is, that a certain proportion of the so-called spiritual communications are-especially when they refer to temporal and secular matters-untrue." Thus cautiously and carefully did we fence round our admission. Nay, after saying what the Gospel Banner quotes, we immediately added, as a sequel to the admission: "This does not in the least militate against the fact that perfectly reliable communications from the spirit-world are given,

And from this the "liberal" Gospel Banner deduces that it is "the deliberate declaration of long tried believers in the manifestations" that "the spirits are most audacious and awful liars and profane and impious creatures, and that hence no reliance can possibly be placed on what they say! Bo much for the ingenuousness of the Gospel Banner of Augusta, Maine! It suppresses one

part of a declaration in order to give undue stress to another!

It is well known that the doctrine always taught n our columns has been, that as there are many audacious and awful liars and profane and impious creatures" in this sublunary sphere, there are likely to be many such characters in the proportion does not exist in the spirit-world!

If these undeveloped spirits were not permitted | happy.

to manifest themselves-if mone but holy and advanced spirits were allowed to communicate—we might, as an ingenious correspondent (Mr. W. P. Gates) well remarks, have our doubts of the continued existence of these poor erring ones, and fall into the Second Advent doctrine, which conveniently consigns all such to annihilation.

"The spirits are most audacious and awful liars," &c., says the Gospel Banner; intending obviously to convey the idea that we had declared that ALL the spirits communicating with mortals were liars, &c.: a declaration just as unreasonable, and as much at variance with our teachings, as it would be for us to say that all men are "lying, profane, impious creatures!"

If the Gospel Banner can derive any satisfaction from such manifestly unfair and unwarrantable garblings, perversions and deductions, we think it will do well to seek a little of that light which it objects to in the case of Brother Hayford, and rely more on that "internal power of communion with God and angels" at which it now scouts so indignantly.

### What is Instinct?

In some remarks recently in reply to the Investigator, we observed: "It is no answer to our reasoning, therefore, to say that because all men do not desire immortality, the argument drawn from instinctive aspirations does not hold."

We gave our reasons for this opinion; but the Investigator, without condescending to answer those reasons, simply reiterates its dogma in this

"The teachings of instinct are spontaneous, intuitive, innate, universal, and of course depend not upon reasoning or instruction for their acceptance and acknowledgment. Now as all men, without exception, possess instinct, would they not all be believers in immortality if it were taught by instinct? Undoubtedly. In order to understand what we are talking

about, let us inquire, what is instinct? Instinct is simply instigation. The Latin instinguo, from which the participle instinctus is derived, simply means to instigate. A good definition is given by Paley: "An instinct is a propensity prior to experience, and independent of instruction." This definition is very near to that implied in the quotation from our cotemporary.

Now it by no means follows that the "teachings of instinct" (if teachings they can be called) should, according to the Investigator's assertion, be "universal," in the strict sense of that word. One man may instinctively shun what another man may run his head against. One man may instinctively have a fondness for cats, and another an aversion. One man may instinctively aspire to another and a better life; and another man may be wholly indifferent on the subject. One man may be instinctively jealous, and another quite the contrary. The whole purport of our article was to illustrate the great fact which the Investigator quietly ignores, in the inquiry it puts, "Now as all men, without exception, possess instinct, would they not all be believers in immortality if it were taught by instinct?"

With quite as much reason might it be asked, Now as all men, without exception, possess instinct, would they not all be haters of cats, if the repugnance were taught by instinct?" And yet nothing can be better established than the fact that the aversion to cats with many persons is purely and ridiculously instinctive; so much so that they will become aware of the animal's presence before it is seen, heard, or smelt; so much so, that no reasoning can overcome it, no instruction can uproot it. One dog is instinctively a setter, and another a pointer. The Investigator's question would be just as reasonable in the following parody: "Now as all dogs, without exception, possessinstinct, would they not all be setters, if setting were taught by instinct?"

The Investigator says: "Now it seems to us that if we are to exist in a future life, we ought to have the same positive assurance of it that we have of our present existence, if, as our friend says, the coming life is taught by instinct."

We have not said that "the coming life taught by instinct." What we have said is, that the instinctive aspirations of humanity toward continuous life, and especially toward reunion with the loved ones gone before, are an earnest of immortality and of the truth of the revelations of seers, mediums, and spirits in this respect. The Investigator demands from instinct "a positive assurance." But it is of the very nature of instinct to instigate and not to assure, to suggest and not to reveal, to feel and not to reason. To ask that instinct should give us the same "positive assurance" of our future existence that we have of our present, would be more unreasonable than it would be to demand of instinct that it should make us feel the shadows of an event ten years ahead as distinctly as we might feel those of one immediately impending.

Instinct does not deal in arguments or in reasons. It is quite as irrational as the poet who did not like Dr. Fell:

> "I do not like you, Dr. Fell; The reason why I cannot tell; But this indeed I know full well, I do not like you, Dr. Fell."

The Investigator says: "Man has no innate ideas about anything." Here the great question that has puzzled all the philosophers, from Aristotle down to Locke, and from Locke to Sir William Hamilton, is settled by a single stroke of the pen. Voila une opinion, as the polite Frenchman said. Since much may be said on both sides, we

shall not set our foot within that vortex at present.

The Investigator concludes that "the argument from instinctive longings does not prove immortality." We never said it did. All that we ever contended that those "longings" prove, is that man is interiorly fitted, by his aspirations, his wishes, his thirst for knowledge, his affections reaching beyond the grave-for an immortal ex-

We, as Spiritualists, however, do claim one thing as proved, and that the materialists and the "secularists," as well as the sectarians, are always swift to dodge or to ignore, in the face of the accumulated testimony of ages and of hundreds of thousands of intelligent persons now living. We claim that there are, and always have been, such persons as seers, prophets, mediums, who manifest powers wholly transcending all that can be predicated of our mortal senses, and who must derive those powers either from spiritual faculties of their own, superseding the natural, or from intercourse with outside spiritual intelligences. The facts upon which these convictions rest are of daily occurrence and patent to all; and the socalled science that refuses to look them fairly and squarely in the face, is simply charlatanry, whether it range itself under the banners of orthodoxy or

The spirit of Mrs. Eliza Smith, who passed to the spirit-world two weeks previous, mentioned spirit-world. The good men and wise and true in last week's BANNER, manifested through Mrs. among one's own acquaintances may generally | Conant, at our Free Circle, on Monday, the 19th. be counted on one's fingers, while the foolish, the She expressed great pleasure in being able to unthinking, the undeveloped may be counted by come back so soon, and bear testimony to the hundreds. What folly to suppose that the same | truth of our beautiful philosophy. She said she had met all her dear spirit friends, and was very

John Neal on John Pierpont.

Mr. Neal furnishes the Atlantic Monthly for December with a fine analysis of his friend John Pierpont's character, although his reminiscences all the Northern States have followed are even more interesting. How Mr. Plerpont pointing the same day-the 20th-for the became a lawyer, how a merchant, how a minister, and how a poet and platform orator, is well do not sensibly warm to the association told by Mr. Neal, who knew his friend intimately memories of this time. It calls up ag and well. Mr. Pierpont's changes in life remind pleasant meetings of two and three gen one of what Emerson says of the genuine New Englander, throw him down anywhere, and he This is the occasion when those who have will fall like a cat on his feet. But it is instructive to note how very lightly the living writer without their troubles, enger as children touches his deceased friend's conversion to the truths of Spiritualism. He admits the fact, where with silent gratitude for the active life he finds a stopping place large enough, that he neas a Spiritualist, "or rather"—as he chooses to An anniversary gathers charms to itself phrase it-"a believer in the phenomena that lapses. Every year brings its special c used to be called witchcraft in the days of Cot tion to its worth, making it of more ar ton Mather." This is certainly very kind in Mr. value in the eyes of the spirit. This is Neal, and not a little thoughtful. It was a good larly true of such an anniversary as The idea for him to allude-if no more than to allude- ing. It touches at every point on the ve to a great change in the mode and basis of his est feelings of the heart. It preserves t faith, which formed, as he confessed in his noble precious fruits of our experience, embalmi speech before the Providence (not Philadelphia, Mr. Neal,) Convention, the culmination and crowning satisfaction of his long and glorious

There is a single passage, however, in which Mr. Neal gives a grudging admission to the reality of his friend's belief in Spiritualism. We will extract from the same so far as our space permits. Says Mr. Neal, after alluding to Mr. Pierpont's conscientiousness, and his unswerving following of evidence, wherever it led him:

"What was he to do? There were the facts. They were not to be controverted; they could not be explained; they could not be reconciled to any hypothesis in physics. If he was given over to desion, to be buffeted by Satan, whose fault was That he was by nature somewhat credulous and, though patient enough in his investigations, rather too fond of the marvelous, what then? His conclusions might be wrong, his inferences faulty though honest; but how were they to be counter-acted? That he sometimes took too much for granted, I believe, nay, more, I know; because nyself have seen him grossly imposed on by woman he took me to see, whose impersonations were thought most wonderful. But then he was a devout man, a close observer, an admirable logician, accustomed to the competition of opposite analogies' and to weighing evidence; and it he misunderstood the facts, or misinterpreted them, or inferred the supernatural from false premises, why then let us grieve for his delusion, and wait patiently for the phenomena which led him astray to be explained."

Just so, Mr. Neal. And how long do you suppose that you and others like you will have to wait," if you care no more for the explanation than you betray in this paragraph? You may believe it more "popular" for the present to ignore, or to slur, these manifestations, but we beg leave to tell you that it will make no difference whatever with the great truths that are continually operating on men by natural laws. Take your own time, we beg you, to look into these facts," and to study their "explanation;" but believe us, that the loss is nobody's but your ownand no damage done to the cause you now approach so daintily. Mr. Pierpont's courage and independence carried bim triumphantly through. He had no vanity and no fear above his faith. He was true to himself, and sought truth whereever it was to be found. If those who criticise him would go and do likewise, they would have a far better claim to be heard in judgment upon

## Quakers and Friends.

Whichever title we give them, they are at bot. The edifice will not cost less than two tom Spiritualists. The silent prayer in public or thousand dollars. A new church, of this at the family table betokens it. The season of nearly completed in Cambridgeport, lo speechless quiet before they begin their public Harvard street. The corner-stone of a worship, points directly to it. They are a people | man Catholic cathedral has just been lai who believe in the receptive condition of the soul, umbus, Ohio, by Bishop Rosecrans. The as necessary for securing impressions from the architecture selected is the "Victoria superior world. The founders of the sect pro- tion," and the entire cost is estimated at nounced openly for the doctrine of personal and dred and seventy-five thousand dollars. immediate inspiration. That was genuine Quak- energy is exhibited by the Catholics all erism at the start. The soul of George Fox was country. pened to inspiration, in the midst of and impulsive religious methods of his time, and he declared to his fellow men only what it was distinctly given to him to utter.

We see a statement that the Quakers in England are abandoning many of their original tenets | The papers are teeming with the "m and convictions, and coming over to practices cures" effected by him. Among the first which are more fashionable and popular. This was the wife of a well known attorn will, of course, bring them to the end of their or-ganization as a distinct sect. The moment a class case, says, "Here, then, is a subject worth of persons, who have received illumination, begin subtlest metaphysicians; but it is too to peddle their light around for some personal comfort or advantage, the conditions on which derstand the process of the healing, no they received their light are reversed and the influx ceases altogether. Self-seeking soon puts a know that, after four years' helpless prostop to all good. Divine endowments fail to come the invalid can now walk, and, also, that to us when we seek them for the purpose of build- | can fly." The doctor's visit to Californ ing up our own power. The real spirituality of timely, and much good will result therefore the order of Friends vanishes before the attempt to turn it to worldly profit. Still, we insist that the original birth of the sect is to be ascribed to causes very nearly allied to genuine Spiritualism.

## Spiritual Meetings in Boston.

We mentioned last week that Miss Lizzie Doten would deliver one lecture, in Mercantile Hall, in this city, each Sunday afternoon, commencing puarter before three o'clock, during the month of December. Bear in mind that she does not speak in the evening, as the hall is used by Mr. Gayord's Society forenoons and evenings.

Miss Doten has just closed a successful course of lectures in St. Louis. On Tuesday, Nov. 13th, she gave a lecture in Hannibal, Mo., of which the editor of the Hannibal Daily Courier says: "The lecture of the unrivaled oratress, Miss Lizzie Doten, was received with the profoundest attention, at the Court House, last night. Of her lecture we must content ourself with but few remarks. For elegance of diction, chastity of style, classical beauty and freedom of utterance, we do not remember when we have heard her excelled. Her subject, 'The True Faith,' was well adapted to the occasion, well expressed, and altogether highly creditable to her head and heart. Her theory, in our opinion, is unexceptionable, and her ideas will doubtless live when the present generation have passed over the turbulent waters of Death. She was to give another lecture on the following Thursday evening. Miss Doten is fully appreciated in the West as well as in the East.

## The State Association—Next Meeting.

January 9th and 10th is the time appointed for the next quarterly session of the Massachusetts State Association of Spiritualists, to be held at the Meionaon, in this city. The Secretary has issued a printed circular, embodying the object and aims of the Association. Friends who receive a copy are requested to take action in the matter, as suggested in the Secretary's note accompanying the circular. Much good can be effected by this Association, if the people will contribute their mite to sustain it financially.

Our readers are referred to a letter on our third page, written by a prominent citizen of New York, giving the particulars of the astonishing cure of his niece, by Dr. J. R. Newton.

### Thanksgiving.

The President led off with Thanksgiving mendations, and the Governors of nearly festival. There are few persons whose around the same hearth and the same old home hive and gone out into the world the old familiar scenes and faces, and over enriching endowments of the social sen for personal possessions for all time. All the boys and girls will be home thi

no matter how far they may have scattered at the call of interest and duty. The o will be ready and eager to give the return a sincere greeting. The grandchildren full to ecstacy—those of them who has kept on the old homestead, and those w made but few yearly pilgrimages as ye spot whence their father or mother sprung a bubbling up of genial talk there will b the familiar rooms! What choruses of d laughter, as natures which have been ker so long, impinge again upon the plane another's experience! How the eyes of father and Grandmother will brighten and in the corner! What a world of sunsh break out in rooms that perhaps have be up for the greater part of the year, and h and rare will seem the life that starts up glad scene! It would strike one who lo casually upon it, that here was the veand centre of the social universe. Here full sufficiency for the heart which it coas the globe to find, and makes the search is

Remember the poor this week. Let without some token of the gratitude and which we are supposed to feel. If we ha selves been bountifully dealt by, then gratefulness overflow where it may bless The secret of giving is in the return it they are indeed more blessed who give, th who receive. We can enrich our own enj on this anniversary very greatly, if we v sent to divide with those who are less than we.

We devote this season to thankfulne ire grateful for the bounty of nature, t and the latter rains not having failed us, granaries being now all full. Just be winter shuts down with its frosts and sno of all things meet that we should pause to our joy at the generous harvests which carry us safely through.

