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### DREAM-LIFE: A STORY OF THE IDEAL AND THE ACTUAL

Written expressly for the Banner of Light, BY CORA WILBURN, of "Agnes, The Step-Mother; or, The Castle of 
""Daisy Nesbrook; or, Romance of Real Life" —
Adolph; or, The Power of Conscience"—"Cosella Wayne; or, Will and Destiny"—"Jasmine; or, The Discipline of Life"—"Pelicia Almay; or, Crime and Retribution;" etc., etc., etc.

CHAPTER XXXI. Induspres.

" And slight, withal, may be the things which bring Back on the heart, the weight which it would fine Aside forever;-it may be a sound, A tone of music-Summer's breath, or Spring, flower-a leaf-the ocean-which may wound Striking the electric chain wherewith we're darkly bound."

It is, I believe, a great mistake to seek for the restoration of impaired health and spirits by mere physical change of climate. It is well to look up on the various portions of this beautiful earth, and to draw fresh inspiration from Nature's varied aspect. But the demands of the soul will be the same in all climes; and the fairest landscape will pall upon the sight, unless we can at the same time enjoy the pleasures of social intercourse with Nature-loving refined spirits, our equals or superiors.

I am in favor of the exclusive home, and opposed to the community system that is so strongly attractive to some good men and women. I think the spiritual faculties, the aesthetic tastes. were given us for expansion and cultivation, not for crucifixion. And in the home alone can the artist-soul delight, the poet-spirit revel and actualize its dreams. There the colors that charm the eyes of that circle of harmonious agreement, the that satisfy, the recreations desired will produce no jar of discord, and the beneficent influences of "So far canst thou come and no farthar," for like the good will and noted abiding there will flow can only attract its kindred like. the good will and peace abiding there will flow worldward in deeds of charity. The true home is no nursery-ground of selfishness; it is a shrine of beauty and beneficence, where souls are taught of angel visitants.

' Suppose that A, has largely developed sublimity, ideality, and all the finer feelings that make up a keenly sensitive organization; while B. is a strict utilitarian, who sees nothing in a tree but dress: he never notices the begrimed faces of his children; he lives the purely animal life; while A. is filled with unspeakable, heavenward aspiration, with a holy horror of all things unclean. How could these widely differing organizations dwell together in harmony? In supreme disgust B. would pronounce the elegant A. an aristocrat, a visionary, a fanciful being; and the poor berated A. would look with spirit-shrinking repugnance upon the every motion of his companion. Multiply the contrasts; place the quick and energetic by the side of the helplessly lymphatic: the philosopher by the pleasure-sceker; the studious and thoughtful beside the frivolous and vain; the next in close companionship with the slovenly, and what is the result? You cannot combine opposing chemicals or forces in Nature; the time has not yet come for the lying down of the lion with the lamb.

I learnt the value of influences in my later travels; not of spiritual influences alone, nor of those emanating from the varied scenes of beauty, grandour and calm in Nature's vast dominion; but I learnt, also, to appreciate the bountiful harmonies of social life, and the hardest struggle of my life was and is against the minor influences of the daily contact; the little, stinging, torturing, waspish, fly-buzzing ir lagonisms that abound. Therefore, in my soul, illi love of home is strong. Sweet home ! the heart's sunniest resting-place!

"To bear and to forbear," should be the maxim and practice of every one who loves his fellowman, and lasors for the advancement of all. But truly manners are the exponents of the soul's condition, and much real discomfort is experienced from disregard to little things.

As the soul loves expansion, purity and beauty so will it cling to the external representations of of these virtues. Ill ventilated rooms, and dirty beds, badly propared food, uncouth ways, all roughness and coarseness will distress the spirit attuned to better things. An unnwakened understanding will render the sousce obtuse; and he or she who cannot comprehend the designs of a progressive philosophy and a more ennobling religion, will not feel the poisoned atmosphere of their close sleeping-rooms, from which the finer nostril flees as from the stench of a pestilense. Such will swallow spoonful after spoonful of hog's, grease, disguised under the name of gravy, without a protest from the indifferent stomach. Bed bugs will not drive them to the verge of distraction, nor will any accumulation of unsightly ob-Jects, of litter, and bad smells, in the least disturb their most unenviable equanimity.

I have seen a most incongruous medley of articles put under the bed for better keeping. Perhaps I am fastidious, but it did seem to me that a better place could be found for the pickles, the molasses juguthe vinegar, barrel, and the preserves. I did not believe that the evaporations of the human body added to the excellency of the flavor exlating in the before named articles. Notifier do I think it wholesome for human beings to have anch a hydrophobias disad of water, "I have no sime to batho," Jaya Mie, Otty-lounckepper; and with the farm house mistress chimes in, "Oh, taken there."

I can't attend to those things; I have too many chores to see to.'

But my dear Mrs. City H., the time you spend in arranging that seventh row of trimming, without which your dress would look far better, would more than five times suffice for the much needed bath. And good Mrs. Farmer's wife, I assure you, you could bathe and dress in one quarter of the time it takes you to talk over that mystery of Sally Jane's, on which you lavish a full hour's gossip with your chatty, five-mile off neighbor, who has came in to see you "just for a minute." Oh, beautiful world! abounding in all that constitutes the basis of eternal happiness, how niggardly we are of soul-giftel What tyrants we are unto each other; how little do we render of the tributary respect that is each soul's due. By our yardstick we measure off capacities; and our seissors are ever in readiness to trim the soul-gardens of our neighbor. There are weeds in our own, are there? What's that to you, hey? That's my affair. But I want to trim you down, and prim you up, and make you revolve in my chalk-marked circle. If you dare to step out of it, why I'll no longer be your friend.

We should respect each other's peculiarities, regard each other's feelings. All that tends to spiritualize. to ennoble, we should be willing to learn. We can combine all the healthful activities of life, all out-dcor labors with the highest degrees of refinement in the home, speech and manners. As fine broadcloth only does not make the gentleman, so the mere fact of wearing working clothes need not make a clown.

No; changes of the physical atmosphere and temperature will not affect you half as much as antagonistic mental states; as uncongenial spirtiual surroundings; as will enforce the company of the rude and repulsive. Your spirit will gain far more in solitude than in such society. On the broad plane of universal love, we regard all these as brothers and sisters, destined to a boundless progression, a gloriously active, immortal life. We take each one of these by the hand to instruct, to learn from, to console, to aid; but we cannot choose them for the daily associates, for the spirit has its impassible barriers far more binding than flowers that are chief favorites, the adornments all the established false rules of caste. These say to the intruder, "The stranger within the gates;"

Have you suffered from the denial of household love and rest? Has the world's long-continued coldness chilled you so completely that its reaction on the physical is manifested in the form of disease? Has confidence, and faith, and trust been so cruelly abused that you lock up your best emotions, and make Secretiveness the sentry at the door of the soul? You have become ill and the number of sticks that will go into his stove to nervous; your surface-seeing physician orders cook his pork and beans by. B. would be as will- you tonics, and a journey to a balmy southern cliing for his wife to wear a coffee sack as a nicely- mate, or bracing northern winter. If your purse permit, you go to the magnolia groves, or to the extreme verge of civilization in search of an artic atmosphere. You find Nature as you had anticipated; your expectations may be more than realized with regard to her attractions, but you do not find health and strength.

You may never actualize your every and highest ideal here, but compensations grand and beautiful await you on every side. Some true, tried friend will come to you with summer gifts, and you shall live in an enchanted Eden, that shall not clude your grasp, nor pale before your sight. Love shall lay at your feet the glowing roses of Eternity: the southland of the soul shall be your abiding place, and the invigorating winds of Encouragement shall uplift your drooping pinions, that they may plume anew their joyously-exultant flight.

The atmosphere of home is one of healing; the words of a true friend are balm; letters and tokens from far-off faithful ones are the soul's tonics. that never fail to strengthen. Flowers, sunshine, murmuring waters, our dear pet animals, books and pictures-all are sweet ministering aids of good. But sweetest, holiest of all influences is human sympathy.

But to administer its draughts judiciously, a lelicate tact and a degree of spiritual jusight is needed; without which its advances become obtrusive, and the sensitive recipient shrinks from its well-meant gruffness. To extort confidence, is never to possess it wholly. To boast of the sympathy we give, the good we do, is to destroy the beautiful charm that invests good deeds as with a halo. Even gratitude dies out before the trumpet

sounding of the benefits bestowed. From morning until night, through storm and sunshine, good and ill, we are surrounced by the influences of the nether and the upper worlds; by the projected powers of truth and falsehood, of temptation and resistance, of light and darkness. We are attracted and repelled; we give forth strength and receive whatever we are in a condition to assimilate with our own views. Let us husband well our resources; bearing in charity with all that opposes and annoys us, placing a true value upon the congenial souls we find upon our life-path.

### CHAPTER XXXIL

Spirit-Love. Love took up the harp of Life, and smote on all the chords smoto the chord of Self, that, trembling, passed in music out of eight."

Love? I 'li tell thee what is mutual love : It is to build of human thoughts a shrine, Where hope alta bronding like a heautcous dove, Where time seems young, and life a thing divine! All tastes, all pleasures, all desires combine To consecrate this sanctuary of hiles, And If there's heaven on earth, that place is surely this."

"You will find your true mate soon," dear Lily Pemberton hid written in one of her love messages to me. But on that point I was not be moved from my incredulity.

"" All but that," I said to myself; "Lily is misof they was to make the that the

I traveled through a portion of the great Northwestern States; often with homesick longings for the scenes and friends afar. But when we steamed up the Mississippl fiver toward the wild glories of Minnesota, all other feelings were lost in the rapture of admiration with which my eyes rested on this Rhineland of America. There are no thriving, populous cities, only picturesquely scanty villages along the banks; no ruins of feudal eastle, or of ancient fort; but nature sits crowned imperially on the majestic heights, the forests thrones.

From Dubugue to Saint Paul, what a panorama of loveliness, what exuberance of summer wealth, what jeweled skies and magnificent sunsets! Before you sail for Europe, take passage up the Mississippl; you will behold no lovelier paradise unon this globe.

It was at a wayside town, before we reached the future great Northwestern Metropolis, that I rested for awhile with some friends, known only through correspondence. I was most cordially received, most hospitably entertained. It was one of those delightful homes, consecrated by wealth to noblest uses. All the surroundings of comfort and luxury were there; books, pictures, statuary; and the June air was laden heavily with the odors of a thousand flowers. The garden and orchard was a labyrinth of sweets. The free birds carolled in the tree tops, and the enged yellow warblers in the house, poured forth a jubilant flood of melody.

And in this home of beauty there lived a man who had shared in the world's turmoils of business and competition; who had spent years in great Eastern cities, at last, cheerfully to relinquish the hustle of life for the higher avocation of spirit ministry. Famed afar and near for the tor. great gift of healing, Doctor Preston had been the commissioned health-giver to hundreds.

The refined and elegant lady, whose every motion was one of dignified grace, reminded me, strongly of my sainted grandmother. Mrs. Preston's carriage and complexion, the light hair, that was beginning to silver over, the bright blue eye. the thoughtful smile; it was a strong resemblance. Their daughter Laura was possessed of the

father's gift of healing, the mother's graceful dignity. These three, with a German woman in the Ritchen, and a man to do be garden-work, composed the household.

While I was sitting and resting myself, on the first day of my arrival, there gamboled into the room a nondescript sort of a dog, that was neither Newfoundland, terrier or spaniel, but a mixture of all three; he was closely followed by a frisky, grey kitten.

"Come here, Tommy!" called Laura, and the grey imp jumped into her lap, and there performed a series of most wonderful antics. "Sit up for the indy, Fido!" the comical looking dog obeyed with the utmost gravity, keeping his eyes intently fixed upon me.

Do you like the lady?

" Bow I wow I wow I" barked Fido, in the affirm-

"Then go and shake hands with her."

The dog returned to his natural position, walked close up to me, sat up again, and very gravely, and with a sort of flourish, extended his right

"What a darling!" I exclaimed, "how much he knows!" and I shook hands with him.

"He is a dear good fellow, and very affectionite; he and Tommy have the freedom of the house, but our large mastiff always remains out of doors. We love animals, dearly, here. My father enjoys the pranks of Tommy as much as any schoolboy, and Fido is a favorite with him, in particular. He cannot bear to see animals disregarded; he contends that they feel as we do; and mother could tame a tiger; she seems to exercise a magnetic influence over every thing in the dog, ent, and bird kind."

"That is because she is sympathetic and loving, despising not our Father's mute creation;" I replied. "Is it not strange, Miss Preston, the preludice that exists, even among Spiritualists against house pets of this kind. They think it these sources of innocent pleasure, but I cannot met with, love pets. And to mo, in my loneliness, a dog is a necessity of my being."

"And it is your right to enjoy that privilege, But please, Miss Sheldon, call me Laura. All at his feet and worshiped him! my friends do; and you are surely one of them; for I have felt acquainted with you for some years, through your writings."

"Thank you, and you must call me Olive." "You are older than I, and I fear it would not

be respectful." "You will very much oblige me, by calling me as my dear loved ones in heaven, as my best earth friends call me. I have lived so long among Quakers, I have imbibed some of their good, true,

simple habits." "Well, then, if it pleases you, I will certainly Olive? I will tell it, while mother is superintending the getting of tea. It is a brief, but not uninteresting story."

'I shall listen with attention. See, we have become excellent friends." The dog was lying contentedly at my feet:

every now and then turning up to me his reddish brown eyes. "Yes," said Laura, "he has taken quite a fancy to you, and that is singular; for he is usually shy

of strangers. To my story: father has a very dear

and intimate friend, Mr. Liege Willoughby." I had never heard the name before, yet as I live! my heart gave one great bound, as of a sudglory bathed the flowery realm outside." commenced! J. 61 F. 107 Zenf2

I heard joy-bells ringing low and sweet; I was uplifted from all sordid care and cankering fear; my bodily presence rested in the cosy arm chair, in the flower-scented, leaf-shaded room at "The Grange." My spirit wandered in Elysium.

I caught but indistinct words from Laura's lips for my car was filled with other sounds, and all I gleaned of knowledge for my futile attempt to listen, was, that my new-found dog-friend had been presented to Laura's mother by Liege Willoughby.

Who is he?" I faintly inquired. "One of the purest, noblest, best of men!" said

Laura, enthusiastically. "My father thinks he is the model Spiritualist; my mother loves him as a brother, and so do I."

"Where does he live?" I still dreamlly que-

"Nowhere in particular; he is a cosmopolite; he has been for some time in California; we expect film this summer. How I wish you could see him! you would be delighted with him, I Then Laura went on to tell me of his views, his

principles, his beliefs; of his great charity, his unimpeachable integrity; of the good uses to which he devoted his great wealth.

And at the tea-table the conversation was continued, and I felt that if human worship ever could be rendered unto man, with safety, its tributes should be placed at the feet of this same Liege Willoughby.

"He reminds me of the Chevaller Bayard, who is represented as sans pour et sans reprache (without fear or reproach,) We need just such men in the ranks of Spiritualism, to preach by word and example the Gospel of a pure life," said the Doc-

"I have some clair voyant sight;" said Mrs. Preston, "and whenever I am in his presence, I feel that holiest spirit-witnesses are with us; I see the white and azure clouds of light that signify the highest purity. You must remain with us, Miss Sheldon, and form his acquaintance. We have been truly grateful for the stand you have taken against the monstresities of opinion and practice, given to the world in marriage relations. You will find Mr. Willoughby on your side. Cannot you remain with us a month or

I replied that I should be too happy to breathe such harmonious influences for so long a time, but I feared to intrude upon them.

"We expect no other guests this summer," said the Doctor," and if we did, our house is large. Friendship to us is a privilege: if you feel that you can be happy with us, remain."

And Laura joining her pleadings, on that first day of our meeting. I promised to remain with

In the meantime, every week or ten days brought me a letter from Pauline; she was again going East for her health; regretting much that she could not see me before the Antumn, but that then she hoped I would return to her. Never did she offer assistance out of her apple means.

Still trusting more than doubting, and unable to form any other plan. I resolved to return to her at last. I wrote her candidly, telling her that to move in freedom was a necessity of my being; she answered lovingly; desired me to do in her house as if it were my own, &c., &c.

I told the Doctor and his family of my resolve. I painted my idol in the choicest, brightest colors; the humility and seeming goodness of her letters, anew enchained me to her will.

I spent six happy weeks in the paradise of The Grange," becoming acquainted with the few Spiritualists, and some of the liberal minds in the place. One day, the bell that announced the steamboat's arrival sounded, and the Doctor went to the landing to witness the arrivals. He returned with Mr. Willoughby,

They had each in turn described him to me, so I know him when he entered; and the matured ideal of my girlish days stood visibly before

Tall, of a most kingly presence, yet without one shade of haughtiness; with the blue eyes of my proves growth in Spirituality to withdraw from dreams, the waving gold-brown hair, amid whose gleams of sunshine Time's silvery tendrils are unsee the truth of such assertions. Some of the seen; my senior in years; my superior in wismost highly spiritualized men and women I have dom; the fine face lighted up with a gleam of pleasure as he heard my name.

"I have long known you in the spirit," he said to me. And for those words I could have fallen

A week of swift enchantment, and his duties called him elsewhere. A lingering pressure of the hand, no more; no word or sign besides, and the light of my life departed; for as I had never leved before, I loved this man!

But I was left neither hopeless nor disconsolate. A new element had infused itself into my life; a strange, sweet peace dwelt within me. I dared not think of the fruition of my presumptuous hopes; I was plain Olive Sheldon. But the fact of loving one so noble, sufficed me; at last I worshiped at the true God's shrine. I became merry do so. Would you like to know Fido's history, as the bilthesome bird. He was at least my friend; he appreciated my labors; he had bade me God speed in my work! I was content,

The nobly generous friends at "The Grange," invited me to share their beautiful home, as one of the family; to enjoy with them its comforts as long as they lived, or I was contented to abide with them. I thanked them from my heart's depths, but I had promised Pauline to rejoin her

in October. After Mr. Willoughby had gone, I continued my long contemplated trip up the river. I saw the beauties and wonders of that healthful climate. I visited the principal cities, the far-famed Minnehalis Falls. I found no other home so thoroughden joyful recognition. The atmosphere around ly congenial as "The Grange." I met with no was troumlous with musical pulsations; a vivid truer friends. On my return, in September, I The abode with them again awhile; and my louely soft caressing touch of spirit-hands was folt on heart was gladdened by a gift they presented to brow and cheek. The transfiguration of life had me the day of my departure. The faithful and in. telligent Fide was given me, Mr. Willoughby hav- formed a treasure store for the uses of eternity. I

ing expressed the wish that he might become my charge. I was overloyed at this unexpected good fortune, for such it was to me.

The first week in October, I returned to where Pauline resided.

CHAPTER XXXIII.

The Last Strokes of Fate. "God is nigh. E'en then, when far away he scemeth, When hope of freedom none appears; Believe so heat for thee he deemeth; He in his time will dry thy tears. God is night"

It was a dark, damp, muddy day when I returned to the little town in which I had suffered, rested and loved. My spirit was clate with hope. Every letter that I had lately received from Pauline promised her glad coming; when I found she had not arrived—though I had written her the day when I hoped again to see her face-I was not much disappointed in not finding her. Her kind husband expected her every day. I went to the house of a lady with whom I had become slightly acquainted during my stay at Pauline Larce's.

Days lengthened into weeks, yet she returned not. Then feeling keenly the wasted time, and the unnecessary expense, I yet uttered no word of reproach, but wrote to her if her health demanded it, to remain where she was during the winter. I was still, as ever, her "darling," "her own twin soul-sister;" "how happy she would be to sit once more with me in our accustomed place in the library, holding high and holy converse of the world's unseen." Thus five weeks sped on, and then her treachery revealed itself.

One by one, came the testimonies from afar and near; she had repented of her promise to receive me as an inmate of her home; she told others so; she was not going to return, "till somehow or somewhere, Olive Sheldon got settled for the winter." She was not again going to be troubled with my combativeness, extravagance, and want of order; to be annoyed by my pets; to have the additional expense; it was best for my spiritual development that I learn self-reliance. and depend upon my own resources; with much more in such strains of harshness. Then persons living in the town, came to me, and told me of the self-rame cruel treatment they had experienced at her mands. They would have warned me before, but could not gain access to me, for she denied them my presence.

I wrote her no stinging, repreachful letter; I felt too much stunned, too deeply stricken; but I wrote a few words only, breaking off the correspondence forevermore, and leaving her to the retributions of time and conscience. She returned me no answer; and I sought to put aside her moinory, remembering that I had loved her truly; willing only to forget, never to injure her.

I folt too deeply humiliated in all my expectations, to return to "The Grauge." I needed the solitude for a tip an adjoining town, separated from bridge.

I never saw Pauline when she returned, in the spring. Her husband met me occasionally, and always bowed and spoke in answer to my salutation. I returned to my frugal mode of life-my usual pen tasks.

Here and there, my eye would fall upon the name of Liege Willoughby, and still further evidences of his goodness reached me in my retire-

It was strange, that in certain quarters where I felt sure of receiving employment, my applications falled. Little by little my evidences accumulated. Pauline Larce, the idolized friend, the sister, was striving, with all the evil energy of hatred, to rith my business prospects; to snatch the scanty living from my hands; to prejudice the pure, and good, and credulous, against me. She succeeded only too well. Why not? She was attractive and persuasive; I, plain and abrupt of speech. She had strong magnetic powers; I, none. She held a position for wealth and influence that I could not approach. Ah, well, Paulinel some day the angels will judge between us.

She is flourishing yet; no retributive thunderbolts have fallen on her hearthstone. I am beyond her malice now." But sometime, in the dead of night, maybap, conscience will awaken from the torpid sleep, and cause her to confess that she has most barbarously sought to injure her truest earthly friend.

Fill up the grave of the departed friendship! Let the thick cypress glooms o'ershadow it; the wild passings of the tempest sweep athwart it: the winter snows conceal it 'neath their white. ample wastes! Inscribe forgetfulness above it. where the storm's fury cannot reach, and say, Farewell!"

A year of solitude sped on, and it seemed to me that I had indeed beheld the departure of my last lingering dream; that henceforth I was fated only to live in the toil-world of the Actual. I was not strong; I was suffering from constant physical reaction of the soul's agonies; and yet a hope without a name, a loving, strengthening, heavenly izfluence, sustained me.

Letters from "The Grange"-from the dear Eastern friends, formed my chief solace. Occasionally, some unknown friend called on me, some brother-laborer in the Father's vintage grounds, some sister-toiler ordained of the angels to teach a saving faith.

I wrote, and waited, unconscious of what I inly expected. I prayed for light, for guidance, for the power to do good. And our Father sent to me his crowned Peace-Ahgel, whose other hame is Love!

### CHAPTER XXXIV.

Peace. "Gounever vet permitted us to frame a thoory too beauti-

ful for his power to make practicable." I had learned to wait; I had uplified my hopes unto immortal, no longer earthly realization. I gathered up all past experiences, and of them grow calm, resigned; my heart, as well as lips gave forth the prayer; "Thy will be done!"

Again the roses of the summer decked with snowy purity, with rich, red splendors, and with golden royalty, the heart-month of the year, sweet June. Again the blue skies kissed the prairie. verges, and the tuneful choristers of field and grove sent heavenward the hallelulahs of their fearless love.

One day a horseman dismounted at the gate. I heard ascending footsteps, a knock at the door. Irresolute and trembling, I advanced to open it -I knew not whence my agitation-Liege Willoughby stood before me!

"Am I not welcome?" he said, with a look of inquiry and surprise.

You are very, very welcome," I replied. "Excuse me, please, I am nervous."

Still holding my hand, he led me to a seat, and took one for himself beside me.

"Olive Sheldon!" he said, "why did you not answer my letters?"

Your letters, Mr. Willoughby? I never received any!"

His countenance brightened.

" I have written you three times; I should have written oftener had you replied. Would you have answered those epistles had they reached you?" "Of course I should. It is a mystery to me why

three letters should get lost." "No matter; do not perplex yourself about it. I have been North, South and East. Have you

thought of me, Olive?"

" Often-daily," I answered, truthfully.

A bright smile illumined his face as with fervid rays of sunshine. I was striving to regain my composure: I had almost succeeded, when he said:

"I have come a long way to tell you something; to ask you a question, Olive."

There was the most distant respect in his manner, though he called me Olive at this our interview, after so long a parting.

"Tell me," I replied; "and I will answer your He took my hand, and with his bright eyes fixed

upon my face, he said: "I love you, Olive. Will you be my wife?" I feit then that I was dreaming; that neither

the words nor his presence could be real. I felt the color that had flushed up to my face, receding; and I grew faint and pallid with the dread of awakening.

"I think I understand you, Olive; I cannot be mistaken! Come to the shelter of the true love you have waited for so long! Come to your homerest, my weary bird! Long tried and proyen, come!

I felt his arms around me, my head lay pillowed on his breast. Was this the fullness of life, or the ascension into heaven?

"How could you tell I loved you?" I murmured in his car.

"Because I felt that my life had not ever upheld for me this promise, to cheat me in the end; because my love went forth to meet you when I first saw you at 'The Grange.'" "But-but"- I argued, as soon as my astonish-

ment and bewilderment permitted me to think clearly; "I am so plain, so unattractive, how can you love me, Mr. Willoughby?"

