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Written for the Banner of Light, AGNES.

BY J. ROLLIN M. EQUIRM.

Sweet Agnes, why ask me to barken To thoughts that endear me no more? Why urgo me life's shadows to darken, Though tinted too deeply before? Though thousands of angels had spoken In accents as tender as thins. They would fail to heal hearts that are broken By passion as hely as mine.

This bosom which trembled and fluttered O'er the words which a loving one said. And hung on the accents she uttered. Now silently beats for the dead. She steeps ! in my memory dearer, For death both drawn closer the spell: Her spinit, unshackled, is nearer The God whom she worshiped so well.

Thou, Agnes, with softly combed tresses, Bedecked in a garment of snow. As a bride, mid a thousand careases, From the home of thy fathers shalt go; But mine 't is to walt for the hour When the church-bell shall selemnly toll, And Death shall have vanquished the Power That binds and imprisons my soul.

Written for the Banner of Light.

GEORGE LESTER'S DIVORCE.

AND SOME OF THE CAUSES THAT LED TO IT.

The town of Kimball, in one of our north-western

BY AN OLD CONTRIBUTOR.

"Happy—yet most unhappy atill—
I dread to think what good and ill,
What joy and grief thy heart shall fill i Biny all good angels keep thy heart. Pure to itself, and to thine art, And shield It from the poison darti"

States, is troly the most unattractive place we ever naw. Bituated in the valley of one of our large western rivers, covered as it is much of the time with fog and miasma from the marshy prairie around, the very atmosphere seems one of gloom. While in the high country around spirit-manifestations come with power and in great variety, those in Kimball are in thing-a good, honest soul. character common, imbecile, often what would be termed low, and in number few. This is not strange, for the character of its people corresponds with the place. The business of thumen consists principally in cheating each other, selling and drinking whiskey, and lounging in offices, stores and bar-rooms: that of the women in organizing as many social cliques or factions as possible, circulating the decisions of Mrs. Grandy, and putting on airs supposed fighting. The business of its people does not consist as his marriage had been very mu in reading, music; literary attaluments, or taking the expectation of recurring the best of mothers for wood and provisions to its widows and orphans. It his children. Her course with Jennie and Adelbert superior woman, universally accorded such. Its few dulgent.

progressive souls, better inclined, struggle in vain There were times, too, when wide differences of stantiality and necessary expense.

Public rumor says the old gentleman had not lived it up, would not have been treated lightly. in his social relations entirely above his neighbors' | It is a stern fact in social ethics, that if two perreproach -a thing which could not be said of his son, sons of mature years and judgment have lived hapas a man of more sterling integrity of character and pily together in the matrimonial relation four weeks, unfilmobing rectitude of action in private or public those four weeks can be again duplicated, if both He the town could not show. George was a lover of parties desire it, for a lifetime. It might cost effort; good appearances, and thought much of the public's but who goes to the heaven of conjugality without was an evident desire, at times, to have it thoroughly | the true foundation of each sout's heaven. understood by others that his way was the way. In business he was prompt, punctual and energetically industrious, and bud constantly advanced in public favor, which was shown by his being continually in office. He was by no means an educated man-so far from it, that spelling words was a necessity in reading a newspaper paragraph. He had good businos tact and knowledge of its details; but, like very very limited indeed.

the sense that life's materialism was swallowed up mirthfuluces, self-estrem, and some of the demestic daily life, to make him discharge every expected fended it, if liked, against battalious of annihilating

duty as a citizen so as to be above any reproach from his neighbor. His effort was to be kind and just. No benevolent project was ever presented to his consideration without his doing handsomely by it, With those who furnished him wares he was considered the best man to work for in Kimball. Thus adjust sense of respect for the pecuniary rights of others made him warm friends among the people. and, through his well known integrity of character, he had acquired a position and influence scarcely second to any in the place.

