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BOSTON, SATURDAY, DECEMBER 22, 1866.

LETTER FROM JUDGE EDMONDS. INTERESTING EVIDENCES OF SPIRIT-COMMUNION.

NEW YORK, Sept. 20, 1866.

EDITOR OF THE BANNER-DEAR SIR: In the early part of last summer, at one of our spiritual the reception in the spirit-world of General Scott, who had then recently died.

treating this subject, ridiculed the matter; and as forced upon me, which I could not, dare not refute. the address referred to had been eminently correct, I at once gave notice that I would deliver a cate with you, I desired to make the acknowledgdiscourse on the same topic at the same place, and I did so accordingly.

That discourse—as all mine on this subject are -was extemporaneous. The house was as usual very crowded, and there were many present who | could see her; full of the milk of human kindness were not Spiritualists; and for several days afterwards, I was spoken to by those people and others, so much, that I determined to write it out and publish it.

But my summer vacation was at hand, and I was just about retiring-as is my custom-out into the woods to my country place (Cheonderoga) on Lake George, and I was so pressed with my other avocations that I omitted to do so.

I have just now returned to town, and the subject of my discourse is again called to my attention, and I regret that I had not written it. But it is too late, for I cannot now, after the lapse of three months, remember its details with sufficient distinctness to report it.

I was last evening conversing with Mr. Owen on the subject, and as he was not at the meeting I knew in that I was wrong, and I could not pro-I was giving him some of the details of which I had made some minutes, and it occurred to us that some of these details might be interesting to our friends. I have therefore caused those minutes to be copied, and now send them to you.

The fact of spiritual intercourse having been proved by such a great mass of testimony, and being so generally received in this country, the attention of our people is now mostly given to the purpose for which that intercourse has been vouchsafed; namely, the revelation of what is the life beyond the grave.

My discourse was directed to the condition of ber of instances out of very many cognate revelations which had been made to me. Among them were the three which I send you.

You will perceive that I have added some notes which are calculated to make the papers more intelligible to those who are strangers to our localities and persons.

You will also perceive that I have taken pains to give names, so that no one can suppose them things that he learned in the spirit-world, that to be more fancy sketches, but have all the au- would aid me in reaching this world. He wrote ority which real names can give tuem. that view, you may, if you please, publish this

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note in connection with them. There is a vast deal which has been revealed to us on that subject. Nothing can be more in- to acknowledge it. I will be most happy hereteresting, and I only regret that I am not so situ- after to come to you, now that the communication ated as to be able to gather it together and give has been established between us, and give you the whole of it to the world. It will be done in my experience-my first impressions in spirit-life,

> I am, as ever, truly yours, J. W. Edmonds.

NEW YORK, April 1, 1863. died, in the fifty-seventh year of his age, at his sition to you while I was here. residence in Bronxville, about twenty mites from this city.

He had been somewhat ailing for about a week, but not very sick-not enough to be confined to his bed. At his usual bedtime he retired, telling ed me. I saw my dear Dolly sleeping sweetly, also said he was so, he urged her to sleep, and not that he must have been dead some time.

Once or twice since then, I have been aware of commune with me. Night before last through Mrs. Tower, he conveyed to me a wish that I would go to some medium, so that he might talk

To-night, accordingly, I went by appointment to Mrs. Hayden. Very soon the raps came on the table, rapid,

distinct and cheerful. Mrs. H. asked the spirit to give its name.

It was spelled out, "Francis Edmonds." I said there was a middle letter.

It rapped out "W." I asked who was with him?

He rapped out, "Sarah," (my wife,) "Samuel," (my father,) "John," (my brother,) "Lydia," (my

I asked him, if, when dying, he was conscious he was going?

Did you think when you got out of bed that you were going to die?

When I saw your corpse, I read in its face a feeling that "I'm dying, I know, but I fear it not; I can face the music." Did I read aright?

"Yes." Then the medium's hand was influenced, and she wrote as follows:

'My Dear Brother John-I am much happier than I can express, that I have power to return to earth, a conscious, living identity, and have power to convey to you my wishes and experience. As you are aware, I was always opposing you in this theory,* and now in all due honor to you, I feel it no more than duty to return and tell

* He was a strict member of an Episcopal Church and a vestry-man. He was very much disturbed by my advocacy of spiritualism; not merely because of a supposed conflict with his religious notions, but also because of its apprehended effect upon my judicial position, as it was threatened to introduce into the Legislature a motion to remove me from office, and it was feared that my redicction to the position would be defeated, as it was on the expiration of my term of office in 1852.

you that I was terribly mistaken, brother, while you were and are correct; and I crave your forgiveness, if I might unwittingly or through ignorance oppose you, so as to have made myself disagreeable to you or yours, and which I sincerely acknowledge to be willful stubbornness on my part, fighting against well authenticated facts. But Sunday meetings, the speaker gave an account of brother, there is nothing so positive as tangible evidence, and such as I have had. I, however, feel sorry that I was unwilling to see the truth. Some of our newspapers, in their usual style of until this most positive personal experience was And just as soon as I felt that I could communiment and receive your blessing.

I am happy here-much more so than I dared to hope. Have met father, mother, brothers and your dear Sarah. She is so cheering, I wish you and love to all; is near you most of her time, shedding rays of love over your pathway.

Sneak to me, brother, Your affectionate brother.

FRANK." I then spake a few words, expressing my joy at this communion with him, and he wrote:

"My spirit with all its influence is with you for-I then spoke of the happy condition in which he had left his family; that he need have no con-

cern for them, but feel himself at liberty to roam through his new world and learn. He wrote: "I fully realize that, and feel to thank you sincerely for your timely and most wise aid;* that

has troubled me less than my opposition to you. gress until I had acknowledged it. Now I ask for no more. My cup of joy flows over." I said something about his wife, and he wrote:

"But I should like so much to speak with her. Now that I have tasted of the bread of life, I desire her to eat thereof, that she may never hunger again. Would she listen, think, to the call of nature? or is she so much like me, that all persuasion only sinks her deeper into skepticism? I will try to influence her to see, hear, believe, that she may be as happy as I am. Would it not be gratifying, brother?"

I then said to him that in two respects he could things, immediately or soon after the entrance of be of great service. One was, he knew the the spirit into that life; and I gave quite a num. | weakness of my character, and could impart strength to me where I needed. He wrote:

I will, if I see wherein you lack in anything, with my whole soul, and call angels to my aid too."

I said the other was, that as he had passed away in the full vigor of his intellect, and knew well what this world is, he could impart to me in reply:

"I am perfectly astonished to find you so suscentible and intuitive.† I never gave you credit for that, but now I see a great truth, I am willing time, undoubtedly, but I am afraid not in my as I see it here in the spheres. And again when I see you in conversation with others-skeptics-I will put words into your mouth that will confound them, and force belief. Nay, I will lose not one moment in imparting to you all the good I On the 7th of February last, my brother Frank | can, as a small compensation for my willful oppo-FRANK."

I then asked him what were his sensations or perceptions, after awaking to consciousness after his death. He answered:

"Surprise; perfectly amazed at what surroundhis wife that he felt better; and as the doctor had and blessed her, knowing how much alarmed she would be at the mortal form of her dear husband worry about him. About four o'clock in the inanimate and lifeless, and tried to make the morning she woke and found him sitting up in blow as soft as possible. I suffered so much that his chair, quite dead, and his extremities cold, so I could not remain in bed, so got up to get breath, and soon passed away.

As I saw earthly objects fading, I saw our dear his being near me, but that he was not ready to mother's spirit, which convinced me I had made a great change. Then soon saw father and brothers. I was satisfied I was gone from earth.

> I had feared the pangs of death, and not suffering them, I thought at first it must be a delicious sleep, which, on waking, the stern realities of life would be made manifest. But to my joy and great happiness, that was not so."

I asked: What next did you see? He answered:

My darling boy, whom I had so deeply mourned –then vast beauties in art and nature—soft, gentle atmosphere, sweet with perfume; sweet, melodious music, and bright faces beaming love upon me, bidding me welcome to their abodes of bliss. Oh, I was overcome with joy, and wanted all my friends to die instantly, that they might realize what I was enjoying. But they told me that I must not carry my selfishness into spirit-lifethat was to be left belind. They whom I desired had glorious missions to perform among men, and must live for the good they could do to mankind, while I must aid them with my influence and experience. I was too happy, and wept with joy. Then came to you, and tried to speak to you through Laura. But I was fearful I might injure her, and desisted. Then I tried to have you see me, but could not convey my full idea, but now I will be able to.

Well, I asked, what have you been doing since?

He answered:

*Some time before his death, he had shown me a will he had executed. I advised against the disposition which he had then made of his property, and suggested another mode, which he adopted. It was that he now referred to.

he adopted. It was that he now referred to.
† Here he referred to this fact: On the discovery of his
death, I was immediately sent for by express. On my arrival
at his house, his wife told me she found him slitting in his
chair, an unlighted caudio in its stick on the floor by his side,
his right hand hanging over the arm of his chair, from which
had dropped a match-box, scattering the matches on the floor,
whe supposed that the dropping of the box had awakened her.
I told her no; that he had been dead at least two hours before
she discovered it. He told me in these interviews that that
answer of mine had been prompted by him.

Everything in my power that would impart, even | and not as indicating a habit; and he was quite in a small degree, good to others.

I asked if he had not gone forth to explore the world he was in?

He answered:

Very little; only so far as I could see, or had progressed. I asked: When you saw father, mother, &c., did you see them as you saw on earth, or was there

He answered: Not any apparently, only upon scrutinizing

a difference?

them, I saw an ethereal appearance, a luminous brilliancy from within. I asked if he had looked at his watch, when he

got out of bed, so that he could tell the time? He answered:

Twenty minutes past one o'clock, and at twenty minutes to two I was gone from earth. I inquired if he could tell me what had made

his condition there so happy and joyous? He said: The knowledge that I lived on in happy con

ciousness.* But I remarked: The vicious and depraved

must have that same consciousness there? He said: Well, I had tried to live an honest man; they

in looking back through the area of time, see that surprised, as Lincoln had been, for he had expect-I have wronged any man,

medium's time as we ought to; and I wished to after he was shot. arrange with him a time when I should come again. He wrete:

bless you, my good brother. FRANK. I then asked: Have you anything more to say?

And it was written: to say before we part from the medium. We

never part. I am more than happy that Brother Frank has been able to give you so full an account of his short sojourn here. He is overcome with joy at

being able to come to you, and we are all happy for his sake. I need not say anything in regard to my assistance, for that you fully realize, and very often feel it too. My sacred love to our darling Laura,

and blessings long and Tasting for yourself. From your ever watchful, affection to SARAH.

Love from ALL.

RAVENSWOOD, June 9th, 1865. This afternoon while sitting on my piazza I the spirit speaking being one that has communed interview at the time, and now, in the evening, write it out from memory. The interview continued about an hour.

When Lincoln woke to consciousness in the spirit-world, he was surprised and somewhat con- most repugnant to him; yet he found himself unfused; for he had no idea that he was dead. The lable to avoid it. Again and again has he tried it, shot that slew him, instantly suspended all sensation and consciousness, and he was not aware of what had happened to him. This condition of bewilderment did not, however, last long. He was drawing him back to the presence of Lincoln, familiar enough with Spiritualism to understand what death is; and he was not, as many are, astonished at the state of existence into which he found himself ushered.

He perceived himself surrounded by many whom he knew to have been long dead, and he was soon fully aware of his condition, and soon learned the events that had caused his death. The feelings that then overcame him were very great. He found himself surrounded and most cordially welcomed by very, very many, for whom he had ever entertained a high regard. He felt their warm sympathy and love for him, and he saw at a glance enough of the bright and beautiful world into which he had entered, to be able to appreciate how great and happy was the change for him. At the same time there arose in his heart a feeling of anguish for the suffering which he knew his family must be enduring; he was filled with anxiety for the effect which his assassination might have on his country and its cause, which he had so much at heart; and he felt the grief and sympathy of the whole people at his "sudden taking off." These feelings drew him strongly back to earth, and overpowered the more natural desire to pass away at once into the happiness that was apparent to and waiting

Of his feelings for his family, nothing more was said; but a good deal was said of the country and its cause. He had two sources of consolation. One was in the good sense and patriotism of his countrymen, to which he had never appealed in vain; and the other was, his own confidence in his successor.

He had loved the whole people with a warm and ardent attachment, which had been continually growing stronger; as he had in the progress of events seen how true and loyal and self-sacrificing they were; and he was deeply touched at the manifestations of their regard for him, which met him everywhere, and at every moment; and he felt an abiding confidence that they would come out right, even in this emergency.

He had formed a tolerably high estimate of Vice-President Johnson's character, and felt assured that he would be all that the occasion re-

He had looked upon the incidents which had occurred at Johnson's inauguration as accidental,

universal love and regard for him, that were shown everywhere, strongly attracted him to earth; and they, together with a faint idea that he had still a mission to perform in connection with the not yet fully suppressed rebellion, kept him near the earth until the author of his death was also ushered into the other world, and then they met. Made aware that Booth was mortally wounded

sure that the effect of those incidents upon John-

son would be salutary, as calculated to restrain a

disposition ardent in itself and somewhat untu-

tored, and which would be the better for the les-

son of the necessity of self-control which had been

There were thoughts of his earth-life-they

accompanied him into his spirit-life, and were

greatly strengthened by what he was now able

These inquiries and anxieties of his, and the

to see and to learn of Johnson's intentions.

taught.

and must soon die, Lincoln approached him, and was nigh unto him at his death. By this time Lincoln had obtained full consciousness in his spirit-life, and was in complete possession and control of himself. It was therefore with calmness and without any excitement, that he awaited Booth's awaking to consciousness. When tell me that assisted me to be happy. I do not, Booth's consciousness came to him, he was not ed to die, and his own sensation had not been en-I then said: We have taken as much of the tirely suspended during the time he had lingered The first living thing that Booth encountered

in the spirit-world was Lincoln; and he met him with a bold and defiant air, as if glorying in the I will come to you when you are alone in your act he had performed, and ready to fight in destudy. Look for me at night, about nine. I do fence of it. The feeling that he encountered in not know what night, but YERY SOON. God Lincoln was not, however, at all calculated to feed this deflant mood. On the other hand, Lincoln was kind and gentle to him, and manifested sorrow and compassion only for Booth-not a My own Dear Husband-No. But I have a word tinge of harshness or animosity being found in

This state of things Booth could not bear, and he turned away from Lincoln to leave him, torn and distracted by a variety of emotions. The act he had committed had had its origin in a variety of motives. A defective intellect had enabled him to persuade himself that the work was a meritorious one, and his unregulated love of approbation had persuaded him that he would be lauded for the act, and be regarded as a martyr.

The selfishness there was in this motive he could io longer conceal from himself, and he saw that, it was irresistibly manifest to all whom he encountered. He tried then to fice the society where such was his fate. He succeeded partially in dohad a communication that purported to be in the ing so, but in his search for those who could sym-Dresence of Abraham Lincoln, and his slayer, Dathize with and applaud him, he found universal condemnation; and he found that even on the earth those who had shared his sentiments unitwith me a long time, and thoroughly understands | ed in condemning his act. He could find sympathy the modus operandi. I made no minutes of the only with those whose darkened and miserable condition awakened his unmitigated abhorrence.

Amid this distraction he felt himself drawn back into the presence of Lincoln by a power which he could not resist. That presence was and sometimes with success; but go where he would, to his associates, whomever they might be, he ever feels, in spite of every effort, a power and with those with whom Lincoln associates; and there he ever encounters the same oppressive feelings of sorrow and compassion toward him, and is ever attended with the consciousness that his own darker motives cannot be concealed.

He meets this state of things sometimes with the same defiant temper with which he entered the spirit-world; but this does not endure for any length of time, for he encounters nothing to keep it alive, and he cannot find the equality which could alone render his defiance of any moment, and its impotence is manifest to him, and he sees that it is equally manifest to others.

Seeing no end to this, his defiance, when the evil mood is predominant in him, gives way to despair, and he would welcome annihilation as a refuge. At other times, when his better nature permits, he is filled with sorrow and remorse. which yet his pride prevents his yielding to. Still he feels how vain is his pride, for there is ever with him that terrific consciousness that every feeling of his—he it shame, pride, remorse, defiance, or despair—is known at once to all with whom he is thus obliged to associate.

Such is his present condition: compelled ever to be in the presence of his victim, and to receive only manifestations of pity and sorrow; ever aware that his inmost soul is known to all who behold him; aware that the cause for which he made so great a sacrifice is utterly ruined, and that his great object of self-elevation is defeated. and his sacrifice was in vain, he has entered upon his spirit-life with painful recollections of the past, with agonizing realities in the present, and no hope for the future.

In the meantime, Lincoln is enjoying happiness far beyond anything he ever anticipated. It fills his heart so full, that he is overpowed and silent. He has already met, and is almost constantly attended by many of those who have died during the Rebellion, and whose patriotism was as pure and as ardent as his, and whose full-flowing sympathy is ever before him; and by very many of those who were engaged in our Revolutionary War, and who welcome him as the man who has finished the work which they but began. He meets, also, many a slave emancipated through his instrumentality; and many a one of this and other countries whose hostility to slavery awakone in them love and admiration for him; and he feels in the whole atmosphere around him a quiet * It was in these interviews only, that I learned for the first time that, though a strict religionlet, he had all through life, and up to the very moment of his death, been tormented with doubts, which he shared with simestall the educated world, whether he should indeed live afterdeath, as an individual with the conscious being.

* It was in these interviews only, that I learned for the first time that, though a strict religionlet, he had all through life, and a repose most grateful to him after the turmoil of the last few years of his life. His holy mind and beneficence. There you must share with His love, and are surest endowed, whether he should indeed live afterdeath, as an individual existence. His attraction to the earth is fast through, his angels with rare powers, and are one. existence. His attraction to the earth is fast | through, his angels with rare powers, and are one.

wearing out, and it will not be long before he will pass away to his far-distant home, and feel only an occasional impulse to return to earth.

NEW YORK, May 29, 1863.

To-day I called on Mrs. Hayden, and through her I had the following interview with my brother. He wrote:

My Dear Brother-I am very happy to come and respond to you again. I have been to you both lirectly and indirectly several times since last I conversed with you through this medium, and on each occasion have endeavored to show you that I was making rapid progress as a spirit, and begau to see the great laws of our being as operating in harmony with matter, and now I hope I shall be able to respond more distinctly to you than I was able to hitherto.

I scarcely need say I am very happy, for I believe you already fully realize that, and feel happy with me in my great joy. Oh, how beautiful t is, John, to change from death unto life! I see the great world of causes. We can better harmonize our natures with the effects, and manifest charity to those in ignorance who cannot see the light as we do. Then you will say that I was unwilling to see truth as it was made manifest prior to passing from earth. True, I was. But now I see what I could not when with you, and I am made doubly happy by the glorious change. Speak to me, brother, and I will write more.

FRANK. I asked him what it was that kept him near the

Dear friends that I have left that do not see as I now do. I am anxious about them. Then there is an experience I gain from you and others that

seems necessary to my spiritual progress. Have you, since I last conversed with -you, learned any more definitely why you are happy? Yes. That I had found all things here vastly beautiful and different from what I had expected;

I was so happily disappointed. As has been expressed, I wronged no man, and have a keen appreciation of truth. And then an influence that I got from you, brother, helps me to see and understand more readily and rapidly than I, would or could have done if left to myself. It is like placing a powerful glass over a half-blind man's eyes -I mean your influence to me.

I referred to the law of progress in love, purity and knowledge as at the foundation of his happi-

It elevates the mind, he answered, and makes it advance in the great love and truth of intelligence, and brings man nearer to the Divine Mind-Love being positive—and he who possesses much

Has less of the lesser good in him, and is, in con-

sequence, pure here and nobler in his nature. I have hardly expressed this as I desire it. I find some difficulty in the use of language to convey my full idea; yet your comprehsive mind may understand my meaning.

I asked him to illustrate by some case then near him, and suggested to him to take the case of our father and mother, or his wife and mine, and as he would observe a difference in them, tell me what was the cause of this difference,

Well, it is impossible for those educated in strict Church rules to progress beyond that plane, and where there is a sectarianism there cannot be Spiritualism. The two are incompatible, as much so as mixing oil and water. My wife is strict in those forms. Your augel Sarah is far advanced in spirit, and has had your assistance to help her to see the great truths in Nature and Nature's God. Hence, therefore, the difference is very clear, and soon comprehended. This is the great check to so many, and must be unlearned before the Angel of Truth can enter the soul.

I began a question by saying that I supposed, to elevate man, we must appeal to his affections and his reason, and—

But he interrupted by writing:

Decidedly, and that alone. For you bring before him an angel wife or loving child he may have parted with in his youth; then show him by argument a positive evidence that your ground is tenable, and you can bring down the most positive will in man. They are, brother, the keys to unlock truth to man.

I then resumed my question by repeating the part above written, and adding: Now you say you are happy, and are so because you were an honest man and wronged no one. What I want to know is, why this is so?

He answered:

I must go back to the angel mother who gave me birth, for the principles inculcated ky me in youth. Also the other side of the picture; the degradation and misery that disobedience and falsehood brought upon man. With those principles I grew into manhood, and could see the virtue within myself. Then the love to do right was paramount with me.

But during the period that I was developing into a mortal life, that fine-toned mind was aspiring to God for strength and power to bring forth a loving, noble child, and the attending angels upon. the fetus from its first conception, all lent an influence that produced the harmony in my morals, and the man you knew in me.

I told him I received similar teachings as to my own origin, and wished him to ascertain from mother how that was as to me.

He answered:

My Brother-I must get the information from our dear mother in order to give it to you as it was. Now I cannot give her mind, it being absorbed in one of her holy missions of love to mankind. Oh that you could see her! Your soulwould be satisfied, and you would add, "Let me go to her, that I may be near enough to her influence to be like unto her."

I am so happy in her pure presence! Then surely all to whom she gave birth must have a Laura present.

in ten thousand in power, intellect and depth of sight; and this, or very much of it, is the holy influence of our mother.

NEW YORK, Thursday, June 4, 1863. This afternoon I had another interview with my brother; Mrs. Hayden being the medium, and

We sat at the table for some little time without any manifestation, and during the time I yielded to a strong desire to write the names of my father, sister Lydia and brother Sam. Soon the raps came. I asked who were present, It was

The whole family. We have all come to greet you. Well, brother and dear Laura, I am most happy to meet you here, and hope I shall be able to edify you as well as give you instruction. Any word for us? FRANK.

A different influence then came to the medium, and in a different handwriting it was written:

My own Dear Daughter-I am very happy to come to you through the hand I have influenced for you before, and give you words of assurance and love. I am ever near and around you, soothing moments of disappointment and fatiguing care; and blessing you on waking into consciousness, and give you strength to support you during the hours of duty through the day. And when the soft mantle covers the earth, obscuring the light, I fold my arms around you and bless God that you have passed over the day of care with strength and fortitude; then bless you and imprint love's kiss upon your head, hushing you to rest and guarding you during sleep. Sometimes I take you with me, in spirit, to my beautiful spirit-home, and try to impress the vision upon your soul, that a holy influence may surround you, my own darling baby; that naught but love and purity can approach you. So you see, though lost to sight, yet ever near and most dear to the memory.

I have been assisting your uncle Francis to progress where he could see beauty in spirit; and have hoped that he could come to you, knowing your influence would assist him also. He is now greatly happy with his own family; and has been made doubly happy in coming to your dear father. He has given up his time for me to speak to you; then I will assist him to write to you both.

I paused to see what you were writing, darling, thinking it might be for me; and I reply, yes; that will pass away like a fleeting cloud, without leaving even the appearance of a shadow. Fear not; look to the right and all will end well. It is the wish of the angels who surround and minister

Ever near in love is the spirit of your devoted

Then she added, "Well, dear father, you speak to brother Frank now."

I then reminded Frank of the inquiry I wanted him to make of mother, and asked him if he had done so. He wrote:

She said your peculiar character was a most positive and sure evidence of ther prayers having been auswered in respect to you. And I think as she does. You have more than your share in man, and oh, so much of it is owing to our blessed angel-mother. Everything was most propitious during her gestation with you.

I referred to the fact that my inquiries had pointed to the moral causes of his happiness, and he had answered as to the physical causes, in respect to which I had not learned enough even to know how to inquire.

He wrote:

Seeing distinctly your old theory, and feeling keenly the truth of what you were speaking, I gave the true idea and that which accorded with my own limited knowledge of the origin of allthat was really good in us. That is why I have ing to you.

I was then silent for a moment or two. He wrote: "Come! what question? Do not spend your time idly." Linra remarked: "That was so like him!"

He wrote: " Well, I like things done up well and with dis-

patch." I said my pause had arisen from the difficulty I had in shaping my questions.

He wrote: "Ask them in any way. I shall comprehend

your meaning and give my own answers." I then said something about the combination

of physical and moral causes of happiness. He wrote:

Moral and well-nalanced physical. The physical gives strength and power of balance to the moral. Hence, it is necessary to have a good equalized physical; then the structure will be fine in proportions, keen in perception, with all the attributes well and perfectly harmonized. It is the whole combination. One would not be perfect without the other. I could not have enjoyed what I have, had I been differently mentally and physically organized.

I then asked if that happiness flowed of itself, as a necessary consequence of that combination; or was there, to his present condition of existence, an unseen world, capable of sending down its happifying influences upon them, when thus they were made accessible to it.

He answered:

"Why, there is the great centre to which we all look for aid-we being the circumference, and gradually and finally aiming to the centre from which emanates all that is beautiful and good."

But, I asked, is not the intermediate space between your circumference and that centre occupied by intelligences invisible to but capable of influencing you as you influence us? He answered:

"Peopled more thickly than earth; each aiming toward the great centre; some more perfect

than others and able to enjoy more keenly." I asked how he knew of that existence-from his own knowledge or from information?

He answered: "I see and know and have tasted myself.

E saked him if he would not talk with Laura. " Luything she desires to ask of me." She zaked him what he was doing.

He auswered: "I am studying the laws of God and of man; givedying to get what I left unlearned on earth, to wit: my spiriual nature, which was undeveloped, uncared for."

She asked if he saw art in his world.* He wrote:

"Oh, beautiful! charming! beyond anything that the mind could cancelve in the world," She asked which had most power-art or music. He answered:

"Music has the most power. It will cheer the esni and give it new life to appreciate art. I speak what I say from personal experience,

The music was in my soul, and has made me a new man. And Lam more happy than I can ex-I said to him;

press.**

By the way, Frank, I must congratulate you on having become a grandfather.

"Thank you. I have been aware of that for some time, having been a witness at the birth of the beautiful being."

Laura asked him if he would not come to her. "I can after a little time. I have avoided it, fearing I should be too boisterous. I will, with tractive to you? your permission, soon come to you."

Tasked him if I had been correct in supposing Mr. Van Buren had been near me.

Yes. He had something to say to you, at the time we were at your house, upon the affairs of State; but it is of no consequence now, having passed the period of interest. He would be happy speak to you."

Laura then spoke of visions, lately presented to her, of the contrasts between Great Britian and this country; and it was written:

'You will see those contrasts brought out soon between the two countries. Then Frank added:

' Well, my dear brother, (and niece,) I am most gratified to have had this interview. I hope it may happen soon again. God bless and be with you constantly is, the entire prayer of ALL.

FRANK."

CHEONDERAGA: ON LAKE GEORGE,)

A few days since, Martin Van Buren, former President of the United States, died. Some fifty years ago I was a clerk in his law office and an between us which has never been interrupted. His funeral is to take place to-morrow.

Last night, after I had gone to bed and the family had all retired, I saw him and my father near me. My father died thirty-six years ago, and he and Mr. Van Buren had been friends in life. ...

