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BOSTON, SATURDAY, DECEMBER 8, 1866.

MY FATHER, MOTHER, BROTH-ERS, SISTERS.

BY REV. JOHN PIERPONT.

They are all gone, but one. A daughter and a son Were from my parents early taken away; And my own childhood's joy Was darkened when, a boy, I saw them in their coffins as they lay. To manhood had I grown;

And children of my own Were gathering round me when my mother died. I saw not her cold clay, When it was borne away,

And buried by her little children's side. Beneath the new green sod She led me first to God; Her words and prayers were my young spirit's

.dew. For, when she used to leave The fireside every eve, I knew it was for prayer that she withdrow. That dew that blessed my youth-Her holy love, her truth,

Her spirit of devotion, and the tears That she could not suppress-Hath never ceased to bless My soul, nor will it, through eternal years.

How often has the thought Of my mourned mother brought Peace to my troubled spirit, and new power The tempter to repel! Mother, thou knowest well

That thou hast blest me since thy mortal hour! Two younger sisters then, Both wives of worthy men, one of them had been a mother, Were touched by the cold hand,

And to the spirit-land, In quick succession, followed one the other.

To neither could I speak; Nor, on the marble cheek Of either drop a mourning brother's tear. The husband of the one, The mother's only son,

Has since been borne away upon the bier. Lake Erie's waters cold Over a brother rolled; The day was bright; the lake scarce felt a breeze;

While I have yet been spared, Though dangers I have dared, Storms, rocks, and pirates in the Grecian Seas.

Dear brother! in my dreams Thy floating body seems To lift its hand, and my poor aid implore! I'm wakened by my weeping, And know that thou art sleeping In thy lone grave, on low Sandusky's shore.

I had one brother more. The last my mother bore: He was a boy when forth I went to roam.

Our father's aged arm Leaned upon him—his hope, his prop—at home.

He sunk beneath the weight Of manly cares. A great And growing name he left for strength and worth. T was but five months ago! My father felt the blow,

And now he, too, has passed away from earth. Oh, could I but have heard One parting, blessing word From all these dying loved ones! But the pall,

Unseen by me was thrown, And the green turf hath grown, Wet by no tear of mine, over them all-All but the last: thank God!

Before the heavy clod Fell on HIS coffin, to its side I drew; And though the thin, white hair Lay like the hoar frost, there. My hand his forehead pressed, that felt like freez-

ing dew. It had been marked with care. It had been bowed in prayer, For many a year ere Death upon it stole.

O'er it I bent alone, 'T was love's forsaken throne, And its death-chill went to my very soul!

Of all am I bereft! Only one sister left-A weeping willow, that to many a blast Hath bowed her slender form. Oh God hold back the storm,

That thou shalt send to break her down at last! Father, to thee I bow! In very love hast thou Thy children summoned from earth's toils and

Uphold me by thy strength, Until I join, at length, The friends thou gavest to my earliest years.

tears.

AFTER.

After the shower, the tranquil sun; After the snow, the emerald leaves; Silver stars, when the day is done; After the harvest, golden sheaves.

After the clouds, the violet sky; After the tempest, the lull of waves; Quiet woods, when the winds go by; After the battle, peaceful graves.

After the knell, the wedding bells; After the bud, the radiant rose; Joyful greetings, from sad farewells; After our weeping, sweet repose.

After the burden, the blissful meed, After the flight, the downy nest; After the furrow, the waking seed; After the shadowy river—rest!

Niterary Department.

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IESSIE GRAY,

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

CHAPTER VI. [Concluded.] About an hour afterwards Nettie came up stairs.

but went directly to her own room-an unusual thing for the little girl to omit her good-night to the governess. The door was ajar, and after a few minutes Jessie heard violent sobbing. She went in. Nettie had thrown herself on the bed without undressing, and was sobbing as if her heart would break.

"My dear child, what is the trouble?"

"Oh, Miss Gray, it will kill me if it ever happens. I never thought of it till this evening, and

perhaps it is a wicked thought now; but I could not help it coming into my mind, and now it seems like a dreadful, dreadful dream!"

"Tell me your trouble, Nettie." The child seemed reluctant.

"Oh, Miss Gray! perhaps I am wrong—it was only a little thing-just a kiss and a few words. Mr. Selden and mamma-I was in the library, and they were together in the parlor; they had been talking a long time, but I did n't listen, for you know that would n't be proper, but as he rose to leave he kissed mamma, and he called her Carrie, and said, 'Next week, dear Carrie, next week my happiness will be complete!' and then some arrangements were made for a summer trip to the lakes. Miss Gray, do you think it possible that mamma will marry again, and that Mr. Selden will take my father's place."

"I trust not, Nettie; you might have misunderstood. Your mother and Mr. Selden were like brother and sister when young. Try and sleep now; I will read to you."

Children are easily soothed, and not many minutes passed before Jessie was free to seek her own room, and seclude herself with her troubles

Her resolution to leave Woodslde was confirmed, but this communication of Nettle's gave a new turn to her thoughts. She loved Mrs. Perry too well not to be perplexed and troubled, and she fell asleep praying that God would guide this friend aright. Now let those who do not believe in a superin-

tending special Providence, who have no faith in the care of guardian angels over the heirs of salvation on earth, who think it but a poet's fancy that "millions of unseen spirits walk this earth, both when we sleep and when we wake," turn away from these pages, and read no more of this story. To such I shall seem only as an idle

As Jessie slept, she dreamed, and I will relate the droam, but I am no Daniel, to give the interpretation thereof.

She was watching by the bedside of Mrs. Perry, who was very ill, and apparently near to death. The most skillful physicians had been called in, but all their medicine and advice had proved useless. Good old Dr. Ward had shaken his head and said, "I can do no more; she must die." "And then Jessie remembered Dr. Barton, and started in pursuit of him. It was a long walk, and then a tedious ride in the cars, a search for the house, which proved to be an odd-looking building, unlike any which Jessie had seen, but the room was the same in which Judge Perry had died at Woodside. Jessie turned the key, knocked as she had done once before, obeyed the summons, "Come in," when Dr. Barton raised his head, and Jessie saw the same pale features, and the same expression of terror which she had so often recalled in her waking moments. She told her errand. The

Doctor exclaimed: "Why, Jessie, you should have come to me before; I could have saved her. Pray God it be not too late now;" and he rushed out of the house without another word.

Jessie awoke, and the dream troubled her. The impression was strong upon her mind that Dr. Barton ought to know of Mr. Selden's visits to Woodside, and that no time should be lost in giving him this information.

She fell asleep again, and the dream was repeated, and again the same impression made upon her mind when she awoke, that she ought to go to Dr. Batton. So strong was this feeling, that she rose, looked at her watch, then out of the window, when she perceived that it was raining. The train for Columbus left at five o'clock in the morning, and it was three miles from Hillside to the

"How absurd," she said, "to be governed by an idle dream!" and she turned again to her bed and slept. But the third time she dreamed the same dream, and this time the words of the Doctor were repeated: "Why did n't you come to me before? I could have saved her."

Jessie hesitated no longer, but rose, dressed herself, threw on her waterproof and hat, drew on her rubber boots, and stole quietly out of the front door into the street. Yes, Jessie, the quaint, modest, retiring little Jessie, was making her way at three o'clock on a rainy morning on foot to the depot, there to go to Columbus, at the dictation of a dream! She said afterwards that she didn't allow herself to think of the absurdity of it, but went forward as if impelled by some unseen force Strange to say, the road was familiar to her; and when she came to the depot, it was just as pictured in her dream, and the same upon the railroad, though she had never traveled it before. On arriving at Columbus, she turned aside from the

and on inquiring for Dr. Barton, was told that he was in the building, but very much engaged at that time.

"Give him that card," said Jessie.

The servant did not ask her in, and without any thought of the impropriety of the act, sho followed the servant up two flights of stairs, when he stopped and knocked at the door of a room, from the inside of which a voice said, "Come in." Jessie saw at once that it was a dissecting room, for a dead body lay upon a long table, and the Doctor held a knife in his hand. She started back, and a sudden faintness almost overpowered

lier.
The Doctor came out, not looking as in the dream, but with a look of welcome mingled with curiosity. She begged a moment's interview with him, and then told him briefly of John Selden's visits, of Nettie's fears after hearing the conversation in the parlor, of her dream, and her obedience to it, against her own judgment and wishes.

As she spoke, the same expression which she had seen once before in reality, and three times in dreams, was upon the Doctor's face, intensified now, so that Jessie said it made her tremble. It was neither anger nor disappointment, but terror mingled with detestation and loathing.

"My dear Jessiel" he exclaimed, "a good angel hath sent you here. She must be saved from John Selden, and I alone can save her. Let me see," he said, taking out his watch, the train leaves in fifteen minutes for Dalton. You are tired and hungry; you must not go back. I will take you to the hotel, where you must go to bed, after a warm breakfast. I shall not stay many hours in Dalton; my work there is short.'

He ordered a carriage, and poor Jessie, too tired even for breakfast, was glad of a room where she could rest, and she had no sooner laid herself room where he died; leave me there; I would be down upon the bed, than there stole over her senses a sweet sleep, which lasted some hours. and, when she awoke, was refreshed in body and

"I felt," she said, "as I fancy those feel who have been in a trance. I came back now to the practical world; I ordered my dinner, which relshed well; and, as the Doctor had given orders to that purport, I was most kindly treated. I remember while I lingered over the nice dessert of coffee, pastry and fruit, that one of the ministers of Columbus was a student of my father, and formerly boarded at the Parsonage. I find seen his name in connection with the Sanitary Commission, and I could easily believe that he could enter heart and soul with the cause of the sick and suffering soldiers. My resolution was taken, my card sent to him, and in a half hour more I was seated in the parlor with him, and had offered my services as nurse to any hospital where he might choose to send me.

You shall go, Jessie. I know you too well to doubt your ability or question your motive. I want just such a person to go with me to-morrow to Virginia."

spoke of my trunk, which was in Dalton. "Never mind that; my wife will furnish you with all you need; it will not be much. We must start to-morrow; the poor fellows are dying there for want of nursing and supplies."

To me this seemed providential. I did not wish to go back to Dalton. I preferred not to see Dr. Barton again. I had a superstitious feeling that perhaps my brother Henry would find friends and care in time of need, if I devoted myself to this

I wrote a letter to Mrs. Perry, explaining as well as I could why I had left, and assuring her of unchanged affection; then a short note to the Doctor, which I committed to the care of Mrs. Darling, assured that she would defend my

work, we will return to Dalton.

There were clouds resting over Woodside and Greenwood that afternoon-low, heavy clouds; and the rain was falling, and there were heavy thoughts in Dr. Barton's heart as he entered, not by the old, familiar garden-path from Greenwood, but through the more formal and somewhat stately front entrance. The bell was answered by a new domestic, who knew not the Doctor, and he therefore sent in his card. It seemed strange to him to be ushered into the large, elegant drawing-room, dark because nearly all the shutters were closed, and heavy with rich drapery of damask and ince. On the whole, he was not sorry to be here, for this room had no association with the happy hours he had passed in that house; the bright, cheerful library, or the home-like parlor, with its birds and flowers and books and dogs and workbaskets, had generally welcomed him when he came thither. "Better this," he said, as he stood a moment at the register, which gave forth its heat in such sullen silence.

The next moment Mrs. Perry came into the room, elegant, graceful as ever; more so, the Doctor thought, in the rich black silk, with the large jet cross on her bosom, her only ornament. And yet while with an artist's eye he acknowledged her beauty, it had lost in a measure its enchanta man should do the duty which God requires of him.

The Doctor had, in the course of his profession. performed many a severe operation upon the shrinking, sensitive flesh of delicate women, when only the strong desire to do his work well had mastered his sympathy with the sufferer; but never in his life before, or afterwards, though he was in active service in our war, did he shrink as now from the painful task before him. He was warmly welcomed; never had it been otherwise at Woodside; but he must be in Columbus again that night. He had but two hours to stay; he had Round Table. | city, where she soon perceived a strange building, | refreshment, and, hesitating how to introduce a years for de deliverance of my people, and now, | ly; but he railled soon. "Have they cut it off?"

simile of the one in her dream. She rang the bell, is the best, at once, without any circumlocution: "Mrs. Perry, I have heard that Mr. Selden and yourself are to be married soon. Such a report has come to my ears; may I ask if it is true?"

A deep blush suffused her face, and for an instant she hesitated; but for an instant. "Dr. Barton, were you not an old and tried friend, I should resent such an interference in my

affairs; as it is, it seems to me abrupt, permit me to say, almost rude."

"Excuse me, Mrs. Perry, my time is very short I thought you knew me too well to think, for a moment, that I would ask such a question without a purpose, or that I would willingly give you a moment's pain. If you can tell me that I have been misinformed, that the report is false, I shall return to Columbus with a happy heart.'

Mrs. Perry, for the first time, began to suspect that the Doctor had a personal motive in this inquiry. If so, a little abruptness, a little indignation was excusable; while deception or falsehood on her part would be cruelty. True to her own sense of honor, she said:

"You have been correctly informed, Dr. Barton. Mr. Selden and myself are to be married in a few days. This will surprise you, but-"

The Doctor did not wait for her to finish the sentence. He rose, seated himself on the couch by her side, and in few words and low tones told her that which blanched her cheek and almost turned the blood in her veins to ice. Nature gave way, and she fainted. Fortunately there was ice-water in the room, and the Doctor had all | devil himself was let loose in our house." needful restoratives with him. She revived; but those few moments wrought the work of years on that brautiful woman. When she regained her consciousness, "Doctor," she said, in a voice so the Doctor's eyes, "take me to my own room, the alone to wrestle with this terrible sorrow. You own conscience must decide whether you have not sinned in deferring your disclosures to this hour."

"I will not excuse myself, Mrs. Perry. God knows I have suffered!"

"I understand you now, Doctor, and much that has appeared strange in your conduct is now explained.'

She rose, but how the strong woman had become weak! she tottered and would have fallen. The Doctor supported her up the stairs and to her own room. There, tenderly as a mother's hand could have done it, he laid her on the bed, his own tears falling meanwhile upon the stricken wo-

"Leave me now, Doctor; have no fear. I am strong, you know, and never fainted in my life will see Jessie; dear Jessie! I have not seen her to day.'

dial and left her.

On his way to Columbus, the white, anxious ask her more about that strange dream; he feared she was ill from excitement and fatigue. His to her or hear from her, at least for many weeks. He turned to his duties with a sad heart. Life was not quite so bright to the Doctor as in the . days when he wrote those merry letters to Judge

Perry.

Jessie Gray proved to be one of the rare few who are capable of making efficient nurses. Cheerful in her temperament, quiet in her movements, accustomed for many years to wait upon her invalid mother, she became, after the first While Jessie is going southward to her good feelings of repulsion and fear had passed away, a great favorite among the sick and wounded. She remained six months, and then returned to Woodburn for rest and relaxation.

She was received with great kindness, especially by her stepmother, who, like most of our Northern practical housewives, had been very active in her labors for the soldiers. "Aunt Betsey" received the wearied Jessie as she would have done a sick soldier, and there was almost a strife between her and good old Dr. Barton and wife, as to which should have her for a guest. Her father's old parishloners gave her a warm welcome, and Jessie was petted and kindly cared for till she went back to her work again, encouraged and strengthened for her task. Her time was passed amid painful and distressing scones, but the gratitude of the suffering and the joy of those who recovered made many bright spots for her.

One day she walked out for exercise, and learned that a colored regiment had entered the place. It was among the first that had been formed, and groups were collecting to see them pass. Jessie joined the spectators, thinking that a regiment of negroes would make sorry looking soldiers. But her surprise was great when she saw this regiment, supreme in the perfect order and cleanliness of their equipments, the regularity of step, and instant obedience of orders. She remained ment for him. It was a sad, terrible errand on some time looking at them, and observed one solwhich he had come, but he had nerved his heart dier, an orderly sergeant, who once or twice dito the task, and he would do it fearlessly and as rected his gaze to her, and at last touched his cap, and seemed prevented, only by his strict observance of duty, from more definite demonstrations of acquaintance. At last she recognized him. It was Peter! But Peter looking ten years younger: Peter, with an exultant look, as if he had tasted for the first time the true wine of existence.

Jessie was now as eager to meet Peter as he had been to recognize her. She longed for news from her old friends at Dalton; and to her great delight, Peter called at the hospital; and when she congratulated him upon becoming a soldier, his great eyes and his white teeth gave answer.

"Yes, Miss Jessie. The Lord has called me;

not very attractive, she thought, but the fac | painful topic, be began in a way, which, after all, | bress de Lord, I can work, which is better den waiting." Jessie inquired for friends in Dalton. Peter's

face expressed great grief when she asked this question. "Oh Miss Jessie, have n't you heard? Don't you know about Mr. John?"

There was that in Peter's look which implied something terrible to be revealed. From his somewhat rambling account, Jessie learned that Mr. Selden had, after the reception of a certain letter, shut himself for days in his room, eating searcely enough to sustain life. That then he rode away upon his favorite horse, "Sultan"-almost equal to Mazeppa-was gone two days, and when he came back, the poor animal looked as if it had been ridden unmercifully, and died the next day. Mr. Selden was so restless and fault finding, that Miss Hannah had a hard time with him. (Peter said nothing about his own troubles.) His business was neglected, and when he undertook to do any, he made such blunders that people were afraid to trust him. At last one day Miss Hau-nah saw him load his revolver, and go into his room and turn the key. Her fears were excited. She gave the alarm, and Peter and Jim rushed into the room, just as he was about to commit the fatal deed. It was very evident at last, that he was deranged; and after every effort was made to restrain him there, it was found necessary to send him to an asylum for the insane.

"Oh Miss Jessie, I can't tell you what we all suffered before he went. It 'peared to me de

" And Mrs. Perry?" said Jessie.

"Indeed, Miss Jessle, didn't you know that Mrs. Perry and the children were in Europe? Left soon after you did. It was so lonesome full of remorse and sorrow that tears sprang to on the bill, 'peared to me I wanted to go and lie down in the cemetery at Birdie's feet, and sleep till Gabriel's trumpet blowed. But I'm glad I lived, for, Miss Jessie, I hear de trumpet of have done right, Doctor, to come to me; but your | de_jubilee, to set the captives free. When dis war is over, den, Lord, let thy servant depart in

"Miss Hannah! Is she all alone at Green-

"Oh no, Miss Jessie, Jim is with her. 'He's aving hisself to strike a blow for old Ireland; and he was willing to take care of things at Greenwood, if he need not leave Mazeppa. So Mazeppa is in our stable, and Jim is hoarding money to pay a substitute, if he is drafted."

Jessie felt great interest in Peter. "Yes," she said to herself, as she went from cot to cot, Fraying with the dying, comforting the poor, home sick boy, who longed so earnestly for a mother's care. "Thank God, that he has found work for me to do," repeating it many times that day. She labored so faithfully that the physician advised before. I would be alone. When I am able I her to take another rest-six months had passed since her last. She was preparing to follow his advice, when a battle took place, and the hospital "I will send her to you," said the Doctor; mean- was again filled with the dying and wounded. while drink this," and he mixed a soothing cor- Jessie would not leave then, and her services I were too valuable for the doctor to insist, though face of little Jessie was before him, and he was labor. But Jessie's courage and strength rose eager to get to his journey's end that he might | with the emergency. She was waiting upon a patient, who had just been brought in from the surgeou's room with his limb amputated, when disappointment was great to find the bird had four soldiers came in with a wounded man, who, flown; and, what was worse, he could not write from his dress, appeared to be an officer, and laid him upon the cot adjoining where Jessie stood,

"There, now!" said one soldier, " we 've got him safe away from the surgeon, who would have chopped off that leg in no time, if we hadn't begged hard to wait till the doctor comes to his senses. Nurse, have you any campbor? This man is in a dead faint,"

Jessie turned and saw the wounded officer; his hair clotted with blood, his face covered with dust and blood like a thick red paste, his clothes torn, and a wound in the right leg. The eyes were closed, and he lay like one dead; exhausted probably by loss of blood, for there was a perceptible pulse. Jessie understood what to do better than the soldiers. They explained that the patient was a doctor, who knew more about cutting off limbs than half the surgeons in the service, and he shouldn't have his cut off till he was able to direct about it himself; "and may be, ma'am," said one, taking off his cap, "good nursing will save him. He's been so good to us, I'd like to keep him whole, if it can be dono."

The patient was reviving slowly under Jessie's efforts, and soon raised his hand to brush aside the hair which lay in clotted masses upon his forehead. Jessie started. There was something in that motion strangely familiar to her. She tried herself to remove the hair, and partially succeeded. Yes, it was he-Dr. Barton! There were strange emotions of joy and sorrow in little Jessie's heart, but she did n't betray them. The pale, quiet little nurse, knew what must be done, and she did it. She had learned a great deal about wounds, and had often mourned that amputation were so hasty. "If we can only save him!" and here she prayed that God would help her efforts.

A surgeon who had been very kind to her, and in whom she had great confidence, promised his aid. The sufferer was made as comfortable as possible. Jessie cut the tangled hair, washed the discolored face, put on a clean, loose sack, in place of the draggled coat; but all this time the sufferer was wandering in his mind, and did not recognize

Sheant by him all that night; and no patient ever had more tender care. The morning light streamed at last into that hospital, where upon every cot lay the sick and wounded; it lighted up the pallid face of the Doctor. He opened his eyes, gazed wildly about him for a moment, and his eyes at last rested upon his nurse. "Jessie Gray!" he said, in a low voice, for he was very weak; Jessie Gray my nurse! This is good!" and he closed his eyes, and Jessie thought he was faint-

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nt street, cor. medlum, Adhe asked. Jessie smiled; the idea that a man didn't know whether his leg was cut off or not,

The smile was so like that of the little girl he used to play with in his boyhood, that it aroused very pleasant thoughts in the Doctor.

"Ay! Jessie, that is n't so strange. Many a poor fellow do n't know he has lost a leg, till long after amputation."

' We are going to try and save it for you, if possible," said Jessie.

"Is Dr. Perry in this hospital?" he asked.

It was the very one upon whom Jessie depended for aid. He was called, and was delighted to find Dr. Barton, of whom he had heard so much, had fallen to his care. They had known each other well through a correspondence, but had never met before.

No doubt Dr. Barton found the hospital much pleasanter than many of the patients. He was confined here three months; but that delightful old gentleman, his father, came on twice to see him; and at last, when he was able to be removed, there was a happy time in the little cottage at Woodburn. Old Mrs. Barton had thrown open the whole house, to let the sunbeams rejoice with them. She was a portly, cheerful looking old lady, and her hearty "Welcome home, my children," made Jessie feel as if it would be very easy to call her mother. She had promised to do this before they left the hospital; and this evening the cottage was filled with old friends who came with their congratulations for the happy couple.

Henry had a short furlough. There he stood a hale, hearty young fellow, safe as yet, and sound in limb, though none doubted his zeal and bravery. Jessie's prayer had been answered. Yes; and God has given the little weary wanderer a home, where she can love, and is loved most tenderly. Here she will remain while the war lasts; her husband will return to his post. "God has given me my work also, Jessie, and I shall not rest till there is peace in the land."

"Let me read you this letter," Jessie said:

FLORENCE, JAN., 1865. DEAR JESSIE-I have learned at last, through the housekeeper at Greenwood, where you are. How my heart has longed for you! Sometime I hope you will come to me here, for I shall remain abroad a year longer. Jessie, I have suffered much, but I blame myself. Dr. Barton's revelation was terrible, and for six weeks I was prostrate on my bed with fever. I was ordered to this place, and I was thankful for the order. I learn, also, through Aunt Hannah, that the Doctor was your patient in the hospital. I foresee the consequences, for no one can live with you without loving you. God bless you, for you are worthy of him. I have dedicated my life to my husband's memory and the education of my chil-Yours truly,

CARRIE PERRY. This was accompanied by a long letter from the

children, full of the particulars of their daily life, and urging Miss Gray to come and be their governess again. "Jessie," said Dr. Barton, "what a strange

dream that was, which sent you to Columbus! I wish you would tell it to my father and mother." "I will," said Jessie, if you will promise to ex-

plain to me what Mrs. Perry means when she says, Dr. Barton's 'revelation was terrible.'" "Jessie," said the Doctor, looking very grave,

"there is no harm in explaining here what must have seemed inexplicable to you. When Dr. Ward asked me to perform that post mortem examination of Judge Perry, I had no hesitation, for I was desirous to satisfy myself of the nature of the disease; expecting to find some affection of the heart. Imagine my astonishment, when I detected sure traces of a subtle poison; a poison to which, I supposed, no one but myself had access. I had placed a small vial of it in my 'Doctor's den,' as it was called, and to Selden alone had I explained its nature and effects. You understand now the expression, which you say, almost frightened you.