At the time of the opening of our story, George Lester had been a widower for some time, with two lovely children-a girl of five, and a boy of eleven years. Of a strong domestic nature, the need of a home and a kind mother for the half-orphans had been keenly felt, and he united himself by marriage to a Miss Powers, a lady of mature years, who was well and favorably known to the people of that section as a governess and a first-class educator of the youthful mind. A person of some peculiarities of character, yet a possessor of many solid virtues, was Mrs. Lester. She was a large, portly person, with large brain, rather sluggish temperament, and home ly features, save a beautiful, mild and expressively eloquent dark hazel eye, set beneath a well-formed brow and forehead. Having been much of her lifetime in a place of command, where her word was law, it was quite natural for her to rule, to assume a leader's place; and she was a person of inflexible and unyielding firmness of character. Domestically she was cold, yet not sternly so, with a strong love of children, which her usual motherly manner seemed to interpret as a kind care, rather than a blind love. Born and brought up among the delvers in New England soil, she was acquisitive to a fault, and yet a person of the truest, purest conscientiousness. She would not knowingly wrong any living person, or once fall of doing what she thought to be right. By all classes in society she was universally respected and esteemed as a good woman. There are those whose faults can never be seen without peopling behind the curtain of their inner lives. She was not of this class, . Hers were outside to the gaze of all. She had no secretiveness, or ability to concest any-

And with this lady George Lester spent the first few years of married life in much apparent happiness. One item of trouble, however, commenced with Adolbert, his boy, who, when his father told him, just before the event of his marriage, that he was about to bring to him a new mother, impulsively declared, on learning who it was to be, that he should never call her his mother. And this prejudice, deep-rooted in the boy, grew with his years, piculiar to larger places; and that of the children in till passion misconstrued his step mother's best inhugging miserable, surly-looking dogs, (the latter tentions, and made mountains of mole-hill faults. comprising just one-half the town's population,) and This was more than a source of grief to Mr. Lester, does not boast of a single scientific man, or one really was mild, but firm and quite methodical-not in-

against the dark, obain-loving, stolid ignorance opinion arosa between Mr. Lester and his wife. Had around them. A library association was attempted Surah been like his former wife, she would have to be projected, but proved an incipient failure. A passively yielded the disputed point at once. Not brass band has died out for want of public encour- being gifted to perceive with that quick penetration agement; it made too much noise, and did not play necessary in such a case, these differences of opinion pealm tunes. Dances cannot be had without being resulted in George's acquiring a habit of passionatecomposed of those who leve strong drink, and of ness, and in Sarah's being habitually firm in her course must generally end in drunken rows. A way. Time only could waken the latter, while the debating-club was started, and failed. Kimball has former only wanted his impulses started anew by no public hall, though it formerly boasted of one; mental cooperation for harmony at home, for both but the building in which it was located tipped over, to gain that conjugal peace for which all must in consequence of the stinginess of its owners, who struggle to attain through human imperfection. And in building preferred economy and cheapness to sub- time would doubtless have done so, but for the interference of others; for whatever external considera-And this place the father of George Lester founded tions affected him in the choice of a wife, she marmany years ago, did business, accumulated property, ried with a conscientious purpose of fulfilling every and passed into the spirit-world. It is with pleasure duty as a wife and mother to an honorable man. and a little apparent pride that his children tell how Though much more slowly aroused to perceive, Mrs. he hauled with exen, in kegs, his gold and eilver Lester was by no means wanting in intellect, which treasure, amounting to eighty thousand dollars, into she had always improved by the external processes the then dense wilderness. His mantle appeared to of school education and discipline, and a perception have fallen on George's shoulders, which he were of any breach of opening between them, accomwith greater honor than did his father before him. panied with evident action by her husband to close

good opinion. He was not a profound man, rather trial and effort? What is there good in the great superficial, yet a very good man; a pleasant-spoken, universe of God, especially in the spirit's realm, but genial person, with a large domestic nature and cer- is bought with severe labor? Untiling toll in the tain posuliarities of character, the chief of which subjugation of the rough places in our own souls is

CHAPTER II.

"In whit shift thou, or any, call
The spirits from their gooden day,
Except, like them, thou too case say,
My aphre is an peace with all
But when the heart is tall of din,
And doubt be side the partal waits,
They can but listen at the game
And hear the household jar within."

Rosaline Blanding was the only sister of George many first-class business men, his knowledge outside Lester, living in Kumbail. She was below medium of it and the externalities of civilized society was size, had a small round face of blonde complexion, slightly freekled, reddish brown hair, which hong George Lester was a Spiritualist, not in the sense in wavy masses, retreating forehead and chin, a that he abjured good broadeloth and silks, with their very peculiar guit, and a hazel gray eye, that was attendant senseless conventionalities, as essentials to in its expression an even compound of secretiveness " good society," nor good living and a home of luxu- and mirthfulness. She was a person of small brain ry as essentials to life, for the purpose of being more and notive temperament, with a large amount of spiritual and of assisting to shed into others' souls vitality in her composition. The perceptive faculthe light that streams from the angel-world-not in ties, secretiveness, ideality, language, combativeness, by the inflowing tide of heaven's spirituality—but a group, were largely predominant. A person whose Spiritualist in the sense that, accepting the fact that perceptions caught the first object presented, viewed spirits communicate, it had this influence on his it in the bluxing light of her own identity, and de-

which, by the strong arm of scaretiveness, she hand- charity should cover. ay admitted into her social confidence.