When, last evening, I saw them, my father was standing in the middle of the room, on my left. He had an alert, cheerful look and was easy and unconstrained in his attitude, Mr. Van Buren stood against the wall on my right, near me, and six or eight paces from my father. He had a puzzled look, as if he did not comprehend his condition. He recognized me and my father. He knew that my father was dead, and that I was not, and that he, too, was dead. I did not observe what first took place between

hem. My attention was first particularly attracted by Mr. Nan Buren's saying: "I don't understand this. I know I am dead, but I am the same I ever was. I am on the earth yet. There are my family, my home, my country; and the matters that interested me in life just as near me as ever, yet removed from me! Can this be the death I have thought of so long, and this to be my life after death forever?"

This thought seemed to good him into action. He had felt a strong but undefined attraction toward his right hand, and he turned in that direction and, bending over, began with great activity, as it were, to pull up weeds that grew in his path, and thus worked his way slowly away from me.

When he paused a moment in the earnestness of his toil, my father said to him, "And can you suppose that there is for you an unchanging forever? Look out upon the whole universe of God and see if you can find anything that stands still Motion, activity, is stamped upon everything He has created, and can it be that the Immortal Soul, which we are taught is the mayter-work of His hand, is alone exempt from this aniversal law?"

"But," said Mr. Van Buren, "we have been taught that as the tree falls, so it lies-even Scripture says so."

"Are you sure of that?" answered my father. "And is not that saying one of the errors which are thught by the ignorant of our eastbly guides? We have many such errors to embarrass us in our spirit-life, and that we have first to unlearn. This is a sad mistake. The tree does not lie as it falls; it instantly begins to decay, and ere long, in obedience to this universal law of motion, it is soon utterly gone."

The thought evidently struck Mr. Van Buren with great force. He abandoned the toil in which he had been engaged, and returned again toward us, and on returning, remarked that he could not feel that he had merited such an eternity; for he had endeavored in life to perform his duty in all situations as well as circumstances would allow.

"Yes," said my father, "and therefore it is that I-who have been more than thirty years in the spirit-world, and whose religious belief in life was pretty much like yours—and many other friends of yours, are now permitted to come near and aid you. Had you availed yourself of the very many opportunities for mischief or evil which your earth-life afforded you, we, at least, could not have approached you. Now you have wife, children and many friends, and among them that strange brother-in-law of mine, Gorham Worth, ready to aid you as you will make yourself accentable to them."

"I can perceive," said Mr. Van Buren, "their presence, but I cannot see them. You and the Judge I see, for there is a bright light around you

both. I see none such around me. Why is this?' "Look around," said my father, "and tell me by what light it is that you see anything. It is not by the light of the sun, or of lamps or fires. In the spirit-life each generates its own light,"

"Am I, then," said Mr. Van Buren, "to be forever dependent on others for the light by which I

"By no means," was the reply. "You, too, can generate your light when you shall have embraced the idea of that motion which is the in-

strument of its creation." "Motion!" said Mr. Van Buren, musingly.

What is motion for the soul? Surely not change of place-that is motion for the body rather." "Cast your mind back," said my father, "on the life of four-score years you have spent on

earth, and tell me if your soul has not moved in that time?" "Moved? Yes, it has grown and progressed

far beyond what it was in my childhood." "Then behold," proclaimed my father, "your question is answered! Progress is the motion of the soul, and an Eternity of Progress is the Destiny of Man!"

For some time Mr. Van Buren seemed lost in thought. His clear and vigorous intellect seemed at once to embrace the two great truths of spiritlife-those of light and progress-and the self-control for which he was distinguished enabled him very ensity to cast off old errors, and to receive new truth:, however unexpected.

After a while he turned to my father; his puzzled look was gone, and instead his countenance wore its habitual expression of calm good temper, and he said:

Come, then, General, show me this new world, and teach me to escape from a condition so unpleasant as that in which I find myself."

"Let us on, then," said my father; and they seemed to move away without any effort, but by the mere act of volition.

to the minister, for the purpose of being married.

Being asked if they had been published, he re-Mr. Van Buren did not appear to perceive the

"What!" said he, "have you houses in this

"And why not?" answered my father. "For eighty years your ideas of comfort and happiness have been associated with houses and a home. Is all that to be in vain? and are you suddenly so utterly changed that they would cease to be at-

"No, indeed, I am not," was his answer, "for I am strongly drawn toward that humble cot where everything seems so calm and quiet, and where I feel as if I could find the repose I so ardently crave." "What is it that attracts you to it? Is it curi-

osity merely?" "No, not entirely, though I long to see what it

can contain to give it such an air of repose. feel something more than that attracting me.'

"Nor is it," added my father, " that long row of friends who crowd one side of the path by which you are approaching it. They are at present rather repulsive to you. You are not yet propared to receive and welcome them. Let us enter, then, and see what is the cause of attrac-

They entered a sort of covered porch, and there paused a moment. Mr. Van Buren put his hand o his forehead, and again seemed buried in thought. After remaining so for a while, my father gently touched his arm, and said:

"Know you why it is that the memory of fifty years ago is so lively within you, and all associated with her whom you loved so truly in life, and inmate of his family. An intimacy then grew up who for that half a century has been your guardian-angel in life? It is because you are about entering her presence. The progress you made in knowledge during your earth-life has enabled you to comprehend at a glance great truths that are necessary to your understanding of the life unto which you are ushered, and which many, very many, find it hard to understand. Your progress in purity has made you accessible to me and many other friends who have been enabled to lift you at once from your uncertainty, and start you on your unending progress, and your faithful and undying love is now about to receive its reward in that reunion, the mere approach of which already fills your heart so full. You are to learn what your wife long has known, that death joins the ties which death destroys.

That reunion we may not behold. It is sacred to you two, and to your God. Here our task ends. Here we bid you farewell, though only for a while, for we shall meet again. Now we leave you in her care, who is better fitted than we are to point to you the upward path, and to lead the

Then my father and the friends of Mr. Van Buen who had been present assisting him retired.

It seemed to me that when my father and Mr. Van Buren started to move away from the scene around me, my spirit moved with them and witnessed the scene, though taking no part in it. And I observed that when my father ended his last words, Mr. Van Buren was too full of emotion to reply. He gave my father a look which told how fully his mind comprehended the scene and all its incidents, and how thoroughly his heart was prepared for the result.

FROM THE ARABIC.

BY EDWIN ARNOLD.

He who died at Azau, sends This to comfort all his friends. Faithful friends. It lies, I know. Pale and cold and still as snow; And you say, "Abdallah's dead!" Weeping at its feet and head, I can see your falling tears; I can hear your sighs and prayers; Yet I smile and whisper this: "I am not the thing you kiss! Cease your wail, and let it lie; It was mine; it is not I."

Sweet friends, what the women lave For its last resting in the grave, Was a but which I am quitting; Was a garment no more fitting: Was a cage, wherefrom, at last, Like a bird, my soul has passed Love the inmate, not the room; The weaver, not the garb; the plume Of the eagle, not the bars Which kept him from the splendid stars.

Loving friends, be wise, and dry Straightway every weeping eye. What you lift upon the bier Is not worth a single tear.
'T is a simple sea-shell—one T is a simple sea-shell—one
From which the pearl is gone.
The shell was nothing—leave it there—
The pearl, the soul, the all, is here!
'T is an earthen pot, whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved him. Let it be!
Let the shards be parth once more Let the shards be earth once more, Since the gold goes to his store.

Allah glorious, Allah good, Now thy word is understood; Now the long, long wonder ends, Yet you weep, my foolish friends, While the man you say is dead, In unspoken bliss instead, Lives and loves you—lost, 't is true, For any light that shines with you; But, in the light you do not see, Raised to full felicity; In a perfect paradise, And a life that never dies.

And this blessed life I see not dream or phantagy. We have meat and we have drink Far more truly than you think; Drain from dazzling goblets wine; Feast upon a food divine; But food and wine together pour, One mystery of many more, From the same source, for both are pressed From the same source, for both are, press Pure Heaven milk—from maiden breast, If you hear me, can you take My meaning's shadow? For the sake I speak of two, or, may be, one; The rest will also learn anon.

Farewell, friends! yet not farewell! Where you are now, I, too, shall dwell. I am gone beyond your face
A moment's march, a single pace.
When you come where I have stepped,
You will wonder why you went;
You will see, by true life taught,
That here is all and there is naught.
Ween awhite if you are fain. Weep awhile, if you are fain, Sunshine still must follow rain; But not at death, for death now can see, is that long breath Which our souls draw when they enter Life that is of all life centre.

Be ye certain all seems love, Viewed from Allah's seat above. Be ye stout of hope, and come Bravely onward to your home. From its happy gate, my ken Sees you—struggling souls, not "men," All for nameless joys decreed, Which your wills may stay or speed; But not one—at fast—to fail Since, at last, Love must prevail. "La Allah ilia Allah,"* yea Thou Love divine, thou Lord alway! He who died at Azau, gave This to those who made his grave.

There is no God but God. Jonathan presented himself and his intended Children's Meyartment.

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

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

[Original.]

AUNT ZERA'S STORIES.

NUMBER FIVE.

They were seated on the sunny side of a stack of straw-Aunt Zera and her young friends-and as the northwest wind rustled in the dry stalks it made music as soft as one hears on a moonlight night of summer, when the corn leaves seem talking to each other in low, musical whispers.

"What does that murmur make you think of?" said Aunt Zera. "I was just thinking," said Will, "that it sound-

ed as if the wind was changing, and we were going to have a regular nor'easter." "You always think of something to make one

shiver and shake," said Kate. "I was thinking of the good times the fairles must have at midnight, just under the shadow of that oak." 'And I was thinking," said Eunie, " of the lit-

tle wee birds that nightly find shelter here, just as we have." "And I was thinking how much like some sweet lives was that simple music; and I wondered why we did not all write music in our

thoughts and deeds, as does the wind," said Aunt "Do tell us about some poet," said Grace, "and let us understand if they were just like us, thinking about common things, and doing just as we do. Sometimes I have imagined that they did

not eat or drink as we do." "What is poetry, I should like to know." said Will, "but just words put together to jingle a little—talking in rhyme?"

"Poetry is not rhyme or verse," said Aunt Zera it is the musical flow of words; it is thought spoken in melody; it satisfies the ear like one of the sonatas of the grand masters; and satisfies the heart like a sweet story told by one we love: and satisfies the mind like thoughts of heaven. I don't believe any poet ever wrote without feeling the fire from heaven burning from the point

"Well, Aunt Zera," said Will, "I never saw you look so handsome before; but do tell us about one of these poets who wrote divinely." "There is a poem called 'The Divina Corneda,'

began Aunt Zera. "Oh," said Grace, "do let us hear something about Beatrice."

" No, Danté," said Will.

"Beatrice and Dante cannot be separated, so I shall please you both," said Aunt Zera. "Danté loved Beatrice, you all know. She was very beautiful, if we can trust any part of what the noet says of her. Her home was in the lovely city of Florence. She was born in the thirteenth century, and died when she was only twenty-

"Was Danté married to her?" asked Kate. "No: and it is not known whether she even loved him in this life; but we must believe she did. Danté saw her at a Mayday festival first, when she was only nine years old. He passed through many trials himself, which no doubt helped to ennoble his spirit, and after she died he could think of little else but her loveliness. He says he saw a vision, which made him desire to write more worthily. He then devoted himself entirely to study, and after a few years wrote the poem for which he has been so greatly celebrated; and it is about this wonderful poem stand, you begin to imagine what it is, and that I wish to tell you. It is a vision of the spirithad been there. He probably wrote of a vision that he saw. There are others that might tell of as wonderful things, no doubt, if they had the same power of musical utterance."

"I suppose you mean," said Kâte, "that he the country."

"Kate judged from her own ideas of po"

"Kate judged from her own ideas of po" could tell in musicall he saw. Oh how I wish I could! You'd all believe in fairies if I could."

"It is truly a blessed and beautiful gift to be able to utter what we feel; for I think we must all have poems in ourselves. But I was telling you of this great poem. Danté narrates how he met the spirit of Virgil, who was to accompany him through the regions of suffering, to the presence of the beautiful Beatrice. There are many fearful descriptions of the unhappiness of those who have lived selfish, unholy lives, whom Virgil and Danté beheld on their journey to heaven.

But at last he came to Paradise, and there while soft melody breathes through the air, and grand hymns are being sung, there appears a charlot, before which angels strew lilies. In this, he beholds his beloved Beatrice, who is now to be his guide through the spheres of Paradise. Here they pass through all grades of happiness, "Where did Danté die?" asked Will, as until they come to the great glory of the celestial desired to change the subject.

"He died at Ravenna, and a wealthy It

Here are rivers of glo wing waters, and flowers that are like gems, and angels whose faces beam that are like gems, and angels whose faces hearn His poem is more sought for now than whith gladness, and over all is a light of indescriblived, and I hope you will all read it when able beauty. The glory is so great, that even this poet of fliving things cannot describe it, and he poem to remember the pure and beautiful of his life, of gadrees for he returns to earth and to his life of sadness, for he could not dwell forever with his beloved Bea-

"Well," said Will, "I suppose he imagined

pretty much all that, and then wrote it out." "Danté concludes one of his earlier poems with these words: 'After this, I beheld a vision, in us. which I saw sights that caused me to resolve to cease writing of my beloved Beatrice until I can cease writing of my beloved Beatrice until I can celebrate her more worthily; which, that I may do, I devote my whole soul to study, as she well knoweth, Insomuch that if it should be His on each of that dull path that so many of us have to the content of the c pleasure, for whom all things live, that my life should be spared for a few years upon this earth, I hope to sing of her what never yet was said or sung of any woman.' I think this proves that Danté had something more than mere imagination to lielp him. I think he must have seen in vision, as did St. John, the wonders of which he wrote.

"Well," said Ennie, "we can't believe it all, as Ennie. we can what we read in the Bible."

"Why not?" said Aunt Zera, "There are no men wise enough to interpret John's vision, and Dante's is quite as likely to be a revelation of the angels. There is one thing we can clearly underangels. There is one thing we can clearly under-Zera, "unless the visions make us more to stand, and that is, that the spirit-world is a place and true. And now the soft song has hush of leveliness to the good, and that the wicked cannot find rest even there; but must seek for a purer, truer life, before they can be truly blest."

Don't you remember that picture of Danté and Beatrice that hangs in Mr. Foster's parlor?" said Kate; "but I don't think she looks much like an angel. She is tall and large, and makes me think of ma's dear friend, Mrs. Wyman," "If angels look like her," said Jeanie, "I am

an angel. For that reason, I am glad to see Beatrice is very much like a noble woman of own day.'

"Without her crinoline," said Will; "if]

member, her dress was only a tunic with a gird "True beauty is always simple and natur continued Aunt Zera. "We can imagine simple beauty of Beatrice, as she guided Da through the heavens and revealed to him its ries; but we could never imagine her as wea false curls, or flashy jewelry. We would ra think of her without a single ornament save circle of light that glowed above her head."

"But I want to know if Danté saw any tha knew in heaven," said Eunie.

"Yes, he described many distinguished cha ters. You remember I told you that Consta the Empress, was one of those he described a one of the spheres of Paradise, yet not altoge blessed, because she had done some things she wished she had left undone. He also some of the distinguished men of his own who had died, and it was because of this tha gave offence to men in office, who caused his be banished from his native land. Perhaps it the injustice that he received that gave to his such a stern, melancholy appearance, for would never imagine, while looking at it, tha had ever beheld a vision of angels."

"How happy Danté must have been when first met Beatrice!" said Jeanie.

'Yes; the description he has given of the he felt, and of the heauty of her presence, is of the finest things that has ever been written man. 'She was veiled in a cloud of flowers said-is not that a beautiful thought?- and re in hues of living flame.' One can almost see glorious beauty. But lovely as she is, she is wise. She does not spend her time in telling of her enduring love and ceaseless longing for presence; but she reproves him lovingly for faults. She admonishes him tenderly, and u him to a nobler life; and then she takes him the wonderful journey through Paradise."

"I suppose that he had a vision of cele things, and then, with his genius, wrote it on verse. That is the reason that he gave to poem so many of the ideas peculiar to his

"Well, Aunt Zera," said Will, "I don't

pose you think Danté really went all that wa

time. His imagination shaped the ideas. W you like to have me give you some of his id and will you not cry out, 'Stupid,' Kate?" "Oh, do!" said Eunie. "I like to know t people thought so many years ago!" "There was one place called Purgatorywas the place where spirits were striving to

come better. He imagined it to be on the o

side of the earth from Italy, and that it w

high, conical mountain, on the sides of which terraces were cut, and here the spirits were ing for their sins." "This mountain," said Will, " would have

somewhere near the Rocky Mountains. Wa America discovered then?" "No. Danté died one hundred and sev years before Christopher Columbus made great voyage of discovery. On the terrace this mountain he saw the proud bending low der great weights: the envious had their ev sewed together, and the avaricious buried faces in the dust. Gluttons were lean with

ine, and those who had ill-temper were envel in smoke.'

"What strange ideas!" said Kate.
"And yet another great man declares the saw similar things."
"Who was it?" asked Will; "another

with dreamy funcies?"
"No, it was the great Swedenborg, and he a learned man of science. It is likely that of these men wrote of their visions, but eac their imaginations interpret many things." "What do you mean by that, Auntie?"

haps feel very sure that you imagine the t just as you imagined that poorly-dressed,

and riches, and that is what we all do, ar that reason no man can really describe to us ions, or tell us of spiritual things. Beatrice we an imaginary being, but an angel truly loved l poet, and I dare say he tells us the truth who

nake fun because spirits come back."
"Well," said Aunt Zera, "truth is just the whatever men think; but we all feel glad to that great and wise men that we esteem ideas such as we cherish. I always love to to of Beatrice, who stood so near to the hi heaven, and who hent so low to earth. I fancy how she led her beloved Dauté, with

had him interred with much magnificence is memory is held sacred over the whole v

"I am sure I love her now!" said Eunie would be glad to die if I could show heav iome one I loved.

You show a little of it every day, my E said Aunt Zera, "by the unselfish love yo veal. We all have angels in our households they are always opening some part of heav

"But," said Kate, "I should like to come in a cloud of flowers, and in a mystic chariot

on earth.

with the glory of lilies, and gem-like flowers thrones of angels that are arranged like the lof a rose. But it is the way that angels are

That is a comfort I had not thought of, "I never thought that I was preparing the of the Lord, when I was tolling and drud but now I see that when it is all for love, it is

like the work of angels."

"And better than beholding visions," said the old dried oak leaves, and the straw rust longer, for the stillness before sundown has Let us go home, and each find some round in celestial indder of Paradise."

Broom. Orange.

Answer to Conundrums on Tree Palm. Slippery Elm. Saudal.

poet, and I dare say he tells us the truth whe speaks of her loveliness as a spirit. I am that Danté believed that she watched over for he says, 'She knows' of what I do."

"Well, it is good," said Jeanie, "to hear of these old poets and philosophers, that think as papa does, if Stephen does laugh and as the fur because writts come back."

"Such as darning stockings," said Kate, mending jackets, and getting a good supplement-cake and milk." Yes, that seems a dull sort of glory com

I don't believe there is a better way to be than in all the dull, hard toil of everyday life

Original Essay.

THE PHENOMENA OF MATTER.

NUMBER FIVE.

BY LEON HYNEMAN.

Whilst engaged in meditation, enjoying a calm, passive state of mind, we were intuitively impressed that a divine intelligence originated all of what we term external nature. The wisdom displayed, the perfect order, the regularity and continuous succession of material phenomena, were conclusive that only an infinite, omniscient intelligence had divined, elaborated, arranged and perfected so great and grand and beautiful a system. Whilst engaged in reflection on the wisdom and power of the divine originator, our interior perceptions were unfolded, and we were consciously impressed that the mysteries of the unfoldings of Nature were revealed to us, and we had a conscious perception of the instrumentalities through which all universes, suns, planets and worlds, and all of phenomenal nature, have been outwrought.

We beheld whilst in this condition, so far as human intelligence can make it comprehensible, a vast expanse, boundless, infinite in extent, a vacuum seemingly of the clearest imaginable transparency. Undisturbed quiet reigned throughout the vast expanse; all was still, as if no cause existed to produce motion or disturb the universal deathless repose. Our sense of vision was not limited, but we could see no boundary, no terminus: the interminable, infinite expanse was not comprehensible to the finite mind. It was given to us to understand that the expanse, which was seemingly a vacuum, was a divine, heavenly, indefinable aura flowing out of, from the divine pres-

We were consciously impressed that neither matter, nor the primal elements which form the constituent basis of matter, existed, and that there was neither time nor space; yet we had not the capacity to comprehend so great a mystery as it seemed to us to be, although we were made conscious that space and time had special reference to forms, that forms were ultimated for use, and that the primal elements were unfolded into materiality for the sole end and design of ultimating into forms, having for their object the development of the human

While we were lost in contemplating these wonderful revealments, we were all of a sudden apprised of a change, which is indescribable, as there was no noise, no disturbance, no perceptible prehend. It seemed as if the entire expanse was imbued with a vital force, and the change can only be likened to the change of the human countenance when in silent contemplation one conceives a happy thought.

We understood the vital force to proceed from conception of a divine thought. The thought, to our comprehension, was the expression of the spirit of the divine. The transparent expanse, to a bright luminous heavenly ether, of a spiritual nature. Although we were conscious of the existence of an intelligent cause, whom we denominate the divine, yet within the luminous spiritualized ether there was no being perceptible to us. We had an intuitive consciousness that that intelligent cause was not visible to the senses of the finite being.

We were also conscious that the expanse did not constitute the divine entity, neither the spiritwere evolved from the expression of the divine thought, and which may be illustrated as flowing out from the divine presence, as the aroma of flowers, the refined magnetism emanating from the human being, or an aspirational emotion arising from an intuitive perception of the sublime grandeur and beauty of the harmonies of the uni-

We were impressed that a conscious intelligence existed, a divine principle of consciousness, of inness, with reasoning faculties, with unlimited the internal force or power of the expression of one source—the God-principle or Spirit. the thought, evolved a heavenly radiance, a divine ether, which expanded infinitely.

This celestial radiance, or divine ether, we were from the conception of the thought.

period, when the change referred to took place, of the influx of the vital force.

The divine conception of bringing into existence a being possessing the reflected powers of the and through them the Infinite has outwrought all omniscient intelligence, evolved the creation of all of Nature's phenomena; and so man has, also, visible and invisible nature in harmonious un- through the invisible forces of his being, out-

foldment through ages and cycles of ages. The forces and elements known and unknown were successively unfolded, and suns and worlds, with all their phenomena, were necessary to the limitable, interminable expanse. The induction

existence and subsistence of the human being. The celestial or divine ether, and the vital force, evolved the imponderable primal elements and

forces of which all of external nature is formed. The indefinable divine aura flowing out of the divine presence, we were given to understand was the primordial elementary principle of consciousness, or spiritual life, and which is differentiated in progressive unfoldment throughout all of Nature's manifestations, and ultimates in its highest development in man, who possesses inherently the ca-

nal ages of infinitude. The vital force, we were also impressed, was the cause of motion, of formation, of life, of change, the instrumentality of the energizing forces of Nature, and through which all of physical creation was elaborated and has existence. And the bright, luminous ether is the medium in which the vital force impels the energies of nature, and

forms are outwrought. We realized that the spirit-essence and the vital force were harmoniously interblended with the other forces and essences, and the primal elements which they evolved, and that through this throughout the vast expanse. Forms are only apparently simple arrangement and combination, creations existing in time, and in time exist in the entire world of universes, planets and suns, were formed with all their attendant phenomena, and that the design of the divine originator was they are not visible to sensuous observation, but the production of a being through whom the consciousness could be expanded throughout the endless ages of eternity.

forces, and all forms, the spirit-essence is the di- position of other forms. vinity which reigns, rules, governs all human actions, as well as all phenomenal nature.

The spirit-essence and the vital force, harmoniously conjoined, were the instrumentalities through which other essences and forces were the boundless expanse of infinity, and we were conditions advance for the production of the hu-

made conscious that these essences and forces were all controlled and subject to inherent laws, immutable, unchangeable and eternal in their action and direction, and through their instrumentality were evolved those primal elements which form the basis of materiality.

We were consciously impressed that the Infinite is the perfection of Wisdom, and that the divine nature is Love. The Wisdom of the Infinite is manifest in that nothing exists in vain, everything has its use, and in that the Divine Love is apparent. The mighty orbs floating in the ethereal expanse were formed from the primary elements, of which all materiality is formed. As the Infinite is invisible to the finite senses, so are the forces which produce all of Nature's manifestations invisible, and, also, the elements of which all forms are outwrought. The forces which confine the mighty orbs within their respective orbits are invisible; also those forces in man which evoke the unseen energies which have impelled him onward in civilization, and produced those grand scientific results as manifested on this mundane aphere.

How wonderful is man! His capacities and nowers are beyond comprehension. He is in all things a reflection of the Infinite. He has out wrought the most wonderful problems in Nature and Art through the powers of mind, and ever in his onward progress he reflects the wisdom and love of the Infinite in the beauty and use which he aims to attain.

The most powerful forces in Nature are invisible, and by them worlds are moved and kept in their respective orbits. Their action is noiseless as the grave; their energizing control incessant and their motion imperceptible. All of Nature's phenomena are outwrought through the energies of invisible, imponderable forces, and these are forcibly illustrative that all of mundane existence all of external nature, were eliminated through the expression of the divine thought in the conception of creation.

The most powerful of all forces is thought. It is more mighty than all other forces combined, because it controls them all. Thought cognizes neither time nor space; it is instantaneous in its transition, more speedy than light or lightning. It bears an analogy to the Omnipresence of the Infinite, as do all of man's powers to the attributes of the Divine.

Thought is eternal. Man's creations are the expressions of his thoughts. The initial thoughts. expressed in man's creations in the infinite past, are living forces in the progressive achievements and attainments of the present day. As the motion, and the cause of which we could not com- thought of creation of the Infinite comprehended unfoldment, progressive growth and development, so have the thoughts of man, by slow and steady progress, unfolded. The productions of Nature of to day are far more advanced and more perfect than those in the ages past; and wherever man has cooperated with, or assisted or directed Nathe spirit of the divine, and originated from the ture, the force of his powers are manifest in the vastly improved productions.

The thought of man is analogous to the thought of the Infinite in being eternal, and progressively through the induction of the vital force, changed unfolding more and more perfect. The mind is not able to trace the progressed thoughts of today back to the original initial thoughts; neither can we know the form in which those thoughts were expressed; so we will ever be unable, by the most enlarged powers of mind, to trace the unfoldings of Nature back to the originals, or to attain to that degree of knowledge to analyze matter, and reduce it to its last analysis.

There is a school of philosophers who assume that, in reducing matter to its last analysis, it reualized ether nor the vital force, but that these solves back into the infinite, as effect and cause are assumed to be traced back to the original cause. In analyzing matter, the elementary principles of which it is composed may be proximately ascertained; but science, not with standing its great attainments, has not nor ever will become so per fect as to reduce matter to its primal elementary principle, no more than the outwrought expression of any human thought can be resolved back to the original thought.

We assume a comparative analogy between the finite power, of omniscient wisdom; that this di-vine consciousness conceived the thought of bring-line consciousness conceived the thought of bring-line consciousness conceived the thought of bringing into existence a being endued with conscious- | thoughts existing in the mental sphere of the universe, or the action of the intellectual faculties powers of thought, with capacities, powers and excited by observation of external phenomena, or possibilities capable of unending unfoldment, of the energy of the vital force, intuitively cognizing boundless expansion; that in order to bring into results attainable from existing impressions on existence such a being, the Divine Spirit, through | the consciousness. But these all originate from

Thought is the creative power in man, and is an invisible power, like the creative thought of the Infinite. As the forces of the Infinite, with Omconscious was the primordial evolution generated | nipotent energies, have in silence unfolded all of external nature, so man has elaborated his A state of quiescence existed for an indefinable | thoughts silently without any outward demonstration of action.

It is the unknown, unseen, invisible forces which are the most potent powers in the universe, wrought all the achievements of civilization.

The thought of the Infinite embracing the totality, the beginning and the end, eliminated the ilof the spirit or vital force, producing motion and its concomitant results, developed the primal elements and forces which form the basis of external nature, of which man is the end and aim.