You saw me leave the house with a bottle in my hand, and go over to Greenwood. There my suspicions were confirmed, though I struggled against them for a long time. But there was my little vial half empty, and here in the other bottle. proof stronger, even than the accusations of the dead, could be speak.

Judge Perry never knew by whose hand he

"My son, were you right to conceal this crime?" said the old Doctor.

"Think, father, a moment, that all my proof was circumstantial-to me, it was overwhelming; but I have had too much experience with courts of justice in such cases to trust their mode of procedure. But had I foreseen the suffering which my silence has since caused Mrs. Perry, I might have done differently; but, as I have told Jessie, God knows she was not the only sufferer. As for punishment, Selden has not escaped. Dr. Hayes, who has charge of the Asylum where he is confined, tells me that his is not disease of the brain, so much as the insanity of baffled passion, varied with fits of remorse, such as only lost souls suffer."

'Come, Jessie," said the old gentleman, who saw how pale she looked, "let us go and see the sunset from yonder hill." She rose and took his arm. The venerable, white-headed man stooped and kissed her. "I thank God for the gift of a daughter!" The tears came to Jessie's eyes, but she was very happy.

THE MARRIAGE OF LABOR AND SKILL.

'T was a beautiful temple—the workmanship there No plummet nor compass had spanned; Its dome was illumined with brilliancy rare, By light from its architect's hand.

Bright jewels were flashing that never, I ween, Were found in the pearl diver's store; And gems glittered there in their lustre serene, More dazzling than queen ever wore.

An altar, all sacred, was reared in the fane, A couple in wedlock to bind:

And sons of the morning re-chanted again Their songs in the Temple of Mind.

They have bowed at the altar, and now they are The graces are waiting around:
The prayer and the last benediction are said,
And Labor his helpmate has found.

Their beautiful children are througing the earth, From Greenland's to Italy's sky;
They have Labor's strong limbs of legitimate birth
And Skill's searching glance of the eye.

What forms from that union have mantled the sod

Let poets, let history tell, ince Labor was sent from the garden of God, With Skill as a partner to dwell.

A doctor recently gave the following prescription for a lady: A new bonnet, a cashmere shawl and a new pair of gaiter hoots. The lady, it is needless to state, has entirely recovered.

Gold is the only idol that is worshiped in all lands without a temple, and by all sects without bypocrisy.

Children's Department.

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

'We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and our ste meet in happy sir, '' (Luigh Hunt

(Original.)

AUNT ZERA'S STORIES. NUMBER THREE.

"Auntie," said Eunie one day, just at sunset, don't you think it was very silly for people to shut themselves up in cells and caves and pretend that they are serving God?"

"What put such a question into your head in sight of that glowing western sky?" asked Aunt | their tasks with patience, he told them that they

"Why, I suppose I was thinking how beautiful that gorgeous sky than like the night that is com-

"And perhaps another little thought came to your mind?"

"Well, I was thinking whether I should be more religious if I stayed at home from the dance tomorrow night, and then I thought of what father was reading about the men that used to give up verything to serve God."

"They were all fools!" said Will, coming in. My teacher says so."

"No man is a fool that knows how to give up a pleasure for a principle," said Aunt Zora.

"Do n't, please," said Kate, who had been wonderfully quiet while looking at the changing lights in the West; "don't, please, preach a sermon, or talk about religion, but let us have a story. I heard Stephen say that he should not be in to read for a half hour. So please hurry, Auntie, and think of something real nice!"

"Ah," said Eunie, with a little sigh, "isn't i real nice to be good, and to do right?"

"I shall never believe it's right to shut one's self up and fast and pray," said Will.

"Well," said Aunt Zera, "I have just been reading about a very religious man, and will tell you about him, to see what you think of his re-

"Oh, dear! dear!" sighed Kate. "I do wish-" "The very moment you call my story stupid I will stop," said Aunt Zera; "but it shall be all true, and not a dream-story.

of Jesus---'

"That was more than sixteen hundred years ago," said Will.

"Yes, a long, long time; but men were then very much as they are now, in disposition and tastes. They loved the pleasures of this world and its enjoyments, because they were just fitted for the good and beautiful things of the world, as we

his home was in Egypt. His parents were repeat two or three: 'My book is the whole creawealthy, but they did not give their boy an eduation. The language spoken by them was the Coptic, and there were no hooks written in that language, but all were written in Greek or Latin. For this reason the Coptic families did not try to acquire an education, as did the Greeks and Romans of the day."

"Do tell the boy's name quick," said Kate, "or I shall go to sleep."

"Oh, I quite forgot! His name was Anthony He was a very quiet boy, and his parents were Christians, so that he thought much on religious subjects. His parents died when he was a young man, leaving him all their wealth, and giving him the charge of a young sister. We can imagine how much they loved each other---"

"By thinking how Will loves us!" laughed

"If Will had only one dear sister, and had to be her protector and guide, I do not doubt that we should find him a model brother."

"Hem!" said Will, with mock seriousness; "our story, I believe, was of Anthony of Egypt, and not of Will."

"People in those days were superstitious and believed in signs, and thought that they should be guided by the first passage that their eyes fell upon on opening a book. One day, as Anthony entered the church, he heard the preachar say, 'Go sell all thou hast, and give to the poor.' He thought that it was a special command to himself. so he sold all his property and distributed the proceeds among the poor, reserving only enough for the support of his sister; afterwards he gave away even that, because he thought the command, 'Take no thought for the morrow,' must be literally obeyed."

"And wasn't he right," said Eunie, "if he meant to really obey all the commands of Jesus?" "What a strange question!" said Will. "Do

you suppose we've got to do everything exactly as somebody tells us?

"Eunie was admiring his sincerity," said Aunt Zera, "and we must all do that; for, as he was the only son of wealthy parents, we may suppose that he loved his possessions. He put his sister under the care of some pious nuns, and determined to give up all worldly cares.

He had heard of an old hermit who lived in a grotto, and went to see him to learn something of the solitary life he led. He chose himself a solitary cave, and began a life of devotion and simplicity. He labored with his hands for his own support, and gave all of this earnings that he did not absolutely need to the poor.

But he thought that this life was not holy enough, because he longed to see the face of his beloved sister. This he thought was a temptation of the evil spirits. He thought of his sister's loveliness, and of her affection for him, and he called it a sin."

"What a dunce he must have been R said Will. "What a saint!" said Eunie.

"We can all see that he made a great mistake," continued Aunt Zera. "He was calling what was best and holiest in himself sinful and wrong, but he was doing what to him was a duty. He now thought that he could talk with the spirits, both the good and the bad. Sometimes the evil spirits urged him to a life of selfishness and ease, but he would not listen to them. Then angels would come to him and comfort him.

His piety and devotion became known, and he was considered a saint. Those who had any trouble, went to him for comfort, and the sick were brought a long distance to him, and he healed them. Many of the sick were healed by coming and sitting near him. He could not cure all, and those that he could not aid, he tried to teach to be patient, and to accept their trials as blessings.

Very many came to him to be taught the best methods of becoming like himself; and the desert where he lived was filled with hermits. He gave them tasks to teach them patience; and what do you suppose they were?"

"To sew up a sheet some bright, sunny after noon in summer," said Kate.

"If that was the test," said Will, "we should rejoice in Saint Kate of our household. I should say it was to hoe corn when the robins were chirping in all the trees, and the fish filling the brooks."

"And I," said Jeanle, "should imagine it to be to do a sum in arithmetic, with a brother and four sisters talking about the Johny-jump-ups and Wind flowers.'

Well," said Aunt Zera, "he used to keep his pupils at various tasks. Some he made draw water out of a well all day long, and pour it on the ground; others he made rip a garment, and sew it up, and rip it again."

"I was right," said Kate. "I dare say they turned sheets, if they had any."

"There was a general laugh, and Aunt Zera

Others were set to weaving a basket and pulling it to pieces again. If they performed were growing in grace.

But the throngs that came to him disturbed his everything is, and wondering if we ought n't to be meditations, and he went secretly to a mountain very glad, and whether religion wasn't more like near the Red Sea. He lived on the fruit of the palm tree and water. After a time he tilled the soil, and supplied his own wants and gave to travelers. His place of retreat was soon discovered, and again people flocked to him, both to be cured and for instruction in holy things. It was said that the wild beasts of the mountains would not harm him. The monks used to go to him, to beg him to accept olives and oil, and they used to hear many voices, as if others were with him, but these were the voices of the spirits with whom he

The historian Jerome tells a story of him. As he was passing through a valley, a satyr met him, and bowed his head in reverence. Anthony was touched, because he knew it to be one of the gods that the Pagans worship, and he believed that it was thus confessing Christ."

"Now we know that it is all humbug," said Will; " for satyrs are only imaginary beings, like fairies."

"Jerome says, "Though some may think this improbable, yet we all do know that the Emperor Constantine brought a satyr to Alexandria, and his body was embalmed and preserved."

"There!" said Grace; "I always did think there were fairles." "This satyr was no doubt an ourang-outang,"

continued Aunt Zera. There was a general burst of laughter, and

Grace blushed to a scarlet. "Thus all imaginary beings have a real existence in some form," continued Aunt Zera. "When Two hundred and fifty-two years after the birth | Anthony was an hundred years old, and his hair and long flowing beard were silvery white, he went to Alexandria, by invitation of the bishop, that he might preach against some heresies in the church. He was so venerated that crowds came about him, that they might touch his garments,

and be healed of disease. Multitudes flocked to hear him preach, and many converts were made. The Emperor Constantine and his sons reverenced his opinions greatly, and sought his advice. Some Well, in this far-back time, a boy was born, and | good sayings of his are preserved to us. I will tion-the Word of God that lies open before me. I can read it whenever I please; 'Regret nothing which is already past.' To some one blind he said, 'Do not mourn that you have not such eyes as enable even gnats to see, but rejoice that you have eyes by which angels see;" thus showing us

> that he believed in spiritual vision. When he was an hundred and five years old, he knew that his spirit was about to pass from his body. He talked most cheerfully of death, and had full faith in a happy future. There was retained in Egypt at that day an ancient custom, that seems to us very strange. The dead body was embalmed, especially if it had belonged to a holy man, and being carefully wrapped and scaled, it was placed on a couch or recess in the house."

> "Just think," said Jeanie, " of having a mummy, like those we saw at the museum, on our par-

> lar sofa! Oh dear, what taste!" "And think of it's being some dear friend," said Grace. "It makes me shudder to think of it."

"That is because we no longer reverence the body, save as it has held the spirit. Anthony was afraid that his body would be unduly reverenced, and begged that he might be privately buried, and the spot where his body rested be revealed to no one. He therefore, with a few trusted disciples, retired to a solitary place, and while they were praying around him, his spirit left his body as peacefully as a child goes to sleep. Is there not something sublime in such a death? With all the errors of his faith, what an earnest

believer that old saint was." "But, Aunt Zera," said doubting Will, "do you really believe all this story? Isn't there a good deal of romance in it? what Stephen calls clap-

"The biographer of Anthony was no less a man than Athanasius, Bishop of Alexandria, who declared that he had written only what he knew to be true of this good man. No doubt the faith of the religious men of those times made very simple things seem like miracles, as we can learn in the story of the ourang-outang; but lives devoted to one's best ideas of right, perhaps would give us men that could work as great wonders as did Anthony."

"Well," said Kate, "I have n't been a bit sleepy, only when you told about his wise sayings; and I'm glad there are fairies, and-"Oh, but there are n't," said Will; "that's the

way you always turn things." "All but the sheets," said Kate; "those I turn

by sewing over and over." "How can you laugh so?" said Eunie. "I want

to go off to the mountains, and see if I can't get near heaven." "The heaven that Anthony found was not because of his solitary life, but because he trusted and believed fully in the religion that to him was

the truest." "I'm sleepy this minute," said Kate; "and there comes Stephen with that splendid book of

travels in Egypt." "And now we shall know something more about the place where Anthony lived. I wonder what he thought of the sphynxes," said Will, and rushed off to get lights, for the darkness had fully

crept on them. Aunt Zera gave one tender look at the evening star, and Kate whispered:
"Don't you suppose Anthony used to watch it from his home in the desert?"

Conundrums on Trees. 1. What tree works hard for a living?

2. Which is the dandy among trees?
3. Which is the most sociable of trees?
4. Which is the most quarrelsome?
5. Which tree wears winter garments all sum-

6. What tree is the terror of naughty children?

Answer to Arithmetical Enigma in our last. Nine (IX) from SIX leaves S.

SIX remains, which is half a dozen.

Ten (X) from IX leaves I. Fifty (L) from XL leaves X.

Correspondence.

A Visit to the Artesian Wells in Chicago.

A few days ago, in company with Mr. James and a few friends, I made my first visit to this great resort of citizens and strangers in Chicago. was sorry, on my late visit to Chicago, to find so much division of opinion and want of confidence and cooperation among Spiritualists on this and other subjects, when we are so much in need of organization, harmony and concert of action. I fear we shall furnish our share of Orthodox evidence of human depravity, by carrying our personal feelings, bickerings and prejudices into mat- determining what USE to make of it. ters of general and public importance and utility, and show that we are as selfish as our Christian brethren. But this applies equally to other subjects and places, as well as to Chicago and the Artesian Well. I was sorry to find it in this, and hope it will not destroy the truth or usefulness of the discovery, nor prevent more being made. Singular as it may seem, I have never read one

of the pamphlets nor many of the articles written

about these wells; and although I know the au-

thors and most of the writers and their views,

and would not question the honesty of any, yet I

can see how personal feelings can work into indi-

or no importance into great notoriety, and especially criticism. I have not a penny of interest, pecuniary or otherwise, in reputation or charactithe following article: ter, in this enterprise, nor the least interest to deceive friend or stranger with any statement I could make about it; nor will I, if I can avoid it. was slightly acquainted with the movement when it commenced by spirit direction, and they These throngs are daily on the increase, and induced the organization of a company and purchase of land and drilling of the first well. I chase of land and drilling of the first well. I Ton, whose fame as a healer of diseases wit the use of medicine appears to have reached mainly by personal friends of mine, whose opinions are varied and not always free from prejudice. I knew the work was projected and directed by spirits; and maps and drawings, I have no reason to doubt, are of the same origin. That the directions have been strictly followed, or the results strictly as predicted by spirits, I could not testify, and should not expect to in either case, testify, and should not expect to in either case, of these were invalids, while others were the for I have long known spirits are not infallible; tendants and friends. For an hour Thames but to me they have been more reliable than mortals, even the best mortals I have known in life.

But I must haul in these comments, and state

what I designed to in brief; and without these

speculations or reflections, I arrive at the follow-

ing as conclusions: By spirit direction a company was formed, means invested, labor performed, deep holes drilled in the rock and earth, where the spirits directed, beautiful drawings of the surface and underlying strata made through the medium, (whether correct or not I know not, but could not trust any but a scientific correction,) and the purest water to my vision and taste I ever saw in Chicago, and excelled by none elsewhere, is now flowing over the tops of the two pipes, some ten feet above the ground, in apparent abundance, or up to the measure of the pipes. It flows off in a little brook channel made for it, to a basin or reservoir, where it is ponded to be frozen into ice, of which it of course can make the very best, and be manufactured in large quantities for the market that needs it so much in Chicago, and the cities southward to the Gulf of Mexico, where it can be carried by car and boat both winter and summer. They have a very large ice house and several other buildings on the premises, but nothing looks so good, so pure, so refreshing, so inspiring, as those streams of pure and sparkling water in such a city as Chicago, where no pure water was ever before seen, except above the city in the crowded, and, what is unusual, we had to clouds, and none ever tasted unless filtered at one of the galleries to seat some two hundre least once. To me and several mediums the could not be accommodated upon the main water seemed to have a medicinal property, but The lecture to-night was: "The Developm as the chemist cannot detect it, and its purity is Religious Ideas as affected by Climate." I not marred. I conclude it is magnetic or elemen- rich in history and philosophy, and had a bu tal, or perhaps spiritual; and if only even imag- of thought which carried conviction, and he inary; may be of great service, since such remedies often cure.

Here ends my facts in testimony. Now I may be permitted to remark for myself, setting aside all speculations on oil (for I never had oil or water on the brain,) and water powers, and speculations of all kinds, here certainly is a treasure to the people of Chicago at least; and the expenditure of money which the company need, could secure more land and erect a good hotel, and fit up a hydropathic and healing institute, and make one of the most useful institutions in the West, and not interfere with the manufacture of ice, which can be carried on in winter and sold in summer. I wish one million of dollars could be laid out judiciously there. It would make a place as useful, if not as ornamental, as the celebrated Fairmount water-works of Philadelphia. I hope such assistance as is needed to use what has already been brought to human reach, will be secured by the company; and if more useful discoveries are brought to light, the good use we make of this, will show we appreciate and deserve them. Theological, geological, zoological and commercial speculators are boring in various ways and directions in and out of the city, to find the source of this stream, or other pure water (or water of life) for man or beast, but as yet with little success.

WARREN CHA Kalamazoo, Mich., Oct. 23, 1866.

Barnum has a " What is it?" and why should n't Spiritualists? Chinese puzzles for the juveniles, and metaphysical puzzles for children of a larger

Queries Concerning the "What Is It?"

It appears that "the discussion of abstract questions in the BANNER," is like a ghost that will not be laid, for we are again reminded of the game of the little joker," Now you see it, and now you don't," by a PRELIMINARY article on Spirit and Matter, in the BANNER of Sept. 1st. We will quote a paragraph:

"But the two atomic principles are eternal and infinite in quantity, and, being so, by a new forma-tion of spirit through the transformation of grosser matter, would make the vast oceanic realm of spirit more than infinite in quantity, which would be simply an absurdity, as it is impossible to add to infinity."

The first part of the above quotation informs the reader that spirit and matter are infinite in quantity; the latter part affirms that spirit is the infinite quantity, hence the absurdity of resolving matter into spirit, and adding to this infinite quan-

The writer also says that "spirit and matter are coëqual and coëternal." How, then, can there be any difference, essentially, between them? We will assume, what the correspondent admits that spirit and matter constitute the infinite quantity, but he elsewhere informs us that "back" and behind" both spirit and matter "is the God principle, or interpermeating soul of all things." We have, then, spirit and matter—the infinite day propelling and directing the New Dispendent young the New Dispendent your correspondent save "it is not principle?"

But your correspondent save "it is not principle?" But ALL of this "soul" cannot be IN the "things," But your correspondent says "it is absurd to add to an infinite quantity. What, then, shall we say tors," &c.

of his Two infinite quantities, which, added tog er, atill have "back" and "behind" them a principle? The following are, substantially, statements:

1. Spirit and matter are the infinite quantity 2. Spirit is the infinite quantity.

3. Spirit and matter are the infinite quant plus the God principle. WHERE is God, and of what SUBSTANCE made P

The above review does not reflect specially your correspondent, as he distinctly says thoughts are not his, but humanity's. We w simply desirous of appropriating our portion the bequest, but have been somewhat puzzler

Dr. Newton in Newport, R. I.

Lawrence, Mass., 1866.

Dr. Newton returned to Newport last week procured a large house for an infirmary, and ing the week was busily engaged in healing. sick and lame came by hundreds; and Wed day, I think, six hundred and seventy were la ed by a single train, leaving hundreds at stat by the way who were unable to find room in cars. A gentleman who was in Newport a time, said he saw people who went into the tor's rooms on crutches come away without t vidual opinions, and turn facts or errors of little and run down Thames street with youthful a

The Newport Daily News of Wednesday

' WHAT THINK YE?

Our people have been greatly astonished or arrival of the cars to see, for the past few of crowds of persons, surpassing in number the ors of summer, who have appeared in the str now attracting marked attention. They are wing their way to the rooms of Dr. JAMES R. N remotest part of the land. They come, the lam ly every other ill that flesh is heir to. The are literally crowded, and if this state of the continue, our city will soon be a Bethesda e

Yesterday more than six hundred of this rrived on a single train of cars, and others left at different stations for want of room. some on crutches, some with canes, some in press wagons, some in hacks, and some in o usses, wended their way to the infirmary of famed physician. The Doctor formerly rechis guests at his private residence, but this is simply impossible. He has accordingly lead arge mansion near the Perry Mill, which filled to overflowing. When these arrived were unable to gain admission because ress, and were obliged to seek accommoda elsewhere. For a long time the yard in fro all eager to hear the words which should

nounce them well. Of the matter of treatment we have nothi say, for the simple reason that we have no keedge of it. It would seem that some at le the reports of wonderful cures must be true, many would not be influenced to come Concerning these facts we may have some to say hereafter, when we have more de knowledge of them. As it is, we simply r vhat is taking place, leaving others to ph

phize on the theme. In view of these astonishing results, Mr. R. Hazard published in the Mercury of Sats a communication addressed to the sectaria the city, pertinently stating the case, and a them to show their faith in the Master by works. I apprehend they will remain s They will decline entering the lists at such

advantage. Professor Toohey is now speaking for us, drawing large houses. To-night our hal hind matter for the hearer to carry away and der over. Bro. Tooliey is broad and comp

touches humanity and Nature on all their s The Children's Progressive Lyceum give tainments on the evenings of December 4t 5th, consisting of tableaux, songs, recitation

sive; he is rounded out in due proportion

closing with a general social. Fraternally yours, W. FOSTER, Providence, R. I., Nov. 18, 1866.

From Illinois.

Where one is working for the physical during week days, and the spiritually si Sundays, as I am, but little time can be for keep the friends informed of one's move We (myself and "guides") have been la earnestly in behalf of humanity in this vi since the first of June, healing the sick, and ing on Sundays to souls anxious for the Have spoken in Farmington, Yates City, M and Peoria; and the demand to go to other in this section is constantly increasing. Wilhelm has also been in this vicinity, ut soul stirring words, that awakened a lively

est in our beautiful philosophy. Although I am blessed with the double healing and lecturing by and through the still it seems at times as though I could n complish enough in this truly great work, there is such a demand for unselfish, e workers, and comparatively so few coming rescue of this aspiring cry of the people for inspirations of the present. There are pre opportunities and divine possibilities meet on every side, and imploring some one in with an earnest desire to do good to take up and make them an integral part of hum There are workers throughout the land t but there is a pressing demand for more; as tainly somewhere in the divine economy of lies hidden away some true natures, long enter the arena of thought and action, and sturdy blows in behalf of human freedom, s every soul may come out of bondage and all their capacities in the broadest and sense. We may not accomplish all we set do, but persistent labor will crown our with partial success, and in the end of our life, we shall have the satisfaction of feelinthe world is better for our having lived in Farmington, Il., 1866.

L. P. Gri Farmington, Ill., 1866.

Correction. May I be allowed space to rectify the foll rather amusing specimen of "typographical ering"? In the report of the Vermont Co. ering"? In the report of the Vermont Cotion, I find the word investigators in the a on Panophonics given on the second day original is instigators, and the whole se should read: "Let them, both in their orgenacity and as individuals, declare that will recognize, encourage and endeavor to lish it, and this most beneficent bequest from lestial instigators of the spiritual movements soon become a fixed fact and a 'power land." By "celestial instigators of the sal movement" is meant those supremely used minds in spirit-life who originated and of spirit. The writer would narry rest his reputation for common sense upon comico-serious expression as "celestial inv tors." &c.

J. M. AL

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ALLYN.

WISCONSIN STATE SPIRITUAL CONVENTION, Held at Milwaukee, Oct. 26, 27 and 26, 1866.

The Spiritualists of the State of Wisconsin, pursuant to published notice, met in the City Hall, Milwaukee, Oct, 26th, 1866, at 11 o'clock

On motion of Mr. Hull, Col. A. B. Smedley, of Oshkosh, was called to the chair, and L. B. Brown, of Milwaukee, appointed Secretary. A Committe of three, consisting of Mr. A. B. Severance, Miss E. Wheelock and Mrs. Parkhurat, were appointed to examine and report upon cre-dentials of delegates, who after a few moments made the following report of parties appearing with written credentials, and entitled to seats,

From Oshkosh, Col. A. B. Smedley; Janesville. From Oshkosh, Col. A. B. Smedley; Janesville, Miss Elvira Wheelock; Appleton, Mrs. A. G. Parkhurst, Z. Patten, Mr. H. More; Milwaukee, Mrs. M. A. Wood, G. Godfrey, N. M. Graham, Thos. J. Freeman; Richland, Mr. Whitsett, D. E. Pease; Beloit, L. E. Downer; Brodhend, G. W. Rice; Berlin, E. F. Hamilton, Mrs. S. E. Warner; Prairie Du Chien, Dr. J. R. Doty.