Accumulation of Catholic Chu The Roman Catholics are very active ng spacious churches in this country. the last few years they have probably bu new churches than all the other religious inations. The foundation is being prepa large cathedral, on Washington street, in

Dr. Bryant in Californi: Dr. J. P. Bryant is creating a great s in San Francisco, where he has perforn wonderful cures by the laying on of complex to be entered on here. We d know the way of a bird in the air.' B

Maximilian Caught. The Austrian in Mexico played a lit sum" with the French General Bazaine. to get out of the country and leave his o in the lurch, with nothing like a throne t But Bazaine got wind of what was going overhauled his errant Emperor before he the Austrian frigate that was in waiting The consequence is that Max, has got to in due form, acknowledge the stability throne, and name a successor. But it w very little difference, any way. Napoleon to take the French troops away, and th

## Magazines.

THE RADICAL for November has a st varied list of contents, the leading one E. C. Towne, which is a sort of spiritual : caphy, and of course of deep interest. papers will repay a thoughtful perusa lished by Adams & Co., 21 Bromfield stre

up the business.

BEADLE'S MONTHLY for December is b vivacious, running over with fresh tales, essays, notes of travel, and poems. inducements to subscribers are very liber likewise the intention to employ more talent on its pages for the coming year.

Mercantile Library Lecture Judge W. D. Kelley, of Pennsylvania, o an exceedingly interesting lecture before sociation, in Music Hall, last Wednesday on the growth, development, resources ture of our country. On account of Thank Mr. Beecher cannot be here to speak on as previously announced, but will fill his ment on the 19th of Dec. The next lectu course will be given by Henry Vincent, Wednesday evening, Dec. 5th.

The Quebec Sufferers. We acknowledge the receipt of five d aid of the Quebec sufferers, from Mrs. P.

The Quebec subscription in London or had reached £12,500 sterling. Queen Vic addressed a letter of sympathy to the co collecting fuuds, and contributed \$380 to

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committee o the fund ALL SORTS OF PARAGRAPHS.

Our Dead Letter page (the 6th) is pretty in New York and Boston, has set the American licely this week. One spirit says he lost his body | Constitution to music. This strange oritorium in Libby Prison, through the maltreatment of was lately performed before a selected audience, Dick Turner, the Superintendent, and that thou- and though it lasted for several hours, it was resands of his comrades who fought for "the old ceived with enthusiastic approval. flag" also perished through the maltreatment received there, and now they are somewhat astonished, as a matter of course, that President Johnson should pardon the very man who was the immediate cause of so much misery and cruelty to the Union prisoners. The communicating spirit is pretty sharp in his remarks, because he feels that he at least was not used right, and he now thinks the President ought not to have released Turner from his share of due punishment.

Another spirit - who claims to have been a Southerner-follows with a reply, couched in becoming language, in which he assumes that Mr. Johnson was elected by the Republicans, and that if he has done wrong in his official capacity, the real molars. the party that elected him should be held responsible, etc.

can snuff out with a breath the abnormal lecturers. They might as well attempt to change the course of the tides. The humble trance mediums all over the country are fulfilling their missions for the enlightenment of humanity quite as ably as are those who assume to be more favored of the spirit-world.

An obituary notice of Mrs. Eliza C. Smith. sent us for publication by an esteemed correspondent, was anticipated by our editorial notice with Bostonians. of her demise last week.

Anniversary of the Baldwin Place Home FOR LITTLE WANDERERS.—The second anniversary took place in Music Hall on the evening of the 19th, and was largely attended. The children belonging to the Home were all seated on the raised platform. The exercises opened with singing by the children. Mr. Otis Clapp read a brief that she did not find fault when the article was report of the work done in the Institution. After made of sassafras wood, but when white oak was explaining the object of the home, the report substituted, she would not buy them. It was stated that since the foundation of the institution | enough to tempt the dealers in whiskey to tamper eighteen months ago, the whole number received and mix the liquor with foreign compound, when into its fold was 1128; of those 417 had been fur- the first duties of two dollars per gallon were imnished with pleasant homes; 415 were day schol- posed upon it. Since then, besides that and the ars and children received into the nursery; 57 were colored, from Richmond, who stayed until | inid upon it, and the dealers, to make themselves places had been provided for them. During the | whole, or, at least, get a profit on their goods, have last six months 41 babies from three weeks to gone into the adulteration alarmingly. For many three years of age, had been given up to the nur- people will not pay a high price when they can sery, and had nearly all been adopted; 47 babies buy low, notwithstanding the article is impure. had been cared for in the nursery during the day Therefore we warn all our readers to beware of while the mothers were at work. The expenses drinking the "ardent," especially in these degenof the home for the first year were \$21,734, and erate days, upon the fear, pain and penalty of getfor the last six months \$11,600. The average cost, ting the coats of their stomachs corroded by the not including the building, has been \$31 for each | vile stuff.

THE OXYGENIZED AIR PRACTICE.—We learn that the number of persons engaging in the popu- one hundred and fifty maimed veterans at the lar and successful Oxygenized Air practice is Soldier's Home; also to the children of the Orphan quite large. The headquarters in this city, 119 Asylum and to the inmates of the Home of the Harrison Avenue, are the resort daily of parties | Friendless, nearly one hundred women and chilinvestigating the merits of the system and learn- dren. Each of the three dinners were elegantly ing the localities that are not yet secured. This served. practice opens a lucrative, dignified, pleasant and most useful business; and, wherever it has been introduced with energy, intelligence and judgment, its success has been all that could be desired. The discoverer of the system, Dr. C. L Blood, can be seen any time as above, or letters directed to him will receive prompt answer.

EXCELLENT CROP OF CRANBERRIES .- Our friend Nathan Crosby, of East Brewster, was the most successful cultivator of the cranberry, on the Cape, this season. The berry is large and fullsized, and makes a most delicious sauce, as we can attest. Thanks, friends Crosby.

Horace Greeley, in a recent editorial, expressed the opinion that sooner or later the blacks are to be enfranchised, and that the Southern whites are to be relieved of their disabilities incurred by the

archy, disorganized industry, and general unthrift and wretchedness. And, though we expect oppo-sition from both extremes, we are confident that a majority of the American people, North and South alike, concur in this view, and that their number is rapidly increasing."

They are building cotton factories in North Carolina, South Carolina, Georgia and Mississippi.

We regret to learn that our friend and brother, Mr. George Haskell, formerly of this city, an active Spiritualist, has met with a severe loss. A Foreign Affairs, is preparing a note on the Mexcorrespondent, writing from Harvard, Mass., says Bro. H.'s barn was burned by an incendiary Nov. | conciliatory toward the United States, and will 11th, together with a valuable horse, four cows, two young heifers, fifteen tons of hay, wagons, etc. In an unsuccessful attempt to rescue his horse from the flames, Mr. H. was severely burned about the head and face; his hands were also burned. As Mr. H. was but slightly insured, the loss bears heavily upon him; but he has the sympathy of many warm friends, who will no doubt render him all the aid he may be in need of in charming," said M'lle ---, with nalvete. "Not consequence of the misfortune which has befall-

We understand that Mr. Carlyle Petersilea, the | they were taken." young planist, who met with unusual success in Germany, has been engaged by the Harvard Musical Association, to play at their second Symphony Concert, Dec. 7th, Henselt's celebrated concerto for the pianoforte, which, in point of difficulty, has no equal. We are also pleased to learn that Mr. P. has concluded to remain in Boston during the winter, and will receive a limited number of pupils for the piano. We hope he will meet with success as a teacher.

HULL'S MONTHLY CLARION for November has reached our sanctum. It is well filled with the spiritual food the soul is longing for. It is published at Milwaukee, Wis., at \$2,00 per year, and is well worth that sum. Moses Hull and L. B. Brown are the editors and proprietors; both earnest workers in the cause of Spiritualism, and of course all the other reforms. The Clarion should be well sustained.

The Constitution of New York is to be revised in Convention, the people having so voted at the recent election.

The wife of M. Thayer, a French Senator, bas recently appropriated her family jewels, of the estimated value of several million francs, to a plous object. The gems have been mounted in a magnificent crown, which received the Pope's blessing, and has since been placed upon the head of the image of the Virgin in the chapel of Touvens! In what way is humanity benefited by such pious objects? Had the pious lady given the same amount toward feeding, clothing and educating the suffering poor all around her, she would have won a blessing which would have proved invaluable to her in the spirit-world.

letters came to the dead letter office during the sand gallons per day. The stock of this Comyear ending June 30.

THE CONSTITUTION SET TO MUSIC.-A Paris ournal states that a composer and planist known

A Pennsylvania negro has recovered \$300 in damages from the Trustees of Green Township for refusing his vote.

AMERICA THE GREAT ARBITER.-Garibaldi has written a letter in which he says he regards the American people as the sole arbiter of questions of humanity amid the universal thralldom of the soul and the intellect.

W. W. Beeman, of 50 School street, sets artificial teeth, from one to a full set, in a style superior to anything of the kind we have ever witnessed. His work is so well executed, that not one in a thousand can detect the artificial from

How to Take Ink Out of Linen.-Dip the spotted part in pure melted tallow; then wash Gertain inspirational speakers think they out the tallow, and the lnk will come out with it. This is said to be unfailing.

> A thimble full of acid, bits of zinc and copper, formed a battery of sufficient power to send distinet signals across the Atlantic and back-3,700

> The Florences have made a great hit in their new Irish drama, "Bridal Eve," at the Howard Athenœum. This theatre is deservedly popular

> NEGROES IN THE WAR .- Frank Moore is engaged on a volume, which will be published in a few weeks, containing a record of the actual services in the field, the hospital and the camp, of the negroes during the war.

> TO WHISKEY DRINKERS .- An old lady in the country, at the time of wooden nutmegs, declared Government license, an additional tariff has been

> Alderman Talcott, of Chicago, celebrated his silver wedding last week, by giving a dinner to

The Governor of Illinois has received a letter from Lord Monek, stating that the Canadian government is inclined to treat the Fenian prisoners with mercy.

Victor Emmanuel entered Venice on the 7th. The reception was magnificent, enthusiastic and very great. Prices of provisions must come down. Poor

people have peddled out their hard earnings long enough to enrich greedy speculators. GOOD DEEDS,

The peaches redden on the wall,
Hiding in hollow cells of green,
Where platted leaves hang thick about,
And scarce permit them to be seen.
And so, in truth, good deeds should be
Concealed in sweet humanity. The Denver News says there is a fearful state

"We propose to march directly and quickly to the end plainly in view, and thus save the country from several years more of turmoil, social ansulus discovered to the country from the country from several years more of turmoil, social ansulus discovered to the country from the co

From the latest reports it would seem that something like two million of people have died of famine on the shores of the Bay of Bengal.

A valuable cobalt and nickel mine has been opened in Madison County, Mo. This ore is worth in England \$400 per ton.

News from Paris, Nov. 20, per Cable telegraph, says that M. Moustier, the French Minister for ican question. It is understood that it will be not object to a recognition of the Juarez Govern-

Preparations for the evacuation of Rome by the French troops, will be finally completed on the 15th of December.

"Have you seen Madame G .-- ? Since she has embraced M. Banting's religion she has diminished at least one-half." "Then she must be at all. She looks like a cathedral that has lost all its saints and preserved all the niches from which

A cataract with an unbroken fall of 2,000 feet has been discovered in the Tuolumne River, Cali-

fornia. The largest railway depot in the world is said to be that in Cleveland.

John Bright's Dublin speech causes quite a stir in England. He has plainly pointed out how the chronic misery of poor Ireland can be cured. He thinks, however, the evil will never be reached except through universal suffrage.

All the States which have so far appointed a day of Thanksgiving, have fixed upon Nov. 20th.

The Cincinnati Gazette says hog cholera is prevailing in the country adjacent to Cincinnati, and the producers are killing the animals and sending them to market to save themselves from loss.

Springfield is the second city in Illinois in point of population.

A slander case between a couple of ministers is on the docket in the New Haven courts.

The annual census of the Indian tribes, made by order of the Secretary of the Interior, shows that the total number in the United States is 295. 774. The once powerful Six Nations, in the State of New York, have dwindled down to 4.013.

A. J. Davis's sister, Mrs. Williams, of No. 8 New street, Newark, N. J., is giving remarkable proofs every day that she is a medical clairvoyant, and excellent also as a magnetic healing manipulator.

The artesian well in the stock-yards in Chicago has reached a depth of one thousand and fifty Four millions of misdirected and uncalled for feet, and is now flowing at the rate of sixty thou pany will eventually pay big dividends.

### Personal.

Mrs. Susie A. Hutchinson has just closed a successful lecturing senson in Charlestown, Mass., tinued this month with unabated interest, and and during December she speaks in Oswego,

J. S. Loveland, now on a lecturing tour through the Western States, has arrived at Monmouth, 111. where he will remain during December. In a private note he says the cause of Spiritualism looks encouraging in the West, especially in regard to Children's Lyceums.

Mr. Charles Poor, a well known citizen of Charlestown, passed to spirit-life last Thursday. His faith in the Spiritual Philosophy was firm, and he entered the spirit-world with a knowledge of whither he was going.

Walt Whitman, the eccentric post, who has been a clerk in the Attorney General's office since he was discharged from the Interior Department by Secretary-Harlan, on account of the alleged immorality of one of his published poems, has been promoted to a third class clerkship.

Antonia Barboravia, who died lately in St Louis, left a fortune of \$50,000, which he accumulated by keeping a fruit-stand.

Queen Victoria's annual income is \$2,000,000, and her living expenses \$500,000.

Adelina Patti, the American prima donna, is worth \$300,000 in gold.

J. Osgood Barrett, the former pastor of the Universalist Society, at Sycamore, Ill., has entored into an engagement to speak at Wheaton, Ill., for six months. Bro. Barrett is an independent thinker, and will not be trammeled by sect.

N. P. Willis has had a paralytic stroke, and is in a very critical condition.

### "The Nursery,"

This is a genuine child's magazine, and decidedly the best for very young children that has appeared. Indeed it is the only one of its kind. It forms a small quarto of thirty-two pages, exquisitely printed and profusely illustrated. Terms, \$1,50 a year, or \$1,20 where more than a single subscription are sent. Single copies, 15 cents. It may be ordered of Alexander Williams, 100 Washington street, Boston, or of the American News Company, New York. This first number forms the changest and prettiest gift-book of the senson for infant readers. The original contents are admirably adapted to fascinate the young; simple without being silly; witty, and yet in perfect taste. Miss Seaverns, the editor, has made an unquestionable hit.