The forms which we see are real forms, although consisting of invisible, elementary essences which, by the action of the vital force and spirit, aggregate, combine and recombine, according to inherent affinity and attractional law.

It is by the universal principle of motion which, induced by the vital force, caused the attraction pacity of developing the conscious principle in an of the invisible, elementary essences to aggregate infinite and unlimited degree throughout the eter- and cohere and concrete into substantial materiality according to affinity, and unite to create the substance and form.

Forms were fashioned into shape according to their uses and according to the thought of the infinite mind; and when the first type of organized form appeared, it contained within itself the reproductive property of perpetuating the type in

The forms visible to the external senses are substantial materiality concreted by the universal and unceasing action induced by the energy imparted by the original impulse of motion space; but the elementary essences of which forms consist have no relation to time nor space; permente throughout the vast expanse. And as forms change, decompose and decay, they are resolved into the infinite ocean of primal element-And within all materiality, all essences and aries, to unite again in the composition or recom-

Thus from nebulous compositions worlds are formed. Worlds are constantly in course of formation, and, in series of ages, unfold the conditions suited to vegetable life, and, again, in series of ages, vegetable forms develop the conditions elicited of infinite energizing powers throughout | suited for animal life; and, subsequent again, the

man. We cannot know if a series of worlds were in course of formation simultangously, from which skill and musical attainments have rendered all others sprung, nor is it of consequence. Enough | them famous in all the region round about—have for us to know that science has demonstrated that | for a long time stood first and foremost as chamnew worlds are formed, and the necessary condi- pions of our faith; there we also gave three lections must unfold on each to develop the several tures, one of which so "bruised the serpent's kingdoms in their separate orders; and, as mute- head," (copperhead,) that one of them-a proriality was in course of formation, each world had fessed Spiritualist—refused to "fork over" a copits particular spheres, and the conditions of each | per to remunerate us for our arduous labor, he were adapted to the forms to exist and subsist cause, forsooth, we were made to utter some therein and thereon.

eliminated from the conception of a divine We shall ever "hew to the line, let the chips fly thought and its progressive unfoldment of ma- where they may," and if Spiritualists who inveigh terial nature. There is no mystery; all is plain so much against higotry and sectarianism, and investigate and seek to know the truth. The to have their own pet ideas criticised, nor tolerate great volume of Nature is always open to man's a thorough exposition of the broad, philanthropic researches, and those of every clime, nation and principles of our Philosophy, that proclaims the language can read its pages and comprehend its | universal brotherhood of all mankind, and conseteachings. This volume is the only revelation quent equal rights of all races, then, with broththe Infinite has or could, in harmony with the na- erly kindness, we suggest that they say no more ture and attributes of his being, unfold for man's perusal. It is and can be the only revelation of till the "beam is entirely removed from their truth. It is adapted to every people and in all time. Its teachings are so clear and distinct that priesthood, assuming to be the teachers of divine past ages, misdirected the minds of the people by false creeds and dogmas, which not only ignore pret and falsify the teachings of these revelasoul's eternal and unending immortality.

Correspondence.

Notes by the Wayside.

Thinking that a few stray thoughts from an humble worker in the Spiritual' Vineyard, who has but recently donned the garments of itinerant labor, might not be wholly uninteresting to a few, at least, of the many readers of the BANNER, I venture to solicit a perusal.

For six months I have been working with varied, but general success, in promulgating the Harmonial Philosophy, in several of the little hamlets of my loved Green Mountain State, and recently in the more fertile, but not, to me, more beautiful West. During October, Cincinnati was the scene of my struggles for self-improvement and the spiritual good of the flourishing and highly intellectual society which has there raised the standard of spiritual freedom, and planted that germ of civil progress and religious libertythe Progressive Lyceum, which is destined to revolutionize the entire system of Sunday Schools, if not of public education generally. The cause of Spiritualism there, as well as elsewhere, has had its "ups and downs," such as have characterized the incipient stage of every radical progressive movement since civilization began; and here, as in many other places, the principal drawback has existed in "the household of faith," from want of unity of feeling and action, and a self-sacrificing spirit on the part of some of its friends, who have not become so thoroughly spiritualized as to possess that "charity" which seeketh not its own," and that self-abnegation which works with unflinching zenl for the general weal. But now, many whole souled and earnest workers, "having weeded out the tares," are cultivating that portion of the moral vineyard, with a fine prospect of success, and their efforts. aided by the many tests given through Miss Lizzie Peebles, A. B. Whiting, and Sisters Nellie Wilt. at Bellville, Ill., and culminated at Lincoln, Ill. sie, Emma Hardinge and others, have established some time in October. the cause on a basis of respectability and permanent prosperity.

Leaving Cincinnati, we journeyed to Bellefontaine, O., to visit that worthy veteran and pioneer, Dr. Jas. Cooper, whose noble self-sacrifice in promulgating our Philosophy in an early day, ing every detail within my reach, from all sides has won the admiration of all who are conversant and every quarter, I am compelled to say that Bro. with his trials. There we enjoyed the hospitali- Church has been grossly wronged! not with intent ties of his home, where presides one of the best of or "malice aforethought" on the part, at least, of wives and truest of women whom it has been those who would prefer to be his friends, but our pleasure to meet. The Doctor gave us some from too great haste; drawing conclusions from most excellent tests, by describing several of our unsafe and unsound premises; not from want of "loved ones gone before," as accurately as we could have done. After a brief sojourn with Bro. C., we " went on our way rejoicing " in newness of faith, and fresh confidence in the guardianship of those invisible, yet potent guides, who are leading us through the disciplinary trials of other evidences as I have gathered from the vaexperience, to the field of duty, which we next rious sources within my reach. found at Muncie, Ind. There we gave four lectures to appreciative audiences, and enjoyed one most harmonious social circles we have yet found among Spiritualists.

There are true and noble souls who have espoused our Philosophy in Muncie, and they are pushing forward in the work with commendable jealousies nor childish fends mar their "unity of spirit," and destroy their influence for good upon community.

They believe "the laborer is worthy of his hire," and are taking active and efficient measures, by ranged the whole thing beforehand; that at Linan "Aid Society" and liberal subscription, to coin he was entranced and utterly unconscious procure the means of compensation. We tested when found in the middle of the room; and his the mediumship of Miss M. L. Jordan very criti- first consciousness was in finding himself so cally, and take pleasure in testifying that we roughly handled by those in the circle. know, so far as our experience goes, she is a good, reliable medium, and a modest, unassuming lady. We shall long remember the kind friends in Muncie with emotions of gratitude.

From Muncie we went twelve miles to Chesterfield, where we gave three lectures to good sized audiences, (considering the smallness of the place,) ration, Bro. Church leaves Decatur with a stateamong whom were two Baptist priests, who were ment signed by a large number of the most subvery much disturbed when called upon to show stantial men of the place, whose names are a suftheir "credentials," viz: the "signs" Jesus prom- | ficient guarantee of the good faith and thoroughised should follow "them that believe;" and ness with which the investigations were conductthough challenged to question us, and controvert, ed, which wholly and entirely exonerates him if possible, our doctrines, they—thinking, we suppose, that "discretion was the better part of or deception; and all who are not so skeptical as valor"-adopted the true priestly tactics of silence, to reject the great fundamental truth of the spirit's till no enemy was in sight, and they were safely return after death, are perfectly satisfied, after this ensconced in "the coward's castle," when with investigation, that the defence set up by Bro. Church sheepish boldness and cur-like valor they vocif- in regard to the affair at Bellville and Lincoln, is erously defended the Bible—which had not been VALID, and fully sufficient to exoncrate him from all assailed—and vehemently prayed God "to convert blame or censure. I am requested to forward the poor, benighted sinner, (meaning ourself,) or you the following names, which were among remove the stumbling block from the path of his | those who took part in these investigations: E. O. people.(?) "Ahem!

and Sister Makepeace, whose house is a genial Mr. Bramble, E. A. Piper, all of Decatur, and home to the weary laborer, and Sister M. is ever James Howe, of Fort Wayne, Ind. on the qui vive to anticipate and minister to all their wants.

ron Reed and his amiable wife-whose artistic wholesome truths, that didn't jibe exactly with The phenomena of matter will be readily un- his narrow political creed! We felt to say derstood, from what we have written, as being with Peter of old, "Thy money perish with thee!" and clear to the comprehension of those who will talk so much about freedom of speech, can't bear about the narrow-mindedness of "sectarians," own eyes!"

We know of several professed Spiritualists, by no possibility could it be interpreted or under- | (mark the adjective,) who withdrew their support stood differently by the sincere, unbiased mind, from the BANNER, because, when the life of our as to the use and end of the phenomena and the nation was at stake, and there was no neutral design of the Infinite in the unfolding of creation, ground between rapacious treason and genuine and it not been that a selfish, ignorant and wicked | patriotism, when thousands of hostile minious were already thundering at the gates of our Natruths, the chosen mediums for communicating tional Capital, threatening immediate destructhe Divine will and purposes, have, in all the tion to our benign Government, and when the stern arbitrament of war was forced upon usdespite all efforts to evade it-as the only alternathe teaching of Nature's revelations, but misinter- tive of self-protection, it nobly "wheeled into line" with every patriotic journal in the land, and tions as to the end and design of the Infinite in spoke valiantly for the right, and ably sustained regard to the progressive unfoldment of Nature our imperiled Government, when to have been and the present and future status of man and the silent would have given tacit consent to the destruction of all that we hold sacred!

This same class of bigots, (we know of no milder term that expresses their true status,) refusing to learn their mistake from the inexorable logic of events, still refuse to subscribe for our valuable journals, and to pay those speakers, who, true to their duty, fearlessly "declare the whole counsel of God" and proclaim the principles of universal justice embraced in true Spiritualism! Oh, when will nominal Spiritualists become such in deed and in truth? When will they all become so thoroughly spiritualized as to rise in the diguity of a true, noble manhood and womanhood, and trample all petty sectarianism and narrow party feeling beneath their feet in contempt? Let us all commence the work instanter!

Kind reader, pardon this episode, by way of pointing the moral" to those recreant to duty.

In Kokomo there is yet no unity of effort, but Brother Reed-whose noble soul is quick with earnest zeal-proposes soon to organize the isolated elements into solid phalanx for future duty. May success attend the efforts of all such worthy supporters of our divine system of religious philosophy. Bidding adieu to Brother and Sister Reed, whose home is replete with earthly com forts and heavenly harmony, we go next to Delphi to abide a short season. From there we go Northwest into Wisconsin. Our address, for the present, is Crown Point, Ind. DEAN CLARK. Kokomo, Ind., Nov. 28, 1866.

Notes from W. B. B.

WILLIAM CHURCH-A PLEA FOR JUSTICE. In the course of my wanderings during the past summer and fall, I have met many mediums, and always make it a point to cultivate the acquaintance of Spiritualists in every place I visit.

Probably no one thing has occurred for years which has caused so much discussion and produced so much sorrow and real, unfeigned distress among the great body of Spiritualists—at least in the West-and, at the same time, rejoic-Keizer, and other reliable and worthy mediums ing among the enemies of Spiritualism, as the sothere located, together with the efficient labors of called "exposure" of Bro. William Church, of such exponents of our Philosophy as Bros. J. M. Springfield, Ill., which commenced last summer

> I have but a slight acquaintance with Bro. Church, and have no desire or wish to screen him or any medium from a just, fair and honest criti eism. But, after the most careful, candid and carnest investigation of the whole matter, gatherzéal, but from having a zeal which is "not according to knowledge." I do not propose to give the results of any particular evening's investigations with Bro. Church, or the opinion of any one or two persons, but to briefly give such facts and

After the affair at Lincoln, Bro. Church returned to Springfield, where he remained till, at the of the happiest seasons of our life, in one of the earnest solicitation of his friends here-many of whom have known him intimately for many years—he was induced to once more make an effort to set himself right before the public.

Bro. Church sets up this broad and general defence, viz., that, at Bellville, some one of the" comreal and every prospect of success, for no petty mittee" thrust those articles into his pocket, which were found there; seissors, lock of hair, screw-driver, &c.; that some of the signers of the exposé-card are innocent of the deception practiced upon him, but that others prepared and ar-

With this general defence Bro, Church came to Decatur and placed himself in the hands of his friends and invited all to join in the investigation who wished to do so, whether believers in Spiritualism or not.

After an investigation of some four week's du-Smith, I. S. Barney, D. G. White, T. O. Smith, At C. we enjoyed the hospitalities of Brother William Scanlan, H. Schlaudeman, A. R. Fearn,

If the readers of the BANNER could listen, as I have, to the details of this investigation, from the We came next to Kokomo, where Brother By- lips of these gentlemen, they would at least feel

compelled to suspend judgment until they could investigate for themselves.

The spirit who controlled Bro, Church, at Lincoln, at the time alluded to, is one who had been trying to do so for some time, but had been resisted and thrown off; but, at that time, having more power than could be brought against him, succeeded in accomplishing his object, which, it seems, was not for mischief or trouble of anykind, but, as is now believed, for a good and laudable purpose, which will soon be made manifest. Bro. Church, I understand, has gone to Chicago to lay his case before the friends of truth and justice there, whether Spiritualists or not, and to court and, if need be, to demand the most thorough investiga-

The more I see of mediums, the stronger my convictions become that we often do them a great wrong, by attributing to them faults which are the results of a psychological influence emanating from their surroundings. This cannot apply, of course, to such mediums as Fay, Von Vleck, Colchester, or any of that class of mediums who make sleight-of-hand and cheating a part of their business. But, for myself, I would rather be cheated and imposed upon ten times, than to once wrong or injure one of these frail, sensitive mediums; and I cannot let this opportunity pass, dear BANNER, without thanking you for the firm, manly, noble stand you have taken during the late discussions on this subject. And especially would I urge upon the readers of the BANNER to ponder well the earnest and touching appeal in behalf of our mediums, from the pen of the editor of the "Western Department," which appeared a few weeks since. It seems to me the embodiment of all that need be said to incite us to exercise, keep alive and in active use that broad charity (LOVE) which "thinketh no evil," which "suffereth long and is kind," and which " never faileth." And, while we keep in mind the exhortation to "try the spirits" and guard against imposition and deception of all kinds, let us also guard well against falling into the opposite extreme, and, as some of late seem ready to do, join in the " hue and cry ' against an honest soul who may be more "sinned against than sinning." "Inasmuch as ye have done it unto the least of one of these my children, ye have done it unto me." W. B. B. Decatur, Ill., Dec. 2, 1866.

From Nebraska.

As the clarion notes are sounding from almost all parts of our country, from Maine to California and the far-off Pacific States, giving evidence, bright, conclusive, unmistakable, that the ponderous wheels of Progress are gathering impetus with every evolution, and that the noxious, miasmatic, effete matter contained in old ideas, old religions and customs, are being plowed up and exposed to the purifying influences of a true philosophy, a natural religion, and as there seems to be a general moving in the minds of the people in pursuit of higher truth, and as our hearts are made to rejoice in the knowledge of this, brought to us wook by week in your blest and blessing BANNER OF LIGHT, the thought occurred that perhaps a word from this benighted land would be read with interest.

We have an incorporated town of eight thousand inhabitants, containing ten churches, ignorantly worshiping the "unknown God," whom our beautiful religion will "declare unto them" if they will but hear. Besides these, there are in town and surrounding country about one hundred and fifty Spiritualists, who go about the streets hungering and thirsting after knowledge-a flock without a shepherd.

Our greatest present want is a speaker, a good expounder of the faith, a true worker in the cause. Send us a speaker-for humanity's sake send us a speaker! We are a *liberal people*; none ever pay better. For husks we pay an hundred fold, Then bring to us *true manna*—a wee drop from the great reservoir of truth that is being so profusely dispensed at other points—and make our "waiting hearts rejoice."

ing hearts rejoice.' Our great need is developing its own remedy. Our great need is developing its own remedy, We have a minister, sent here as a missionary by the M. E. Church of Ohio, who has cut loose from the old harness, which proved too small, has absorbed the "new philosophy," and is devouring with avidity all the reading matter attainable, and will soon be ready to step out into the open field, fully prepared for the combat; but in the interim, as a stepping-stone for those who are just learning to walk, send us a speaker. A medium for physical manifestations could also do well here.

Yours for the dissemination of truth,

MRS. L. F. WHITINGER,

Nebraska City, N. T., Nov. 26, 1866.

Matters in Chicago. Sojourning for a time in this city, I send the BANNER a few lines in regard to Spiritualism here. Two classes of minds hold Sunday meetings in separate halls, both professing to be Spiritualists—or liberalists. They have some difficulty, financially, in keeping up the meetings. One speaker stated that he could "do better" elsewhere, if the friends did not require his services.

I have closely observed the doings of the Spiritualists of the West, and in no place are they more sincere and enthusiastic than in Chicago. But they are evidently disconcerted, and not acting harmoniously, as can be seen by there being two societies here instead of one harmonious band of helievers. And this will continue to be the case until they unite on the broad platform of Spiritualism, that makes no distinction among individuals. their dead, and allows the "contentions to wrangle and the envious to aspire," so long as the preachers of the new gospel appeal to the rich, purse-proud aristocrats in behalf of the poor and lowly—as did Christaforetime. And until speaks purse-proud aristocrats in behalf of the poor and lowly—as did Christaforetime. And until speakers, orators and preachers of Spiritualism adopt the "style" of the preaching of Christ and the apostles, and draw mankind unto them, they will apostles, and draw mankind unto them, they will preach to slim audiences and their words and works come to naught. Verily, we say unto all "lecturers" on Spiritualism, Be first endowed with the Holy Ghost from on high, and then go forth and preach the gospel of Spiritualism with power and great glory, and your reward will be according to your zeal.

Alas, that so few of all the Spiritualists of the country should so faintly realize their true position in the world!

I am gratified to know that the true position has been taken by the "First Society" here, in calling themselves "Spiritualists." Verily this is a long stride in the right direction, as the name

a long stride in the right direction, as the name "Spiritualist" is but little understood, even by professed believers. Thank God that the laws and constitution of the United States protect. "Spiritualists," and not a hair of their heads can be harmed by any class of ecclesiastical tyrants.

with hope for the future prosperity and usefulness of the BANNER OF LIGHT, I remain,
Yours truly, HENRY STRONG,
Chicago, Ill., Dec. 4, 1866.

Jubilce at Adriau, Mich.

The Second Annual Thanksgiving Jubilee of the Spiritualists of the city of Adrian, was held in Odd Fellows' Hall, on the 29th of November. After partaking of a basket dinner, consisting of the good things of the table, those assembled were called to order by F. J. Green, of Adrian, who made some appropriate remarks. Mr. Allen, of Palmyra, was chosen Chairman, and Mr. Chandler, of Adrian, Vice President; after which, spirited and earnest addresses were made by the Chairman, Mrs. Green, of Adrian, Mrs. Sweet, late of Chicago, and others. Those assembled then adjourned to join in a social dance, which closed the second annual jubilee of Adrian pleasantly and profitally to all in attendance, J. H. WILLIAMSON, Sec. Adrian, Mich., Dec. 1, 1866.

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Kunner of Light.

BOSTON, SATURDAY, DECEMBER 22, 1866.

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LUTHER COLBY, EDITOR.

FF All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

Specifical is was a based on the cardinal fact of spirit-commun Separty 4.1844 is based on the cardinal fact of splitteenmunion and induct it is the effort to discover all truth relating to man's oriental nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the faws and principles which govern the occult forces of the universe; of the relations of split to matter, and of man to God and the stringly world. It is thus exitodic and progressive, leading to the true religion as at one with the highest philosophy.—(London Sparitual Magazine.

"The Spiritualist Movement."

We find in the Christian Repository of Nov. 24th, an able and interesting lecture, under the above title, by the Rev. Charles A. Allen, read at the Church of the Messiah, Montpelier, Vt., Sept. 20th, 1866. The candor and liberality with which Mr. Allen treats the great facts of modern Spiritualism, are much to be commended and admired, especially at this time when so many of his Unitarian brethren, like the Rev. Mr. Weiss and the Rev. Mr. Mayo, are manifesting a rather supercilions attitude of mind toward the subject. There is much in this discourse, in the truth and justice of which we very heartily concur; but in some respects the author's views are open to criticism, and if we express ourselves freely in regard to these, we hope it will not be looked upon as impairing the gratitude we feel for the frankness and boldness of his utterances, and the rare liberality of his concessions.

In his first sentence, Mr. Allen falls into an error in the remark, that "Spiritualism is now claiming a position as a distinct religious denomination." The remark would have been unexcentionable if he had said, "Certain advocates of Spiritualism are now claiming for it," &c.; for this is all that can be fairly said of the claim. As Mrs. Hardinge tells us in her recent letter on Spiritualism in Europe, "Doctrine, as an outgrowth of Spiritualism, is not recognized."

Mr. Allen is right when he says, "The one article of belief in which Spiritualism centres, is a conviction of the reality of present communication with the spirit-world;" but he is wrong when he immediately adds that, connected with this belief are "certain doctrines that constitute the views which originally assumed the Spiritualist name, and which all Spiritualists agree in accepting." Not so! The doctrines of Spiritualists 'concerning the nature of the spirit sphere." &c... are quite various, although there may be certain fundamental points of resemblance. Mr. Allen does manly justice, however, when he adds: " Whatever other doctrine, right or wrong, sagacious or foolish, on various other subjects of inquiry, may be presented by individuals as doctrines of Spiritualism, they should be regarded rather as the peculiarities of the few, and not as the characteristic views for which all are equally responsible."

We are surprised that after having recognized the fact stated by himself in this last sentence, Mr. Allen should go on to make strictures, and indulge in insinuations, which are wholly inconsistent with his own previous admissions. Why, for instance, after granting that Spiritualism per se is not responsible for the thousand vagaries and extravagances which persons calling themselves Spiritualists may venture upon, should be proceed to inveigh against certain polytheistic and materialistic notions, as if Spiritualism were any more responsible for them, than Christianity is for the indecencies of the Anabaptists?

Allen, in his reply, merely gives expression to views which some intelligent Spiritualists have long entertained. He says: "Now it is very important to notice that this is strictly a question of physical science; that this belief depends entirely upon the evidence of our senses, or upon the testimony of others to such evidence; and that it is not properly a moral-or a religious belief, but belongs to a different realm of knowledge,"

It is difficult to see—if a belief in the continuous existence of the soul forms the only rational basis for a religious belief-why the facts verifying the former belief should not become a lifegiving principle to the latter. Whatever strengthens in us the belief in immortality, ought surely to impart new energy to our religious convictions. In one sense, this question of spirit-communication may be, as Mr. Allen says, "strictly an inquiry of physical science"; but surely all science ought to be the handmaiden of religion. "An underout astronomer is mad." The argument in favor of a Sapreme Being, drawn from the material harmonies of the universe, the wonderful provisions, and the adaptation of means to ends. throughout the animal creation, though based on pure science, is none the less religious in its ten

"The chief alleged discovery of Spiritualism," says Mr. Allen, "had been anticipated or believed in, long before, on other grounds than the evidence of the senses." We are surprised that a writer, generally so careful, should utter so onestionable a statement as this. There is no evidence of its truth. How can any man say that the first notions of the human race in regard to a future existence and the reality of spirits, may not have come from the revelations of seers and mediums, or from direct intercourse with spirits? The facts of ancient history, both sacred and profane, lead directly to the confirmation of this view. Among barbarous tribes, a belief in witches and seers has almost always proceded a belief in immortality; and, if we take the testimony of the Bible as of any account, the "evidence of the sonses" was appealed to always for the existence of angels and the departed spirits of men.

Mr. Allen does not see how a conviction of condinued existence after death " is necessarily a redigious belief, any more than our reasonable assurance of awakening after a night's slumber." To many minds, this latter reasonable assurance does take on the sanctity of a religious belief, and inspire a religious gratitude; and so the idea of immortality is, to many minds, (not to all) instinct with the profoundest religious exhibaration.

Dr. Young, the author of the " Night Thoughts." was of opinion that the whole dispute about religion might be reduced to the single question, Is man immortal, or is he not? "I am satisfied," he says, "that men once thoroughly convinced of their immortality are not far from being Christians." This is not inwariably and literally true, however. The devout Mahometan may be as firmly convinced of immortality as any Christian; and we not unfrequently find a man, fully confident in his future existence, who is yet morally weak or deprayed. We would state the fact rather.in.this wise: Every man who not only be-

studies, and conforms to the laws of God, as re- thing like it? vealed in nature and in mind, will become pracknow nothing of the creeds of our Churches.

guarantee of immortality, says Mr. Allen. An modern Spiritualists. It seems to us rather a sphere of influence and discussion. But inasto leave it to future experience whether we shall of fear and doubt that had darkened life and aginary doubts from religion itself. It might say, can parallel. And we may fairly deduce this may prove unworthy, or God may not be the from Mr. Allen's own words. unchanging God I suppose him to be, and so there may be for me (to quote the words of Mr. Allen,) some dark gulf in the distant ages, more pitiless and hopeless than the grave." Such conceits seem to us quite as morbid and irrational as that of the aged millionaire who, surrounded with wealth, from them, at this stage of its development, any lives in constant dread of coming to want.

If Mr. Allen means simply to say that an Athetic Spiritualism, or a Polytheistic Spiritualism is infinitely below the Monotheistic Spiritualism of Christ, we agree with him fully. A man without faith in absolute goodness, truth and power as centered in the idea of a paternal God, may believe in his own immortality, but Spiritualism to him is as yet barren of its most precious fruits and most elevating influences.

But what new thing have these spirits told us, asks Mr. Allen: "They bring us no new knowledge of the truths that relate to God and duty, the properly spiritual truths that come to us by spiritual insight and the communion of the soul with the one Infinite Spirit."

What fruth respecting God and human duty could we expect the highest scraph to bring us, that is not already summed up in Christ's Sermon on the Mount? It is not to introduce new truths, but to vitalize old ones, that spirits are reawakening in the human mind this belief in their nearness and intercommunication. All that Christ himself taught, either in morals or in psychology, may be gathered, as scholars are well aware, from the writings and traditions of seers and sages who existed long before the Christian era; but was Christ's mission any the less divine on that account? This summoning of Spiritualism to give us novelties is childish. The province of Spiritualism is to make us recognize and use the truths that saints and seers and sages, in all ages of the world, have been instruments of the diving bounty in proclaiming.

We cannot too highly commend the following passages from Mr. Allen's discourse. They accord with the published views of many of our most advanced Spiritualists:

'The dwellers in another sphere have to learn and to know these properly spiritual truths in the same way in which we do; not by looking outwardly upon the scenery and circumstances of their sphere, be this ever so attenuated and re-fined, but by looking inwardly into the deeps of their own souls. And therefore they are no bet-ter able to teach us these truths for their mere

For it is a fundamental doctrine of Christianity, that God pervades all His creation and con munes with all his rational creatures through their spiritual nature. No matter in what sphere hey may be, the Eternal Spirit is just as near to all, breathes through all, and, little by little, in proportion as they listen and obey, leads all His children into the knowledge of truth. This direct communion with God is the only absolute authority that we can find for any spiritual truth. The thought, the experience, the wisdom which God has taught others, may help us; but it cannot alkalutate accurate. not absolutely assure us. All souls are open to God, and can learn immediately from Him. It It is not change of abode, but openmay dwell. ness of soul, that gives us divine knowledge; for God is just as near to us here, as he will be in the

For entertaining views precisely similar to those expressed above, the Rev. Mr. Hayford was the other day dismissed from the Universalist ministry. "True religion," said he, " is reliance on our own internal power of communion with God and angels." And Mr. Allen says; "Direct communion with God is the only absolute authority that we can find for any spiritual truth."