Yet, if her auditor were a quiet and unobtrusive Mrs. Dingman. possessor of rich strata of thought, which could only be quarried in a gentle way, she would often, in her coming in contact with Mrs. Blanding, drew largely positiveness of speech and manner, unconsciously on her sympathies, and consequently succeeded in cass the boundary of true politeness, amounting on her part to a silencing of her listener, and a monopoly of the hour, forgetting that there is a place to relatives, and taking advantage of the kindness and listen as well as a place to speak, in every well charity of others to accomplish a selfish use. She e such, she was an habitual coffee and tea drinker, and the stimulus thence derived gave point and brildter, by the way, that if real and true, often deserves liancy to many a conversation. Theoretically she instead, pity and respect. A repulsive, polluted, practice we shall see.

motions were easily disturbed, yet it was one in in every sense was not) which the better portion of the soul, the moral faculties, were not so easily roused to action.

A singular manifestation of the intensity of Mrs. Blanding's character, was her blind idolatry of her sister Carrie, the youngest member of the Lester family. Carrie was a person of much innate coarse iess and volgarity, whose faults in this direction were apparent to any observer; and whose attract. "a very sharp way, with a boldness of manne witty, and figured well in the world of appearances, keep peace with her own—blind to adoration. Remembering that Carrie was the youngest—the pet exausable.

The really strange feature of this singular charicter, and the foundation of all the ills that follow the one great and peculiar weakness of Mrs. Blandvipers forever clasped in confidence to her bosom, incidentally seen as our story progresses.

John's sister, as in any other way, about six years with justice. previous. John had two children by a former wife at the time she married him, and there were two lessons on her peculiar weakness. A Mrs. Pran by the second union. A step-mother's place is no next made her appearance in town-one of the unlike his wife's, in that he was strictly a home were her distinguishing characteristics. man, caring for little outside of it save his business. married life.

latter up, and there is association with such that rendered the secluded quiet which she loved imposbrings superiors down. And perhaps John Bland- sible. ing's loss of the respect due a wife was as much on account of her taking to her inmost confidence persons whom no pure, high-mind d person could asso clate with as intimate bosom friends without really finitize with Alphonzo "Bakah, ' Kate's husband, lowering themselves just so much, as from any other cause.

rice in her own life, which Mrs. Blanding indigcontly decied, (Mrs. Blanding was always indignant, she was never what is vulgarly termed "mad," and was to rouse the latter's combativeness, and they clung together more closely than ever.

inspire but little confidence outside of her own circle. reprenched her. Her utterances were some of them pure tests, some

proof. Her character was externally without fault; logical effects from positive mortals present at the a model of goodness, virtue, justice and amiability, time, and some "made" entirely, and afterwards but at heart a planner and a plotter-a very scoret reported such by herself. All mediums should be ive person, an ideal reveller in the world of sentil reliable as regards the general characteristics of ment, and a woman of inveterate sympathies and their mediumship -- we do not expect them to be iuprejudices. The lack of a harmonious development fallible. She was not reliable. If there were domeswhich her head showed she possessed in real behave- tie troubles affeat, she would be influenced concernlence and the moral faculties, in education, in intel- | ing them. | Ignorant, and | not really meaning to do leet, in constructiveness and reflectiveness, was more wrong, she was an undeveloped child of the Allthan made up in seeming by the ready tact with Father, whose worst faults the broad mantle of