### New York Correspondence.

ANDERSON'S SPIRIT-PICTURES. The spirit-artists who employ the mediumship of our genial and sensitive brother, W. P. Anderson, have just completed a life-size picture of a gigantic Indian Chief. The attitude and expression is one of dignified repose, the left leg being carelessly thrown over the supporting right, as he rests both arms upon his unstrung bow. A myr- that we only offer the premiums on new subscribtle vine twines the now useless weapon, and at | crs-not renewals-and all money for subscriphis feet lies a quiver filled with flowers, from tions as above described, must be sent at one which some have fallen and are scattered around | time. him. The costume is rich, and in accordance with the historical characteristics of aboriginal taste. A blanket, heavily fringed and ornamented with beads, is thrown carelessly over the shoulders and hangs gracefully about his person. A necklace of heads ornaments the brawny neck above the richly-worked collar of the blanket. From a girdle around the waist depends a beautiful garment of white ostrich feathers, so delicately shaded that they seem to the eye as soft and downy as the real feathers themselves. The "leggins" and "moccasins" are fringed and ornamented with

This Indian figure symbolizes the manly vigor and beautiful proportions of the healthful, natural man, together with that refinement of the spirit and development of human sympathies which are the result of progression in the happy buntinggrounds of the Great Spirit. The long chaselife's progressive journey-has not been without reward. Ere he crossed the great river, his fleet foot wearied the deer in the chase, and his sinewy arm sent home the deadly arrow to the heart of his enemy. The strong, aspiring nature of the nearly opposite Barnum's Museum.) Friends animal man sought supremacy and dominion through destruction. The agony of a spirit driven from its body by his cruel tortures delighted him, Information concerning the location of mediums, for it evinced the weakness of his enemy, and he public meetings, or whatever may be of value as rejoiced in the contrast of his own strength. And a guide to strangers. when torture and death came to himself, then was it his greatest triumph to control the quivering nerves, to give no outward sign of agony, but to retain every faculty under control until the parting moment came, and then, gathering up all the powers of life, to spring at once into the spirit-

With all this vigor of life and power of self-control, he appears in the spirit-picture. But how different his weapons-how much nobler his purpose-how divine his ambition! He visits the lodge of the pale face with no menace of cruelty or revenge. The spirit of human brotherhood and kindly helpfulness shines through the lineaments of his noble countenance. The bold features and grand proportions indicate power to accomplish what his free spirit prompts him to perform. The bow upon which his hands are crossed, may symbolize immortal purpose, but the deadly arrows of destruction shall speed from it no more. The quiver, once his armory of death, is now filled with beautiful flowers, which are also strewn in his pethway, emblematic of those graces of the unfolded spirit which perpetually bloom in his presence, and which he comes to bestow upon the friends who welcome him.

This picture has intrinsic merit, and although it is not claimed, either by the spirits or the medium whom they employ, that it is a perfect work as judged by the ordinary standards of art, yet none rho see it will fail to admire the elaborate and deneate shading that by the instrumentality of pencils alone, the artistic minds have made to represent this noble son of the forest, this brother at this office. Price 25 cents. delicate shading that by the instrumentality of of our immortal nature. The picture is understood to be a portrait.

The original picture will be on exhibition for a few days in this city, tickets of admission being obtained at the BANNER Branch Office, where, also, photographic copies, suitable for framing, can be obtained.

I am glad to state that Bro. Anderson's health seems again confirmed, so that he expects to be able to fill the orders for pictures which have accumulated on his hands.

LECTURES IN THE CITY.

Since Mrs. Hardinge's engagement closed, the audiences at Dollworth's Hall have been diminished, although the quality of the lectures delivered there by Dr. Hallock, Dr. Horace Dresser, and Rev. F. L. H. Willis, were certainly worthy of as large an attendance as ever.

At Ebbitt Hall Mrs. Townsend has been "windles while onlines for all

ning golden opinions from all sorts of persons," (via the contribution-box,) while the crowded hall (via the contribution-lox,) while the crowded half ovinces the power of the feminine element to draw, particularly when combined with so much of the pathetic, ideal, philosophical and reformatory qualities that characterize her atterances. Publicly and privately she has been industrious in scattering the seeds of truth, and dispensing the rays of that inspiration that giveth understanding.

H. B. S. H. B. S.

### Salom, Mass.

Our meetings in Lyceum. Hall have been conevery Sunday evening hundreds have been unable to gain admittance. Mrs. Sarah A. Byrnes has lectured each Sabbath the present mouth, and has given addresses that have been full of the pure principles of Spiritualism. The desire to hear more of this doctrine is constantly increasing, and unusual interest is manifested by all classes of society. Some of the sectarian priesthood are a little exercised in their minds, that so many foolish persons are found to listen to " these fauntical or misguided medium speakers," but all such are earnestly requested to exercise patience and wait but a little longer, when they shall see a much more abundant outpouring of spirit-power and an interest awakened to know the truth, that the time-honored and creed-bound teachers of theology have been unable to originate or sustain. Truly did you say last week, "The good seed has taken root, and the glorious fruit will be gathered in in due time."

### A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; " History of the Chicago Artesian Well," by George A. Shufeldt, the for every subsequent insertion. Payment 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 either of the following useful books, viz: "Hymns of First Abridged Edition of the Manual, Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Emma Hardinge; "Blossoms of Our Spring,"
by Hudson and Emma Tuttle; "Whatever Is, is
Right," by A. B. Child, M. D.; the second volume
of "Areana of Nature;" "Incidents in My Life,"
by D. D. Home; or a carte de visite—photograph of
each of the publishers of the BANNER, the editor, 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, livide we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty CONDENSED FAMILY MEDICINES. Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English . edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe

Send only Post-Office Orders or National Cur-

rency.

Poor Fund Donations. To send the Banner of Light free to Spiritualists who ure 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 we are aided in the work by the friends of the cause who rave the means to spare and the disposition to befriend the poor. Therefore we appeal to those befriend the poor. Therefore we appeal to those Spiritualists who are willing to act with us in Charroyan, 115 Washington St., Boston, 138 Charroyan, 115 Ch this matter, to the end that "those who are thirsty may partake of the waters of life freely." We A shall publish a record of all moneys so received.

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

Our office in New York is at No. 514 Broadway, AN HALUSTRATED MAGAZINE visiting the city are invited to call, where Dr. STORER, our Agent, will be happy to afford any TALES, TRAVELS, POEMS, SKETCHES AND ESSAYS,

## Business Matters.

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

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

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No remedy in the world ever came into such universal use, or has so fully won the confidence of mankind, as Aven's Cherry Pretonal for the cure of Coughs, Colds and Consumption.

P.T. A lady who has had several years' experience as a worker among the neglected and degraded classes, desires to coperate with Spiritualists, and others of liberal ideas, in the formation of a "City Mission," or "Ministry at Large," with a view to seek out and labor to uplift the fallen, the outcast, and the suffering of all ages and conditions. Any one interested in such a work, will please address, "A. M., office of the Religio-Philosophical Journal, Chicago, Ill."

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

ABRAHAM JAMES .- Fine carte de visite photo-

## Special Notices.

This Paper is malicate Subscribers and sold by Periodical Beaters every Monday Morning, six days in advance of date.

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

June 16. WINTER.-This is the first week of Winter. Soon we

may expect snows and winds and chilly weather. He careful of exposure, and provide yourselves with Cor's Coven Bal-sam, for Croup, Coughs, Colds and Bore Throat. It is an ex-1w-1)cc. 1. cellent remedy.

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

WARRANTED TO CUBE
DIPTHERIA AND ALL THROAT TROUBLES.
Litchfield's External Application,
Warranted to cure RHEUMATIC AND SCIATIC LAMENESS, and all LAMENESS, where there is no fracture.

Price of each of the above .... \$1,00 per Buttle. G. A. LITCHFIELD & CO., Proprietors, Winchenden, Mass, Gro. C. Goodwin & Co., M. S. Bunn & Co., Roston; JOHN F. HERRY & Co., Waterbury, Vt., General Agenta, Bold by Medicine Dealers generally. 6m-June 2,

Such curative and healing power as is contained in Mrs. Spence's Positive and Negative Powders, has nover before been known in the outre history of medicine. See Certificates of Cures

and advertisement in another column. Remember that Mrs. Spence's Positive and Negative Powders are the Carentest Pantity Medicine of the Age. See Certificates of Cares and advertisement of another column.

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Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. New Certificates of Cares and advertisement in another column. New Y4.

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

Sv. 212w Man, by the Dealers in Panally Medicine generally.

PAIN KILLER.—The Windstock (C. W.) Sentinel

says: "It is a generally admitted fact, that the medicine man-ifactured by Messrs, Perry Davis & Son, has to en instrumen-tal in alleviating much pain, and giving relief to millions of suffering humanity. The medical faculty almost everywhere recommend the Pain Killer, and its reputation is now established as the most beneficial faintly medicine naw in use, and may be taken internally and externally to expel pain.

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

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Piles, pur copy, I cents, and I cents postage if sent by mail;
for 12 copies, \$4.56; and for 160 copies, \$34.56.
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CORA MIDDE AGED WOMAN to do housework in a P small farmly, resolving the pleasant village, about 0 into from Boston. Address, with reference, 657 P. O., Hoston, stat-ing where an interview can be had, iw - 10cc. I. A WORD TO BOTH SEXES.

SHOULD ANY LADY WISH TO IMPHOYE HER COMPLEXION, remove the kless or mostle patches, or any other distinguishments of the skin; also, should any gentleman desire to repredict for the fine lost han upon the head, or me case the growth of whiskers or moustacles, or change the line to a more desirable color, these may address Mun. LEIZA LEIT. Now Irominick St., New York, and be sure of receiving such intermation by return mail as will surpass their most sanguine expectations. MRS. ABBY M. LAPLIN PERREE,

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## Message Department.

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

Mrs. J. H. Conant,

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

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

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

The Circle Boom.

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

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

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

### Invocation.

Our Father, thou Wondrous Spirit who pervadoth all mind and all matter, thou who guideth and ruleth nations and souls, worlds and atoms, hear thou our prayer, and by thy ministering | uncle used to write through me, and a great many angels lead us nearer, still nearer to thee, until, finally, we shall be able, even in our darkness, to comprehend thy light; even in our ignorance, to understand somewhat of thy wisdom. Amen. Oct. 1.

### Question and Answer.

CONTROLLING SPIRIT. - Your queries, Mr. Chairman, we are ready to consider.

QUES .- By H. W. Tinney: Where there is a world-wide anxiety to know the fate of a certain nerson-Sir John Franklin, for instance-why does not be or some other spirit give information that would elleit the facts in the case. Or, in the case of murder, or other great crimes, why does not the spirit of the murdured person give facts and circumstances that would lead to the detection of the criminal? This would do more to prevent crime than all things else.

Ans.-Speaking with reference to Sir John Franklin, we will take advantage of our being born on Yankee land, and ask a question, instead of answering one. Is your correspondent sure that Sir John Franklin has not given such information concerning himself? No, he is not sure. We are certain he is not, because he cannot be by any possibility. Now, with regard to the lafter part of your question, we might preach a long sermon upon it, and still leave you in outer darkness. It is not always wise to tell all a person knows, or even a small portion of what he knows. It is not always well to return, giving such information as would criminate any individual, and cause them to be executed upon your American gallows. Spiritualism proposes to leave you as nearly independent as is possible for you to be. Spiritualism does not propose to send emissaries from the land of souls to tell you this or that, that you had better remain in ignorance of. You are yet little children, and you ask for more than you really need. But thanks be to God, there is a Supreme Intelligence that hath all wisdom, who guideth the affairs of men and women always; and whether they will or not, they will always be guided finally aright. There are many instances where persons who have been suddenly sent upon the unseen side of life by some person or persons whom you call your murderers, have returned, pointing out their murderers. Do you criminate them always because such information is given? Is the world ready to receive Spiritualism upon its records of Jurisprudence? By no means. So the inhabitants of the always for those higher than themselves to guide them. You are all links in the great chain of human life; each one acting upon every other one. You are bound together; and when one suffers, or when one is joyous, all the rest are correspondingly so. You should remember this. And we think when you know this, you will seek to make all those connected with you happy, as a means of obtaining happiness yourselves; for the only true way to become happy, is to seek to make everybody else happy. You cannot do it by placing one upon the gallows. You cannot do it by forcing knowledge upon any one soul; for if you do, it will return back upon yourselves. But that that is sought for, you may be very sure the person is

ready for. Q .- Will the controlling spirit give his opinion as to the truth or falsity of the following statement which is going the rounds of the daily press? "Astronomers consider light as the vibration of a fluid pervading all space. This fluid being a material body, must obstruct and retard the movements of bodies passing through it. Consequently the moon, in its revolutions round the earth, must constantly be moving more and more slowly, and must at last come into contact with it. Then the crust of the earth will be broken up, the impact will generate an immense heat, and the two planets will be melted into one. Then cooling will begin, and a new earth will form. In the same way the earth and all the planets must eventually be absorbed into the sun, which perhaps is but the satellite to some greater central sun, and is, in its turn, destined to be absorbed, till at length the whole material universe is combined in one mighty mass."

A .- The theory is altogether too absurd for any sound, thinking mind for a moment to believe, for it would entirely annihilate the theory of individunlization. Light is a distinct and positive principle. It exists in all forms, in all places. Even darkness is not devoid of light. It holds within itself the principle. The earth, as a satellite, has performed its distinct journeyings throughout all the past eternity. We do not believe it ever was created, or ever will have an ending; and when we say this with reference to the earth, we mean it may change in its manifestation, but will still be an individualized earth. We do not believe that the earth will ever be folded in the embrace of the sun. The sun does not infringe upon the law of the earth, nor the earth upon the law of the sun. They are two distinct bodies, moving in their own orbits, living their own lives. Each life is entirely distinct from the other, yet dependent upon the other. The time will yet come when new-did we say new? we do not mean so -when old, but new to you, and startling theories with regard to the heavenly bodies will be presented to you. And at first, we predict, save with the exception of a very few minds, you will ignore the theory as entirely incompatible with I've been many times on the point of coming here,

taught a Galileo, will be sure to impart informa-

Oct. 1. ready to receive.

### Alfred Rocnow.

Will you be kind enough to report the appearance of Alfred Roenow, from Cleveland, saying he is in a condition to report to his friends, if he them at all. has any here. Be kind enough, also, to say that his exit from earth was not so distressing as his friends have heard. Instead of lingering a long Ohio, Company I. Be also kind enough to say I find myself here in this mysterious and unseen world; am satisfied with my condition, and would way, to go back to my native element of soul; death, that you return to your soul element; and you'll be as happy—that is, if you are situated as I am-as ducks are when in water.

Tell my little sister that I remember her with a great deal of tenderness. If her little heart is not | into the bargain; yes, sir! afraid to meet her soldier brother as a ghost, I'll be glad to meet her. I speak of little Annie. They say she's mourning herself to death over my loss. Very well, if that is the case, I shall have her with me all the sooner. However, the earth has need of such more than I have, so I'd rather she'd stay here. Farewell. Oct. 1.

### Margaret Somers.

I am Margaret Somers I was a medium myself, and I knew about coming back to earth. My spirits used to rap through me, and move things. I was born in Connecticut, and died in New York City. I have a mother and two sisters here, and I said I should come back when I died. They do not believe that it was the spirits that wrote and made noises through me. They don't believe it. But I said I'd come back; and they said if I did they should believe. That was what I come for. I knew I was coming here, though it's a good while since I saw your paper. I got it once. I went down to Great Jones street for it. I aint seen it for a great while-yes, I have seen it on the stands. but I had no money to buy it because you ask more for it than you did then. But I told mother to buy it every week, if she could, and I should come. [Has she done so?] Yes, sir, except one week, when she was sick. She had her rent to pay, and had been sick. She did n't have it then, but she's had it ever since. She buys the paper every week now. She's had two hundred dollars come to her, and she can have it now all the time.

I want her to know it 's true we can come. And 'd like Esther to sit-she was always awful afraid of it, but it's because they would no sooner rap through me than she'd begin to shake, and she'd get afraid, and she'd go away; and I want mother to coax her to sit, and I 'll fix her so I can come myself at home. [You can do that.] Yes, I can I know. [She ought not to be afraid of you.] She won't be, when she knows it's me. But she thinks it's the devil. I'll tell you, mister, what makes her think so. Once when I was sitting-we used to, first, for fun-the table tipped up against the door, and my sister could n't move it and I couldn't. I tried and she tried to open the door, and she said it was the devil, she knew, and she should die-she should go into fits. Oh, she made such a noise that the folks came up from down stairs. But they could n't any of them push the door open. No; the table was against it, and we could not get it open, not until I coaxed the spirits to take it away; then I opened it. I knew what it was. I was u't afraid; never was. They say it was that that caused my death. Oh, it was n't! I should have died just as quick without it. It did not hurt me at all. [It helped you, did it not?] did; because I want afraid to go, knew where I was going-so I want afraid.