We agree with him when he condemns the dis position to substitute the instructions of untried spirits for the teachings of our own highest reason and intuition, fortified by all other religious authority. The lesson, therefore, which Mr. Allen reads to the inconsiderate or inexperienced among Spiritualists, in the above passage, is one well worthy of their acceptance. In the following remarks, also, he gives utterance to considerations which Spiritualists especially ought to ponder:

"It is a relic of a gross conception of the rela-tions of this world to the unseen, to suppose that death ushers us into a nearer presence of God than we can here enjoy. It is not whether we live in Vermont or Palestine, in the spiritual or the material sphere, that determines how near we dwell to God; but it is whether the soul is pure and open and heroic. Multitudes there doubtless the spirit-world, who can tell us far les about God and the great truths of the eternal life than many an humble Christian heart that stil lives with us in this world; multitudes, perhaps there may be, who are further from God than you and I."

While denying that Spiritualism has presented any new truths of any religious significance or value (an objection we have aiready answered,) Mr. Allen makes these candid and liberal conessions to the modern spiritual movement:

"It has broken away multitudes from the piti-less doctrines of Calvinism; taught them glorious thoughts of God's Fatherhood of the mercifulness of all His penalties, and of the true service to which He calls us in brotherly helpfulness. It has swept away the frightful clouds of fear and doubt that had darkened life and shrouded the grave. And it has given men a true freedom of life and of thought, a true freedom in Christ, he ause a freedom in the truth and faith of Christ It has been the means of awakening multitudes to a belief in future existence, rousing them from that practical incredulity in which millions are slumbering whom their neighbors believe to have a true Christian faith; and though it has used a coarse mode of bringing conviction, this was far better than unbelief, and is easily made the threshold of a truly spiritual faith. And it has, also, in many cases, done a true work of Christian conversion, kindling the religious nature, and making men purer and nobler for their belief in an all-encompassing world of the departed.

And, beside these specific doctrines, we find in the writings and addresses of Spiritualists many excellent thoughts respecting the better ordering of the individual and the social life, the care of health, the importance of ante-natal influences upon character, the early training of children, and the social and political rights of women. Some of these thoughts are comparatively novel, but are assuming the dignity of great reforms. They have been discussed and advocated with peculiar earnestness by certain prominent Spiritualists, and with honorable success."

If modern Spiritualism, in less than twenty years, has done all this, according to the confessions of one who is not a believer, we think it can | ualism in that country.

lieves in immortality, but properly appreciates show a record full of encouragement for the futhe sublime fact, and intelligently and devoutly ture. What mere sect can boast of a work any-

The leading and recurring thought in Mr. Allen's tically, if not formally, Christian, though he may discourse is, that the facts of Spiritualism, admitnever have heard the name of Christ, and may | ting them to be true, "belong to the realm of science, and not of religion." Inasmuch as many earnest But continuous life after this mortal life is no | Spiritualists take a similar view of these facts, we do not know that we ought to be greatly disold notion this, often revived and ventilated by turbed by Mr. Allen's anxiety to narrow our theme for fanciful discussions like those which much as according to his own admissions, Spiritexercised the wits of the old Schoolmen, than a | ualism has already done so much to modify and matter for grave doubt or inquiry. Once satisfied | elevate the religious belief of Christendom-inasthat the phenomenon called death does not termi- much as (to use his own words,) it has taught to nate our substantial life after this present stage | multitudes "glorious thoughts of God's Fatherof being, the healthy mind will be quite willing | hood," and has "swept away the frightful clouds ever again know the auguish of doubt as to im- shrouded the grave "-we think it will not be too mortality. To say that Spiritualism has no reli- much for us to contend that an enlightened Spirgion in it, because it gives us no certainty on this itualism has in it an element of religious healing, point, is rather a loose and unfortified assertion; inspiration and growth, which no other merely for a morbid mind might generate the same im- scientific system in the history of the human mind

> There is good sense, however, at the bottom of what Mr. Allen says, even on this point, mixed though it may be with error. As Spiritualists, we ought to be more anxious to establish the grand scientific facts of Spiritualism, than to deduce peculiar form of religion whatever. Not that we would have Spiritualism assume that it has nothing to do with our relations to God and to morality, but that we would have its circle broad enough to take in all honest seekers and good men, to whatever sect they may belong, or may fail to belong. "Let us," says Mr. Brevior, "distinguish between the universal and the particular; between religion and specific forms of religion; the one constant, the other variable; as language is permanent and common, while languages differ even in structure, and are subject to modification and development." The best religion is that which "most truly reveals to us the character of God; which gives us the clearest insight into our own spiritual nature: which meets most fully the soul's needs. If any religion does this absolutely, or in so far as it does this absolutely, it is the absolute

> In her recent letter, Mrs. Hardinge tells us that during her visit to Europe a gentleman, long a resident in Turkey, showed her a thick book of communications obtained through circles held in harems, "where Mahomet presides, and in which Mahometanism is presented in large theological doses." Why should we exclude a Mahometan. then, from the fraternity of Spiritualists?

Of spiritual facts it may be said, as Locke says of all facts—" So much only as we ourselves consider and comprehend of truth and reason, so much only do we possess of real and true knowledge. The floating of other men's opinions in our brains, makes us not one jot the more knowing, though they happen to be true. Like fairy money, they turn to dust when they come to be used.' Spiritual facts will not spiritualize us until we have made them our own by fullness of sympathy and understanding. If the archangels were to come down and reveal to us the arcana of the highest heaven, they would impress us only so far as we might be prepared for them by affinity with truth through right self-culture or divine illumination.

As the fall of an apple suggested gravitation to Newton, so some of the commonest phenomena of Spiritualism may suggest to a rightly disposed and recentive mind a world of religious thought, full of freshness and delight and devout exaltation; and the Spiritualism that will do this, must not he banished to any realm from which religion is to be excluded,

Wisely has it been said by a recent writer, in reference to the liability of accepting religious error from supposed spiritual sources-" If we must not shut our eyes to the dangers of communication with another sphere, on the other hand we may feel confident that with the progress of knowledge these dangers will pass away; the amount of light which has already been thrown on the nature of spiritual communications precludes their being received henceforth with unquestioning faith; precludes therefore the risk of their giving vise to new forms of religious error. The general character, moreover, of the higher spirit ual communications of the present day is the absence of dogmatic teaching, and the assertion that it is only as we advance in virtue and in the deeper paths of knowledge that we can attain to further light in the science of things divine—to any criterion as to truth in the interpretation of revealed doctrine"

We think that these last considerations are a fair and satisfactory answer to much that Mr. Allen urges in the way of objection to Spiritualism. In parting from him we renew the expression of our thanks for his outspoken testimony to what Spiritualism has already done; and for his respectful consideration of facts, so often treated by shallow religionists with contumely and impotent disdain. Mr. Allen deserves well of Spiritualists for the candor and ability he has exhibited in his interesting discourse,

Meetings in Boston.

Mercantile Hall was again crowded to its utmost capacity Sunday afternoon, Dec. 9th, to hear Miss Lizzie Doten lecture, and hundreds went away without gaining admission. As is usual with this highly gifted inspirational speaker, the audience were feasted with a fine essay on Heavenly Harmonies, or the Song of the Angels," which was digested with a most gratifying relish. At the close of the address, under another spiritual influence, the lecturer gave an original poem, breathing such touching pathos as to teardlm many eyes. The theme was "The wanderer's welcome home."

Miss Doten speaks again next Sunday afternoon, quarter before three, in the same hall. Her engagement here only extends through this

Prof. Agassiz on the Human Origin. Prof. Agassiz has been delivering a course of ectures in this city. In one of them he said he felt bound to dissent from the generally received idea of a common origin of the human race. He thought the evidence conclusive that the different races of man are as distinct as the different species of animals, and no changes of climate and no mixture of races can transform one race into another, or account for the existing varieties. Commenting on this, the Springfield Republican says: "If the professor is right, Adam was the head of but one of the races, the dogma of federal headship' has no basis, and several other connected theories full with it."

Death of a Paris Editor.

We regret to learn from a private letter, dated Paris, France, Nov. 28th, that M. D'Ambel, chief editor and proprietor of "L'Avenir," a paper devoted to the elucidation of Spiritualism, died very suddenly recently. He was an able writer, and has done much to advance the cause of Spirit-

The Holiday Season---Gifts for the Time.

Instead of telling Spiritualists this year, as we may find the fittest gifts for the Holiday Season which we owe to them, as they have so steadily or Light Bookstore, either in Boston or New there is to be had, and at the same rates which of help, as appears from the following note: they are called on to pay to booksellers, many of whom are defamers and despisers of our cheering

Year's, and none is so expressive or appropriate as that of a Book. Especially might it be believed that Spiritualists would love to present books to one another, and to friends whom they would lead into the perfect liberty of our exalted Religion. The list of our own publications is very varied, and of high respectability in point of length. There are poems and prose writings enough for any one to make a gratifying selection from, beginning with the rich and rare collection of the beautiful verses of the favorite Lizzie Doten. But we cannot undertake to go into the list at all. Able and impressive writers have stated, argued, and convincingly illustrated the principles and philosophy of the spiritualistic faith, and their volumes, handsomely printed and bound, would make no bad present either to one who already believed or did ngt.

We would have it well understood by all our readers and friends, that our perfected arrangements enable us to supply orders of any character for the publications of the first houses in this country or England. Our facilities are such that we can return the books to the order with as little delay as if they were sent for to the largest distributing and publishing house in the country. Books of the greatest variety and value we can readily furnish, and forward by express or mail, as directed. No matter on what subject such publications treat, or to what department of literature they belong, we have facilities that cannot be surpassed for answering all such calls without a day's delay from any cause. And we herewith solicit orders to any extent from the friends of the BANNER, in the direction suggest-

We made the remark in these columns recently that the BANNER is solidly established. So it is; but if it had twice its present support, we confidently think it would do twice, if not four times its present service among men and women. It is established, and in the affections of its readers; nothing can shake its position there, we are too happy to say. But every aid it draws from its friends only adds to its power for good, and therefore we present our appeals without ceasing.

The Woman's Rights Movements.

The Equal Rights Association Convention, held at the Cooper Institute, in New York city, Dec. 6th nd 7th, was a successful affair. It was the first of a series to be held over the State, to agitate the question of the right of women and colored men to the ballot on equal terms. The Cooper Institute meeting adopted a memorial to Congress calling for the recognition to the right of suffrage of every American citizen, irrespective of sex or color. The proceedings throughout were highly dignified and earnest in their character. Not the least important part of the proccedings was the adoption of a resolution recommending that the delegates to the coming Convention to revise the Constitution of the State of New York be elected irrespective of sex or complexion, and calling upon the Legislature to enact that women as well as men shall be admitted to vote for such delegates. The meetings throughont were well attended. The audience, with one or two exceptions, warmly sympathized with the proceedings.

A letter was read from U.S. Senator Wade, in which is the following significant sentence:

"I am now, and ever have been, the advocate of equal and impartial suffrage to all citizens of the United States who have arrived at the age of twenty-one years, who are of sound mind, and who have not disqualified themselves by the commission of any offence, without any distinction of race, color or sex."

When the subject of giving free suffrage to colored men in the District of Columbia was up in the U.S. Senate last week, some of the Senator ventilated themselves in regard to giving the same right to women. Speaking of this, the Journal says: "Every good cause would be strengthened by women's suffrage, and every bad cause weak ened." Quite a liberal admission for the Journal to make, just at this time, when the subject of free suffrage to woman is being agitated so earnestly n various parts of the country.

Death of an Editor.

Charles P. Bosson, Esq., for many years asso clated with the Boston press as reporter and editor, died very suddenly in New York, on Sunday, Dec. 9th, whither he had gone on business. He had stepped into the dining room for dinner, and after giving his order fell over and immediately expired. He was about fifty-five years of age He leaves a family in this city.

In the earlier years of his life, Mr. Bosson was engaged in the seed and agricultural business, and was noted for his complete knowledge of all their details. He traveled extensively in Europe, and applied his observations there to the discussion of agricultural affairs in several of the agricultural papers, much to his own credit and profit to the agricultural interests generally.

For at least three years past he has been act vely engaged in collecting data for a statistical account of the United States, after the plan of 2 work published in Scotland many years ago by Sir John Sinclair. About three months ago he issued his prospectuses, and had substantial encouragement to proceed in his labor from many of the best minds in the United States, and felt sanguine of the success of his project, although a very laborious task was before him. He was a man who preferred public usefulness to personal

For some time before his death, Mr. Bosson was editorially connected with the Daily Commercial, of this city. Being a talented, energetic and useful man, he was ever at work, and has performed more labor than most men far more advanced in life. He has finished his earthly career, and will enter with fresh vigor on a broader field in the world of real life.

Rome.

The last of the French troops have been withdrawn. The Pope is at Civita Vecchia, the chief seaport of the Pontificial States. The French Minister, Count Montbelle, has informed the Pope that if he withdraws from Rome, the French troops hereafter will give him up support. It is Rome, unless compelled to leave.

An Old Couple in Want.

Our readers will remember we chronicled the demise of George M. Jackson, at Prattsburgh, N. have done these many years past, where they Y., April 25, 1865. For many years he was an esteemed trance speaker, and did much good in pronow happily close at hand-we deem it a duty mulgating the Spiritual Philosophy. He was sick a long time before his departure to the betsustained us, to inform them that at the BANNER ter land—was in very destitute circumstances and had not his spiritualistic friends aided him. York, every description of book, large and small, he would have suffered for want of the necessaries costly or modest in price, domestic or imported, to sustain physical life. He was the main supthey may promptly obtain whatever publication port of his aged parents, who are now left in need

BENNETTSBURGH, N. Y., Dec. 4, 1866. DEAR BANNER—Again it becomes necessary to inform you of the sad condition of the aged and infirm parents of our late friend and brother, George M. Jackson. They are, we are told, suffering for the most common necessaries of life. There are a great many gifts passing from hand to hand about the season of Christmas and New May we not hope that you will present this mat-ter to the friends of our heautiful philosophy? We have every reason to believe there are many who will esteem it not only a privilege but a duty to respond to any and every appeal in their behalf. Let each one contribute their mite, and oblige not only us, but the great heart of our com-WILLMINA HENDRICKS." mon humanity.

We trust the liberally disposed who have the means will aid these deserving people. Donations sent to our care will be promptly forwarded to them, or donors can send direct to either of the parents, Mr. O. Jackson, or Mrs. Emily M. Jackson, Prattsburgh, N. Y.

California Matters.

The San Francisco Golden Era of Nov. 11th snys: "We detest extravagant or unmerited praise, the more from the fact that it seems oftentimes to be poured out indiscriminately on speakers of every degree of capacity. No higher compliment can be paid Mrs. Laura Cuppy than the announcement of the simple fact that for one hour and a quarter on last Sunday evening an audience of eight hundred persons listened to her in almost perfect silence, broken only at times by a suppressed round of applause; suppressed only because the hearers feared by the tumult to drown the next expected word from the lips of the speaker."

The same paper contains this paragraph: "Mrs. Foye gave a séance recently at Alvarado. The audience were much surprised at the manifestations. When the exercises were over, the minister and the 'judge' engaged in a disputation relative to the phenomena, and at last accounts were still so engaged. The minister contended that the lady was possessed of a most dangerous power. This power, in his estimation, was that of reading mind. The Alvarado elergyman has outstripped his city brethren in making this grand discovery.'

A Noble Movement.

A number of benevolent ladies in Philadelphia have purchased and comfortably furnished two brick dwelling houses for the purpose of establishing a Home where young girls engaged in stores and unable to pay full board, can obtain board at a small cost, and where young women arriving in the city can stay while seeking employment.

This is one of the best and most practical reform movements of the day. By such timely assistance hundreds of girls could be saved from ruin who might otherwise be dragged into vice from destitution, or want of sufficient means to maintain themselves respectably in their early struggles for a livelihood. When the evil hour of want comes, the tempter is sure to be nigh with his bait. Who will start such an institution in this city, where one is so much needed? We have thousands-of rich ladies in our midst who would willingly aid in such a noble work if the project were but started. Some one must take the initiatory steps, however.

Personal.

Mrs. Lois Waisbrooker, who has not been very well of late, has gone to Minnesota. We trust she will fully recover her health, and be able to do much in the cause of Spiritualism. She is a good lecturer, and will be welcomed in the far West. Her address is Union Lakes, Rice Co., Minnesota, care of Mrs. L. A. F. Swain.

N. Frank White is engaged to lecture in Louisville, Ky., during January and February.

J. M. Allyn will answer calls to lecture at convenient distances from this city. He may be addressed care of this office.

Mrs. C. Fannie Allyn will respond to calls in Massachusetts for the remainder of the winter. Address soon at North Middleboro', Mass. Miss Susie M. Johnson has decided to speak

in Bangor, Me., during this month, instead of Milford, Mass. She will start on her Western tour in January, speaking in Oswego during that month, and in Cleveland the two following. "Gail Hamilton" has gone South by way of

Tennessee. She is supposed to meditate a book. The colored lawyer, John S. Rock, formerly of this city, is dead. He was the only colored lawyer ever admitted to the Supreme Court of the United

New Music.

Oliver Ditson & Co., 277 Washington street, have just issued the following pieces of music: Christmas Carol," written and dedicated to the Sunday School of St. Peter's Church, of Albany, N. Y., poetry by A. G. R., music by John B. Marsh; "Vive la Dance," a Galop, by J. S. Knight;" "Silver Chimes," a song by Claribel; "Silver Ball March," dedicated to the Lowell Base Ball Club, by Chas. D. Blake; "The Unknown Dead," poetry by Miss Carrie A. Spaulding, music by A. Whitney; "Happy art thou," being No. 10 of L. H. Southard's Morning and Evening collections for public worship.

J. A. Butterfield & Co., 22 West Washington street, Indianapolis, Ind., have just issued a pretty song, entitled "Eight hours a day," words by Henry Hitchcock, music by J. A. Butterfield.

Moving in the Right Direction.

The Spiritualists of Charlestown, as will be seen by a notice in another column, are taking initiatory steps for building a suitable hall in which to hold their meetings. For the purpose of raising funds for the object, a series of public entertainments are to be given, the first of which will be a Fair, to be held in the City Hall during Christmas week. Besides the Fair, there will be an entertainment each evening during its continuance, consisting of speaking, singing, &c. A fine collection of goods of every description, both useful and ornamental, will be found on the tables of the Fair, which the fair ones will endeavor to dispose of for the laudable purpose above mentioned.

Michigan.

PROF. S. M. STRICK, of Peoria, Ill., has been laboring to enlighten the people of Michigan on the subject of Spiritualism for the last six weeks, and met with encouraging success. He is a very fine inspirational speaker, and if kept in the leoturing field will do a good work for humanity. He believed that the Pope has decided to remain in is a gentleman of refinement and culture, and satisfies his audiences.

A Choice Book for a Gift.

If any of our readers are undetermined what gift to select for a friend, we can do them no better service than to call their attention to that heautiful volume, "Branches of Palm," by Mrs. Adams. We think no one who has read that book, has failed to be profited by it, and we know it is prized very highly by all who are so fortunate as to possess it. Its reputation is not only widely extended in this country, but in England. William and Mary Howitt, whose names are so identified with those of English writers, have recently, in a letter to Mrs. Adams, testified to their warm appreciation of the work. This appreciation is not confined to the opinions of "Spiritualists," but is diffused among all classes of thoughtful and religious minds. Free from sectarianism and every shade of denominational bias, the sentiments it embodies and the truths it inculcates find a quick and responsive welcome in every soul. In the September number of "The Radical," Rev. Mr. Weiss makes the following just criticism of "Branches of Palm":

"This is a handsome volume, with clear, well-printed pages, and tastefully bound; its appearance does credit to the publishers. And its contents deserve this good treatment at their hands. Under various religious and poetical headings, the writer has given short meditations, aphorisms, the writer has given short meditations, aphorisms, sentences, interspersed with some quite musical verses. They are all bathed in a pure and modest feeling; nothing strained or affected, nothing ambitious, mars the gentle page. A true woman's heart, that has apparently passed through much suffering unscathed, pours out its riches of humility, reliance upon God, and fervid hopes. Every utterance is sweet and healthy. There is no attempt at literary felicities; and the reader who is hungry after the fine and thrilling style who is hungry after the fine and thrilling style which the deluge of modern novels floods us with, will call this volume very vapid. But we admire the serene, patient, loving and aspiring spirit of the writer."

ALL SORTS OF PARAGRAPHS.

Bro. Seaver, of the Investigator, takes to the lecturing field as naturally as ducks do to water. He has been holding forth in Natick, of late, and several of his hearers inform us that he gave a very satisfactory discourse. Spiritualists and other reformers would lose nothing, but on the contrary gain a good deal, we think, by occasionally securing Bro. Seaver's services. He is a fluent speaker and philosophical reasoner. We can afford to be liberal to liberalists, for they give of their strength to help on the mighty car of United States, surveyed and unsurveyed, is 1,-

We have received an article from H. A. Jones, Esq., in relation to the Rev. G. W. Quinby, editor of the Gospel Banner, and Spiritualism, which we shall print in our next issue.

"Captain Lascar, the Pilot of Brest," is the title of the new drama, written by Dr. J. S. Jones, expressly for the Howard Athenæum, and the manager has expended thousands of dollars to place it upon the stage in a superb manner. It will no doubt be the most popular spectacular play which has been presented in this city for years. It will be acted every evening for the

Dr. L. K. Coonley will lecture before the First Society of Spiritualists, in Washington Hall, Charlestown, next Sunday.

As will be seen by an advertisement in another column, Henry Ward Beecher is engaged in writing a story for the New York Ledger. The circulation of the Ledger is larger by one hundred thousand copies than that of any weekly or daily paper in the country.

Bayard Taylor gave a fine lecture before the Mercantile Library Course, in Music Hall, last week, on "American Life," in which, among other things, he depicted the social and intellectual short-comings of our people. The next lecture will be by Henry Ward Beecher.

The New York Weekly has just commenced the publication of a serial story of thrilling interest, written expressly for that paper by Edmund Kirke, one of the popular authors of the story is entitled, "On the Border." Secure the first number, now ready for delivery. Read the advertisement in another column for particulars. The Weekly can be procured of all the periodical dealers.

We have n't seen those pens yet, Snow.

The advertisements in some of our city papers, of a "Dr. Newton," lead some to suppose it means formation of the suffering we will state that Dr. J. R. Newton is permanently located at Newport, R. I., where he has opened an office at 239 Thames street, where he treats patients every day except Saturday, Sunday and Monday.

CHILDREN'S LYCEUM AND LECTURES IN

TROY, N. Y.-We learn from a correspondent. that, under the excellent management of Mr. Munroe Keith, Conductor, and of Mrs. Louisa Keith, Guardian of Groups, the Children's Pro. shall be appropriated judiciously. A record will gressive Lyceum, of Troy, N. Y., is unfolding be made of every dollar received by us, and puband prospering in all good and beautiful ways. lished from time to time, with the names of the In singing, recitations, gymnastics, marching, &c., the children and their officers are making most satisfactory progress. New members are being added from Sunday to Sunday, and the entire school is growing in every noble particular. S. J. Finney, the profound thinker, and very eloquent lecturer on the New Philosophy, is now drawing crowded audiences in Troy.

The Troy Spiritualists are now preparing to give the Lyceum Children a "Christmas Tree," of ed long ago. which more anon.

The Orthodoxy that once would not permit a woman to kiss her child upon the Sabbath, is now proposing to make Sunday schools less wearisome to children, by the introduction of abto be linked with panoramic views; nud the gloom of the "Lord's Day" is to be enlivened by an afternoon game at cricket!—Investigator.

A teacher at Irvington, N. J., has been arrested and bound over for examination, on a charge of so cruelly whipping a pupil on the 12th of Novemher, as to occasion his death. A few days after the infliction, the lad was taken sick with fever, which rendered him delirious until the time of his death, the 21st ult.

A paper asks very innecently if it is any harm to sit in the lapse of ages. Another replies that it all depends on the kind of ages selected. Those from eighteen to twenty-five it puts down as extra hazardous.

MEXICAN RUMORS:—That Maximilian refuses to abandon the Empire, and that the Church and the merchants have loaned him immense sums; that the Liberals have been twice repulsed of late; and that a body of French troops had been terribly cut up, in passing from one section of the

country to another. Every nation in Europe is steadily arming, in view of coming hostilities. The Pall Mall Gazette, commenting on the political situation, thinks it not improbable that the peace of Europe may be soon disturbed.

The United States Government sold during the past year \$12,204,729 worth of postage stamps and envelopes. We sent abroad 4,886,916 letters, and received from abroad 4,543,030. We sent nearly 3,000,000 of newspapers, and received a little over 1,000,000. The number of post-offices is 23,828; of which there have been reopened in the rebellious States, 2778. Forty-six cities have the free delivery system, and the plan gives excellent satis-

Numerous meetings are being held in the interior of Kentucky to relieve the sufferings of the Southern poor. All classes are interesting themselves. The Masons and Odd Fellows are foremost in the charity.

THE RADICAL for December may be had at this office. Price 30 cents.

A lady in Utica recently met with a shocking death, by the catching of her hoop skirt in a carriage wheel.

Why is a church singing-hook like a schoolhouse? Because it is full of little hims.

CLARK'S COLLEGE OF HEALTH.—The first public monthly reception at Dr. U. Clark's new Institute at Greenwood, will be held Friday evening, Dec. 21st. Cars return to Boston 10; P. M. Public religious exercises every Sunday, 11 P. M.

Arrangements are making in this city for the erection of a Soldiers' Monument on flag-staff hill on the Common, at an expense of \$100,000.

Ludden & Kellum, gold pen manufacturers, 179 Broadway, New York, have got up a new screw pencil, very convenient and useful, at the low price of two dollars, enameled and gold mounted.

The Vineland, N. J., Weekly speaks favorably of the lectures delivered in that place recently by Mrs. Emma Hardinge.

Miss Howard (colored), who recently graduated at the Girl's High and Normal School in this city, has been elected as teacher in one of the colored schools of New York, with a salary of \$550.

The new fashionable game, superseding Croquet in a measure, is styled Martelle.

Why are two ts like hops? Because they make beer better.

The aggregate area of the public lands of the 465,468,800 acres-which is seventeen times the whole surface of Prussia, including her territorial increase since the war with Austria.

It is estimated that 150,000 freedmen and their children are now attending school in the Southern

Verification of Messages.

In the Banner of Light of Nov. 17th, 1866, I noticed a communication purporting to come from W. F. Long, of St. Louis, Sierra Co., Cal., and he there states the circumstances of his death, which were chronicled in the Sacramento Union at the time. According to the notice of the sad affair in that paper, he committed suicide in his cabin, and was found by his friends after life was extinct. I was well acquainted with Mr. Long while I resided at St. Louis, at which place I lived for four years. During this time I was a member of the I. O. of O. F., of which Order Mr. L. was an active and efficient member, universally esteemed and respected.

I also noticed a communication in the BANNER of Nov. 10th, from A. A. Johnson, of Clarksville, Cal. I saw and talked with his brother-in-law a year ago last September, and he stated to me at that time that A. A. Johnson went East. enlisted, and was supposed to be dead, as they had received no tidings from him.

Believing it every one's duty to let their light shine so that all may eventually be brought to a knowledge of this blessed communion of souls, I send this, hoping it may lead some seeker after truth to a full realization of his or her desires.

Thine for Truth, J. K. CHANDLER. New London, Iowa, Dec. 1, 1866.

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

Our office in New York is at No. 544 Broadway, nearly opposite Barnum's Museum.) Friends visiting the city are invited to call, where Dr. STORER, our Agent, will be happy to afford any the celebrated healer, Dr. J. R. Newton, and have information concerning the location of mediums, inquired of us if such was the case. For the in- public meetings, or whatever may be of value as a guide to strangers.

To the Charitable--- Donations Solicited in Aid of the Destitute.

Winter is again at hand, and again the poor need aid. Who will assist us in furnishing them with bread, as in times past? We again solicit donations, assuring the donors that all moneys coming into our hands for the purpose specified, donors, unless otherwise ordered.

To Correspondents.

[We cannot engage to return rejected manuscripts.] A. D. N., ROSEVILLE, CAL.-Your kind letter and funds re-

E. B. F., NEW YORK.—It is an utter impossibility for us to furnish you with a bound volume of the BANNER for '62, or to supply the copies designated, as the editions were exhaust-

S. V., New York.—Party politics we eschew.

C. B. S., MONTGOMERT, TEXAS .- Your MSS, have been re-

Poor Fund Donations,

[To send the BANNER to the Poor.]