"I love your soul, Oliver he responded gravely. " Besides, you know "-and he smiled mischievously-"tastes will differ. You are beautiful to my sight!"

"And I am not good, indeed I am not, Mr. Willoughby! I never can fully overcome that evil temper of mine; I'm a whirlwind and a hurricane all in one sometimes! and I'm careless and often Indolent, and ---"

"I will help you to byercome; you shall rest from toil and care, and you will never be indolent in the execution of good works, I do not expect perfection in you. Do not hope for it in me. But, as God and angels live! you and I are mated

"I believe it; most reverently, most thankfully I believe it!" I said; and a grateful stream of tears

relieved my heart. Call me Liege, beloved."

"My Liege, my own true sovereign! we can fear

no change. "It exists not for us. Life and eternity for us signify eternal union! Oh, Olive, I have been a sad and solitary man!"

"And I a lone, soul-starved woman! My Liege, my love! what is this world without affection? and I have lived amid its coldness so long! so long!"

"From remotest hemispheres we have been brought together, my soul's bride! In middle age we know of the sweetest, purest, holiest reward of love. How do you feel when with me, Olive?" " At rest!"

"Then tell me all of your past life; all that for want of time remained untold last year." I told him all, reserving naught.

"I hall thee victor! fitting champion of true Moral Reform! You are my own pure Olive!"

Read, world, and scoff! but I know, to my consolution, that there are souls so fully imbued with the divine realities of truth and purity, they will believe my words. This man whom God had sent me was pure as the most virginal woman; under foot he had trodden the serpent, the wily enemy of the race! Among the young and beautiful he had sought his ideal, and found it not; there were scars of disenchantment on the brave and loyal heart. But, even amid temptation and veiled allurement, he had kent his soul from stain.

Truly it was a spirit-love he offered me. "Do you wish to see me often before you confide yourself to my keeping? speak freely, Olive; or shall I claim you soon? I will not hasten nor influence your decision. You are mine, now and forever! only the external hand, the acknowledg-

, ment of our relation to the world, is lacking." "I am willing to go with you whenever you desire it. 'Wherever thou goest I will go.'"

"Well, then, Olive, I know your extreme sensitiveness and I honor it. But you will not scruple to take a gift from me, when I have given you the highest gift in man's possession, love?"

"I have no pride with you; you are not only my husband, but my teacher and my guide. I will receive any gift from your hands, dear Leige." "You, also, are my guide and teacher, dearest

'love! our duties are reciprocal enes." And he quoted the beautiful lines of Tennyson: "Woman is not undeveloped man, But diverse; could we make her as the man,

Sweet Love were stain; his dearest bond is this: Not like to like, but like in difference. Yet in the long years liker must they grow-The man be more of woman, she of man; He gain in sweetness and in moral light Nor lose the wrestling thews that threw the world; She, mental breadth, nor fail in childward care, Nor lose the whildlike in the larger mind;

Like perfect music upto noble words And so these twain, upon the skirts of Time, Bit side by side, full-summed in all their powers; Dispensing harvest, sowing the To-Be; Belf-reverent each, and teverencing each; Distinct in individualities,
But like each other, even as those who love.
Then comes the statelier Eden back to man;
Then reign the world's great bridals, chaste and

Then springs the crowning race of human-kind."

"Hage is my gift, Olive, or rather a share in that which is as rightfully yours as mine. I share most fully in your love of the beautiful, and shall rejoice to behold my wife in elegant and neat attire. We do not believe in the follies of fashion, but we do in all that is conducive to spiritual elevation. Beauty is God's handmaid in the universe. Please let me measure one of your little

"Of course I do. What is the use of caviling at old customs when they are pure and beautiful, and bear a deep, spiritual significance?"

wedding-ring. Do not you?"

fingers, Olive dear; I believe in the symbolic

I took the gift, a purse well filled with the paper money that is yet in vogue. From that dear hand no humiliation could come.

With a bound, a leap and a loud bark of recognition, Fido burst in at the open door and sprang upon his master.

"You faithful animali would that all human friends were as true!" my Liege said with a sigh. And there we sat for hours with linked hands. not planning for the future selfishly, but striving with accordant aim for the amelioration of the human woes that darken this fair earth.

"Will not this be glorious news to write to the Prestons?" he said.

"Indeed it will; they will receive the greatest surprise they over had in their lives."

"I am not quite so certain about that, Olive; they are all mediums, and may have had an inkling of the affair before this."

"That may be; but of themselves they would never guess it; you to choose me!" "Do not so underrate yourself, dear love! And

now good-night. May I come early in the morning? "As soon as you please. Good-night my best,

my true-found one! God and angels keep you!" He kissed me on the brow and lips, and depart ed in the deepening twilight. 'Well, now, hi, hi, hi!" giggled my inquisitive

landlady, "I guess Miss Olive's caught a beau at last. Friends and callers don't often stay so long. Won't you please tell me. I'll keep the secret, Miss Olive." "There is no secret to keep, Mrs. Beming; that

gentleman is my intended husband. His name Is Willoughby. "What! the rich Mr. Willoughby as owns thousands of acres, everywhere, as made piles upon

piles of gold in Californy? Are you joking with me, Miss Sheldon?" "I am in sober earnest, madam; Mr. Liege Wil-

loughby is the gentleman, and we are to be married soon." "The Lord save us! why in the world didn't

you tell me before?" Because I did not know myself until to-day."

"Gracious! Miss Sheldon, you know I've always entertained the greatest respect for yourself and your talents; and now that you're going to be so rich and happy, you won't lay it up ngainst me that I was sometimes a little cross and worritted? now will you? I always hearn tell as you Spiritualists is a forgiving people, and my trials and tribulations are many as a housekeeper. Shall I bring up your lamp, Miss Sheldon?" "No, thank you; I will wait on myself, the same

as ever; and be assured I harbor no resentment against you; we all have our little infirmities of temper.'

Thank you, thank you, Miss Sheldon, for so kindly overlooking my short-comings. Can I take your doggle down stairs and give him a nice "Certainly, if you wish to; Fido will be very

much obliged to you." All the way down stairs the old lady called him a black darling" and a" precious pet." I smiled,

but not in bitterness, at the sudden change; for, a day or two ago, he had been "that troublesome black beast, as was always tracking mud into the house with his clumsy paws!" But circumstances In a week we were married and departed from

I have now told you all. My life has resolved itself into calm; my ideals are actualized; the invocations of my soul have been responded to. Late in life the great boon of Love has crowned Whatever now betides, I am happy, for that Love is mine eternally. I have regained health and strength; and no one looking at my face awards to me the number of years that I have

We have seen changes, too. When I first commenced these pages, a cloud overhung our earthly future; and I know not but the toil-paths of actual labor were again opening before us; but I felt strong to bear all. That dark cloud passed, leaving us with the power and the desire to assist in amelierating the condition, physical and spiritual, of our fellow beings.

We have lived some time in Stagnationville but hope now soon to remove from it. Even here I have gathered some grains of wisdom; I have tasted of the blessedness of home.

If you, my friends and readers, have been trengthened, chaered or soothed by the perusal of this my history, I am amply rewarded for the task of treading the reminiscent paths of life and discipline. In the future I may-

What is the matter? all the inmates of my lousehold exclaiming, gesticulating, running up

"Lemme tell her first!" "I seed him afore the rest of yel"

"It was me, me, Caddie! I got better eyes than

all of you in a boodle!" "If I is black I've got as good sight as any of

What a Babell "Is it a circus, show, or Tom

Thumb?" They tumble up stairs in a heap, Mrs. Ryan Caledonia, Bridget, Caddie; panting, breathless, exhausted, but with glittering eyes and joy de-

picted on their faces, they cry out all at once: "The masther! bless him!" "Your own dear husband!"

"Our dear, good Mr. Willoughby!"

"Coming home!" Fido gives a loud bark of joy and begins to caper about insanely. I drop everything and rush down stairs. I see him in the distance! you will forgive me for breaking off abruptly, will you not? God bless you all! Farewell.

"Is that your husband, ma'am?" "He be." In that your wife, sir?" "She be." "Ab, that's pleasant; he bee and she bee can hardly fail to taste the aweets of life in perfection. Have you a swarm, sir?" "Quite a swarm, sir." "Ah, that makes a difference—but no doubt you love the little humbugs,"

A shoomaker was the other day fitting a customer with a nair of boots, when the buyer observed that he had but one objection to them. which was that the soles were a little too thick. 'If that is all," replied Grispin, "put on the boots, and the objection will gradually wear away."

Sycamore leaves used in place of hay or straw in hens' nests, not only protect the hens from lice, but, with whitewashing, entirely banish vermin from the building.

## Children's Bepartment.

BY MRS. LOVE W. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

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

[Original.]

### VIRGINIA PERKINS.

CHAPTER IV.

Temptations. "Come, Virginia, quick, put on your hat and we'll go off to the woods for a regular good time; we'll hunt for places to gather chincapins when they are ripe, and we'll find where the squirrels live, and the great black snakes," said Hugh, as he came up to the front plazza of Mr. Perkins, where Tinny sat in the afternoon sunshine, dreaming long dreams about beautiful things, and among them were always Hugh's eyes, and his proud smile.

He called her Virginia now, for he began to treat her quite like a young lady, and seemed to think himself quite old enough to marry her any day, and carry her away to a home on some beautiful island, where he should have her all to himself, and could make her do precisely as he wished.

Tinny was soon ready, and her face glowed with real delight as she looked up into Hugh's face, so full of life, and all that to her signified courage and wisdom. Poor Tinny had not yet learned that pride is far removed from wisdom, and that selfish will is not courage.

Milly watched them from the kitchen with anx-

"May de Lord gib Milly patience," said she; 'but it's just like coming into de heart and tearing and squeezing it to see dat boy take dat girl off wid him. Bress her, she's like de buful flower in de norf wind; it blows and blows, and de flower bend an' bend, an' by-an'-by it break. Milly see some tings right cute, an' she see dat if de Lord do n't stop de norf wind blowing dat the stem break, an' den ----"

Here Milly broke down entirely, and sobbed as if all her fears were already realized.

"Here he's been off and on eber since de Lord took missus to heaben, bress her; an' dat chile, she just like a little white dove, when de hawk ilying roun'; she neber see notin' 't all. She jest as peaceful as if der no danger; but Milly know." And she stirred away at her Indian cake, as if she could bring some beauty and goodness from the depths of the pan that could bees her darling.

Meantime Tinny and Hugh had reached the woods. Here the shadows began to stretch themselves castward, and a fresh coolness came from the earth. The great chestnuts spread their long palm-like leaves in a protecting manner, and the oaks, stiff and proud, seemed not to think of the earth, or to wish to return its loving care. At least that was what Tinny thought when Hugh told her to look at the trees.

"I'd rather be a chestnut tree," said Tinny, "it gives so much—it gives its shadow, and such nice nuts, and pretty blossoms; and then it lets the rain and the dew drop from its leaves so gently."

"Oh, that's nothing!" said Hugh, "I would like to be an oak the best; it stands so grandly, and never bends, but as its own way all the time, and it don't care for storms, or for anything

"But I like to care for things," said Tinny; "it is nice to care and keep wishing all the time to do something for somebody."

"Oh, fudge!" said Hugh. "But see those bushes of chincapins; now you remember where they are, and don't you tell Estelle; she'll pick them all. I hate her! I wish she was dead! I don't want her living at my house, and I wish pa would die, and then we'd see who would live there!"

"Oh, Hugh, don't say so!" said Tinny; "it's dreadful!" "It's true, every word," said Hugh; "if there is n't the very old hateful thing now. She did n't

mean I should see, but I did. Estelle was peeping out from some bushes, her handsome face looking handsomer than ever with the fun that she thought it to watch Hugh and Tinny, for she knew it vexed him more than any-

thing else. "Let me go and speak to her," said Tinny, as if she did not dare to do anything without Hugh's permission.

"If you do I'll choke you. I'll never come to see you again; run, follow me; I know a path 't will puzzle her to find," said Hugh.

Tinny hesitated, and took one step toward Estelle; but her eye met Hugh's. It was full of authority, and she followed him. They were soon in the deeper forest, and followed a narrow path until they came to a little stream, the banks of which were covered with the beautiful bramble and tangled bushes. Hugh jumped across with a bound, but Tinny hesitated, although she was as nimble as Hugh. She thought of her first adventure when Hugh met her.

" Come along, silly," said he, " we'll have some

fun now. Oh, you're afraid!" He bounded back and took Tinny in his arms, and carried her over. She stood there half reproachfully looking at him, and a little tear

sprang to her eye, and trembled on its lid. Hugh saw it and changed his manner. He brushed back her hair gently, and called her dear Tinny, and gathered a little flower for her; and she smiled again, and looked into his eyes, as if she would follow him anywhere. Hugh seemed to understand that it was best sometimes to coax even Tinny, although he never suspected that she could go contrary to his wishes. He spoke very gently to her now, and coaxed her up the bank into an open field, where corn was growing most luxuriantly. He led her along its edge until they came in sight of some buildings. Hugh found a sheltered place out of sight of every one, and he ordered Tinny to wait until he came back. She sat very still, thinking of the silvery waters that flowed just below her, and of Estelle's black eyes, that looked from the bushes to her when they first entered the woods. She heard a little rustling in the bushes and looked around, but she saw nothing but a little bird that seemed to be hunting for its food; so she sat very still, and kept wishing that Hugh would come back.

After a while he came, and his eyes were full of

pleasure. "Now we'll have it all our own way," said he: and he began to draw from his pockets dried fish and eggs. He had, also, a little tin cup under his lacket. "We'll have a folly supperion I'm as hungry as a bear, and I know you're as faint as a kitten, as old Aunt Kissy says. Didn't I get them slick, though? Nobody saw me, though there were a dozen niggs at home; but the master was away. I looked out for that."

"Oh, Hugh, you didn't steal, did you?" said

Tinny, with a faint voice.
"Steal? No," said he, "I only took them; and if they find out they 'll say it was the niggors, and they'll get licked; that's all."

"Ohl ohl" pald Tinny, "let's go home. Inon't like to stay here!

"It's a lovely place," said Hugh, "I hanted for it all day yesterday, and fald all my plans. I did n't care for the eggs and fish-there's plenty at home-only for the fun of getting them and princess, and I have been out on a dangerous expedition, and have returned with my spoils."

Hugh said this so proudly, and looked at her so carnestly, that Tinny laughed, and thought him the smartest boy in all the world. He soon made a fire with some brush he gathered, and roasted the eggs, and heated the fish. Then he gathered chestnut leaves for Tinny's plate and napkin, and as she lay in her little bed she thought a genspread them on the ground for a cloth.

Tinny entered into this with her whole heart; in Hugh's zeal she forgot all her misgivings, and fancied that it was great fun. Their merry voices rays aslant over their heads, and the great white clouds trooped over them. As Tinny looked at them, a little thought of her mother came to her, and she remembered Hugh's words, "She will never go away." Was she then so near as to know all that she was doing, and could she be glad in her meanness?

"Oh Hugh," said she, as she thought this, " can angels rustle bushes?"

Oh yes," said Hugh; "certainly; they make great fires in bushes."

Just as we have?" asked Tinny. "Not exactly, I reckon; but they make bushes burn."

"Do you suppose mamma has been here?" said Tinny. "I heard a rustling when you were gone, and some one stepped on some brush."

"Oh, it was only a rabbit, or a squirrel, or a black snake. If it comes here I'll slay it with my word," said Hugh, brandishing a huge stick.

Tinny could not laugh any more. The thought of her mother's presence had spoiled all her enoyment, for she felt that she was not doing right. But Hugh kept laughing, and pretending that they were living in a castle, with a table spread with every luxury, which he urged her to partake.

As Tinny looked into Hugh's eyes, she felt that she must do all that he said; but as she looked up to the beautiful sky, she thought of her mother, and wished she would come and speak to her. When Hugh had served all his dishes with a great flourish, and had laid his chestnut leaf down as if it had been a damask napkin, he said to Tinny:

"Virginia, is n't it capital fun? Would n't you like to live so forever, and let me get eggs for you, and fish, and take care of you?'

"Oh yes, Hugh, only I wish you didn't take other people's things, and I wish mamma was here to talk to me, and Milly would clear away the table." "Oh pshaw!" said Hugh. "You're always

want me all alone. Tinny was puzzled. Hugh thought that love meant selfishness, but Tinny felt that it was as

wanted Tinny to love no one but himself, but

Tinny's heart reached out to all beautiful things. While they were still sitting on the grass with the remnants of their meal about them, steps came up behind, and before they could run, Estelle appeared, with cruel satisfaction in her eye. She was followed by a boy her own age, the son coarse features, and his hair hung in tangled masses over his forehead, and his lips protruded, and a wicked smile seemed to be hanging about

his mouth. Hugh jumped to his feet, and angry flashes went from his eyes. Tinny sat perfectly still, with wonder in her face and fear about her mouth "You thief, you jall-dodger, you rascal," said

the boy, whose name was Morris. "We've caught you, and we'll give it to you." "Call me a thlef?" said Hugh, "you sneaking

creeping, crawling snake! you black liar!" . Morris laughed a laugh of scorn, in which Estelle joined. "I'll fight you like a gentleman," said Hugh,

proudly. "Come on." "Ha! ha!" shouted Morris, and Estelle joined. "Shut your blabbing mouth," said Hugh to Estelle. "You ran and told, and now you feel betheld in his hand. It hit Estelle on the forehead,

as death. "Oh Hugh! Hugh!" said Tinny, and ran to Esand called her by name. Hugh was frightened at what he had done, and forgot his quarrel with help her. He took his tin cup and got some wa-

ter, but he handed it to Morris to give to her.

"Put it in her face," said he. At the touch of the water Estelle opened her not to leave her. Soon she was quite recovered, and sat up. Hugh took Morris one side, and hired readily agreed, but Hugh knew he could not hire Estelle with money, so he called Tinny to him, and said:

"Virginia, you are my princess you know, and and you must coax Estelle not to, and the blame will all be upon the servants, and then papa will give you truth that shall convert the Infidels of not care, and-

whipped?" "Oh, that's no matter; don't you mind; no harm will be done. You must promise, Tinny that's a darling," said Hugh,

But Tinny said not a word. She looked up to

night, her little heart ached, and she was more sorrowful than ever before. A great wrong seemed resting within ber. She went to her room, and Milly came in to propare her for bed. M. M. Br. W.

"Honey, darliu'," said Milly, " will you tell do

Lord all your trouble, and the him to help you, for I see de trouble on Jour and, jest like de clouds ober de face ob de mode."

Tinny began to cry, but she was not sure that she dight to tell even the Lord about Hugh, because he would not like it. She laid her head in bringing them to you to eat. Now you're my Milly's lap, and wondered where her mother was, and in her heart was a prayer that she would come and help her out of her troubles, but she did not dare speak her wishes aloud. She was very sure that Hugh was wrong in all that he had done, and yet she feared to do differently from what he wished. Finally she said to herself," I'll just ask the Lord if he 'll tell Tinny what is right;" tle voice sang to her.

" Milly, is that you singing?" said she. "No, honey," said Milly; "I'm only praying in

do heart, all still like." And she added to hermingled with the gentle murmur of the leaves self, "De Lord is answering Milly's prayer, sure, and the soft flow of the water. The sun sent its and letting do bressed angels come to her, so Milly'll keep still, an' not meddie."

Tinny kept wishing that the Lord would speak. to her and tell her what to do; and not mind about Hugh; and thus wishing she fell asleep.

[To be continued in our next.]

#### Written for the Banner of Light. SNOWFLAKES.

BY NETTIE COLBURN.

The snowflakes are falling So softly, so white, I fancy them whispering To my heart to-night; So pure, and so sweet,

Through the darkness of even, They fall at my feet Like a message from heaven! I fancy them letters The angels have thrown From the windows of heaven,

And watched them come down; And then, as they spread Their pure folds o'er the sod, I thought it a message-A letter from God! And over its surface. In spatkles of gold, His unfailing promise

Of this soft snowy wing, He guards the bright buds Of a beautiful spring.

To mortals is told,

That under the folds

"Sensible"---In Front of the Speaker. A remark in Bro. Peobles's last letter interests

me much. I did not know before that there was a person in the world whose experiences, in this respect, are like my own. He recommends-and wishing something. You don't love me, or you'd with a feeling of earnest pleading for reform—that no person sit behind the speaker; that all the hearers "face the music." This is sensible. Lest I might offend, I have suffered this breach of spirwide as the world, and just like the sky; so Hugh | itual etiquette, but have frequently done as Bro. Peebles has-kindly suggested that my helping brother, or sister, will please sit in front of me with the audience, for I desire to see the glowing inspiration of the eyes. In a few instances I have myself been guilty-aching all the while, however, to "front face," that the preached word may have "free course, run, and be glorified." "The boys or the gentleman who owned the buildings that in blue" tell us they can stand anything but "a Tinny had seen. He was a rough fellow, with fire in the rear." Swedenborg tells us that angels of the highest spheres cannot speak, if any one is behind them.

Now there is a plain reason for this. In a well balanced mind the frontal and coronal brain is positive, and the basal negative. Every one is acquainted with the law of magnetism and electricity, that positive attracts negative, and negative attracts positive; and that positive repels positive, and negative repels negative.

The inspired speaker is positive to his audience. hence the giver; the audience, in turn, being negative, is the recipient. Thus we have a spiritual circle. The speaker being intellectually positive, and the audience intellectually negative, there is a mutual interchange of electric thought, kindling new life, generating a new birth to the character. What, then, is the true position to evoke this inspiration? back to front? This will do for sectarians, who are inspired on the animal plane; but ter, do you? You mean, hateful, ugly thing! such a position to the intellectually and morally Take this," and Hugh threw a large stick that he inspired, is a dead break-water to the free waves of thought. A flash of lightning will sometimes and she fell without uttering a sound. Blood reverse the polarity of the magnetic needle, and flowed from her nostrils, and her face was as pale even destroy its polarity. The operation, though not so sudden, is the same when a person sits behind an inspirational speaker. By virtue of positelle. She lifted her head into her lap, and kissed tion, he is, as a hearer, an intellectual negative in her tenderly; she brushed back her long curls, proximity with a passional negative, and so a maudlin, confusing intruder. As the intellectual brain is more positive than the basal, he may ab-Morris; but he was too proud to go to Estelle and sorb from the speaker, or control him through his passions, so preventing passional ministration to the higher courts. Who wants a magnet dragging him backwards? Suppose we should attempt to form a spiritual circle by having one, or more, siteyes and looked into Tinny's, and a smile of con- ling in the circle with their backs to the table, tent stole over her face. Tinny stooped to kiss thus holding hands left to left and right to right; her, and she put up her hands, as if begging her is there not confusion and repulsion? Just so not to leave her. Soon she was quite recovered. when a person is behind the speaker; it is a reversing link in the magnetic chain. "Order is him with a jack-knife and a piece of money not to heaven's first law," and order in a circle is facing tell, but to lay all blame to the servants. Morris one another, the medium speaker radiating sunreadily agreed, but Hugh knew he could not hire with negative batteries.

Whether this theory is true or not, it is true that the Orthodox custom of ministers sitting in the pulpit behind the speaker, is a suffering insuffer-ability, is a confounded, confounding sin of ignoyou must do just as I say. You must never tell rance, against which every spiritual reformer of what we have done to-day, and Morris won't, should protest with the authority of inalienable

ot care, and—"
the Church and save the world generally; then
"But, Hugh," said Tinny, "will the servants be put yourselves in order, and do n't east a shadow where we send a little light. You who prefer to progress backwards can preserve Orthodox habits of base inspiration, and go where you belong; but you who look forward and rise with your face to the sun, should come forth to the front, and you will see the heavens opening in the power of the apostles. Order ! order ! ORDER! it is high time we

ward her, and Hugh went to see Morris.

"You'll not blame Hugh, will you?" said Tinny.

"You love Hugh, and he loves you," said Estelle; "but he hates me, and—"

"And you love him, too," said Tinny. "I know you do, and so you will not really harm him. Hugh is so good."

"He is n't good," said Estelle; "he's had, he's very bad; but you are good, and so you think he is. If you want me to promise not to fell, I will; but I won't for him."

"Yes, I do, I do," said Tinny, quickly.

When Tinny said not a word. She looked up to the sky, and a thought of her mother came to her. She head, he 's night, her little heart ached, and she was more be in sweet accord for a pentscost of faminy tongues. I want the Jantor of my. Ohurch to be a clear-headed and courteous medium, who will seat the people as the spirit saith; then will each person be a "lively stone" in the temple of God.

### Correspondence.

## The Grant and Fish Debate at Phila-

DEAR BANNER-Some time since you called for a report of my debate at Philadelphia with Elder Grant, in October Inst. As there were no phonographic, or other notes taken of the arguments used in the discussion, I felt that the columns of your paper were too valuable to be occupied by myself in making what would be a mere exparts report of my own. Men's report of their own doings sometimes do not read well. They are marred by the too prominent appearance of the " Ego."

Since coming to this city, a copy of the World's Crisis for Nov. 14th has been put into my hands, containing the "Elder's" report, which I wish briefly to notice, for it contains some points to which I take exception as not being strictly true.