I 'm real glad to come, because I've been waitgo home. I am fourteen years old: ves. I'm over fourteen-fourteen and about eight months. [Can you tell how old you were when you passed on?] unseen world are biding their time, and waiting Yes, sir, I was over twelve, most thirteen, sir, My mother will tell you exactly. You can ask her. [We can't find your mother very readily, but you can.] Oh, yes, I can. I feel just as I did when I went away. I don't feel that I'm any older than I was when I went away.

Well, you'll print my letter, won't you? I've told you all true. Oh, I had my sister with me when I went to buy the paper. She's three years older than I am. I had her most all the time. Sometimes I had other girls, Oh, yes, the spirits told us where to go to get the paper for mother. And she said it was the devil, and the devil lied, and we run off down there and got it to see; and when we got there, we forgot the name of the paper we wanted, so all we could say was, we told a man about it. He said, "Oh, it's the BANNER OF LIGHT you want." We said yes, that was it. We remembered it when we heard it. My mother was once a school-teacher. She's poor now, and she has n't taught school for a great many years. She taught school in Connecticut.

Good-by, mister. Don't forget to tell about Esther, because I rather go home than go anywhere. She always liked to be with me, only when I'd let the spirits rap and move things. When I did, life. then she was frightened, and would go away from me because she had an idea, you know-well, she was thinking of dead folks, and was afraid. My mother always said I was a strange child, for I was n't afraid of death, and I was was n't afraid of anything. I was afraid of a good many things. I was afraid of the water, but I wasn't afraid of spirits. So you tell her I'm one now, and I've come back just as I said I would. Oct. 1.

NOTE.-We wish the mother of this child would inform us whether any part or all of the above statements are correct. as we have no information upon the subject, other than that given by the spirit at our public circle.-Pubs. BANNER.

## Alexander Tanner.

Stranger, I would like to send a little information home to my friends. As I'm not much acquainted with these things, I shall have to be

Perhaps you'd better say that Alexander Tanner, of Tannersville, Ohio, has reported himself here, and would be very glad to report himself nearer home. I was wounded and taken prisoner at the battle of Atlanta-understand?-and died very shortly afterwards. Good-day.

## Patrick Fearing.

Well sir, taking it all round, I'm pretty well. Now I suppose from all accounts this is Boston? [Yes.] Well, I hailed from Manchester. [New Hampshire?] Yes sir; that is to say, before I shouldered the musket to go out and fight the battles of America.

I've been dodging all around the corners. never was in the rear, but was many times in the front. I want to do something for those I've left. all you've learned. But the same Power that | sir, but it's a long way. Ah, it's a crowd that's here, and you have to fight your way through: tion to some one dwelling upon your earth to-day. and it takes an Irishman to do that. I can in Massachusetts. At the time of my entering the street.

The same Divine Power that guides the destiny fight just as well now as I ever could. Yes, sir; of your earth, will give you information concern- and I'm Patrick Fearing. I was an Irishman, in ing it, and will be sure to do it as fast as you are the yard of the Stark Mills. I was employed wheeling waste, and doing anything that was to be done. I was always to the front. I was no coward. I wan't like some chaps I seen, who stayed at home because they did n't like the pills they might be obliged to take; no, sir, they did n't like

And, by the way, there is Mr. Pollock. Oh, he's there; sure I know he's there. He and I had some trouble before I went to war. And when while, and heling taken prisoner, he was shot dead | he heard I was going, he said, "Pat, I'm glad almost instantly. Report me, sir, from the 9th | you're going. Oh, you're better fitted to go to war than to stay here." "Ah, bedad!" says I, 'if you were like meself and not a coward, you'd be going too, yourself, and not staying at home not return even if I could, except as I return this paying for a substitute." He'd not got me for his substitute. I'd seen him as far down in the for you will all find when you pass through lower regions as he was far out of it, before I'd gone for him; and he'd waited a long time before I 'd gone. And the chap what did go, was killed, too, so if he wants me to say anything to him, I'm ready to, and to give him a thrashing, too,

The most I come here for, is to get some kind of a chance to send word to my wife, Mary. I want her to know that I 'm about somewhere, and can help her along a bit. And I want her to know its folly for her to be spending money to get my back pay, for there is none.' Now that's sure; there is none to get. So every dollar put out in that direction will have nothing coming in; that's it. Now, sir, that 's one thing brings me here. Oh, I got many things to say, would I have those with me who knew all about me.

This is the first time coming, and I only got a very little time to meself, but I was determined to come..

Now me compliments to old Pollock, and tell him I'm just as much alive as I ever was. (To the Chairman.) Good-day to you, and a happy going to you, when you come out the way I come.

Circle opened by William E. Channing; closed by Andrew Berry.

## Invocation.

Thou Holy Spirit, who speaketh unto us through he mediumship of this handsome day, let the gende dews of thine inspiration fall upon our souls like the breath of sweetest lilies, for, without inspiration, science and art, philosophy and religion, appeal to our souls in vain. In vain do green fields smile, in vain do brooks babble, in vain do earth and skies send out their voices in praise of thee, if the echoes within our souls are not wakened by the voice of inspiration. Oh, then inspire us this hour of communion, and let us drink from thine everlasting fountain. Though we do thirst again, though we do again ask for living waters, to-day let us drink therefrom. And oh, our Father, and our Mother, too, while we ask for these gifts for ourselves, we would not forget all others who are in need. And especially, oh Spirit of Eternal Justice, we ask that an outpouring of thy soul may mantle the soul of him who sits at the head of this great nation. Oh let him learn of thee, for thou art Justice; oh may he learn of thee, for thou art Mercy, tempered with Wisdom; guide his feet in wisdom's ways; open his ears unto the sounds that fill the air from the spirit-land; turn all his thoughts away from self, into the channel of suffering humanity everywhere, so that he may live nearer thee, not only in his own conceptions, but may live nearer to thee in truth and in deed.

Father, we be eech of thee that the prayers of the nation may go out in behalf of all who have need. May they pray for peace. May they seek earnestly to court peace. May they put war far away from them, and learn of thee, for thou art wise, and holy, and true.

Our Father, and our Mother, while we see the dark tempest-cloud that lowers around this ing and got most tired. I shall do better when I | nation, we can but ask that guiding angels may come, and come quickly, to those who are in power here. May they feel their influence, and be made better and wiser by their coming. But whatsoever cometh, our Father, and our Mother, we know that thou wilt finally lead us into thy Courts of Wisdom, where we shall understand thee better, and serve thee more truly. Oct. 2.

### Questions and Answers. Ques.-Was Adam the symbolized embodi-

ment of the earthly nature of humanity?

Ans.—That view is at least an acceptable one for your speaker. He can only answer for himself. Inasmuch as Nature has taught him, in his researches through her laboratory, that there never was a first man and first woman, he, perhaps like many others, is prone to look upon the subject from a spiritual standpoint. Men and women of all ages have ever, and no doubt will ever, continue to have certain ideas concerning the past, with regard to what they term the creation of the world. It is very natural for the limited vision of man to suppose of a beginning of the things by which he is surrounded. But as the vision expands, as he unfolds himself, so these things will unfold. Instead of believing in a veritable first man and first woman, he will be very likely to believe in them as symbols of human

Q.-Can the personal existence on earth of Jesus Christ, "the Lord," be lineally traced to any individual?

A.—Yes; that is as easily done as it is easy to trace out our own lineage. There is no mystery about this man Jesus Christ, nor is he a myth, but a distinct, positive reality.

Q.-By A. Brosius: "If spirit is matter, or substance, by what means do spirits live?—or, in other words, are they obliged to labor in order to subsist?

A.—Nature—or the Power by which Nature exists, we should say—furnishes supplies for all needs. Inasmuch as the spirit of man must be sustained, the sustaining power is in existence and within his reach. Spirit is indeed but refined matter; but it is so far removed from the matter that makes up forms by which you are surrounded in human life, that you can scarce see any analogy between the two; and yet there is no separation. Mind, so called, and matter, or refined and crude matter, must be inseparably bound together. The spirit-world has just as much need of this earth, with all its crudities, as the earth has need of the spirit-world. There is a continual action between the two. You subsist by the power of spirit, and the power of spirit subsists by you, also. Give and take is in the order of things always.

## Lieut. William Saunders.

I am not sure that I am actuated by the right spirit in coming here to-day. Be that as it may, I am here; and as I can't—should I wish to—sail under foreign colors, I must sail under my own; speak as I think, whether it be acceptable or otherwise.

My name was William Saunders. I was born

army, I hailed from Ohio. I was Lieutenant in the 2d Ohio Cavalry. I was taken prisoner and conveyed from one point to another, until at last I found myself-with some of my comrades and many other Union soldiers-at Castle Thunder. It would be folly for me to go over the ground and tell of all we suffered while there; but I will lived, but he didn't know about their say that the man Turner, who was commanderin-chief of that place, was, in my estimation, as good a got-up flend as could be found within the human hody. I once appealed to him in behalf of five or six sick comrades, who were dying by inches for want of a very little of the milk of human kindness. After I had made my appeal, he turned to me, and says-to use his own language at the time-"You d-d infernal Yankee, do you suppose that I've got any heart for your folks? If you do, you're greatly mistaken. The more of you that die, the better we are satisfied. You can't have no change here; and if you ask again, I shall order you out for a shooting-match."

Well, the boys who went on our side (died, as you call it,) with myself, in consequence of such treatment at his hands, have lately heard that the gentleman is pardoned, kindly treated, and bolstered up by the very Government that we died defending!

Now in God's name, men of the North, where are your souls? What are you thinking of? Why, you are folding your hands, resting on your oars, and waiting for the breakers to overtake you, which they most surely will!

I was here a few days since, when one intelligence remarked that "Andrew Johnson had a Tennessee backbone in him." He's got more than that: he's got Tennessee brains, and very means ones at that; and if you will only seek to look through the man, you will see that he is a greater traitor than Jefferson Davis ever thought of being. And he rules! So to our mind the rebellion has succeeded. The South are virtually victorious so far, and the North are down-not in their own estimation, perhaps—but really down. The South has her man in power, and the North has been most outrageously fooled. There it is! I speak not only my own sentiments, but those of thousands and tens of thousands! It is no matter of speculation with us; 't is real!

Well, you're hoping for peace. God grant it may come to you. A Libby prison has forced me into the spirit-world with thousands of others; and I, in common with others, have left those who had need of my services. This being true, you cannot wonder that, being human still, and being allowed to travel over the ground at pleasure, we cannot feel exactly at rest when we revert to the past, and compare it with the present, and with the future, also.

Why, we should rejoice that we have died fighting for our country, if we did not see that in many respects we have fought in vain. But enough of this. My chief purpose in coming is to inform my wife and one aged parent that I can return, and that I would be very glad to give some definite manifestation to them personally. If they would know how I am engaged there, in that unseen-to them unseen-world, I would say to them I am doing my best to defend the right wherever I go; and I hope I shall ever be so occupied. I defended what to me seemed to be right when here; I am doing the same now. And so far as I am concerned personally, I would not return; but when I perceive their condition, see how much they have suffered and are still suffering, 't is not in human nature, either before death or after it, to feel exactly at rest.

(To the Chairman.) I am under obligations to you, sir, for your kindness.

## Alfred Brooks.

The gentleman who preceded me made the remark that the South were virtually victorious: that the North were down, and that the South were in the ascendency. Now although I did not come for the purpose of making a political speech, yet the remark he made has induced me to make a few upon the same subject.

I for one do not so understand Johnson is the man of your choice. Your Republican party put him ir office, or gave him the Vice-Presidency, and perhaps a Wilkes Booth gave him the Presidency. But at all events, he was a man of the Republican party. The North gave him place and power—not the South. But when he says that he is a man of Southern choice, he talks what we of the South know is not true. It's very possible Mr. Johnson may be playing into the Southern lap, but I don't so understand it. All have a right to their own opinions, you know, and I have a right to mine. Perhaps I see quite differently from the gentleman who preceded me Being a Southerner myself, I would be very likely to see not exactly like him.

I was a personal friend of Mr. Davis, and I am quite sure that during the activity of the rebel lion-they say 'tis not dead yet; well, perhaps it is not-but when it was in activity. I am sure there was no reciprocity of feeling between Mr.

Davis and Mr. Johnson. Indeed, Mr. Davis once said this much to me concerning Mr. Johnson, in speaking of him. I asked what he thought of him as moving in the direction of the Vice-Presidency, being a Tennessee man, and he says, "I know him to be a miserable, ignorant blackguard, not fit for any office." Now, then, I cannot see that he is in power by Southern choice. But never mind; they say he's showing his hand very fast, and you'll be likely to see the whole of it hy-and-hy.

It is customary, I believe, to give one's name in coming here? [Yes, and facts to prove their identity to friends.] Well, my own name was Alfred Brooks, and I am from Richmond. I am disposed to be honest, and tell you that I was your opponent during the rebellion. Though I never entered the field against you, yet I did all I was able to for my country. It seemed to me I had no sympathy for the North; but I had for the South, and very naturally fought for it, and believing I did right. The disturbances that grew out of the rebellion - domestic disturbances - brought sickness and death upon me. I do not regret having died. I am only sorry I did not know more of your Spiritual Philosophy before death. Then I should not have been kept away as long; then my family might have been expecting a return. Now they are not, and I must make a bold push, if I ver meet them, until they, too, die and are free.

Now I would like that Mrs. Mary Brooks, Nellie,

Nellie Harris.

My name is Harris—yes, sir, Nellie Harris, I'd be ten years old now if I was here. I was most nine when I—when I died. And I lived in Brooklyn, [New York?] Yes; I did. [Do you remember what part of Brooklyn?] I lived in Walnut street.

And she added, alluding to her children, deceased y fore:

"Our children, and others are here! 'Tis all heaut you'll we shall not long be separated! I shall go not a separated in the shall was nine shirts in the spential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt—her true and essential self, all that gate and the splitt her splitt

Do you know what I've come here for? my mother has been to a minister, and aske if he believed that the dead could come and he said "that modern Spiritualism s but for his part, he want prepared to say w they could or not. He'd no doubt but who back; wasn't sure of that." And I was and I heard it. I wanted to tell my mother did live, and I lived, and could come back,

And I want her to go to Mr. Flanders. tell her about it. [Is she acquainted with No, she isn't; but I want her to go to his he'll tell ther about it, because I've been He's a minister, and he'll tell her all about folks can come back, because he know can, for he sees us, hears us, and so he don't he? Well, he preaches in New City. And you'll tell her to go to Mr. ders, and he'll tell her what to do, where go to hear from me. Oh, I reckon I'll get can't I? She 's read books and the papers. been told ever so much about folks coming and she wants to believe it, but don't know and he'll tell her how.