Business Matters.

WHEN YOU FREL A COUGH or bronchial affec-tion creeping on the lungs, take Aven's Cherry PECTORAL, and cure it before it becomes incura-

Mrs. E. D. Simons, Medical Clairvoyant, Mag-netic and Electric Physician, 1240 Broadway, corner 31st street, New York.

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

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

LATE REV. JOHN PIEHPONT for sale at our Boston and New York Offices. Price twenty-five cents. Postage free. ABRAHAM JAMES .- Fine carte de visite photo-

graphs of this celebrated medium (the discoverer of the Chicago Artesian Well), may be obtained at this office. Price 25 cents.

Special Notices.

This Paper is mulied to Subscribers and sold by Periodical Deniers every Monday Mersing, six days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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

MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Buston, Mass.

Nankee Notions and Toys may be very nice things for the children to play with, but Con's Cough Balsan will cure them of Croup, Coughs and Colds, and should always be on hand ready for immediate use. It is an excellent remedy and very popular.

THE PAIN-KILLER ADROAD .- The following correspondence will show something of the estimation in which Perry Davis's Pain-Killer is held on the shores of the Mediterranean. It is not surprising that a medicine that receives such testimonials as this from abroad, should find well-sustained and increasing appreciation at home:

U. S. CONSULATE, TUNIS, December 27, 1865.

TUNIS, December 27, 1865.
To the Proprietors of Davis's Pain-Killer, Providence, R. L.:
Gentlemen — The enclosed note has just been received from my triend Tulin, late Consul General of Norway and Sweden and of Prussla, in this place. No comment is needed.
Yours truly. AMOS PERRY.
Genoa, December 16, 1865.
Dear Sir—Accept my thanks for this third supply of Davis's Pain Killer. This medicine has often relieved ne of serious indisposition, and I would not on any account consent to be without it both for myself and my family.
I have recommended it to my late colleagues and friends in Tunis and Genoa, and at my request one of the largest druggists of this city has sent an order to New York to meet the demand in this place. Yours truly, G. A. TULIN, Ex-Consul General of Sweden and Norway and of Prussla, in Tunis. m cunts.

Honorable Amos Penry, United States Consul General, in
Tunis.,

Such curative and healing power as is contained n Mrs. Spence's Positive and Negative Powders, has never before been known in the entire history of medicine. See Certificates of Cures and advertisement in another column.

Remember that Mrs. Spence's Positive and Negative Powders are the Greatest Funity Medicine of the Age. See Certificates of Cares and adertisement in another column.

The most liberal terms, and also the sole ngency of entire counties, for the sale of Mrs. Spence's Positive and Negative Powders, given to Druggists, and to Agents, male and female. See Certificates of Cures and advertisement in another column.

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. See Certificates of Cure and advertisement in another column. Xov. 24.

ADVERTISEMENTS.

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

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

HOWARD ATHENÆUM.

ISAAC B. RICH.....LESSEE AND MANAGER
J. B. WRIGHT.....STAGE MANAGER

First night of a new Drama, in 7 Parts, written expressly for the HOWARD ATHENAUM, entitled,

CAPTAIN LASCAR, -THE-PILOT OF BREST.

BY J. S. JONES. Founded on a popular tradition among the Pilots, Sailors and Fishermen of Recouverence, of the exploits of a man know

"KING OF THE COAST PILOTS."

The Author has been assisted in the construction of the brama by available suggestive material from French writers, nd personal observation of the places in which the action is located on the coast of Brittany.

"I cannot tell how the truth may be: I say the tale as 't was said to inc."

The Manager refrains from publishing a detail of the domes tic Incidents, novel effects, dramatic situations and exciting the inchients, novel enects, transacte students and exerting tableaux included in the new Drama, which is by the author of "The Surgeon of Paris," "Carpenter of Rouen," "Moli Pitcher," "Silver Spoon," "Sons of the Cape," and upwards of one hundred successful Dramas. To accomplish the designs of the author,

THE STAGE HAS BEEN REMODELED! NEW SCENERY, ILLUSTRATING EACH PART, by Mr. J. H. Rogers. EXTENSIVE MACHINERY, produced by A. W. Burnett, assisted by W. J. Dyrn.

NEW AND ORIGINAL MUSIC, by F. W PRIERSCHEN. BALLET DANCE, arranged under the direction of Monsieur Constantine, by permission of J. Wentworth & Co., Managers of Theatre Comique.

MONDAY EVENING, December 17th, CAPTAIN LASCAR, · -- THE --

PILOT OF BREST. FAMILY OF LASCAR.

PHILLIPPE LASCAR, a Coast Pilot. FRANK ROCHE LOUISE LASCAR, his Wife. Mas. D. R. ALLEN ELISE LASCAR, their Daughter. Miss FANNIE MARSH. CURACOA, an old Pilot. F. SEAVER ROBERT. C. NORRIS DIEPONT Pilots. L. WATSON PAULO. JOHN MOUSE, a Cabin Boy. Miss ISABELLA HOWITT FAMILY OF MALCEURS.

AMERICANS.

ENGLISH.

PART I. Interior and Exterior of Lascar's House, near Point Great Menou, Brittany. The Family Feud. The new Marine Law. The Carbine.

PART 2.

* The Cliffs of St. Mathieu. Demon Fires! "I will put out these fires, though death be mine upon the Cliff!" Tableau. PART 3.

Wild Mountain View. Moonlight. Camoret Bay in the distance. Malpasso! The Home of the Wreckers, Conflict hetween Malcaura and the Coast Guard. Lascar's orders—"Cannoniers, fire!" Exciting Tableau.

PART 4.

Lord Conroy's Villa on the Island of Jersey. PART 5.

Great Menou. Pilota Home. War hetween England and Prance. Bong—John Mouse: "A Hallor Lives on board his Ship!" Saliors Chorus and MARINE BALLET!

Pilot's Oath. "Two worlds are in flames: the Star of the New World, America, is rising. The sea roars from North to South." "I will take Breat!" "I will not deliver it to you, I swear!" Tableau.

PART 6. Cove of Berthenme. Rocks and Reefs of Busec Tower. Batteries of the Goulet and Castle of Bertheaune.

TABLEAU OF BATTLE AND WRECK. PART 7. Hall of Justice in the City of Brest. A Naval Board assembled. The Trial of a Traitor to France. "That shot saved Brest, and should save my Rusband?"

SPIRITUALIST FAIR! THE LADIES OF THE SPIRITUALIST SOCIETY OF Charlestown, will hold a FAIR, in CITY HALL, on Christmas week, the proceeds to go toward building a Hall, for the purpose of holding Sulritual Meetings, &c. There will be an entertainment of different kinds each evening. Speaking, Singling, &c., during the continuation of the Fair.

Goods of every description, both meetin and ornamental, will be for sale at the hall.

Bec. 21.—2w*

MINES AND TO AL SHOWN OF STATE OF STATE

A WONDERFUL BOOK!

A LITERARY BENSATION !

THE NEW YORK WEEKLY.

THE LEADING STORY AND SKETCH PAPER OF THE AGE, 18 NOW PUBLISHING

A THRILLING STORY, Half romance and half reality, entitled,

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From the pen of America's gifted son,

EDMUND KIRKE, Author of "Among the Pines," "My Southern Friends,"

"Down in Tennessee," etc., etc. The admirers of

EDMUND KIRKE

are legion. Itis name is known wherever the English language is spoken, and his works have even been translated inhis name, therefore, as a contributor to the columns of the

NEW YORK WEEKLY,

Ought to secure for that journal a million readers; but when

ON THE BORDER

EDMUND KIRKE enters upon an entirely new field in the world of literature, that fact should lead everybody to look

LAST AND GREATEST WORK.

ON THE BORDER

A REAL CHARACTER;

And the work loses nothing in the way of interest from the fact that he belonged to that miserable class of Southern Society, THE POOR WHITES. Although a living, breathing reality, the hero of

ON THE BORDER Was the man who SAVED KENTUCKY.

Words are inadequate to describe the interest which attaches to ON THE BORDER.

The story, as a whole, is a mingling of romance and reality auch as must enchain the attention of all classes, whatever their peculiar views may be. It is full of the most absorbing inter-est from beginning to end. Acts of heroism, hair-breadth esapes, deeds of daring and inimitable pen-portraits of character follow each other so rapidly, that the reader has scarcely breathing time to jump from one to the other. We read in the pages of pure romance of the exploits of Cooper's "Harvey Birch," and other fictitious characters, and are fairly earried away by them. But what must be the effect when we know that the hero of whom we are reading once had on the "dark and bloody ground" "a local habitation and a name"—that he was a real character, and that what is set down concerning him is true? Everybody must be deeply interested in this great story, and it is only necessary to say in conclusion that

ON THE BORDER, BY EDMUND KIRKE,

THE NEW YORK WEEKLY. The New York Weekly s for sale by all News Agents throughout the United States

"is now ready to

and in the Canadas. STREET & SMITH. NO. II FRANKFORT STREET, NEW YORK. Dec. 22.-1w4

MRS. E. D. SIMONS,

THE WELL KNOWN CLAIRVOYANT, MAGNETIC & BLECTRIC PHYSICIAN,

FOR MIND AND BODY, AND long a resident of Hartford and Bristol, Conn., has removed to 1249 Broadways, corner 31st street, New York, where she will be pleased to consult with and treat all that are suffering. Her reputation and success, as thousands can attest in the New England States, as a skilling practitioner, and a Clairvoyant of remarkable perception as an examiner of the Body, pointing out the disease and prescribing remedies, and restoring the sufferer to health, when eminent physicians have given them up as past all cure, she is second to none.

physicians have given them up as past all cure, she is second to none.

Also, the strong magnetic power possessed by the medium to remove disease by the hand, with the powerful remedies to use externally, disease is thrown from the system. Liver Complaint, Weak Stomach, Dyspenia, Spinal Complaints, Rheimatism, Neuragia, Sevoida Hamers: Consumption in its first and second stages; Bronchetts; all frames Realisment in the vital forces, by giving a clear magnetic lite to the author. Consultation free.

Mrs. E. B. Simons's Magnetic Liniment acts like magic in earling is michial Difficulties, Rheimatism, and all indiammations, and truly is the great remedy of the age. 50 cents, 51,00 and 52,00 per bottle.

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NEW MEDICAL INSTITUTE,

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TUST OPENED, in the large, finely-furnished edifice, thirty rooms, Inte Wait's Seminary, GREENWOOD, MASS., eight miles from Boston. For terms, cures, an engraving view of the place, and all the details, send for Circular.

DR. URIAH OLARK, Greenwood, Mass. Address all letters to the Agent, Principal and Physician,

HEALING THE SICK,

BY THE LAYING ON OF HANDS!

DOCTOR PERSONS, late of the Dynamic Institute, Miliast three years, and whose cures have hever ucen surpassed in the world's history, will heal the sick at Adams House, Chicago, Dec. 25th, 26th, 30th, 31st, and January 1st and 2d.

By special request, will be at Three Oaks, Mich., Dec. 27th, 28th and 28th, January 3d, 1867, leaves for Transfer and 28th.

January 3d, 1867, leaves for **New Orleans**; location and time of practice will be made known hereafter. Dec. 22. DR. W. A. CANDEE,

THE HEALING MEDIUN, will treat the afflicted for the next sixty days, at indianapolis, Ind.,
Indianapolis, Ind.,
Dec. 22.

Commencing Junuary 1st, 1867. Dec. 22.

BER. HATL'S COMPLETE WORKS,
UNIFORM SERIES—HEALTH AND DISEASE. 12mo., 81.50. BRONGHITIS AND KINDRED DISEASES. 12mo., 81.50. W. HALL, Editor of Hall's well known Journal of Health. Every family should have these works. Postpaid on receipt of pilce. MORTIMER POND, East Winsted, Ct. 2w* De. 22.

DARTRIDGE'S SPIRITUAL TELEGRAPH—time, 1854 to
January, 1850. \$10,00. BRITTAN'S SPIRITUAL AGE—May,
1857 to Feb., 1860. \$5,00. BANNER OF LIGHT—A PH, 1857, to
March, 1899. \$5,00. A. J. DAVIS HERALD OF PROGRESS—
NO. 1 to 230 complete. \$15,00. The whole, \$30,00. Address,
H. SHLARBAUM, 302 Broadway, New York. 18*—Dec. 22. TREDERICK MYERS, Physician and Medical Electrician. Eleven years successful practice in the treatment of Diskasses of Frinales, in New York City. Office, 72 EAST TWELFTH STREET, corner of Fourth Avenue, NEW YORK. (w—Dec. 22.

YORK. 4w-Dec. 22.

A REMARKABLE Natural Clairvoyant and Beer, will Answer Questions on Business, Sickness, Friends, &c. Inclose \$2, photograph, of leck of light to D. O. B., Banner of Light, 544 Broadway, New York. 2w-Dec. 22. MRS. SPAFFORD, Trance Test Medium, has resumed her sittings at No. 1 LINCOLN STREET, first door leading from Summer street. Hours from 10 to 12 and 2 to 5 p. M. 2 2w*—Dec. 22.

MADAM GALE, Clairvoyant, 65 Lowell St.
photograph, answered promptly. Examines for disease.

Dec. 22.—lw*

THE NEW YORK LEDGER FOR 1867.

A STORY BY HENRY WARD BEECHER.

A STORY BY HENRY WARD BECCHER,

A STORY BY HENRY WARD BECCHER,

T HAS BEEN OUR CUSTOM, AS OUR READERS ARE
aware, to engage, as contributors to the New York Ledger,
some of the most distinguished persons in the literary world,
Lottonly in this country, but also in Europe. As a proof of this,
we have only to refer to EDWARD EVERETT. CHARLES,
We have only to refer to EDWARD EVERETT. CHARLES,
DICKENS, GEO, BANCROFT. HENRY WARD BRECHER, and others, who, as it is well known, have been writers
for the Ledger. A feature of the coming year will be a story
by the REV. HENRY WARD BEECHELL, written expressly
for the Ledger. A highly ward in Previously, which will extend through several months. In
addition to this new feature, we shall continue to give the
usual quantity of matter from our old and unrivalled corps of
contributors.

The Ledger, however, as we stated on a former occasion, is
its own best advertisement and prospectus. The mere fact
that we are printing over one hundred thousand copies more
than any other weekly or any daily paper in the country, is
pretty good evidence that the New York Ledger is a popular
paper. Its great success, as we have repeatedly announced,
is owing to the fact that we spare in expense in getting up the
next Family Paper.—a paper of high moral tone. The exalted
reputation of its contributors, the practical and invariably
pure an identity character of all its articles, the care which is
taken that not even one offensive word shall appear in its columns, and the superiority of its Tales and Sketches, have
gained for the New Fork Ledger a position that notiterary paper has ever before reached.

—MR. SOUTHWORTH, MR. COMB, MISS DUPPY,
FILVYI FERN, JOHN G. NANH, and a host of other popnlar withers, are exclusively engaged in writing for the New
Fork Ledger. They cach stand high, and have their admirers
in their own necalization in grant be prevented to the New Fork
Ledger, during the coming year, his admirable for the New
Fork Ledger, which has been with us from the start, will
contin

(From the New York Daily Times.)

A Novel by Henry Ward Beecher.

REV. Henry Ward Beyeners amounced in still a new capacity. We has engaged to write a novel for the New York Ledger, and in a note to Mr. Honners informs him that he "hopes to put enough manuscript in his hands to enable him to begin the story early in 1867." Next to the exhaustless vigor and restless industry which distinguish Mr. Begelein, his resolute readiness to undertake any line of business, however remote apparently from the ordinary line of labor, is the most remarkable. The more he has to do, the more readily does he seem to undertake new tasks. This last adventure will be watched for with interest. The great success of his sister, Mrs. Stowk, in that department of literature, will hayle and provske the severest criticism; and, if he aim at literary rivalry, either with her or the many other novelists whose works now engage public attention, he has certainly entered upon a task of danger and difficulty. Mr. Begener, however, is not apt to undertake anything which becamed do well. His resources are abundant, and his intellectual vigor is fully equal to his courage. We are not aware of the subject or character of his promised story. Mr. Bonner, he scenting this new and unique courtination to his columns, is continuing the original and brilliantly successful errect which he commenced some years ago.

[From the "Prince Georgian." of Mariborough, Mi)

original and brilliantly successful career which he commenced some years ago.

(From the "Prince Georgian," of Mariborough, Md.)

THE NEW YORK LEGGER.—The numerous readers of this popular journal will be grafifed to learn that ME. BONNER, He energetic editor, has engaged the REV, HENRY WARN BERCHER to write a story for his paper. By the last issue of the Ledger we learn the whole arrangement has been perfected, and that the publication of the tale will be commenced early in the New Year, and extend through several months. The fame of Mr. BERCHER, both as an orator and public writer, is too widespread to need further mention from us, but we trust that the energy of Mr. BONNER, who, since the commencement of his journal, has catered so successfully to the public taste, will, in this instance, as heretofore, bring him a rich and deserved reward.

(From the Fincastle (Va.) Herald.)

deserved reward.

(From the Fineastic (Va.) Herald.)

REW, HENRY WARD BEFFEREN is writing a story for the New Tork Ledger, which will commence about the bit of January next. A story from this embent and gitted divine unconnected with politics, as doubtless it will be, we think will prove very interesting to the reader. We advice all persons who wish to obtain a splendid literary paper, to subscribe for the Ledger, as there is no paper in the United States that can bonst of as good authors as it can.

ionist of as good authors as it can.

(From the Minling and Manufacturing Journal.)

New York Lebegre. This enterprising liberary paper, always foremost in securing something valuable for its wide circle of renders, has engaged Henry Ward Beecher to write a story for it, which will continue during several months of next year, beginning in January. (From the Philadelphia Ledger.)

MR. BONNER, the 'editor and proprietor of the New York Ledger, who is ever alive to keep his paper aboad of all competition, less just made arrangements - the engagement of HENRY WARD BEIGHER to write a story for his paper—which must add to his already enormous eleculation.

must add to his already enormous electricion.

(From the Hudson County (N. J.) Democrat.)

Why should not the Rev. Mr. Begenera write a story? In the best of books we are taught by parables and allegory; and Mr. Beccher has imagination, and wit, and indement, with a brilliant, attractive style of composition, which give promise of enhant success.

(From the Hartferd Daily Post.)

Mr. Beccher's story will magnestionality be looked for with great interest. The circulation of the Ledger is now larger by one hundred thousand copies than that of any daily or weekly paper in this country.

(From the Essex (Mass.) Banner 1

(From the Essex (Mass.) Bunner.1 The New York Ledger, which is universally conceded to be the best story paper in this country, is constantly producing new attractions. The "best production of the best authors" is what the Ledger always has.

is what the Ledger always has.

(From the Portsmouth (8, II.) Morning Chronicle.)

The New Fork Ledger always has something nice for its
readers, and Mr. Bonner has proved that he cannot and will
not be best as a catarre for the public laste.

(From the Sandhsky (Ohlo) Union.)

The New Fork Ledger, which, as a literary lournal, is, without question, ahead of all others, will be still more attractive
for 1867.

OUR TERMS FOR 1867 .--.. NOW IS THE TIME TO SUBSCRIBE.

Single copies, 83 per annum; four copies, 816, which is \$2.20 a copy; cight copies, 820. The party who sends as 820 for a club of eight copies call sent at one time,) will be entitled to a copy free. Postmasters and others who get up clubs, in their respective towns, can atterwards add single copies at \$2.50. No subscriptions taken for a less period than one year. Canada subscription, to pay the American postage. When a draft or money-order can conveniently be sent, it will be preferred, rs it will prevent the postibility of the loss of money by mail. The postage on the Ledger to all parts of the country is only twenty cents a year, or five cents a quarter, payable at the office where the paper is delivered.

23° We employ no traveling agents. Address all communications to ROBERT BONNER, Publisher.

Dec. 22.—1v

STAR-SPANGLED BANNER." Cheapest Spaper published. A bree eight-page paper, full of Rich, Bare and Racy Rending. Sonos, Sektrums, Letterhaten Persker, Court Lills travitions, de., de. The Fennish Paper Pintrat. Only 50 Cents per Year! Specimens for 6 cents, Address, "STAR SPANGLED BANNER," HISSOALE, N. 11. 2w-Drc. 22.

MISS M. K. CASSIEN, Medium, will answer Scated Letters. Terms, 82,00, four 3-cent stamps. Address, 248 PLANE STREET, NEWARK, N. J. *-Dec. 22.

"A Genuine Child's Magazine!" NOW READY, THE NURSERY:

A MONTHLY FOR YOUNGEST READERS, FOR JANUARY, 1867, With Eighteen Illustrations! EDITED BY FANNY P. SEAVERNS.

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Message Department.

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

Mrs. J. H. Commt,

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

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

nounce their names.

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

The Circle Room.

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

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

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

Invocation.

In the name of the Father, of the Son, and of the Holy Ghost, we are here on this occasion. And we ask, oh Spirit of the Past, of the Present and of the Future, that thou will bless us with a consciousness of performing thy will and walking in thy way. Oh Lord our God, thou Spirit in whom we live, we pray thee in behalf of the Church, that the clergy and the people may understand that this newly arisen star of Bethlehem is waiting in the horizon of the Present, that they/ may come and worship at the shrine of truth. Oh Lord our God, we pray thee to hasten the and worship thee in spirit and in truth. We pray thee that those who are in sorrow may be led out those who do deeds of darkness, because they do not know that it is better to do deeds of light, may understand thou art calling; calling them, through every avenue in nature, to better things.

Oh thou Divine Spirit, send out thy life over all the earth, so that all thy people everywhere shall rise up and praise thee with a song of thanksgiving. Oh, we thank thee most fervently that our eyes are opened, that our ears hear the sweet song of truth that is floating everywhere in life. We praise thee that we are cuabled to return to the seenes of our earthly labor, preaching unto those who are in darkness, and praying for all souls who have need. Unto thee, our Father and our Mother, thou Sun of everlasting Wisdom, be all honor and praise forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT,-Your questions, Mr. Chairman, we will answer.

QUES,-By a correspondent: Does Jesus of Nazareth, or any of the Apostles or Prophets of old, ever communicate with this circle? If not, why do they not seek to enlighten us on those questions of religion that are the cause of so much dispute at the present day? Ans .- Milk is good for babes, and meat for

mature age. You are as yet babes in this new religious philosophy, and your infant stomachs could not well digest that you ask for. An All-Wise and loving Providence-call it by whatever name you please-knoweth well your needs, and answereth each need in due season. Your correspondent asks if any of the ancient saints, the Apostles, Prophets, do visit muning through this organism? We answer yes, often, very often. But you must understand that whatever ideas are from time to time given you, whatever thoughts are communicated to you from any source, in order to be of service to you. must be modified, so that there will be an adaptation between yourselves and the truths. Supposing a Jesus of Nazareth, supposing any of the ancients were to come personally to you, talking to you as they talked in their time, their day and generation, would you understand them? No. Would you appreciate them? No. And again: supposing those persons should return, giving you the fullness of their present experience, giving you the full fruits of the kingdom in which they now exist, through which they now act, would you understand them? No. Would you appreciate their efforts? No. Knowing this, they modify their ideas; truths they would give to you, to suit your capacity to receive.

Q .- Where is the place called the spirit-land located? Is it on the earth, or in the atmosphere above the surface of the earth?

A .- The spirit-land is everywhere, as life and its manifestations are everywhere. The spiritland is about you and within you. It is beneath you and above you. Every material object has its internal spirit or life. If there were no life there could be no form. So then, you are to understand that the spirit-world is not located afar off. It has no special location. It is everywhere.

Q.—Does rainy or cloudy weather offer any impediment to spirit-communication?

A.—That depends very much upon the organism to be controlled. It is absolutely impossible to control some media except in a rarefied atmosphere. Again: it is possible to control some media in all states of atmospheric life. With regard to the organism your speaker controls, atmospheric changes make very little difference, Q .- Are not the ten commandments both logi-

cal fud spiritual?

A .- Yes, when rightly considered.

Q.-I understand that a spirit guide of this circle claims that it is best for a person to follow his natural impulses, whether they be for good or evil. If I am misinformed, I desire to be corrected. But if I am not misinformed, I must take sides against you, and would be happy to discuss this matter with you sometime in the future, when I shall endeavor to demonstrate my position by science. This is a momentous question, and upon a correct solution of it depends the happiness or misery of countless millions of beings.

A .- There are many different intelligences controlling at this place; each one possessing their own distinctive opinions with regard to all subjects, and each one possessing the right to express those opinions, in accordance with their ideas of right or wrong. Your speaker believes, that it is right under all circumstances to seek most earnestly and most faithfully, to overcome the lesser good with the greater good. There are certain minds who believe it is best for an individual to live in accordance-either in earth-life or spiritlife-with re-called natural tendencies. Your speaker does not believe this; for he knows, from observation, that nearly nine-tenths of all physical life is propagated under unfortunate circum-

stances; therefore the basis must be a lesser and not a greater good. The lesser good, men rection; but, as your speaker has not the power, have named evil. This being true, so much the greater need of the individual, who lives thus conditioned, to war perpetually against that degree of lesser good, upon which basis they seem to If so, will you explain to us the nature and the stand-in which they seem to move. It is also difference of the two? declared by certain minds, that it is absolutely impossible for any individual to act absolutely counter to their natural instincts. Your speaker does not believe this statement; for he knows that there are countless examples to the contrary, and these examples are in many respects the lights of the world. Jesus hath said, "You should always seek to overcome evil with good." If there was no need of this warfare, certainly he Oct. 30. would not have commanded it.

Hannah A. Preckett.

How do you do, sir? I told my friends I should come here just as soon as conditions were favorable; I should manifest to them from here. But it is now nearly a year and seven months since I made the promise.

I was born in the year 1832. I was well acquainted with these things. I believed that I should come back. I believed I should be able to come here, and I expected to bring with meor to experience while here-sensations akin to my old earthly weaknesses; and I do. I told them I would tell them of what disease I passed away, for they were in doubt themselves.

It is not possible to say exactly with what disease I died, for it was not one disease alone, but a complication of diseases, a general breaking up of the system, a general breaking down, a loss of vital force. My spirit-guardians say that one of the prominent causes of my change, or death, was a loss of vital force in the spinal column; and that of course produced a loss throughout the whole nervous system. My lungs were very weak. I was very weak all over. I don't know as my disease could be strictly called pulmonary consumption, though it may have been that.

From the earliest dawning of these spiritual truths, I was a firm believer in them, and did all time when all mind shall understand thee aright, in my power to interest others in them; and I am so happy now to think I did. I am very happy In my spirit-home. I want you to tell my friends, of their darkness into light. We pray thee that | when I first came there and had fully recovered my faculties, I found that the chief duty devolving upon me was to enlighten many who were less fortunate than myself with regard to their condition. Well, I was a sort of a Sister of Mercy going about and doing whatever I could do to aid others; and I was so gloriously happy in the work! To-day I have gone a step higher. But I sometimes return to my old position, for it is to me filled with perfect joy. I am happy there.

> I want my dear sister, Mrs. Clark, to know that I can come often to her and to my brother-inlaw, her husband. I come often there, oh, very often! and I try in all ways to make them realize my presence; try all in my power to make them happy, to make them realize that the Spiritual Philosophy is a glorious truth.

> From Hannah A. Preckett, from Richfield, Ohio. My message will be received. Your BANNER is a household guest. Oct. 30.

> (Will the friends, if any there are who recognize the above name, please inform as whether or not the statements of the spirit are correct? We have no knowledge whatever of the party calling herself" Hannah A. Preckett." and should be pleased to receive any information in reference to this message)-Puss. B. or L.

Nettie Whittinger.