And the following named lecturers, mediums, &c., as delegates at large, and also entitled to seats. viz:

Rev. Moses Hull, Dr. L. B. Brown, Rev. J. T. Rouse, of Milwaukee; Dr. D. P. Griggs, of Evans-

And also the following named persons appear-ing without credentials, and moved that they be entitled to seats as delegates from their respective

entitled to seats as delegates from their respective localities, which was agreed to, viz:

From Brodhead, Mr. J. W. Stewart, Mrs. L. R. Stewart; Whitewater. Miss Clara Morgan, Miss Lucy Morgan, Mr. A. B. Severance, Mrs. A. B. Severance, Mrs. A. R. Severance, Mrs. M. A. Severance, Miss L. T. Whittier; Milwaukee, C. G. Severance, Henry R. Freeman, Joseph Burr, Mrs. S. A. Vankirk, Mr. Libbie, Miss Oakum, Mr. Brickley; Columbus, Mr. Tuttle, Mrs. C. C. Tuttle; Monroe, Mr. M. H. Gardner, D. Gardner; Greenfield, Mrs. L. Sawtelle; Oak Creek, Mr. L. Stearns; Beaver Dam, Mr. Hitchcock, Mr. Hitchcock

Adjourned to 21 o'clock P. M.

Afternoon Session.—Convention met—On mo-tion, a committee of five was appointed to nomi-nate permanent officers of the Convention. The Chair appointed Henry Freeman, Miss E. Wheel-ock, Mr. Patten, Mr. Stewart, and Mrs. Severance. ock, Mr. Patten, Mr. Stewart, and Mrs. Severance.
While the committee was out, Rev. J. T. Rouse,
the blind medium, and poet editor of the "Blind
Man's Poetical Monthly Visitor," by invitation,
occupied the interim with well-timed and inter-

esting remarks. The committee on Permanent Organization reported the following names for officers of the Convention, viz. Col. A. B. Smedley, of Oshkosh, President; Prof. Samuel M. Strick, of Whitewater, D. E. Pease, of Richland, Vice-Presidents; Dr. L. B. Brown, of Milwaukee, Miss Elvira Wheel ock, of Janesville, Secretaries; who were duly

Col. Smedley thanked the Convention for the honor it had conferred on him. He said he was proud to fill the position of presiding officer of the First State Convention of Spiritualists, of Wisconsin. Hoped that the Convention might be characterized for its dignity, earnestness and sincerity. The work was an important one—involving no less than the highest interests and the greatest good of the whole human family, irrespective of nationality, caste, age, color or sex. If each would labor for the good of all, great and beneficial results would flow from this Conventional the Conventions of the tion; and the Convention would do honor to itself and the cause it had convened to sustain an ad-

vance.
On motion of Mr. Tuttle, a committee of twelve was appointed, to prepare and present a plan for the organization of a State Society: Mr. Tuttle, the organization of a State Society: Mr. Tuitle, of Columbus; Mr. Stewart, of Brodhead; Mr. Severance, of Whitewater; Mrs. Parkhurst, of Appleton; Miss Wheelock, of Janesville; Dr. Griggs, of Evansville; Mr. Hull, of Milwaukee; Mrs. Warner, of Berlin; Mrs. M. A. Wood, of Milwaukee; Mr. Smedley, of Oshkosh; L. B. Brown, of Milwaukee; Mrs. Gardner, of Mouroe.

On motion of Mr. Rouse, a Committee on Finance, consisting of five, was appointed: J. T. Rouse, G. W. Rice, Mrs. Parkhurst, Henry R. Freeman and J. W. Stewart. A Committee on Resolutions was also appointed, consisting of J. T. Rouse, G. W. Rice, Mrs. Severance, Mrs. S. E. Warner, and Dr. L. P.

Griggs.
Miss Clara Morgan sang "Shells of Ocean, after which the Convention adjourned to 7 o'clock

Evening Session.—Convention called to order by the President. Prof. S. M. Strick, by invitation, entertained the Convention in a speech of some

evening."

The first regular address was then given by Dr. L. P. Griggs, of Evansville, Wisconsin, upon "The influence of individual and associative effort in behalf of humanity." After which a song was sung by the Misses Clara and Luev Morgan, entitled "Inspirational".

Referred to Committee on Organization.

Resolved, That the interests of Spiritualism in the State demand that Spiritualists should have a State organ, through which the State organ through which the State organ through the State organ that it take some action by which it will's Monthly Clarlon may be made such State organ.

Referred to Committee on Organization.

Resolved. That the interests of Spiritualism in the State demand that Spiritualists should have a State organ, through which the State organ through which the State organ through the State organ through which the State organ through the State organ through which the State organ through the S

which the State expanisation may preven all received markets and the regular address was then given by The L. P. Griggo, of Evanaville, Wisconsin, monormous and the property of the property

shall report their doings at the Annual Meeting of the Association.

Art. 8. The members of this Association shall consist of delegates elected by the various local Societies in harmony with the objects herein set forth, each Society being entitled to three delegates for each local organization, and one for every additional ten over the first twenty members.

Art. 9.—A majority vote of all the members present at any Annual Meeting of the Association, when it does not contravent these articles, shall control.

Art. 10.—All money received for the objects of the Association shall be raised by voluntary contribution.

Art. 11.—This Association may, from time to time, adopt

auch hv-laws, and make such amendments to the Constitution as shall be deemed heat for the objects of the Association; a two-thirds vote of the members present at any Annual Meetings of the Association being necessary thereto.

Art. 12.—This Association shall hold Annual Meetings at such time and place as shall be designated by the Board of Trustees.

Art. 13.—Any person may become a member of this Associa-tion by signing the Constitution: but only the regularly ap-pointed delegates shall be entitled to vote in any case, except in the election of officers of the Association, when all mem-bers shall be entitled to vote.

The Report was accepted, and the committee

On motion of J. T. Rouse, it was decided to consider the Report article by article. The whole Report having been so considered, was adopted in the foregoing form as the Constitution of the State Association of Spiritualists of Wisconsin, being but slightly amended, with the exception of articles 12 and 13 which were added by the Constitution of the state of the constitution of the consti articles 12 and 13, which were added by the Con-

It was agreed to go into the election of officers of the State Association upon a viva roce vote, which was had with the following result:

For Officers of the Convention—President, Col. A.
B. Smedley, of Oshkosh; Vice President, Miss

Elvira Wheelock, of Janesville; Secretary, Dr. L. B. Brown, of Milwaukee; Treasurer, J. W. Stewart, of Brodhead. Committee on Finance—A. B. Severance, of Whitewater; Mrs. L. R. Stewart, of Brodhead: Mrs. S. E. Warner, of Berlin; Dr. J. R. Doty, of Prairie Du Chien; S. E. Downer, of Baleit

A motion to appoint a committee to select the time and place for the next annual meeting of the

Association was not agreed to.

An original soug by Miss Lucy Morgan, entitled
"The Orphan's Consolation," was sung by the
two sisters, after which the Convention resolved two sisters, after which the Convention resolved itself into a Conference, when remarks were made by Mr. Hitchcock, of Beaver Dam, Mrs. Warner, Mr. Hull, and Mr. Rouse. Prof. Strick, entraneed, was the actor in a very beautiful and touching scene. He arose, and, with his eyes closed, advancing across the ball to Mrs. Warner, presented that lady with a delicate sprig of flowers, with a tasteful, appropriate and encouraging address, which melted the hearts of the whole assembly. He afterwards made some general remarks to the

The Misses Morgan sang, "Bright Angel Wings are Hovering Near."

The Conference was continued by remarks from L. B. Brown, Mrs. Severance, Mr. Rouse and Mrs.

Song by the Misses Morgan, "When the Good Time Coming Comes."

Miss L. T. Whittler, of Whitewater, spoke upon Dress Reform, with much ability, as she always does. She was followed by Mrs. Howard on the same subject.

same subject.

It was agreed on all hands that this Conference
was a "feast of reason and a flow of soul," and when it broke up, it was made a unanimous vote of the Convention to adopt for the time being the good old custom of the Quaker fraternity, of shak-ing hands all round. This movement made the whole Convention acquainted with each other, and united them heart and hand in a common brotherhood.

Convention took a recess until 2 o'clock P. M. Afternoon Session, 2 o'clock .- The Convention

Afternoon Session, 2 o'clock.—The Convention met, and the following persons attached their names to the Constitution:

Mrs. C. C. Tuttle, Columbus; William Hitch-cock, Beaver Dam; Mrs. Mary Gardner, Mouroe; N. M. Graham, Milwaukee; C. G. Severance, Milwaukee; Edward Stebbins, Racine; Mrs. E. D. Parmenter, Racine; Miss Lucy Morgan, Whitewater; G. W. Williams, Milwaukee; G. W. Rice, Brodhead; Dr. J. R. Doty, Prairie Du Chien; Dr. L. P. Griggs, Evansville; Moses Hull, Milwaukee; H. L. Moore, Appleton; Z. Patten, Appleton; Sarrah C. Wilkins, Kingston; Mrs. Rudberg, Hartland; S. A. Vaukirk, Milwaukee; Mrs. N. Waldo, rah C. Wilkins, Kingston; Mrs. Rudberg, Hartland; S. A. Vaukirk, Milwaukee; Mrs. N. Waldo, Waupun; Levi Stearns, Oak Creek; Mrs. L. R. Stuart, Brodhead; Joseph B. Burr, Milwaukee; J. W. Stewart, Brodhead; D. E. Pease, Richland Centre; Mrs. Martha A. Wood, Milwaukee; Eliza Sawtelle, Milwaukee; Mrs. E. Stebbins, Racine; Miss Clara Morgan, Whitewater; P. H. Fawkes, Milwaukee; L. B. Brown, Milwaukee; J. T. Rouse, Milwaukee; Anson B. Severance, Whitewater; Mary Severance, Whitewater; S. E. Downer, Beloit; R. A. J. Whitsitt, Richland Centre; W. D. Holbrook, Waukesha; Dr. C. E. Phelps, Berlin; John O. Rudberg, Hartland; Mrs. Dr. Phelps, Berlin; Louisa T. Whittier, Whitewater; Mrs. A. G. Parkhurst, Appleton.

G. Parkhurst, Appleton.
The committee on Resolutions then reported

The committee on Resolutions then reported the following:

Resolved, That it is the manifest duty of Spiritualists to carry the glorious doctrines of our heautiful philosophy to every hearthstone in the land, and to this end we should give freely both time and money.

Resolved, That we recommend to this Convention the inauguration of a plan by which one or two evangelists may be sent out by the State organization as ploneers.

The President announced the order of business for the following day.

The Misses Morgan sang by request the "Spirit

Rappings," when the Convention adjourned to meet at Howman's Hall at 8 o'clock the following morning.
Sunday Morning Session.—Bunday morning, Oct.

28, 1866, 8 o'clock, in Bowman's Hall.

The resolutions presented by the Committee were taken up seriatin, considered and acted up-

The foregoing are the Resolutions adopted by the Convention, including volunteer Resolutions, in addition to those reported by the Committee. Ou motion, the order of business was suspend-d and the Convention went into conference for he morning hour, which conference was participated in by a large portion of the Convention, and various subjects were discussed. Among the most prominent was the subject of the "Rights of Woman," which was freely and ably discussed by Mrs. Severance, Miss Whittier, Mrs. Howard, Mr. Rouse, Mr Winslow, of Illinois, and others. Mr. Winslow, in the course of his remarks, gaze. Mr. Winslow, in the course of his remarks, gave an interesting account of his conversion to Spir-itualism on the battle-field, he being a captain in itualism on the battle-field, he being a captain in the volunteer service during the rebellion. He stated that at least a hundred times during one day's fighting, he believed his life was preserved by an invisible monitor, who would impress him instantaneously and so strongly that these mo-nitions were irresistible; and, in every instance, he had reason to believe if he had not given heed to them he should have been killed. Sometimes thay came almost like an audible voice. "Stoop!" they came almost like an audible voice," Stoop !" and at the instant a cannon ball or whizzing shell would pass over him. Then it would be, "Dodge to the right!" and a fragment of a shell would brush his clothes; "Step out of the path!" and a destructive infestle would tear up the ground where he had stood. This monitor proved to be his brother in spirit-life. He received a number of ball holes in his clothes and hat, one ball shaving the halr from his head; and yet he was not injured. These facts were too strong and was not injured. These facts were too strong and palpable to be doubted, and he (heing then a Methodist clergyman,) abandoned his Orthodoxy for a faith that was sustained by palpable evi-

Prof. S. M. Strick also gave his experience and conversion, attributing his salvation from pro-spective insanity to Mrs. M. A. Severance. Remarks were also made by Mr. Hull, Mr. Brown, Mr. Tuttle and others, and also by Mrs. verance, whose brave and earnest words in behalf of her sex, expressed in her clear and practical manner, elicited almost universal commenda-tion from the Convention.

Mr. Winslow sang by request, " Spare the Old Additional remarks were made in Conference y Dr. Griggs, Miss Wheelock and others, after

which the Convention adjourned till 2 o'clock P.

Afternoon Session .- Convention met pursuant to adjournment. Ou motion, a full report of the pro-ceedings of this Convention were ordered publish-ed in HULL'S MONTHLY CLARION, BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL. Mr. L. B. Brown sang an original song, entitled, Build him a monument.

The Trustees reported that they had decided to hold the next annual meeting of the Association on the 14th, 15th and 16th of June next, Adjourned till 7 o'clock P. M.

Sunday Evening, and last Session .- Convened at The first regular address of the evening was given by Miss. Elvira. Wheelock, upon the subject of The good of Spiritualism, and its benefits to the world." This accomplished and talented young "This accomplished and talented young lecturer, for clearness of perception, chasteness of thought and impressive style of delivery, deservedly ranks high among our Western lecturers. With a soul brimming over with love for all humanity, and an ardent desire to alleviate suffering and utilizate human woose site assistance. ing and mitigate human woes, she is assiduously applying herself to the task of preparing a series of lectures, which, when completed, she proposes to give to the world, and for which, when they are received, the world will be profoundly grateful, if the lecture given on this occasion may be taken

as a sample.

The Misses Morgan sang, "When the good time coming comes." After which, Miss Wheelock recited her own graphic, thrilling and beautiful poem, entitled, "The Artist Mother."

The final discourse was then given by Mrs. S.

support it. They had convened for a high and holy purpose, and with a determination to make their action effective in the accomplishment of the great ends they had met to achieve. They did not convene to bicker upon measures of policy, nor to quibble upon the facts and phenomena of spiritrapping table-tipping rope-tying, etc. There was a world of suffering humanity around; a world lying in ignorance and steeped in superstition; a world parching with thirst for the waters of life; and it was their business to devise measures to and it was their business to devise measures to alleviate it. They worked with a will; self-interest was submorged in philanthropy; individual aggrandizement or distinction was not thought of. Brave and noble women stood forth in the chaste and womanly "American costume," and pleaded and argued their rights to an equality with the sterner sex in the affairs of life, and fearlessly as sterner sex in the affairs of life, and fearlessly assumed an equal share of its responsibilities. Did
this possession degrade her dignity, and render
woman less womanly? Not but on the contrary
challenged admiration, and had won for her tho
manly esteem and love of her brothers. With
such advocates as Mrs. Severance, Miss Whittier,
Miss Wheelock, Mrs. Tuttle, and Miss Howard,
who dare stand forth before large assemblies of
the refined and intelligent of our land, and so inthe refined and intelligent of our land, and so intellectually, calmly and coolly contend for herton physicians declare, a cancer to be incurable. tellectually, calmly and coolly contend for her natural rights, there need be no fear that woman's cause will falter in Wisconsin, or that her sex can suffer long under the oppressive power of custom, or in the slavery of fashion.

A. B. SMEDLEY, President.

L. B. BROWN, Secretary.

TO THE EDITOR OF THE BANKER OF LIGHT-Dear Sir: I send you for publication the following very pretty lines, en-titled, "The Happy Spirit-Land," set to music and published by Firth, Pond & Co., of this city, It is a beautiful song, and has been a great source of pleasure to me, and, I doubt not, will meet with the approbation of the readers of your paper, if you should think proper to publish them in the BIANNER, which has been my religious and philosophical paper and companion from its birth to the present.

Nen Fork, Nov. 22, 1866.

THE HAPPY SPIRIT-LAND. I think I see it the clouds.

That glow with golden light; Yon fair and happy spirit-land, Oh, vision pure and bright! And as I gaze in wond'ring awe, Rich beauties I behold; I see before me gates of pearl, And far beyond all gold. It is the happy Spirit-Land, That bright and joyous sphere, And oh! believe me, very soon I'm going, going there.

Those happy spirits sometimes come To me in blissful dreams: Their robes are spotless white, and lo! Each form in glory beams. They seem to call me far away From earth and friends I love, To join them in their blest abode, Their heavenly home above. It is the happy Spirit-Land, That bright and joyous sphere; And oh! believe me, very soon I'm going, going there.

Brains are king-industry prime minister.

Correspondence in Brief.

Light Wanted.

DEAR BANNER—As I am a new beginner in Spiritualism, I would like to have a little light on the following, viz: Bro Dyott in his remarks before the late Convention of Spiritualists, Aug. 24th, said:

"I have said there is nothing that legitimately belongs to Spiritualism, that the reasoning, thinking, investigating Spiritualist claims and admits as the basis and evidence of his belief, that is

Now my idea is, (and the ideas of a number of my acquaintainces are,) that a person's future happiness or misery depends wholly on his own actions and conduct, and that he cannot transfer all his misdeeds—at the eleventh hour or any hour. hour-on Jesus and receive pardon immediately, and forever after live a happy life. If I have the true idea, according to Spiritualism, (and if I have not I wish you would set me right,) that doctrine must be very "derogatory, repulsive and objectionable to the Christian world," as it knocks their main support from under them.

their main support from under them.
Will some one give a few subscribers a little
light upon the subject, and oblige,
Yours respectfully, BENJAMIN T. HORN.
Putnam Valley, Putnam Co., N. Y.

II. W. PINNEY, MILL BROOK, CT.—I was a subscriber to the BANNER from its commencement to the beginning of the war. I prized it above all other papers—thought I could not do without it; but, on the breaking out of the war, it became a strong advocate of the bloody strife, which I considered so entirely out of its proper and legitimate sphere, so entirely at variance with the principles of the Harmonial Philosophy, that—with a sorrowful heart—I cut its acquaint-ance. War I consider nothing less, in any case, than legal murder; and especially so in the case than legal murder; and especially so in the case of him who goes to his brother's house for the express purpose of killing him. For four long, weary years I fasted and mourned—mourned weary years I lasted and mourned-mourned literally—fasted spiritually; except what I could glean from old papers and books on hand. War was then the all-absorbing theme—Spiritualism was nowhere. Whether or not spirits existed out of the form, was of little consequence. Spirits in forms that could handle a musket, were what was wanted. All progress seemed arrested; the world's locomotive reversed. At the close of the war, I inquired again at the news office for my old friend, the BANNER; found it had quit warring, old Friend, the BANNER; found it had quit warring, and was devoting itself wholly to its old pursuit, viz: enlightening the world upon the beantiful Spiritual Philosophy. I again took it to my heart and home—again are its weekly visits warmly welcomed, and long may they be continued.

J. R. HOSLEY, DIXFIELD, MAINE, writes that Spiritualism in that place is steadily increasing; that many believe it who do not announce such

ELIJAH WOODWORTH, LESLIE, MICH. - All Spiritualists should have a lively interest for the circulation of spiritual papers, and all reasonable means should be used, and efforts made to this end. All lecturers would do well to publicly urge upon their hearers the usefulness that would come to the people by doubling and trebling the circulation of the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL, Having access to these papers affords efficient means of acquiring a knowledge of the New Dispensation, about which so many inquire, and are anxious to

they may. If your paper is true, it is, in some of its phases, truth in the most glorious form, 1 have for several years occupied a position before the world as a clergyman in the Universalist or-der. That faith has corrected many of the evils and abuses of the world. I advanced from old Orthodoxy into the light of Universalism, and 1

have no objection to going still further, if controlled by the proper evidences.

There is one thing I would like to see in the BANNER—a series of articles on Spiritualism, what it is, and what it is not. There are many E. Warner, in her terse, stirring and eloquent style, upon the "Duties of to-day," at the conclusion of which the Convention adjourned sine die.

The Secretary may be allowed to remark, that the Convention was abstracted throughout by The Secretary may be allowed to remark, that the Convention was characterized throughout by the Convention was characterized throughout by the Gonvention was characterized throughout by the secretary may be allowed to remark, that the Convention was characterized throughout by the Convention was characterized throughout by the secretary may be allowed to remark that the Convention was characterized throughout by the capacity of its distribution of its necessity, would gladly undertake it. Short articles are generally most read, truths directly told and facts pointedly presented the best remembered. But I would like the articles, let them take what character they may in regard to expression and style. To those well versed in the Spiritual Philosophy, such a member that however many may be learned, the tyro and the ignorant are always in the majority.

C. A. THOMPSON, CLINTON, DOUGLAS CO., KANSAS.—We do thank you for your able and earnest exposition of the doctrines of the new philosophy, and at the same time regret that we, so far, have failed to secure lecturers and a test medium in this far West, where there are more independent thinkers than in any other place I over lived. I fear lecturers, especially star lecturers, are afraid to come so far West, although we hear of one or two passing on to Denver, but probably as tourists for pleasure. We are able and willing to remunerate lecturers, if they will only come and more especially a reliable test medium. Hundreds would believe if they had a few tests. Any that may come may call on E. B. Sawyer, at Lawrence, or Dr. Huson. Please send us one or both.

hand, which were continued at intervals for some months. It was a genuine cancer, characterized by abrupt edges, severe shooting pains, and even had come to ulceration. With this latter symp-tom physicians declare a cancer to be incurable. He says, in concluding his letter, I had this writ-ten for your paper soon after my cancer got well, but delayed sending it on account of some people matter. I mould diswith it yet well concluded to saying I would die with it vet, so I concluded to waft awhile to see; I have had no symptoms of its return. I am in my sixty-fourth year, and feel as well as ever I did in my life. I have been living on top of the Alleghany Mountains the past summer, acting in the sapacity of superintendent for a coal mining and lumber company, which has restored the vigor and activity of my boyhood days almost, by drinking of our pure mountain springs, and breathing the fresh mountain air.

The publisher of the Greenville Advocate sends a full account of remarkable manifestations, very like those of the Davenport Brothers, through the mediumship of Miss Nancy Beck, of Greenville,

ESTER CLARK, WESTMORE.—I have been a Spiritualist twenty years, and have taken the BANNER OF LIGHT and HERALD OF PROGRESS nearly ever since they were printed. From careful observation, I have come to the conclusion that all religious papers should be strictly neutral in politics. A more salutary influence and a larger circulation would be effected by such lib-

K. M., NEW IPSWICH, N. H., writes in behalf of H. T. Leonard of that place, claiming that though not a first class lecturer, he should be kept in the lecturing field.

CHARLES KINGSBURY, OF KEENE, N. H., was excommunicated from the Church because he believed that all would be saved, and did not believe in the sectarian divinity of Christ and the sectarian inspiration of the Bible.

RATS BITING CHILDREN, - In Pittsburg, the other day, a woman left her infant, three days old, sleeping in a chamber, and in her absence a rat devoured the flesh on three of the infant's fingers, rendering it necessary to amoutate them. Here is another case: A little son of Harley liaskell, of Springfield, was attacked by a rat Wednesday night while sleeping in his crib. His father was awakened by his cries, and on getting up, found the boy's ears and fingers badly bitten.

Nearly two hundred thousand immigrants have landed at New York since January last.

Questions by D. G. Estell, Belvidere, Illinois.

1. Are there individualized, intelligent souls which never, as yet, have been clothed with the material or earthly form, but are waiting for a

favorable opportunity so to do? 2. Is the soul a spark given off from Deity at conception of the physical? If so, may we not logically infer that Deity is divisible, and therefore diminishible?

3. Can any source or fountain give continually and remain entire, except if he replenished?

4. If not, how can God continually give off and not be exhausted, except by some process of taking on; and allowing this to be the case, is God yesterday, to-day and forever the same?