You don't let anybody go to their mothe you ever? [Not with this medium.] y she'll go there, he'll advise her, tell her believe. You know she 's a Universalist, ar he; so she'll believe what he tells her. O good, he is, and he won't tell her anything So you need n't be afraid to send her there. your mother take the BANNER?] Yes, at Flanders, too. He has it, too. And my r

Oh dear, I ... [What's the matter?] No only I was thinking if I could only fly away I'd whisk off before you knew it. [With the dium?] Yes; then I'd come back again you missed me. [You can do so when yo free from the medium.] Oh, yes, I can the I can't talk to my mother so she'll unda me. I could talk so Mr. Flanders would could to him; but could n't to my mother he's a preachen; he's a Universalist pre and he knows about our coming back, too he says he does.

You would n't never let me go, would ye should come again? [If you can get the um's consent.] Oh, well, I can do that. you?] Oh, yes, I reckon I can. [Come som and show yourself to the medium.] Well, I will; 'tisn't only a little ways, you The medium could n't get there without trouble.] Oh, I could get her there. [Cou take her to your mother's house?] Yes, I yes, I could; because I could ask folks to me to the ferry. Then when I got there, I'd the way.

(To the Chairman,) Well, when you die I you. Yes, and I'll go and show you then my mother lives. I'll take you there. afternoon, Mister.

Circle conducted by Theodore Parker. I answered by Charles A. Davis.

## MESSAGES TO BE PUBLISHED.

Thursday, Oct. 4.—Invocation: Questions and A Blake, who accompanies Laura Ellis, to a gentleman ecticut: Frances E. Sawyer, of Orange, N. Y.: Clawell, of the Pennsylvania Reservo Corps, to little Boella N. Joice, of Lynn, Mass., to a gentleman. Monday, Oct. 14.—Invocation: Questions and A Augustus Carson, to Marrietta, his wife, and son, A Jacobson, of Savannah, Ga: Anna L. Stephens, lost 'Evening Star." to Jessie Stephens, Adelaide W Mary Fulton; Edith Brandon, to her mother, Edith I n St. Louis, Mo.

Tuesday, Oct. 16 .- Invocation; Questions and A

La.; Col. Winthrop, of Watertown; Frederick Sch St. Louis, Mo., to his brother Carles.

Tuesday, Nor. 6.— Invocation; Questions and A Izzle C. Taylor, who died at the South, to Joseph, Harriet; Joseph Poland, to his parents, in Springfiel Boston; Mary Welsh, lost on the "Evening Star, sister, in New York City.

Thurdsay, Nor. 8.—Invocation: Questions and A James B. Hill, to his brother, J. Warren Hill, in Utler and Matthew Weeks, in Marysville, Cal.; Mary Bister Clara: Belcher Kay, to some of his sporting fit Monday, Nov. 12.—Invocation; Questions and A Capt. Wm. Clarendon, of Liverpool, Eng., who died Washington Coffee House, Boston, to his two childrer King, to Ablgail Blashand, and father and brother, in nia; Joseph Davis, to his father, Jefferson Davis.

Tuesday, Nov. 13.—Invocation; Questions and A Henri Preshieu, lost on the Evening Star, to his broth crick Preshieu, in New Orleans, La.; Frances Adela to her brother-in-law, James C. Hill, of Utica, N. Y. Winnens, to Thomas Winners, Liverpool, Eng.

## Obituaries.

Passed to the Spheres of Immortality, in Fall Riv 9th, Augustus W. D. Chace, after an carth-life of 24 months and 3 days.

9th, Augustus W. D. Chace, after an earth-life of 24 months and 3 days.

The offices of affection and respect to the mortal, why Miss Nettle Colburn, who administered the concol Bpiritualism most happily, and set forth its truths a relations of this and the life to come, ministering rich tion to the mourning.

The deceased was a young man of fine character, wi ing and sympathetic heart, which felt for others with the control of the character, wing and sympathetic heart, which felt for others with the control of the character, wing and sympathetic heart, which felt for others with the character in the character, wing and sympathetic heart, which felt for others with the character in the character, wing and sympathetic heart, which felt for others with the felt for others with the felt for others with the felt for others. The second is some ten years since, and gradually the obbin Spiritualism unfolded to him in all their lovelines found lodgment in a soul which was a fitting recepts as he neared the grave the flowers that burst forth in swectness and beauty. As the body weakened the stronger, and he caught glimpses of the shining shores the river, and as with dear ones who had gone befoleoing hours were scene, and he went with the "I pale" without shirinking.

In life he promised his sister to manifest himself in form, and even after the soul and body had parted, the was fulfilled. She saw her dear disembodied brot as wreath of white flowers handed him. After the bur was another manifestation. While the family and were seated at the tea-table raps were heard, and in heing made, responses were received from the emaken with a promise he had made. He was a dutiful son a wroth a promise he had made. He was a dutiful son a wroth a promise he had made. He was a dutiful son a wroth a promise he had made. He was a dutiful son a wroth a promise he had made. He was a dutiful son a wroth a promise he had made. He was a dutiful son a wroth a promise he had made. He was a dutiful son a wroth a promise he had made. He was a d

Died, in Hartford, Conn., Nov. 4th, Mrs. Mary B.

Died, in Hartford, Conn., Nov, 4th, Mrs. Mary B. Rollin K. Stoddard, aged 46 years.

Something more than the above simple announce her decease is due to the memory of Mrs. Stoddard, an uncommon woman, of marked strength of characteristic was best esteemed by those who knew her best. 8 and died strong in the faith of what is known as the Fhilosophy; and her hast hour of earth-life brightly is ed the happy, sustaining power of a faith which rises by triumphant over the death of the physical body, a the parting soul a realizing assurance of the great Triwhat we call "Death" is but a casting off of the grouperishable external form, for the truer and grander life disembodied spirit. The death-bed is the touchstone of and doctrines, which discloses whether there is in the sounding forms, or a vital Living Faith. Hers was ting faith. More brightly beautiful than the fabled tailbows over which the Mostem passes into Paras sublime faith lighted the way across the dark river, a ther departure a scene not of mourning but of triumphholy loy.

"I think I am going to die. I did not expect to go

Now I would like that Mrs. Mary Brooks, Nelle, or Charlotte, or James, or any of my family or friends, give me a kind invitation to return home and manifest.

Mr. Chairman, I am deeply sensible of your kindness toward all who come to you in this way. I know that you know no North or South, no East or West; that all are welcome; for which we all thank you, and will pray earnestly for your protection. Farewell.

Oct. 2.

Table Howis.

Mrs. Stoddard was a noble woman, and she died

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Letters

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River, Oct.

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e died a happy

and triumphant death, clear and caim in the certainty that the path she was treading would not prove to her wholly an unknown way.

The clergyman who officiated at the funeral had known Mrs. 8, very well, and he paid an eloquent and beautiful tribute to the purity and elevation of her character. Did space permit, we would gladly reproduce here a portion of the reverend gentleman's most impressive remarks, but we must pass this by with merely a reference to a single point of his discourse, where, remarking that he had had many pleasant conversations with her, he said, "I found her foul of reading and thinking on the deepest subjects;" adding, "though I differed with her in some, even essential things, still I care not what is the profession of one who possessed the Christ like principles the had."

The writer, also, knew her well—and in years long gone, as in later days, she was ever found true to her sublime faith and her high convictions of truth and duty. Hers was eminently an affectionate nature. Few women had her force to win the hearts of those who beat knew her—to draw them to her by the magnetism of all that is highest and most pure and affectionate in the character and example of a true woman. Her faith was clear as a sunbeam, and strong in the strength that belongs to intelligent, rational conviction. And what her doctrine enjoined upon her, that she did. She lived her faith in actual deeds and works. Now she rests from her labors and her works do follow her.

Those who are lost to earthly sense,
Have but fluing off their robes of clay.

those who are lost to earthly sense,
Have but flung off their robes of clay,
And, clothed in heavenly radiance,
Attend us on our lowly way!
And off their spirits breathe in ours
The hope, and strength, and love of theirs,
Which bloom, as bloom the fragrant flowers,
In breath of summer's viewless airs,
And echoes from their, choral song
Come quivering down the blue expanse,
Like murnurs from insect throng
That on the beams of sunset dance.
[Hartford paper.

Released from the form, in Hanson, Mass., Aug. 12th, the happy spirit of Mrs. Amy D. Ramsdell, after having dwelt in

happy spirit of Mrs. Amy D. Ramsdell, after having dwelt in the earthly femple 86 years.

For the last fourteen years she had been firm in the beautiful faith of Spiritualism, and went home with its glorious revelations lighting up her inner being. Being mediumistic, she at times saw and felt the presence of the dear spirit-friends, and enjoyed intensely these gifts and the social spirit circles. Kind and gentle, she endeared herself to a large circle of friends even of opposite hellefs. She requested before her departure that the song, "We are waiting by the river," should be sing at her funeral. No opportunity was presented to convey her request to the singers, and as an Orthodox clergyman officiated, it was thought it would not be sing; but angelsouls were busy, and the medium singer, who led the hand, was impressed to waft forth in waves of music the required song, cheering the embodied and making happy the disembodied friends.

song, cheering the emboused and managements, whole-souled friends.
The grandchildren—some of whom are carnest, whole-souled splittualists—mourn not without hope, but look for her coming with pleasure, and have had already the happiness of communing with her. Truly, truly "Death is swallowed up in victory."

By request of friends and relatives, this slight yet heartfelt memorial is offered by C. FANNIE ALLYN. Ludlow, Vt., Nov., 1866,

Passed to Spirit-Life, Nov. 8th, 1866, from Haverbill, Mass.,

Passed to Spirit-Life, Nov. 8th, 1866, from Haverbill, Mass., Mrs. Nancy N. Ross, aged 27 years and 11 months.

Again has the white-winged Messenger entered our little circle and removed a dear sister, and we are saddened at the loss; but we sorrow not as those who have no belief in Spiritualism. More than a year since she was developed as an inspirational medium. Her sphere of usefulness, it seems, was not to be in this life. It was the writer's privilege to be beside her in these last few days, and whisper words of cheer. With clear vision also could see us all, calling us each by mame, saying, "Good-by; meet me in heaven."

At her request her remains were carried to the home of her childhood, in Bradford; the Rev. Mr. King, of the Orthodox Church, officiating. The bereaved companion and darling little one have our heartfelt sympathy. Dear brother, look beyond earth's clouds and watch and wait for that happy reunion in the home of the spirit. And may each one of us believe in the promise she made to come back and tell us of heavenly life.

MARY L. FRENCH.

From his home, in West Windsor, Vt., of consumption, Edwin S. Taylor, aged 31 years, passed to Spirit-Life, on the 27th

He leaves a young wife and four children to mourn his early departure. God and angels sustain them.
M. S. TOWNSEND. Died, at Wilton, Waseen Co., Minn., on the 10th of Oct.,

She died as she had lived, a firm believer in the Spiritual Philosophy, and in the sure conviction of being reunited with the loved ones that have gone before, and also of again meeting with those that are left on earth.

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ROOTS, Herbs, Extracts, Olfs, Thetures, Concentrated
E. Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, searmied pure and genuine. The Anti-Serof uta Panacea, Mother's Cordial, Healing Extract, Cherry Toste, Ac., are Bedicines prepared by hinter fr, and unsurpassed, by any ather preparations, K. B.—Particular attention paid to putting up Stratt at and other Prescriptions. Oct 6.

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Washington street, Buston.

3w\*-Nov. 17.

"SPIRIT-RAPPINGS!" GIVEN unider inspiration, by CLARA MORGAN. Price, 30 Centry per copy. Liberal deduction for Agents. For safe at the delicion-Philosophical Publishing Apportation. Drawer, 6325, Chicago, Ill., and BANKER of Licent Oppics, liberal Mass. 13w-Oct. 27.

66 THE CHILDREN'S HOUR."—A New II
C. Inserated Magazine for flig little, ones, edited by T. S.
ARTHUR, 323 Walnut street. Philadelphia, P.A. \$1,25 a
Near. Five copies, \$5,00. Specimen numbers, 10 cents.

Nov. 24.—4w\*

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

House, 18 Webster street, Somerville. April 15. WANTED. — 100 Local and Superanninated Ministers, to ensage in a Business cuty and lugrative, and well adapted to their position. Those now engaged are clearing from \$50 to \$150 per month. For particulars, address, JONES, BROTHERS & CO., 116 WARR STREET, BISTON, MASS. HASS.

FOR \$2, I will send, by misl, one dopy, each of my four bobks, "Life Line of the Lone One," Fartwewife, "American Crists," and "Gist of Soliticalism, For address, see lecture a column. WARREN CHARL.

DR. J. T. GILMAN PIKE. DR. J. T. Gilman III., Hancock House, -- Court Square, Boston.

Miscellancous.

FOR THE

HEALING OF THE NATION! THE GREAT

ISPIRITUAL REMEDY!

MRS. SPENCE'S

**POSITIVE AND NECATIVE** POWDERS.

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

PROF. P. SPENCE—Bear Sir: My disease, as I stated in my first letter, was Diffletif and Painting them is carried into the blood; thus, as soon as the blood will carry it, it reaches all parts 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 henefited. Good results are experienced upon the first trist, 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, Summit Co., Ohio, June 11th, 1866.

PROF. P. SPENCE—Bear Sir: My disease, as I stated in my first letter, was Diffletif and Patients in the tirst letter, was Diffletif and Patients in the country in the blood; thus, as soon as deep to the period of return. Finally it hecame exertifies the own that the lead could not have been endured longer without relief. I commenced taking your Post-tive Powders according to your directions, as soon as the box arrived. I had not taken half the Powders, when I discovered that the lead complaint had utterly and silently disappeared, not even bidding me good-bye. I, of course, was very glad to dissolve such unpleasant partnership.

I will add that I am now 70 years old, and for 30 years was a practitioner of medicine. I live in the Township of Bath, 7 miles from Akron, Ohio, which is my Post-Offica address.

Fraternally yours, H. HARRIS. 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 C. L. BLOOD, M. D.,

angel of mercy, and in the right time.
Yours in truth, JAMES M. CARTER. Salem, Marion Co., Ill., Feb. 25th, 1866. SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILL.
GREAT WESTERN DEPOT

Solem, Marion Co., III., Feb. 2501, 1800.
PROF. SPENCE—It has been my misfortune to have tried. Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your Powders came, they were used immediately, and they effected greater good in less time than any other medicine I have used.
Your truly, J. Mc. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866. Bennington, Marion Co., Iowa, Oct. 13th, 1866.

PROF. PAYTON SPENCE—Sir: I have used your Negative Powders in a case of Ammurosis (Bilindness,) and one how worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrotulous sore eyes 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 Ammurosis. 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 so many and such various cures, or pretended cures, which did not benefit her, that I was alcures, which and not benefit act, that I was armost tempted not to do anything more, but was induced by a friend to try your invaluable Negative Powders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing.

Yours, &c.. W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866. Dr. Spence-Dear Sir: I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgin and Sick Henduche. They for Acurnigin and Sick Hendache. They relieved me almost immediately. I have tried nearly all the patent medicines that have been recommended for those diseases; but the **Positive Powders** are the only thing that did me any good. Yours for the truth,

LIBBIE G. BARRIETT.

Richwood, Union Co., Ohio, June 19th, 1866. PROF. PAYTON SPENCE, M. D. - Dear Sir: I have had the Erysipelus for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. Af-PIANO FORTES, ORGAN HARMONIUNS,

AND MICLODICONS

OF THE BEST QUALITY, and warranted in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Pianovary in price from \$250 to \$800, according to style of fluish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 Washing row striker, from No. 3.