I've come, again, mister, to send a message to my dear mamma and papa. Do you care? I am Nettie Whittinger. Did you know me? I was eight years old here, but I'm most ten now. I got permission to go to mamma and papa when I learn how to write. I most learned how to control a medium so as to write, and, as soon as I have learned, I shall write out my experience in the spirit-world. Oh, they will be so glad! They want to know if I come home every day? Won't you say I do, please? I go home every day. Sometimes I'm at home all day; but some days I don't go only once a day. But I always go home every day, because you see mamma and papa think so hard of me, strong of me, that I have to go, and I like to, too.

Won't you tell them I'm learning a great many things in the spirit-land, and I suppose hy-andby I shall know a great deal. I am very happy in the spirit-land. I don't want to come back to live in the body I had. It was good; I liked it then, but I would n't like it now. And I'd like all my dresses given away, if you please, and all my things, to some little girl what has n't got any.

(To the Chairman.) I'm very much obliged to you. You know where my letter goes? to Nebraska City, Nebraska Territory. [We remember you, we think.] I reckon you do. You could n't disremember me if you should try, could you? [We should n't want to, for we like to have you come and see us occasionally.] I want to send ever so much love to my father and mother. Send a good deal of love, won't you? Good-by.

Seance opened by Father Henry Fitz James; closed by Joseph Brandt.

Invocation.

Oh, God, the waves of thine infinitude are beatthe soul is forever asking wherefore the waves and where their source? Yet, oh Lord our God, though we, in our littleness, may not comprehend thee in thy greatness, yet we will not lose our faith in thee or wander from thy shrine; but daily and hourly we will bring our offerings thereunto, craving thy blessing upon them.

Oh, our God, we thank thee that though our feet are enabled to tread the ethereal pathway of Eternity, yet they are also able to press the sod thee that although we can climb the mountains of Power, Progress and Wisdom, we can also descend into the valleys of Humiliation and Human Sorrow. We thank thee, that, although we can drink the joys of eternity, we can also drink the sorrows of mortality. We thank thee, that, although we can bask in the sunshine of thy love, we can also be folded about by the storm cloud of uncertainty and despair. Our Father, we praise thee for thy beautiful life, just as it is, with its storms and its calms, with its days of sunlight and rain. With prosperity we, oh, Lord, lift our souls unto thee, and through adversity. Oh, thou Spirit, upon whose bosom we have ever been cradied so lovingly, whose loving smile bath ever beamed upon us through every form of being, thou God, and Father, and Mother, unto thee we dedicate our feeble uttorances, asking thee to Nov. 1. bless them.

Questions and Answers.

Ques.-By J. M. Sterling: There are various opinions and theories relative to the origin of the Gulf Stream. Can you give us any light upon

the subject? Ans.-Your speaker would be unable to give any light upon the subject. There are others more crazy of the two; that I refused to believe

who may have the power to give light in that diof course, if he is honest, he must say so.

O .- By the same: Are there influences in spiritlife known as the Circular and the Pyrimidal?

A.-All life moves in circles, exists in circles. We have no knowledge of any such condition in spirit-life as your correspondent refers to.

Q.—Is individual sovereignty the highest order of government?

A .- We think not. And yet every individual is a sovereignty of themselves; a power perfect in themselves. We believe that the present form of a Republican Government is the very best that you mortals are capable of appreciating: for it is the highest and the latest outgrowth of your political existence. You know no higher. You have a faint, dim perception of something better, but you cannot bring that perception into your present life, for it belongs to your future. Individuals, as groups and nations, grow in this matter, as in all other points of life, and grow very slowly. The tline was, a few years ago-or a few centuries ago, perhaps it would be better to saywhen the hard, stern, indexible rule of individual sovereignty was not then what it now is. It was then the one-man power in the strictest sense, or individual sovereignty in the strictest sense. But to-day mind mingles with mind so easily and so perfectly, that, so far as nations are concerned. there can be no individual sovereignty.

Q .- Can I live a true life without exercising personal, individual control; self-protecting and self-defending?

A.—No, certainly not.

Qn.-I am happy to differ from you. S .- If you did not obey the law of your selfgood, you would have no self hood; for your very obedience to it gives it life. You cannot be some-

oody else; somebody else cannot be you. O .- Do I need protection from others? A.—Certainly you do, because you are united

o every other soul in the universe. You receive of every other soul, and you give to every other soul. You lend of your strength to protect every other soul; and every other soul lends of their strength to you. There is a mutual dependence existing throughout all life.

Charles Fowler.

There seems to be a little something to do, in order to get entirely over the road this way.

It is nine years ago yesterday since I made my xit from the stage of human life, mortal life. During the last few months of my life here, I got a little interested in these manifestations; was at one time in New York State to fill an engagement, and I had the good fortune to meet with one of the Fox girls-I believe they called themand there I saw some very strange manifestations that made me believe it very possible that dead folks might return. We were quite excited about it, and paid a good deal of attention to it for awhile, and numerous promises were made by us in regard to coming back. Any one of us who died first was to come immediately back, without any let or hinderance.

But you see it's nine years, and I've just arrived. I believe I took the first boat that had a foothold upon it-for me, at any rate. So you see I 've embraced the very earliest opportunity.

My name is Charles Fowler. I suppose I should say I hailed from New Orleans, because I died there: although I am a New Yorker by birth, and an actor by profession.

Now I 've got nothing to say for or against this modern Spiritualism. If my coming is any proof in favor of its truth, why take it for all it's worth. I suppose I went out of fever, sort of a con-

gestive fever, they said; I don't know about it. And they said I was delirious when I died. I doubt it very much, for I very well know that around me though when I was just as conscious of what I was saying as I am now. You know, sir, it is not always best for a person to tell all they know. There were some parts of my life that were not known to the friends about me, therefore it is not at all strange they should think I was a little wild when I spoke of those portions of my life. Well, they have since learned, I believe, that there was a something to my talk more than the words they ascribed to delirium. They well take whatever steps may be necessary toward putting the thing in right shape. Excuse me, if you don't understand. There is no need of your understanding me.

And now one word to prove my identity. I propose that my friends—I have no near relatives on the earth—so you see I 'm not addressing them; but my friends, my acquaintances. I was greatly attached to some persons here on earth, and I would like to open communication with those friends; not simply for the purpose to have them straighten out my earthly affairs, but for their own good as well as my good; for our mutual benefit.

Well, now, to prove that I am Charles Fowler, I would like that they enclose a series of questions to me in an envelope, such as they know that I alone could answer, and direct to that medium in New York-confound it, I've forgotten ing forever, ever beating upon Time's shore; and his name!-[Mr. Mansfield, No. 102 West Fifteenth street.] Yes, that's it. I know there was a field to it, but what came before it I could n't tell. Direct to him, and I'll be sure to prove my identity. I could do it here, but your papers are noisy things, though they do n't speak. Excuse me, sir, I mean no slur upon the press; for I'd be the last man to do that; but I mean to say that we do n't always want to have our private affairs made public. That's what I mean.

Now, sir, with many thanks for your kindness. that covers our mortal remains. Oh, we thank I'll again make my exit, but in a different manner from what I did before. [You had better address some particular person.] Oh yes, beg your pardon. Well, I'll address, then, William McDonald, of New Orleans. Will that do? Good-day.

David Wilder.

I had the experience of upwards of eighty years here; but I am obliged to confess, that so far as my spirit is concerned, it was of very little value to me. It was entirely material, or blindly theological.

I walked in the way that was marked out for me by my spiritual advisers in youth, and I never deviated from that way; nor could I be induced to do so by any means. And I am now, in my spirit-home, regretting, seriously regretting having refused to embrace the opportunities for gaining wisdom concerning the spirit-world that were offered to me.

My son once asked me what I should think if I were to hear the testimony of a thousand or more sane, reliable, substantial people in favor of modern Spiritualism. I replied, "I should think they

were all crazy." I come here to-day to tell him that I was the

in a true and rational religion, but believed in one | LECTURERS' APPOINTMENTS AND ADDRESSES that was entirely mythical; and such an one as the soul, in its freed condition at death, would receive no support whatever from. I am here to congratulate my son upon his success in spiritual matters. He should be thankful that he was so organized that he could see these things, could discern spiritual things. St. Paul says it's not all that can, and those who are fortunate in that respect should be thankful,

I have been in the spirit-world but a few weeks and I am hardly free from the clods of earth. But I am making very good progress, and my earnest desire is to do now all the good I can in

whatever direction seems to be opened up to me. I thank my son for the patience he manifested toward me in my opposition to him. And I would earnestly pray that he may continue in his beautiful spiritual way, never faltering and never fearing, because other men do not think as he

I am David Wilder, sir; and I wish my comnunication given to my son, David Wilder. Nov. 1.

" Eulalie."

I am here, sir, to answer in behalf of those who are unable to answer. Will you be kind enough to say, through your paper, that the spirit-friends of Robert Dowling, who is living at Mokolumnie Hill, Calaveras Co., Cal., desire earnestly to open his eyes? And, as they see that he is searching for truth, and is not disposed to receive all the bubbles that are floating upon the surface, but is rather disposed to go beyond the surface, they, too, are extremely auxious to aid him in his researches. But they must conform to the laws of their own being in doing so.

They wish me to say that they have duly examined the medium in New York, Mr. Mansfield, and they find that they shall be able to identify themselves clearly and perfectly through him. So they desire, then, the mortal friends of Robert Dowling to send to that medium, Mansfield, a series of questions such as they, and such as he would be satisfied with were answers given.

This is the first step. When the time comes for im to take the second, the way will be shown

I am "Eulalie," once wife of the editor of the 'Calaveras Chronicle."

James Murphy.

I don't know anything at all about how you do hings—what your order is of business at all.

Well, sir, somehow or other I have so many hings that drew me here to earth, I had to come. It was ringing round me all the time—what is it about?-what is it about the money?-what is it about the money? How will we settle about the money? Now that's a pretty thing for a man to carry into the upper life with him, where he does not need any greenbacks or gold and silver to pay his fees with! But howsomever, Captain, I have it round me all the time, What is it about the noney? That's what draws me here.

Well, it's very little money I had, anyway. It's in all not more than two hundred dollars—not more than that. The most of it was in bounty. And now, you see, it is like this: My brother says I said to him, "If I get killed-if I get killed, I want you to take care of what I leave." I was drunk, and very drunk at that, if I over said it; for I'd know better than that. So he goes to me wife, and tells her that I said that to him, and he wants to know where's the money?-that's the question. And if she's a fool, she'll tell him where it is; if she aint, she won't.

Now, you see, he's gone to the priest about it He's gone to the priest, and told him about the money, and tells him not to absolve my wife when she comes to him. You don't know anything about absolution, do you? Well, I suppose you 're not a Catholic, so you can't know much about it. He has been to the priest, and said, "When her, because she refuses to give me the money;"

and that is committing a sin agin the dead. By absolution, I mean pardon for sins. If she got any sin, now he'll not pardon her.

Well, now, see here: though I'm not a Catholic now, nor anything, except just what I pretend to be, and that is, James Murphy, the same as I was on earth; but just so sure as that priest dares to refuse her absolution till she gives up the money, he'll regret it; for I'll come to him; I'll make it understand what I refer to-the strange talk of, me business to come to him morning, noon and my sickness. I refer to that, and I want them to | night, and I'll stir him up so he will think the devil is in the wind, anyway. Now that's it, sir. You see I don't mean to do anything wrong; but if folks will get their foot in the mud, they must pull hard to get it out. That's the way we had to do when we got our feet in the Virginia mud. We had to work hard to get them out. If he's got in a scrape, he must get himself out. And if I told him any such thing, I was drunk, and he should n't paid any attention to it. He says I did say it the day I went away. Well, I was pretty drunk that day, and I can't say what I did say. But if I said it, I was drunk, and it ought not to be heeded, you know; that's it.

I don't want to be hard at all. I don't like to be hard, but I think it's right that I should come here. [You think your wife ought to have the money?] Oh, I do think so; would n't I be a fool to think otherwise? [Where did you leave your wife?] Where? Ah, down Cross street, or somewhere there. Oh, she's needing it very much, and my brother shan't have a single dime. There; now, that's it right out. He's making altogether too much fuss about it; yes, oh, yes. The very next day after I was dead he was after the money; that's the love he had for me, you see. Oh, the devil take all such love, I say! Well, sir, I don't know, maybe I ought to get

regenerated, or something. Faith, I'm satisfied with myself; satisfied it's right for me to come. If anybody else don't think it's right, why, then they can make the best of it; that's all. I am from the 29th Massachusetts, sir, [What

company?] Company C. I'm a little cross today, but I'll be over it when I go away. [Can you tell where you were killed?] Where I was killed? Well, sir, I was wounded at Atlanta: did n't die just there. Be hard to tell where the devil. I did die, for I can't tell where I was taken to. [Do you know where you were when you died?] Oli, well, I did, then. I was suffering for some days - quite a number of days. [Where were you hit?] In two or three places: first in my hand, then in my side, then down in the thigh

Well, sir, I'll be much obliged if you do the favor for me. [We will,] All right. Then I'll pick up my traps and go on.

somewheres.

Scance conducted by John Pierpont, and closed by C. A. Randall.

MESSAGES GIVEN AT OUR CIRCLE.

Monday, Dec. 3.—Invocation; Questions and Answers; Major Thomas Weir, to his wife, children, and Robert Weir; Polly Truman, of Montpeller, Vt., to some of her relatives; Chaile Jenkins, of Chester Square, Boston, to his parents; Bill Cutter of Modford, Mass., to Isase B. Rich.

Tuesday, Dec. 4.—Invocation; Questions and Answers; Major-tieneral Robert McCook, of Ohio; Harriet, wife of Israel Sholton, to her husband in New Jersey; Wm. Garfield, to his father, Wm. Garfield, of Jefferson, U.

PUBLISHED GRATUITOUSLY RYERY WERE IN THE BANKER OF LIGHT.

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

is intended for Lecturers only. J. Madison Alltn, trance and inspirational speaker. Ad-dress during December, Woodstock, Vt. Will receive subdress during December, Woodstoc: scriptions for the Banner of Light.

C. FANNIE ALLYN Will speak in Londonderry, Vt., Dec. 16, 3 and 30: in Weston during January. Address as above, or Middleboro', Mass.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. GEO. W. ATWOOD, trance speaker, Weymouth Landing, M.

DR. J. T. AMOS will amswer calls to lecture upon Physiolegy and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

Mus. Sarah A. Byrnks will speak in Taunton, Mass., Dec. 16 and 23; in Salem during January; in Willinantic, Conn. during February; in Somers during April. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass. Mus. M. A. C. Brown will speak in North Dana, Mass. every other Sunday until further notice. Address, Ware, Ms

MRS. A. P. BROWN will speak in Woodstock, Vt., Dec. 16 and 23, and 18 at liberty to engage longer, if wanted. Address St. Johnsbury Centre, Vt. MRS. H. F.M. BROWN, P. O. drawer 5815, Chicago, Ill. J. H. Bickfond, inspirational speaker, Charlestown, Mass M. C. BERT, inspirational speaker, will answer calls to leare in the Western States. Address, Berlin, Wis., care of J.

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

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

DRAW CLARK, inspirational speaker, Brandon, Vt. MRS. LAUBA CUPPY is lecturing in San Francisco, Cal.

DR. L. K. COONLET will lecture in Charlestown (Washing on Hall), Dec. 16 and 23; will remain in New England unti-diarch I. Will receive subscriptions for the Banner of Light and sell Spiritual and Reform Books. Address, Newbury

Mas. Manietta F. Cross, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.
P. Clark, M. D., will answer calls to lecture. Address, 15
Marshall street, Boston. MRS. SOPHIA L. CHAPPELL will receive calls to lecture f New England until further notice. Address, Il South stree

MRS. AUOUSTA A. CURRIER will answercalls to speak it few England through the summer and fail. Address, box 81s Lowell, Mass.

Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and faboring in those that are already formed. Will lecture in Springfield, Mass., during December. Will answer calls to lecture week evenings in vicinity. Address as above. MRS. AMBLIA II. COLBY, trance speaker, Monmouth, III.

Mrs. Jrnnert J. Clark, trance speaker, will answer calle o lecture on Sundays in any-of the towns in Connecticut. Vill also attend funerals. Address, Fair Haven, Conn. MRS. D. CHADWICK, trance speaker, will lecture, hold sinces, give tests, and prescribe for the slek. Address, box 27 fineland, N. J.

DR. JAMES COOPER, Beliefontaine, O., will take subscriptons for the Banner of Light. IRA H. CURTIS speaks upon questions of government. Adress, Hartford, Conn.

MISS LIZZIE CARLEY, Ypsilanti, Mich. MRS. ELIZA C. CLARK, inspirational speaker. Address Eagle Harbor, Orleans Co., N. Y. JUDGE A. G. W. CARTER, Cincinnati. O.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOMAS COOK, Huntsville, Ind., lecturer on organization.

Miss Lizzir Doten will lecture in Boston during December; in New York during January and February. Will make further engagements. Address, Pavillon, 57 Tremontreet, Boston.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J Mrs. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will an wer calls to lecture. Address, box 1155, Bloomington, Ili. MRS. E. DELAMAR, trance speaker, Quincy, Mass.

Dr. E. C. Dunn, lecturer and healer, Rockford, 111, J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

DR. H. E. EMERT, lecturer, South Coventry, Conn.
A. T. Foss will speak in Williamptle. Conn., during December: in Portland, Me., during January: in Plymouth, Mass, during February. Will answer calls to lecture week lay evenings in the vicinity. Permanent address, Manchester, N. H. MISS ELIZA HOWE FULLER, Stockton, Mc.

MRS. MARY L. FRENCH, inspirational and trance medium, vill answer calls to lecture, attend circles or funerals. Free frices Sanday ovenings. Address, Ellery street, Washington Hilage, South Boston. J. G. Fish, "East Jersey Normal Institute," Red Bank, N.J.

MES. FANNIE B. FELTON, South Malden, Mass. J. FINNEY, Ann Arbor, Mich. Rev. J. Fuancis may be addressed by those wishing his ser-ice in Southern lowa and Missouri, at Novada, lowa, till orthor notice.

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

MRS. CLARA A. FIELD will answer calls to lecture. Adress, Newport, Mc. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. SAAC P. GREKHLEAP WILL

MRS. LAURA DE FORGE GORDON will receive calls to lec-ture in Colorado Territory until spring, when she designs visit-ing California. Friends on the Facilic coast who desire her services as a lecturer, will please write at their earliest con-venience. Permanent address, Denver City, Col. Ter. N. S. GREENLEAP, Lowell, Mass.

MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-lects Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGR WILL letter in New York (Dodworth's Hall) during December, January and February: in St. Louis during March and April; in Cincinnatt during March in Chicago during June, July and August. Mrs. Hardinge takes the Athantic and Great Western Road going West, and can give a few more week evening lectures and one more Sunday, on her journey. Address, 8 4th avenue, New York. DR. M. HERRY HOUGHTON Will lecture and heal in Milford, N. H., from Dec. 9 to 23. Will speak week evenings in the vicinity of Sunday appointments. Address as above.

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

REV. S. C. HAYFORD, inspirational speaker, will answer calls o lecture before Spiritualist Societies. For a few weeks he will be in Pennsylvania. Address, Girard Avenue, R. Depot, Philadelphia, Pa., care of C. Mallory.

Miss Nellie Hayden will receive calls to lecture in Massachusetts. Address, No. 20 Walnut street, Worcester, Mass.

CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the

MRS. S. A. HORTON, Brandon, Vt., will speak in Charles-town (Mechanics' Hull), Dec. 16, 23 and 30. Address as per appointments, or Brandon, Vt.

appointments, or Brandon, Vt.

Miss Julia J. Hundard will; peak in East Kingston, N. H.,
Dec. 23; in Mendoll, Mass., Dec. 30; in Newton, N. H., Jan.
6; in Kingston, Jan, 13. Address, box 2, Greenwood, Mass.
W. A. D. Hums will jecture on Spiritualism and all progressive subjects. Address, West Side P. O., Cleveland, O. LYMAN C. HOWR, trance speaker, Clear Creek, N. Y. J. D. Hascall, M. D., will answer calls to lecture in Wisonsin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, liammonton, N. J. MRS. ANNA E. Hill, inspirational medium and psychometrical reader. Whitesbore', Oncida Co., N. Y. JOS. J. HATLINGER, M. D., inspirational spenker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. DR. E. B. HOLDEN, No. Clarendon, Vt. B. S. Honns, Oswego, N. Y., will answer calls to lecture. MRS. LOVINA HRATH, trance speaker, Lockport, N. Y. Moses Hull, Milwaukee, Wis.

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

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

MISS SUBIR M. JOHNSON, feeling, in common with others of her class, a strong Westward impulse, proposes opening the enable year in that large field of labor, and solicits early applications from those who desire her services, that she may, as far as practicable, economize in travel. Permanent address, Millord, Mass. Will lecture in Millord, Ms., during December; in Oswego, N. Y., during January.

W. F. JAMIESON, inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ili.

WM. H. JOHNSTON. Corry. Pa. WM. II JOHNSTON, Corry. Pa.

Miss. Arna Kinball, trance speaker, will answer calls to lecture in and near New York. Address, 826 Broadway, cor-ner 12th street.

GEORGE F. KITTRIDGE, Buffalo, N. Y. J. S. LOVELAND will speak in Monmouth, Ill., during December: in Sturgis, Mich., during March. Mins. E. K. Land, trance lecturer, 178 Court street, Boston

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 54 lludson street, Boston, Mass.

Miss Mary M. Lyons, trance speaker, Detroit, Mich. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. Mrs. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y. MES. ANNA M. MIDDLEBROON, box 778, Bridgeport, Cond.

Mrs. Sarau Helen Matthews. Address, East Westmore land, N. H. DR. JAMES MORRISON, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, N. Y., care W. B. Haub. LEO MILLER. Canastota, N. Y. Prof. R. M M'CORD, Centralia, Ill.

DB. G. W. MORRILL, JR., trance and inspirational speaks, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Maiden, Mass.

B. T. Munn will lecture on Spiritualism within a reass.

able distance. Address, Skaneateles, N. Y.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES S. MARH, semi-tranco speaker. Address, Wone-woo, Juneau Co., Wis.

Mrs. Mart A. Mirchell, inspirational apeaker, will answer calls to lecture upon Spiritualism, Bundays and weekday evenings, in Illinois, Wisconsin and Missouri during the

fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, 111. MISS SARAH A. NUTT, Aurora, Kane Co., 111. A. L. E. NASH, lecturer, Rochester, N. Y.

J. WM. VAN NAMER, Monroe, Mich. GRORGE A. PRINCE, Auburn, Me., will lecture in the Town Hall, Charleston, Me., Dec. 16,

J. M. PERBLES, box 1402, Cincinnati, O. L. JUDD PARDEE, Boston. Mass.

A. A. POND, inspirational speaker, North West, Ohio. MRS. NETTIE M. PRASE, trance speaker and fest medium, Detroit, Mich.

Miss. J. PUFFER, trance speaker. Address, South Hanson, Mass. Is engaged for the present, every other Sunday, in Hingham. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

DR. D. A. PEASE, JR., Detroit, Mich. MISS B. C. PELTON, Woodstock, Vt.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PEARBALL, inspirational speaker, Disco. Mich. Dr. W. K. Ripley will speak in Mondus, Conn., Dec. 23 and 30; in Worcester, Mass., during January. Address, box 35, Foxboro', Mass.

Du. P. B. RANDOLPH, lecturer, Bennington, Vt. J. H. RANDALL, Inspirational speaker, will lecture on Spir itualism and Physical Manifestations. Upper Lisie, N. Y. G. W. Rice, trance speaking medium, Brodhead, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., will an swer calls to lecture.

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

Annan Smith. Esq., inspirational speaker and musical medium, Sturgis, Mich.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

MINS. N. ELLIE SMITH, impressional speaker, Sturgls, Mich. Mins. C. M. Brown will answer calls to lecture in the Pacific States and Territories. Address, Sun José, Cal.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

E. SPRACUE, M. D., inspirational speaker. Permanent ad dress, Schenectady, N. Y. Dr. Wn. H. Salisbury. Address, box 1313, Portsmouth, N. II.

H. B. STORER, inspirational lecturer, 75 Fulton street, New York. PROF. S. M. STRICK, Inspirational speaker. Address, Peo-

MRS. M. E. B. SAWYER, Baldwinsville, Mass.

MISS LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me. MRS. M. S. TOWNSEND will lecture in Washington during December and February; in Philadelphia during January. Address as above, or Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston. MRS. SARAH M. THOMPSON, Inspirational speaker, 36 Bank street, Cleveland, O.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. Hudson Tuttle, Berlin Heights, O.

HUDSON TUTLE, Berlin Helghts, O.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

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

MRS M. MACOMBER WOOD will speak in Stafford, Conn., Dec. 23 and 30; in Suncrs, Jan. 13 and 20; in Taunton, Mass., Jan. 27 and during February; in Oswego, N. Y., during April. Address, il Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., will lecture in Haverbill, Mass., during December; in Providence during January. Address, care Banner of Light, Boston.

A. B. WHITING will speak in Louisville, Ky., during De-

A. B. WHITING Will speek in Louisville, Ky., during December. Address, Louisville, Ky.

MRS. S. E. WARNER will lecture in Sturgls, Mich., during December and January: in Beloit, Wis., during February, March and April, 1867. Address accordingly, or box 14, Berlin, Wis. E. V. Wilson, Balcock's Grove, Du Page Co., Ill.

ALCINDA WILHELM, M. D., inspirational speaker, is engaged to tecture in Illinois until the fall. Address, Chicago, Ill., box 2903. E. S. WHEELER, inspirational speaker. Address, care this office, or 5 Columbia street, Buston.
Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.

Mrs. E. M. Wolcott is engaged to speak half the time in Dauby, Vt. Will receive calls to speak in Vermont, Now Hampshire, or New York. Address, Dauby, Vt. Lois Walsbrooken can be addressed at Java Village, Wy oming Co., N. Y. MRS. N. J. WILLIS, trance speaker, Boston, Mass.

MRS, MARY J. WILCOXSON will labor during December, January and February in Central and Southern Indiana, and all wishing her services please apply immediately. Address, care Wm. Lynn, Muncle, Ind. F. J., WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ili.

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

MART E. WITHEE, trance speaker, 71 Williams street, New ark, N. J. A. A. WHEELOCK, tranco and inspirational speaker, St. Johns, Mich.

WARREN WOOLSON, trance speaker, Hastings, N. Y ELIJAH WOODWORTH, Inspirational speaker, Leelle, Mich.
MISS II. MARIA WORTHING, trance speaker, Oswego, Ill.
will answer calls to lecture and attend funerals.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker Address, Mystic, Coun. MRS. JULIA YEAW will speak in Lynn, Ms., during January.

Mrs. S. J. Y. PSG, trance lecturer, 208 Tremont street, cor ner LaGrange, Boston. Mas. Frances T. Young, trance speaking medium. Address, care limmer of light.

By Thomas Root, Esq., on Dec 6th, 1866, Mr. John W. Evarts, of Centralia, 111, and Miss Frances P. Roberts, of Pekin, N. Y., daughter of M. S. and Pullna J. Boberts.

Obituaries.

Dr. Luther Burt, of Walpole, N. H., aged 74 years, on the lst of November, 1866, passed from these mortal shores over

the river into the spiritual Aiden.

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Dr. Luther Burt, of Walpole, N. H., aged 74 years, on the 1st of November, 1866, passed from these mortal shores over the river into the spiritual Aiden.

It is justive due the salinted memory of Dr. Burt, that we bring a greater tribute than simply a bare mention of his transition, and lay it upon the altar of Friendship and Love. He has been a firm and devoted champion in the cause of Spiritualism ever since its first feeble rays shone forth in the religious heavens, and stood ready always to give a reason of the hope he had cherished, and to nobly defend it against the cold scorn and cruci stigms of those who seek to lessen the heauties and realities of spirit-communion. He not only used the power of cloquence and argument to proclaim its truths, but for some fourteen years he was used as an instrument through whom the friends of a higher life gave medical instruction; and many a disease-stricken one, whose heavy burdens could not be lifted from them by other means, has been made to rejoice, and to stand erect in the sunlight of God's image, and to press the beautiful dove of Health to their exulting bosons by his angelle ministrations. He was a consistent Spiritualist, for no mercenary motive guided him in his labors. The beacon-star of bis life was the Christ-principle of "doing mno others as he would have others do unto him." Thousands can testify to the fact that they have been the recipients of his healing power and overflowing board.—" without price."