The first statement of Mr. Grant is, that in impeaching the Bible as the word of God, all my witnesses were found to be lying ones. It was shown by me, and not denied by him, that the entire Jewish ritual and religious teachings were most perfect copies of the Egyptian, in which Moses had been educated. I further proved upon the testimony of Strabo, Plutarch, Manetho and Josephus, that Moses was for years an Egyptian priest, and did officiate as such at her altars, and Elder Grant did not even controvert the point. Thus it was shown that the religion and religious ritual of the Jews, claimed by the Bible to have the jowels of Egypt, borrowed from that nation and no credit given therefor. Where are the lies of my witnesses?

With regard to the dispute about the supposed extracts from the Zend-Avesta, I stated, on the last evening of the debate, that I had read but one extract from that book, and that was the prayer of Zoroaster to Ormuzd and the reply of Ormuzd thereto, and the extract is a correct one. This was all I read or pretended to read from that book.

That Elder Grant and others thought at the time that I was reading from the Zend-Avesta is most probable; but after the correction was made by myself, stating, as I did, what the only extract I read was; and that the Persian ideas of God. angels, or Amshaspands, devils or Devs, the creation of man and woman, the serpent Paradise, the temptation, the fall, the expulsion, &c., were not taken from the Zend-Avesta, but were sacred legends that they had held from their infancy as a nation, and which they modestly declared they | that I may state a few plain truths to the Spirithad obtained from older nations, it is not a little | ualists. surprising to me that my opponent should still insist in his report that I read false extracts. I do not accuse him of willful misrepresentation of the facts in the case, but I have strong suspicions of some slight treachery in his memory.

About the period in which Zoronster lived and wrote, I gave as authority Pliny, Aristotle, Plato and Plutarch, who all place him at least three hundred years before Moses. I also quoted the modern Rollin, who adopts and follows this chronology. Can higher historical and chronological authority be adduced? Can such authority be overthrown? To meet this array of authorities, he read from the English Encyclopedia an Orthodox statement that the "modern Parsees place Zoroaster five hundred and fifty years before Christ." Also, Beeton, another Orthodox author, who places him a little less than five hundred years before Christ. These statements were not shown to be based upon any reliable chronological authority whatever. "Thus were the eyes of the people opened to see the fog and the dust that I had from reliable authority thrown around them"(!) Elder Grant says in his report, that I denounced the God of the Bible. I dld no such thing. I denounce no one-neither God, man, nor the devil.

I said that I believed the Jehovah of the Jews and the God that Christ taught were not the same -that Jehovah was but a tutelary delty and a human spirit; for I found from the Bible that he individuals of this sort, and they were very poor was possessed not only of the weaknesses and frailties, but also of the absolute follies and vices of such, as a great favor, that they "will not send humanity. Bible that he was impotent, malevolent, jealous, revengeful and partial, countenancing dishonesty, licentiousness, lust, slavery, theft, &c., and to complete the testimony, showed from the same source, that while the Jews were worshiping him as a God, he had still "sons" in the form marrying the "daughters of men," thus proving conclusively that he was, like all the gods of the ancienta, but a human spirit.

To all this my opponent offered not a word in reply, and to the audience the reason was but too apparent. I did say I hoped this Jehovah had repented of some of his ancient sins against humanity; but as my opponent assured me and the congregation he had not, I felt sorry that such was the fact, and so expressed myself. Mr. Grant further states in his report that I "admitted that Spiritualism and Heathenism were: alike." He ought to know better than to make such a false statement. He charged it. I denied it: but did say that it was identical with ancient Christianity, and that ancient Christianity, with the change of names and dates, was identical with the doctrines and teachings of the ancient Essenes or Thurapeuto, a sect of Greek and Egyptian healers by spirit power, as well high-toned philosophers.

He further charges me with saying that "I would that Spiritualism prevailed instead of Christianity." Had he said modern Christianity, but they won't subscribe, they are so apprehensive so-called, he would have been quite right; and were he a progressive man, and understood Spiritualism as a harmonial philosophy, he would quite agree with me.

Again says Mr. Grant, "he said the body of Christ was not raised, but embalmed by Joseph, and stolen away by the apostles." Here he is quite wrong. I did not even hint at any theft of that body by the apostles, or any one else. I stated what the Bible says, that Joseph was the legal at whatever cost, their colors should not go down. possessor of the body of Jesus, having obtained it of Pilate; that myrrli and spices had been pro- and courage! I do not believe they are "getting cured for the burial, or embalming; that the law required the process of embalming to be commenced within six hours after the death of the body; that the guard was not placed around the tomb till twenty-two hours after the body had been deposited therein, thus affording a fair presumption that Joseph could, and did, unbeknown to the Jews, remove the body in the night to Aramithes, and there embalm or otherwise dispose of it, and, therefore, all subsequent appearances of the great reformer were spiritual, and to be so regarded.

So much for the review of Mr. Grant's report now for my own in brief. I showed from very many records of the past that all nations of an tiquity had been observers of spirit appearances, manifestations and communications. That all encred writings, including those of the Jews and the early Christians, recognize them. That the Church had always believed them gennine, and given to virtue? The mediums, from their very that all modern nations have had the same expe- organization, are susceptible to good and evil imriences which have resulted to them, in the same pressions. They hear you prate of "individual couclusion. All of this he admitted, and further, Ithat all the manifestations and phenomena did They hear you utter supercilious snears against

phenomena, what did he do? Ho just trotted out a poor, miserable, starved pack of limping demons, and said these are they that do all the mischief in personating your dear ones, and deceiving, if it be possible; "the very elect." Shade of bare bones," save us! Were spirit manifestations confined to the clattering of bones, I might have been convinced, for it did seem that the bones of their poor, rickety, skeleton forms did actually clatter most piteously. I really pitied the poor brutes; for, as did the calves in Barnum's famous buffalo hunt in New York, he punched and flailed, and goaded them till the sweat ran, but not a demon had life enough left to tip a table, show a hand, speak a word, or even raise a trot any more than to get out of the way. This stupor, on their part, afforded ample time for a careful examination of this wonderful troop, whereupon they all appeared to be foreign "naga," turned out to grass, and abandoned by their owners ages ago, but still wearing the Hindoo, Persian, and Egyptian brands plainly visible.

With such preservatives my opponent sought to

embalm the ghost of a defunct theory. I cannot say with Mr. Grant, that the debate was largely attended, or that it elicited any great degree of interest. Why should it? It was facts, history, and experience on the one hand, sophistry, negation, and absolute silence on the other. The stupidity of the demons of Mr. Grant's theory is only matched by the stupidity of the mind that still holds on to them as explaining the "manifestations of the spirit."

I hear the opinion expressed by the Spiritualists been given by a revelation from God, were like of Philadelphia, and many others of that city, that our cause can stand many such blows as Elder Grant dealt out to it in the debate, and also in his discourses in Concert Hall, and still be the stronger for it.

In conclusion, allow me to say that Elder Grant is hereby challenged, and all other clergymen with him, to discuss with me, in any city in New England, during the next three months, the same resolution we discussed at Philadelphia, viz:

"Resolved, That man has a spirit which exists after the death of the body in a conscious state, and communicates with the inhabitants of earth."

Address me at Providence, R. I. J. G. FISH. Hrovidence, R. I., Dec. 6, 1865.

#### Notes from Mrs. Currier.

DEAR BANNER-It is not often that I protrude my "shining morning face" before the public, except from the rostrum; but I now beg you will indulge me with a little space in your columns,

This is my third visit to the West, and it is quite probable I shall remain four or five months longer. My Sunday appointments are nearly full, and I fear I shall have to decline a number of invitations, which I should be delighted to accept, were it practicable. I shall doubtless make some new appointments for lecturing week evenings in places where I am as yet a stranger. I intend, however, for the most part, to speak in localities where I have dear, warm-hearted friends, whose hearts and homes are always open to me and mine. That it has been my good fortune at previous visits to secure such friends in Chicago, Milwaukee, Madison, Cincinnati, Saint Louis, and many other Western cities, I am, I trust, sufficiently grateful.

I think it is very generally known that I am in the habit of traveling with a male companion, in the unmistakable likeness of "my own husband!" I confess, with deep humility, that I am one of those old fashioned personages who still have faith in the sacredness of the conjugal relations. Now, I am aware, that among those who call themselves Spiritualists, there are a few who not only grudge a medium every farthing she is paid for her services, but would rather see her going about the country with "anybody's husband, than her own." I am happy to state that I have never been obliged to deal with more than two or three specimens of the genus homo. I have to request me," as I do not desire to come into persona relations with them, even by contact with their handwriting. At the same time, if there should be places on my route where a few earnest, struggling souls earnestly desire, but are unable to pay for lectures, I hope they will apply at once. Let them state the case frankly, and it will be a pleasure for me to address them, caring for no compensation save that convine hospitality which I know how to appreciate as well in the cot of the backwoodsman, as in the marble halls of the

There is no denying that there are people in the Spiritualistic ranks, who, though blest with a plenty of this world's treasure, may yet hope to enter the kingdom of heaven through the eye of a needle, i. e., if the diminutive size of their souls is any guarantee. They are so very fearful that the mediums are getting rich. Rich, forsooth! I have yet to see the first medium who has been able to earn a decent competency by the exercise of his or her spiritual gifts. I do know that one medium, and that medium a woman, who for years labored faithfully, doing a world of good, is now dying in the almshouse. Shame on the Spiritualists of Maine for it! Then, again, the little souled people of whom I speak, cannot afford to pay for a spiritual paper-not but what they are fond of reading them; they will beg or borrow that editors and publishers are "making money out of Spiritualism." Of course, they do not realize that it takes capital to support any respectable paper. They are supposed to be oblivious to the fact, that the "Banner of Light" could not possibly have lived to reach the lofty and independent position it now holds, had it not been for two or three energetic, self-sacrificing souls, who, in the hour of trial, determined, that come what might, God bless the "Banner" fraternity for their faith rich," but I hope they are—they richly merit just such a punishment.

All over the country, and chiefly among the Spiritualists, a hue and cry is raised against the mediums. This one is tricky, that one to dissipated, such an one has left her husband, etc. Very likely some of these charges are true. More probable still, that most of them are false, or sliamefully exaggerated. Be that as it may, I say to the Spiritualists, i, e., to many of them: You! you! are fearfully responsible before God, for these sins of the mediums, 'Do you complain that they are inischievous, and unreliable? Thank yourself for being gulled. You suggested the temptation. You succeeded in psychologizing the medium by your own sordid, penurious, fault-finding disposition. Do you say they are inconstant in their social relations? What right have you to throw a stone? What encouragement have you ever sovereignty," and deny human responsibility, and do actually take place. Now to explain these lie laws and institutions of society. They are in-

feeted by your contaminating influence-actually polacized by your pernicious cant; and it is no of the Proceedings of the First Yearly Mostwonder if they illustrate your corrupt theories in tag of the Corry, Eric Co., Pa., Association of practical life.

In conclusion, I would say, that I know full well that there are many Spiritualists who have done all in their power to protect and elevate mediums. These loyal and devoted souls are willing to make any effort or sacrifice, in order to relieve the faith they so much love from the edium and repreach too often cast upon it. I have no fear whatever of being misunderstood by the better class of Spiritualists, among whom I am proud to recognize my personal friends.

So now, Mr. Editor, having "had my say," and defined my position," I will bid you and your renders, au revoir. AUGUSTA A. CURRIER. Chicago, Ill., Nov. 20, 1865.

#### A Day in New York.

On reaching Gotham, at the close of last week, I learned for the first time that by some accident or incident in life two speakers had been engaged for Ebbitt Hall on the 3d and 10th of December, and as the other was a lady, and I a "lady's advocate," and always glad to give up my seat or desk or standing place to a lady, I was happy to do so to Mrs. Bullene on this occasion, I have not learned that'it was the fault of any one, but accidental. Being for the first time in many months free from engagements on Sunday, I drafted from the notices of six meetings of Spirit- lowing Resolutions, as having been handed in for nalists in New York one, and went up, up, up to the hall, at 814 Broadway, where I found Bro. R. D. Goodwin feeding a small flock, and a medium giving medical tests, etc. Mr. G. has secured a good hall, and other rooms for mediums, and already opened the business, which is to be kept open every day and evening in the week, at 814 Broadway, with lectures and discussions in the evenings and Sundays, tests, examinations, prescriptions, etc., during the week, and a place of general information at all times. I have engaged to lecture at this hall several times during my stay in the city, as I find much interest there and elsewhere on the subject. My next move found me in the Children's Ly-

coum, assembled in monthly convention under the guidance of Mrs. Davis, Mr. D. being on a visit to St. Louis. I think it would be difficult to get together the same number of children from all the churches in the city, with as good and well proportioned physical and mental conditions. They are certainly, morally, spiritually and physically, gems opening like rosebuds to the dew of spiritual spheres, which is dropping gently on them through the inspirational teachers and angel visits. This is surely a glorious work, but I had not an opportunity to compare this with the Lyceum at Philadelphia, as they did not go through their usual exercises; but in convention and declamation they are certainly deserving the highest praise, and the founders and teachers the blessings of all who have at heart the welfare of the race. At the close of this beautiful and instructive treat, I had only time to reach the spaclous and densely packed church, hall or theatre of the Rev. Henry Ward Beecher, which, on examination of the crowd, no one would mistake for a theatre, as the turbulent and restless spirits of rowdylam are not there, but an intelligent, quiet, though somewhat sleepy audience, who seemed to acquiesce in all the speaker said, and to feel safe under his lashings of sin and sinners, as they seem to feel that the fires of hell are gone out or down to only smouldering ruins. If it would do the loafers and roughs good, or if they would heed his advice, it would be well to have seats for them and collect them; but I think few are frightened, or directed, by his preaching. On this occasion he was more dull and prosy than I ever knew him, and evidently only filling an appointment and expounding a scripture that it might be fulfilled, for he certainly made no point, and had no faith in the whole discourse, although it is seldom the case with this most able and eloquent speaker. I attribute it to the subject. Take him out of the Bible, and on subjects where he can draw on nature and expand his noble mind into the realms science and receive the inspirations of to-day. and he is full, and fills his hearers; but confine him to the Bible and theology, and he is like a race horse trying his speed in a narrow barn yard: he may kick and stamp, but he cannot run well. I could not look on his noble brow without sorrow for the wastage of such talents on the old, superannuated theology of the Puritan Fathers. when there is so much need of him in the field of progress and modern inspiration.

I wandered among the hurrying crowd to my lodgings, and spent an hour in reflection on the scenes of a well spent day, and dropping at last into a gentle slumber, wandered in my dreams among my distant friends of both worlds, and enjoyed a superior life till recalled to the lower world by the rattling sounds of the busy street on a Monday morning. WARREN CHASE. New York, Dec. 4, 1865.

### THE INDIAN MAID'S GREETING.

[At the recent marraige ceremony of Mr. Thomas V. Dickinson, Jr., and Miss Tillie L., daughter of Lowis Burtis, Esq., of Rochester, N. Y., the following beautiful lines were addressed to the happy couple by an Indian spirit, known by the name of 'Pinkie," through the mediumship of Nettie Colburn.]

From the gates of the sunrise, where Nature is free, And life pulses low in her bosom. I come on the wings of the morning to thee

To bring thee a sweet orange-blossom. The bright tears of Nature hath decked it with gems,

And, kissed by the smiles of the morning, I bring it, so fragrant, just plucked from the stem, As fresh as the day at its dawning.

Your day is just dawning; this thought in your

heart Shall quicken your souls' intuition.

Till doubts and replnings forever depart, And fond hope is lost in fruition.

On the cloud the Great Artist is painting his bow Joy kisses the sad brow of Sorrow; And fair buds of promise are twining there now, To burst into bloom on the morrow.

As pebbles when cast in the sea, you will find, Send ripples wide over the fater. So thought-publis cast in the ocean of mind,

Bend the waves dashing up to God's Altar. Oh, then, let thy thoughts, of purity born, Roll God-ward in soft ripples ever. Till you stand in the light of Eternity's morn,

Where the white spray of Truth falls forever. I'll watch thee and guard thee, till life's sun goes

down, And you stand in the dark of Death's even, When the grim King of Terrors shall yield thee his

Made up of the jewels of heaven. Be loving, be faithful, from all error free, And when earth-life and sortows are over, Your twin souls shall wander up youder with me, And your forms fall asleep 'neath the clover.

ABSTRACT REPORT

the Friends of Progress. "Speak gently: It is better far To rule by love than fear.

Speak gently; let no harsh word mar The good we might do here." Beldom have I known a better exemplification of the beauty and force of the above lines, than upon the occasion of which I am to speak. The spirit of harmony and love was deep and steadfast in the hearts of the assembled multitude.

This meeting was a very important one. Being the first gathering ever held of the Progressive Spiritualists of a large section of country, it is worthy of a much more extended notice in the Banner of Light than I am able to give.

The opening session of Friday, Oct. 27th, was consumed in the election of Mr. Elias Waterman, of Ellington, N. Y., as President pro tem, to fill vacancy caused by the unavoidable absence of the President of the Association, and in the appointment of the usual committee, closing with an

pointment of the usual committee, closing with an earnest exhortation and invocation through the mediumship of Mr. Lyman C. Howe, of Clear Creek, Chautauque Co., N. Y.

Mr. Howe is doing a noble work in his unassuming way, and is untring in his efforts for the advancement of Spiritualism and free thought in Western New York and Pennsylvania. His efficiency is becoming acknowledged by fearly and clency is becoming acknowledged by friends and

Afternoon Session .- The President read the fol-

Resolved, That as friends of human progress, we recognize he right of every human being to all the freedom we claim the right of every human being to all the freedom we claim for ourselves.

Resolved, That as freedom is indispensable to individual and national prosperity, the full recognition of human rights in all who wear the human form, irrespective of color, sex or condition, is the surest protection to ourselves and the only promise of permanent peace to the Republic in which we live.

Resolved, That freedom, both physical and spiritual, consists in obedience to divine laws, and in republishing observations of all errors, whether found in ancient records or modern creeds, whether annelioned by the custom of account of modern creeds, whether annelioned by the custom of account of modern creeds, whether d by the custom of ages or imposed by the fashion

Reselved, That it is our inalienable right to employ every re-acures of knowledge open to us, whether it he in sacred histo-ry, the language of science or the ministration of departed

ry, the language of science or the ministration of departed spirits.

Resolved, That a liberal education is the need of the hour, and that we commend all friends of progress to isloor for the rising generation, to establish schools for free instruction, to emancipate science from the tyranny of creeds, and religion from the bonds of ignorance and superatition.

Resolved, That Spiritualism, ancient or modern, in so far as it is the friend of humanity, the child of progress, and the advocate of ennohiling principles, is worthy of universal respect, and whatever is induced to progress and moral purity, is unworthy the high name of Spiritualism, and should be discountenanced by all true Spiritualism,

Resolved, That we sympathize with the weak and pity the victims of moral perversion, and commend them to the love of all friends of progress for education and strength to overcome or if with good.

Mr. W. H. Johnston, in explanation of the posi-

evil with good.

Mr. W. H. Johnston, in explanation of the position at present occupied by the Association, read from the Secretary's book, a series of Resolutions which had been adopted by the meeting for Organization, held July 9th, 1865. These Resolutions, as heretofore published, specify the true spiritual life to consist, 1st, In avoidance of religious partizanship and the worship of religious chieftains of supernatural faiths; and that consequent lack of confidence in, and failure to study the principles of Nature, so characteristic of all classes who oppose the free use of Reason.

classes who oppose the free use of Reason, 2d. Affirming the positive life-labor to consist in the furtherance of Universal Brotherhood; the harmonious culture and right relations of indi-viduals and nations; the unselfish patriotism and love of peace which obeys the laws of a Free Gov-ernment, whether they conflict with our ideas of marriage, slavery, &c., or not; confidence in goodness as the only happiness, the unfolding of the moral faculties as the rightful lords and masters of the spirit, and the consequent overthrow of

seusualism and free passion.

3d. Adopting the saving influence of the doctrine of the ministry of angels, and the progress-

ive life after death.

Mr. Johnston remarked, that the Constitution forever prohibited the limitation of individual views, and sincerely hoped that many names would be handed in for membership. Report of the Business Committee, received and adopted.

Mr. Howe, entranced, gave the closing address

of the session, presenting in an able, but rapid manner, the spiritualistic view of "Faith and Works."

Evening Session .- Opened with a discussion of the previous question.

Mr. Chas. C. Burleigh, of Florence, Mass., was the regular speaker. Nothing affords so high gratification as the attainment of new mental perceptions, yet why should we seek new and higher light, if we never intend to walk thereby? Men ask the use of our Convention—why we are not Methodists, Baptists, or Preshyterians—why

we do not tread round and round in the well-worn track. Can pretend to 801 against that which has been sanctified by the blood of martyrs? great past! How it looms up before ust With what splendor does the aureola of centuries surround the grey locks of the saints! The other day a conclave of reverend fathers met in council, but they could not shape their words till they had the ground trodden by the Pilgrim Fathers. I believe in reverencing the past. I revere the Wesleys, Foxes, the Fencions, all persons who have received wisdom and inspiration, and poured it out to bless the nations. But I will not poured it out to bless the nations. But I will not reverence the words, simply because they are the words of the fathers. But because they would not accept the teachings of the past, which was their antecedent, but spoke their own living and noble sentiments, for that, I venerate them. Shall

noble sentiments, for that, I venerate them. Shall we take it up where they left off, or shall we stop there? Moses did not roll up his wisdom in a band of Papyrus. Jesus of Nazareth, born in a manger, destitute of all external advantages, was a living teacher. No man ever attains originality, without being better prepared to receive the Divine thins. I love to read the inspirations of the prophets, but I am not willing to take them for what I can obtain at first hand. Saturday morning session opened with a dis-Saturday morning session opened with a dis-

James G. Clark sang "Under the Ice." F. L. Wadsworth, from the Committee on Reso lutions, presented the following in addition: Whereas. We find ourselves in this world in connection with a system of laws the expression of which indicates the divine method of Nature and Nature's 10d, and, whereas, we believe ourselves to be accountable to God only through those laws,

therefore.

Resolved. That we accept the teachings of Nature, as set.

forth in the highest attainments of science philosophy and
human experience, as superior to the so-called supernatural
revelutions of the past, or the theological creeds and assumpions of the present.

Mr. Wadsworth delivered a very effective speech in favor of the resolution, taking the well-known rationalistic position of the universality of divine revolution, the existence of divine intelligence in Nature superior to the human, and that that divine intelligence is "without body, parts or passions," in the sense in which it is viewed by the Church. That Theology disunites Nature from God, making him objective to it. Jesus of Nazareth is made to appear as the representative of God, and mediator between him and his children; and through him, and him alone, can depraved human nature find hope of salvation. Here philosophy differs, and claims that in human nature is the divine es-

sence which will redeem itself. Assuming God to act upon Nature, as man acts upon the machine he makes, Theology appeals to him for favors, thereby implying that infinite wiswould grant what would otherwise be with-

Go back as far as you will, and you will find that philosophy teaches the existence of God in Nature and Nature's laws; but examine the old system, as given in the primitive history, and you find God to have been alienated from man, and

man to have been allerated from hind, and man to have been deprived of innate goodness.

Philosophy affirms the revolution of the law consistent with modern science; but does science teach the ancient cosmogony? Far from it, Through uncounted ages the divine mind operated Through uncounted ages the divine mind operated to represent itself through man and woman. Does philosophy or science tell you you may pass into the next world and escape the requirements of law? Here is a healthy application of justice. Theology says, "believe, and you shall be saved." Philosophy says, "carn anything and you shall have it; earn it not, and you shall not have it." What I deserve, I shall get. Philosophy is opposed, in this respect, to every Church in the world; and the question before us is: Shall we seek out those laws to and by which we should regulate our lives? Philosophical institutions are to supersede theological institutions.

Afternoon Session,-Bong by Mr. Clark, "The

People's Advent."

Mr. Wadsworth read the Constitution of the
Corry Association and called for more names. Mr. Burleigh delivered an able address upon the subjects already before the Convention, a vocat-ing the fundamental ideas of the Spiritual Philos-

ophy.
Music by Mr. Clark.
Evening Session.—Mr. Clark sang, "The world would be the better for it." Mr. Johnston announced that he would take sub-

scriptions for the Banner of Light.

The President read the following Resolution which had been submitted:

Which that occi autoritied;

Resolved, That an American costume, or reform dress, ranks among the necessary changes and demands of the age, as an aid to health, happiness and spiritual growth; and that if we cannot ourselves advocate this reform, we will not throw our indusnee against it uall we have more abundant reason for so doing than simple prejudice.

After brief discussion the Resolution was adopt-

Music by Mr. Clark.

F. L. Wadaworth gave the regular address. The speaker labored to counteract the theory that the race was either stationary or retrogressive, and to prove that it was the tendency of all things to evolve the highest and most perfected qualities in nature. in nature

His address was replete with pointed illustration, and its application, in conclusion, full of practicality and force. His last words were: "I wish that men and women would think. I would not ask them to profess any theory, but we need to think without taking any man's assumption. Put all things into the crucible of reason."

Mr. Burleigh cited an important fact in science, to the effect that the elements found in the rock pos-

seas far higher nutritive qualities after being once absorbed into vegetable life, and applied the same to the progress of mind, claiming that the analogy

was perfect.

Music by James G. Clark, "I live for those who

love me.' Mrs. L. M. Brigham, of Warren, Penn., entranced, gave an invocation, and a brief address, which was listened to with deep interest by the audi-

Sunday Morning Session.—After a beautiful song by Mr. Clark, Lyman C. Howe, entranced, gave the formal address, taking for his subject: "The Needs of the Hour."