5. Can there exist anything outside and indenendent of matter; or, in other words, is not all that exists in the universe matter in varied conditions?-and, allowing this to be so, and as we have reason to know that matter is continually changing its forms and conditions, why may not the soul change its form and condition so as to lose its immortal identity?

6. If the soul has a beginning, why not have an ending? It is, I believe, a universally conceded fact, that what had a beginning may and probably will have an ending.

The foregoing questions are based upon theories of Spiritualists and sectarians, and are wholly unintelligible to me. I have drifted upon the sea of speculation and doubt, till I have not anything whereon to rest a hope of immortality.

I know man has an existence after the change called death; for I have seen hundreds of spirits, and can converse with them at any and all times, and do so dally when the conditions are right; yet this proves nothing to me of the immortality of man, in the sense we understand immortality to mean, or signify.

I believe in the eternity of matter, yet am inclined to the belief that matter changes Its conditions so that man loses his conscious identity and ceases to be an individuality; but may, perhans. In the eveles of eternity, turn up in some other form and be human again, to subsequently go the same round.

Now, my dear brother, if you will be so indulgent as to grant me what light you can shed upon my bewildered and darkened mind, I will ceer, as long as I have existence, pray heaven's richest blessings to be yours; and you will confer a great favor upon an old, gray-headed man, who has but a few days more this side the dark river.

ANSWERS BY A. B. CHILD.

1. Yes, millions, we may presume. 2. No; the soul is in Deity forever. All that is, is an expression of Deity. Deity cannot be divided. All things, great and little, good and evil, are parts of Deity.

3. So far as man can conceive, Deity is an Infinite Source of manifestation; is a vast mystery; ever giving expression tangible to our senses from the invisible world of causes to the visible world of effects.

4. God gives nothing away from himself, for he is infinite. Everything must abide within Infinitude, for there can be no place outside of it.

5. Matter is not spirit, and spirit is not matter The dictionary gives the meaning of both words, Matter has limits; and spirit, for aught we know, is limitless. Matter is the product of spirit, and changes. We do not know that spirit changes. Development, or progress, is an apparent unfolding of the soul's consciousness.

6. We do not know that the soul begins its existence when it is clothed with a physical body, Thousands affirm that the soul exists a conscious identity, prior to physical conception. If the soul was never born, it is reasonable to conclude that it will never die. The meterial body of man had a beginning, and it will have an end-

tery unexplained, the problem unsolved. I know only from within that I have been, I am, I will be! that, from eternity to eternity, self is ever evolving self. But when I seek to gaze within the laboratories of my being, when I would scale the mountain-tops of my soul and peer over into its eternities-past and future-when, descending into its solemn caverns, I would strive to read the problematic action of the furnace-fires in which its present is being fused, when I would trace out, through its infinite ramifications, the subtle affinity which binds it to all other souls, then all is darkness; then am I at sea without rudder, anchor or compass.

At times I think the riddle is almost read; that the curtain is being drawn back; that the riches of the dim unknown are being revealed-a gem already sparkles in my way. I eagerly push on to grasp it, when lo! I find that I have caught but the shadow; the substance has passed on, and even now flits before me in another and brighter adumbration of the to BE.

Yesterday my soul was jubilant! yesterday I roamed the courtly realms of bliss! yesterday I loved! methought my soul, wedded to its kindred soul, would forever "bathe in an ether of joy;" that it would reign in its infinite power, and the enigma of life be mastered at last.

To-day I am lost in a night of despair, enveloped in the blacknessof gloom. Psyche's wings are "trailing in the dust," Love's joy has proved evanishing; and I cry out in sadness, "Give me truths! I am weary of the surfaces, and die of inanition!"

But hark! "Oh, wailing heart, 'dost thou expect thy highest heaven here?" Oh, muttering soul, dost thou think to solve thyself! dost expect PERFECTION ever? Then thou wouldst find an end and thy being prove a failure. Absolute knowledge, absolute perfection would be to thee annihilation, in the absence of incensive to action. These disappointments, these dim revealments of what thou art, these adumbrations of the to be, are so many beacon-fires lighting thee on, in the voyage of thy existence, to points of greater unfoldment, from which thou yet shalt see other lights awaiting thee. And so, on and on and on, thou shalt continually attain to relative perfection; but the absolute lies stretched above and heyoud thee, ever untouched. This eternal searching for, this journeying toward, yet never approaching the absolute, is life. Then ariset uplift thy drooping wings, oh, Psyche! shake off the hampering dust, and speed thee on again in this infinite chase after Infinity!"

They have a pumpkin in Paris weighing two hundred and fifty-eight pounds. It measures ten feet four inches round.

North Hamilton, Pa.

The privilege of printing the catalogue of the Paris exhibition was sold to a Parisian publisherfor the sum of one hundred thousand dollars,

An angel's harp requires an augel's touch.

Bunner of Light.

BOSTON, SATURDAY, DECEMBER 8, 1866.

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

WILLIAM WHITE & CO.,

C. H. CROWELL,

TEP For Terms of Subscription see eighth page. All mall matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, - -All letters and communications intended for the Editoral Department of this paper, should be addressed to the

Spinite (LISM is based on the cardinal fact of spirit-communion and indux; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate fite. It recognizes a continuous Divine 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 fool and the spiritual world. It is thus eather and propercisive, leading to the true religion as at one with the highest philosophy,—[London Spiritual Magazine.]

We Cannot All Do All Things.

In some remarks last week we undertook to show the folly of denying authority to any instinct because it might not be universal and unexceptional in its developments. Obviously there can be no greater mistake than for an individual to draw all his conclusions in regard to the possibilities of the across man, from his own separate experiences solely. For example, take a man deficient in the mathematical faculty, and how incredible to him would have seemed the possibillty of those computations by which Newton and La Place have estimated the movements and the size of heavenly bodies! Take a man deficient wholly in mechanical skill and aptitude, and how many generations of such men might have lived and died before a steam-engine could have been produced! Take a man without an ear for music, and how impossible it would have been for a whole universe of such, by their combined efforts to have produced melodies like those of Mozart!

To the rightly disposed medium the fact of the immortality of the soul is as much a moral certainty as is the probability of our waking on the morrow after a night's sleep. The medium's faculty may be said to be instinctive; for it is something which "performs blindly and ignorantly a work of intelligence and knowledge"; and that is Sir Wm. Hamilton's definition of an instinct, But the Investigator denies all authority to instinct in giving no hopes of a future life; denies it, because he, the writer, does not happen to be conscious of the existence in himself of that instinct which others have in so wonderful a degree. Now it is just as unphilosophical and irrational for a man to deny immortality to others, because he himself may be unconscious of those transcendent faculties which are developed in mediums, as it would be for him to deny, because of his own deficienvies as a mathematician or a musician, the possibility of the existence of such mortals as Newton and Mo-

The Investigator thinks that instinct-if there is any instinct in the case-ought to give us the same positive assurance of our future existence that it does of our present. Well, to many minds-to those of most mediums, for instance—the assurance is quite as positive. "Ay," says the Investigator, " but the assurance *ought to be universal and uner*ceptional."

We all remember the story of the atheistic philosopher who thought that pumpkins, instead of acorns, ought to grow on the oak tree. He was cured of his theory when an acorn fell and hit him on the nose. It seems to us short-sighted mortals i would be pleasant to have one's spiritual senses so opened or elevated, even in this life, as to enable one to see the truth, instead of being at the trouble of groping for it. So we fancy it would be pleasant to be as great a mathematician as La Place—as facile a performer on the pianoforte as —as ready an accountant as Zerah Colburn—as accomplished a pugilist as John Morrissey-as brilliant a poet as Tennyson. Why has not Providence made the possession of all good things "universal and unexceptional?" God knows!

It is very inscrutable, and seems very unjust, that Providence should give my neighbor a faculty, and deny it to $m\epsilon$, especially when I greatly desire and covet it. We can't explain why Providence should be so partial; but we do not, on that account, deny the fact. Because Swedenborg, or the Secress of Prevorst, or Andrew Jackson Davis, or David Home, or Emma Hardinge may see a spirit, and I may not, I am not going to jump to the conclusion that they are either dupes or liars, especially when they prove to me, as they do, that they possess powers of prevision or clairvoyance, such as transcend all our normal faculties, and such as we ascribe only to spirits.

Herein we are confident our "secular" friends are on the wrong track altogether. Until they can repress and put out of existence, and prevent the future generation of such beings as seers, mediums, clairvoyants, they can never carry out their beau ideal of an atheistic community, from whose minds and hearts the notion of a future life can be excluded.

We must form our conceptions of the capabilities and the destiny of man, not from a single specimen of the race, (though probably, even in the lowest, an anointed eye might detect divine possibilities), but from an aggregate of specimens of the highest and noblest type. Here is a grown man, whom we find it impossible to teach to do the simplest sum in arithmetic; and here is a boy, not six years old, who, if you will give him the exact date of your birth, will, before you can count ten, tell you how many seconds old you are. Here is a man who could not, if his life depended on it, distinguish one tune from another; and here is a boy who will play from memory all the tunes of an opera he has heard but once. That there is a mathematical faculty and a musical facultydormant and undeveloped though they may be in the minds of these deficient ones-we do not doubt. And so in regard to the spiritual or mediumistic faculty in the minds of those who scoff at the idea of a future state of existence.

The Investigator might, with just as much reason, say that the mathematical or the musical faculty ought to be "universal and unexceptional," as to say that the spiritual faculty and the "instinctive longings," ought to be "universal and unexceptional." There is a faculty for sympathizing with and apprehending spiritual truths, as there is for grasping the fundamental principles of mathematical or musical science. Where the faculty is deficient, we ought humbly to try to develop it, instead of denying the rightfulness of its existence in others, and pronouncing it a mere excrescence upon the human soul, to be removed by the surgery of these "secular" doctors, who think to cure the great heart of humanity of the hope and belief of rejoining the loved ones gone

Washington, D. C.

Mrs. M. S. Townsend speaks in Washington D. during the month of December.

Faith Proved by Works. To the Clergy and Professors of the Christian Re-

ligion of the City of Newport:
I learn that the far-famed Dr. Newton is healing multitudes of their sicknesses and infirmities in Newport, through, as he asserts, the power of the spirit and the laying on of hands, as was done in the Apostolic days. I also understand that the Doctor professes to have a living faith in the doctrines tor processes to have a trying attain in the doctarion trought by Jesus of Nazareth, and asserts that the great and beneficent work he is performing is simply an exemplification of the truth of the memorable promise made by the divinely inspired

Master to his disciples, after partaking of the last supper, in the following words: 'I say to you, he that helioveth in me, the works that I do, he also shall do, and greater than these shall he do, -John xiv: 12-[Douay version.

Now unless there is some radical mistake in the translation of this passage, its meaning seems too plain to be misapprehended. It follows, that as Jesus healed the sick by the power of the spirit, and the laying of hands, so must every true believer in him be able to do the same, and even more, than in the teachings and divine mission of Jesus; and the truth of his declaration seems proved by the fact that in accordance with what Jesus himself promised, he is enabled to perform the works that were made the only test of true belief.

As I am totally unacquainted with either Latin Greek or Hebrew, will some Doctor of Divinity person learned in Biblical languages, be so kind as to inform the readers of the Mercury thether or not there is any mistake in the trans lation of the passage of Scripture I have quoted if there is not, will be also be so good as to who, in his opinion, are the true disciples of Jesus of Nazareth at the present day—those who assert their belief with the lips, but do not rove the truth of their assertion by performing the works that were made a test of belief; or those who like the Doctor assert the same belief with their lips, and do perform the works that were made the test of belief by Jesus himself?
Respectfully, Thomas R. Hazard."

COMMENTS. We are heartily glad to see the above article from a writer who so fully appreciates the matter, published in a journal like the Newport Mercury. The fact is, the time has long gone by when these "works" can be ignored or written down. There they are, uttering their own irrefragable testimony. We do not remember, with all the rest of the ridicule that has been cast on Spiritualism, to have seen any serious attempt to bring these cures of Dr. Newton into disrepute. They are too palpable to be denied, and it is notorious that this is not the mode of attack which the enemies of the cause dare undertake. They know it the most renowned juggler, not excepting Signor mies of the cause dare undertake. They know it will not do for them to oppose what people can see for themselves to be true. Hence they let Dr. Newton's cures and healing pass, and fall upon matters which they do not understand themselves, and which allow a certain margin for mystery. There is a good deal to be said concerning phy. this magnetic system of healing, as practiced by Dr. Newton, and particularly from the side of Faith. But for his faith, we undertake to say that he would be deficient in such works as now publish his name to all parts of the country. If we read the Scriptures as the creedists insist it must be read, we arrive at precisely the same conclusions that are reached by Mr. Hazard. He believes in "works," such as Jesus promised his disciples they could perform if they only had faith. Then if a person cultivates and strengthens his faith, he can do even greater things than was ever done before. That is Dr. Newton's case. He does what he once probably never thought it would be in his power to do. Why? Chiefly because of his faith. If this is not so, then we will thank any Orthodox minister, who makes the troubles them in breaking the fourth commandslightest claim to scholarship, to tell us what the text quoted means, or can mean. Certainly it was put there for a purpose. If Dr. Newton has missed its signification, then who will tell us what t really is?

The wonderful cures of this renowned medium are bringing to him multitudes who thus hear the word and see the work of the spirit gladly. Here are evidences which bigotry cannot set aside. We have it on good authority, that not much more than a week ago the old Colony Railroad man- holy day! But the last objection to performing agement had to put on four extra cars to accommodate the multitude of blind, lame, and halt the whole thing, and shows how weak the foundpersons who went to Newport to be healed at the Doctor's hands. The large house he occupies is crowded with those who come, having faith in his power to heal them. The press is oftentimes so great as to render it impossible to work your way into the room where he is. The intelligent portion of Newport now concede the power over disease which he manifestly possesses. But to what, save to spirit-power, can they ascribe it? We should really like to know. Will the clergy of Newport convict Mr. Hazard of being wrong in his belief or reasoning? What is the power employed, if not spirit-power?

Winterish.

We have had the first snow-Thanksgiving has come and gone—and here we are in the first week of December. The winter is right here. Whether we are to have a hard winter or a comparatively easy one-whether it will be open or a tight onetime must be left to tell us. Very soon now we it sounds hard under foot. We may look for The outdoor work will generally be over, except | nearer home! in the woods with the axe. Among farmers the occupation will consist of those daily industries | To the Charitable--- Donations Solicitunder cover that so take up the time and bring round nightfall so soon. In the cities the gas is ighted early, and the days are not much more than strips of light between overlapping reaches of darkness.

But the pleasantest reflection is that the eventhe crowning glory of winter, and its noblest comafter night, soon after getting their supper and their existence. These long, quiet nights are the time for study and reading. They contain the round again, with a heartfelt joy at having made | they had rendered. so much out of them. The winter we regard as road to victory. It is the season of social pleas-

New York Matters.

H. B. Storer is engaged to lecture before Ebbitt Hall Society of Spiritualists during this month. Mrs. Townsend has just closed a very satisfactory course of addresses there, and is engaged to return again in the spring.

Emma Hardinge speaks for the First Society of this month. She has just finished a lecturing engagement in Philadelphia.

Lizzio Doton's Lectures.

Miss Doten will continue to lecture in the afternoon only in Mercantile Hall, 16 Summer street, the Sundays of this month. Friends should avail teaching of one of our very best speakers.

Laura V. Ellis in Connecticut.

This remarkable young medium has been holding séances for physical manifestations in Middletown, Conn., and has created quite a sensation there. The editors of the Constitution, however, were inclined to dispute the genuineness of the manifestations, and state that "the mysteries of the cabinet were fully revealed," &c. To this Mr. Kellsey replies by offering them five hundred dollars to make good their assertions. The following is Mr. K.'s card:

"Messes. Editors Constitution: I notice in your paper of this day's date an article commenting upon the remarkable manifestations produced through Miss Laura V. Ellis, the wonderful childmedium, in McDonough Hall, on Friday and Saturday evenings last, in which you seem to en-dorse the statement of the committee that the child was the trickster, by the statement that that sort of a humbug don't pay in this vicinity.' I was not present at the hall on either of the

above evenings, but I did attend a private exhibition of those manifestations at the house of B. F. Chaffee, Esq., on Monday evening last, in com-pany with more than thirty respectable citizens of this town, not one of whom detected any trick, and not one of whom will pretend to show how it was possible for the child to have performed the feats, bound hand, foot and neck, and fastened to the cabinet in the manner she was. I will not go at length into detail of the manifestations produced on that occasion, but will merely state that everything promised in the bills printed at your office was fully performed, many of the feats being performed in from one to five seconds each Now if it is true, as you state, that 'this sort of a humbug don't pay in this vicinity,' I propose to make the expose of it pay, and I do hereby offer a reward of Five Hundred Dollars to the committee who declared the child a trickster, to yourselves who pronounce it a humbug, or to any other person who will, within three months from this date, produce a person who will, after being bound and fastened in the same manner that Laura V. Ellis was on the occasion referred to, perform the so-called tricks, said tricks to be performed in this town, either in public or private, at the option of the party producing them, in presence of a com-mittee of five citizens of Middletown, who wit-nessed the manifestations through Laura V. Ellis. two of said committee to be chosen by myself, two by the party who proposes to make the ex-pose, and the fifth by these four. The five hun-dred dollars to be paid as soon as the committee shall decide that the feats have been performed: said feats to be performed first with the door of the cabinet closed, and lastly with it open, so that all can see how it is done. I do not propose that the person selected to perform these feats shall be Blitz himself, may be selected. I will put the money into the hands of any responsible person, as soon as I am notified of the acceptance of this challege. I think, Messrs. Editors, that a thorough investigation of these manifestations will con-vince you that there are 'more things in heaven and earth than are dreamed of in your philoso-phy.' Yours very respectfully, L. L. Kellsey.

Middletown, Wednesday, Nov. 14, 1866.

Burying the Dead on Sunday. The clergymen of Norwich, Ct., have issued a no more funerals on the Sabbath, except in cases of absolute necessity. They object to the practice as being a clear violation of the fourth command-

nent, both from the amount of work it involves and because it keeps many people from attending the church service.—Ex.

We clip the above from one of our daily papers: and as this is a practical evidence of the pernicions teachings of Old Theology, we cannot refrain from noticing it. Poor, tired souls, these ministers! "Too much work"! We deeply sympathize with these clerical gentlemen, if conscience ment, and only wish it would trouble them in like proportion while preaching the God-forsaken and anti-philosophic doctrines they are endeavoring to force into the brains of intelligent men and women. They have come to the conclusion not to attend any more funerals on the Sabbath, "except in cases of absolute necessity;" which, in plain English, means, that if the bodies cannot possibly be kept over till Monday without decay, then they will condescend to pray over them on the the solemn rites of burial on the Sabbath explains ations of the Church are: " because it keeps many people from attending Church service"! Shade of consistency! what ministerial shepherds! We do not wonder they are shaking and trembling about their congregations. And now they are afraid that the dead are going to rob them of the spoils of Churchanity!

Such weak-minded conclusions as these ministers have arrived at on the subject of the burial of the dead, are unworthy even the most ardent advocate of hell-fire and brimstone. As far be hind the age of progress and reform and a natural religion as Massachusetts clergymen are, we be lieve they have more sense and dignity than to descend to such measures to keep the Church alive or prove their fidelity to Christian principles. We suggest to our friends in Norwich, that if they have any trouble in the future to obtain any one to officiate at a burial on the Sabbath, we will import a supply of mediums from Massachusetts who neither think it a sacrilege or a violation of may expect the ground to be frozen stiff, so that any moral or spiritual law to bury the dead on Sunday. And in the meantime we hope all consnow squalls and snow storms. The surface of tributions for the enlightenment of the heathen in the ponds and streams will be all frozen smooth, foreign countries will be appropriated a little

ed in Aid of the Destitute.

The poor in great numbers dwell in cities, and unless aided by the liberality of the benevolent, suffer from cold and hunger during the winter months.

In past seasons we have been instrumental in ings are going to be long and quiet. These are aiding many destitute persons in Boston and its vicinity, by furnishing them with bread. We pensation. Those who bundle off to bed, night were assisted in this labor of love by donations from Spiritualists and others, at home and abroad; warming their feet, live in but the lower plane of and if they could but have heard the thanks that were spontaneously uttered in their behalf by the poor creatures who called at our office for breadhours that are more than golden; and we turn tickets, they would no doubt have considered back to them in thought, when the summer comes | themselves well paid for the timely assistance

Winter is again at hand, and again the poor the treasury of the year. It brings us back to need aid. Who will assist us in furnishing them ourselves again. The mind is most active during with bread, as in times past? We again solicit this season. It makes the longest marches on the donations, assuring the donors that all moneys coming into our hands for the purpose specified ures and the delightful enjoyments of friendship, shall be appropriated judiciously. A record will be made of every dollar received by us, and published from time to time, with the names of the donors, unless otherwise ordered.

New Music.

From Oliver Ditson & Co., 277 Washington street, we have received the following new pieces of music: "Is that you, Andy? or My Policy?" Spiritualists in Dodworth's Hall, the Sundays of by Joshua Hutchinson and Walter Kittredge; Kitty Carew," a song, music by Hatton; "The New Russian March," arranged for piano by R. Berbidge; "The Pretty Bird Waltz," by C. Coote Jr.; "Gallant so gay," a ballad, music by Harold Thomas.

We are under obligations to L. B. Brown, Esq., for a report of the proceedings of the Wisthemselves of this opportunity to listen to the consin Convention of Spiritualists, which will be found in this number of the BANNER.

New Publications.

THE GALAXY for December 1st is on our table, and its contents are exceedingly attractive. There is a review of Walt Whitman's new volume, Drum Taps;" one on Mosby and his Men; one on Swinburne's Poems, by Richard Grant White; besides tales and essays, and the sparkling Nebuhe. The Galaxy is overrunning with life and vigor, and is, in every sense, a living American

Lee & Shepard, and George Coolidge, of this city, have published a very handsome little edition for '67, of the American Lady's Almanac, which contains the calendar, blank memoranda pages, literary selections of genuine excellence and a full explanation of the game of croquet. It is as neat a little publication as we have seen.

THE LADY'S FRIEND is on Williams's counter for December. At the close of the year its freight of attractions and values is much above even what has been since last January. Its fashion plates and receipts are of real value in the home circle, and its literary department is popularly nanaged and catered for.

HARPER'S MONTHLY for December opens with an illustrated ballad on Uncle Joe, and is followed by illustrated prose papers of much interest. There is a most readable sketch of the mode of life pursued on Sable Island, besides a detailed illustrated sketch of the scenes on the Hudson, made immortal by the pen of Irving. Among them, Sleepy Hollow, the Old Dutch Church and Irving's Grave. The rest of the contents is as varied and full as ever, and the Editor's Department very satisfactory. For sale by A. Williams

OUR YOUNG FOLKS appears in a new glory of of Spiritualists in the cities of the region illustrations, which will greatly enrich the always attractive pages of this favorite magazine. The list of writers for it is really superior, and unlists, at an early day, in order that he their pens work for nothing but juvenile enter- any propositions or suggestions they m tainment. The improvements projected for the the kindness to make before the Executi new year we have a taste of in the December | mittee for its consideration.

The new magazine-the NORTHERN LIGHTSwill shortly present itself by specimen numbers. It is abundantly supplied with editorial and contributing talent, and has enlisted in its service and interest some of the freshest minds of the country. Mrs. Howe and Mr. Edmund Kirke certainly know how such a serial ought to be provided for, and they are not the ones to omit a single requisite of success. We predict for it as general admiration as the phenomena which its title happily suggests.

Remarkable Presentiments.

Last week Friday, Mr. J. D. Seaver, of Stowe Sheriff of Lamoille county, was fatally injured. It seems there was a horse trot at Morristown, in which he and a Mr. Gilman were parties. Seayer's gig was overturned by his running into Gil-man's, when Mr. Seaver was dragged about hirty rods and badly mangled, especially about

While at Montpelier last week, we heard some very remarkable statements, made in connection with the death of Mr. Seaver, as stated above. We give them as we heard them, and can, if necessary, name our authority. We understand that for a long time previous to the death of Mr. Seaver, his wife repeatedly told him that death would soon enter their family, and strongly urged him to purchase a lot in the cometery—upon which, it seems, Mr. Seaver had been at work helping to lay out.