Dr. Burt had heeu an Invalid for many years bluxelf, but through the advice of his spirit-guides, he kept the last change in this life (we call death) from coming upon him for a long time. But that change most cone; no power could retain him longer in this spirical falls not a more perfect exterior, and walk forth into the flowery paths of endless progress; and when the pale boarman neared the mortal shore, he grapped his hand as a trusty, unfalling friend, come to pilot him across to the "shining shore." where loved ones stood with out stretched arms to

Passed to Spirit-life, from Quincy, Mass., Nov. 10th, 1866, Mrs. H. Amanda, wife of Geo. IL Arnold, aged 28 years and 6

months.

After one year of illness the Reaper visited the worn casket to harvest the ripened fruit for the bright spirit-home. She was one of earth's noble souls, ever shedding a halo of light and love abroad. She was not taken rudely and in darkness to that better land, for she had been among the earliest as an instrument for the communion of spirits; and now they have come to carry hersafely across the pearly river of life, an angel pure and bright. Two little buds, taken before her, welcomed the birth of their spirit-mother. One is let to comfort and solace the companion left bebind. May food and the angels sustain him. Long may parents and brothers and sisters have the heating assurance that she will come to them from her happy home with many others. May they mourn not without hope, but look for her coming with pleasure and joy. The writer strended the funeral services, at the solicitation of her father. Wm. Field. The influence of the occasion will long he remembered, for we left that the angels were there. The dear geompanion and little one have our heartfelt sympathy; may be belied by the glorious heauties of the Spirinal Philosophy, and God will sustain him. Sarah A. Byrness.

Passed to Spirit Life, at Multistain Sarah A. Byrnes.

Passed to Spirit-Life, at Philadelphia, Penn., Nov. 27th Passed to Spirit-Life, at Phinuerpoon.

Archibald Schull, aged 58 years.

He has been for several years a firm believer in the Spiritual Philisosphy, and hus commenced that higher life with the knowledge that it is only change from the material to the spiritual, and to meet leved ones gone before.

E. D. Schull.

Passed to the world of spirits, Nov. 7th, from Detroit, Mich., Mrs. C. A. Waiker, wife of Wm. Walker, Esq., in the 63d year

Medical.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

Spiritualism is profoundly radical and revolu-tionary in all of its movements. This is evident to the most ensual observer; and it is this fact which, more than any other, has ever excited the which, more than any order, has ever exerted the most alarm, apprehension and hostility in the public mind. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that old things shall pass away and all things shall become new. In no branch of the grand spiritual movement, is this more conspic-uous than it is in what may be called the healing art, embracing under this general expression all of the present acknowledged spiritual methods of the laying on of hands, or by the internal admin-istration or the external application of medicines or medicated substances, solid, liquid or gaseous. Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the dead to life by the apparently simple method which he, as a medium, is impressed to use, and which he, as a medium, is impressed to use, and will then visit any of our public hospitals, cannot but be struck by the immeasurable distance and difference that there is between the system of the laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the former bears no resemblance to the latter either in its scientific principle, its practical application, or its curative effects. In all of these respects the spiritual method is profoundly and radically different from all the methods of the schools; and the results show the former to be as far superior to the latter as it is different from them. to the latter as it is different from them.

A comparison of all the other recognized spirit-

nal methods of curing the sick and the diseased, with the methods of the schools, will show a difference equally profound and radical, and a superiority of the former over the latter equally great.

As the most prominent and important of all the other recognized spiritual methods of treating disother recognized spiritual methods of treating dis-ease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Neg-ative Powders which bear her name. In princi-ple, in practice and in results the medical schools of the day present us nothing that bears the re-motest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemicals as is the laying on of hands; while in results, or curative effects, the difference is so in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with premeditation and deliberation, and with a full knowledge of both sides of the question. Being myself an educated physi-cian, and having been for several years a Profes-sor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external management of the spiritual system of Positive and Negament of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Pówders, to be superior to the old systems in the following prominent and most im-

systems in the following prominent and most important respects, as well as in all others:

1st, In its scientific principle. The leading principle of the spiritual system, in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in character, and that the remedy, therefore, should be ter, and that the remedy, therefore, should be either Positive or Negative. This is a principle which has reference to the interior, invisible cause which has reference to the interior, invisible cause of disease, and not to its outward, visible effects or appearances. But the old systems have their classifications, not upon the interior invisible cause of disease, but upon the external, visible effects which that cause produces—in other words, upon the external phenomena of disease, or the attental experience which disease patterns. outward appearances which disease puts on. In this respect, the simplicity, naturalness and truthfulness of the spiritual system, commend it to the most casual observer and even to the medical

profession themselves.

2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disquisting round of purging have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, nauseating, sweating, cupping, blistering, plastering, salving, and the great variety of other visible, external and often violent effects which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteracting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embedied in Mrs. Spence's Positive and Negative Powders, is eration of the spiritual system, as embedded in Mrs. Spence's Positive and Negative Powders, is radically different. They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, external or violent effects—no purging, no nauseating, no vomiting, no sweating, no cupping, no bilatering, no plastering, no salving; but they silently, gently and soothingly pervade the patient's system, and by restoring the last magnetic balance or equilibrium of the diseased organ or organs, restore them to perfect health.

gans, restore them to perfect health,
3d, In its results. I have already published, in
the columns of the BANNER, testimony and evithe columns of the BANNER, testimony and evidence, in the form of certificates and reports from private individuals and also from physicians, sufficient to convince every candid render that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practical operation. And yet the evidence thus far published is but a small fragment of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the incurable as well as those that are curable by the old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rhenmatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilepsy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the patients themselves, at results so unexpected, hecause so far transcending what I had been accustomed to witness in the private and hospital practice of the old system of medicine.

Such being the facts with regard to the Positive and Negative Powders, it is my intention to perincurable as well as those that are curable by the

and Negative Powders, it is my intention to persevere in holding them up before the public until every family and every adult man and woman shall test their virtues for themselves, and thus, shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 37 St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates lny before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the moris of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders. PAYTON SPENCE.

NEURAPATHIC BALSAM:

NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit-physicians,)

AN INPALLIBLE REMEDY FOR ALL

AN INFALLIBLE REMEDY FOR ALL
HUMORS AND SKIN DISEASES;
Piles, Catarrh, Rheumatism, Worms, Burns,
Sores, and all Diseases of the Throat
and Bronchial Tubes.

137 Price, 50 cents and \$1.00 per Bottle. Forsale by all
Bruggists, and at the Offices of the Banker of Light in New
York and Boston; also, A. James, No. 53 Reynolds Block,
Chicago; T. D. Miller, No. 4 Kennett Building, Nt. Louis,
Mo.
E. HAYNES & CO., Proprietors,
Nov. 17, 7 DOANS STREET, BOSTON.

Nov. 17. Thomse street, Boston.

DR. BARDEN'S

ONDENSED FAMILY MEDICINES.

S. M. Strick, officiating.

Nov. 17. Thomse street, Boston.

DR. J. T. Gilman Pike,

Honcock Flouso, - - Court Square.

BOOKS:

BOO

Miscellancous. OXYGENIZED AIR.

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RADICALLY CURKS

SCROFULA, CATARRH, BRONCHITIS:

FIRST AND SECOND STAGES OF

CONSUMPTION: RHEUMATISM, NEURALGIA, PARALYSIS, AND

EPILEPSY. THE Oxygen is breathed directly into the Lungs, and through them is carried into the blood; thus, as soon as the blood will enery it, it reaches all parts of the system, de composing the impure matter in the blood, and expelling it through the pores. The results from this mode of treatment are immediate. Patients do not have to experiment with it for months to learn whether they are being benefited. Good results are experienced upon the first trial, and but a few

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

applications are necessary to effect a cure in any curable

sent by express to your own house. The Remedy is administered under the supervision of the Inventor, DR. C. L. BLOOD.

PHYSIGIANS Instructed in the use of the remedy, and fur dished with all the appliances for a business with it.

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DYSPEPSIA CURE!

COE'S

THIS GREAT REMEDY FOR ALL DISEASES OF TH STOMACII, is the discovery of the inventor of Coe's valuable Cough Bal-

sam, while experimenting for his own health. It cured Cramp In the Stomach for him which had before yielded to nothing The almost daily testimony from various parts of the coun try encourage us to believe there is no disease caused by a

Physicians Endorse and Use It! Ministers give Testimony of its Efficacy! And from all directions we receive tidings of cures performed.

Дуврерыіа !

lisordered stomach it will not speedily cure.

Heartburn !

One dose will cure. Sick-Headache! It has cured in hundreds of cases.

Headache and Dizziness! It stops in thirty minutes.

Acidity of the Stomach! It corrects at once. Rising of the Food!

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One dose will remove. Cholera Morbus! Readily yields to a few doses.

Bad Breath ! Will be changed with half a bottle IT IS PERFECTLY HARMLESS!

Its UNPRECEDENTED SUUCESS is owing to the IT CURES BY ASSISTING NATURE

TO RE-ASSERT HER SWAY IN THE SYSTEM! Nearly every dealer in the United States sells it at ONE DOLLAR PER BOTTLE. C. G. CLARK & CO., Proprietors,

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enterprises under prudent and l mest menagement, in large or small amounts, will find it for their interests to call on JOHN WETHERBEE, No. 11 PHENIX BUILD

on JOHN WETHERBEE, NO. II PROFIX BUILD ING. BOSTON.

"H" Information given by mall, if requested.

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

Sept. 22.

DR. G., W. BABCOCK,
36 Winter street, Boston, Room 10,
ATTENDS to the treatment and cure of all Caronic Disto as usual.

MRS. PAIGE is very successful in fitting Teachers of Planot Forte and Singling by her New Method. Time required from three to sky months. Pupils can fit by correspondence, after remaining with Mrs. P. one week. References given on application. No one is authorized to teach this Method except by permission of Mrs. Paige, who is the inventor and sole proprietor.

prictor.
635 Address, MRS. J. B. PAIGE, 246 Washington street,
Rooms 9 and 4; or, OLIVER DITSON & CO. 4w*—Dec. 8

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

28 COURT STREET,
100TON,
100St, 18 Webster street, Somerville. "SPIRIT-RAPPINGS!" GIVEN underinspiration, by CLARA MORGAN. Price, 30 cents per copy. Liberal deduction to Agents. For sole at the Relatio-Philosophical Puntabilist Association, Drawer 535, Chicago, Ill., and Bansen of Light Office, Boston, Mass. 13w*-Oct. 27.

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A LADY who has been cured of great nervous known to all fellow sufferent the sure means of relicf. Address, enclosing a stamp, MRS. M. MERRITT, P. O. Box 388, Boston, Mass., and the prescription will be sent free by return mail. mail.

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OF THE AMERICAN PEOPLE.
A GREAT BOOK FOR YOUTH. Send two red stamps and
A obtain it. Address. DR. ANDREW STONE, 96 Figh
streat, Troy K. Y.

Oct. 8.

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

Miscellaneous.

FOR THE

HEALING OF THE NATION!

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Akron, Summit Co., Ohio, June 11th, 1866. PROF. P. SPENCE—Dear Sir: My disease, as I stated in my first letter, was Difficult and Paintal Urination, which commenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became excruciating, and could not have been endured longer without relief. I commenced taking your Post-tive Powders according to your directions, as soon as the box arrived. I had not taken half the Powders, when I discovered that the said complaint had utterly and silently disappeared, not even bidding no good by a 1 of course was your glad to

and uttery and stendy disappeared, not even ind-ding no good-bye. 1, of course, was very glad to dissolve such unpleasant partnership. I will add that I am now 70 years old, and for 30 years was a practitioner of medicine. I live in the Township of Bath, 7 utles from Akrou, Ohio, which is my Post-Office address. Fraternally yours, H. HARRIS.

South Adams, Mass., Sept. 26th, 1866. PROF. SPENCE—Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prostate Gland like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of frritated and swollen Prostate Gland, but found no sure relief until I found it in your Positive Powders. Truly they are the greatest wouder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time.

Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25th, 1866. PROF. SPENCE-It has been my misfortune to PROF, SPENCE—It has been my mistortime to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your Powders came, they were used immediately, and they effected greater good in less time than any other medicine I have used. Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Jowa, Oct. 13th, 1866. PROF. PAYTON SPENCE-Sir: I have used your Regrive Powders in a case of Amutrosis (Blindness,) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long continued sore eyes, is to be attributed the Amnu-rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried

an nopes or ever caring ner eyes; for I had fried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Negative Powders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing,
Yours, &c. W. P. COWMAN. White Hills, Conn., Feb. 11th, 1866.

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

Yours for the truth, LIBBIE G. BARRETT, Richwood, Union Co., Ohio, June 10th, 1866.

PROF. PAYTON SPENCE, M. D. — Dear Sir: I have had the Erysipelas for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending a great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipeins, I conchaled I would try them; and to my great aston-ishment I was relieved by taking half a box of the Positive Powders. I now am perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used. My wife was taken with the Rhenmatism,

so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six **Positive Powders**, and was Yours truly,
JAMES P. CUNNINGHAM. relieved.

A TENDS to the treatment and cure of all Chronic Distances. Discass affecting the Hair and Scalp attended to make the property of the Positive and Negative Powders over diseases of all kinds, is wonding the property of the Positive and Negative Powders over diseases of all kinds, is wonding the present of the positive and Negative Powders over diseases of all kinds, is wonding the property of the Positive and Negative Powders over diseases of all kinds, is wonding the present of the positive and those seeking his navige will find him a gentleman of sclentific additive. Let all those afflicted with diseases bear in mind that br. Babcock has been most successful in giving relief, and effecting permanent cures to his patients. We consider him one of Nature's true physicianis, hence the pleasing and fortunate results he has brought to his patients.—(Botton Courier.)

DRUNKARD, STOP!

THE Spirit-World has looked in mercy on scenes of suffer and so of the course of the course of suffer and so of the course of the sum of the course of suffer and so of the course of the sum of the course of suffer and so of the course of the sum of the course of the sum of the course of suffer and of the course of sum of the course of suffer and of the course of sum of the course of sum

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. In view, therefore, of the approaching stekly season, we say to the people of the West, and the South, and particularly of the great valley of the Missishpi, and of all other sections of the United States that are annually securged by the Chills and Fover, and other Fevers, in the auminer and autumn, "be prepared in time; keep the Positive and Negative Powders always on hand, ready for any emergency."

emergency.

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

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

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One hox Positives, \$1.
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Hix boxes, \$5; twelve boxes, \$9. Sums of \$5 or over, sent by mail, should be either in the brm of Post Office Money Orders, or Drafts on New York, or list the letters should be registered.

Money mailed to us is at our risk.

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For sale also at the Banner of Light Office, No. 155 Washington St., Roston, Muss., and by Druggists generally.

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NEW UNFOLDING OF SPIRIT-POWER!

DR. GEORGE B. EMERSON,

I KALING MEDIUM, developed to cure diseases by draw
ing the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination 61; ten exercises to draw diseases, 55; thirty for 810. Manipulations, 82 each, giving vaname and address. Please address DR. GEO. B. EMERSON, No. 1 Winter Place, of Winter street, Boston, Mass. Office hours from 9 A. M. to 5 P. M. 4w*—Dec. 8.

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M.R.S. L. CHAPPLLL, the well known beturer on the "Laws or lays," has taken Rooms at No. 11 NOUTH STIREET, Boston, Bass.
Mrs. C. has been a careful and successful student of those mysterious elements of helug which, too often ignored, still stolide potent agencies of life, and she invites the attention of those who should be interested.

Illseases of Mind and Body often vanish at once when the causes of disturbance among the vital forces are discovered, and all those suffering are invited to call, as she offers her services as an Inspirituoud and Humetic Heater, and relice upon her experience to confer great benefit upon all whose conditions demand her attention. She often gives evidence of spiritidentity, but never promises.

ons demand her attention. She often gives evidence of spirit-entity, but hever promises. CP MRS. CHAPPELL, will also receive calls to lecturo THE MIRS. CHAPPELL will also receive calls to lecture until the counting Winter Pall or address MIRS. CHAPPELL as above. Hours from 10 Dec. 8. DR. MAIN'S HEALTH INSTITUTE.

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

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MISS PHELPS, Inspirational Writer, Developing and Heating Meanum, No. 3 Tremont flow, Room 23 Opresent entrance No. 12 Howard St.) Hours: 9 A. M. to 4 P. M. dily: also on Tuesdays, Saturdays and Sundays at 7 P. M. (48*–Dec. 8.) MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison As. Oct. 27. Oct. 27.

DR. WM. B. WHITE, Sympathetic Chirvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, ing from South Rennet St., Boston. 6m*--Dec, 8, MRS. L. PARMELEE, Medical and Business Charvoyant, 1179 Washington St. Boston. 13w*-De. 1. SAMUEL GROVER, HEALING MEDIUM, No 13 DIX PLACE, (opposite Harvard street.) Oct. 6.

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Or Psychometrical Betheeation of Character.

M. AND MRS. A. B. SEVERANCE would respectfully
M. announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of char
acter and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former hore.

They will give instructions for self-improvement, by telling
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Seven years' experience warrants them in saying that they
can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to Investigate.

Everything of a private character kept structry as seven.

For Written belinestion of Character, \$1.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by
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DR. J. P. BRYANT WILL HEAL THE SICK,

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"Homnes street. Office hours from 11 A. M. to 2 r. M., Satmidays, Sandays and Mondays always excepted. Dr. N. can
not tell if he can cure without seeing the patient.

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they cannot be read or answered.

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TMHS HOUSE was opened by MBS, A. J. KENISON, July 1 1st, 1865, for the improvement of the afflicted in Body and Mind. Board with or without treatment. Good Charvoyant and Magnetic Physicians in attendance. Washington St., MIRS. 1. R. MURRAY, M. D., LAHIVOYANT PHYSICIAN, BUSINESS AND TEST MEDIUM, 263 Woodward Avenue, DETROIT, MICH, Ins.-Description and Prescription by mall, \$1 and stamp, close lock of hatry: locating an oil well, looking into other

business matters and answering a scaled letter, \$2 and stamp. Satisfaction warranted. 4w—Dec. 8. MRS. ABBY M. LAFLIN FERREE,
DSYCHOMETRIST AND TEST MEDIUM, reads from landwriting or metals; also, gives directions to those wishing
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Psychometric Reading, 82; Business Directions, 85.7 Address
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Dec. 1, -5w*

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YORK, Mrs. H. has also made arrangements to give Clairtoyant Examinations for Disease, at her Rooms, daily. Examinations made by letter-name, age, sex only required—
63 00. Medicines accurately preparted and pat up for patients,
Also, Dr. Garvin's Compound Edstr, or first Solution ever
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JEANNIE WATERMAN DANFORTH, (formerly of Boston, Claryoyant Physician and Trance Medium, 52 FOURTH STREET, near the Bowery, New York. MRS. H. S. SEYMOUR, Business and Test 111. Medium, No. 1 Carroll Place, corner Bleecker and Lau-rens, 3d floor, New York. Hours from 2 to 6 and from 7 to 9 r. n. Nov. 24.-4w*

JOSHUA GROVER, Healing and Personating Medium, No. 7 Winthrop street, Charlestown, Mass. Nov. 17.—8w*

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POLAND'S MAGIC BILIOUS POWDERS.

THIS PREPARATION is the discovery of the Rey, J. W. POLAND, formerly Paster of the Baptist Church, in God'stown, Mass, and a man dearly belyed by that denomination throughout New England. He was obliged to leave the pulpit and study medicine to save his own life, and his Magic Powners are one of the most wonderful discoveries of nodern times. It is THE GREAT LIVER AND BILIOUS REMEDY!

which completely throws in the shade all other discoveries in medicine; and it affords him much gratification that they re-ceive the unsulmous approbation of all who have tested them. The Magle Billous Powders are a POSITIVE CURE FOR LIVER COMPLAINT in its most aggravated form, and an immediate corrector of all

· BILIOUS DEHANGEMENTS: Excellent for HEADACHE, CONSTIPATION,

Pinples, Blotches, a Sallow Skin, Drowsiness, Dizzi-kess, Heartburk, Palpitation, and a most wonderful Cure and Preventive of Fever and Ague! (We, advise all who are troubled with this fearful malady to always keep the Powders on hand ready for immediate use.)

Here are a few important particulars; 1st. -They are the Great Specific for all Billous Affections. 2d.—They are the only known remedy that will cure Liver Compisint. 34.—They are the only known remedy that will oure Consti-

pation.

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

5th.—They are a mild and pleasant yet the most, effectual cuthartic known. 6th.—They are the cheapest and best medicine extant, as they can be sent by mail to any part of the globe for the price, 50 cents.

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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Barner of Eight. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERRIERS, Cincinnati, Obio; P. O. Box 1402.

Address by S. J. Finney.

The following is a portion of Mr. Finney's very able address, accompanying the "Preamble and Constitution" of the Michigan State Spiritual Association. It not only has pith and power, but the ring of deep soul-earnestness. The extracts are taken from the pumphlet form, gotten up in tine style by Mr. H. N. F. Lewis, chairman of the "Finance Committee" of the State Spiritualist Association, and editor of the "Western Rural," Detroit, Michigan.

We have aimed to establish a free, progressive Association, based on the democracy of souls, and open on all sides to scientific, philosophical and religious truth—to the whole life of Nature. There is no such society on earth, before those formed since the advent of "Modern Spiritualism." This is the first effort in the history of man to unite science, philosophy and religion into organic form, under the auspices of associative action, such that all great reforms growing out of them and out of the needs of man, can be united together into one body and method, animated by one spirit, and aiming at one end—the whole

good of man.
Our Association, by its preamble and resolution, puts itself on the side of all great human in-terests-intellectual, social, and spiritual. It declares for progress, for the enfranchisement of woman, and her admission, on terms of equality with man to all the rights, privileges and imminnities of life. It demands justice to all classes of citizens. It calls to government to make all equal before God and the law. It opens itself to science and philosophy and all truth from every quarter of the globe. Can any association do more brave-

It may be objected, that, as an association of Spiritualists, our work should be confined to "Spiritualists proper" We answer, it is. But what is the genius, spirit, scope of the great spiritual movement? What are its ideas, methods, sources of power, and aims? Is it all confined to the fact of intercences between the two worlds. the fact of intercourse between the two worlds? No; for this fact demonstrates that man is a spiritual entity which lives beyond the grave, and which can be inspired here and hereafter, both by angels and the spirit of Nature, and whose hap-piness here and hereafter depends upon his obedience to all the laws of his being. He who accepts the fact of spiritual intercourse, must take all that goes logically with that fact as part of the truth of the whole movement; and besides, the fact that man is a spirit carries with it, as it: foundation, the idea of the Divine Spirit-of the Infinite and Eternal Spirit. It carries with it the idea of the spirituality of all original sub-stance and power. For how could man have a spiritual body—a soul—unless there was a spiritual substance out of which it could be formed? and how could souls inspire each other or be inspired by the Eternal Spirit, unless all were, at the basis, made of the same identical element? The fraternity of souls and the paternity of God rests at last on the identity of the original sub stance of each being. If human spirits are the children of God, if the idea of the fatherhood of God he not a delusion, then the substance of the Crea-tor is the foundation of each soul. The identity of the primordial essence of the human and the Divine Spirit, is the only logical basis for Spiritualism; and it is on this foundation alone religion itself becomes possible.

And once prove man a spirit per se, and you have proved him one with the Eternal Substance, Life and Power of the Universe. No man can conceive two distinct and eternally different substances—spirit and matter—and get a live uni-yerse out of their union. For how can two eternally distinct and essentially different substances he brought together? In no conceivable way, And beside, all the modern tendencies of science are in the same direction. The spiritual idea of and in the same direction. The spiritual measor aubstance is arising from science. Althodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be only modes of the action of some common, simple, hosmogneous, invisible or spiritual Power; and all power is eternal, infinite and divine.

nality of Eternal Power-Substance-God, rests the whole spiritual movement; and to him who starts with the idea of God-of Infinite Spirit, there is not a logical resort but in Spiritualism. For if.God be Spirit and Influite, there is no room for any other substance than spirit. Spirit be-comes all in all—the primordial Power at the centre, and the original substance at the founda-tion of the world. Admit the idea of "matter" as essentially different from spirit, and you can have no God; for such a notion plants a discreet degree between God and "matter," which limits each by the other; and so, destroying the infinity of each, upsets the very idea of God. Spiritual ism is the only possible deduction from the idea of God: and the idea of Infinite Spirit—God—is the last possible induction from the facts which prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," lands us in atheism; and atheism is disproved by those facts which demon strate the spiritual entity of the soul. We thus reason from the spiritual entity and vital relationships of the soul to the idea of the spirituality of nature, and the naturalness of spirit and its . Or, setting out from the intuition of God as Infinite Spirit, we come to the spiritual nature, relations, and inspirations of the soul. Here, then, is seen the logical foundations of the great spirit-ual movement. He who believes God to be a world is a "spiritual manifestation." The Spiritual Philosophy includes all this. We rise from the table where the identity of a departed friend has been demonstrated by a series of unquestionable tests, to the irresistible contemplation of the expanded earth and unfolded heavens, as man festations of an Eternal Spirit. The rocks, bills valleys, rivers, ocean, and stars gleam then with the white splendors of the Divine Reason. Great questions, which stagger the untrained reason, comedown upon us with the whole gravity of suns. What! Is my friend, my wife, whose form I saw laid in the grave, food for worms, still allve? And does she still love me? Can she know my earthly wanderings, and read the secret thoughts of my heart? Who can resist what the thus liberated soul shall proclaim in the moment of its transfiguration—"There must be a Divine Spirit in the Universe."

And beside, see what follows from the central idea that Spirit is the only substance, and the only ultimate power. All the world becomes a spiritual manifestation; and hence all true science must at last become spiritual and religious. And why not, since science is only the orderly study of the modes of the operations of God. And hence Spiritualism includes all science in its scope, an for the same reason it takes in all true philosophy Since science and philosophy, considered in the absolute sense, are explanations of the facts, laws, and principles of nature, and since nature at the core is spiritual, both science and philosophy are elements of the great spiritual movement. Nor is this merely logical Spiritualism; it is the real fact also. The spiritual move-ment actually declares for the essential unity of cience, philosophy and religion. Our State Spiritual Association so declares in its Constitution, For the first time in history has the soul of man risen high enough to behold the essential unity of nature, external and spiritual. For the first time has the idea of this essential unity been recognized as the true basis of religion and reform.

And since there is no department of nature which science and philosophy may not legitimately explore, there is no human interest that can be justly shut out from the great spiritual movement. All events are subjects of causes and of laws, and therefore of science, and hence of Spiritualism. All human progress expresses laws, causes and conditions. Society advances or recedes according to law; nations rise and full

under the dominion of the forces of the world; revolutions come and go according to law; and all civilization advances according to fixed and immutable principles; and hence all come under the domain of science. Hence it is legitimate and proper to Spiritualism to deal with all great questions of interest to man. Hence all institutions of interest to man. Hence all institutions of the South to the homes of the Northern Czars, and all reference of institutions are gritals that in the public. shows how the career of a soul, in this life, affects spirit of this Revolution is penetrating the masses for it to deal with the conditions of this life? If the classes are defrauded as a soul of the career of a soul, in this life, affects with its regenerating power. In America, slavery whole classes are defrauded as a soul of the classes are defrauded as a soul of the classes. and of all its blessings, thus preventing education, culture, and happiness, is it not competent for Spiritualists to deal with chains and slavery? If woman, under the reign of mere brute force, has been defrauded of her rights, shut out from the schools, colleges, and universities of the land, held in bondage to St. Custom, and reduced to a petent for a society which purposes to help us ere to become fit companions for the cultured in higher spheres, to wage war against those causes of her degradation? Can a Republic which crushes of her tegratation? can a tending which crushes men, allows the scourging of women, the suit of happiness," is rapidly acquiring the force stealing of bables, and the disfranchisement of of public law. The shadows of pitless pride from woman and of a whole race of human beings, be the thrones of Prussia, Russia and Rome, are lifeserving the highest spiritual interests of the human race? All great mundane interests are retherefrom. The conditions of this life, personal and social, political and religious, physical and spiritual, directly and indirectly affect our life beyond. There is no escape from this. Hence Spiritualism deals with all great mundane human interests and conditions.