In every nge circumstances differ from those of every other age. The needs of to-day are far different from the needs of yesterday, while the needs of yesterday differed from all the needs of the past. There is in the universal economy no need but has an answer in store for it. From the first, need has been felt for the existence of God. It took not long for the ancients to find the first antook not long for the ancients to find the first answer. God is but an abridgement of Good. The apeaker went on to show the perfect analogy between the growth of the race, with its attendant conceptions, and the growth of a child.

The speaker thought there was a growing need of new and enlarged conceptions of that "Eternal Principle of Omnipotent Power resident in Nature;" and that with the manhood of the race would come that universal inspiration of which

we have had only transient gleams in the past.

If man is free in mind, seeking truth without alloy, with the windows of the soul open to the sunloy, with the windows of the soul open to the sunlight of heaven, then that light, in its highest manifestation, will be surely vouchasfed to him. All our trials are but methods in the divine law of education. We need not only to perceive this fact, but to apply the truth to our daily life. The need of the hour is a more liferal system of education and the remodeling of our institutions, both of State and Charles. State and Church. Man is supposed to be outside of the spiritual, and in need of rendering dutiful of the spiritual, and in need of rendering dutiful obedience to the Church, which contains a record of ancient revelation. But man is very near to the spiritual, and the angelic world is daily breathing its influence upon the material world. We are enjoined to have no dealings with familiar spirits, yet our most virulent opposers seek to be familiar with the Holy Spirit. Yes, flod is in the human soul, and that Divine Spirit which communes with us and universal nature cannot be shut out by any human injunction, though that injunction be served by St. Pius Ninth or St. Peter. The need of the hour is answered by messengers of light from that mystic further shore toward of light from that mystic further shore toward which we are drifting. They glid the passage with golden beams and send throbs of peace upon the waiting heart.
Mr. Clark sang one of his hest compositions, en-

titled "The Evergreen Mountains of Life."
Mr. Wadsworth followed on "The Unity and
Universality of Religion." I regret that space

will not permit an extended report, yet I consolo myself with the thought that any report, however extended, could not impress the reader with the full force of this able effort. Mr. W. surpassed

Sunday Evening Session.—Jas. G. Clark sang The Children of the Battle-field." Mr. Burleigh made some remarks upon the wis-dom of the existence of what is termed evil. Either

God is not completent, or man is left to struggle against temptation and accomplish victories that are better than a state of innocence. The

are better than a state of innovence. The speaker was decidedly of the latter opinion.

Mr. Channey Messenger, of Wrightsville, Pa., spoke of his experience as an active infidel in the past, and of the great change in his opinions and feelings wrought by the powerful evidences that had been presented to him by Spiritualism.

Mr. A. Bushnell, of Napoli, N. Y., narrated several strong facts that had come under his observation, in proof of Spiritualism.

Dr. Jas. Callin, of Sugar Grove, Pa., (formerly

Dr. Jas. Catlin, of Sugar Grove, Pa., (formerly of the Danville, New York, Water-Cure,) express-

ed his unabated confidence in Spiritualism and Dr. G. Newcomer, of Mendville, Pa., made some interesting remarks upon "The Use of Tobacco."

Jas. G. Clark offered the following resolution:

Resolved, That physical cleanliness and temperance being additionable to a healthy moral, mental and spiritual development, we, as reformers, discountenance the use of spirituous and malt liquors as a beverage, and of tobacco in any form. Adopted. Mr. Clark repeated, by request, his new hymn in honor of the late President, entitled "The Mar-

tyr of Liberty," the music and words of which are thrilling and beautiful. Charles C. Burleigh offered and spoke to the

Resolved, That in the reconstruction of the States lately in armed rehellion against the nation's authority, every consid-eration of instice, national good faith, national gratitude and sound policy forbid the adoption of color or peculiarity of pleased form or feature, as a test of the rights of suffrage, and demand that all men shall be equal before the law.

Mr. Burleigh's speech expressed the sentiments of a large majority of the Convention, and strengthened the loyalty of the large assembly strengthened the loyalty of the large assembly present. It fully manifested the firm devotion, the kindness, the masterly eloquence and power that have characterized this long known and eminent advocate of temperance and physical and mental liberty. Like-the venerable Plerpont, Mr. Burleigh is one of the few reformers that have kept abreast of the age.

Mr. Clark sang "The Sword of Bunker Hill," rendering this old place with such telling effect as only his earnest soul can give it.

only his earnest soul can give it.

F. L. Wadsworth gave the closing speech of the Convention, upon the subject of the previous resolutions. His address was well-timed indeed, eaving the highest impression that could be de sired. No better evidence of Spiritualism is needed than that which it presents in the persons of its inspirational speakers. Gathered from the humble walks of life, unschooled in polemics, yet the learned doctors shrink from an encounter

the learned doctors shrink from an encounter with them, as we had abundant reason to know at the close of this very successful Convention.

The Resolutions were adopted.

James G. Clark sang one of his most spiritual and elevating songs, and with three cheers in spirit the meeting broke up, to reassemble during the full moon of August, 1863.

WILLIAM H. JOHNSTON.

### NEVER LOOK SAD.

Never look sad: nothing so bad As getting familiar with sorrow; Treat him to-day in a cavaller way, And he'll seek other quarters to-morrow.

Long you'd not when could you but peop At the bright side of each trial; Fortune, you'd find, is often most kind When chilling your hopes with denial.

Let the sad day carry away Its own little burden of sorrow, Or you may miss half of the bliss That comes in the lap of to-morrow.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

Judge Edmonds's Reply to the Edinburgh Review.

To the Editor of the Hanner of Light : In the last number of the Edinburgh Review -that for October, 1865-is an article, headed "American Psychomanoy," reviewing spiritual works, by A. J. Davis, Professor Hare and myself. The review is an elaborate one, covering near twenty pages of that number, and showing a considerable familiarity with the writings on

Spiritualism published in this country. The article is characterized by the usual British Tory notions of everything American, by a very uncandid spirit, manifested, among other things, in its using garbled extracts, and putting them into faise juxtapositions, and by the most lamentable ignorance of the subject which it treats.

This is palpable at once to any instructed reader, and we might leave it to correct itself; but as that magazine professes to stand at the very head of, as it was the originator of the periodical literature of Great Britain, it has seemed to me advisable to expose its falsity, lest its high standing may mislead those whose acquaintance with the subject is not as great as ours.

Therefore it is that I desire to call the attention of your readers to some of its errors, in order that they may judge for themselves how far it is to be

At the very beginning of the article it uses this

"About midway between New York and Albany, on the Eastern bank of the Hudson river, stands the pleasant town of Poughkeepsie, constands the pleasant town of Poughkeepsie, containing a population of nearly twenty thousand soils. A quarter of a century ago, the site was occupied by a few miserable cottages and farmsteads, and a solitary building for public worship; it now includes many handsome rectangular streets, sixteenchurches, four banks, various large factories, an endowed collegiate school for boys, a corresponding academy for girls and the Passcorresponding academy for girls, and the PANTHEON OF PROGRESS. Such, at all events, was the grandeur and such the prosperity of this now-ly created capital of Dutchess County, at the sud-den disruption of the United States, in 1861. Possibly that terrible event has changed, as in too many other transatlantic cities, the whole aspect of its fortunes, possibly ruined its commerce and decimated its people, or caused many of them to fly from the presence of the detested conscript agent, or the more dreaded tax gatherer.'

Behold how strange the ignorance, and how rash the conjectures of this boasted head of the British periodical literature!

Poughkeepsie was settled before A. D. 1700; was the capital of Dutchess Co. before the Revclutionary War, and was so large a place at that time, that the Legislature of the State met there in 1778, and the State Convention to ratify the Constitution of the United States, sat there in

In 1825-forty years ago-its population was about seven thousand; and twenty-five years ago, when it is said it had "only a few miserable cottages and farmsteads, and a solitary building for public worship," its population was ten thousand. Like many other "transatlantic cities," it has

grown gradually for many years. Starting in 1825, with a population of 5,935, it has increased every five years thus: 7,222,8,529,10,006,11,791,13,-994, 15,873, and 17,848 in 1860.

The "terrible event" of the Rebellion, which is supposed to have "changed its fortunes," has in no respect affected them, unless by increasing its prosperity; and as to many of its inhabitants having ited from the conscription, only two men have been known to have done so. And its population. by the census of 1865, has increased, not withstanding that the county and the city have filled all their quotas for the army. So far from flying from conscription, the city of Poughkeepsie has voluntarily contributed some two hundred thousand dollars toward filling the armies.

Starting, as the article does, with so sad a misstatement of facts, what may we expect but similar inaccuracies throughout? Accordingly we find them everywhere, not only in its statements of facts, but its representations of the doctrines of

Spiritualism. In another place the article says:

"It is an indisputable fact that Spiritualism has either produced or developed a tendency to insanity in innumerable instances; the bedlams in America are overcharged with its victims."

This is far from being "an indisputable fact." A few years ago such a charge was made by a respectable periodical in this country. I carefully examined, at that time, the reports of nearly all the lunatic asylums in this country, (we have no bedlams" here—they are purely indigenous to British soil.) and very few such cases were found: not to be compared with the numbers whose insanity was owing to religious excitement, disappointment in love, or pecuniary difficulties. I published the refutation, at the time, in the same periodical, and henceforth the idea has slumbered in America, now to be revived among the savans of what Byron called Modern Athens.

The writer in the Edinburgh could never have examined, never have seen even, the statistics of sinsanity in this country, for if he had he never would have ventured an assertion so diametrically at war with the facts as there disclosed.

It can be necessary to notice only one other misstatement of the Review. It says:

"It is equally undeniable that enormous fortunes have been spendily realized by professional mediums, who have gracticed on the weakness and credulity of their clients." Every word of this is the sheerest fabrication in

the world. No such instance has ever been known in this country, as everybody here knows. But suppose it was as he states-what of it? The success of the movement has very little depended upon or been indebted to "Professional Mediums." It is the private mediums who have been the great instruments in the work, and they outnumber the professional ones, a hundred or a thousand to one. And what, think you, is the explanation which this very unreliable writer gives of the phenomeus of Spiritualism? My mediumship is hypnotism, or mesmeric sleep, or self-induced somnambulism, and the residue is fraud and deception! It is at once a shame and a pity that a work claiming such a high position in the diterary world should display such profound ig-J. W. Edmonds. norance in its pages.

New York, Dec. 10, 1865.

Size of the West.-Illinois would make forty such States as Rhode Island, and Minnesota, six-Ly. Missouri is larger than all New England. Ohlo exceeds either Ireland or Scotland, or Portural; and equals Beigium, Scotland and Switzerland together. Missouri is more than half as large as Italy, and larger than Denmark, Holland, Belgium and Switzerland. Missouri and Illinois are larger than England, Scotland, Ireland and Wales.

Box. Dr. Manning, the new Catholic archbishop of England, bad his onthronization recently at Moorfields. In his address he predicted the speedy predominance of his Cliurch, and said: "Two things are certain; the one, that Protestantism. after running, like other heresies, its course of three hundred years, is dissolving and vanishing away; the other, that the Catholic faith is irre-'sixibly expanding on every' side. These two operations never rest."

J. Burns, Progressive Libraby, I Wellington Road, Camierwell, London, Eng. Keeps'fok sale the Banner of Light and OTHER SPIRITUAL PUBLICATIONS.

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

Notice to Subscribers .- Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These fig-ures stand as an index, showing the exact time when your aub scription expires; i.e., the time for which you have paid. When these figures correspond with the sumber of the volume, and the number of the paper itself, then know that the time for which you subscribed is out. The adoption of this method also renders it unnecessary for us to sond receipts. Subscriptions should be renewed before the time is out, as it will prevent losing any numbers, and save us labor.

# Bunner of Light.

BOSTON, SATURDAY, DECEMBER 23, 1865. OFFICE 158 WASHINGTON STREET,

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, · · ·

The Legitimate Fruits of War.

It is needless-nay, it is worse, for it is hypocritical-to attempt to disguise the fact that war, as it is the fruit, so in its turn is it the parent of gigantic and multiplied evils. A state of war resuits directly from the love of money and power. While this greed rules the human breast, we shall continue to be afflicted as we are now, and as the world has been through its whole history. When wealth is got, then follows ambition, with its long train of grinding exactions. The desire for rule sways men's hearts with an almost relentless grasp. Once in possession, it refuses to quit its place. Of course from such a desire antagonism is begotten. 'Resistanco is the next most natural

step. Then the quarrel begins. The lines are drawn with rigid scrupulousness, and the outbreak is not long repressed. War rages for a time as if the passions of men could never be checked in their power. The world seems in a state of flame. Destruction appears to be the sole purpose for which man came into the world. But in time, human passions expend their force

They cannot always continue thus surcharged with electric impulses and fury. And when the smoke of battle is finally cleared away, and the carnage has ceased, and the noise and the tumult is all over-what then? Ah, this is the hardest question to answer; because, in the heat and fervidness of our passions, we cannot possibly foretell what effect will be produced, how many good and noble purposes in men's hearts will have been wrecked, or to what extent the good and healthy intents of men may be turned out of their channel into something far worse than imagination could have conceived. In a word, as the legitimate sequence of war comes the demoralization of the popular morals and popular sentiment. So inevitable is it, history makes the assertion good at all points. There is no instance of the occurrence of a great war, especially a civil war, which did not result in the greater or less demoralization of the population whom it affects at all.

The ignorant and unreflecting individual who has borne arms, no matter how glorious the cause for whose defence he has valiantly stood forth. feels the power of this influence as soon as any other person, if not sooner. Camp life, and the loss of his self-command to his superior officers. have not wrought favorably on his character. His sentiments are gefferally dulled, and his finer feelings have parted with their bloom. The avenues of labor he finds more or less closed to him. if only temporarily. Regularity of occupation has become irksome. He wishes he had some external and always visible authority to lean on. confessing that his habit of self-control has been insensibly taken from him. From idleness and aspirit of vagabondism, the descent to open crime is His theme in the afternoon will be "The Gospel comparatively short and easy. And it is not long of Spiritualism." after the drums of war have stopped their roll, murderer. Human life is to-day of much less value, in the eyes of this much too numerous class of men, than it was five short years ago. Instead of murdering with ball and bayonet, they make little or no scruple of murdering with the equally swift and silent slung-shot. They see that better men than themseleves have grown wealthy and powerful out of the war, and they try to pattern after them in the one rude way

Just in the nick of time to make a show-and that is all it does-of putting a stop to such lawlessness and so reckless a riot of crime, the State Constabulary of Massachusetts is put in operation as a newly invented legislative machine. Now, the plan is, to clean out every sign and symptom of vice and crime. No alley way, no slum, no practice by and through which law is violated, is to be passed over unattended to. The ostensible object of the establishment of this now police force is, the permanent purification of the city and State from open crime. We of course suppose that murders, and garrotings, and robberies, and burglaries, are, after this to come to an end. But is it so? Would that we could say it. On the other hand, it would seem as if crimes of these classes never abounded more. Instead of looking after these great and important cases. hunting red-handed criminals to their dens and lairs, and making it impossible for them to put the lives of citizens in continual peril after nightfall, he goes about with his troop of adjutants and shuts up all the beaneries, so that families cannot, after a certain hour on Sunday morning, obtain their regular supplies of brown bread and beans! Not only is this an illustration of herole valor, but it fairly exposes the spirit of those modern laws which play at enforcement as boys play the sol-

Then he issues his official summons to all his country aids, far and near, to rally to his executive standard for the purpose of tipping over farebanks, and arresting gamblers wherever they may be found, except in State street. In the very country towns from which he recruits his force, murders and garrotings and burglaries are being continually committed; while they are thus stripped of their regularly appointed guardians! This is taking care of the public safety, with a vengeance. Of course we have no sympathy for gamblers, whether they be those who deal in fare-banks; or those who strip the poor of their hard earnings under the name of speculators in the prime necessaries of life. But of what little consequence, comparatively speaking, is the breaking up of the establishments of the former to the protection of the lives of valuable citizens all over the State from garroters and murderers and highwaymon?

To such a dangerous pitch are matters arrived, that unless some adequate means are soon provided by the authorities to put a stop to these highway robberies, the citizens everywhere will assemble and organize themselves into efficient Vigilance Committees, with the atorn resolution | blessings here and hereafter

to protect themselves. The community will surely assert its power to protect itself first of all. If the constituted authorities are derellet, or waste precious time in mocking at the public distress by arresting barbers and bakers, when they ought to have their strong hands on the shoulders of robbers and rogues, thieves and murderers, then soclety will wait but a little time to gather up its strength and provide permanent safety for itself.

### An Awakening in New York.

The popular interest manifested in Spiritualism in New York at the present time, as evidenced by the large number of public halls now open for lectures, in which speakers and teachers are regularly heard by the thronging people, has imparted a fresh impulse to the leaders of the New Church, or Swedenborgianism, who hold meetings as frequently as possible, and appear to want to reap a part of the Spiritual harvest, while still denying that they have the least sympathy or affinity with Spiritualism. We have read a report, in the New York Tribune, of a recent lecture by Rev. Chauncey Giles, of the New Church faith, who openly and emphatically disclaims any association, even of ideas and ballef, with those whose faith rests on the strong foundations of the Religion of Spiritualism, while he nevertheless is obliged, in making up a discourse, to admit exactly what Spiritualism demonstrates and holds, even if not all it demonstrates and holds. Such glaring inconsistency challenges at least a measure of rebuke, when upon its practice an individual or a Church is laboring to build a structure of exclusiveness and sheer authority.

For example, the Rev. Mr. Giles is very particular to keep clear of what he evidently thinks the TAINT of Spiritualism. But in stating the grounds of his own professed faith, called Swedenborgianism, he has to come straight over upon the ground held by Spiritualists everywhere. We will proceed to show. He would not even recognize Spiritualism, yet he is compelled to say that those of his own faith hold that "the spiritual world is a real world, in the full sense of the term, with all the divisions and forms essential to a world." Next, that " while it is a real world, it must possess qualities suited to the wants of its inhabitants, and must be perfectly adapted to the states of every individual," Third, that " the inhabitants of that world consist of spirits, both good and evil, who have lived upon the earth since its creation, and who have passed from it through the gate of death." Notwithstanding these distinct statements, which the lecturer claimed to be natural deductions from what he had been speaking upon, he still pretended to say of his sect " we are not, as, it is generally believed, Spiritualists; we have less sympathy with them, and our doctrines accord less sympathy with them, than the doctrines of any other Church."

We certainly have no objection to the Swedenborgian lecturers and preachers disclaiming all sympathy with Spiritualism, so long as their teachings are filled with genuine spiritual doctrine and spiritual philosophy. The one great fact which the Religion of Spiritualism has brought to the attention of man, and which it has satisfied his soul is true, and as comforting and blessed as true, is that spirit intelligences exist in the other world, and can communicate with mortals. This the Swedenborgians likewise profess to believe, and have made it the distinctive article of their creed. They, too, believe as Spiritualists believe and know, that the spiritual world is one of reality, even far more so than this in which we now dwell. Why, then, should they affect superiority to us and our beautiful philosophy, unless it is because they are afraid that some private and personal Church interests may be swallowed up by the great wave of popular belief which they already see advancing toward them?

### Willis and Nepworth.

F. L. H. Willis, of New York, is engaged to speak before the Lyceum Society Spiritualists, in the Melodeon, next Sunday and the one following.

The Spiritualists of this city and vicinity will be when the once brave soldier puts off his honored | delighted to greet their old friend and champion o the platform again, after so long an a from this city, especially as he has been faithfully at work in disciplining, developing and in every way cultivating those fine intellectual faculties of which the unseen inhabitants of the upper world have already made such notable and effective use. Mr. Willis is one of the true lights of the time. He lets no gift lie wrapped up in a napkin, but puts it to use as fast as he is assured it is his and has learned how to apply it.

Rev. Mr. Hepworth, of the Church of the Unity, we understand, has accepted an invitation to address the above society, and it is expected he will do so next Sunday evening, The appearance of so prominent a clergyman of the Unitarian denomination on the spiritual platform as Mr. Hepworth, is certainly provocative of remark. It shows that the philosophy of Spiritualism, supported and illustrated as it is by undeniable facts, s being more widely and openly recognized among liberal Christians; and suggests that the day is not far distant when the only exception will be that of the man who refuses to ally himself with the intelligences that are all around us from the higher spheres.

Should Mr. Hepworth be unable to complete his arrangements so as to speak on the evening alluded to above, Mr. Willis will occupy the desk, and give, by request, "The Experiences of Theodore Parker on entering Spirit Life."

All are invited free, and we hope to see the spa-cious Molodeon crowded, for better talent's rarely afforded on such terms.

### Conjugium.

We take pleasure in announcing to the thousands of our readers, many of whom have frequently heard with rare delight and profit, the inspirations which have been given through our gifted sister, Cora L. V. Scott, the interesting fact that, in Washington, D. C., on Friday evening, Dec. 8th, at the residence of Geo. A. Bacon, Enq., she was united in marriage to Col. N. W. Daniels, of Louisiana.

Father Pierpont, the venerable poet, philosopher and reformer, who of all men in our country, seems to have discovered and drank of the Fountain of Perpetual Youth, officiated with all his characteristic grace, social nature and good sense. This union is eminently one of heart, head and

The gallant Colonel has a proud military record, having been the first one commissioned by President Lincoln-July, 1862-to raise and command a regiment of colored troops, at New Orleans; is an earnest, energetic worker in political, social and religious reform—a progressionist of the right and best stamp-everywhere well and favorably known.

They propose to extend their labors hereafter specially in behalf of the Freedmen.

We are sure the sincere good wishes and hearty "God speed!" of unnumbered thousands, on this and on the other side of life, will follow thom as

Abuse and Slander of the Eddy Medi- truth, only so far, as mere pecuniary and sectaums-The Honor and Fairness of the Boston Press.

The wonderful manifestations recently given through the mediumship of the Eddy Family, in Boston, seem to have wonderfully stirred up the latentelements of opposition to Spiritualism, and, as usual, the press lends itself as a ready vehicle for the promulgation of every slanderous falsehood, which an ignorant prejudice may concect. But, when an attempt is made to correct these misrepresentations, it becomes suddenly dumb; and its reticence can be broken only by the all powerful talisman-money-the ruler of our venal press. One of these outrageous misrepresentations is found in a pretended account of a scance held at the Melodeon, in this city, on the evening of Dec. 8th; where "the whole trick" was discovered, in the opinion of some.

The Boston Post, of Dec. 13th, pretends to give a history of the process by which the wondrous secret was ascertained. We clip the most important statements contained in the article:

"As one trick can generally be best detected by another, the committee had come prepared. First, they would furnish their own rope, and second, they had a trick they intended to practice, and which in the end proved successful.".

As the committee at these scances, is elected by the audience, on each evening, we should like to he informed how the two gentlemen knew beforehand that they would be appointed thereon, unless they came with a packed company, to ensure their election? We more than suspect such was the case, and that the success of "the trick" was assumed before it was tried. But we will hear

"They were, however, not allowed to use their own rope, but take such quality and quantity as Dr. Randall chose to provide. The mediums were tied as well as circumstances would admit, and placed in the cabinet; shortly after, musical (?) sounds issued from the box, then ceased for an instant, and a man's hare arm and clenched hand as thrust through the window and vindictively threatened the committee; then withdrawn. A moment after, a gultar came slowly through the window, and as soon as the hand (a woman's this window, and as soon as the mand ta woman a this time) appeared, a jet of ink was directed at the window from a patent rubber syringe held in the hand of one of the committee. The guitar was instantly withdrawn; soon after, the door opened and the "media" walked forth unbound, their hands were examined by the committee, and upon the wrist of the female" medium "the mark of the ink was found; it was immediately an-nounced to the audience and the cause of its being there given, (as many did not see the ink thrown,) and she was requested to show her hand with the mark upon it, but instead of doing so, and enraged at the exposition, she made a sharp assault upon the committee, forcing one of them to jump off the stage, but he immediately got back and attempted to explain to the audience what was to be seen upon her wrist, when he was marks were black and blue spots made by the ropes, but when the wrist was again examined the black and blue marks had disappeared through the free use of a handkerchief."

Without noticing the minor misstatements contained in the above extract, we wish to call the reader's special attention to the INKY part of it, which affirms that "upon the wrist of the female medium' the mark of the ink was found; it was immediately announced to the audience." Now. what were the facts in the case? In the first place, the doors were not opened "soon after" the ink was thrown, but fifteen or twenty minutes had elapsed, during which a variety of manifestations had occurred; and if ink had touched the medium's wrist, it must have become thoroughly dried; and therefore, not easily removed by a handkerchief. Again, but one of the three persons, on the committee, attempted to examine the lady medium, and he, instead of "immediately announcing" the fact to the audience, rudely seized the lady, as though he was expecting a rough and tumble fight with some desperate criminal. The lady, in the opinion of the larger portion of the audience, only defended herself from the assault of a rowdy. But, while the scuffle was transpiring, which of course took the audience by surprise, the gentleman (?) was vociferously calling for his backers to come for-

As soon as the idea of ink was understood, and before the lady medium had had a moment to remove any stains from wrist or arm, the lady committee made an examination, and declared there the speaker, are proofs that a large portion of the was no ink stain to be found, but that purple spots most intellectual men and women of the city are were there, the result of severe tying. Other persons examined the wrist immediately, but found no ink. Bear in mind, that the medium was all the while on the platform, in full sight of the audience, rendering it impossible to use a handkerchief, or any other means to remove the ink, without being seen.