N. B.-Spiritualist societies in want of Harmonions or Melo deons for their meetings, are respectfully invited to call and examine before purchasing.

PROGRESSIVE SOCIABLES!

My wife was taken with the Rhemmatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor.

THISE delightful Social Entertainments are conducted in already in the interest of the Society of Progressive Soir mailsts, and will take place this senson at ERRITT HALL, So West 33d street, on the following Turisday Eventson of Club, and Will take place this senson at ERRITT HALL, So West 33d street, on the following Turisday Eventson of the senson of the floor, but had to slide them along on the floor, but had to slide them along the floor, but had to slide them alon

JAMES P. CUNNINGHAM.

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

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Tonbache, Rheumatism, Gout, Cole, Patus of all kinds; Chotern, Umrhea, low et Complaint, Dysentery, Naisca and Vonting, Dyspersia, Indiaction, Flatific, Worms, Superssel Menstration, Paintal Menstruation, Failing of the Womb, all Female Weaknesses and legang ments; Cramps PHS, Bytropholia, Lackjaw, St. Vitus' Dancet Internitient Fever, Billous Fever, Yellow Fever, the Fever Small Pox, Measles, Scarlatina, Eryshelas, Pacimonia, Plentisy; all Inflammations, acute opticronic, such as Inflammation of the Longs, Kidneys, Womb, Bindter, Stomach, Presstate Glund; Cutarrh, Consumption, Bronchills, Coughs, Colds; Secofula, Nervonsnes, Nicepiessness, &c.

iter, Stomach, Prostate Grinds, Strottila, Nervousnes, Steeplessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or Inley: Amancosis and Deatness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalensy; all Low Fevers, such as the Tryphold and the Tryphost; extreme Nervous or Muscular Prostrution or Reinxation.

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

The Positive and Negative Powders do no violence to the system; they cause no purglag, no numbers, no vomiting, no numbers, no vomiting, no numbers, and with the positive provided to the system; they cause no purglag, no numbers, no vomiting, no numbers, established, of Chenon, Ill., "They are a most wonderful medicine, to stient and get to efficacious."

As a Family Medicine, there is not now, and never has been amplified equal to Mars. Spence's Positive mid Negative Powders. They are adapted to all arguments for occur in a family of adults and children. In most cases, the Powders if given in time, will cure all ordinary attacks of discase before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

tive Powders are
THE GREATEST FAMILY MEDICINE OF THE AGE:
In the cure of Chills and Fever, and of all other kinds of
Fever, the Positive and Negative Powders know no such
thing as fail. In view, therefore, of the approaching stekly
senson, we say to the people of the West, and the South, and
particularly of the great valley of the Mississiph, and of all
other sections of the United States that are annually scourged
by the Chills and Fever, and other Pevers, in the suminer and autumn, "he prepared in time; leep the Positive
and Negative Powders already on hand, ready for any
emergency." THE made and found we also the fact.

emergrach.

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

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free.

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Nov. 10.

BELA MARSH, at No. 14 Binoxymed Street, keeps uor atentiv for sale a full supply of alt the Spiritual and Reformatory Works, at publishers' prices:

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Oct., 6.

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NEW UNFOLDING OF SPIRIT-POWER! DR. GEORGE B. EMERNON,

IEALING MEDIUM, developed to cure disease by drawing the disease upon blunself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same flux. One examination \$1; ten exercises to draw diseases, \$5; thirty for \$10. Manipulation, \$2, cach, giving your name and address. Please address DR. GEO, B. EMERSON, No. I Winter Pluces of Winter street, Box 100, Mass. Office hours from 7 a. M. 16 6 F. M. Nov. 24—246.

[TMHS MAY CAMPRILING AND ACCOUNT.

THIS MAY CERTIFY that Dr. George B.

THIS MAY CERTIFY that Dr. Grorge B. EMERSON commenced to teat my sister (who had been suffering from heart and lung disease for five years, and given up to dile by physicians of almost every school,) about six months ago, without ever sceing her.

Three months ago she could not have her head raised one inch without fainting, and every moment was expected to be her last. Two weeks ago today she took passage in the "Ocean Queen," from New York, to join her husband in California, a neth momen. I passed the previous day with her, and could hardly realize the change. By what power it was effected 4 do not attempt to say, but these are solemn facts, and the new it out an act of simple jostice to Dr. E., and the power through which such wonderful results were obtained, to acknowledge them before the world.

B. H. HAWES.

Place of husbress—40 Devoushire street.

Residones—20. W. Orange street.

Nov. 21–20.\*

RHEUMATISM CURED IN FIFTEEN MINUTES! DR. E. CHERRINGTON,

Magnette Physician, Thee, 216 Third street, between B and E streets, South Boston, | TMIE DOCTOR has had neveral years experience in the treatment of Neuralgia, Rheumartim, Fever, and all at lections arising from a disordered state of the network system, in the cure of which he has met with great success. Some of the most obetinate cases have yielded to bleskill.

Office hours from 5 to 12 A. M., and from 2 to 5 P. M. (From 9 to 10 A. M., will be devoted to such as are anable to pay.)

Nov. 10.

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

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

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STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. MRS. A. C. LATHAM, Magnetic and Chair-to-thylogen of bands, and by magnetic remedies. Also, gives diffications of character. Terms 81. Office, 292 Wash-ington street, Boston.

M 188 F. A. JONES, (totally blind,) Chilrycy, and Medium, treats all diseases, at her Rooms, 83 Carvey, street, Boston. Hours from 9 K. M. To J.P. M. Cheles held Mondays and Wednesdays, at 78 P. M. Admission, 25 cents. MRS. COLGROVE, Chairvoyant Physician, So. Ita Court street, Boston, Mass. Hours from 10 a. M. till 2 p. M. Freety days Sindays excepted. W. D. Wisslaw, Sole Agent for Mrs. M. S. Fike's medicines. Oct. 13.

M RS. PLUMB, Clairvoyant Physician, Test and Business Medium. Perfectly reliable. No. 33 Lowell street. Circles every evening. Developing Circles Wednesday evening. Admission becents. M 188 NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison AV. Oct. 27.

SAMUEL GROVER, HEALING MEDIUM, NO Det. 8.

SOUL READING, Or Psychometrical Delineation of Characters Or Psychometrical Delinention of Character.

M. R. AND MIS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit them in person, or send their autograph or lock of lair, they will give an accurate description of their beading transised character and permittees of disposition; marked changes in post and mutre life; physical disease, with prescription therefore what becomes they are best adapted to pursue in order to be successful; the physical and mutral adaptation of those intending marriers; and binus to the inhamonicosty nearrier, where by they can restrict or perpetuale their former love. They will give instructions for self-unprevenced, by telling what faculities should be restrained and what entity at d. Seven years experience warrants them in saying that they can do what they advertise without fall as hundreds are willing to tester. So species are particularly invited to Investigate.

Everything of a private character KLPT STRUCTLA AS SUE.

For Written Delineation of Character, SLOB and red-strong.

Hereafter all calls or letters will be promptly attended to by either one or the other.

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Address, MR. AND MRS. A. B. SEVERANCE,
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BY THE LAYING ON OF HANDS!

DOCTOR PLESONS, late of the Dynamic Institute, Mil-bast three years, and whose current have never occur surpassed in the world's instory, will heal the seek at 140 A CFFY, at the CRUMBY HOUSE, for twenty days, from Nov. 12th to Inc. 2. At the SCOTT ROLSE, DAVENPORT, IOWA, for one day, Sunday, Dec. 24, 1860.

At the RAY STATE HOUSE, MORMOUTH, ILL., for 29 days, commissioning Theselay, Dr. 4th, to Dec. 24th (Nov. 17 DR. J. P. BRYANT WILL HEAL THE SICK,

BY THE CAYING ON OF HANDS, AT PUPZGIBBON'S HALLA CORNER OF KEARNY AND POST STREETS, SAN FRANCISCO, CAL. SAN FRANCISCO, CALO,
PROM 9 x at 6 H x, 8., commanding FRIDAY, therefore,
126 conditioning each day. Send vive excepted FRI I 40
ALL After the above hours be will receive patients at his
Private Rooms, Bush street, between Occidental and Cosmopolitian Hories, (iii 5 v. w., who will be charged according to
their means.

DR. W. A. CANNDEE,

THE MAGENTIC HEALING PHYSICIAN, who operates
by taking the hand of his patients. Some almost miraculous cures are being performed who rever he goes. Fits, insanity, Less of Vode, Supparating Sores, Cancers, Sight Restrict, Deathers Cared, and the Lame made well. Supewertails the influence that controls the Dector, that disease is
many times cured with one treatment. Dr. Canadee is better
known as the originator of the Pain Care Ring of Rings—a
charvocant remody that will care more aches and pains than
any other paraceal better the public. He has taken the Parlors of house No. 323 Jediterson street, LOUISVILLE, RV.
P. S.—He will remain ordays.

HEALING INSTITUTE, QUINCY, MASS THIS HOUSE was opened by MIS. A. J. KENISON, July 1st, 1866, as a pleasant home for Spiritualists and libera-minds. Board with or without treatment. Those in attend-ance possess potent Electric, Magnetic and Sympathetic Heal-ing Powers. Also, in disall prescriptions given clairvoyantly, We solicit the aid of progressive minds in a work for the lene-it of humanity. WASHINGTON STREET, hear centre dopot, Oct. 6.

DORMAN & WILLIAMS, Clairvoyant and Magnetic Physicians,

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

MRS, ELIZA P. WILLIAMS (elster of A. J. Pavis) will
examine and prescribe for disease, and cure the sick by
her healing powers, which have been fully tested. Uskept. I MIRS. S. D. GHLIFFAVA,
DERMAPATHIST,
WILL HEAL DISEASES or Teach the Art of Healing by
the New Caring Method, All messary instructions
formished to distant appleants. Terms for Teaching, 818,60,
Office hours from 9 to 4. Office, rear room of the Bank, No. 1
Camboll, Place a corner of Bicocker and Laurens streets, NEW
Valie. 3w—Nov. 17. MRS. S. D. GILBERT.

PSYCHOMETRY AND CLAIRVOYANCE. MRS. ANNA KIMBALL, 826 Broadway, entrance on 12th street. NEW YORK. Delineations of Character, Communications from spirit driends, Diagnoss and Prescription for Disease. Persons enclosing \$2,90 and 3-cent stamp, with lock of fair, will receive prompt attention. (w-Nov. 24.)

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DR. H. WADE, Medical Electrician, N. W. corner of Eighth and Sprince streets, PH-LADELPHIA, PA. Students of the several Medical Colleges of the United States, and other gentlement and ladies who wish to adopt this popular System, will be instructed and supplied with backs and instruments, on liberal terms.

500-Nov. 17.

MRS. L. G. RICHARDSON, Magnetic Clairvoyant and Medium for Developing and Healing both the
Physical and Mental, by the laying on of hands, 94 Malden
street, CHELSEA, MASS. 3w\*-Nov. 15.

JEANNIE WATERMAN DANFORTH, (formerly of Boston, Clairvoyant Physician and Trance Medum, 52 Fourin street, near the Bowers, New York, Examinations and Prescriptions by letter, Price, 85, 84\*-Nv. 17. A REMARKABLE Natural Clairvoyant and Seer, will Answer Questions on Business, Sickness, Friends, &c. Inclose 82, photograph, or lock of bair to D. O. B., Banner of Light, 544 Broadway, New York. 2w-Nov. 24.

MRS. H. S. SEYMOUR, Business and Test Medium, No 1 Carr off Place, corner Blocker and Lau-rens, 3d thour, New York, Hours from 2 to 6 and from 7 to 9 r. M. Nov. 24.—40.\*

JOSHUA GROVER, Healing and Personating Medium, No. 7 Winthrop street, Charlestown, Mass.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E. 78th street, near 3d Avenue, New York. 13w8-Sept. 18. MRS. M. SMITH, Healing and Developing Medium, is giving great satisfaction at No. 1723. NORTH TESTH STREET, PHILADELPHIA. 4\*-Nov. 10. DR. N. P. ALLEN, Healing Medium, Locuet 10ws-Nov. 17.

A. B. CHILD. M. D., DENTIST, 50 School Street, next door East of Parker House.

# Banner of Tight.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

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

We receive subscriptions, forward advertisements, and we receive subscriptions, forward advertisements, and transact all other besons connected with this Department of the Bunner of Legal Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES, Cinclinati, Ohio; P. O. Roy 1402.

### The New Covenant --- Judge Carter's "Lying Spirits." and Bro. F. L. Wadsworth's Estimate of Mediumship.

The editor of the Chicago New Covenant has recently made copious extracts from the BANNER of Li arr, and also from its excellent neighbor, the R. P. JOURNAL. This is commendable. Its readers delight in rich, racy articles. Fresh fruit is more palatable than dried, though plucked from the shadier side of the tree. Spiritualism, yet in the flush of early youth, has around its outlines sombre surroundings, like some of those magnificent pictures of the old masters. Sectarists see, or seem to see, these shadings only. Buzzards ever look. Cranes wade in mud and marsh. It is their nature. Emerson says, "Only that which we have within can we see without. If we meet no Gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. There is an adjustment between the animal and its food,"

Bro. D. P. Livermore is exceedingly skillful at finding such articles in Spiritualist papers as are headed "False Communications," "Dark Circle Mediums," &c. In his issue of Nov. 3d, prefacing the quotations from Judge Carter's communication on "lying spirits," are these words: "We know nothing about these mediums and communications, except what our Spiritualist friends say." What a confession of ignorance! God may now, as in Bible times, " wink at it;" we will not. As a professional teacher and educator of the public mind, he ought to "know" something about mediums and their communications. This is tremulous Peter over again. "He denied with an oath, saving, I do not know the man." But the editor's statement is not literally correct. He has met mediums, seen their manifestations, listened to communications; ay, more, he saw in our own library-room Bro. E. C. Dunn entranced; had an interview with the purporting controlling spirit, and expressed himself deeply interested. though not accepting some of the teachings.

As to "lying spirits," our position is this: pre, present and past existence constitute one endless chain of being. Spirit-life is a continuance of this, one step up the shining stairway toward the Temple of the Eternal. Dying does not destroy individuality, nor change the essential qualities of the man, any more than falling asleep in a hovel and waking in Harvard College would make of an unlettered lubber a linguist, or bleach to snowy whiteness the bloated face of an inebriate. Earthly proclivities reach beyond the river. That men on earth lie, we know, and passing to spirit-life it is perfectly natural that they should return before having learned the full dialect of truth. Death is no erasive sponge; earthly tendencies are not blotted out in the twinkling of an eye, and accordingly the good St. John enjoined upon us to "try the spirits."

Shall we, then, as Judge Carter suggests, "have nothing to do with these communications"? Let us test this logic. Some telegrams are false: therefore have nothing to do with any. Some telegraph operators have sent less along those magic wires; therefore receive no more telegraphic communications; give up the continentconnecting cable, and let it rust and rot in ocean depths. Would sound judgment dictate such a course of procedure?