The spiritual movement aims to reconstruct all

religious institutions especially. And it will do this on the basis of the naturalness of spiritual powers and laws. In asserting the essential spirituality of nature, and the naturalness of spirit, it lays down the proper basis for Spiritual Ra-tionalism. Some late writers, as Mr. Lecky, and even some American Unitarians, have treated rationalism as if it meant only materialism, or what is equivalent thereto. Mr. Weiss denies any vital relation of the soul in this life to the life of the spiritual world. Now Spiritualisty proceeds from the demonstration of the spiritual entity of the soul to the unfolding of the laws of entity of the soul to the unfolding of the laws of spiritual relationship. It brings forward its facts, physiological, phrenological, psychometric, magnetic, clairvoyant and spiritual, as so many illustrations of the fine, subtle, spiritual sensibilities of man. It actually lays bare the currents of the soul's life; shows that vital, spiritual sympathies actually hold the minds of the world en rapport with each other; that the dear, old earth itself has a spiritual atmosphere in which are embo-somed the refined eliminations of earth's grosser air, and in which all souls are embraced and held in vital union with each other. To the well-in-formed, Spiritualism has already demonstrated all this. And these facts furnish the basis for spiritual science, and lay down some of the foundation stones for the glorious structure of Spiritual Rationalism. We protest against any more supernaturalism in religion. We want a scientific and demonstrated basis for our religion. "Let's have nothing now which is not its own proof."

As Spiritualists, we know that the soul's existnce is a demonstrated fact; and our ideas of the form and nature of the soul are clear, distinct and certain, as far as they go. We regard the soul as an entity-not a function-possessing the human form, constituted of fine, spiritual elements, wrought up into organs with functions and powers correspondingly fine and spiritual, and living after it leaves the body in the spiritual spheres of the world, all of whose elements, forces, laws and beings are correspondingly fine and spiritual. The physical and spiritual worlds are related by the same forces in a more highly attenuated form. which connect planets and suns, rocks, vegeta-bles, animals, and man. From the earth to the spiritual world there is a gradual attenuation and refinement of forces and elements shading up into spirituality. No discreet degree breaks the chain; no chasm isolates the two spheres; the dear old earth does not whirl in a vacuum hausted of all spiritual vitality, and void of all divine power. It is not an insulated and erratic body, driving to ruin against the surges of divine wrath, a mere bone of contention between "Gariel" and the "Devil," but the native birthplace of immortal men and women; nursery of the Infinite Light, Liberty, and Love. No impassable chasm separates us from the dear ones gone; for the Jacob's ladder of Spiritual Communion is planted on the solid rocks of the earth, with its top leaned against the battlements of "heaven," and its lowest rung so near the ground that the poorest daughter of earth can place her foot upon it and ascend to its top. And beside, each soul on earth who has a friend in spirit-land is an-chored by golden ties of vital forces to higher spheres. To unfold all the relations of these two worlds, would be to solve the secret of genius, to ower is eternal, infinite and divine.

Here, then, on the basis of the idea of the spiritfor the wonders of spiritual life and heroism the world over, and to unveil the destiny of nations and the whole future of man. And this is the

sim of Spiritualism as a science. Nor are these great facts of Spiritualism exclusively modern or anomalous. Brahminism. Buddhism, the old classical religions, and Christianity itself, began with just such spiritual facts. The whole New Testament history of Jesus is one continued narrative of the experience of a spiritual medium. His great moment of transfigration; his healing of the sick by the laying on f hands; his experience of comfort from minis ering angels in the garden after his prayer, and his commission to his disciples, closing with, "He that believeth in me, the works that I do shall he lo also; and greater works than these shall be do because I go to my Father;" all are paralleled in these days, under the same power of the spiritual world. An intelligent, thinking Christian is a Spiritualist by his very profession. To-day, also, the blind receive their sight, withered limbs are the offin receive their signs, withered timbs are healed, and the deaf restored to hearing by the laying on of hands of spiritual mediums, in ful-fillment of the standard of true discipleship set up by Jesus in the words above quoted. Who are the "Infidels," then? Christians do not those works which Jesus pronounced to be the unlimited test of discipleship; spiritual mediums actually do perform those works. Who, then, are the "Infidels"?—those who profess to be disciples but show none of the signs of discipleship? or those who do not claim to be disciples but show those signs and actually perform those works?

But we are told that there are so many fanatics free-lovers, impostors and ignorant persons attached to the movement as to cast suspicion on the whole affair. We reply, Christianity itself was for lifteen hundred years overrun with fanat-ics, free-lovers and imposition. Mosheim tells us that most of the Bishops of the early church were guilty of licentiousness; that a large class of women who had taken vows of perpetual chastity occupied the same beds with these pious Bishops. that "false miracles were artfully proportioned to the credulity of the vulgar"; that it "was a well nigh publicly adopted maxim that to lie and deceive for the interest of religion was a virtue" and that " nearly all the works of the Apostolic Fathers were affected with this lying leprosy." And I may fearlessly add, there is more "freelove" in the Church than among Spiritualists at this day. There are ten clergymen guilty of these vices to one spiritual lecturer. And I may also add, that "Popular Theology" itself is an old imported fanaticism gone chronic. What worse fanaticism than the doctrine of an angry God, bottomiess hell, "payed with the skulls of infants not a span long," full of roaring devils, whose function it is to scorch poor human beings, the vast majority of all the race being their prey, can be conceived? The fact is, "Popular Theology" is the importation of the dark ages of the human race. It is the nightmare of the world, pressing down on the bosom of the nineteenth century with its horror of darkness and of death. It has lost its original spiritual faith, and power to heal the sinful and the sick of this world; nay, it now denies the existence of the power to do the works of Jesus, its founder. It is an organized, consolidated, baptized "infidelity," set down to the "Lord's table," called by a Christian name, but not a whit the less "infidel" for all that. It has been tried for nearly two thousand years as the only Saviour of the world; but it has not saved the world at last. Its priests all over the Old World are committed to the policy of regression, of obstruction, of torylsm. Wherever it has gained the most power, it has most obstructed the

march of civilization, as in Spain and Italy. Gui-zot, the great historian of civilization in France.

tells us that "when any war arose between power and liberty, the Christian Church always planted

itself on the side of power, against liberty.'

In conclusion, we point to the signs of the times of the South to the homes of the Northern Czars one mighty impulse toward political and religious blood and flame. Many ancient despotisms have crumbled into ruins, while others are even now convulsed with the agonies of transformation. The emancipation of whole races, as in America and Russia: the resurrection of nationalities; and the decline of the Papal hierarchy, are the mira-

cles of our age.

Republicanism, political and religious, the declared sovereignty of the people and of the soul, is advancing to the empire of the world. Every sagacious despot now holds continually before his people the hope of future liberty; while the doc-trine of man's "right to life, liberty, and the puring from over the hearts and the homes of the Northern peasantry; the long-darkened land of music and of art, of poetry and of song, is rising to the grandeur of freedom and independence; reform! reform! reform! rings through the English Parliament; while the soul of the long-oppressed limits are appreciate to the long-oppressed limits. Irish people is arousing to the claims of justice and the rights of nationality. To the true Spiritualist, these signs are only

the visible effects of invisible spiritual influence The nations are touched by the flugers of immortals; fetters dissolve, throngs melt down, and ecclesiastical despotisms decay. Armies of angels the anathear despots in the earth and facilitate the march of humanity toward liberty and equality. A Congress of Immortals declared, through our brother, A. J. Davis, in 1853, that the angel-world was laboring to affect the nations of the earth, and clearly prophesied these immense agitations. In an exordium to the enslaved Afri-can it said: "We will bring an overpowering light to all oppressors, and the everywhere-op-pressed shall be let go free." American slavery and Russian serfdom have gone down under the blows of an enthusiasm of liberty, awakened by the inspirations and guided by the wisdom of the arisen heroes of all time. The "Providence" which guides justice and liberty to victory, is the "Providence" of armies of angels, inspired and sent down to us by the eternal decrees of the In-finite Reason. Such is our faith, our knowledge. And this is the primal faith of all unperverted souls; it is the sheet anchor of religion itself; for if we cannot get at the angels how are we to ap proach the Eternal Spirit?

Nor is it alone in the political world that the spirit of this revolution exhibits itself. Spiritual liberty, and not dogmatic theology, is the enthu-siasm of the nineteenth century. Supernaturalsiasm of the nineteenth century. Supernaturalism is now rapidly sinking into hopeless decrepitude and remediless decay. Under the influence of liberal scholarship, free thought, fearless criticism, and the great spiritual movement, joined with the late discoveries in science, popular theology is being actually destroyed. The leading ology is being actually destroyed. The leading intellects of the world now squarely repudiate the dogma of the divinity of the Jewish and Christian Scriptures; church customs, rites and ceremonies are being forsaken; ecclesiastical es-tablishments are sinking out of the world's respect, and all the old religious institutions are be-ing shaken to their foundations. The Papal throne, once the mightlest throne on earth, has fallen into contempt; only a few French, Belgians and Irish can be found to sustain it. Religious anarcy has nearly come again. It was not till the old world was reduced to chaos that the Di-vine voice said: "Let there be light!" and in the order of ideas, as in the order of worlds, dissolu-tion must precede formation. The seventh great religious revolution of the world is upon us. Brahminism, Buddhism, Judaism, Classicalism, Mohammedanism, and even modern Christianity are, regarding their claims, only failures. have failed to save man from ignorance, crime, war, slavery and woe. Now the race advances either to atheism or to a universal Spiritualism Which shall it be? We are not in doubt. Mere negations do not move men: hence atheism cannot become the last resort. At last, the whole numan race shall break away from idolatrous, bibliolatious creeds and church craft, and, uniting, build the temple of a World-Religion out of blocks of solid Light, quarried from the zenith of Eternal Love, Liberty and Law.

S. J. FINNEY, President.

Courage, Fainting Sister, Struggling Brother.

Sailors are we all on life's tempestuous sea: ang the voyage are fearful w ships, but no lost souls. Soldiers are we, weary, wounded, thirsting, camping on battle-fields, dreaming of victories, realizing defeats, and half unconscious all the time of those serried hosts unseen that walk in our midst. Pilgrims are we. traveling with bleeding feet and aching hearts, anxious to reach some sweet, shady nook or mountainous summit for rest and repose among congenial souls, loving and loved, trusting and trusted. Life, at best, has many trials. Each, sooner or later, is destined to drain the bitter cup. No soul is exempt from the school of sorrow and suffering. All hearts, though by diverse methods, must be stirred to the bottom and probed to the core-must be bruised and broken, till the fountains of divine life gush up from the being's centre, blending with those celestial currents that descend from the higher heavens. Selfish passions must be controlled, selfish wills subdued, selfish loves uprooted; and all must die, literally die to the grosser physical, in order to fully live in the anicitual. "Flesh and blood cannot inherit the Kingdom of God," said Jesus, Only the spiritual, the divine, the Christ in us, can quicken the innermost life in others. Purity responds to purity; truth to truth; heaven to heaven. My patron saint, the beloved John, said, "To him that dvercometh "-overcometh what? the earthly, the criminal, the selfish; for in the same ratio that the Adam is overcome, subjected, subdued and spiritualized, is the Christ within glorified. 'Him that overcometh shall eat of the hidden manna, receive a white stone with a new name," be clothed in a garment of crystal brightness, wear a glittering crown, and become a pillar in 'the Temple of the living God."

Furnaces make the gold glisten; so pains and penalties are parts of life's discipline. Sorrows, disappointments and fiery trials are links in the chain of cause and effect-portions of a wise Father's disciplinary method to lead sonis heavenward. In this upward march of the soul's progress, there are obstacles to meet, impediments to overcome, moral summits to be attained, crosses to be borne, and intense sufferings to be endured, forming dark shadings around life's mystic picture; yet from behind the screen of pain, poverty and suffering, break out the noblest charities and most brilliant manifestations of a true humanity, strengthening the Diviner manhood and displaying all those finer human affections that glowed so sweetly in and streamed so beautifully from the sympathetic souls of John and Jesus. Through the gloom of poverty and distress stream the glittering rays of henevolence, as through bloody anguish the spirit often shines out in its most essential splendor, beholding Faith trimming her lamp in the twilight of life, tears crystallizing into celestial dews, nourishing the buds of immortal hope and love, and listening, catching angel whisperings that all, "all is well." Some flowers, like many souls, cling to their fragrance till crushed: then they fill all the fields with odors delicious as Eden. Blessed, then, the foot that crushes, the thorn that pierces, the storm that purifies the atmosphere. Doubtless the brightest crowns worn in the heavens have been tried and

smelted and polished and glorified in the furnace

The Gospel Banner --- Retraction.

Anxious to do justice to and encourage every periodical that tended to tolerance and liberality, we classed the Gospel Banner, of Augusta, Mo., among liberal journals. But reading its recent editorial, (meritorious only for its length,) relative to the Rev. S. C. Hayford's withdrawal from the Universalist ministry, because he had become a Spiritualist, we see that we made a mistake, and accordingly retract. Our hopes were brighter, and charities broader than our wisdom was discriminative. The Gospel Banner is devoted to the interests of its sect, to Universalism-ISM. Of course, Spiritualists (and their name is "legion.") in Universalist churches, and those sympathizing heretofore with the movements of Universalists. will govern themselves accordingly relative to the propriety of patronizing the Gospel Banner.

Progress in Louisville, Ky.

From a gentleman at present stopping in the above-named city, we learn that the Rev. Mr. Heywood, Unitarian clergyman, has been preaching upon the subject of Spiritualism; and be it said to his honor, he handled the subject with great fairness and impartiality-presenting its philosophy in not only a favorable, but even an attractive light.

Bro. A. B. Whiting is lecturing to continually increasing audiences. Sunday evenings the hall is so crowded that many are obliged to leave from inability to gain admission. So the blessed work goes on.

Organization in Allegan, Mich.

The Spiritualists and friends of progress in Allegan have organized, and desire lecturers to visit them, dispensing the bread of life. There are many excellent friends here and in the adjoining regions. Often have we met them in public assemblies, and sweet only are the memories we cherish of them. Address, as Corresponding Secretary, John A. Lawson.

Lotus, Ind.

The Children's Lyceum in this place is doing finely, so we are informed, the hall being filled each Sunday to witness the exercises. Mrs. Eliza W. Huddleson is their regular speaker for the present. Other localities would do well to secure her services, as medium and lecturer.

INVOCATION.

BY MRS. R. L. DOTY.

Oh, thou fount of life eternal! Thou from whom all joys supernal Ever onward flow;

Through thy boundless love we reach thee, Through thy mercy we beseech thee, To thy children light bestow.

Open wide the crystal fountain, Let the dew from off the mountain Of Wisdom and of Love Gladden every son and daughter; Let them drink of that pure water Drawn from the realms above.

Fill our hearts with joy and gladness, Dry all tears, remove all sadness From every weary soul: They will find those peaceful bowers Crowned with amaranthine flowers, When they reach the goal.

Oh, may they watch and ever strive To reach the mark, and gain the prize Of heavens best gift untold; It is the crown of life immortal, Placed within the shining portal, Most glorious to behold.

Letter from New York.

BRO, PEEBLES-I believe I promised to keep you posted in regard to affairs pertaining to our organization here, known as "The Society of Proorganization here, known as "The Society of Progressive Spiritualists." It is not surprising that you should take a lively interest in our welfare, since you happened to be "laboring with us" while we were wanderers in the wilderness, outcasts from Dodworth's Hall, without a "local behitsting" and almost without a "Total habitation," and almost without a name. sume you will not soon forget those few cold, dreary Sundays you spent with us when we hud-dled together in the pews of Hope(less) Chapel, on Broadway, (from such "pew"rity, good Lord, deliver us!) nor perhaps that other Sunday, when you spoke to us from the platform of Irving Hall the magnificent, whose frescoed walls had echoed to the voice of many a sweet singer before the "Harmonial Choir" sung the songs of progress there. Alas, that the proprietor of that princely establishment should have preferred a "small, genteel family, without children". But perhaps it was "all for the best." We may, perhaps, be as useful and prosperous in plain Ebbitt Hall as we should have been in a grander place, for, although destitute of ornament, it is well adapted to our purposes. It will comfortably seat about four hundred persons, and when crowded will hold two hundred more. In it the Children's Lyceum can go through with all its appropriate functions, and we can hold our sociables, and dance to our hearts' content, without danger to the walls or foundations, as we could not at Dod-worth's, and without the tormenting fear of Mrs. frundy that would have constantly haunted us at Irving. We are too, very centrally located, though perhaps at present rather far up town, yet being near the point of convergence of several lines of city railroad, the hall is easily reached from almost every part of the town.

But I must hasten to tell you what will interest you more, and that is that we have been enjoying a "revival season" in our "church" during this month of November. Whether it is because the linrvest season lins passed, the elections all over, and business so dull that the people have nothing to do but "get religion," I don't know; but I suspect it is all due to the magnetic influence of Sis-ter Townsend. Bros. Wright and Fish, who were with us in September and October, created a good degree of interest, but not much enthusiasm: but when Mrs. Townsend came, with her simple, yet touching and tender appeals, coming as they did from the depths of a heart that has been tried in the furnace of affliction, all the better feelings and emotions of the people seemed to be stirred at once, and the hall was soon crowded with a multitude apparently anxious to know what they "must do to be saved." It would have done your sympathetic heart good to have seen old, grayheaded men weep. How many converts have been made, or how many back-sliders reclaimed, I cannot tell; but I do know that during the last four Sundays many familiar faces were seen at Ebbitt Hall that had not gladdened our hearts there before since the good days when we were ministered unto by Miss Lizzie Doten. Whether they will back-slide" again until the return of that lady, remains to be seen.

Next month, December, we are to listen to our

good Brother Storer. To me, and I trust to many others, his discourses are always most welcome. They are at the same time inspirational, intellectual and spiritual, and bear the impress of that carnestness and sincerity that so strongly characterize the man. If they are appreciated according to their merits, I shall be satisfied.

us, to remain two months. Her beautiful discourses, together with the charm of her quiet, ladylike, unassuming manners, will always attract a full house. In March, as you know, we expect to greet the genial, warm-hearted "Western Editor of the Banner of Light." May his love never grow cold, and his influence never be In January Miss Doten is expected to return to

of affliction; and, during the cycles of the coming ages, we shall all clearly see that our trials, sorrows and soul-griefs were so many masked angels leading us into the gardens of God.

| Comparison of the spring violation of the spring violati

I can give you but little information relative to the Society that holds meetings at Dodworth's Hall, from the fact that I am so closely occupied Hall, from the fact that I am so closely occupied at Ebbitt Hall on Sunday that I have no opportunity to go elsewhere. I believe they are enjoying a good degree of prosperity. Mrs. Hardinge I understand, is to return there in December Her discourses are always listened to with inter-

I can hardly close this letter, although it is al ready too long, without a brief mention of an in spirational poet who generally attends our meetings. His name is Holmes—not Oliver Wendell but David. He usually gives us an imprompt after every discourse, and seems to be inspired but the swift of the consists if by no other refreshments. after every discourse, and seems to be inspired by the spirit of the occasion, if by no other spirit as his effusions are almost always apropos, either to the speaker or the discourse. These poems are to the speaker or the discourse. These poems are by no means of equal merit, as they are sometimes very beautiful, both in conception and expression, while at other times they are faulty in rhythm and not very clear in idea. But they have, as a whole, steadily improved from the first, and are always listened to with profound attention. And now, good friend, I must bid you adien

Please excuse the length of this letter, as I may not have time to trouble you again in this way until I see you face to face.

May the good angels, Health, Peace and Pros

Perity, ever attend thee!

Most fraternally,
New York, Nov. 29, 1866.

SPIRITUALIST MEETINGS.

Boston.—Miss Lizzie Doten will lecture each Sunday after noon in December in Mercantile Hall, 16 Summer street. Lecture to commence at 2% o'clock precisely. There will be no evening lecture, the hall being preëngaged. Admittance

The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 P. M. Evening meeting will commence at 74 P. M. CHARLESTOWN.—The Children's Lyccum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday afternoon and evening. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speakers engaged:—L. K. Coonley, Dec. 23; J. M. Pesbles, Dec. 39.

les, Dec. 30. The Independent Society of Spiritualists, Charles-THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday, afternoon and evening, as Mechanics' Hall, corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 18½ A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian Speaker engaged:—Mrs. Sarah A. Horton, Dec. 16, 23 and 30. Chriska.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7½ r. M. The Children's Progressive Lyceum assembles at 10½ A. M. J. S. Dodge, Conductor: Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Biblik Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 2 and P. M. Mrs. M. A. Ricker, regular speaker. The public ar Invited. Seats free. D. J. Ricker, Sup't.

Invited. Seats free. D. J. Ricker, Supt.

LOWELL.—Spiritualists hold meetings in Lee street Church
afternoon and evening—The Children's Progressive Lyceum
meets in the forenoon. Speakers engaged:—Mrs. Fannie Da
vis Smith, Dec. 23 and 30; Mrs. N. J. Willis during January,
NEWYON CORNER, Mass.—The Spiritualists and friends of
progress hold meetings in Middlesex Hall, Sundays, at 2½ and
7 P. M. Mrs. A. A. Currier will speak during December.

HAVEULL, Mass.—The Spiritualists and liberal minds of 1 P. M. Mrs. A. A. Gurrer Whi speak during December. Haveshill, Mass.—The Spiritualists and liberal minds of Haverbill hold meetings at Music Hall every Sunday, at 23 and 7 r. M. Children's Progressive Lyccum meets at 10 A. M. Dr. John Reiter, Conductor. Speaker engaged:—F. L. H. Willis, M. D., during December. Dr. W. W. Russell, Cor. Sec

PLYMOUTH, MASS.—The "Plymouth Spiritualists' Frace nity" hold meetings in Leyden Hall, three-fourths the time Children's Progressive Lyccum meets every Sunday fore noon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bart lett, Guardian. TAUNTON, MASS.—Meetings will be resumed in September in Concert Hall, and be continued regularly thereafter every

Wordster, Mass.—Meetingsare held in Horticultural Hal every Sunday afternoon and evening. Children's Progressly Lyceum meets at 11% a. m. every Sunday. Mr. E. R. Fuller Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged Mrs. Nellie T. Brigham, Dec. 16, 23 and 30; Dr. W. K. Riple, during January. during January.

Srringrield, Mass.—The Fraternal Society of Spiritual ists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forenoon at 11 o'clock Progressive Lyceum meets in the afternoon at 20 'clock; Con ductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman Lecture in the evening at 7 o'clock. Speakers engaged:—A. E. Carpenter during December; Mrs. Nellie T. Brighan during January; W. K. Ripley during February.

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Essex Hall. Speaker engaged:—Mrs. Susio A. Willis, Dec. 16, 23 and 30; Mrs. Juli Yeaw during January.

SALEM, MASS.—Meetings are held in Lyceum Hall regular ly every Sunday afternoon and evening, free to all. Speake engaged:—Mrs. N. J. Willis, Dec. 23 and 30. MARLBORO', MASS.—Spiritualists hold meetings in Forei Hall every other Sunday at 1½ p. m. Mrs. Yeaw, speaker.

FOXBORO', MASS.—Meetings in Town Hall. Progressiv Lyceum meets every Sunday at 11 A. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, We bosset street, Sundays, afternoons at 3 and evenings at 7 o'clock. Progressive Lyccum meetsat 12% o'clock. Lycent Conductor, L. K. Joslyn; Guardian, Mrs. Abbie H. Potte Speaker engaged:—Fred. L. H. Willis during January.

Putnam, Conn.—Meetings are held at Central Hall evenueday afternoon at 1% o'clock. Progressive Lyccum at 10 DOVER AND FOXOROFT, Mr.—The Spiritualists hold regul meetings every Sunday, forenoon and evening, in the Unive salist church. A successful Sabbath School is in operatio

salist church. A successful Sabbath School is in operator New York Citt.—The First Society of Spiritualists holmeetings every Sunday in Dodworth's Hall, 896 Broadway Seats free. Speaker engaged:—Mrs. Emma Hardinge during December. January and February.

'The Society of Progressive Spiritualists hold meeting every Sunday, morning and evening, in Ebbitt Hall No. 5 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 23 o'clock—Dr. D. B. Marks, Conductor. Frenti's wishing to make engagements to lecture in Ebbitt Hall should address P E. Farnsworth, Sec'y, P. O. box 5679, New York.

Monnisania, N. Y.—First Society of Progressive Spiritual

Morrisania, N. Y.—First Society of Progressive Spiritual sts—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M. ROCHESTER, N. Y.—Children's Progressive Lyceum hold public sessions every Sunday, at 2 o'clock r. n. Mrs. Hayden Conductor; Amy Post, Guardian.

Conductor; Amy Post, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Monroe J. Reith, Conductor; Mrs. Louisa Keith, Guardian.

Oswroo, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

12M P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the
Church of the Holy Spirit, 244 York street. Lecture in the
morning at 10½ A. M., upon Natural Science and Philosophy at
basic to a genuine Theology, with scientific experiments and
illustrations with philosophical apparatus. Lyceum in the
afternoon. Lecture in the evening, at 7½ o'clock, by volunteel
speakers, upon the Science of Spiritual Philosophy.

VINELAND, N. J.—Friends of Progress meetings are held in
the new hall every Sunday at 10½ A. M. Children's Progressive
Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hoses
Allen, Conductor; Mrs. Deborah Butler, Guardian.

Hammorton, N. J.—Meetings held every Sunday at 104

HAMMONTON, N. J.—Meetings held every Sunday at 10 A. M. and 7 P. M., at Ellis Hall, Belieview Avenue.

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

o'clock. Prof. I. Reim, Conductor.

The meetings formerly hold at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 clock the lecture commencing at 112 A.M. Evening lecture at 72. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Scoon street, at 102 A.M. and 72 P.M., and on Wednesday ovening at 80 clock. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratos Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-

ther notice.

CHICAGO, I.L.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Croshy's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ F. M.

Springfield, I.L.—Regular Spiritualists' meetings every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor: Mrs. E. G. Planck, Guardian.

OINGINAATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohlo as a "Religious Society of Progressive Spiritualists," and have secured the Acade my of Music, north side of Fourth street, between Eim and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Halley.

CLEVELAND, O.—Spiritualists meet in Temperance Hallevery Sunday, at 10 A. M. and 73 P. M. Children's Progressive Lyccum regular Sunday session at 10 clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Quardian.

TOLEDO, O.—Mr. Nellie J. Wilkele - Progressive Mr. J. A. J. M. J. A. J. M. J Toledo, O.—Mrs. Nellie L. Wiltsle remains in Tolede during September, and will deliver a lecture at 10% A. M. and 8 r. M. on every Sunday during the month. Seats free. All are invited. The Bannar of Liour and Journal are for sale at the close of each lecture.

WASHINGTON, D. C.—Meatings are held and addresses de livered in Union League Hall, every Sunday, at 11 A. M. and 7M P. M. Speaker engaged:—Mis. M. S. Townsond during December and February.

LOUISVILLE, Kr.—The Spiritualists of Louisville comment their meetings the first Sunday in November, at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 4th as 5th. Bpeakers engaged:—A. B. Whiting during December N. Frank White during January and February; Charles A. Hayden during March and April; Nellio L. Wittale during May. BT. LOUIS, MO.—The Children's Progressive Lyceum holds regular acasions every Sundsy afternoon at 2½ P. M., in Mercantile Itali. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.