The case stands thus: One of the committee affirms there were ink stains on the medium's wrist: one declares there were none, but black and blue spots, from bruises in tying, while the third, did not see. The first was in a high state of excitement-intensely prejudiced-expected to see the ink, and saw what he wished for; while the second one, more calm, and examining more delib erately and carefully, finds nothing of the sort; but does discover, what the hasty prejudice of the first had magnified into ink

The Boston Journal has a paragraph in relation to this same scance, more false and scurrilous than the one quoted from the Post.

We are forced to ask, what is the object of a newspaper? Is it not to give a truthful statement of the passing events of the day, with such comments as the conductors may choose to append? Such, at least, is the purpose put forth to the world-such is the promise made to community. And the manner in which that pledge is redeemed we have shown above. The one-sided statements of a prejudiced person are eagerly seized on, and paraded in the columns of these imposing journals, as giving a comprehensive, and truthful statement of most important facts. Were they obliged to do thus? Do none but roughs and rowdies attend these scances, that they are compelled sand miles distant—over far-stretching prairies, and bills and mountains and stream, and str statement of most important facts. Were they to publish such statements, or none at all? Why not state that only two evenings previous, Wyzeman Marshall, Esq., was on the committee, and that he came prepared with three sets of handcuffs, recently imported from Europe-that they were of different sizes requiring a different sized key for each; that with these manacles, put on so tight that policemen declared it impossible for them to be get off unless unlocked, still hands, arms and faces were shown, coats pulled off and put on, and finally hands came out, took the keys and unlocked the manacles from the mediums? Also that repeated examinations were made as the scance progressed, and in every instance the mediums were found secure, so that the manaolca must have been repeatedly removed and put on, in the dark, and without keys, or else some mysterious power outside of mortal wrought the mar-We repeat the question, why not give the state-

ments of such men as Mr. Marshall, whose personal character, and extensive reputation for ability and culture, place him above and beyond the

rian interests are involved by 1 7 7 0

We are the more convinced of this when we find not only the strictly secular press, like the Post and Journal, indulging in such unfairness, but even the semi-plous and truthful Traveller far outstripping its more worldly cotemporaries in the work of misrepresentation and injustice.

In the Traveller of Nov. 18th, appeared an article, headed "Spiritual Excitement in Dan-VERS," purporting to give a history of some manfestations given through the Eddy Mediums in that place. We do not propose to give or correct the account there published, but, by a statement of the Traveller's course, show how much reliance can be placed upon anything contained in that veracious sheet. Upon the appearance of the article in question, Mr. Randall, the manager of the Eddys, prepared a reply, correcting the positive falsehoods, explaining the misrepresented facts, and supplying those omitted, which were necessary to a correct understanding of the matter. The managers of the Traveller positively refused to publish the reply unless they were paid for so do-

But the most remarkable part of the affair is that the account was written by one of the Traveller's reporters in their own office! Find your man or cause that is unpopular, libel him or it soundly, and when the poor, abused fellow seeks redress, charge him good round advertising rates for publishing his defence, and appeal to the Boston Traveller to endorse the morality of your course, We do not ask justice from the press toward Spiritualism, for we have long since ceased to ex-

pect it, but we do think the honorable and fairminded men of the community have a right to demand of it an honest presentation of facts upon all subjects whatever. And we further insist that it is their duty to demand that justice shall be done. The evil ought to be remedied; such men, and such only, can apply the corrective.

We have no anxiety as to Spiritualism suffering from the conduct of which we complain, for truth can never be damaged, but our human brothers are the ones on whom fall the consequences. They are forced to walk in darkness when light is near. The redeeming influences of Spiritualism are powerless in their behalf, because they are withheld from comprehending and embracing them. And for their sorrow the public press is not a little responsible.

Before dismissing this subject, we wish to add that if Miss Eddy's wrist had been found stained with ink, it would have been no evidence whatever that her hand had been disengaged from the tying and thrust out of the window. We can assure our learned cotemporaries that, though we are placed by them in the category of ignorance and credulity, we have in our possession facts which will, ere long, force a revision of some of their scientific theories. The law of electrical transfer, when fully developed, will account for any ink, or any other marks, upon the person of a medium, in conditions' similar to those we are now considering.

### Revival of Spiritualism in St. Louis,

From various sources we have the pleasing intelligence that the cause of truth and spiritual progress is again in the ascendency in St. Louis. A. J. Davis, Mrs. A. A. Currier, and Lizzie Doten have already been secured for speakers there,

We find the following paragraph in the Democrat of Dec. 4th, published in that city, in which the editor exhibits a degree of liberality that would be of great advantage to all intelligent minds if they would but give the "spiritual doctrine a fair and impartial hearing":

THE NEW PHILOSOPHY—LECTURE BY ANDREW JACKSON DAVIS.—The Spiritualistic movement, which was interrupted four years ago by the war, has taken a new start in this city, and yesterday morning and last night, the new Philosophy was ably and eloquently expounded and explained in two lectures by Andrew Jackson Davis and of the founders of the Philosophy. Davis, one of the founders of the Philosophy. A full abstract of his evening's lecture will be found in another column. The attendance on both occa-In another column. The attendance on both occasions was quite large, the Small Library Hall being more than crowded, and many persons were unable to find even standing room. The character of the audience, and the profound attention with which every one listened to the remarks of the audience of the character of the standard of the character of attracted by the promulgation of spiritualistic views. Mr. Davis addressed himself to the reasoning faculties of the audience, and however vissoning faculties of the autitence, and however visionary his views may be regarded by strict Church
members, there can be no dispute about the fact
that he fixed the attention and enlisted the sympathies of many clear and philosophic minds.
In view of the increasing interest which is manifested in Spiritualism, it is the province of the
Democrat to give the teachers of the doctrine a

fair and impartial hearing through its columns.
Whether it be true or false, good or bad, an understanding of its leading ideas can harm no one, but may induce many to do their own thinking and form their own opinions."

The address above alluded to will be found on our eighth page.

Bro. Davis, who is engaged to speak in St. Louis during this month, in a private note to us under date of St. Louis, December 4th, gives the whole story in a nutshell. We cannot forbear publishing the latter part of his note, for it gives in so few words such a pleasing picture of his domestic temple in which he daily worships. He says: "The Spiritualists here have taken hold of the

work in the bravest and strongest style; full of energy, full of money, full of intelligence, and full of the elements of a grand success. Noxt Sunday they will rally in force, children and adults, to enter the rank and file of a Progressive Lyceum. The equipments are all here, ready for the youthful candidates of spiritual culture in the Good, the True, and the Beautiful; and of course I am hap-py, for this work is the basis of the future kingdom of heaven on earth—the army of "rightenumess" —the population of "peace"—the children of "light"—the disciples of Love and Wisdom, and beloved of the Eternal in the heavens. and hills, and mountains, and streams, and rivers.
Well, home is all the more "like home" when the heart's treasure is there, drawing as a magnet all the time. But she is working in the New York Lyceum, and I am in like manner working in St. Louis."

In a note of a later date, Mr. Davis says: "Will you be so kind as to communicate to our "Will you be so kind as to communicate to our spiritual public that I have fully determined to confine my labors, the short time I expect to remain in the lecturing field; to those communities where they want a Children's Lyceum put in operation, and where they will work and cheerfully spend their money to get the glorious school in a perfect state of organization. And I, therefore, for the present at least, decline all other calls. Of course, I mean to visit Lyceums already in operation as soon as I conveniently can." operation as soon as I conveniently can,"

Meetings in Brooklyn, N. Y.

A correspondent writing from Brooklyn, N. V., wishes us to urge upon the attention of the Spiritualists of that place the necessity of holding regular,Sunday,meetings there... We see no good resson why Brooklyn should not have spiritual meetings, as well as New York City. Both places suspicion of unfairness or superficiality? ... are large enough for three or four, and one doubt Painful and mortifying as is the fact, we are one would be well attended in Brooklyn, if some forced to the conclusion that the conductors of snergetic person would take the matter in hand the popular press are utterly unscrupulous of land engage good speakers, estat attantan ob tom

#### A PROPHETIC VISION.

[Our Washington correspondent, G. A. B., sends us the following noble poem, given in that city on Thanksgiving evening, to a large and discriminating audience, at the close of a characteristic and masterly Thanksgiving Discourse by Theodore Parker, through Mrs. Cora Daniels, late Cora Who had so long waited and watched and prayed, L. V. Bcott.]

In a parlor, music-haunted, Kindly faces beaming near, Kind hearts breathing words of cheer; By the moonlight's waves enchanted-Bathed and folded in the moonlight, In the music and the mounlight Sat we there.

Conversation and sweet stillness, Circling all our hearts around, Blending with the waves of sound-Such a perfect rapt'rous fuliness, Such a strange and perfect silence; Moonlight, music and sweet silence Floating there.

Suddenly the parlor vanished. Moonlight, music-all were gone; And upon my spirit shone Scenes and sights I thought were banished, Of a strange prophetic vision-A thrilling and prophetic vision Dawning there.

I.

I stood within the nation's Capitol: '-The Senate Chamber was the scene Of deepest interest:-there to extol The virtues of the nation, were convened The people's giant minds. And every gallery was filled, And every aisle was thronged, And every heart was thrilled By some deep theme debated there;--The theme of Justice to a people wronged! When lo! an Angel clad in white, With dazzling face of wondrous light, With plumes of majesty and might-Holding a sheathed award with olive twined, Bearing a manuscript, swept like the wind Close to the speaker's stand-

Even the highest sent its power could reach:- . Placing thereon the paper, did command (By silence far more palpable than speech) That officer to read. With voice subdued And tremulous, (the multitude meanwhile Thrilled with a strange expectancy)— And thoughts whose strange forebodings did be

Him from his task-yet thus he read: "A voice from South Carolina: A true memorial from man to man,-From a people long oppressed, From a people sore distressed, Long dishonored and betrayed; Asking if the promise made, Hailed by them with deepest costasy-Of Justice in accordance with God's plan Shall be theirs?"

No voice was heard, save that of one whose form uprose

As if to grant the boon, when lo! the Angel sped And every Senator bowed low his head In shame and fear.

### II.

Again within that Hall I stood, And multitudes were gathered there; The young and gay and fair-The foolish, wise and good. And solemn faces there were seen And each one with a thoughtful mien Listened attentively.

The nation's voices spoke, And in solemn debate Questioned they of the state Of those who had just broke Their fetters and were free-When lo! the Angel clad in white, With wondrous power and great might . " Again appeared, bearing the sword, Sheathed and entwined as before, Bearing again the written word-Came to the speaker's desk once more And bade him read, while o'er and o'er That vast assemblage, gathered there. A thrill was visible, as if the air

Was filled with unseen wings .--"A voice from man to man, Asking if Heaven's plan Shall be fulfilled on earth:- . If honor and true worth Shall find their just reward?" Alas! alas! it was so very hard To see that Angel bow its shining head-To see the slow and measured tread With which it stalked away-While one uprose with swift regret As if to speak. The Angel soft did say,

Smiling on him so sweetly,-" No-not yet!" III. Once more within the nation's Capitol

I stood: this time in that high Hall Of Representatives, from all the States: Which august hody ever more debates The people's liberties and rights and powers:-More thronged and crowded than before. Filled from its ceiling to the floor, With anxlous, earnest faces—longing eyes— Watching the nation's destinies.

Au Armod Guard was there, Stationed throughout the crowd, And near the outer door; Talking in voices loud Were those who seek for power At the expense of right-Who in the darkest hour Of the Rebellion's night Sought to o'erthrow the Government With Treason's serpent might!

When suddenly, more swiftly than before, The crowned Angel there appeared, Rushing through the open door; While the vast multitude, who feared; ... Yet welcomed the strange visitant, Sat awed-silent and expectant:-

"Another, and a last appeal, To know if ye will still conceal The truth-and barter souls for power, While rank corruption doth devour Your manhood.—From the South, Speaking through paper's white-lipped mouth, We ask again if man to man

Will grant the right of Heaven's plan?" The speaker ceased to read; a silent "No" was heard.

When at the sound, as though a magic word Were breathed, the Angel draw his sword, Like Michael, the Archangel of the Lord: And o'er the vast throng a flash of war Swept like the lightning, when afar It deaves the ploud and strikes the giant tree,-

Bo struck that lightning sword for Liberty! Or, at the ocean by the tempest driven, Wave after wave upon the rocks are riven.

and object only a HIValegor tool roads. The scene was changed! Anow, And slowly to my yiew,

Appeared the shining, blooming land, ... Blessed by perennial Summer's hand. Two armies, rank and file, were there arrayed For battle. A wronged and outraged race.

Were now about to trace Their record on the page Of human liberty.— Their faces colored were, but in their eyes Gleamed the true fires of Freedom's prophecies.

The Angel led them on! And myriads of those Who long with tongue and pen Have plead the rights of men, In rank and file did close, Sustaining them indeed-Now in their hour of need allie Fighting for liberty!

Arrayed against them were the hosts Of Lawful power-of Tyrants and of fools. Who inake the hearts of men but simple tools To serve ambition;—and the horrid Ghosts Of Treason and Theology were there.

The Nation's Government had sold its soul, Unto the Fiend of Power, whose mocking prayer In waves of solemn blasphemy forever roll Through Temples built by man! And now those hosts, born of great wrong, With Church and State to make them strong,

Came forth to crush Humanity, And trail the flag of Liberty In dust and human gore! Over the whole bright laud-O'er mountain, city, town, Their ravages were spread; And still the strong, true band Of Freedmen swept them down-Until, their leaders dead, Their cause unjust and false, Their hearts corrupt and sore-

They ceased to battle more. And those who fought for Liberty and Truth, Led by the Angel of Eternal Youth, Belield a newer Government arise. Like that which governs all the skies; And valleys teeming with rich grain, Fruits, flowers, dwellings o'er the plain; And Man, pure, free and glorified-His Truth and Wisdom then applied,

While unto him was given. Peace that was born of pain;-Liberty, child of Joy, Love with naught of alloy And Justice-born of Heaven!

#### Christmas Jubilee.

A Christman festival for the benefit of the Charlestown Children's Lyceum is to be held in the City Hall on Wednesday and Thursday evenings, Dec. 27th and 28th. The first eveningle entertainment will consist of exercises by the Lyceum, embracing silver-chain recitations, singing, gymnic evolutions, marching, &c., by the children, making one of the most pleasing exhibitions anywhere to be found; and as the proceeds of the two evenings are to be applied to sustaining the Lyceum, we hope all who can attend will feel it their duty to do so, for they will not only be well repaid, but add their mite in sustaining a noble work which will be of incalculable benefit to little children and masters and misses. It is, also, an excellent opportunity to witness the workings of the Children's Lyceum, which is becoming so popular among spiritual societies all over the country. The harmony and melody of these youthful, spiritualizing associations, A. J. Davis says, will correspond to the harmony and melody of the eternal Kingdom of Love, Wisdom and Peace.

On the second evening dramatic performances, tableaux, singing, recitations, &c., will be the order. Among the good speakers who are expected to be present each evening are Mrs. M. S. Townsend, Mrs. Nellie Brigham, Benjamin Todd and J. S. Loveland. A donation of twenty-five cents each evening, at the door, will entitle the visitor to all that is to be seen and heard.

### An Outpouring Called For.

The committee appointed by the Young Men's Christian Association of this city, to attend to the devotional meetings department of the Association's affairs, have made their appearance in a circular which they have addressed to the ": Praying Men of Boston," to meet at their rooms in Tremont Temple every afternoon, at five o'clock, to pray for a general outnouring of the Holv Spirit on the city. A daily journal suggests that we need as much more of this outnouring as we can get in Boston, the state of religious feeling running quite low here at present, and some more efficient check being required upon crime. This movement, however, is only the starting up of the sectarian machinery, to secure recruits for the Churches. The souls secured by the operation do not always turn out to be the biggest or most steadfast.

### A Plain Admission.

We learn from the Cinciunati Daily Enquirer that a regular monthly meeting of the Evangelical ministers of that city, was held recently, at which a proposition was made for starting up a general religious movement among the Churches. While discussing the necessity for such a work. it was stated that there were not as many Protestant Church members in the city now as there were twenty years ago, when the population was only about half what it is now. There has been a multiplication of Churches, but the aggregate membership had actually decreased. It cost an effort to make an admission of that character, and it was openly questioned whether, unless a change for the better soon took place, the power of the Church, as a great moral influence in society, would not, to a great extent, be lost.

### Emma Hardinge.

We find in the London Spiritual Magazine, the following extract from a letter addressed by Miss Emma Hardingo to Benjamin Coleman: "You have mentioned remuneration, I ask none-I desire none. It is no exertion, but a pleasure to me, to speak amougst kind and sympathizing friends; it is very different to the cares and fatigues attending public lectures. But what I shall require hereafter is a suitable hall, in which I can speak to large numbers—that I believe to be my mission: and whilst I am ready to fulfill it, by giving my services, I will not reject, but will thankfully receive any assistance my kind friends may desire to contribute, to enable me to defray the necessary expenses of giving free lectures to the pub-

## New Music.

Horaco Waters, 481 Broadway, New York, has just issued the "Promenade Concert Polka," composed by Mrs. E. A. Parkhurst: "Banta Claus," song and chorus, by Rev. A. A. Graley; "My So swayed and broke that tide of human forms, Jamie's on the Battle-Field," words by M. Zouched by the breath of the Avenger's storms! A. Kidder, music by Mrs. Parkhurst. Jamie's on the Battle-Field," words by Mrs. M.

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

For three months from date, Dec. 16th, 1865, we copy of either of the following popular works, change them to silk mills, viz. "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; Blossoms of our Spring," by Emma and Hudson Tuttle; "Whatever is, is right," by A. B. Child, M. D.; or the Second Volume of "Arcana of Nature."

For four subscribers, with \$12 accompanying, we will send to one address, one copy of Andrew Jackson Davis's "Morning Lectures." The above named are all valuable books, bound

### in good style.

Lectures on Geology. Mrs. N. J. Willis commenced a course of ten lectures in the Melodeon last Wednesday evening, "under the spirit control of Prof. Silliman." A fair audience assembled to hear, the opening lecture, who appeared to be highly interested in what the speaker said. Judging from the introductory address, we think the course will be interesting and instructive. Posthumous lectures by scientific professors are certainly something new in the field of literary science. We advise all who have a taste for this ever interesting science to attend.

#### The Story Finished.

This number of the Banner finishes the long and interesting story from the pen of Cora Wilburn, which has been running through our columus for several months past. Before commencing another, we shall print some of the able papers which have accumulated on our table and been laid over only for want of room. In due time we shall resume the story department.

#### The Davenport Brothers.

From the December number of the London Davenport and Mr. Fay have returned to London where they intend to hold scances. Their address illiterate. is 14 Newman street, Oxford street, W.

#### The Eddy Family.

These mediums will be in Stoneham, Dec. 18th and 19th; in Lexington, the 20th; Taunton, from the 21st to the 23d; in Providence, one week, from the 25th; thence to New York.

#### Christmas Presents.

. In the Book line we can supply any kind or style, suitable for Christmas presents, at current

### ALL SORTS OF PARAGRAPHS.

"The Way of the Ancient Word," No. 3, will appear in our next.

We are under great obligations to the friends who have so promptly responded to our request for their carte de visite portraits. We intend to have them nicely framed and placed in our Public Circle Room.

The San Francisco Golden Era, of Nov. 12th, contains a brief synopsis of one of Mrs. Laura Cuppy's lectures, with comments on the same. After describing her personal appearance, the editor says, "She speaks well. We assert it again, most emphatically, the lady speaks well. Her discourse proved to us most comforting, and we left considerably improved in our own estimation, and with some faint hopes for our moral regen-

A. B. Whiting, writing from Louisville, Ky., says: "We are having a great revival of the spiritual religion here."

SENTENCE FOR GARROTING.-Last week, in the Superior Court, Judge Russell passed sentence on three more rowdies for the crime of garroting and robbery; giving one twenty and the others twenty-five years in the State Prison.

Rev. Dr. E. H. Chapin delivers the next lecture before the Mercantile Library Association in the Music Hall, on Thursday evening, Dec. 28th.

EXTRAVAGANCE IN THE DRESS OF OUR WO-MEN .- The World's Crisis has a well merited article of censure on the present extravagance in women's dress, which the editor winds up by quoting passages of Scripture to help and sustain him in his warfare against this vanity. Let us help him a little in this, by suggesting the eighteenth verse of the third chapter of Isaiah, as a good and effectual phial of wrath to pour out upon the transgressors. Here it is:

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the

Of course, it must be that the round tires signified the hoops with which our women expand their dresses. If it did not mean thus, will the Biblical scholar of the "Crisis" be pleased to enlighten us, and tell us what it does or did mean?

CHARLES H. FOSTER, the test medium, is holding scances at 1335 Vine street, Philadelphia, Pa.

The waste steam being let off, the other morning, on board one of the Chelsea ferry-boats, as the passengers were stepping ashore, a thin veil of it passed over a group of them; whereupon a funny man, who chanced to be present, exclaimed to a bystander, " Sir, I perceive that those people appear to be highly e-steemed." This infamous pun-garroter was forthwith arrested, and has been "sent over" for twenty-five years.

The clergymen of Boston are preaching a series of sermons in support of Col. King's efforts to enforce the Sunday law.

Pharoah's serpents, a new toy recently introduced into the United States, are denounced by Dr. McAdam, of London, as poisonous, and, of course, very dangerous.

The deaths from cholera in France during the month of October were four thousand and twenty, and three hundred and seventy-nine from the 6th to the 12th of November.

In a cemetery in Sharon, Coun., is a family lot in which are seven graves arranged in a circle. Bix stones commemorate six deceased wives of D-8-, while the seventh and more stately slab bears the simple but affecting inscription, "Our Husband."

Mr. T. J. Bafford, the famous mathematician and at present the chief astronomer at the Cambridge observatory, has been chosen astronomerin-chief of the new Chicago observatory.

There are so many and so good counterfeits of the national currency of all denominations that Gen. Spinner, United States treasurer, advocates placing the inscription of the Bank of England notes on our greenbacks: To counterfeit is death."

The late English papers represent the cattle disease to be increasing to an alarming extent,

Most of the slik machinery that was thrown out of use in Covington, England, by the operation of the high tariff established in this country during will send to the address of any person who will the war, has been brought over here and is already furnish us three new subscribers to the Banner in operation, Newton Morton, of this city, has of Light, accompanied with the money (\$9) one bought the "Swift Mills," at Mansfield, and is to

> The New York Times has been enlarged to the size of the London Times, and Is now the largest daily paper in the United States. Thurlow Weed has become one of the editors,

OMINOUS!-The World's Crisis, Second Advent newspaper, publishes a full notice of the Jersey Flying Machine, which the superintendent thinks will be all ready for operation in a month.

Open-air preaching is now extensively practiced in England, and a peculiar class of itinerant preachers is growing up to meet the demand.

COLORED JURYMEN. The list of jurors compiled by the city authorities of New Bedford, and publicly posted in the city, includes the names of seven colored persons,

New York has one policeman for every 400 residents; Boston one for every 500; Chicago one for every 656; Baltimore one for every 800; Philadelphia one for every 1050.

A miser lately died at Vienna, Austria, leaving two million francs to the Pope on condition that he will personally pray for the soul of the donor.

The New York Tribune finds in the frequency of railroad massacres a justification for coining the new word, viatricide, derived from viator, a

NOT ALL FOREIGNERS. - Out of the million and a half of names on the army rolls, during the late rebellion, eighty per cent, are native-born Americans.

According to the address of the State Teachers' Association of Tennessee, there are 83,000 adults in that State who can neither read or write, and Spiritual Magazine, we learn that the Brothers 300,000 children without school advantages. It seems that one-quarter of the adults are totally

> The papers say that Anna Dickinson is soon to be married to a New York journalist and widower, to whom she has been privately engaged for four years. He encouraged her in her oratorical aspirations, and to him she ascribes all her suc-

OBTAINING MONEY UNDER FALSE PRE-TENCES. - Vending trumpery imitations of Lubin's extracts as genuine. The game is about played out, however, for the universal popularity of Phalon's "Night-Blooming Cereus" has literally taken the wind out of the sales of the tricksters who pretend to sell articles that cannot now he imported except at a dead loss. Sold ever where,

#### Business Matters. -

Ada L. Hoyt, writing and rapping test medium, San Francisco, Cal.

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

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

### Special Notices.

The Great Remedy for Cough and Consumption. Allen's Lung Balsam will break up the most distressing cough in a few hours time, without fall. It is making cures of many cases of Consumption which were consid-

GEO. C. GOODWIN & CO., Boston, For sale by iw-Do. 23.] Also, by the dealers in Family Medicine generally.

### PERRY DAVIS'S PAIN KILLER. The great public benefaction, we are happy to learn, is still fulfilling its mission of relief, and alleviating many of the thou-

sand lils that flesh is heir to: Its domain is the wide wide world, and wherever a Yankee has set his foot it may be found doing its work. Its virtues have been so thoroughly tested, that it needs no lengthy recommendation to entitle it to the public confidence. It is emphatically a household remedy, will save much suffering, besides very sensibly diminishing the expenses for medical attendance .- Providence (R. I.) Weekly

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

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

PERRY'S MOTH AND FRECKLE LOTION. PERRIC'S MOTH AND PRECURLE LOTION.