Individually, we propose to continue telegraphing from city to city as occasion requires, and also colving communications from spirits what they say, or teach, or promise, we shall exereise our reason and our judgment, accepting no authority outside ourself. We meet many truthful men for a single liar, and see a thousand smiles for every tear, and hence consider it "safe" to continue holding social intercourse with humanity. We never consult our circle relative to lost property, the gold market, or polities, bridged their own rivers, fought life's bactles, meeting its diverse experiences, and they prefer to have us do the same, knowing that earthly defeats lead to heavenly victories, and that bitter disappointments are often better for the soul than shouts of triumph.

The Covenant of the previous week contained the following from Bro. Wadsworth:

"He (F. L. Wadsworth) apprehended that the great weakness of Spiritualists consisted in receiving manifestations as true, without sufficient investigation as to the conditions required; that they had swallowed without chewing, appropriated without dissections and the consequences. ated without digestion; and the consequence was that they had a great degree of chaos in the phenomenal department of their movement. It was his conviction, and he fearlessly expressed it, that at least seven-tenths of the manifestations termed spiritual, presented before the public, could be accounted for by causes that were not spiritual."

Upon the above, the editor of the Universalist New Covenant facetiously comments in the following style:

"Mr. Wadsworth is connected with the Spiritu-"Mr. Wadsworth is connected with the Spiritualist paper of this city, and we suppose that he knows whereof he affirms. But if it is true, as he here asserts, that seven-tenths of the spiritual manifestations are impositions, how can we know which of the three-tenths are correct, when one part seems as genuine as the other? If he has already reached the conclusion that seven-tenths of the communications of mediums can be accounted communications of mediums can be accounted for on other principles than through departed spirits, we think a little closer investigation will reveal an earthly cause for the other three-tenths!"

This "conviction," which we consider an unwarranted misjudgment, afforded rich satisfaction to the New Covenant. It was really a sectarian feast-" wine on the lees and fat things full of marrow." Though not purposely, we think Bro. Wadsworth, in his "sifting process," made use of a sieve with too large interstices. A wind too sweeping and furious destroys the wheat as well as disperses the chaff. It is not strange that Bro. Livermore should infer that a "little closer investigation," or sifting, will let the other "threetenths" of the spiritual manifestations through, He would doubtless give the sieve a good shaking gratuitously. Sifters and sieves, builders and buildings, artists and their paintings, bear to each other certain correspondential relations, as well as bespeak soul-genius and the most hidden aims of the inner life. While warning the enthusiast against the hopper that takes in everything; the too credulous against receiving all as genuine that is thrown into the market labeled Spiritualism, we also advise sifters to lessen the spaces and tighten the rims of their sieves; and, furthermore, strenuously insist that all judges grace with modesty the judgment-sent. It requires the deepest intuition, the nicest discrimination, and wisdom almost infinite, to pronounce judgment upon the overshadowing spirit-influences of the age. We think a large majority of the most intelligent

Spiritualists of this country consider full seven- to publish our article containing the explanation tenths of spiritual manifestations genuine-that is, in full. 'spiritual" in their origin. This estimate leaves a wide margin for imposition. Psychologists are spirit-mediums. J. B. Dodds admitted this to us. we quoted them from memory. The evangelist, So did Prof. Stears, and our experience confirms the spirit-world is the "world of causes"-the realm of celestial congresses.

the postponed possibilities of men. We recognize us pointless, them only in the capacity of teacher and reform-

Possibly we may err in our estimate of the genuineness of spirit manifestations. Our mantle of never understand a trope, or any second or exthese despised and persecuted mediums that too intense. We hate the doctrine of "Total Deprayity," loathe suspicion, and despise injustice. God is in all. There's a beautiful angel in every human form, and oh! it is pleasant to think that with the momentous subject of immortality, heaven, and the soul's tenderest affections.

Judge Carter's experience with "lying spirits and false communications," taken in connection with Bro. Wadsworth's convictions, that "seventenths of these manifestations are not spiritual, which is tantamount to saying they are earthly, imposture, reminds us of a little circumstance in our academic years. In our chemistry class was an odd genius, both wise and waggish. Our professor of natural sciences lecturing us upon heat, took the common ground that heat was a substance and latent in all matter. This youth inquired if there really was heat in everything. " Most certainly," said the grave professor. "Is there heat, sir, in snow?" "Assuredly there is," was the laconic reply. "Then," said the student, "if there's heat in everything, even snow, please tell us how many snowballs it will take to heat a teakettle?"

We think it would take just about as many of Judge Carter's articles, and Bro. Wadsworth's convictions of the "manifestations," to demonstrate immortality, or favorably impress the world with l the beautiful principles of the Spiritual Philosophy, as it would snowballs to boil the water in a

### The Serene Departure of Henry II. Davenport.

It was with mingled sorrows and smiles that we learned a few days since of Henry's translation to the happy scenes of immortality; of sorrow, because we are selfish, and cling to those we love; of smiles, because a beautiful and promising boy's sufferings are ended, and a new harp echoing 'mid the eternal march of souls.

Henry H. Davenport, the family pet and youngest son of B. S. and Phobe A. Davenport, of Lockport, N. Y., aged fourteen years and two months, passed to spirit-life on the 27th of Oct., after a lingering illness of nineteen months. He was highly intuitive, ambitious, precocious, and full of budding promises for the future. After clasping his hand, looking into his clear black eyes, and listening to his musical voice, we could not help loving him. All that knew, admired and loved him. Conscious that his last days were approaching, he spoke freely of death; dreaded the untried passage, and wished that the "cup might pass." His father conversed with him of the change-of the divine principles of Spiritualism, and of a loved brother that was awaiting him on those evergreen shores. After singing and prayer by his father and an aunt, he looked to his mother and said, "Dear, darling mother, if I could put my arms around you, and take you with me, oh how gladly would I go," After this, he conversed pleasantly and calmly of the change with all that called to see him. Following one of his fearful spasms, he called all of his friends to the bedside and commenced singing, requesting them to join him. They did so; and his whole being seemed illumined with the divine glories of the angel-world. Then singing the piece, Shall we know each other there?" he asked Thomas and Allen, the two older brothers, to sing the bass. It was the dying dirge; the blending of earthly and heavenly music. When commencing the second verse, he turned his eyes, all sparkling with joy and brightness, upon first one and then another of his weeping sisters, and exclaimed, "Oh, my brother, my darling brother! Cornelius has come to go with me. He takes my hand. He will lead me. Oh, how happy he is to see me. Dear friends, we shall; yes, we shall know each other there; and though I go before you, it will not be long ere we shall all meet in that happy, heavenly world, prepared for us on the other shore. Oh, how happy, happy your boy is, dear mother!" Seeing Celestia weeping, he twined his arms around her neck, and as he did so, continued singing,

### "We shall feel these dear arms twining Fondly round us as before."

He continued in this joyous frame of mind to the last. To his cousin he said, "Oh, Frank, if this is death, it is not hard to die." He cheerfully took leave of his playmates, told them his "Brother came for him the other night. He was coming again soon, then he should go." Giving each of the family some token of remembrance, he requested them to sing and pray. They did so; he joining in the song, "All is well, all is well," with voice clear and strong. When finished, he exclaimed, "Yes, dear friends, all is well. Oh how happy I am. We shall soon meet in that bright land-there I shall be free from pain, and there we shall meet to never part. Oh how happy we shall all be when meeting on those shining shores." He then breathed his last; sweetly, calmly, as a star fades away before the rising

He requested his photograph sent us, and also desired us to attend the funeral. The distance was too great. We mingle our sympathies with the family and friends. Though tears flow, and the tendrils of affection quiver, the teachings and principles of the Spiritual Philosophy are sufficient for every trial. Heaven's blessings be upon and abide with you. We close with Mrs. Osgood's dying song:

"You 'vo woven roses round my way, And gladdened all my being; How much I thank you, none can say, Save only the All-seeing.

I am going through the Elernal gates, Ere June's sweet roses blow : Death's lovely angel leads me there-And if a sweet to go,"

### The Boston Investigator upon Exaggeration.

Before the Investigator further discourses upon exaggeration relative to the works of Spiritualists or the signs that follow mediums, will it have sufficient maniliness to correct the discrepancy we pointed out in its columns several weeks since? We have not taken "back" a word we wrote relating to the monument erected over the physical form of Frances Wright, nor shall we; but did explain what the Investigator seemed to fall of understanding. We now ask Bro. Server. exaggeration relative to the works of Spiritualists

As to the words ascribed to the Nazarene, concerning the "signs" that should follow believers Mark, doubtless penned them from memory; and it. All force is spirit, and as Swedenborg taught, unless the Investigator assumes the position that the Biblical records are plenarily inspired, and that the evangelists were endowed with infallible For impostors we have no apology. They are perceptions and memories, his remarks seem to

The Investigator's whole article upon "exaggeration," while amusing, reminded us of these lines of Emerson: "There are people who can charity may be too broad, and our sympathies for panded sense given to your words, or any humor: but remain literalists, after hearing the music oring us sweet evangels from the heavenly world, and poetry, and rhetoric and wit of seventy or eighty years. They are past the help of surgeon or elergy."

To us, Jesus was a man-a natural man, a brother, a reformer, a Spiritualist, with remarkmedia are generally honest and sincere in dealing able intuitional and mediumistic powers. We read the record of his sayings and doings as we do those of Pythagoras, or any other eminent historic character of the nast; and exercise our reason and best judgment relative to the works said to have been wrought by him. Therefore, the Editor's feeble paragraphs concerning the "feeding of five thousand," "rattle snakes," "raising and, if earthly, either the result of ignorance or the dead," &c., are not worth the ink he wasted.

### Letter from Dean Clark.

"Man proposes, but God disposes," is a saying that has been often verified in the world's history, and all human experience proves that the realm of "free will" is circumscribed by very narrow mites and bounds. Especially applicable to all the "Apostles of the New Dispensation" is the similar declaration of the poet:

'There is a Divinity that shapes our ends, Rough how them as we may;"

for how often do we find our personal wishes and plans thwarted, when not in consonance with the designs of those potent guides who lead us through the mazes of human life, and overrule our purposes to suit their wiser schemes. I find that my purpose of returning to my native hills at the lose of my term of service in this place, as an nounced in the BANNER, was not in accordance with the programme of my invisible prompters or at least was a little premature, for now I seem o be directed to prolong my stay, by taking a tour northwest to Chicago, thence via Central or South ern Michigan, as the way may open, back through Central New York, on which route, and in places accessible to it, I will answer the calls of those who may wish for my services, for Sunday and week-evening lectures. If there are any friends in Indiana, Michigan, or Northern Ohio who desire my services, they will please address me im-mediately at Crown Point, Ind., until further no-tice, care of J. H. Luther. My labors in this place, though performed under physical difficulties, have proved profitable, to me,

in spiritual experiences, which I trust will better prepare me for future labors in the great field of reform embraced within the compass of our utili-tarian religion. There are many noble, earnest and fearless friends of the cause in Cincinnati, who are pushing forward with commendable zeal and self-sacrifice, prominent among whom is my generous friend A. W. Pugh, who was recently hosen, by unanimous vote, as Conductor of the Progressive Lyceum, which office, I opine, he will fill with honor and permanent benefit to the flourishing Lyceum.

Everywhere within the range of my observastrides, "from conquering to conquer," and the and shortcomings of its friends are alike unavailand shortcomings of its friends are announced ing in checking its triumphant sway. May all its votaries and advocates work on in harmony, ignoring all selfish considerations, uniting their efforts in a common purpose: to enlighten and spiritualize every human soul.

Yours for the labor of progress,
DEAN CLARKE.

# Progressive Lyceum in Springfield.

From Springfield I will send you a word of cheer about the good work that is going forward here. There seems to be a strong interest here of late, arising apparently from a desire to bring about some practical results from spiritualistic teachings. One of those practical results-and a very important one-has been already produced in the form of a Children's Progressi Last Sunday, in the forenoon, I met with some of the parents and more of the children in Fallon's Hall, and we succeeded in forming a Lyceum, and thus opened a new field of labor for them in the cause of truth and reform.

The people are taking hold of the matter in earnest, and are determined to make it a success. And they will, for the unity of purpose and action which is manifested here ensures success. They are fully aroused to the importance of doing something to assist the children in a true educational development and a proper unfoldment of their natural powers. Thus the work goes ou. The people are delighted, and harmony and happiness will flow to them through the gentle lessons of love and wisdom that are the legitimate results of these heaven-born institutions. Do not forget the little ones, friends, everywhere, but establish Lycoums for them, so they can be healthy, bodily and spiritually, happy, joyous, loving creatures, as Nature designed them to be.

A. E. CARPENTER.

## Mathematical.

My attention was called to an article concerning the proper or true figures to be used in order to obtain the circumference of a circle from the liameter. I have tested the following figures, and nd them nearer the actual measurement than any have ever used. I think they are the true ones I discovered them very simply, and would like to have them tested by others. They are:

Multiply the diameter by 3 7-48, or by 3.14583, or, as 48: 151:: diameter: circumference.

Yours Respectfully, JNO. LAING. P. S.—I cannot help saying here that the money paid by me for subscription to your paper I regard as the very best speculation I ever indulged

Oakland, Cal., Oct. 6, 1866.

### To Spiritualists and Friends of Progress.

The undersigned, in behalf of the Spiritualists and Friends of Progress in Vineland, Cumberland County, N. J., take this method of commending to your favor Doctor J. B. Dunton, who proposes to collect funds to finish the large Free Hall of the Friends of Progress in Vineland. Dr. Dunton is a man of integrity, greatly interested in the cause of spiritual progress, and can be fully relied on to faithfully account for any funds committed to him; a list of which will be promptly published in the BANNER OF LIGHT OF RELIGIO-PHILOSOPHICAL JOURNAL. (Signed,)
GFORGE W. PRYOR,)

HENRY D. STILES, WILLIAM BRIGDES, Trustees. H. S. PHILLIPS, H. H. LADD,

## SPIRITUALIST MEETINGS.

BOSTON.—Miss Lizzic Doten will lecture each Sunday offer-noon in December in Mercantile Hall, 16 Summer street. Lecture to commence at 24 Octock precisely. There will be no evening lecture, the hall being preengaged. Admittance 13 cents.

Speakers engaged: --N. S. Greenleaf, Dec. 2 and 9; Mrs. Sarah A. Horton, Dec. 16, 23 and 30.

A. HOTHOR, DEG. 10, 25 and 30.

CHELSEA. — The Associated Spiritualists of Chelsea hold regular meetings at City Hall every Sunday afternoon and evening, commencing at 3 and 7% P. N. The Children's Progressive Lyeeum assembles at 10% A. M. J. S. Dodge, Conductor; Mrs. E. S. Hodge, Guardian, All letters addressed to J. H. Crandon, Cor. Sec.

The Halls Children's Supermitting hold meetings are

Juctor; Mrs. E., S., Bodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christman Stibitualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:—Mrs. S. A. Willis, Dec. 2 and 9; Mrs. Fannio Davis Smith, Dec. 23 and 30; Mrs. N. J. Willis during January.

Hayennill, Mass.—The Spiritualists and liberal minds of Haverhill hold meetings at Music Hall every Sunday, at 2% and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. Dr. John Refter, Conductor. Speaker engaged:—F. L. H. Willis, M. D.; during December. Dr. W. W. Russell, Cor. Sec. Plymorth, Mass.—The "Plymouth Spiritualists", Frater-

PLYMOUTH, MASS.—The "Hymouth Spiritualist' Frater-nity" nold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyccum meets every Sunday fore-noon at 11 o'clock. 1. Carver, Conductor; Mrs. R. W. Bart-lett, Guardian. Speaker engaged:—Mrs. M. M. Wood, Dec. 2, 9 and 10.