On the morning of the day on which the above race took place, Mrs. Seaver told her husband that she had dreamed the night before that she saw him thrown from a wagon, dragged some dis tance, and strike his head against something, she could not tell what, and was killed. She urged him not to go to the race. He smiled at the dream, not being at all superstitious, and went He, however, seemed to be not altogether right and just before the race told Mr. Gilman that he would much rather not drive; but upon the urgent solicitation of Mr. G. did so, with the above result. Mrs. Seaver, upon his departure for the race, dressed herself as if ready for a journey and awaited, as she affirms, to be called upon to go to him. And she was. When sent for, she told the messenger before he related his errand, that she knew what he had come for. All of which we give as we heard it, and pronounce it very strange, if true, and we believe it is.—Vermont Record.

The above statement is going the rounds of the secular press-even the Boston Journal copied it—as a singular and truthful warning. Had it been headed spiritual manifestation, through the mediumistic powers of Mrs. S., as is the fact, not one of the secular papers would have given it a place in their columns.

Confession in the Church of England. The fact that the Roman Catholic custom of

confession has been of late years gaining ground among the High Church party in England, has self, in a letter to the London Times, acknowledges it, and evidently rejoices over it. He says:

"The use of confession among men, uter nothing but another curses against society, and against politically regions over it." often been asserted. At length Dr. Pusoy him-

"The use of confession among us all-priests and people—is very large. It pervades every rank, from the peer to the artisan or the peasant. In the course of this quarter of a century (to instance my own experience, which I must know,) I have been applied to to receive confessions from persons in every rank, of every age, old as well as young, in every profession, even those which you would think least accessible to it—army, navy, medicine, law.'

What tomfoolery men will resort to for selfish purposes. Priests, we believe, if anything are worse than speculators in the necessaries of lifefor while the latter interferes with the physical man only, the former swindles both the physical and the spiritual at the same time.

Rev. S. C. Hayford.

The Universalist, printed in this city, contains the following:

"Rev. S. C. Hayford, late pastor of the Universalist Society in Belfast, Me., having become a be-liever in Spiritualism, has withdrawn from the denomination. His letter of withdrawal is published in the BANNER, Its tone is good. We cannot agree with him in his way of getting at what he deems the truth; but we approve of his course in taking his true position."

How different is the tone of the above from the comments of the Augusta Gospel Banner! All we ask of our opponents is fair play and no dodging. If Universalist ministers will leave their flocks, where they for a long time have been feeding upon dry husks, to enter the fertile fields of Spiritualism, we shall receive them with open arms, whether it please the Universalist press or not.

Howard Athenœum.

The success of the Florences at this theatre for the past six weeks, is a gratifying indication of their great prosperity. Those who would enjoy a leisure hour to their entire satisfaction, after the toils of the day are over, should visit the Howard in preference to other places of amusement.

The Little Bouquet.

The November number of this little Lyceum favorite has reached our office. It is filled with interesting reading and illustrations, as usual, well adapted to the minds it caters for.

The National Convention of Spir lsts --- Where and When sha Next Meeting be Held?

The Secretary of the Convention is der obtaining an expression of opinions an from those interested, in reference to t and place of holding the next meeting. I cles of organization provide that the Pr Vice Presidents, Secretary and Treasure be an Executive Committee to designate t and places of holding Annual National tions; but it is certainly desirable that tl cers should have the cooperation and as of Spiritualists throughout the country them in making arrangements for the and selecting such time and place as will the wishes and convenience of all concerhe most conducive to the successful acco ment of the great objects and purposes by the Convention to be its design in fo lational Organization. The meetings of the Convention have

a migratory character. The first meet held in Chicago, the second in Philadelp the third and last in Providence. Ther now to be a sort of tacit assent or unders that the next meeting should, on the m plan that has been adopted, be held son in the West or Northwest, though the de that matter is still open for consideration Executive Committee. One inducement less, which led to the selection of Provide the liberal tender to the Convention by th dence congregation of Spiritualists of " use of their hall, a fraternal greeting and pitality." A similar offer now from any place will be gratefully entertained by the Executive Committee; and the Secretary respectfully invites the attention of ass try named to this matter. He is desirous ing both from associations and individua

It, to some extent, becomes the duty of etary, as it certainly will be his pleasu as a channel of communication between: itualists of the country who are interest may have any suggestions to make in to the next Convention; and he propotime to time, to make synopses for public the spiritual papers of anything with wh may favor him in relation thereto, thus pr and facilitating an interchange of views ions among those interested. He desires next Convention shall be a grand success respect, and that much good may result deliberations; and if his efforts, in the wa ing in making preliminary arrangement meeting, acting as a channel of commi between Spiritualists, or otherwise, can to subserve any useful purpose toward the desired end, they will be most cheerful

"DR. J. A. ROWLAN

High Prices.

There is great complaint everywhe cially in our large cities, in consequence continued high retail prices of the neces life, while it is a well known fact that the sale prices have fallen off considerably criminal for speculators—devotees of gain" merely—to combine to keep up when there is no absolute necessity there stealing from the poor every dollar th leaving naught in case of sickness or ot tingencies that are daily arising\among t

of our fellow citizens. It gives us pleasure to observe that th press in various portions of our country cussing the subject with earnestness. York Sun thus refers to this condition -and we hope its suggestions will be

donted: "Everything eatable and wearable l down materially in the wholesale marke the last two weeks, and yet the retailers a great extent, refused to lower prices peg. Buyers should bring this class senses by limiting their purchases to the amounts consistent with the present requi Prices must come down in the retail and, if the retailers will not drop volunta should be forced into it by a partial susp

nurchases.'

Effect of the Pope's Allocut

"Malakoff," the Paris corresponden New York Times, thus describes the effe denunciatory documents recently sent fo the Vatican

"The last publications of the Pope and clergy have disgusted even the enlighten olic world, and added many friends to the capital of the Italians. To see men wh social progress, is enough, of itself, to turn His Holiness and his blind Bishops that of his Church. Everybody almost his part of his Church. Everybody almost is has got tired of the whining of the Pope, as it is with the most outrageous and ine attacks on society. There is less interes fore, as to whether he abandons Romonth; and exactly because this diminterest is shown, it is thought he will fact, the chances are more than even that stay where he is. The Emperor is deterbring about a reconciliation between and Victor Emmanuel, and he has sent hand man Gen. Fleury, to see the Kin hand man, Gen. Fleury, to see the Kin urge the matter on. So that we are r clined, at present, to the belief that there a reconciliation."

For the West. I wish to become acquainted with the c

and methods of organization of the vari religious societies of the West, includin ganizations of Spiritualists, Friends of 1 Rationalists, Free Thinkers and Infidels. to open correspondence with officers or me these societies, in order to obtain from the of whatever declaration of ideas, aims ples or constitutions they may have adopt a statement of the time of organization number of members, &c., with such other tion as may help me to form a just estima character and importance of this divisio religious work of our time.

Believing that absolute freedom of th not only consonant with the highest deve of religious character, but is an indis condition of such development, I have taken to obtain such knowledge of the dent religious work now going on among ple, as may help to a better understandin needs of our time. I solicit the assistan who can give me such information, and h will address me at an early day. The and general information thus collected highly valuable. I wish to learn about t West, including Ohio, Indiana, Illinois, I Wisconsin, Minnesota, Iowa, Missouri, and Nebraska. Address J. B. Harrison ington, Ill,

Any aid we can render you, will be d

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ALL SORTS OF PARAGRAPHS.

Bro. Harrison, the work you mentioned is the only one published on that subject.

The ice is thick enough for skating in St. Paul. -Boston Investigator. Lot's wife turned to a pillar of salt, the "good book" says; and now we have it recorded that St. Paul has become a skating park!

The Washington Republican says new questions will arise at the next session of Congress of such importance as to overshadow and overcloud all the differences which have arisen between Congress and the President.

The Freedmen's Bureau is in receipt of a report from the Assistant Commissioner for Florida, containing interesting information relative to the freedmen. The unprejudiced portion of the community treat the freedmen with fairness, and but few cases of ill treatment have occurred recently.

HEAVY FAILURE IN THE PROVISION TRADE. Messrs. Dehon, Clark & Bridges, one of the largest of the New York provision houses, failed recently. Its liabilities are stated at over \$500,-000. Four other houses suspended recently.

The bones of a Mastodon were recently found embedded some thirty or forty feet in the earth, at Cohoes, N. Y. The carcase was fifteen feet long and twenty-five feet high. Prof. Hitchcock says the animal must have died there over ten thousand years ago! This statement is exciting theire of those who believe in the infallibility of the Bible story of the creation. The number of those who believe that the earth is not over six thousand years old, is diminishing very fast. The science of geology has produced indisputable evidence to the contrary, proving the earth's existence ages back of that period. None but stubborn bigots or theological cowards deny the truth of such evidence. Prof. Lyell and other eminent geologists have demonstrated that the Delta of the Mississippi required more than a hundred thousand years to form!

There is a pious lady in Connecticut, who, when she is unable to go to church, sends her card.

When the chimneys of lamps become foul or covered with a white crust that can neither be washed off nor removed in the usual way, rub the inside with whiting and strong vinegar, then rinse with clean water, and wipe them perfectly

A married lady of Detroit sold her rag-bag recently for one dollar, and afterwards remembered that she had deposited one hundred and ninety dollars in it for safe keeping.

A gentleman asked Rothschild's advice as to speculating in the finance and banking companies, at that time in high favor. "Oh, yes," was the advice; "but if you do speculate, my friend, you must do as you would in a shower-bath, soon in and soon out.'

A constable in Kentucky, in publishing some personal property for sale, put up a notice with the following clause: "I wyll xspoose fr sail the 5da 1866 uv Jan wun lytle rone horse, or so much tharof as ma be nessary to sattisfi sed gugment."

Isaac Taylor emigrated from England to Cleveland at an early age. He commenced by blacking boots, got a small farm in Michigan, engaged in the Wisconsin lumber trade and became rich. From his own experience of orphanhood he formed the determination to found an orphan asylum. This his widow has just done. The endowment is nearly one hundred and fifty thousand dollars. The asylum is to be situated at Racine.

Mr. J. B. Harrison, of Kendaliville, Ind., who recently lectured in this part of the country with good satisfaction to his audiences, is engaged to speak for six months in Bloomington, Ill.

The Observer says it is a sad fact that many of the modern Jews are simply infidels. At the dedication of a new temple at Cincinnati, costing \$250,000, the preacher (Dr. Wise) proclaimed a disbelief in a coming Messiah and in miracles.—

If it is infidel to disbelieve in the teachings of old theology, then more than two-thirds of the dew. people are infidel, and are all the better for being so.

The Mobile Gazette, like the Alabama, has gone under, through the management of the pirate Semmes. Firing one last broadside into the sides of "Puritanism," it settles and sinks, while Puritanism sails on with flying colors. Such men do more harm than good, in alienating the minds of the people North and South.

Mesmerism is the key which unlocks the mysteries of revelation, unlooses the seven seals, opens that mystic book, the immortal spirit of man, by healing the sick, cleansing the leper, causing the lame to walk, the blind to see, the deaf to hear, and demonstrating the wonderful phenomena of clairvoyance and spiritual com-8. W. C.

The Paris physicians report many serious cases of disease caused by steady work with sewing machines, and in other cities the attention of physicians has been called to the unhealthiness of this employment. The worst kind of disease we are aware of, caused by "steady work with sewing machines," is the scanty remuneration the operatives get for their labor.

Young women should set good examples, for the young men are always following them.

A lady was arrested in Dunleith, Ill., for wearing "bloomers." She was from the East, a stranger in the city, and her manners were unexceptionable, but the Dunleithers could not tolerate such a spectacle in their city, and the unfortunate lady was dragged before a magistrate. The prosecutors were, however, shamed into withdrawing

Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.

The cable receipts are nearly \$5000 per day.

At a school in Connecticut a boarder owed his landlord \$20, and as a receipt for \$20 or over requires a two cent stamp, the man gave the boy a receipt for \$19.99 and gave him back one penny, thus saving one cent. If anybody can beat that in meanness, let's hear of it.

Wm. C. Bryant, the poet, and his daughter have gone to Europe.

The first vessel of the American Steamship Company's line, intended to run between Boston and Liverpool, was launched at Newburyport

A gentleman rode up to a public house in the country, and asked, "Who is master of this house?" "I am, sir," replied the landlord; "my wife has been dead about three weeks."

A widow said one day to her daughter, " when you are of my age, you will be dreaming of a husband." "Yes, mamma," replied the young lady, "for the second time."

TRAITORS IN THE FENIAN CAMP.—The Dublin correspondent of the New York World, says he knows that every plan and every action of the Fenian organization is made known to England; and not only that, but that if she liked she could at this moment lay her finger on every Fenian in Ireland. The writer asserts some five weeks ago a man named Sutton or Dutton, arrived in Ireland, said to be the accredited agent of Stephens, and vested by him with full powers; intrusted by him with all the secrets of the organization. This man has been bought, and is at this moment doing the work, not for which he may have been sent by James Stevens to but that for which he is paid by the British Government.

A poor woman and her child lately settled in a Western city, and were greatly reduced and in need of food. The child seeing a chicken in the back yard, wanted to kill it and have a pot pie. 'No, no," said the mother, "that would be wicked, and God would surely punish you." "Then," said the youngster, looking up, "let's move back to New York; there ain't any God there."

Our City Government has ascertained that gas can be manufactured for a dollar and a half a thousand feet, and without the facilities enjoyed by a Gas Company; yet consumers have to pay treble that price.

The population of Turkey is nearly 42,000,000.

A Paris journal states that at the beginning of this century, five children were the maximum result of marriages in France; the present average is three children for the whole of France, and two for Paris.

Notice is called to the advertisement of Mrs. J. B. Paige in another column.

Beloit, Wisconsin, is largely interested in the manufacture of paper, having now in operation four establishments of this kind. The mills of one firm are capable of producing four tons of paper per day, and are soon to be enlarged. Strange that the prices do n't come down.

"Soit seems," as the young girl observed to the sewing machine when she put the work before it.

The brain of a decapitated person, according to recent investigations of eminent French surgeons, does not die for several minutes after the head is severed from the body.

Miss Nettie M. Pierce, of Detroit, Mich., is announced as a new lecturer on Spiritualism. She had lately lectured at Toledo, Ohio, giving great satisfaction.

An ocean onblo between France and the United States is now talked about, and French capitalists stand ready to put their money into it liber-

A chap inquired at the post-office in Erie, the other day, for a letter for "Enry Hogden." He was told there was none. "Look ere," he replied, a little angrily, "you've hexamined a hodd letter for my name. It do n't commence with a haitch! It begins with a ho! Look in the ole that's got the ho's!"

A young lady stepped into the store of a merchant by the name of Wade, and very innocently said she would like to be weighed (Wade). " Really, I am very sorry," said he, "but my wife will tell you that you are too late by a couple of

The persons who live on the failings of their neighbors will never die of starvation.

Why cannot a deaf man be legally convicted? Because it is not lawful to condemn a man with-

Happiness enters most frequently into that mind which is the most tranquil in its desires.

"Mother sent me to ask you to come and take tea with her this evening," said a little girl to her neighbor. "Did she say at what time?" "No. ma'am; she only said she would ask you, and then the thing would be off her mind."

Why do the birds feel depressed early in a summer morning? Because their bills are all over

A common-sized cabbage was ascertained by Hales to exhale from 15 to 20 ounces of water during the twelve hours of daylight. This quantity is more than is given off by the skin of man in the

A bachelor says a girl is a sum when she causes one to sigh-for her.

A Western editor thinks that Powers is a swindler, because he chiseled an unfortunate Greek girl out of a block of marble.

Why is a restless sleeper like a lawyer? Because he lies on one side, and then turns and lies on the other.

The quantity of paper used every year in England represents a weight of two hundred and twenty millions of pounds. France uses one hundred and ninety-five millions of pounds; while the United States of America, with a much smaller population, consumes more paper than England and France put together-namely, four hundred and forty millions of pounds.

Homes at a Moderate Rent.

In the BANNER of Nov. 24th, I observe an article under the head of "Homes at a Moderate Rent." This subject has engrossed my thoughts for a long time, as many of my friends will affirm, they having heard me express my views upon it. The plan of Mr. A. T. Stewart does not fully embrace my idea, though it goes very far in that direction, and is, perhaps, the first grand step

My thought is this: That all philanthropists who contemplate donating property and money for the benefit of the poor, do it in this wise: That all properties and moneys thus donated, shall be permanently invested in productive real estate: the net rents and revenues annually acerning from the same, to be left in perpetuity, to feed, clothe and educate the poor. If, for instance, enough could be invested in any one town to meet the necessities of its poor, the increase of said revenues would be commensurate with the increase of population and the consequent poor; therefore, this investment once secured, its perpetuity would become certain. Some might object to the tenure of the lease. Such an objection could very readily be overcome, namely: At the end of the legal statute of "limitations" of any State, or of the United States, it would become the manifest policy and interest, both of the State and of the United States, to renew and extend such lease; and thus on through all time. This plan would, if generally adopted, ultimately secure the comfort, education, and consequent elevation of all the poor in every community throughout the country.

I simply make the suggestion, leaving to those who have property and money to bestow, to carry it into execution. Very truly yours, G. B. S. Washington, D. C.

Note from Rev. B. S. Hobbs, 3

The following note is from a gentleman who formerly preached old theology, but cannot do so any longer, for his soul has been opened to the influx of truth from the spirit-world, and henceforth he must preach the higher Spiritual Philosophy, or preach not at all. There is plenty of work for him, and thousands are starving for the true bread of life. Friends, give him a call at

EDITOR BANNER-It is something more than a year since I penned a letter for your columns. I then supposed I should soon be engaged in the lecture-field, and, before this, have the satisfaction of doing something in this stirring, working age. But circumstances of a character not to be over-come, have prevented me from doing much, as

come, have prevented me from doing much, as yet, in the great vineyard of spirit labor.

Now, however, I feel at liberty to engage in the work. I am more than tired of being lelle white so many are toiling, bearing the burden and the heat of the day. I am quite well satisfied, from a long and tried experience, as briefly set forth in my letter published in the BANNER Oct. 14th of last year, that my work in the pulpit, as in the past, is at an end. I have no wish to repeat the experiment; no desire longer to be an advocate and defender of even the most liberal church theand defender of even the most liberal church the

ology.

The times demand something more. There is to-day a great voice from the heavens, telling earth's children that the old is passing—the new is at hand. But even now my path is difficult. I would labor; but who will tell me how and where to enter the field? I am not a great light, and who cares for my farthing taper? I am one of the humble looky ones of each hardner without and who cares for my farthing taper? I am one of the humble, lowly ones of earth, having neither a great name nor shining talent to command attention. I would fain go and speak to the people the words that I am bidden; but who will give me bread, and listen with patience to my teachings? My trial-ordeal, protracted through more than twelve years, has stripped me of the last vestige of earthly goods, and it is only in the deeps of poverty and much trial that I can march through even an open gate. If any of our destitute places, in city or country, within my means tute places, in city or country, within my means, can be reached, I will commence my labors as soon as informed where they are, if my poor services are required. If any of our working societies are in want of a speaker, I will be at their services are in want of a speaker, I will be at their services. vice, if they will make the venture to ask me to

come.

Now, readers and brothers of the "fraternity," what more can I do than I have offered? what more can rationally be required at my hands? My apology for writing thus must be found in the necessities of the case. I promise you I will write differently hereafter, if I write at all, for I dislike, above all things, the man who talks only of himself.

Hoping to hear of an open door soon, I will take my leave of you, dear readers, and this kind of writing in the infliction of such a letter.

Oswego, N. Y., Nov. 27, 1896.

B. S. HOBBS.

Corroborative Evidence.

MR. EDITOR-I desire to corroborate the message which appeared in the last number of the BANNER OF LIGHT, purporting to come from the spirit of Isabel Ellis. All the statements therein given are correct, and the tone of the communication is correspondingly so. The loss we have sustained would be irreparable, were it not for the beautiful Philosophy of Spiritualism, which teaches us that our sister is with us still, participating in our joys and sorrows, guiding us to higher aspirations and nobler deeds.

Long may the glorious BANNER wave, to gladden the hearts of its readers, and continue to be an open, free avenue for the messages of our spirit friends and relatives to their loved ones of earth.

Yours for the truth, MARIA E. GILLETT. Quincy, Nov. 22, 1866.

A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1866, we will send to the address of any person who will furnish us new subscribers to the Banner of Light, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "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 Progress," by Dr. L. K. Coonley: "Poems." by Baltimore" hold regular meetings at 114 A. M. Evening becture at 13 A. M. Baltimore, M. B. Will regular meetings at 50 date (one of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley: "Poems." by

of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," Baltimore, Mb. "The" First Spiritualist Congregation of Baltimore, bold regular meetings on Sundays, at Saratoca Hall, southeast corner of Calvert and Saratoca streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Education Company of the Stational Land Company of the Stational Lan by Emma Hardinge; "Blossoms of Our Spring,"
by Hudson and Emma Tuttle; "Whatever Is, is
Right," by A. B. Child, M. D.; the second volume
of "Arcana of Nature;" "Incidents in My Life,"
by D. D. Home; or a carte de visite photograph of
each of the publishers of the BANNER, the editor,
and Mrs. J. H. Conant.

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

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

Washington D. C.—Meetings are hold and addressed to

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

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

Persons sending money as above, will observe that we only offer the premiums on new subscribers-not renewals-and all money for subscrip-

tions as above described, must be sent at one Send only Post-Office Orders or National Cur-

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

We have for several years past sent our paper free to poor Spiritualists who earnestly 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 have the means to spare and the disposition to befriend the poor. Therefore we appeal to those Spiritualists who are willing to act with us in this matter, to the end that " those who are thirsty may partake of the waters of life freely." We shall publish a record of all moneys so received.

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

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

It is not great wealth or high station which makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit, which knows how to bear little sunny spirit, which knows how to bear little graphs of this celebrated medium (the discoverer trials and enjoy little comforts, and thus extract happiness from every incident of life.

SPIRITUALIST MEETINGS.

BOSTON.—Miss Litzic Doten will lecture each Sunday afternoon in December in Mercantile Hall, 18 Summer atreet. Lecture to commence at 25 o'clock precisely. There will be no evening lecture, the hall being precingaged. Admittance 15 cents.

no evening lecture, the hall being preengaged. Admittance locats.

The members of the Progressive Bible Society will meet every Sunday, at 23 p. m., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 5 p. m.

CHARLESTOWN,—The Children's Lyceum connected with the First Spiritual Society of Charlestown held regular resions, at Washington Hall, every Sunday afternoon and evening. A. H. Blenardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. M. Macomber Wood.

The Indexendent Suciety of Spiritualists, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Scats free. Children's Lyceum meets every Sunday at 104 A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Cuardian. Speakers engaged:—N. S. Greenleaf, Dec. 9; Mrs. Sarah A. Horton, Dec. 16, 23 and 30.

CHELSEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing st 3 and 74 p. M. The Children's Progressive Lyceum assemblies at 10% A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Cramfon, Cor. Sec. Speaker engaged:—Mrs. N. J. Willis, Dec. B.

The Birlle Contestian Spiritualists hold meetings every Sunday in Winnishmeet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited, Seats free. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Leestreet Church, afternoon and evening. The Children's Progressive Lyceum

Invited, Scats free, D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Leestreet Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakerseingaged:—Mrs. S. A. Willis, Dec. 23 and 30; Mrs. N. J. Willis during January.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill hold meetings at Music Hall every Sunday, at 28 and 7p. M. Children's Progressive Lyceum meets at 10 A. M. Dr. John Reiter, Conductor. Speaker engaged:—F. H. Willis, M. D., during December. Dr. W. W. Russell, Cor. Sec. PLYMOLTH, MASS.—The "Plymouth Spiritualists" Fraternity" hold meetings in Leyden Hall, three-lourits the time. Children's Progressive Lyceum meets every Sunday foremon at 11 of clock. I. Carver, Conductor: Mis R. W. Bartlett, Guardian. Speaker engaged:—Mrs. M. M. Wood, Dec. 9 and 16.

TANNOK, MASS.—Meetings will be resumed in Sectionals.

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

Sunday.

Worckster, Mass.—Meetings are held in Horticultural Hall overy Sunday aftermoon and evening. Children's Progressive Lyceum meets at 11% a. M. overy Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged; Mrs. Anna M. Middlebrook, Nov 25 and Dec. 2; Mrs. Nellie January.

January.