The Cilosma, or Mothnatch, (also Liverport,) and Lentigo, or Freekies, are often very annoying, particularly to indice of the cilosuper of the discolored spots show more plainly on the face of a blonde than a brunctie; but they greatly marthe beauty of either; and ray preparation that will effectually remove them without injuring the texture or color of the sim, is certainly a desideratum. Dr. B. C. Paraxy, who has made discasses of the skin a speciality, has discovered a remedy for these discolorations, which is at once prompt, infallible and harmless.

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SPIRIT INTERCOURSE: CONTAINING Incidents of Personal Experience while investigating the Phenomena of Spirit Thought and Action with various communications through himself as medium. By Rev. Hernam Snow, late Unitarian minister, at Montague, Mass. Cloth binding, 182 pages. Price 75 cents. Dec. 23,

PROFESSOR SCHLOTTERBACK, Psychological Physician,



WILL, treat the sick at Terre Haute
Vilouse, TERRE HAUTE, IND., for
two weeks, arriving Friday, Dec. 15, 1865.
A lecture will be delivered in Dowling's
Hall, Monday night, Dec. 18th. Why and
how disease can be cured without medicipe
will be ratisfactorily and scientifically explained.

plained.
The Professor just came from Alton, Ill.,
where he successfully treated from two to
four hundred patients daily. He will next
visit threencastic and Indianapolis. Dec. 23-2w A. D. LOCKHART,

HEALING THE SICK. BY THE

# LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC ISTITUTE, are now prepared to receive all who may desire's pleasant home, and a sure remedy for all their life. Our institution is commodous, with pleasant surrounding, and located in the most beamiful past of the city, on high ground, overhooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our bands. The institution is located in MiLWAUKEE, WHOONSIN, on Marslall, two doors south of Division street, and within one hundred feet of the street railroad. Post Office Drawer 171.

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Milecutes, Wis. Dec. 22, 1865.

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D. P. Lindbert, Eaq.:

master Phonography practically, but I have long aimes come
to the conclusion that that reform must find some other savecate, or I must have a new lease of life.

If I understand you, you have phonographed Phonography, and therefore have reached the very thing which had in my mindwhen I wrote upon it many years ago.

Yours, very truly, HORACE MANN.

Price \$1,00. For sale at this office.

Dec. 23.

THE GIFT BOOK OF THE SEASON

### EVERY SPIRITUALIST

Friend of Truth and Progress, WILL BE

#### Beady on or before Dec. 20th, BRANCHES OF PALM,

BY MRS. J. S. ADAMS, To those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their strention. The thoughts it contains hear evidences of a rich spiritual growth, and a maturity resulting from additional experience, and cannot fall to be welcomed and treatured by all lovers of "This Good, this Brautiful, Add the

Every one who possesses this book will realize the truthful-ness of a remark made by one who had the privilege of lookin-over its pages while in prior, "While I read it seems as though an angel stands by my side and talks to me."

DR. A. B. CHILD, while reading the first hundred pages in proof, noted down the following impressions of it: "IT IS MOSILY PROSE IN FORM, BUT ALL PORTRY IN SPIRIT. "IT IS A STAFF THAT WILL SUPPORT EVERY WEARY PIL-GRIM OF BARTH WHO TAKES IT IN HAND.

" IT TELLS IS HOW TO LIVE BETTER AND DIS HAPPIES. "ITS PAGES ALL ALONG REVEAL THE YET UNRECOGNIZED GOODNESS OF GOD TO MAN.

"IN CHASTISEMENT, AS WELL AS IN BLESSING, IT RECOGNIZES THE GUIDANCE OF WISDOM. " IT IS A PRECIOUS BOOK, FOR IT GIVES THE HEADER FOOD AND COMPORT.

" IT IS A BOOK THAT EVERT ONE APPLICTED NEEDS; -THE WAYWARD NEED IT; THE THOUGHTLESS KEED IT; THE UN-"IT IS A SWEET AND HOLY SONG TO THE DEVOTED AND THE

"The Poor, the eigh, the ignorant and the wise will Find high blassings in it.

"IT WILL GUIDE THE FEET OF MANY OVER DANGEROUS \*\*No reader of the liamer will fail to find in this book the gradiest satisfaction. While invaluable as a personal pouse-sion, no better volume can be relected as a gift to a friend. To the weary and worn pligrins on these shores of lime; to those who long for a volee from heaven to speak to them; to those who long for a volee from heaven to speak to them; to those who long that world of beauty to one yet more beautiful, these "Brakenes of Park." will truly prove to be the almoners of many spiritual blessing.

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

and other Liberal or Refound PLILICATIONS constantly on hand, and will be sold at the lowest current rates.

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

Having thus taken upon ourselves new hurdens and greater responsibilities—the rapid spread of the grandest religion ever your-haffed to the people of earth warranting it—we call upon our fitends everywhere to lend us a helping hand. The Spirit unlists of New York especially we hope will redouble their efforts in our helaff.

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

SOMETHING NEW IN SCIENCE. A COURSE OF LECTURES ON GEOLOGY will be delly a cred at the MELODEON, commencing on Weddenbard Evenne, Dec. 13th, by Mas. N. J. WILLIS, who will deliver said Lectures in a trance state. The principal controlling influence will be that of the late Prop. Sillinan, who will give his views on this subject, as they have been received, revised, and corrected since his entrance into the splittworld. The course will combit of ten lectures, which will be continued every succeeding Wednesday evening until completed. The second lecture of the course will be delivered on Wednesday evening, Dec. 20th

second recurre of the course will be delivered on Wednesday evening, Dec. 20th Daors open at 61-2, to commence at 71-2 o'clock. The Tickets for the Course, \$1,00; Single Tickets, 25 cents, For sale at 7HIS OFFICE, of BELA MARSH, 14 Bromneld street, and at THE DOOR. Dec. 9.

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CONTAINING THE Correspondence, and a History of the Acquaint ance, Eugagement, and Secret Marriage BETWEEN ELISHA K. KANE AND MARGARET FOX,

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OH, God made manifest and assend in living men and we men as he was in desus. By HERRY C. Whigher, author of "The Empire of the Mother," "The Unwelcome Child," "A Klas for a lilow," "The Self-Abnegationist," "Marriage and Parentage." Price 50 cents, postage 4 cents. For sale at this and ur New York Office. Nov. 25,

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## Message Bepartment.

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

Mrs. J. H. Conant, while in an abnormal condition called the trance The Messages with no names attached, were given.

as per dates, by the Spirit-guides of the circle-all reported rerbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state;

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

#### The Circle Boom.

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

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

#### Invocation.

Speak to us, oh Spirit of Wisdom, and we will hear thee. Come, oh Soul of Strength, and baptize us with thine own power. Let us be conscious, in our inner lives, that we are indeed thy children and thou art our Father. Deave us not when temptation is nigh, but fold us close to thy loving heart and assure us that thou art ever with us. We are weak and thou art strong. We are ignorant and thou art wise. We are finite and thou art infinite. We do not ask that thou wilt bestow all thy greatness upon us. We only ask for sufficient for our needs, and thou hast taught us to ask. Wherever thou hast revealed thyself to intelligence, thou seemest to say, "Come seek me, and ye shall find me! Come learn of me, for I will be thy Teacher!" Oh Life, we are here today to learn somewhat of thee. We ask that thou wilt turn one more leaf in the volume of thy being, and when thou hast turned it, teach us to read it. And in turn we praise thee; we adore thee; we worship thee in Spirit and in Truth. Oct. 31.

#### Questions and Answers.

CONTROLLING SPIRIT.-- We will hear your

QUES .- I once asked this question here: "Can there be a power without an agent?" The answer was given: "No, never." I saw an answer to the question in the Banner of Light, as follows: "Yes; but it cannot be developed."

Ans.-All power possesses itself of an infinite number of agencies through which to manifest itself. Power would be entirely inert were it not for the agencies through which it manifests itself. What would you know of the power of the elements? of the power in the atmosphere? if you saw no demonstrations of that power? Positively nothing. We believe all power would, so faras human intelligence is concerned, be entirely useless, were it not for the agencies through which it manifests.

Q.-The inexperienced in the phenomena of spirit manifestations, first turn their attention to the propounding of questions relating to their temporal welfare. They desire their spirit friends to aid them in the advancement of their pecuniary and other like interests. And as a general rule, often, as such questions are put to the mediums promiscuously, and answers received, the inquirer finds he is misled, disappointed in the result. Now there must be a law governing in such a case. Will the controlling spirit please explain?-H. LINK.

A .- You are possessed, here in this life, of certain physical powers; need certain experiences. | length of time?] I believe, sir, she intends to stay | gels. I am here, I am here; and now I'm going These experiences are gathered from all parts of here until some affairs at the South are settled. to my home in old England, to impress them, if human life. If you strive to shut yourselves out or apart from these experiences, you are dwarfed in spirit, are not what you should be. It is absolutely necessary for some souls to be carried through severe storms of sorrow, for in this way they progress, unfold, grow more perfect. It may not be necessary for all to pass through the same experiences. No two pass through the same. All are unfolded differently. In your ignorance of the law pertaining to yourselves, and the intelligences who commune with you, who have passed through the change called death, you often ask them to interest themselves in what they have very little knowledge concerning. But they have sympathy for you and try to ald you. So in their ignorance, they often mislead; are as often hindrances as helps. You should remember this. It is your place to labor in the vineyard of physical life yourselves; and you make a very great mistake when you call on your unseen friends to labor for you in this respect. They may be spiritual aids for you, but physical aids they cannot be. Oct. 31.

### Theodore Carney.

I am here to make some communication with a brother I have left on earth, if I can. I am aware that, really, I may have no right to come here asking your aid; but we mortals-for I consider I'm mortal now as much as I ever was, at any rate, I'm a human and not conscious of being deadare apt to do things they have no right to do.

I have a brother, William Carney is his name; my own name, Theodore Carney. We were both somewhat largely interested with the person known as Mosby, leader of that Guerlila hand out South, you know him?

In a little brush with some of your soldiers, I went across, went over, died, as you call it. My brother is left-a twin brother, by the way-and I am rather anxious to open correspondence with him, if there is no objection. Now that you are victorious and the war is over, I suppose there can

There was circumstances attending our life, that rather conspired to force us into that way of doing things. I didn't see them when here, but I don't hold them up as a reason why I should be exonerated from blame. I suppose I was a rascal. I've no doubt of it; but there's room, you know, for improvement; and, as far as I 'm able to judge, time stretches beyond death. We all have a chance to make something of ourselves, if we will; if not on earth, why, then in the country I now hall from. That's a something folks on your side would do well to learn; but it's better to make yourselves as smooth as you can here, for it's sometimes rather hard work to smooth off the rough edges put on here on the earth. But it can be done, so I am told, and I believe it can.

I, for one, am rather glad your saids has been victorious, for I thought in the beginning that the Bouth would be obliged to surrender, sooner or Mrs. Foster's in Lowell, if they will go tuere. later, as I always told the boys. Not but what I | Oct. 31.

felt then as I do now, that the North was as much to blame as the South. I ask no pardon for it. It's what I believed then, and do now, that you were as much at fault as we were. You needed the whipping, and so did we, and we both got it,

By some means, I don't know what, some of your spiritual pamphiets was one day circulated through our ranks, and I, from what I heard, what I read, rather thought it might be a very good kind of religion; got sort of an idea we could come back after death, and I suppose, really, that is the only light I ever had.

I always was in open warfare against all the Churches. I never made any attempts to possess inyself of what you call religion; that's the word, I suppose? Some sort of a changing process you Christians go through with. I once attended one of your haptisms, that's what you call it, aint it? [Yes.] I thought it did very well to wash the body, but if there was an indwelling spirit, I couldn't see how it could reach that.

I am just the same in the spirit-world as I was before death; want my folks to so understand. I haven't many here, but what I have, I'd like to have know the right way.

Mr. Chairman, you'll please to say at the end of this harangue, that Theodore Carney comes here to-day, asking to talk with his twin brother. He must seek out some means, I can't do it, that 's his work not mine. He's not afraid of these things, I should n't be, if I was here. So I shall expect an early interview, you understand. What is to pay? [Nothing.] I was going to add, that if you asked anything, I would return you some favor, if I could, outside the body. Very well, we're square then. Good-day.

#### Sarah Jane Oldenham.

I died of burns received on the 2d day of March 1861. Yes, my clothes took fire the day before. ] lived through the night, and died the next day.

I knew about this before I died, and I always said I should come back right away, but I never could until to-day, not to speak.

I am from Liverpool, sir, and I have a mother there. I was what they called clairvoyant, and after my father died, I used sometimes to make use of that power to gain money to help my mother, and my younger brothers and sisters.

My father was the son of old Thomas Oldenham; the oldest son. He will be known there. My name was Sarah Jane. [Do you know what street your mother lived on?] Yes, sir, Windham Square.

I am feeling very much as I did after I was burned. I feel as if I was suffocating. [You] must try to forget it.] . Oh, that 's impossible, sir, I must think of it while here.

My father thinks it will be useless for my mother to make any appeal to my grandfather's heirs. It will be no use, he says, and she will only labor in that direction, if she does, for nothing.

I thank Mrs. Chessman-she lived close to usfor what she did for me. I tried to, before I died. but I could not; and I think she done right in advising my mother to do as she did. [Do you remember how you took fire?] Yes, by the candie. I think I must have fallen ascep. My youngest brother was sick at the time. I was up to give him some medicine. My mother had been up two nights. I don't know whether my sleeve caught in the candle. It may have. At any rate I thought I had just lost myself, when I awoke and was all in flames. I heard them say I breathed-in the flames.

I always had what I call a presentiment, that I should die by accident, but I never thought it would be by fire. I am happy, tell my mother, and if I could come back I do n't think I would to Oct. 31.

### Harry Ellisford.

I am from Raleigh, sir, North Carolina. The reason why I am here to speak is, because my mother is at present stopping in Boston. This is Boston, is it not? [Yes.]

I was drowned in James River; was fourteen years old. [Will your mother stop here any So I made my way here with the hope of getting a chance to speak, that is it.

Well, how do we do, seek out persons like this elsewhere? [Your mother will find one, if she reads your letter.] Yes, sir. [You can say something by which she will recognize you.] I know of no better way than for you to say that Harry Ellisford wishes to speak with his mother, Rebecca Ellisford. I'm not used to this thing, and

hardly know which way to move. My father was in the service of the Confederate Government, and of course I feel rather delicate in coming here asking favors, although I suppose you will readily grant them. They say you do. We ought not to be charged with the sins of our parents, if my father's doing as he did, may be called a sin. I suppose in your eyes it is. I've nothing to say about that. I'm here, sir, to speak with my mother. She has been sadly afflicted by my loss and by pecuniary losses, and I should be very glad to do something to make her happy. But that certainly is commendable in all. We ought to try to make all happy, but the son who does not try to make his mother happy is not worthy of being a son. [Is your father living? Yes, sir, South, not here. [Have you any brothers or sisters?] I have none, sir, never had. That you see makes it all the harder for my mother. [Yes.] Shall I come here again if I don't succeed? [You can, so far as we are concerned.] I'm obliged. Oct. 31.

### Andrew J. Robinson.

Death robs us of our bodies, but that is all. I was myself a believer in these things, although I made no pretensions to living aspiritual life, as my manner of death will show.

At twenty minutes past ten o'clock to-day, I was breathing in my own body. I had just arrived in Norfolk, went there by appointment from New Orleans. I was a sportsman. You understand-me.

Early this morning I had a dispute with one of the rankest rebels the South can boast of. I wounded him and he killed me. So here I am early with you, to prove that we live after death. l am laboring under the weakness of my own body, not having as yet overcome that.

You understand me to say that at twenty minutes pait one o'clock to-day, (Tuesday, Oct. 31st,) I was breathing in my own body, and died probably about two, and am here now, mark it, will you? [Richmond time, you mean?] Yes. [It is

now ten minutes of four,] By to morrow I shall be ready to talk-in good hape. Farewell. Andrew J. Robinson.

### Carlisle Evans.

Oct. 31.

Written: Carlisle Evans, of Lowell, Mass., reports happy in the spirit-land, and will meet his friends at

#### Invocation.

Oh Life, our Bather and our Mother, too, we thank thee that the night of religious bigotry and despotism is passing away. We praise thee that our senses are greeted with the chiming of bells; that the morning of thy glory is gilding the East, and the reflection thereof is all over the earth; that the slave has broken his fetters and joined the glad chorus of men. We praise thee that even the little children are drinking in thy inspiration. We thank thee that the fugitive has at last found a home over the portals of which the angels are writing the word, Liberty. Father, Spirit, through all the manifestations of the wondrous past, we praise thee. For all the glories the present has bestowed upon us we praise thee. For all that which is to come we praise thee. Amen. Nov. 2.

#### Questions and Answers.

CONTROLLING SPIRIT.-We now propose to give our opinion concerning whatever questions may be offered either from correspondents or the

Ques .- A week or two since a lady brought a letter here to be answered by the controlling intelligence, and received an answer. The next week she came again, and, by chance, had the same letter in her pocket, and while here and without the letter being removed from her pocket, it was written upon and a more satisfactory answer was given to the question than when it was placed upon the table. Will the intelligence please inform her how and why this was done?-A. B. E.

Ans.-When conditions are just what they should be for the performance of such a manifestation, it is very easy to give the manifestation. Sometimes the physical body that we are now controlling, is perfectly adapted to the giving of such manifestations. Then, at such times, it is just as easy for any spirit who understands how to take advantage of the law, to write upon the letter in your pocket, as it is to write upon the letter when upon the table, through the hand of your medium. Just as easy if conditions are only what they should be. Nov. 2.

#### - Ebenezer Halladay.

[Shaking hands with the Chairman.] Glad to shake hands with you. I have met you in spirit many times before to-day, only the ocean has rolled between us.

By name I was Ebenezer Halladay. I lived in old Boston, England, the old place from which your young daughter here received her name. 1 was ninety-four years old; saw ninety-four snows fall here in the body. During the last six years of my stay in the flesh I.was a believer in this beautiful faith, and I held direct communion with my departed friends. The consequence was, my earthly relatives and associates claimed that I was in my second childhood, that I had lost my firmness of character and had become weak in my mind. Praise God, I never was stronger! When my body grew weak my spirit grew strong. My friends could not believe it, for the light of the Kingdom was shut from their eyes, and the sweet music of the spheres their ears could not hear.

Some pitied me, some chided me, and some looked upon me with scorn; but I stood firm, for the angels were around and within me, and even in my last moments here, when mortal scenes had faded into the distance, and my long imprisoned spirit was almost freed, I told them my religion was a truth, that my faith was a reality as I'd often told them. But they could n't boliove it, and to-day I am here to add my testimony to that of others in favor of this beautiful faith.

I longed when here to be able to give some perfect demonstration of the truth of my belief, but I had not the power to do so. I could see, I could hear, I could hold direct communion with the spirits of my friends, but I could not demonstrate those facts to my earthly friends. But I prayed earnestly, oh, how earnestly! to the Great God of Power, to give me strength to come back and speak here in a way they could not doubt, could not sny, It is something beside the spirit of Ebenezer Halladay. No, they could not, for it's only little more than five days since I went to the an-I can, with my presence. Publish. Farewell. Nov. 2.

### Jessie Brentley.

I'm a go-[Where are you going?] Oh, I forgot, "I'm going home to die no more." I-oh-I-I was a singing that when I died, and I felt just the same now.

Jessie Brentley. oI 'm from Williamsburg, New York. I had the scarlet fever. Johnnie and me both died. Lucy lived. My father said I was a little Mothodist always, and I was; but I ain't now. I ain't nothing now, only a-I'm Jessie Brentley with a new name. [What is that?] When the kind lady who has charge of me took me, she called me her little Rosebud, and I've been by that name ever since. I don't know how long I'll have it, perhaps I will always. I'm seven years old: [No older?] No. My father, William Brentley, went to war and was n't hurt at all; and he thought God kent him, and he did, but he had folks to help him; he had the angels to help him I reckon.

You "Il please to tell my mother I 'm back again. won't you? and I like the aplrit-land nice. like there nice. It's a good place. I was homesick first; I wanted to go home to her so awfully first. I would n't go now anyway. [Not to stop?] No. not to stop; for sometimes I used to be sick, and hurt me, and I wanted things I couldn't have sometimes; used to get whipped sometimes. And I don't have anything now that I don't want, and I like. Will you tell mother? [Yes.] Then she will feel better. [Don't you want to tell your mother that you go to see her occasionally?] Yes, I do and Johnnie does, too. He's a little fellow; don't know what my coming here means. He thinks I ain't coming back any more. Won't he laugh when he sees me back? Ho will laugh, he'll be glad to see me come, for he don't like to stay there alone. [Did n't he come here with you?] No, sir, he would n't; he was afraid he should have to take medicine, and die again. I could n't get him to come. But I knew I shouldn't. The lady who has charge of me told me so. I could n't tell him for he's a little fellow. He's only three years old. He took the fever first and I caught it of him. Then we both died. Now I reckon, I'll go to Johnnie. He'll be so glad when he knows I ain't going to stay-knows I'm coming back again.

Tell my mother we send our love, won't you? [Do you know what street your mother lives on?] I don't. My teacher said—the lady what took me, she's my teacher-that I must n't give anything what I could u't remember about straightly. clear. [Correctly.] Yes, that 's it. Now I 'm going to Johnnie. Good by to you. Nov. 2.

### Cornelius Duffy.

I'm a stranger here, sir; not at all acquainted with these spiritual revealments, but, like ten thousand others, was anxious to come back, if I was a little verdant."

I laid my body on the soil of Virginia, in defence of the United States flag, as a great many others did at the same time. I was in the seven days' fight before Richmond, at the time our General saw fit to keep us most of the time up to our knees in mud, and the rest of the time not doing much except fighting, when there was no show for success.

I don't want to cast any reflection upon the name of George B. McClellan. He's very good in his type of the times and the seven good in his type of the time of t of the United States flag, as a great many others fight before Richmond, at the time our General saw fit to keep us most of the time up to our knees in mud, and the rest of the time not doing much except fighting, when there was no show for auccess.

name of George B. McClellan. He's very good in his way, and that is to straighten out things. He's good to make plans for others to fight, but he's no fighter himself. He would rather lay off easy than go to the head of a column. I always thought if I over did get a chance to come back and speak after death, the first thing I did would be to speak my mind about him.

Now that's out, the next thing that comes is to my folks. I was a private in the 35th Massachumy folks. I was a private in the 35th Massachusetts, and, at the time of my death, was under Sedgwick. My name, Cornelius Duffy; hailing place, Fall River; age, thirty-one; complexion, what you'd call fair; weight, from one hundred and fifty-six pounds to sometimes it would range if and fifty-six pounds to sometimes it would range if and fifty-six pounds to sometimes it would range if an angle of the sometimes in the same of the same as high as one hundred and sixty-seven-have been one hundred and sixty-eight and one hundred sixty-nine pounds.

When quite a small shaver, I lost that joint of the small finger on my right hand. I think I've now identified myself so as not to be mistaken. I have been laboring under doubts about this thing; did n't feel sure I could come back; heard some of the boys say that they had been back and talked, and tell what they had seen and had heard; but, like a great many of the thick heads here, I could n't understand it. Although living in the spirit-world, yet there's some of us with skulls as thick as a darkie's skull, and it takes a good while to drive an idea through them, for they 're impenetrable. I once saw a Virginia black knocked down five times with a good bickory stick, and he stood it bravely. I'd like to see the chap now. [You was n't the castigator?] No, sir, I was not; I had nothing to do but to stand and look on; should have interfered if there had been any chance to. No; the one that inflicted the blows was our First Lieutenant, for some fancied or real insult. I rather thought, however, if he had said half as much to me as he did to the darkey before the little muss commenced, I should have straightened him out for the next twenty-four hours. I don't think I should have given him a chance to have leveled me.

Now as I before remarked. I had my doubts in regard to the truth of this Spiritualism; did n't hardly believe I could come back; but as I'm here. I must of course believe it.

Now I should be glad to bestow some knowle edge upon my folks, my friends, my acquaint ances. All want to know whether this thing is true or false. I shall be willing to work in this harness the next fifty years, to shed what light I can upon the benighted ones of earth. I'd like to have my friends avail themselves of the usual means, and I'll do my best to satisfy them, do my best to straighten out the little tangled skein of human life that I was obliged to leave so unceremoniously. If they don't see fit to call upon me, why, it is not my fault if I don't keep 'em. Good-day, General. Nov. 2.

#### Marcia Whalen.

I've always been anxious since I left my little ones, to come back and give whatever I might be able to for their welfare. Things are not as I expected to find them here,

I went out from the world with no positive, no real, well-defined ideas of what I was to enter upon after death. My early life was such as to almost entirely shut out that religious feeling that pervades those minds that are brought up under religious influences.

My father separated from my mother when I was very young. My mother was obliged to separate herself from us for a time, in order to maintain us. We were removed, my brother and myself, from one place to another, and subjected to so many different influences, until our natures were so crooked and so entirely unreligious that I had no definite ideas of a future state, and I grew to womanhood.