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

WORCHSTER, MASS .- Meetingsare held in Norticultural Hall overy Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A.M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: Mrs. Anna M. Middlebrook, Nov. 25 and Dec. 2; Mrs. Nelle T. Brigham, Dec. 9, 16, 23 and 30; Dr. W. K. Ripley during

LTNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Essex Hall. Speakers engaged:—E. S. Wheeler, Dec. 2 and 9; Mrs. Susic A. Willis, Dec. 16, 23 and 30.

SALEM, MASS.—Meetings are held in Lyceum Hall regular-ity every Sunday afternoon and evening, free to all. Speakers engaged:—A. C. Robinson, Dec. 2; Mrs. M. A. Ricker, Dec. 9; Mrs. N. J. Willis, Dec. 16, 23 and 39.

MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 14 P. M. Mrs. Yeaw, speaker.

Hall every other sunday at 17 F. M. Mrs. Ican, speaker FONDERO, MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, L. K. Joslyn; Guardlan, Mrs. Abble H. Potter. Speakers engaged:—Fred. L. H. Willis during January.

PETRAM. CONN.—Meetings are held at Central Hall every PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

DOVER AND FOXCEOFT, Mr. .- The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free. Speaker engaged:—Mrs. Emma Hardinge during December.

ecember.
The Society of Progressive Spiritualists hold meetings THE SOCIETY OF PROGRESSIVE SPIRITUALISTS Hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 24 o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farisworth, See'y, P. O. box 5679, New York.

Mornsamia, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 P. M.

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

Troy, N. Y.—Progressive Spiritualists hold meetings in Har-

Thor, N.Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 103 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Monroe J. Reith, Conductor; Mrs. Louisa Keith, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 16½ A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyccum in the afternoon, Lecture in the evening, at 70 clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

VINELAND N. J.—Felonda of Progress monthing are hold in

VINELAND, N. J.—Friends of Progress meetings are hold in the new hall every Sunday at 10 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 103

HAMONTON, N. S.—Sheetings are held every studies at 107 A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

Philadelphia, Pa.—Meetings are held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Itehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ A. M. Evening lecture at 73.

The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10½ A. M. and 7½ P. M., and on Wednesday evening at 8 o'clock.

Baltimore' hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

Chicago, Lie.—Regylar morning and evening meetings are

Chicago, I.L.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 102 a. M. and 72 P. M. Sphingpield, Ill.—Regular Spiritualists' meetings every sumlay in the hall. Children's Progressive Lyccum every sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ r. u., in hall No. 130 Main street, third floor.

No. 130 Main street, third floor.

Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Phumb street, where they hold regular meetings on Sunday mornings and ovenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10\frac{1}{2} a. M. and 7\frac{1}{2} p. M. Children's Progressive Lyceum regular Sunday assists at 10\frac{1}{2} c. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Mrs. Nellie L. Wiltsle remains in Toledo during September, and will deliver a lecture at 10% A. M. and 8 r. M. on every Sunday during the month. Seats free. All are invited. The BANNER OF LIGHT and JOURNAL are for sale at the close of each lecture.

the close of each lecture.

WABHINGTON, D. C.—Meetings are held and addresses delivered in Union League Hall, every Sunday, at 11 A. M. and 74 P. M. Speaker engaged:—Mrs. M. S. Townsend during December and February.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 74 P. M., in Temperance Hall, Market street, between 4th and 5th. Speakers sangaged:—A. B. Whiting during Nov. and Dec.; N. Frank White during Jan. and Feb.; Charles A. Hayden during March and April; Neille L. Wiltsie during May.

St. Louis, Mo.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2 P. M., in Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. May Blood, Guardian.

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

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hull, at 11 o'clock A. M., and a lecture at 74 P. M. Children's Lyceum meets at 29 N. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

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

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

J. Madison Allen, trance and inspirational speaker. Address during November, North Middleboro', Mass. Will receive subscriptions for the Banner of Light.

C. FANNIR ALLYN will speak in Ludlow, Vt., Dec. 2 and 9: in Londondorry, Dec. 16, 23 and 30; in Weston during January. Address as above, or Middleboro', Mass. Mes. Sarah A. Byrnes will make engagements for the vinter. Address, 87 Spring street, East Cambridge, Mass. Mrs. M. A. C. Brown will speak in North Dana, Mass. very 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. BICKFORD, inspirational speaker, Charlestown, Mass M. C. Bent, inspirational speaker, will answer calls to lecure in the Western States. Address, Berlin, Wis., care of J

MRS. EHMA F. JAY BULLENE, 151 West 12th st., New York. MRS. E. A. BLIBB. 250 North Second street, Troy, N. Y.

DEAN CLARK, inspirational speaker, Brandon, Vt. MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

DR. L. K. COONLEY will lecture and heal in New England rom Nov. 1 until March 1. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Adiress, Newburyport, Mass.

MRS. MARIETTA F. CROSS, trance speaker, will answer calls o 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. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Boston. MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyccums, and laboring in those that are already formed. Will lecture in Springfield, Mass., during December. Will answer calls to lecture week evenings in vicinity. Address as above. Mus. Anelia II. Colby, trance speaker, Monmouth, Ill.

MRS. JENNETT J. CLARK, tranco speaker, will answer calls o licture on Sundays in any of the towns in Connecticut. Vill also attend funerals. Address, Fair Haven, Conn. MRS. D. CHADWICK, trance speaker, will lecture, hold so-snees, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

DB. JAMBS COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light. IBA H. Cuntis speaks upon questions of government. Address, Hartford, Conn.

MISS LIZZE DOTEN will lecture in Boston during December: in New York during January and February. Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston. ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

Mins. A. P. M. Davis, formerly Miss A. P. Mudgett, will answer calls to lecture. Address, box 1155, Bloomligton, Ill.

MRS. E. DELAMAR, trance speaker, Quincy, Mas DR. E. C. DUNN, lecturer and healer, Rockford, I J. T. Dow, lecturer, Cooksville, Rock Co., Wis. A. T. Foss will speak in Williamntic Com-ember; in Portland, Mc, during January. Will o lecture week day evenings in the vicinity. Per

MISS ELIZA HOWE FULLER, Stockton, Me.

J. G. Fish, " East Jersey Normal Institute," Red MRS. FANNIE B. FELTON, Cache Creek, Colored

REV. JAMES FRANCIS, Mankato, Minn. DR. WM. FITZGIBNOR will answer calls to lectelence of Human Electricity, as connected with a similestations of the Spiritual Philosophy. Additionals. Ph.

ciphia, Pa.

Mrs. Clara A. Field will answer calls to learn the second s C. Augusta Fitch, trancespeaker, box 1835, Ch

IRAAC P. GERKNLEAF Will lecture in Providence 2, 23 and 30; in Woonsocket, Dec. 9 and 16. Addr keng, Me.

MRS. DR. D. A. GALLION will answer calls to le spirit control, upon diseases and their causes, an ects Address Dr. J. Gallion, Healing Institute, K.

DR. L. P. GRIGOS, Evansyllie, Wis.

MRS. ERMA HARDINGE will lecture in New Y
Louis up to the end of April. Mrs. Hardinge en
week evening lectures en route to St. Louis. A
avenue, New York. M. HERRY HOUGHTON Will lecture in Milford, A and S. Will speak week evenings in the vicinit appointments. Address as above.

MBS. SUBIR A. HUTCHINSON Will speak in Osm during December. Address as above. Rev. S. C. HAYFORD, inspirational speaker, will to lecture before Spiritualist Societies. For a f, will be in Pennsylvania. Address, Girard Avenu Philadelphia, Fa., care of C. Mallory.

Miss Nellie Harden will receive calls to lectu husetts. Address, No. 20 Walnut street, Worces Chaules A. Hayden, 82 Monroe street, Chica eccive calls to lecture in the West. Sundays eng

DR. E. B. HOLDEN, No. Clarendon, Vt. MRS. S. A. HORTON, Brandon, Vt., will speak town (Mechanics' Hall), Dec. 18, 23 and 30. Ada appointments, or Brandon, Vt. Miss Julia J. Hubbard, box 372, Malden, Mass

W. A. D. HUME will lecture on Spiritualism and lve subjects. Address, WEST SIDE P. O., Clevela LYMAN C. Howe, transe speaker, Clear Creek, D. 11. HAMILTON lectures on Reconstruction ar Mode of Communitary Life. Address, Hammonto MRS. ANNA E. HILL, inspirational medium and p cal reader, Whitesboro', Oneida Co., N. Y.

JOS. J. HATLINGER, M. D., inspirational spea wer calls to lecture in the West, Suudays and we Address, 25 Court street, New Haven, Coun. Mrs. F. O. Hyzer, 60 South Green street, Bulth MOSES HULL, Milwaukee, Wis.

MOSES HULL, Milwaukee, Wis.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

MISS SUSIE M. JOHNSON, feeling, in common where class a strong Westward impulse, proposes ensuing year in that large field of labor, and solic plications from those who desire her services, the as far as practicable, economize in travel. Perman Miltord, Mass. Will lecture in Bangor Me., during in Oswego, N. Y., during January.

W. F. JANISCON, INVISIONAL PROPERTY.

WM. H. JOHNSTON, Corry, Pa. MRS. ANNA KIMBALL, trance speaker, will an lecture in and near New York. Address, 826 Br ner 12th street. GEORGE F. KITTRIDGE, Buffalo, N. Y.

J. S. LOVELAND will speak in Monmouth, Illember; in Sturgls, Mich., during March. MRS. E. K. LADD, trance lecturer, 179 Court st B. M. LAWRENCE, M. D., will answer calls to 1 iress, 54 Hudson street, Boston, Mass. Miss Mary M. Lyons, trance speaker, Detroit,

MR. H. T. LEONARD, trance speaker, New Ips MRS. ANNA M. MIDDLEBROOK will lecture in MRS., Dec. 2. Address, box 778, Bridgeport, Con

MRS. SARAH HELEN MATTHEWS. Address, Easland, N. H. land, N. H.

Mis. Måry A. Mitchell, inspirational spea
swer calls to lecture upon Spiritualism, Sunday
day evenings, in Illinois, Wisconsin and Missou
fall and winter. Will attend Conventions and
ings when desired. Address, care of box 221, Chi

DR. JAMES MORRISON, lecturer, McHenry, Ill. DR. G. W. MORRILL, JR., trance and inspirati-vill lecture and attend funerals. Address, Bosto LORING MOODY, Malden, Mass. B. T. Munn will lecture on Spiritualism wit able distance. Address, Skancateles, N. Y.

EMMA M. MARTIN, inspirational speaker, Birmi CHARLES S. MARSH, semi-trance speaker. Advoc, Juneau Co., Wis. GEORGE A. PEIRCE, Auburn, Mc., will lecture Hall, Charleston, Mc., Dec. 2 and 16 J. M. PEEBLES, box 1402, Cincinnati, O.

A. A. POND, inspirational speaker, North Wes MRS. J. PUFFER, trance speaker. Address, Sc Mass. Is engaged for the present, every other Hingham. J. L. POTTER, trance speaker, Cedar Falls, Io

L. JUDD PARDEE, Boston, Mass.

Mrs. Nettle M. Pease, trance speaker and t Detroit, Mich. DR. D. A. PEASE, JR., Detroit, Mich. Dr. W. K. Hiplet will speak in Somers, Con; in Moodus, Dec. 23 and 30; in Worcester, I anuary. Address, box 95, Foxboro', Mass.

DR. P. B. RANDOLPH, lecturer, Bennington, V. G. W. Rice, trance speaking medium, Brodher A. C. Robinson, 15 Hathorne street, Salem, her calls to lecture.

MIRS. FRANK REID, inspirational speaker, Kala MRS. II. T. STEARNS may be addressed at D care of H. N. F. Lewis. Will make engagement for the summer and fall in Ohio and Michigan. SELAN VAN SICELE, Lansing, Mich.

Miss Martha S. Sturtevant, trance speak ter of Light, Boston. MBS. FANNIE DAVIS SMITH, Milford, Mass. MRS. MARY LOUISA SMITH, trance speaker, To

ABRAM SMITH, Esq., inspirational speaker and dium, Sturgis, Mich. MRS. NELLIE SMITH, Impressional speaker, Stu Mrs. C. M. Stowe will answer calls to lecture States and Territories. Address, San José, Cal. AUSTRN E. SIMMONS will speak in Woodstoc first and fifth Sundays, in Bridgewater on the st and in Braintree on the third Sunday of every

Mrs. Susan E. Slight, trance speaker, will be Society of Spiritualists in Yarmouth, Mc., till f DR. WM. H. SALISBURY. Address, box 1313, N. H.

E. SPRAGUE, M. D., inspirational speaker. Peress, Schenectady, N. Y. Miss Lottie Small, trance speaker, will and ecture. Address, Mechanic Falls, Mc. MRS. M. S. TOWNSEND will lecture in Washl December and February; in Philadelphia dur Address as above, or Bridgewater, Vt.

J. H. W. Tooney, 42 Cambridge street, Boston MES. SARAH M. THOMPSON, inspirational spetreet. Cleveland, O.

N. FRANK WHITE will speak in Chicago, Il cember; in Louisville, Ky., during January ai n Cincinnati, O., during March and April. ( eyenings will be attended to. Address in adva-Mrs. M. Macouser Wood will speak in Ply Dec. 2. 9 and 16; in Stafford, Conn., Dec. 23 and 3 Jan. 13 and 20; in Taunton, Mass., Jan. 27 and ary; in Oswego, N. Y., during April. Addrestreet, Worcester, Mass.

F. L. H. WILLIS, M. D., will lecture in Hav during December: in Providence during Janua cars Banner of Light, Boston. A. B. Whiting will speak in Louisville, Ky. MRS. S. E. WARNER will letture in Sturgls, December and January: in Beloit, Wis., durl March and April, 1867. Address accordingly, o lin, Wis.

E. V. Wilson, Babcock's Grove, Du Page Co ALCINDA WILHELM, M. D., inspirational spead o lecture in Illinois until the fall. Address,

E. S. WHEELER, inspirational speaker, will lee Dec. 2 and 9. Address, care this office, or 5 Col-

Mas. S. A. Willis, Lawrence, Mass., P. O. bo Mas. E. M. Wolcott is engaged to speak ha Danby, Vt. Will receive calls to speak in V Hampshire, or New York. Address, Danby, Vt. Lois Waisenooken can be addressed at Jav.

MBS. N. J. WILLIS, trance speaker, Boston. 1

MRS. MARY J. WILCOXRON will labor durity and February in Central and Routhers all wishing her services please apply immediate care Wm. Lynn, Muncie, Ind. F. L. WADSWORTH'S address is care of the R. O. drawer 6325, Chicago, Ill. PROF. E. WHIPPLE, lecturer upon Geology and Philosophy, Sturgis, Mich.

HENRY C. WRIGHT will answer calls to lect care of Bela Marsh, Boston.

A. O. Woodbuys, Buffalo, N. Y. Mas. S. J. Yound, trance lecturer, 208 Tremoi ner LaGrange, Buston.

Mrs. Frances T. Young, trance speaking dress, care Banner of Light.