Springfield, Mass.—The Fraternal Society of Spiritual Jots hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the foremon at 11 o'clock. Progressive Lyceum meets in the attermon at 2 o'clock of Conductor, II. S. Williams; Guardian, Mrs. Mary A. Lyman, Lecture in the evening at 7 o'clock. Speakers engaged:—A. E. Carpenter during December; Mrs. Nellie T. Brigham during January; W. K. Ripley during February. LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Essex Half.—Speakers engaged: -E. S. Wheeler, Dec. 9; Mrs. Susic A. Willis, Dec. 16, 23 and 30.

SALEM, MASS.—Meetings are held in Lycoum Hall regularly every Sunday afternoon and evening, free to all. Speakers engaged:—Mrs. M. A. Ricker, Dec. 94 Mrs. N. J. Willis, Dec. 16, 23 and 30.

16, 23 and 30.

Manthono', Mass. — Spiritualists hold meetings in Perest Hall every other Sunday at 14 v. m. Mrs. Yeaw, speaker.

Foxnoto', Mass. — Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. m.

Phoytherot, R. L. — Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 75 o'clock. Progressive Lyceum meets at 12 5 o'clock. Lyceum Conductor, L. K. Joslyn; Guardian, Mrs. Abdie H. Potter, Speaker engaged: — Fred. L. H. Willis during January.

PPTNAM, CONS. — Meetings are held at Central Hall every sunday afternoon at 15 o'clock. Progressive Lyceum at 105 in the foremon.

Doyka Kan Foxcroft Mp.—The Science

Sunday afternoon at 18 o'clock. Progressive Lyccum at 10% in the forenoon.

Dovkr And Poncroft, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universallstchurch. A successful Salbath School to in operation, New Yorr City.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 800 Broadway, Seatsfree. Speaker engaged:—Mrs. Emma Hardinge during Docember.

The Nockety of Progressive Spiritualists hold meetings every Sunday, morning and evening, in Ebolit Hall No. 35 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sinday afternoon at 24 o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebilit Hall should address P. E. Farisworth, Sec'y, P. O. box 5079, New York.

Mornisanta, N. Y.—First Society of Progressive Spiritualists—Assembly Booms, corner Washington avenue and Fitth street. Services at 134 P. M.

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

Troy, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Enverstreets, at 104 A. M. and 34 P. M. Children's Lyceum at 24 P. M. Morroe J. Kethle Conductor; Mrs. Louise Keth, Guardian.

JEDSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street Locture in the

ARISET CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. w. upon Natural Science and Philosophy as basic to a g. nume Theology, with scientific experiments and flustrations with philosophical apparatus. Lyceum in the attenuous, Lecture in the excenting at 7½ c look, by volunteer speakers, upon the Science of Spiritual Philosophy. VINELAND, N. J.—Friends of Progress meetings are beld in the new half every Sunday at 10 Å. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock r. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

For new subscribers, with \$9 accompanying, belt by the First Soliety of Spiritualists in Chicago, every we will send to one address one of either of sunday, at Crosby's Opera House Halt, entrance on State of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Halt, entrance on State of the Chicago, and the street. Hours of meeting 102 A. M. and 73 P. M.

WASHINGTON, D. C.—Meetings are held and addresses de-levered in Union League Hall, every Sunday, at 11 A. H. and 75 P. M. Speaker engaged:—Mis. M. S. Townsend during December and February.

December and February.

Low-invite, K.Y., "The Spiritualists of Louisville commence
their meetings the first Sunday in November, at 11 A. B. and
75 F. B., in Femperance Hall, Market street, between 4th and
5th. Speakers engaged: "A. B. Whiting during Nov and
Dec.: N. Frank White during Jan. and Feb.; Charles A. Hayden during March and April; Nellie L. Wiltsle during May. ST. Lovis, Mo.—The Children's Progressive Lycoum holds regular sessions every Sunday afternoon at 24 P. M., in Mer-cantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

Blood, Guardian.

SAR FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 74 P. M. Admission free. Children's Progressive Lyccum meets in the same hall at 2 P. M. The Sattlenbett hald regular Sunday.

some nati at 2P. M.

"Agrakarto, Cal...—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'elock A. M., and a lec-ture at 74 P. M. Children's Lyceum meets at 2P. M. H. Bow-man, Conductor: Miss G. A. Brewster, Leader of Groups.

Special Notice.

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

Business Matters.

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

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

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

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

ABRAHAM JAMES .- Fine carte de visite photo-

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

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KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

MRR. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. COMMENDATORY, We cannot speak in too high terms of Coe's Dyspersia Cyng. It is a well-tried Remedy and invariably cures. Why will you suffer from Dyspepsia, Indigestion, and disorders of the Stomach and Bowels, when

to good a remedy can be obtained to easily? Iw-Dec. 8. Perry Davis's Vegetable Pain Killer!

Internal and External Remedy. Travelers are always liable to sudden attacks of Dyrentery and Cholera Morbus, and these occurring when about from home, are very unpleasant. PERRY DAVISCS VEGE TABLE PAIN KILLER may always be relied upon in all cases. As soon as you feel the symptoms, take one teaspoon ful in a gill of new milk, and molarses and a gill of hot water; stir well together and drink hot. Repeat the dose every hour until relieved. If the pains are severe, bathe the bowels and back with the medicine clear. In cases of Asthma and Pbthisle, take a traspoonful in a gill

of hot water sweetened well with molasses; also baths the throat and stomach faithfully with the medicine clear. Dr. Sweet says it takes out the soreness in cases of hone

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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 eyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state,

eventually progress into a higher condition.

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

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

The Circle Room.

Our Free Circles are held at No.158 WASHING-TON STREET, Room No. 4, (up stairs,) on Mon-DAY, TUESDAY and THURSDAY APTERNOONS. 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. commence at precisely three Donations solicited.

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

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

Invocation.

Our Father, since thou dost in mercy veil thy purposes from human sense, and doth lead thy children ofttimes through dark and mysterious paths unto the kingdom of heaven, therefore the need of that holy, sublime trust in thee, that martyrs have felt in other ages.

Oh, our Father, we need not tell thee that the mother cannot understand thou art dealing in mercy, when thy voice calleth the babe of her bosom, and she layeth the little form away among the flowers. Oh, we pray thee for an outpouring of thy Holy Spirit, in the form of holy trust, upon humanity. Let thy children everywhere know thou art a God of Love; endless, all-powerful Love. Thy mantle of mercy thou casteth over Nature and the human soul; and though Nature, or the human soul cannot see thee, or understand thy purposes, yet thy love is abiding; thy love is sufficient; thy love is an all-perfect, all-pervading principle, holding worlds in their proper places, leading all souls unto the kingdom of heaven.

Oh, our Father, let thy ministering angels preach thy truths unto souls that are imprisoned here in human casements. Oh, let thine angels sometimes draw aside the veil that thou hast in mercy dropped between the world of Mind and the world of Matter; that here and there a soul may behold some of the glories of thy kingdom beyond Time; inspiring humanity with a diviner trust in thee.

Oh, our Father, we would bring unto the altar of this day and thy life, all our best, brightest thoughts; and, wreathing them into garlands, we would ask thy blessing upon them. Oh, let them grow great and strong and mighty for good. And when this day and many other days have rolled by, and that which is now the present shall become the future, let us see therein the bright, fresh garlands that we weave to-day, as crowns of glory for our waiting souls. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - We are ready, Mr. Chairman, for a submittal of your questions.

QUES .- By S. Moses, of Rochester, N. Y.: There is a man whom I trusted as a friend when in need; as a friend, I trusted him with my property. He betrays my confidence, keeps my property, and refuses to give me that that is justly and honestly mine, and justifies himself in so doing. Now what I wish to know is this: When such go to the spirit-world, will they approve of and justify their unjust doings in this life, and have no regrets for the past, as they appear to have none while here in the earth-life?

Ans.-As man passes out of the flesh, so he enters upon the realities of the spirit-world-thinking the same-and, to all intents and purposes, he is the same, so far as his spirit is concerned. All the evil or so-called evil deeds that a man commits while on the earth, will be washed out by his own individual efforts, through his own individual unfoldment. When the man or woman shall learn that there is a better way, that there is a more just way, then he will lay aside that which is less just, and pursue at once a more proper course. But the soul must receive an education, Here it can plume its wings of justice and fly away from those things you call evil. But the law of retribution is a law all perfect and holy in itself. It punishes not through anger, not because the Author of the law is angry with the subject, but the very nature of the misstep induces action of the law; and when the law acts upon the subject, straightway the subject begins to feel that there is a better way-that that is not the most proper course. Then sorrow comes, because there is more or less confusion. Put new wine into old botles, and the bottles will burst. Confusion follows for a time, and then regret. You know very well how you have suffered the past four years from the political confusion everywhere among you. So it is with regard to the soul. When it learns it has made a mistake, even in the most trivial thing, it experiences sorrow. Then comes this agitation, this cutting off, this severing from the body of the soul those circumstances that made its covering. But all these things grow very slowly. Man never becomes great and good and wise in a day. We do not believe in that repentence that comes like lightning upon the individual. No, we cannot. We believe in that that is of slow and natural growth; that comes out of the lower strata, shoots out into the present, making a lasting immortal flower.

Q .- By J. C. C .: Will my friend Enoch Harrington and the band of spirits that accompanied Captain Mitchell, after the burning of his ship Hornet, in lat, 2° North and lon, 112° West, please give a description of their perilous passage and what became of the two missing boats?

A .- A friend present, as the representative of the party in question, informs us that it would be impossible to give a clear description, mentally and materially, of the scene through which they passed. With regard to the two missing boats: the cargo of one has entered the spirit-land, and they know no more of the cargo of the other boat than you do, but presume they are not inhabitants of the unseen world; therefore must be either on dry land or on the ocean.

"Blake."

A gentleman out in Connecticut where Mr. Ellis and I have been holding forth, wants to know what my real name is, and why I have n't got an edication after death; why I don't get one, so I can make a little better appearance than

I come here to inform him that a star can't be a moon, and a moon can't be a sun. If he aint lived long enough in the world to find that out. then it's time he went to school. I choose to re- of it. It was a limb of it. I liked it pretty well things, perceives that the soul must ever have a

ster or a Rufus Choate some time? But at preswell off, and I 'm doing more good in one twenty- | would be failure number two. four hours than he probably ever will do. He'd | I'll appeal first to Benjamin-"little Ben" we like to know, I suppose, if my senses ever were clear! I had as good a pair of eyes to see with, had good clear senses as anybody had, and could | good a show as he'll wish to see. He's the greatsee a thing about as clear as anybody. Wants to know, too, why I don't talk outside the cabinet; why I don't give manifestations without the cabi- circus or show, I really believe. You tell him for net. I'll ask him a question before answering me, I'll ticket him to as good a show-if he'll his. Old chap, why don't you talk and move only give me the chance—as he ever was to in round and navigate without using your body? his life. For he's got that within him that I can How happens it that you use your hands, your feet and your tongue, too, for it must be a good lon't know that there is just as much need of a be glad to be like that, don't you think so? [Yes.] cabinet and a medium for me to manifest through, as you have need of your body to get round with here, I'd recommend that you go to school. I think you're a little below me in some things. show. He yelled like a good one, he was so fright-Now if you object to my coming here to read you a lecture, you can do the next thing. [How are the scances attended now?] Oh, pretty well. [Are you coming to Boston soon?] Yes, we are coming here, and we're going to raise a general again and square up. I belonged to the Pennsylpreeze this winter. I'm getting the wires laid so vania Reserve Corps. I'll be able to talk without the cabinet. Oh, I've been right here before, right on this platform, and talked through the cabinet. I can do it again. The time will come when I shall stand here right in my own body, so you'll see me just as I am. The time will come when I shall stand right outbefore it's time, can you? I can't do these things as much. I would, any of you that ask us why we half as much without a good deal of training, on

Well, good-by to you; much obliged to you.

Frances E. Sawyer.

My friends who are on the earth have requested that I should manifest here, if possible, and inform them whether or no it would be best, under all circumstances, for them to avow their belief in the return of spirits? They fear it would not be as well for them, were they identified with modern Spiritualism. I can only refer them to the words of Jesus. He says, "Let your light so shine before the world, that, they seeing the light, may believe and glorify your Father in heaven." They do not let their light shine, so cannot expect to receive the blessing.

I would counsel that if they have that which is good, that which has been food to their souls. they should give of their abundance to those who have not. It is mean, it is uncharitable, it is unjust to withold that which you have in your possession, that the world groans for every hour. There must be some brows crowned with thorns, and theirs may as well be those crowned with thorns; they may as well be the martyrs as any one else. Why, were I here on the earth, and out of my present knowledge of things, I would preach the Gospel of Truth, the whole gospel, though all the world closed their ears; though all the world were arrayed against me in terrible opposition; for I should then feet I was doing my duty, and that would be unto me the kingdom of

My friends declare that they shall believe whatsoever I may be pleased to give them on this subject; that they will hold whatever counsel I give them as sacred and good. God grant they may, for their own good, and for the world which has

I am Frances E. Sawyer, from Orange, New

Charles Foswell.

anybody's else who may need my aid. I am from Charlotteville, Penn., and a soldier-union soldier-who'd like to get back home in this way, if you have n't any objections. If you're a copperhead, sir, keep out of my way, I'm death on copperheads, and always was when I was a youngster. I did n't like them any better when I grew up, and went out to do battle agin 'em.

I've got some folks here on the earth that are just as afraid of dead folks as you would be of a rattlesnake. They're shut up in the church: but I'm going to get at them some way, for, weasellike, I can get through a small place. I can! and I'm determined to go through. I never was outgeneraled but once, and that was the time that I had to leave my body. General Death was smarter than I was, so he ruled the roost, and I had to obey his orders of course. But I'm master now, and I'm driving my own team, so I can drive my own communication home. They say it goes sometimes on the wings of thought, and sometimes by your steam engine. Well, I'll take mine along, if you haven't any objections. sir, for it might be hard driving thoughts along just where I want to have them go. They believe in dead folks, and in the guardianship of angels, and all that pertains to Spiritualism that is found in the church, folded up in that. They believe in that. But this coming back, and talking face to face with ghosts, they do n't believe in. They 're afraid -they would be-to shake hands with me, or to let us talk to them as we do here. We don't care, no; but they're not like this lady. I went to her this morning, and says I, "How do you do?" She said "How do you do?" "I thought you'd be afraid of a ghost like me," says'I to her. "Not a bit," said she, "I've seen too many of them to be frightened." "Oh you have," said I. "I didn't know but what you might be a little turned to stone. Now, Nature teaches me that afraid." "Well," said she, "you'd better go to somebody that ain't so well acquainted with dead folks as I am." My folks are afraid, but they'll come to it. I'll

touch 'em lightly first; then I don't know as they'll believe it's me. I'm bound to go in. I'm stand that life is everywhere; that there is no bound they shall know I've come back, I am! Oh I'm sure to win.

I said in my last letter home, I think this busishall soon be home with you. By gracioust if it same. It would have been just as reasonable a things and the war, and I thought Government the life-principle did not die when the spirit, or a different way. So you'll please tell the folks lutely impossible for us to enumerate and follow I intended to go home, but had other business to out all the manifestations of life. No one soul attend to; I shall pay you some day for it. And than they are, nor half as much. I am myself, and I hope I'm a little better than I was here, be active, and can only be active by virtue of because I've been trying to improve since I came | seeking to know what there is around and beto the spirit-world. I'm not so rough as I was. | you dit. If you all understood life perfectly, even I could come back here now, and could pick you your own life, so as to be able to define the comhorse jockey now. [Was that your business active. But this cannot be; and we believe that

main just as I am for a while, at any rate. I can't | when I was on the earth. But as it is, I'm solicsay but what I may take a leap up by and by, iting an invitation to go home. [I hope your Who knows but what I shall be a Daniel Web- folks will give you one. I hope so too. [I think it will do your friends much good, heside helping ent I'm very well satisfied to be "Blake." I'm yourself.] Well, I could try. If I failed, that

used to call him-and if he can work the cards so he can get in, I'll furnish him with a ticket to as est fellow for liking to go to shows that ever I see. He'd sell his soul for a ticket to go to a work over and bring out; that will let me go up to him as I did to this lady, and say, How do you one, else you could n't use it so well? Now if you do? Now there's a good many folks that would And I'll promise not to show him anything that would be likely to frighten him. I don't suppose he remembers the time when he first went to a ened. Well, I'd wait awhile, I'll take away the fear first, before I take him into the show.

Mr. Chairman-I believe that's what the par son called you that was here-I'll call round

Isabella N. Joice.

How do you do, sir? I come to tell the gentleman who is trying to find the man who murdured Johnnie and me, that I shall be with him nearly all the time until he does find him. And if I was side the cabinet. You can't make the moon full permitted, I should tell him right away where he is. But if he will do as Mr. Hurlburt told him to any faster than I can. I'd like to see you do half | do, he will gain something to help him in his researches. Mr. Hurlburt wishes me to tell him don't do this and that. I'd like to see you do that he was once employed in the Boston Postoffice, and he's always felt more or less of an interest there. And as he has been somewhat connected there—the gentleman—he was through sympathy attracted to him, from the fact of his earnestness and good motives-not because he wanted the reward, but because he really desired to obtain our murderer. [The time has not yet arrived. I suppose, for you to give his name? No. sir; but I am hoping every day it will.

All communication between the man that murdered us, and his friends and acquaintances, has been suspended; because he is very cautious, and being so, he don't dare to write to them. And he says every day, "Why, I'd rather die, than live this way. I feel as though every stone under my feet were a detective." Well, by-and-by, when that feeling grows upon him, he will begin to grow very weak; so weak that he will be easily taken. Oh he's a bad man! too bad to be at large in any civilized community. I don't want him to be found and executed, because-not so much, at any rate, because I bear any ill feeling toward him, but because I know he is so dangerous. He knows it himself. He has said so to himself many a time; and to his friends.

Now, sir, if you will please tell the gentleman to persovere. I shall be with him, and he will certainly be successful. Those who have weighed the matter thoroughly and carefully, will give him such information as will be sufficient for him, when he goes to the place he has been told to go to. I have been charged to give none here to-day: for if I should, they say it would thwart the very end they desire to gain.

I thank you, sir. I am Isabella N. Joice.

Scance opened by T. Starr King, closed by Lightfoot."

Invocation.

Oh thou whose light shineth in the midst of all darkness, whose perfect love overcometh all evil, whose boundless mercy reacheth all souls. and whose everlasting wisdom comprehendeth all things, to thee we pray. Thou hast opened Charles Foswell, sir, at your service, and at for our understanding thy vast volumes of life human and life divine; and thou art teaching us to read them. Thou art pointing out unto us the way for our souls' salvation; through ten thousand times ten thousand sources thou art perpetually speaking to our souls. And yet, oh Life, and its Source, we cannot understand thee. Therefore it is that we ask, in all earnestness and with a deep sincerity, to know more of thee and more of thy laws. Nearer, oh God, still nearer to thee, is the watchword of our souls. And, while we struggle on, sometimes fainting and weary, and sometimes strong and full of hope, yet by our prayers and thine answers thereto, we shall ever be able to bear our crosses and withstand all the shafts of evil with which we may be surrounded.

Oh thou Spirit of Eternal Justice, do thou visit all those souls who have seemed to wander, in their human life, from thee. Water the fading flowers in the garden of their hearts, that they may blossom anew: that their fragrance may be inhaled by angels; that life may be made better by it. Oh, give us, thou Spirit of Humility, thine own life. Wrap us in thy mantle, that we may be secure from all that may cause us to aspire too high, to ask too much.

Spirit of Love, do thou baptize us in thine own pure waters! Let us understand what thou art. Spirit of Truth, though our brows are crowned with thorns, though thou dost scatter thorns in our pathway, be thou with us! Lead us out of all darkness unto the light of thine own kingdom, for thou art great, good, and holy, and all perfect.

Oct. 15.

Questions and Answers.

Ques .- By W. T. Smith, of Michigan: I saw in the BANNER of June 2, 1866, that on the removal of a body from its original resting place, it had when the life-governing principle leaves, the form must decompose. Please give your views upon the subject.

Ans.-Your correspondent seems to have very limited conceptions of life. He fails to underplace devoid of it. The principle of life cannot, by any possibility, ever absent itself from any place. Its manifestations are so numerous that ness will be wound up about such a time, so I | you cannot number them; but the life is the wan't wound up with me sooner than I expected. | question to have asked why God does not die You know I was looking to the closing up of when worlds change their orbits, as to ask why would begin to muster us out, so I'd soon be thinking part, inhabiting the machine, was sepahome again for good. But I got mustered out in rate and distinct from the machine. It is absocan, by any possibility, ever do it; for, if they still further: you'll tell them I'm no more dead | could, then there would come a time when the soul would die from mere inertia. The soul must out as fine a horse as ever I could. But still I pass of your own being, why then the propelling don't mean for you to understand that I'm a force within you might sometimes become inhere?] Well, that was a branch of it; was n't all | the Great Principle of Wisdom, governing in all

something to ask for, that there must ever be a ever of us died first-if the way was something it has not attained. And this, we be- Spiritualists declared-should return, t lieve, is the very power that holds it in existence, and the very foundation upon which immortality | behind. exists. Decomposition is but another term for change. The body changes at death—it may be to stone, it may be to dust-but the life-principle never leaves it.

Q.—Do spirits return and take upon themselves physical bodies again? and, if so, about how often I had nothing to do with it, only to is it repeated?

A .- Your speaker has returned absolutely and taken upon himself a physical body; but it is by no means certain how often he may repeat the same manifestation. 🐨 your correspondent has reference to the Pythagorian doctrine, perhaps a little different answer to his question may be needed. It would be absolutely impossible for us to determine concerning the stated period of time allotted to soul, whereby or when it must return and take upon itself a human form, and manifest through that form, provided the great, wise Father hath determined it must so unfold itself. Nature, by the decree of God or Life-or give it whatever name you please-by some wellestablished decree, seems to have an infinite variety of ways and means through which to perfect itself; and the same law holds good when referred to the soul. The soul, as allied to Nature, makes use, we believe, of every form known in Nature, through which to unfold itself. The soul speaks through the rocks, through the rills, through the waves of ocean, through the skies, through all forms of animate and inanimate life, as well as through the physical form. This is absolutely true, and you cannot successfully dispute it.

The sculptor perceives before him the block of marble. The soul or inner life of his own being I am not able to give much definite inf is thrown upon the marble. And so he chisels away, day after day, until the block of marble seems to be endowed with life. What has made it so? What has wrought the change? Why, the action of the man's soul upon it. The soul has wrought, through the human machine, and down through physical, material life, upon the block of marble, until it is a glorious representative of human life. The soul is there; the man's life is there. You cannot look at a beautiful rose, admiring its beauy, inhaling its fragrance, without endowing it with your own life. Your thought of the rose is far more beautiful that the rose itself. You should understand this one great truth: that, as God speaks through the soul, so he speaks through all these forms of life also. Life is everywhere. God is Life, and Life is never silent, never inactive. It is always going outward and onward, perfecting itself according to the law Oct. 15. of its great Author.

Augustus Carson.

It is two years ago this very day since I paid Nature's debt in dying. I then had not the least idea that I should ever be able to manifest in any sort of a way again among the things of earth. provided I had an existence at all. To me there was very great doubt concerning a hereafter. But Nature works, or God works, through mysterious ways, and sees fit to cover those ways until we reach them; that is, we are not allowed to see much of our future. I was but a short time agosay two years and a half ago-I was, in more senses than one, arrayed against you people of the North, although I claim a birthright here among you,

Some seventeen years ago I removed from the North to Savannah, and there became largely the Atlantic hold it in its embrace. I identified with Southern affairs; had many friends there and my interests were there. So, when it became a fixed fact that the two portions of this be found? the answer comes, "He's h our country, North and South, must go to war with each other, I consulted my interests; and I must say I obeyed the dictates of my conscience in the matter. And so I went to war against you. And I am not here to-day to say I'm sorry I did, for a man should never be sorry for doing what it is so. he believed to be right. I am only sorry that I didn't know any better way; not sorry because me a chance to come to them where I c of at the time. The fortunes of camp life brought to me sickness and various kinds of unhappiness, which terminated the connection between me, as an individual, and my body, two years

ngo. I have left, as I before remarked, many friends. But there are a certain few that I am particularly attracted to. My wife and little son I would fain return and aid, if I shall be endowed with the power so to do. But I must first make them aware that I have the power to come back before I can aid them in a way they will be conscious of. I may aid them without any consciousness of the fact upon their part; but that, to me, is a very poor way of doing business.