Early in life I was married. I have no regrets to offer concerning my married life. I was as happy as most women are, and perhaps happier than most are. But I have regretted since coming to the spirit-world that I went out so ignorant. that I did not know something of the laws pertaining to my spirit. I was like the veriest child in the spirit-world, and was obliged to ask many of the simplest things.

Now I am distressed when I consider that my children may be brought up in the same way as I was, and come to me shrouded in ignorance. I am sad. I want all the truths that are being showered down from the spirit-world to be held un before them. and let them choose for the themselves. Tell them of God, that he is in everything. Tell them that the angels watch over them; that their mother lives and watches over them continually. It I was sure that they would be so educated, I should be so happy, but I am not sure. So I've come back to ask that this may be done for their good, my good, and the good of the world in which they live and are to act their part. I am Marcia, wife of John H. Whalen, of Boston.

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 6.— Invocation: Questions and Answers: Major-General Sedgwick, of the United States Service: John Grey, to his friends, in Salem, Mass.; Alice Jones, hallet girl at Wallack's Theatre, to Maggie Christy, and her mother; Levi Jarrett, of Mobile Uity, to his parents.

Taesday, Nov. 1.— Invocation: Questions and Answers; Frederick Shirtze, to Leopold Shirtze, of New Orleans, La., and his friend, Mr. Bassou; Virginia Ware, to Sarah E. Ware, of Montgomery, Ala.; Albert L. Godfrey, to his parents, in Lonisville, Ky.; Nancy Horton, of Newburyport, Mass., to her nephew, Alfred.

Thursday: Nov. 9.—Invocation; Questions and Answers; Wallace Wood, of London. England, to friends there; Ozias Gillett, to the firm of Steele, Burriti & Co., of this city; Emily Strafford, to her mother Ann Elizabeth, living in Orange, N.J.

Monday, Nov. 13.—Invocation; Questions and Answers; Dr. Charies Cheever, of Fortsmouth, N. lit; Josephen Webster, of Georgetown, D. G., to her father, Albert Webster; Harry Eddredge, of New Orleans, to Tom Payson, in that city; Hon. Edward Everett, to Judge Edmonds, of New York City.

Taesday, Nov. 14.—Invocation; Questions and Answers; Lucy J. tiarcia, to her son, Wm. Garcia, in a Southern city; Henry Witz, of Andersonville notoriety; Sewall Annac Caleff, to her mother, in New York City.

Tawaday, Nov. 16.—Invocation; Questions and Answers; Lulu Hooper, to her parents, in Jamaica Plains, Mass; Louis Bridgman, to his parents, in Jamaica Plains, Mass; Louis Bridgman, to his parents, in Jamaica Plains, Mass; Louis Bridgman, to his parents, in her family; Daniel Magoun, to his borther, Peter Magun, of the ramity; Daniel Magoun, to his brother, Peter Magun, of the familer; Daniel Magoun, to his brother, Peter Magun, of the familer; Daniel Magoun, to his brother, Peter Magun, of the familer; Daniel Magoun, to his brother, Peter Magun, of the familer; Daniel Magoun, to his brother, Peter Magun, of the his mother; In New Orleans. La.

Thursday, Nov. 23.—Invocation; Questions

and his uncle; George De Clare, to his mother, in New Orleans, Ls.

Thurdsay, Nov. 23.—Invocation; Questions and Answers;
Joseph K. Edmands, of Cloveland, O., to his relatives; David Androw, to his friends, in Carleton, Ind.; Elizabeth Trumns of Rochester, N. Y.; Mary Sleuderson, to her husband; Wm. C. Brooks, to Licut. John Brooks, late on board the "Shenandesh."

andosh. Nos. 27.—Invocation: Questions and Answers: The Spirit who controls the Eddy Boys: Wm. Livingston, Su perintendent of the Lowell & Lawrence Italirosa; Elijah Nor ria, flour dealer, who lived in Jackson Court, to Father Mc

Annie McCartny, who irred in encasted courts to a since accepts, Tuesday, Nos. 28. — Invocation: Questions and Answers; John Edson, of Bridgewater, to his brother, Rev. Theo. Edson, Pastor of St. Annia, Querchi Loweit, Mass.; Estine Leire, of Glenwates, Scotland; Hannah Gale desires to meet her friends in Engiand; Augusta Moors, to her mother, in New York: City. Thursday, Nov. 39.—invocation; Questions and Ahiwers; Olive Watson, who died in New Orleans, La., to her mother, in Hallax M. S.; Lieut, Wm. Higdon, from Fort, Larmine, to his brother, David Hudson, at int accounts in or near Pratty-ville. Als.; Miles Shompson, of Galena, Ga., to his Awa page, at the Bouth. John Edson, of Bridgewater, to his brother, Rev. Theo. Edson Pastor of St. Ann's Glurchi Lowell, Mass.; Esther Leire, of the writer, and the w

Murray.

Theselay, Dec. 12.—Invocation; Questions and Answers;
Carlos Reinstane, under Gon. Sigel, to frienda; Major Geo. K.
Tyler, 24 Virginia Infantry, to Wm. Tyler, in Richmond, Va.;
Charles Dearborn, 22d Mass. Vols., to frends; James Biartin,
drummer boy, 73d New York, to Gen. Robert Ould, and relatives in New York.

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#### Written for the Banner of Light. ÆOLUS.

BY EMMA TUTTLE.

Oh, mystic Æolus! Vague god of the winds Which sweep through these grey Autumn skies, What mountain of anguish is crushing your breast, That you burst in such moanings and sighs? You mean in the hemlocks, you sob to the firs, You scream like a flend round the eaves; You scare the late song-birds, you hurl from the

treos Their beautiful garlands of leaves.

Your zephyrs, perfumed with the odor of flowers, And moist with the breath of the dew, Have talked to me gently through summer's long hours,

But now they have bade me adieu. The garrulous breezes, and turbulent winds, Are snatching my treasures away; They murmur no tidings of joy to my heart, But tell me of death and decay.

My soul is half wild with the maddening song: I know what the threatenings mean! know how the snows will fall cold on the spot. Which blossomed in carmine and green! The keen winds of anguish have sung to my heart, The tune you are harping to-night; They withered the treasures I kept in my heart,

And left it a desolate blight! Oh, viewless Æolus! Have pity on me, And sing me a gladdening strain. Call back these disturbers, which croak of decay, And send me Zephyrus again; I cannot help wishing Ulysses had kept

Your winds in the ox-skin confined, As when he set out from your beautiful isle Pursued by man's curious mind.

#### Married.

At the residence of George A. Bacon, Esq., in Washington, D. C., on Friday evening, Dec. 8th, by Rev. John Pierpont, Colonel N. W. Daniels, of Louisians, and Miss Cora L. V. Scott, of New York.

From Andersonville, Ga., 1864, the spirit of Julius Cuning-Min'was released from its worn-out tenement through which It had individualized itself for 33 years, and joined the army of spirits, where prison walls can no more confine, nor the sound

Funeral sarvices were held at Andover, Vt., May 21, 1865. where his wife and son reside. May his freed spirit oft he near, Their aching hearts, their souls to choer; And often whisper, when they sigh— "My own loved ones, I did not die."

From Reading, Vt., May 27th, Helen, youngest daughter of

Azroo and Catherine Spalding, aged 6 years.

Should we call back our darling from mansions on high, Again here to suffer, again here to die?

Though our home is so lonely, we know it is well that Nellie, our darling, with angels should dwell. From Rockingham, Aug. 12, 1865, Fred. A., infant son of bble and Lutherin Buss, aged 6 months.

We will not weep, for thou art free, Thy sufferings now are o'er; Thy centle spirit has reached that home Where sickness comes no more.

From Lempster, Aug. 13th, Lucinda S. Nichols, aged 82 yra: "Her children rise up and call her blessed." From Rockingham. Aug. 25th, John Esterbrooks, aged 82 yrs. He was a true Spiritualist. August 25th, Emma, only daughter of Samuel and Fannie

Hinkley, aged I year. Three times have these stricken parents folded the little hands of a dear daughter, and closed the loved eye. May truth cause the tear to dry and hope to grow brighter, till they shall be united in realms above, nover more to be separated.

From Alsted, N. II., Oct. 19th; after an illness of four hours, Alice, youngest daughter of Charles and Emma Tuthill, aged

'T was sad to witness the sorrow of parents, brothers and sisters, as they gathered around their darling to lay the form away,

But angels whispered to them, "We'll bear her safe away, And often bring her back to you, While here on earth you stay. From Rockingham. Oct. 23d, Wallace L., only son of Lewis

Wallace, thy casket we'll lay now to rest, Though great is the trial, we feel it is best; For angels have gathered around us, we know, And told of the home where thy spirit would go. From Springfield, Vt., Oct. 30th, Harrie Mansor, aged 32

years I month and I0 days.

A wife and infant son, with a father and mother, an only sister, deeply grieve o'er his departure, yet feel it is well that he went away, and trust he ill come again. From Rockingham, Nov. 3d, Phebe Lovell, aged 60 years,

wife of the late Christopher Lovell. Blie was the mother of twelve children, eight of whom were present at her fineral with their families.

Oil: turn your thoughts to heaven above, Where parting comes no more; Thy mother, she has entered in, And left ajar the door. From Goshen, N. H., Nov. 27th, of diptheria, Ermina, wife of Horatio Tompson, aged 24 years and 4 months.

May her companion, who is thus so suddenly deprived of her material presence, be comforted by the truths the angels bring, and rejoice to know that her spiritual vision was opened, so that she beheld their infant child borne in angels 'arms to her; and he, with brothers and slaters, look forward to a happy reunion when life's journey here is ended. BARAH A. WILET.

Rockingham, VI., Nov. 28, 1865. Departed this life, from his earth-home, in Niles, Cayuga Co., N. Y., Dec. 1st, 1865, Levi Beegle, son of James Beegle,

Co., N. Y., Dec. 1st, 1865, Levi Beegle, son of James Beegle, Esq., 23 years 10 months and 8 days.

The subject of this notice was a noble, generous, and an intelligent young man. The community has mot with a great loss in his early departure to the Summer-Land of eternal progress. He had been engaged as a school teacher, but subsequently became a law student, in Aubirn, N. T. Biscase, however, fastened upon him and thus compelled him to absadden his choicen profession. The great Father useded him for, a better and brighter work, and called him home. As he had enlightened views of the future, he passed on without a magmur. mur.

Ills funeral was attended on the 3d inM., by a large concourse of people, to whom a sermon was preached by Rev. J.

II. Harter, of Auburn, N. Y.

Mrs. Adelia Smith, wife of Samuel Smith, was born into

Spirit-Life, from Rockford, III., Nov. 18th, 1865.

Spirit-Life, from Rockford, III., Nov. 16th, 1863.

She had just passed her twenty-eighth year on earth, and was the moliter of five children. Airs, smith and her husband were firm believers in Spiritualism. When she knew that she must leave the body, she called her husband to her bedside, and calmly told him that she felt assured that the blessed angels would receive her in her spirit-home in the Summer-Land, and assured him that she would return to comfort him and her children. She bade him farewell, and passed to the world of spirits, realizing by experience the truth of the worls:

"There is no such thing as death:

"There is no such thing as death;
That which is thus miscalled.
Is life ectaping from the chains
That have so long enthrailed.

Pierolug through the night,
To sinhe in gentle radiance forth,

Amid to kindred light, Services were held at the Unitarian Church, conducted by the writer,

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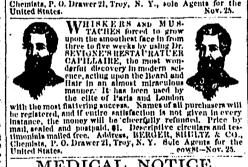
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LADIES AND GENTLEMEN - In response to your fraternal invitation, I am here to deliver a course of lectures upon questions connected with mankind's most vital interests, both temporal and eternal; and, as the first of these discourses, I have chosen a theme which may be entitled— "Harmonial Views of Things and Principles," or teachings of external and invisible realities from a philosophical and spiritualistic standpoint.

a philosophical and spiritualistic standpoint.

And right here, on the threshold of our freedom of thought and utterance, let us lift our hearts in graftfude to heaven for the manifold glorious privileges of the present day and age. The supernal spirit of Liberty, which is the spirit of everlasting Truth, is abroad in the land. The long gloomy night of enthrallment is melting away. The sunbeams of a new epoch "rest, with a bright and cheering radiance, on the hiltops of the West." The bonds of sectarianism and the accursed tem-The bonds of sectarianism and the accursed temples of superstitious ignorance are crumbling into ruins at the feet of their illogical worshipers. From ocean to ocean, and from pole to pole, the visible signs of a higher humanity are many and certain. The mists of superstition are rising from

Let us gratefully acknowledge our glorious priv fleges of larger mental freedom—the right of un-trammeled expression everywhere, on all impor-tant questions in Church and in State, and, above all, let us rejoice that the last great conflict, world-heaving and heart-breaking though it was, has opened up a brighter prospect for the future of earth's thousand millions. In the rapid transition from the old to the new, many follies and faunticisms have come to the surface, and many organ-ized villanies and incorporated evils have been probed and overthrown, and many elegant hypocrisies and respectable customs have been put through the crucible of Justice, and many innocent and truly noble natures have deeply suffered in the wheels of these revolutions; but all this is inseparable from great transitions and grand agi-tations, which go down into the centres of social life and individual interests.

Old babits and old opinions are always unsettled by great revolutions of thought. Spiritualists were fully prepared for these radical upheavals and national changes. Prophecy after prophecy, through the differently-gifted media of the land, years ago announced the nature, magnitude and results of the mighty struggle through which the American people have passed. So extrava-gant, and seemingly so improbable were some of these prophecies—purporting to emanate from farsocing statesmen long since ascended—that even "full believers" in the doctrine of Spiritualism laughed at and rejected them. But the "fanatical" visions of the mediums have been more than fulfilled. And we lift up our hearts in gratitude for the higher privileges and nobler destinies which the painful trials of the past few years have secured to the onward marching nations of

#### PRINCIPLES IN AND OUT OF MAN.

MAN, harmonically viewed, is the repository of the germs of all divine principles. Every property of matter in the out-lying universe, fluds its respondent and counterpart in man. That which in matter is chemical addinity and attraction, in the human spirit is love and sympathy. The correspondence is perfect. The world of mind is clothed and harmoniously dressed with a world of matter. Man's spirit is composed of all principles which, in their totality and infinite organization, are called God. This identity of the essentials of man's inmost with the principles of the infinite spirit is the basis of his immortality, and the cause of his tendency for endless progression.

The Greeks believed in the existence of a Damman (# guardian intelligence) in the heavens, which could speak to the "Reason" in men. This is the "Logos" of which something is divulged in is the "Logos" of which something is divided in the beginning of John's Gospel. He affirms that this Doman was the "Logos" which was God; in other words, the Reason of the Universe and the Supreme Intelligence of the Universe, are one and the same. The life of the Spiritual Universe— the "Logos," or God—became "Light" in the spirits of men. Thus the essences of infinite life: flowed into fulte consciousness in the human or-ganism, and thereby became "the true Light, which lighteth every man that cometh into the the Christians? this idea in John's spiritualistic gospel? Nay; from Intuition and Reason, and not from written authorities, did the Grecian Spiritualists learn of authorities, did the Grecian Spiritualists learn of the impersonal "Logos" resident in the life of every man. John, in his beautifully pure gospel, admitted the Harmonial View of man, as did Jesus and Plato and Socrates, teaching that the "Logos"—i. e., the essentials of the life of the Universe, God—" was made flesh," or was clothed in material organs and forms, "and dwelt" in the visible realm "full of grace and truth."

But neither Plato nor John were fully up to the view, we take from the Harmonial standboint.

view we take from the Harmonial standpoint. Plato, while-teaching that-the human soul is anemanation from the infinite Divinity, and thus God; yet, in his logical reasoning, he was com-pelled to run the individual through various transmigrational ordeals, and finally, when perfectly pure, to annihilate him by a process of absorption. John, on the other hand, taught the immortality of every man, but introduced a sectarian mystery, contrary to the fixed principles of Nature, by teaching the dogma that the "Logos" was manifested in one individual. Nature brings to "light," by perpetually recurring manifesta-tions and examples, the fact that the Divine life is incarnated—is made "flesh" and human—every time a child is born! The harmonial view of this aubject is anti-Platonic in that it makes the indi-vidual immortal, and is auti-John in that it demonstrates the universality of the "incarnation."

THE PLAN OF SALVATION. "Something in the human universe is vitally at of order," is the conviction of both heathen ont of order," is the conviction of both neather, and the question arises on all aides, "What is it?" and "How is it to be reme-

The greatest anti-Christian philosophers sub-tantially said: "We must strive to bring the stantially said: "We must strive to bring the God that is within us into harmony with the God that is within the Universe." This was their effort. The God within was believed to be estranged from the God without; and the conflict between mankind and the Divinity (they said) would continue till the God without is found and inseparably allied to the God within. The Chris-'God of the Universe is the same as the God in you, but He is striving to bring you into harmony with himself." The heathen/therefore, strive as strangers to find God, and thus attain "Heavenly zest;" the Christians behold God striving to attack the same unto himself to crown him with "etertract man unto himself, to crown him with "eternal life and peace."

There is a vast gulf between these teachings and the harmonial view.

Finite Man, in the properties and possessions of his spirit, is a miniature of the infinite. Growth, endless improvement, progress in all directions, throughout everlasting ages, is the central law of his being. The attributes of the human spirit are the properties of the sand-resin of an attribute of the human spirit are the repository of the seed-grain of an eternal development. He stands at the centre of an infinite fadius. He is made and endowed by Father (God,) and by Mother (Nature,) with immortal powers of individual growth. He is constructed on the infinite plan—"in its image and likeness"—not in form but it the essentials of his being. The law of Progress regards and endows all men-equally and impartially. There is perfect har-mony between endowments and responsibilities. Obligations are commensurate with powers possessed. All men are born alike, not equal. All men are equally dependent and independent but

evitably and forever a party to that which may prejudice, hatred, condemnation and crucifixion of enter into his experience, either good or evil, pioneers in anything absolutely new need not be Man is a type of the infinite Universe. Bailey, the author of Festus, saw the initials of this corposition seems "a cross too heavy to be borne."

"Earpholence when he wrote:

"Earth is the symbol of humanity,
Water the spirit, stars the truths of heaven;
All animals are living hieroglyphs;
The dashing dog, the stealthy-stepping cat,
Hlawk, buil—all that exist—mean something more
To the true eye than their shapes show."

Destinte of the essential principles of Justice, Truth, Science, Philosophy, Love, Wisdom! Why, if mankind were "strangers" to these principles they could not acquire any permanent knowledge concerning them. We affirm that every man's in-tuitions are filled with the seed-grain of all priniples. Agriculturists never attempt to raise harvests on solls destitute of the essential properties of which their grain is constituted. Man's mind takes to music, to mathematics, to science, to philosophy, to poetry, to spirituality, and to the realities of sternal life, because his mind is the repository of all principles, in a germinal state, of which all truth is composed.

Father Smarius, in the Catholic Church of St. Father Smarius, in the Cathone Church of St. Francis Xavier, in this city, delivered a course of lectures (1869) on "Faith," as against the Protestant claim of the "right of private judgment," advocating the absolute necessity of a "deciding power," in matters of revelation, outside of the individual. He was opposed and answered, in part, by the Rev. Mr. Marvin, in the Centenary Church, in this city who did doubtless as well as could in this city, who did, doubtless, as well as could any other minister in his mental entanglement on the question of an infallible revelation in manu-

eript, or in the form of a book. Like a philosopher, Dr. Smarius said that "the Scriptures do not contain the whole doctrine of revelation." (See Republican, Feb., 1860, Lec. 4.) revelation." (See Republican, Feb., 1889, Lec. 4.)
He found the Church existing far behind the present compilation of conflicting books, called "the Holy Bible." The authority on which he rests his "faith" is the inspiration of that body of Prelates, Bishops and Priests, who in the fifth century, in solemn convention, decided what books should be rejected and which should be accepted. He says the little itself does not tall what books are genthe Bible itself does not tell what books are gen-uine. "What biblical authority is there!" he asks, "for rejecting the book of the Wars of the Lord, (Numbers xxi: 14;) the book of Judges, (Jos. x: 29;) the book of Nathan, (I. Chron. ix: 29;) the the book of the Nativity of our Lord; of the infancy of our Saviour, and the book called the 'Shepherd,' which Origin quotes as divinely inspired, which Rufflaus calls a book of the New

Father Smarius may well ask, "What authority is there for rejecting" these books as un-canonical? He answers his own question like one who has "learned his lesson" by page and by book, but not like a philosopher. The Rev. Mr. Marvin could not answer without affirming the

Did Marcus Aurelius first read, more qualified as authority than would be the same number of merchants, mechanics, or lectur-ers on Spiritualism. Authority is invested in the primal principles of the individual spirit. "The internal witness" is final; "the still, small voice" is absolute; the language of intuition is beyond the mistakes of wordy translators; the verdict of reason is "the voice of God in the garden."

In the Harmonial Age there can be no constitu-tional authority on religious questions. Neither can infallibility of teaching be expected from any individual; because man is a progressive being, increasingly tolling between the world of "Ideas" within and the outlying universe of "Things;" and as no one mind can, according to our principles, perceive and comprehend all truth, even in one line of his boundless realm, so no one person can, with any justice or reason, ever assume to be thority" above his fellows in spirituality and di-vine principles; although it is true now, and it will everlastingly continue to be true, that some minds, by largeness of capacity and corresponding industry, may possess more knowledge of and be higher developed in science, philosophy and spirit-ual principles, than others who give these subjects little or no attention.

And thus we have among us at all times "teachers," "writers," "mediums" and "orators," qualified to address mankind, and to reveal in clear light the pleasant and peaceful naths of wisdom.

THE VALUE OF SPIRITUALISM. The fanaticisms and follies of many in the ranks of Spiritualism first attract attention. Superficial minds couple the "extremes" of fanaties with what they have "heard" of the manifestations called spiritual. A totally false "opinion" is thus set up in society. The real genius of Spiritualism, meanwhile, is becoming more and more apparent to unprejudiced investigators. It is the first religlon that takes the "facta" for its foundation; the first religion that rears its temples of thought on the immutable principles of philosophy; the first religion that sees a Mother as well as a Father in God; the first religion that has demonstrably "brought life and immertality to light:" the first religion that has overcome death and the horrors of the grave; the first religion that has sounded the gospel of freedom equally to woman and man, leading the spirit of all wars, to young and old, to lord and serf: it is the first to young and old, to lord and ser; it is the first religion that has satisfactorily explained the phenomena of matter and mind, in and out of man; it is the first religion that is "to the manor born," and congenial to the true children of Nature; and congenial to the true children of Nature; and the satisfactories of Nations; beit is the first religion to free mankind from slavery to creeds and dogmatisms, and to give the individual wholiv to himself!

Spiritualism is the enemy of conformity. It teaches that it is better for a man to think for himself, even if he think wrongly, than to conform to the tyranny of social hypocrisics and to the dicthe tyranny of social hypocrisies and to the dictum of ecclesiastical shams. The ape epoch among men is passing away. "Where the spirit of the Lord is liberty"—TO THE INDIVIDUAL. It is probable that "individualism" may also have its follies and fanaticians. It may lead to isolation in some persons; in others, to selfish acts of pride and tyranny; and it may, for a period, set the people must obviate the necessity of war. The believes in a Congress of Nations and a Court; it is a lartier to avec of the forth a properties. up a harrier to associative efforts, for the progress does not care whether one styles war Christian of the multitude; but these errors will correct themselves, while the positive benefits of individualism will come out clearer and clearer, like the golden sun from behind the clouds.

Ezra H. Heywood argued the necessity of at-

OPPOSITION TO REFORMERS,
Opposition to every new phase in religious development is natural. Socrates taught the Athemen are equally dependent and independent; but no two individuals are on the same plane of growth, having exactly similar wants and needs at the same time; all go to the Fountain to be filled and the Prophets) the "idea" of higher review of the same time; all go to the Fountain to be filled and the Prophets) the "idea" of higher review of the same time; all go to the Fountain to be filled and the prophets and the prophets and the prophets and the prophets are to prophets and the descent at the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts, and papers. He middle the dissemination of peace tracts and the dissemination of peace tracts. The dissemination of peace tracts are tracts. The dissemination of peace tracts are tracts are tracts and the dissemination of peace tracts are tracts. The dissemination of peace tracts are t

inspired, but each with his own measure, which holds more, or less, or different, than that of every other at the inexhaustible source.

In man's physical structure are found all the primates of the globe; or, rather, all the proximates of metallic and non-metallic substances; in man they come forth as the ultimate particles and refined principles of matter. It cannot be true that all minerals are poisonous, because all minerals are found in their ultimate (first) state in the fluids and solids of the human composition. Oxygen is everywhere present in man's body; so is phosphorus in his bones, blood and brain; hydrogen is in all the fulids, and some of the solids; carbon is in all the secretions and excretions; iron is an essential of the blood; soda is in his muscles; silex is found in the har and nails; magnesia exists in blood and brain; lime is abundant in the bones; albumen and fibrin; and, sulphur and alkalies—nectic, uric, oxalic, benzole, potassium, Sc., demonstrating, as perfectly as science can establish any discovery or proposition, that \$\frac{1}{2}\$ at \$\frac{1}{2}\$ billows from God; they put him to death. The people of Ethiopin out St., Matthew into pleces with a sword, because he advocated the doctrines of the Nazarene. Mark, the next named in the frast named in the great agony. Luke, because he would teach the flashments" of Jeans, was hang on an olive tree in Greece. The beloved John, for his religious, in all the fullish and some of the solids; carbonal server was beheaded at Jornsalem, while the lesser James was thrown heallong from a pinnale exists in blood and brain; lime is abundant in the bones; albumen and fibrin; and, sulphur and alkalies—nectic, uric, oxalic, benzole, potassium, Sc., demonstrating, as perfectly as science can establish any discovery or proposition, that \$\frac{1}{2}\$ at \$\frac{1}{2}\$ at \$\frac{1}{2}\$ at \$\frac{1}{2}\$ and organizations of the solids; and animal properties and organizations of the solids.

Man, therefore, is the final, because he is the globe.

Man, therefore, is the final, because he is the highest physical organism possible. The same the highest physical organism possible. The same the highest physical organism possible. The same the final finite embodications with the final finite embodication of the blood! Dr. Jenner was violently possessions. We find thin the final finite embodi-ment of the infinite Love and Wisdom. He is a child in this world. Wars, cruelties, evils, injus-tices, sins, diseases, miseries—these are the effects of undevelopment. His salvation from Hell-pun-ishment is progression, growth, unfoldment. His growth is both automatic (unconscious) and con-scious (or volitional); and thus each man is in-sections (or volitional); and thus each man is in-possed to their several discoveries and reforms. Fulton, was laughed at and neglected by the "respecta-ble" and "intelligent" of his day, and they let him die in extreme indigence. Examples of folly, are tables and threatened with disgrace, because he advocated vaccination for small pox! Colum-bus, Fulton, Fitch, all suffered by the "respecta-ble" and "intelligent" of his day, and they let

"But truth shall conquer at the last, For round and round we run, And ever the right comes uppermost, And ever is justice done."

Spiritualism, viewed from the Harmonial standpoint, is the last, and therefore the best, develop-ment of the sublime relations between mankind and the next higher sphere of existence. To the opponent its outward manifestations are only incomprehensible, rappings on a piece of furniture, signifying nothing—to us, those sounds are the musical beatings of the tides of an infinite sea against the forms that cover the shores of a material world. The social and familiar tokens and signs of mediums, when they write, or personate, or heal the sick, or speak the words of friendship, are "trivial" or "satanie" to the Orthodox skep tic; to us, they are freighted with the mystic love-liness of deathless guardians who inhabit the firmamental spheres; and with uplified hearts we hall the voices of our loved "departed," whom the ignorant mourn as "dead," for we behold in them the absolute certainty that whatever is human is immortal.

In conclusion, ladies and gentlemen, let me say to each and all, that to be a Spiritualist is to be a friend of the grandest religion ever bestowed upon mankind. To be a harmonial philosopher is to be intelligent, conscious, self-poised, weil balanced, intuitive, independent, reasonable, charitable, just, noble and progressive in all high directions. Growth, GROWTH. This is the central law of our being and the object of all exertion, as it will be the result of all experience. You will, therefore, be the firmest supporters of education. You will develop children into men, and men into angels. You will, through growth, "overcome evil with good," and straighten the crooked ways of error and injustice. In all these labors and efforts you will receive the aid of angel intelligences, and will attract the admiration and cooperation of the generous, intelligent and noble of every age and country.

#### Peace Conference.

A conference of the friends of Peace was held in Boston on the 12th inst., at 10 o'clock A. M. A book of Shemeniah, the prophet; the gospel of In Boston on the 12th inst., at 10 o'clock A. M. A Thaddeus; of Mathias; of Peter, the apostle; of James; of Barnabus; of St. Thomas; of St. Bartholemew; of St. Audrew; acts of St. Peter; of The meeting was called to order by Edward Dra-The meeting was called to order by Edward Draper, Esq., and, after reading the call of the Conference, Joshua P. Blanchard, Esq., was chosen Chairman, and Lysander S. Richards, Scoretary. After presiding over the meeting a short time, the Chairman, on account of illness, resigned in favor of Hon. Amasa Walker, who performed the duties of the office the remainder of the session. A letter was read from Judge A. G. W. Carter, of Cin-Supreme authority of intuition and reason. Dr. Smarins finds the deciding power in the Roman Catholic Church, which was before the Bible and by which the Bible was made.

The best of the Roman Congress of Nations to establish permanent peace. Now is the time to educate cinnati, O., regretting his inability to be present, permanent peace. Now is the time to educate The harmonial view is apparent. Mon existed permanent peace. Now is the time to educate before Churches. Prelates, bishops, priests and and elevate mankind. "We are all striving for preachers are only men. They may be wise or heaven—who thinks of force, violence and war in otherwise; they may be honest or impostors; they may draw intelligence from heaven or from their own selfishness and ambition. The bishops who are upon earth? Shall we reach heaven or the consociation of angels by the adoption and as inspired the books now called "holy," were no practice of that which is not known there or practice of that which is not known there or among them? No; that is not the way to reach a superior plane of existence." "Liberty and Peace" was his motto.

B. J. Butts, of Hopedale, Mass., spoke against the practicability of sudden conversions to peace, and in favor of battling the violated conditions of war, and the prosecutions of a moral, non-resistant war in behalf of Peace.

Hon, Amasa Walker spoke of the American Peace Society. He had been interested in the cause of peace thirty-three years. He believed it necessary that the country should be baptized in blood to learn the evils of war. The time has now arrived when further wars should cease, and the armaments of war be speedily reduced.

Henry C. Wright spoke on first principles, and struck at the root of the whole subject. He advocated that human rights cannot be protected by force. Military power has been resorted to, but never yet has it given them protection. He believes in self-abnegation more than self-preservation. He hopes that a society will be formed to seek the abolition of war, and does not believe in taking the life of any human being. He moved a committee be appointed to call a National Peace Convention.

L. K. Joslin, of Providence, R. I., denounced in strong terms the inaction of the American Peace Society, and favored the establishment of a new society, to be called the American Peace Society, Boston. He also believed in the wide dissemination of peace tracts,

Mr. Steward urged the necessity of educating the people to the entire use of moral power.

J. P. Blanchard addressed the meeting, and hoped that all past differences among Peace civil and foreign.

lieves more in a Court.

Rev. Adin Ballou called on the Chairman. Mr. Walker, to state the moral and financial condition of the American Peace Society.

Mr. Walker replied, stating that the Society

tacking war in our own land, here among our people, or anywhere we find it. He believes in the dissemination of peace tracts, and papers. He

sentil to and to tied not day posses of

committee to call a National Peace Convention for the purpose of organizing a society, or inaugurating some movement to better advance the true interests of peace, prevalled, and the following committee were chosen: Rev. Adin Ballon, of Hopedalo, Mass.; Lysander S. Richards, of Quincy, Mass.; Ezra H. Heywood, of Princeton, Mass ; Rev. Dr. Beckwith, of Boston; J. P. Blanchard, Boston; Alfred H. Love, Philadelphia; Edward Draper, Hopedale, Mass.; Rev. J. G. Fish, New Jersey; Wm. S. Heywood) West Newton, Mass.; Henry H. Brigham, South Abington, Mass.; Lucretia Mott, of Philadelphia; Henry C. Wright, Boston; Dr. A. B. Child. Boston; Tho's Hunt Mrs. Mary Davis, Hopedale; Mrs. Elizabeth B. Chase, Bellows Falls, Vt.; Wm. Lloyd Garrison,

Mr. R. Wyman, of Roxbury, addressed the meeting briefly. Thought that man assumed too much in snatching the power from God to take the life of any of his children.

A. F. Love, of Philadelphia, argued the proprioty of forming a World's Peace Society, and auxiliary societies. At the close of Mr. Love's brief and excellent address, the Conference dissolved, The Committee's call for a National Peace Con-

vention, will publicly appear in due course of

#### "Still Alive and Awake."

The usual Quarterly Convention of Vermont Spiritualists, and others engaged in the work of reform, will be holden the first Saturday and Sunday in January, 1866, at Bridgewater, Vt. A cordial invitation is extended to all, and we hope that a real interest in the good cause will induce a general attendance from both in and out of the State, all coming with a determination to have a good and profitable time. Mr. Simmons, Mrs. Horton and Miss Nutt are engaged, and many other speakers expected. The Union Cornet Band will be present to assist in the musical part of the ceremonies. Board, as heretofore, free at private

Austen E. Simmons, Ezra J. Robinson, George Raymond, Charles Walker, Sumner Gordon, Horace Cox, Charles Babcock, Nathan Lamb, G. W.

#### NOTICES OF MEETINGS.

BOSTOM—MELORON.—The Lycoum Society of Spiritualists will hold meetings on Sundays, at 2% and 1% o'clock. Admission free. Speakers engaged:—F. L. H. Willis, Dec. 24 and 31; Mrs. Laura De Force Gordon during March.

This Birde Christian Spiritualists hold meetings every Sunday in hall No. 118 Tremont atrect, at 10% A. M. and 2% F. M. Mrs. M. A. Ricker, regular speaker. The public are invited, Seats free. D. J. Ricker, Sup't.

Christian Spiritualists hold meetings every Sunday at 10% A. M. and 3 F. M., at 121 Blackstone street, corner of Hanover street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnle Pouty.

The C. S. D. M. U.'S First Progressive Birle Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3 F. M.; also Sunday, Monday, Wednesday and Friday evenings, at 7% F. M.

Charkstown.—Meetings will recommence in the City Hall

ings, at 1/2 P. M.

CHARLESTOWN.—Meetings will recommence in the City Hall
Sept. 3, at 24 and 7 M o'clock P. M., under the supervision of
A. H. Richardson. The public are invited. The Children's
Lyceum meets at 10 A. M. Speaker engaged:—Benj. Tedd
during December.

during December.

CHARLESTOWN.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanica' Hall, corner of Chelson street and City square, every Sunday afternoon and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed,) assisted by a Committee of well known. Spiritualists. Many good speakers have been engaged, who will lecture during the season. The public will please take notice that these meetings are free, and all are invited to attend. Speaker engaged:—Mrs. Neilie Temple Brigham during December CHELSEA. -The Associated Spiritualists of Chelsea have en-

gaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston. Speakers engaged: — Llov. Adim Ballou, Dec. 27: Mrs. Fannie Davis Smith, Doc. 24 and 31; Henj. Todd, Jan. 7

16 and 25.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the torenoon. Speakers engaged:—Mrs. M. M. Wood during December; J. G. Fish during January, May and June; Susie M. Johnson, Feb. 4 and 11; Benj. Todd, Feb. 18 and 25, and during April; Mrs. Anna M. Middlebrook during March.

HAVERHILL, NASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—N. S. Greenleaf during Decem-ber; Susic M. Johnson during January; Mrs. E. A. Bliss dur-tur March.

ing March.
PLYMOUTH, MASS.—Spiritualists hold meetings in Leydon Hall, Sunday afternoon and evening, one-half the time. Progressive Lyceum meets overy Sunday forenoon at 10% o'clock. Ich. Carver, Gor. Sec., to whom all letters should be addressed. Speakers engaged:—W. K. Ripley, Doc. 24 and 31; Mrs. M. M. Wood, April 22 and 29.

M. M. Wood, April 77 and 79.

Worcester, Mass.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Miss Susie M. Johnson, Dec. 24 and 31; Mrs. E. A. Riiss, Jan. 7 and 14; Benj. Todd, Jan. 21 and 28, and Feb. 4 and 11; Mrs. M. S. Townsend, Feb. 18 and 25; Mrs. Mary M. Wood during Mass.

ourng March.

Norri Werntham, Mass.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Itali at 10% A. M. and LY P. M. Scats free, sud the public are invited. Speaker engaged — M. Henry Houghton until Apill. Buighton, Mass.—Meetings are held in Union Square Hall,

Sundays, at 24 and 75 F. M. Good speaker engaged.

TAUNTON, MASS.—Spiritualists held meetings in Templar
Hall regularly at 28 and 75 F. M. Admission free.

HANSON, MASS.—Meetings are held in the Universalist
Church in Hanson overy other Sunday.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybossel street, Sundays, afternoons at 3 and evenings at 78
o'clock. Progressive Lyceum meets every Sunday forenoon,
at 10% o'clock. Speaker engaged:—J. G. Fish during December.

cember.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyccum at 10% in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings overy Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures atternoon and evening, at 3 and 7 o'clock, Speaker engaged:—Mrs. E. A. Bliss, Dec. 24 and 31.

DOVER AND FOXCOPT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Subbath School is in operation. NEW YORK CITI.—The First Society of Spiritualists hold

meetings every Sunday, in the Chiversalist church. A successful Sabbath School is in operation.

New York City.—The First Society of Spiritualists hold moetings every Sunday in Hope Chapet, 720 Broadway. Seats free. Speaker engaged:—Miss Lizzio Doten during December. The Nochey of Proofessive Spiritualists hold meetings every Sunday, morning and evening, in Eibhit Hall, No. 35 West 33d street, near Broadway. The speakers at present engaged are Mrs. Enmar F. Jay Bullene during December; Miss Lizzie Boten during January; J. G. Flah during March. The Children's Progressive Lyc-un meets at the same hall every Sunday afternoon at 2% o'clock. Speakers wishing to make engagements to lecture in Eibhit Hall should address P. E. Farnsworth, Sec'y, P. O. box 5673, New York.

The Spiritual Lyceum, corner of 23d street and Broadway, will be open every Sunday during the winter at 7% P. M. Dr. Horace Dresser conducts the meetings. Seats free.

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

VINELAND, N. J.—The Spiritualists of this place hold regu-lar Shaday meetings at Union Hall.

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

ther notice.

St. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Itali, and have regular lectures every Stunday at 10 1-2 a. M. and 112 F. M. Soak free. Speakers engaged: -1. J. Davis during fle cember; Mrs. Augusta A. Currier during January; Miss Lizzlo Doten during February.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Stunday, at 11 A. M. and 75 F. M., in Seaton Hall, corner of D and Shith streets. An able list of lecturers is engaged. Speaker for December, Cora L. V. Scott. Cincinnat. O.—The Spiritualists of Cincinnat have oversal. CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

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

(To be useful, this list should be reliable. It therefore benooves 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. 1

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the catabilshment of Children's Lyceums. Address, Hanner of Light office, Boston. N. FRANK WHITE will speak in DeWitt. Mich., Dec. 24; in Lyona, Dec. 31; in Milwaukee, Wis., during January. Will answer calls to lecture in the West bundays and week evenings through the rest of the winter. Apply immediately.

MRS. AUGUSTA A. CUBRIER Will lecture in Decatur, Ill., Dec. 25; in St. Louis, Mo., during January. Address, box 815, Lowell, Mass., or as above.

A. B. Whiring will jecture in Evansville, Ind., Dec. 24 and 11t in Louisville, Ky., during January and February. Will answer calls to lecture wack evenings in that vicinity. Address till blarch ist, 169 Madlson street, Louisville, Ky. AUSTER E. SIMMORS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Hunday, and in East Sethel on the fourth Bunday of every month during the coming year. Address, Woodstock, Vt. eoming year. Address, woustock, vi.
MRS. H. T. BYRARMS will lecture in Bangor, Mes., Dec. 24
and 31., Permanent address, South Exeter, Mes., 117. 111(1)

CHARLES A. HAYDES will speak in Cleveland, O., during December; in Chicago, Ili. daring January and February; in Sturgia, Mich., during April. Will make engagements to speak week-evenings on the context of the interest of the week-evenings on the context of the interest of the week-evenings on the context of the week-evenings on the company of the week-evening and the week-evening of the week-evening of the week-evening of the week-evening will answer calls to lecture the remainder of the winter.

Boston; Dr. A. B. Child, Boston; Tho's. Hunt,
Salem, Mass.; Judge A. G. W. Carter, Cincinnati;
South Malden, Mass. Mas. E. A. Bliss, of Springfield, Mass., will speak in Portland, Mc., Dec. 24 and 31: in Worcester, Mass., Jan. 7 and 14: in Haverbill during March. Address accordingly.

Miss. LATRA DE FORCE GORDON Will lecture in Houlton, Mc., during December and February.—address care of C. E. Gilman, Esq.; in Fredericton, N. B., during January.—address care of Hon. W. H. Neediam; in Boston, Mass., during March; in Washington, D. C., during April and May.—address care of Geo. A. Bacon, Eq., P. O. box 281; and in the West and Southwest during the summer and fall of 1886.

BESTAMIN TODD, normal speaker, will lecture in Charles-townduring December: In Cheisea, Jan. 7 and 14: In Worces-ter, Jan. 21 and 28, and Feb. 4 and 11; in Lowell, Feb. 18 and 25, and during April; in Washington, D. C. in March. He is ready to answer calls to lecture in the New England and Mid-dle States & Address as above, or care Banner of Light office. J. MADISON ALLYN will speak in Woodstock, Vt., Feb. 11, 18 and 25. Parties in Vermont or further westward may secure his services for the spring months by addressing soon at Rockland, Mc., box 70.

and, are., DOX IV.

Miss Saran A. NUTT will speak in Woodstock, Vt., Dec.
4: in Bridgewater, Jan. 7: in Morlah, N. T., Jan. 14 and 21;
n Ferrisburgh, Vt., Jan. 28: in Stafford Springs, Conn., durng February. Address as above, or Claremont, N. H.

ing February. Address as above, or Claremont, N. H. Miss Susir M. Johnson will speak in Worcester, Mass., Dec. 24 and 31; in Haverbill during January: in Lowell, Feb. 4 and 11; in Chelsea, Feb. 18 and 25, and March 4 and 11.

J. G. Fish will speak in Providence, R. L., during December and February: in Lowell, Mass., during January, May and June; in Ebbitt Hall, New York, during March. Will receive subscriptions for the Banner of Light. Address as above.

above.

M. HENRY HOUGHTON will lecture in North Wrenthsm.
Mass., every Sunday until April. Will answer calls to lecture
in any of the Eastern or Middle States the remainder of the
year. All applications for week-evening lectures and the attending of funcals will be happily received and speedily answered. Address as above, or West Paris, bic. J. M. PERBLES, of Battle Creek, Mich., will lecture in Cincinnati, O., during January and February.

E. V. Wilson will speak in Memphis, Tenn., during December. MES. MARY M. Wood will speak in Lowell, Mass., during December; in Worcester during March. Will answercalls to lecture in New England up to that time. Address as above.

Mas. Staff A. HUTCHINSON will speak in Stafford Springs Cons., during December. Address as above, or 39 Grape street, Syracuse, N. Y.

street, Syracuse, N. Y.

ALCINDA WILHELM, M. D., inspirational speaker, will lecture in Northern and Southern Missouri during December; in Kansas until the following spring. Address, care of James Thompson, box 138, Pavenport, Iowa, until further notice.

L. Judd Parder will lecture in Buffalo, N. Y., during December. Address, care of Thomas Haibhun, box 1231, Buffalo.

MRS. M. S. TOWNERND will speak in Stonelam. Dec. 24 and 31; in Providence during January; in Chelsen, Feb 4 and 11; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April.

W. K. Ripler will speak and heal in Plymouth, Mass., from Dec. 24 to Jan. 1; in Essex from Jan. 7 to 11.

MRS. ANNA M. MIDDLERBOOK will lecture in Troy, N. Y.,

Mrs. Anna M. Middlebrook will lecture in Troy, N. Y., during December a.d January. Will answer calls to lecture week-evenings. Address as above, or box 778, Bridgepott, Ct.

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above, or Rochester, Vt. Hampshire, or New York. Address as above, or Rochester, Yt.

ELDAH WOODWORTH will lecture in Middlebury, Ind., and
its vicinity, each Sunday and week ovening during December
and January.

F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accordingly.

Dr. L. K. COONLET will answer calls to lecture in New
England, where the spiritual friends may desire, this fall and
whiter, until further notice. Address, as soon as convenient,
Newburyport, Mass. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

Mes Sarah A. Rybyks would like to make engagements

MRS. SARAH A. BYRNES would like to make engagements or the winter and spring. Address, 87 Spring street, East

for the winter and spring. Address, 81 Spring street, East Cambridge, Mass.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be sps ton, care of this office.

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, Lagrange, ble.

C. C. Harre, of New York City, will answer calls to lecture

as convenient. Address, LaGrange, Me.
C. C. BLAKE, of New York City, will answer calls to lecture
in different parts of the West upon Grecian and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlouega, Wapello Co., Iowa.
Jos. J. HATLINGER, M. D., Inspirational speaker, will anawer calls to lecture in the West, Sundays and week evenings,
the coming winter. Address, 25 Court street, New Haven,
Conn.

LEO MILLER, 22 Market street, Chicago, Ill. LYNAN C. Hown, trance speaker, Clear Creek, N. Y. 8. J. FINNEY, Ann Arbor, Mich.

MRS. ANNA E. HILL, inspirational medium and psychometri-cal reader, will answer calls on reasonable terms. Address, Whitesboro', Oncida Co., N. Y. REV. ANDREW T. FOSS will answer calls to lecture on Spiris unism. Address, Manchester, N. H.
MRS. E. DELAMAN, trance speaker, Quincy, III.

W. A. D. Huwe, Cleveland, O.

De. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

Mas. Susan E. Shour, trance speaking and singing medium, will answer calls to lecture wherever the friends may deare. Address, Portland, Mc.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will an awer calls to lecture. Andrew Jackson Davis can be addressed, as usual, at 244 Canal street, New York.

REV. ADIN BALLOU, Honedale, Mass. MRS. SARAH HELEN MATTHEWS, East Westmoreland, N. H. Miss Lizzie Doven will make no engagements to lecture until further notice. Her many correspondents will note the above announcement. Address, Pavillon, 57 Tremont street,

Miss. Laura Cuppy's address is San Francisco, Cal.

ISAAC P. GREENLEAF will make engagements in Maine, Massachusetts, or elsewhere, for the fall and winter lecturing season. Address, Exeter Mills, Me. MRS. JENNETT J. CLARK, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair

GROEGE A. PRINCE, Auburn, Me., will answer calls to speak upon the Sabbath; week-day evenings, and to attend funerals. HENRY C. WRIGHT Will answer calls to lecture. Address cla Marsh, Boston. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

Lois Waisbrooker can be addressed at Massillon, O., box

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. DR. JAMES COOPER, of Bellefontaine, Ohio, will take sub-eccliptions for the Banner of Light, as usual. MRS. EHMA F. JAY BULLENE'S address is 32 Fifth street, New

DRAN CLARK, inspirational speaker, will answer calls to lecture. Address, Rutland, Vt., P. O. Box 110. E. S. Wheeler, inspirational speaker, will answer calls to ecture. Address this office.

Mus. N. K. Andross, Makanda, Jackson Co., Ill. MISS B. C. PELTON, Woodstock, Vt.

MRS. M. E. B. SAWIER Will answer calls to lecture during October. Address for the present, Baldwinsville, Mass. Mas. N. J. Willis, trance speaker, Boston, Mass. W. F. Jamizson, inspirational speaker, Decatur, Mich.

W. F. JAMESON, inspirational speaker, Decatur, Mich. Mrs. S. A. Horton, Rutland, Vt.
EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, curr of Mrs. Gilbert Wilkinson, 205 Cheetham Hill, Manchester, England. MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iows. Dr. F. L. H. and LOVE M. WILLIS. Address, 192 West 27th street, New York.

MRS. H. F. M. BROWN may be addressed at Chicago, Ill. Miss Lizzie Carlet would like to make engagements for the late fell and winter months with the triends in New York and Pennsylvania. Address, Ypsilanti, Mich. Mas. F. O. Hyzen, 60 South Green street, Baltimore, Md.

MRS. ELIZABETH MARQUAND, inspirational and trance peaker, 97 Wainut street, Nowark, N. J., will answer calls to ELIJAH R. SWACKHAMER will answer calls to lecture on

Communitary Life, the Commonwealth of the New Dispensa-tion, Spiritualism, and kindred subjects. Address, 27 Wainut street, Newark, N. J. Miss Sophia Kendbick, trance speaker, will answer calls o lecture Sundays, week evenings, or attend funcials. Adrees, Lebanon, N. H.

SELAH VAN SIGELE, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

H. B. STORER, Brooklyn, N. T. MRS. M. A. C. BROWN, West Brattleboro' Vt. DR. JANES MORRISON, lecturer, McHenry, Ill.
MRS. LYDIA ANN PRAESALL, inspirational speaker, Disco.
Mich.

MRS. LOVINA HEATH, trance speaker, Locknort, N. Y. Mins. Mart J. Wilcoxson, Hammonton, Atlantic Co., R. J.

Mins Mantha B. Stuntavant, trance speaker, 72 Warren C. Augusta Frzen, trancespeaker, box 1835, Chicago, Ill. -Bins. Frances T. Young, trance speaking medium, No. 13 Avon place, Boston, Mass.

ALBERT E. CARPENTER WIll answer calls to lectore. Address, Putnam, Conn. Miss Butle Scoudali, inspirational speaker, Rockford, Ill. J. L. Potter, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Iowa, box 179, until further notice.

Haa H. Cuntra apoals upon questions of government. Address, Hartford, Conn. Ans. C. M. Brown will answer calls to lecture in the Pacific States and Territorics. Address, San José, Cal.

G. W. Elcz, trance speaking medium, will answer calls to lecture. Address, Brothead, Uretry County, Wis.

Mas. N. L. Prance, Specification of the County, Wis.

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to lecture or attend circles. Free Circles Wednesday evenlags. Address, Washington Villags, South Boston.

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