When the inhabitants of this world are satisfied beyond the possibility of a doubt that those they have called dead still live, and, under favorable circumstances, can return, aiding them or acting against them, as the case may be, it seems to me they will have learned a truth that is worth all other truths, is grander than all others that they may have learned. And until they shall have gained that truth, shall have that in their possession entire, there will always be death—death, as there now is, death with its sting. Take that away, and virtually, then, there is no death.

My wife will remember her last words to me when she bent over me to catch mine from my weak lips. They were these: "Oh, Augustus, what am I to do when you are gone? Who am I to look to? Oh, what is to become of me and my little boy?" My soul could not then answer her questions satisfactorily. I did not then even know that there was a God who defended the widow and the orphan, though I hoped there was. To-day I know there is a Power that takes care of everything. And to-day I know that I can do | me here, he says, and introduced me to something, by virtue of that Power, toward taking care of those who were dependent upon me, and that are to-day dependent upon me.

I am very glad to be able to say to that sorrowstricken soul, "The clouds are breaking, the morning is coming, and very soon. I am quite sure, you will see happier days than at present. I have labored earnestly for it, and I feel sure I shall be successful. Nothing would give me greater joy than to come to you at home; come where I am known; come where I shall be understood." Not that I am ungrateful for the privilege I enjoy even of coming here to this distant telegraph office to send a few words home; but I ask for something greater, something better. If I did not feel that I needed it, I would not ask for it. And we are taught in this land of beautiful reality, that whatever we absolutely need we shall obtain. The question only is, when we shall obtain it? When we shall need it the most.

I am unable to proceed further, sir, so I can only close by telling you that what I have given is intended for my friends; but particularly for my wife, Marietta Carson, and little son, Augustus Carson. My name is Augustus. My age, at the time of my change, was thirty-eight and five months. I died at Savannah. Oct. 15.

Anna L. Stephens.

There was an understanding between myself and some of my friends to this effect: that who

the place we had reached, to those we

I was a medium myself for a certain manifestations, such as tipping tables. ting answers by sounds. Though I die lieve myself that the power was prod spirits, yet I did n't know. I was very s hands upon whatever object was bei upon. But I thought, as very many other was electricity. Still, I never could account the intelligence electricity manifested.

Some of my acquaintances, who used he with me when I would give the manife did really believe that it was some spirit communicating with us, and I used to them for their credulity. But they said else can it be? Tell us what it is, if it is Well, I could n't tell them myself, and a was very fearful. I never liked to be left long alone,

would often be annoyed by these sound I was alone they frightened me, for I but attribute them to something superns attached them to something that was they always made me tremble when I w It is but a very short time ago since

Boston. I came here to see my triends, were quite a number of conversation upon the subject of Spiritualism. I how many times that a number of us that whoever should go first, should those who are left. It seems that I was the first to be call

fore the first to make good the promise. clear information of the land I have rea is a place, a real place that I'm livin much of a home it will be to me I ca but I'm sure that it is a reality, and that I am able to come back. Therefore ualism is to me really true.

At first, I was very much frightened knew there was no hope for me; then came over me that all would be well hereafter, wicked as I might have be gradually lost my fear and my streu And thus died, I suppose easy, although hear mingled sounds of terror and of pra such a strange, wild medley of sounds me! Yet I seemed to be even then above them and afar off, although they around and near me.

I am only giving my own experience experience of any one else. I am not to give an account of my life, that I may tified thereby; nor do I know that I shal

so. It is not needed to those I come to. I have given enough, or shall give e identify me as one soul, at least, to those

When I parted from my friends, I they should hear from me as soon as I my destination. I little thought, then destination would be beyond Time; that was designed to go beneath the waves and my spirit destined for that spirit-ho knew so little about. But so it was. But I feel my promise as binding as

cred to my friends as though I had lan that distant Southern shore. I am a still; I am alive, I am Anna L. Stepl as I was, only I've lost my body. The and I believe in the presence of God; ever we ask this one or that one where he's here. Don't seek him in the futur

here." So if he is, then I am in his pres I have a great deal to say. I feel I ha deal to do. I have been told so by came to the spirit-world before me; and

I would give, or will give-if my fri terrible scene. Oh, it was terrible! b much so to me as to others. [Were yo The Evening Star"?] I was. Say tha sage is particularly designed for my f will give you a few of their names: J phens, Adelaide Welsh, Mary Fulton might go on and give you a score of na since I've gone; they'll remember the and they all read your paper, so I'm

hearing. I thank you, sir.

Edith Brandon. You'll take me to mamma, won't you at home, sir. Won't you take me? that?] Where she lives. Won't you Where be I now, sir? [In Boston.] Am My mother lives in St. Louis, sir. [I since you went to the spirit-world?] came to my father nine weeks ago. He fore I did; and I want you to take m my mother, that's what I come for. too far off.] Will you tell my mamm and want to come home? Will you tell Edith came? and will you tell her the with me, too, and he wants to come?

He says I should tell my age, [ar Edith Brandon. I was seven years mother's name, Edith. My father's n Josiah; and he and I live together nov you been here before?] No, sir.

Will you tell mamma I came? Oh, sl so glad if you'll only let her know that forgotten her, and that I want to come won't you? [Does your father think you will get this letter?] Oh yes, he says so says so. He says I misunderstood him. H t'eman who would send my message to yes, sir. And will you tell her I did n't wreath preserved? I'm glad she did done. Father says, "It would only be nir of sorrow, and not of joy." It is a practice; and I'm so glad the flowers before she had it done; for if she had have made her cry to look at it.

(To the Chairman:) If I had anything give it to you. [You are welcome. Com I would like to. And can papa come, if He says he would like to very much.

Prayer by William E. Channing; answered by Abner Kneeland; Letters by George A. Redman.

MESSAGES TO BE PUBLISHED MESSAGES TO BE PUBLISHE.

Tuesday, Oct. 16.—Invocation; Questions an Sarah Borman, to her brother George; Jusson Henry Sanborn, in Independence, Texas; Susan Thusband and friends.

Monday, Oct. 28.—Invocation; Questions and Stella Lewis, to Mrs. J. M. Lewis, Independence. Roule, to relatives, in Sandwich and Barnstable. Bi. Williams, of this city, to friends; Wm. Smith the 54th/keg., Co. 1, to relatives, in Revere Gourt. Tuesday, Oct. 30.—Invocation; Questions and Hannah A. Prickett, to her sister, Mrs. Clark; I tinger, to her parents, in Nebraska City, N.T. Thursday, Nov. 1.—Invocation; Questions and Charles Fowler, an actor, who died in New Orl Wm. McDonald, of that city; David Wilder, to his Wilder; Enlaile, wife of the editor of the "Calave" to Robt. Dowling, at Mokolumnio Hill, Ca Cal.; James Murphy, of the 29th Mass., Co. C, to and wife, living on Cross street.

Monday, Nov. 5.— Invocation; Questions an Jossie Hunter, to her father, Stophen, Hunter, of

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OF A SERVICE OF

La.: Col. Winthrop, of Watertown; Frederick Schultze, of St. Louis, Mo., to life brother Carlos.

Tuesday, Nov. 8.— Invocation; Questions and Answers; Lizzle G. Taylor, who died at the South, to Joseph, Annie, or lister, in New York City.

Thursday, Nov. 8.— Invocation; Questions and Answers; lizzle G. Taylor, who died at the South, to Joseph, Annie, or lister, in New York City.

Thursday, Nov. 8.— Invocation; Questions and Answers; James B. Illil, to his brother, J. Warren fill, in Ulica, N. Y., and Matthew Weeks, in Marywelle, Col.; Mary Brady, to sister Clara: Hecher Kay, to some of his sporting friends.

Monday, Nov. 12.— Invocation; Questions and Answers; Capt. Wm. Clarendon, of Liverpool, Eng., who died at the Washington Coffee House, Boston, to his two children; Lucy King, to Abigail Blasiand, and father and brother, in California; Joseph Davis, to his father, Jefferson Bavis.

Tauraday, Nov. 13.— Invocation; Questions and Answers; Henri Preshicu, lost on the Evening Star, to his brother, Frederick Preshicu, in New Orleans, La.; Frances Adelaide Hill, to her brother-in-law, James C. Hill, of Ulica, N. Y.; Alfred Winnens, to Thomas Winnens, Livernool, Eng.

Thursday, Nov. 15.— Invocation; Questions and Answers; Wm. Harris, to Sarah and Ann Maria, in Dover, N. H.; Cyrus H. Campbell, of Weldon, East Tenn., to Friends: Eph. Hay, to friends in this city; Fannie Bullard, to her mother, in Roxbury, Mass.

Monday, Nov., 19.— Invocation; Questions and Answers; Wm. Harris, to Sarah and Ann Maria, in Dover, N. H.; Cyrus H. Campbell, of Weldon, East Tenn., to Friends: Eph. Hays, to friends in this city; Fannie Bullard, to her mother, in Roxbury, Mass.

Monday, Nov., 19.— Invocation; Questions and Answers; Monday, Nov., 19.— Invocation; Questions and A

to friends in this city; Fannie Bullard, to her mother, in Roxbury, Mass.

Manday, Nov. 19.— Invocation: Questions and Answers; Henry Ek. Merrill, to Josish Merrill, Savannah, Ga.; John Sweeny, to Father Biley of New York: Mrs. Eliza Smith (late wife of Dr. Main), to her daughter and friends.

Tuesday, Nov. 20.— Invocation: Questions and Answers; Johnnie Jolee; Wm. Frazier, to friends, in Titusville, Penn.; Henry Stuart Burnet, 201 of Col. Henry Burnet, of Louisiana; Joe, formerly a slave in Burnet's family.

Obituaries.

Born into Spirit-Life, Nov. 17th, Mrs. Roxy Sherman, of Springfield, Mass., aged 90 years.

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their own sorrowful lives shall be ended, and they have passed
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EXCELSIOR COMP'Y, COLORADO. DERSONS wishing to make safe investments in Colorado netreprises under prudent and honest menagement, in large or small amounts, will find it for their interests to call on JOHN WETHERBEE, No. II PRENEX BULLD

EFF Information given by mail, if requested. Having visited Colorado and personally inspected the enter price above reterred to, I would recommend my friends who may read this to give attention to it, as in my opinion as in vestment therein will bring large and continuous dividends, and that speedily.

H. F. GARDNER, M. D. Sont, 22.

DR. G. W. BABCOCK,

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36 Winter street, Boston, Room 10,

ATTENDS to the treatment and cure of all Chronic DisARASES. (Disease affecting the Hair and Scalp attended
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Dr. Babcock has been for years engaged in treating diseases
with excellent results. He is an educated physician, and
those seeking his advice will find him a gentleman of scientific
ability, and worth, of all confidence.—[Boston Sal. Guzette.
Let all those afflicted with diseases bear in mind that Dr.
Babcock has been most successful in giving relief, and effecting permanent cures to his patients. We consider him one of
Nature's true physicians, hence the pleasing and fortunate results he has brought to his patients.—(Boston Courier.

Nov. 17.—3mt

J. H. CONANT, DEALER IN

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April 7.

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

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DRUNKARD, STOP I
THE spirit-World has looked in mercy on scenes of suffer ing from the use of strong drink, and given a kenken't that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years. Send for a Cincutan. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

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Nov. 17.

OCTAVIUS KING, M. D.,

year. Five copies, \$5,00. Specimen numbers, 10 cents.

Nov. 24.—48.

DR. BARDEN'S

CONDENSED FAMILY MEDICINES.
Sold in Casea or single Bottles. DR. H. B. STORER, Agent, 544 Broadway, New York.

B. CHILD, M. D., DENTIST.

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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—Dear Sir: My disease, as I stated in my first letter, was Difficult and Painful Urinution, which commenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became exeruching, and 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 said complaint had utterly and silently disappeared, not even hiddling 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-Office address.

Fraternally yours, H. HARRIS.

South Adams, Mass., Sept. 26th, 1866. Akron, Summit Co., Ohio, June 11th, 1866.

South Adams, Mass., Sept. 26th, 1866. PROP. SPENCE — Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prostate Giand like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of Printed and swollen Prostate Gland, but found No. 119 Harrison Avenue,

Ca Ria Wolfer Positive Claim on sure relief until I found it in your Positive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time.

Yours in truth, JAMES M. CARTER.

Salem, Marion Co., Ill., Feb. 25th, 1866. Salem Marion Co., Ill., Feb. 25th, 1866.

Phof. 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 Fowders came, they were used immediately, and they effected greater good in less time than any other medicine I have used.

Yours truly, J. Mc. N. Wham.

Bennington, Marion Co., Iowa, Oct. 13th, 1866. Proof. Special not see out of one eye for alout sor see out of the Amnustrational not see out of the Amnustration of the eyes for about 8 years. About one year ago she got her right eyes, is to be attributed the Amnustrational sor eyes for about 8 years. About one year ago she got her right eye burt, and to that and the long continued sore eyes, is to be attributed the Amnustration of the Amnustration o rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Negative Powders, which cured her completify. 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. White Hills, Conn., Feb. 11th, 1866.

DR. SPENCE—Dear Sir: I have been troubled with the Neuralgin for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Posttive Powders for Neuralgin and Siela Heuduche. 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,

Linute G. Barriert.

Richaeood, Union Co., Ohio, June 19th, 1866.

PROF. PAYTON SPENCE, M. D. — Dear Sir : I have had the Erysipe ins 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. After expending a great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipelus, I concinded I would try them; and to my great astonishment I was relieved by taking half a hox of the Positive Powders. I none am perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used.

My wife was taken with the Rheumatism. so that she could scarcely rates have the season of the read of a newered.

PSYCHOMETER.

My wife was taken with the Rheumatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six Positive Powders, and was valved by Variet trade. Variet trade.

Yours truly, JAMES P. CUNNINGHAM. JAMES P. CUNNINGHAM.

JAMES P. CUNNINGHAM.

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

THE POSITIVE POWISERS CURE Neuralgia, Headach, Earache, Totalache, Rhemmatsun, Gout, Colle, Pains of all kinds; Chotern, Diarrica, Row, et Complaint, Dysenterry, Nausca and Vomiting, Bysenesta, indigestion, Flatience, Worms, Suppressed hinstruction, Painful Memstruction, Falling of the Womb, all Female Weaknesses and Derangement; Cramps Fits, Hydrophobla, Lockjaw, 84. Vitus Dancet Internation Fever, Billions Fever, Yellow Fever, the Fever of Simalt Pox, Measles, Scarlatina, Eryshiclas, Promonal Fleurisy; all Inflammations, acute oretomole, such as Intlammation of the Lungs, Kidneys, Wordb, Bladder, Stomach, Prostate Giandt Catarerh, Consumption, Bronchitis, Conglis, Colds; Serofuin, Nervousness, Sieeplessness, &c.

THE NEGATIVE POWDERN CURE Parallysis, or Palsy; Ammirosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhoid, extrem Nervous or Muscular Prostruction or Relaxation.

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

The Positive and Negative Providers do no vio-

and cure of Cholern, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no manusca, no vomiting, no narcestizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most conderful medicine, to silent and yet so fiscacious."

As a Pannity Medicine, there is not now, and never has teen, anything equal to Mrs. Spence's Positive and teen, anything equal to Mrs. Spence's Positive and to the sexues, and to every warnety of sickness likely to occur in a family of adults and children. In most cases, the Powders, ligiven 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

THE GREATEST FAMILY MEDI-CINES OF THE AGES.

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 season, we say to the people of the West, and the South, and particularly of the prent valley of the Mississippi, and of all other sections of the United States that are knownly securged by the Chills and Fever, and other Fevers, in the sum-mer and autumn, "be prepared in time: keep the Positive and Negative Powders always on hand, ready for any emergency, which was always on hand, ready for any

and Negative Powders analysis and to the Sole intergency.

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

FIRTHICAN Not all schools of medicine are now using the Postitive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

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Sums of \$5 or over, sent by mail, should be either in the

New York City.

For sate also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Druggists generally.

Nov. 10.

Mediums in Boston. DR. MAIN'S HEALTH INSTITUTE.

AT NO. 7 DAVIS STREET, BOSTON. THORE requesting examinations be letter will please en close \$1.60, a lock of hair, a return postage stamp, and the address, and state sex and age.

Oct. 6.

MRS. R. COLLINS STILL continues to heat the sick, at No. 19 Pine street Boston, Mass. Oct. 6.

MRS. A. C. LATHAM, Magnetic and Clair-towant Physician, treats discases of body and mind, by the laying on of hands, and by magnetic remedies. Also, gives delineations of character. Terms \$1. Office, 202 Wash ington street, Boston. Oct. 13.

MISS F. A. JONES, (totally blind,) Clairvey, ant Medium, treats all diseases, at her Rooms, 85 Carver Monanys, and Wednesdays, at 75 F. M. Admission, 25 cents.

Nov. 24, -4w*

MRS. COLGROVE, Clairvoyant Physician, So. 169 Court street, Boston, Mass. Hours from 10 A. M. till 2 p. M. Every day - Sundays excepted. W. D. Wisslow, Sole Agent for Mrs. M. S. Fike's medicines. Oct. 13. MRS. PLUMB, Clairvoyant Physician, Test street. Cheles every evening. Developing Circles Wednes-day evening. Admission 18 cents.

M ISS NELLIE STARKWEATHER, Writing
M ISS NELLIE STARKWEATHER, Writing
Test Medium, No. 7 Indiana street, near flarrison Av.
Hours from 9 A. M. 10 8 P. M.

M RS. L. PARMELEE, Medical and Russiness
Calreoyant, 1879 Washington 81, Boston, 13we-10c.1,

SAMUEL GROVER, HEALING MEDIUM, No.
18 Dix Place, (opposite flarvard street.)

Oct. 6.

SOUL READING,

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Or Paychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Amounted to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of char
acter and peculiarities of disposition; marked changes in past
and future lift; physical and sent and appear in order to be
successful; the physical and mental adaptation of those intending marriage; and lifts to the inflarmoniously married,
whereby they can restore or perpetuate their former love.

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

Seven years experience warrants them in saying that they
can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private character fall found red stamp.

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

Address, MR. AND MRS. A. B. SEVERANCE,
Oct 6. Wiscondin.

HEALING THE SICK.

BY THE LAYING ON OF HANDS!

DOCTOR PERSONS, late of the Dynamic Institute, Millian wanker, who has treated over 33,000 pa. feals within the last color of color within the last color of the partial states in the acceptable instory, will heal the sick at ICWA CIPY, at the CRUMMY HOUSE, for twenty days, from Nov. 12th to Dec. 2.

At the SCOTT HOUSE, DAVENPORT, IOWA, for one day, Sunday, Dec. 2d, 1866.

At the BAY STATE HOUSE, MONMOUTH, ILL., for 20 days, common may Tuesday, Dec. 4th, to Dec. 24th. (Nov. 11

DR. J. P. BRYANT WILL HEAL THE SICK,

BY THE LAYING ON OF HANDS, AT PITZGIBBON'S HALL, CORNER OF KEARNY AND POST STREETS,

CORNER OF REARST AND FOST STREETS,

SAN FRANCISCO, CALO,

IMOM 9 a. B. to 11 a. B., commencing TRIDAY, October

12th continuing each day, Sandays excepted. FRI E TO

ALL. After the above hours he will receive patients at his

Private Rooms, Rosh etter, between Occidental and Cosmo
politan Hotels, till 5 r. B., who will be charged accounting to

their means.

Nov. 24.

DR. W. A. CANNDEE,

THE MAGNETIC HEALING PHYSICIAN, who operates
the taking the band of his patients. Some almost infraculous cures are being performed wherever he goes. Fits, in smitty, Loss et Veney, supporting Sories, Cancerts, Sight Restered, Do almoss Cured, and the Lame made well. So powerfulls the inframe that centrols the bot or, that disease is many times cured with one treatment. In Cannidee is better known as the originator of the Pain Cure King of Kings—a clairy of an element that will cure more aches and pains than any other painagen helm the public. He has taken the Parloys of house So 38 Jetherson street, 1901 SVILLE, KY

P. 85.—He will remain 60 days.

Nov. 10.

GOOD BOARD WITH MAGNETIC TREATMENT. ONLY THIRTY MINUTES FROM NEW YORK. M 188. FLIZA P. WILLIAMS (sister of A. J. DAYIS, Clair-way and and Magnetic Healing Medium, can accommodate two or three persons, either as hoarders or as patients, at her residence near the Park in Newark, New Jersoy. 2 P. Apply to or address. DORMAN & WILLIAMS, No. 8 New Street, Newark, N. J.

M IS. ANNA KIMBALL. 826 Broadwhy, entrance on 12th M IS. ANNA KIMBALL. 826 Broadwhy, entrance on 12th entrance on 12th Street, NEW YORK. Delineations of Character, Communications from spirit friends, Diagness and Prescription for Disease. Persons enclosing \$2,00 and 3-cent stamp, with lock of hair, will receive prompt attention.

4w—Nov. 24. MERS. ABBY M. LAPLEN FERREE.

PSYCHOMETRIST AND TEST MEDIUM, roads from handwriting or modals; also, gives directions to those wishing to become clutroyant or mediums. Personal directions, 81; Psychometric Reading, 82; Business Directions, 85. Address cenclesing 2 (19)-stamps, P. O. Box 45; Washington, D. C. Dec, 1.—5w.

HEALING THE SICK!

DR. D. A. PEASE, JR., NO. 265 JEFFERSON AVENUE, DETROIT, MICH., cures all Norms of disease without medicine. Nov. 17. DR., H. WADE, Medical Electrician, N. W. corner of Eighth and Sprace streets, PHILADELPHIA, PA. Students of the several Medical Colleges of the United States, and other gentlemen and ladies who wish to adopt this popular System, will be instructed and supplied with books and instruments, on liberal terms.

5w.—Nov. 17.

JEANNIE WATERMAN DANFORTH, (form-orly of Boston,) Challengam, 52 Foi arm street, near the Bowery, New York, Nov. 17-88* MRS. H. S. SEYMOUR, Business and Test' Mediam, No. 1 Carroll Place, corner Bleecker and Lau-rens, 3d floor, New York, Hours from 2 to 6 and from 7 to 9 P. M. Nov. 24.44w.

JOSHUA GROVER, Healing and Personating Medium, No. 7 Winthrop street, Charlestown, Mass, Nov. 17. - 8w* MRS. COTTON, Successful Healing Medium, by the hydrig on of hands. (No medicines given.) No. 233-E. 78th street, near 3d Avenue, New York. 13w*-Sept. 16.

DR. N. P. ALLEN, HEALING MEDIUM, LOCUST 1000-Nov. 17.

NEURAPATHIC BALSAM; NATURE'S GREAT HARMONIZER, (Discovered and put up by Alrection of spirit-physicians,)

Obscovered and put up by Affections sport payage.

AN INFALIBLE REMEDT FOR ALL
HUMORS AND SKIN DISEASES;

Piles, Cutterly, Rheumatism, Worms, Burns,
Bores, and all Diseases of the Throat
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To Price, 50 tents and \$1.00 per Bottle. For sale by all
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York and Boston; also, A JAMES, No. 53 Reynolds Block,
Chicago; T.D. Miller, No. 4 Kennett Building, St. Louis,
Mo. E. HAYNES & CO. Proprietors,
Nov. 17.

Tooane atreet, Boston.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW,

BU COURT STREET, BOSTON, BY House, 18 Webster street, Somerville. April 18. 4 A NDROO JOHNSON."—Comic Life of "An-droe dobason," by REV. PETROISCH V. NASHY. Il-lustrated with Twenty Large Engravings. The most humo-ous book ever published. Now ready. Price only 70 ccms, quotage free: Tendor 81.00; 88,00 per 100. Address, HUNTER & CO., HISSDALE, N. H. 3w-Dec. I.

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TOR \$2, I will send, by mail, one copy each of the four hooks, "Life Line of the Lone One," "Puglive Wife." "American Crisis," and "Gist of Spiritualism, For address, see lecturers, column. WARREN CHASE.

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

and Answers; of Opalouses,

he will be I haven't e to her; ur mother o; yes, he Ie brought o the genmamma; want the not get it e a souve. very bad s withered d, it would me again.] he likes? Oct. 15.

s answered \mathbf{ED}_{i} and Answers; on Lewis, to Tuttle, to her ind Answers; e. Texas; Jas. Mass.; Moses in (colored), of

Questions

Bunner of Tight.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Perrines, Cincinnati, Onlo; P. O. Rox 102. The first section of the contract of the contr

Jesus and Principle.

Whether desus was a real or ideal character, matters little to a thinker. There ought to have been just such a man-we believe there was, Truths dropped from his lips like pearls, and the sayings ascribed to him are just what ought to jeramp and hold in bondage human souls. Jesus have been said to the Jews of that transitional period. Mosaic conventionalisms, blasting prejudices, scheming policies, soulless monopolies and clannish, selfish tyrannies were the governing powers. Society then, as now, had its "upper erust." Those pious, prayerful, respectable Pharisees, corresponding to the Orthodox sects of these times, were policy men. Is it "expedient?" was the ever-recurring inquiry. Jesus, seeing them clairvoyantly, knowing what was in them, to a friend of ours: and true to his inspiration, stripped aside their cloaks and masks, and, not content with assuring them that "even harlots" would enter the Kingdom of Heaven before them, told them distinctly that they could not "escape the damnation of Hell."

Jesus was a man of principle. Upon this immovable foundation he planted his feet. The people must come to him. "I-principle-am the way:" no man can "come to the Father except by me"-that is, by the observance and divine method of principle, which, not blinded by specialities, buds and blooms out into universal justice, charity and love. The Nazarene never sought to patch upon the old garment of conditions and conventionalities, the new cloth of principle. Such patchwork would widen the rent and necessitate compromise. The new Gospel, fresh with higher inspirations, required a new dress. The incessant warfare between compromises and eternal principles has caused the continnous conflicts of the ages. Approximates aside, could the law of ultimates be unfolded to the common vision, men of all conditions would, like kindred drops, be mingled into one world-wide brotherhood, and all individual life would be sweetly tempered by the laws of the universal, whose crown is charity.

Jesus was the homeless prophet of his age; an outcast from safe, sound, respectable, Jewish soclety; accused of fanaticism, of being a "wine bibber and a gluttonous man," of fellowshiping "publicans and sinners," of having "a devil," of being "mad," of being a "seducer of the people," an "adulterer," a "blasphemer;" in fine, everything odious, because he put principle before forms and fashions. He did not mimic; testifled of himself; built upon a rock; was original to Jewish modes of thought; and hence, like all such great, true souls, was born to suffer and be baptized with fire, that he might help to purify others. On a certain occasion he had strolled off upon his mission and about his Father's business; his "mother and brethren stood without, desiring to speak with him." But a crowd being around him, and he being under a strong spiritual influonce from his angel-guides-abstract, and far removed from the shadowy externals of earth, did not observe them. At length "one said," (Matt. xii: 47, 48,) " Behold! thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said, Who is my mother, and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! Whosoever dooth the will of my father which is in Heaven, the same is my brother and sister and mother." With him the elucidation of truth was first, and principle was before father or mother, sister or brother.

and social relations. In Luke's Gospel, xviii: 29, 30, we find Jesus saying, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of Heaven's sake "-that is, for the high and holy purpose of consecrating the entire life to the moral and spiritual benefit of humanity-" that shall not receive manifold more in this present time, and in the world to come life overlasting." Principle is everlasting life. Those there grounded, living lives pure, stainless and spotless, are insthe Kingdom of God, being already children of the resurrection.

In fact, he thrust the lance of a divine inspiration

right through all conventionalities, family ties

In this same record of Luke, xiv: 16, 17, 18, 19, we find the necessity of adhering to principle taught parabolically: "A certain man made a great supper and bade many guests." This great supper beautifully symbolizes truth or the eternal principles that map the universe. Then "he sent his servant to say, Come, for all things are now ready. And they all, with one consent, began to make excuse. The first said, I have bought a piece of ground. Another had bought five yoke of oxen and must go to prove them; and the third said, I have married a wife, and therefore I cannot come." Now observe that Jesus, inspired from above, put land, oxen, wives in the same pair of scales, or, on the same material plane, as opposed to principle. That is, neither lands nor oxen nor wives should hinder the disciple of the spiritual dispensation from coming to the great banquet of truth; nor prevent the divinely chosenfrom traversing God's bright earth from shore to shore, disseminating such thoughts, theories and truths as are inflowed to them from the heavens. So long as our right hand holds its nerves, and our brain its reason, so long will we maintain a firm, individualized manhood, be ourself, paddle our own canoe, and construct our own pathway to the New Jerusalem, principle being our polar

We pity men who, because of long enslavement to "lands," "oxen," "wives," become hardened into an abject servitude, a sordid egotism, listening to no voice but policy, and knowing no monitors but those of their own frigid, cautious avarices or mean timidities. Their baleful oscillations are painful. They are not steadfast. Their foundation is sand. If rising, they seem to float only among raging, bottomiess eddies and wild, conflicting sea-currents. Principle alone can insure permanent success, for it is God's right hand and each angel's aim. In eternal justice, eternal right, eternal integrity to divinest conviction, with a fixed purity of purpose resting upon and working in harmony with eternal principle-God's method is our, is every soul's only safety and salvation.

A. B. Child's "Christ and the People." The author quietly put this book into our hands. We have put the mental contents into our head. It there rests-not quarreling with what it found. Does not Christ know his own? Taken separately, we do not accept all the state- friends, acquaintances, strangers, came in suc-

ments. Considered as a whole, it is the best, the cession to make themselves known, and bring most divine, and truly Christian book recently some cheering word from long absent ones. published. It is only comparable to a casket of A lady, who was a stranger to all present save gems, a string of glittering pearls, a moral sky one, who had, as I learned, never witnessed anyfull of never setting stars. Polished sinners will thing of this character before, and who I inferred disown, hate it; sorrowing, struggling saints, was a relative of the Cary family, Phoshe, Alice, walking earth with bared heads and bleeding &c., had her attention intensely fixed on the feet, will love it. Thorns and roses; crucified today, it will be glorified to-morrow. Take heart, Bro. Child; storins are but smiles in disguise, and devils but ripples on the ocean of God's love.

Alice Cary's Creed.

Creeds are the works of men's hands and heads. halo of freedom, their evident purpose among the cumping priests of every country is to crush, wrote no creed; and no truly progressive man, alive to the genius of this age, can consistently pen or subscribe to one. Yet Catholics, Presbyterians, Baptists, Methodists, Universalists, Mormons and other believers in infallible bibles, have C. H. Brigham, of Ann Arbor, Mich., writes thus

Our Unitarian Churches have no creed-test. They make the practical purpose of a man's life, and not his speculative opinious, their grounds of fellowship."

Miss Cary's creedal sentiments are beautifully expressed in the following selections from her poem entitled, "My Creed." She says:

I hold that Christian grace abounds Where charity is seen; that when We climb to Heaven, 't is on the rounds Of love to men.

I hold all else, named piety, A selfish scheme, a vain pretenac; Where center is not, can there bo Circumference?

'T is not the wide phylactery. Nor stubborn fast, nor stated prayers, That make us saints; we judge the tree By what it bears.

From works, on theologic trust, I know the blood about his heart Is dry as dust. This I morever hold, and dare

And when a man can live apart

Affirm where'er my rhyme may go ; Whatever things be sweet or fair, Love makes them so.

Universalist Bigotry in Lausing, Michigau.

Universalists frequently become eloquent in telling the story of their past wrongs. John Murray, their first preacher in this country, about one hundred years ago, was "egged and stoned." In subsequent years their clergy were slandered and persecuted, the characters of their laymen villified, their meetings denominated "He-meetings," because so few ladies attended, and the doors of Orthodox churches were shut in their faces. Against such treatment they not merely rebelled, but piteously whined, appealing to a generous and free-thinking public. But now, Universalists having become a sect, with a creed, and in some localities a little influence, delight to indulge in the self-same intolerance they so pointedly condemned in the "partialists."

In Lausing, the Universalists have a church. Bro. S. D. Fobes, a most excellent man, business gentleman, and contributor to the support of the Universalist clergyman, and whose amiable companion had formerly sung in their choir, and onened her house for their "sociables," requested the use of their church, when unoccupied, for a few lectures from Bro. N. Frank White, upon the demonstrations of immortality, and the sublime principles of the Spiritual Philosophy, and was refused; utterly refused its use. Such is the toleration and magnanimity of Universalists, who everlastingly prate of their liberality!

Spiritualists, about how long will you conribute to the building of Universalist to have their keys turned against you? about how long subscribe for the support of their clergy? about how long pay for sectarian intolerance and impudence? Take note, and, to speak masonically, " govern yourselves accordingly."

Mrs. L. R. Murray, M. D.

Turn to and read the advertisement of Mrs. Murray in another column. We have the pleasure of her personal acquaintance, and added to the excellency of the woman, know her to possess very superior clairvoyant powers. To this, the thousands who have been aided and blest by her will testify. She is worthy of her increasing and already extensive patronage.

Interesting Spiritual Manifestations in Cinclunati.

DEAR BANNER-Events and matters of much interest have transpired in this great and populous city within a few mouths past, which, had they been penned at the time of their occurrence, would have, (while all the circumstances were fresh, and the recollections clear in the mind.) no doubt, interested a large number of your devoted readers—the loss of our organ, Lyceum apparatus, books, &c., by fire, and the deprivation of a hall for lectures, &c., in the burning of the Academy of Music; the ravages of the cholera, which proved fatal to a very great extent, (the untruthful daily reports of the Board of Health to the contrary notwithstanding.) I am happy to announce, however, that no Spiritualist" was summoned by this rod of God's wrath to appear before his awful judgment seat." It is still among us, but rapidly subsiding, though many mourners go about the streets. I have many things to tell you in a future

The main object of this letter is to inform you what transpired at Mr. Beck's on Sunday afternoon last. There was no appointment made for nor invitation given to attend a circle, but a spontaneous gathering of fifteen or sixteen persons, exclusive of the family. About three o'clock we were invited to be seated in a parlor. In a few moments, Mrs. Anna M. Carver was controlled by her sister, Caroline White, of Boston, who a few days previous had become a dweller in the spirit realm, manifesting herself in words and tokens of the warmest affection to Mrs. Mary Moulton, another sister. Next, a little child, Jennie Baker, whose parents reside on Seventh street, in this city, who went to her Summer-Land home in the skies, a few months since, (aged eighteen months.) This spirit child, for over two long hours, was the mouth-piece through the medium, Lizzie Kiezer, for a large number of immortals, old and young, male and female, who gave the most wonderful and convincing evidence of their real, individual presence. The most positive and assured tests, one after another, were given to every individual in the room. The joy and pleasure which the effect of these certainties produced in the hearts and on the faces of those present, can be better felt than expressed. Parents, wives, husbands, brothers, sisters, children, relatives,

medium, with curiosity strongly mixed with hopeful interest, as this infant spirit brought her message after message, not from one, but many. And now comes the most interesting and won-

derful. The little spirit said—I cannot give it in the child's style of utterance, but in the substance-"There is a nice old gentleman here, a good man, Their history, as connected with the church, is who came here among us a few days ago; oh, he is crimson with blood. Though often assuming the such a nice old man, and he is so happy, and his form of the dove of peace, surrounded with the name is Pontpler; no, Pierpont, that's it!" (Names were frequently given, reversed.) He says he knows one friend here, (pointing to me.) "I am glad to see you, my friend; you are all right. I had hoped to meet you, and those who were appointed from your city as delegates to the Convention, at Providence. I understand the cause of your nonattendance; but, friends, I gave them and you all my parting farewell. My life is real, my conditheir creeds, and demand of us to bow down to tion is a happy one, and Spiritualism is as certain them and pronounce their shibboleths. The Uni- as my existence and yours." Before I relate furtarians, however, deny having a creed. The Rev. | ther what Mr. Pierpont communicated, I will state what occurred previous to the scance, that the astonishing test given by Mr. P. may be fully understood and appreciated. A number of copies of the Temperance Song, composed by him for Progressive Lycoums, were sent by Mr. Joslyn to our Lyceum, and were in part distributed to those present on last Sunday morning. I brought one home and read it to my family at the dinner table. While at Mr. Beck's, a short time before the sitting of the circle, I entered the dining-room, where a young gentleman and two ladies were about taking a drink of Catawba wine. By invitation, I joined them in a glass, We went into the parlor, when the controlling influences were such as I have related. Mr. P. said to the young gentleman, "You must not do again what you and those ladies did a little while ago." "What did they do, Mr. P.?" I asked not comprehending what he alluded to. "Yes, and you did the same," said Mr. P. Then the matter was clearly understood by others in the room. He referred to the wine drinking. He then resumed, "You read my song to-day on water to your family; while you appreciate the sentiments it expresses, you do not carry out in practice what it inculcates." Coming as this did from a little child, who spoke through the lips of the medium for the spirit the admonition was electric. When the controlling influence left, the medium returned to consciousness. Directly, Mrs. Carver was controlled by Mr. Pierpont, when he gave us a soul-cheering and spirit-enlivening account of his transfer to the happy realm of spirits, and the joyous greetings he received. This one grand sentence he gave with emphatic earnestness: "And though I have been a temperance man in your world, if I ever am intemperate in anything, it will be in using mediums to bring this great truth of spirit-communion to the souls of humanity." As the sun set in gorgeous beauty, this long-to-be-remembered interview with loved and loving ones closed. We retired to the Metropolitan, where Bro. Whiting gave us a Spirit's Idea of Human Life-a lecture fraught with "thoughts that breathe, and words that burn." I have more to communicate with pen and paper, at an early day, to inform you what we are doing, and what we hope to do, by angels' help. Yours fraternally, in the love of

DAVID H. SHAFFER. the spirit. Cincinnuti, Ohio, 1800.

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

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

J. MADISON ALLYN, trance and inspirational speaker. Address during December, Woodstock, Vt. Will receive suscriptions for the Banner of Light.

C. FANNIE ALLYN will speak in Ludlow, Vt., Dec. 2 and 3; in Londonderry, Dec. 16, 23 and 30; in Weston during January. Address as above, or Middleboro', Mass.

MBS. N. K. ANDROSS, trance speaker, Delton, Wis. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ma Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MRS. SARAH A. BYRNES will make engagements for the winter. Address, 87 Spring street, East Cambridge, Mass. MRS. M. A. C. BROWN will speak in North Dana, Mass, every other Sunday until further notice. Address, Ware, Ms MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MES. 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 lecture in the Western States. Address, Berlin, Wis., care of J.

MRS. EMMA F. JAT BULLENE, 151 West 12th st., New York. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. REV. ADIN BALLOU, Hopedale, Mass.

P. Bowman, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. WARREN CHASE will speak in Rock Island, Ill., during De-ember. He will receive subscriptions for the Banner of

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

DR. L. K. COOKLEY will lecture and heal in New England from Nov. 1 until March 1. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Ad-dress, 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 farshall street, Boston.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Roston MRS. AUGUSTA A. CURRIER will answercalls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

LOWEL, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are aiready formed. Will lecture in Springfield, Mass., during December. Will answer calls to lecture week evenings in vicinity. Address as above.

Mas. Amelia II. Colbt, tranco speaker, Monmouth, III. MRS. JENNETT J. CLARK, trance speaker, will enswer calls o lecture on Sundays in any of the towns in Connecticut. Vill also attend tunerals. Address, Fair Haven, Conn.

Mns. D. Chabwick, trance speaker, will lecture, hold s6-mces, give tests, and prescribe for the sick. Address, box 272, fineland, N. J. DR. JAMES COOPER, Beliefontaine, O., will take subscriptions for the Banner of Light.

IRA H. Curtis speaks upon questions of government. Adiress, Hartford, Conn. Miss Lizzis Carley, Ypsilanti, Mich. MRS. ELIZA C. CLAHE, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

JUDOB A. G. W. CARTER, Cincinnati, O. CHARLES P. CHOCKER, inspirational speaker, Fredonia, N. Y. THOMAS COOK, Huntsville, Ind., lecturer on organization. MISS LIZIE DOTEN will lecture in Boston during December: in New York during January and February. Will make no further engagements. Address, Pavilion, 67 Tremont street, Boston.

Andrew Jackson Davis can be addressed at Orange, N. J. MRS. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will an wer calls to lecture. Address, box 1155, Bloomington, Ill. MRS. E. DELAMAR, trance speaker, Quincy, Mass. DR. E. C. Dunn, lecturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis. DR. H. E. EMERY, lecturer, South Coventry, Conn.
A. T. Foss will speak in Williamtle, Conn., during De-ember; in Portland, Mo., during January. Will answer calls to lecture week day evenings in the vicinity. Permanent ad-ireas, Manhester, N. H.

MISS ELIZA HOWE FULLER, Stockton, Me. MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to locture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston. J. G. Fiss, "East Jersey Normal Institute," Red Bank, R. J.

MRS. FARRIE B. FELTON, Cache Creek, Colorado Territory

S. J. Pinner, Ann Arbor, Mich. REV. J. FRANCIS may be addressed by those wishing his services in Southern lows and Missouri, at Revads, lows, till further notice. DR. WR. FITZGIRBON will answer calls to lecture on the cience of Human Electricity, as connected with the Physical anticatations of the Spiritual Philosophy Address, Phila

MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Mc. O. Augusta Firch, transcapeaker, box 1835, Chicago . Ill." ISAAC P. GREENLEAF will fecture in Woonsocket, 11. I., Dec. 9 and 16; in Providence, Dec. 28 and 30. Address, Ken-

uskeng, Mc.
MRS. LAURA DE FORCE GORDON will receive calls to lec-ure in Colorado Territory until spring, when she designs visit-ing California: "Friends on the Paoline coast, who desire her erviced as a lecturer, will please write at their carliest con conlence." Permanent address, Denver City, Col. Ter.

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

DR. L. P. GRIGOS, Evansville, Wis.

MRS. EMMA HANDINGE will lecture in New York and St.

Louis up to the end of April. Mrs. Hardinge can give a few
week evening lectures en route to St. Louis. Address, 8 th
avenue, New York.

M. HERRY HOUGHTON will lecture in Milford, N. R., Dec. 2 and 9. Will speak week evenings in the vicinity of Sunday appointments. Address as above.

MRS. SUBIE A. HUTCHINSON will speak in Oswego, N. Y., during December. Address as above.

REV. S. C. HAYFORD inspirational speaker, will answer calls o lecture before Spiritualist Societies. For a few weeks he vill be in Pennsylvania. Address, Girard Avenue, R. Depot, 'biladelphia, Pa., eare of C. Mallory. Miss Nellie Hatden will receive calls to lecture in Massa-chusetts. Address, No. 20 Walnut street, Worcester, Mass. CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the

DR. E. B. HOLDEN, No. Clarendon, Vt. MRS. S. A. HORTON, Brandon, Vt., will speak in Charlesown (Mechanics' Hall), Dec. 16, 23 and 30. Address as perappointments, or Brandon, Vt.

Miss Julia J. Hubbard. box 372, Maiden, Mass. W. A. D. Hume will lecture on Spiritualism and all progress ve subjects. Address, WEST SIDE P. O., Cleveland, O. LYMAN C. HOWR, trance speaker, Clear Creek, N. Y.

J. D. HASOALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. MRS. ANNA E. Hill, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.

Jos. J. HATLINGER, M. D., inspirational speaker, will anwer calls to lecture in the West, Sundays and week evenings.
Address, 25 Court street, New Haven, Conn. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

Moses Hull, Milwaukce, Wis. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
Miss Susir M. Johnson, feeling, in common with others of
her class, a strong Westward impulse, proposes opening the
cusuing year in that large field of labor, and solicits early applications from those who desire her services, that she may,
as far as practicable, economize in travel. Permanent address,
Millord, Mass. Will lecture in Bangor Me., during December;
in Oswego, N. Y., during January.
W. P. Jamieson, inspirational speaker, care of the R. P.
Journal, P. O. drawer 6325, Chicago, Ill.
WM. H. Johnston, Corry Ps.

WM. H. JOHNSTON, COTTY, Pa.

MES. ANNA KIMBALL, trance speaker, will answer calls to lecture in and near New York. Address, 826 Broadway, corner 12th street. GRORGE F. KITTRIDGE, Buffalo, N. Y.

J. S. LOVELAND will speak in Monmouth, Ill., during Deember; in Sturgls, Mich., during March. MRS. E. K. LADD, tranco lecturer, 178 Court street, Boston B. M. LAWRENCE, M. D., will answercalls to lecture. Ad-

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

MRS. ANNA M. MIDDLEBROOK will lecture in Worcester Mass., Dec. 2. Address, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTREWS. Address, East Westmore MIRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri during the fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, Ill.

DR. JAMES MORRISON, lecturer, McHenry, 111. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. LEO MILLER, Canastota, N. Y.

Prof. R. M M'CORD, Centralia, Ill. DR. G. W. MORRILL, JR., trance and inspirational speaker, ill lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Maiden, Mass. B. T. MUNN will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y. ENNA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES S. MARSH, seml-trance speaker. Address, Wone-oc, Juneau Co., Wis.

MISS SARAH A. NUTT, Aurora, Kano Co., 111. A. L. E. NASH, lecturer, Rochester, N. Y. J. WM. VAN NAMER, Monroe, Mich. GEORGE A. PEIBOE, Auburn, Me., will lecture in the Town Hall, Charleston, Me., Dec. 16.

J. M. PREBLES, box 1402, Cincinnati, O. A. A. POND, inspirational speaker, North West, Ohio.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

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

MISS B. C. PELTON, Woodstock, Vt. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. DR. W. K. RIPLET will speak in Somers, Conn., Dec. 2 and 9; in Moodus, Dec. 23 and 30; in Worcester, Mass., during January. Address, box 95, Foxboro, Mass.,
DR. P. B. RANDOLPH, lecturer, Bennington, Vt.

J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lists, N. Y. G. W. RICE, trance speaking medium, Brodhead, Wis.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will at wer calls to lecture. MES. FRANK REID, inspirational speaker, Kalamazoo, Mich. MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan.

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

MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. ABRAM Suith, Esq., inspirational speaker and musical me

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. MES, C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. AUGUSTEN E. SIRMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

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

II. B. STORER, inspirational lecturer, 75 Fulton street, New York.

PROP. S. M. STRICK, Peoria, Ill. MRS. M. E. B. SAWYER, Baldwinsville, Mass. Miss Lottle Shall, trance speaker, will answer calls to cture. Address, Mechanic Falls, Me.

MRS. M. S. TOWNSEND will lecture in Washington during December and February; in Philadelphia during January. Address as above, or Bridgewater, Vt. J. H. W. Tooner, 42 Cambridge street, Boston.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. HUDSON TUTTLE, Berlin Heights, O.

HUDSON TUTTLE, Berlin Heights, O.
BENJAMIN TODD, San José, Cal., care of.A. C. Stowe.

N. FRANK WHITE will speak in Chicago, Ill, during December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

MIS M. MACOMBER WOOD will speak in Plymouth, Mass., Dec. 2, 9 and 18; in Stafford, Conn., Dec. 23 and 39; in Somers, Jan. 13 and 29; in Taunton, Mass., Jan. 27 and during February; in Oswego, N. Y., during April. Address, 11 Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., will lecture in Haverhill, Mass., during December; in Providence during January. Address, care Banner of Light, Boston. A. B. Whiting will speak in Louisville, Ky., during December. Address, Louisville, Ky. MRS. S. E. WARNER will lecture in Sturgis, Mich., during December and January; in Beloit, Wis., during February, March and April, 1867. Address accordingly, or box 14, Ber-tie. Wis.

E. V. Wilson, Babcock's Grove, Du Page Co., Ill. ALGINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, Chicago, Ill., box 2003.

E. S. Wheeler, inspirational speaker, will lecture in Lynn, Dec. 2 and 9. Address, care this office, or 5 Columbia street. Boston. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

MRS. E. M. WOLCOTT is engaged to speak half the time in Damby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Damby, Vt. LOIS WAISBROOKER can be addressed at Java Village, Wyoming Co., N. Y.
MRS. N. J. Willis, trance speaker, Boston, Mass.

MRS. MARY J. WILCONSON will labor during December, January and February in Central and Southern Indiana, and all wishing her services please apply immediately. Address, care Wm. Lynn, Muncic, Ind. F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 8325, Uhicago, Ill.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

MARY E. WITHER, trance speaker, 71 Williams street, New ark, N. J. A. A. Whenlook, trance and inspirational speaker, St. Johns, Mich. Mas. S. J. Young, trance lecturer, 208 Trement street, corner LaGrange, Boston. MRS. FRANCES T. YOUNG, trance speaking medium. Address, care Banner of Light.

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