led in a positive, superficial way, everything that Mrs. Blanding, when remonstrated with on her came up in this direction. Illustrative of this was intimacy with Mrs. Dingman, gave, as her reason, her remark to Sarah Powers, just before her broth- that she knew she was assisting her to progress oner's marriage, that she was "more than pleased" at ward. "In what?" interrogated her best friends; the expectation of her becoming a member of the and her only reply was, that the family were not Lester family, while her hatred and contempt of formerly so neat and clean in their habits, and that Mrs. Lester was well known to all who were in any they now "lived like other folks." And she would spend much of her lelsure time for the estensible Mrs. Blanding was truly a woman of society, object of making another's external life better. those ambitious social sims were only checked by This, as far as it went, was certainly all well her husband's means, position and influence. Her enough, but was not consistent, however, with her dream by day and by night was of "congenial so- social separation from many honest and well-meanciety." With a smooth, easy address, and a con ling persons who were in equal need of being lifted versational tact that was ready for any emergency, up; but who did not, in any way, take up her time she could please to be wilderment almost any listener. and effort, though as accessible in every way as was

Miss Prime was one of the leeches of society, who. securing a home by fastening herself under John Blanding's roof, refusing a home proffered by kind ordered conversation. Though not known by all to was a strange perversion of that which the world, with upturned nose, calls "an old maid"-a characwas a Spiritualist; but how far spiritualized in diseased being, in body and soul, was Miss Primea selfish, cunning yet ignorant person, with a very She was very excitable and enthusiastic, though small moral and intellectual brain, and a sufferer he did not always choose to show it. She had with by disease to loathsomeness. This last awoke charithis part of her nature an ability to suffuse her face ty in the humane, which, instead of exciting gratiwith blushes, which gave a charming coloring of tude in her, only aroused the desire to turn it to her modesty to her positiveness of action. It was un own best advantage. To Mrs. Blanding she made fortunate that this excitability was believed by Mrs. | hersolf a great sufferer—(as she was)—a refined per-Blanding to be sensitiveness. Though it was truly son, very intellectual, and a great historian; the kind of sensibility in the sense that the passional best of mediums, and a persecuted woman, (as she

Rosaline Blanding's friends told her she was decelved in the character of the creature whom she had not only given a home under her own roof, but had taken into her immost confidence as a daily and hourly associate. Some one must be the recipient of the garnered wealth of her inner life, and on the shrine of this miserable accumulation of earth's degradation she chose to offer it. She informed her veness consisted in an ability to say sharp things friends that she only could know Miss Prime, as the atter was entirely isolated from others's that startled if it did not endear. She was very they could not know her; if so, they would not think so. The opposition she had, only made her if not in the real world of the inner life. Resaline more unfilteehingly firm, and aroused an insanely would talk of Carrie by the hour to some quiet list extreme opposite action. To such an extent did tener, who had not interest enough in her subject to John Blanding and his wife differ on this matter, venture a single question in connection, without that they did not exchange words with each other seeming to notice that her listener's interest did not | for a week, as a result,—one of the items which then made up the domestic hell of a daily life, and which showed how the sincere, clear seeing husband was of the family, this, after all, was of itself somewhat rudely trampled down, that the wife might put in the place of his companionship a being every way unworthy.

But time, the great restorer and enlightener, finally awakened Mrs. Blanding from her strange ing, was in having some one of society's human insanity, and she was in turn anxious to see Alies Prime's departure. But kind persuasion, sophistry. and, at the same time, trampling with bliterness in argument and throats were then alike useless to the dust her best friends, in order to retain them accomplish it. She was there, and there she would there. Of this feature in its minutia, much will be stay. It being at last even to Mrs. Blanding unendurable, necessity obligated the paluful resort to Her marriage with John Blanding was brought physical force, and the miserable being was at last about as much through the influence of Kate Baker, removed in the care of those who tempered mercy

Experience, however, learned Mrs. Blanding no easy one to fill; but the children were young, her "unfortunates" of society, not recognized as such course with them quite indulgent, and a helter de by all classes. Large ideality united to great supergree of harmony prevailed than is often found in ficiality of character-great attempt to put on airs, such families. John Blanding's nature was very and but little sense with which to carry them out-

Mrs. Bugbee was a healing medium, whose medium: while she was a lover of "society," and never so ship was a success, not so much as regards numbers much in her element as in a crowd. So fac as en | treated, as on account of the reliability attending its joying herself as she aspired to, the could scarcely exercise. Among the cases presented to ber—she have chosen a husband whose tastes were so little in had always done all she promised in every instance keeping with her own. The union was probably -she was the means of restoring the biling to sight. hastened by a conscious unpopularity on her part, and the dying (or those given up as without hope) at the time of its occurrence. It was a sail mistake to health. She was a person much wanting in selffor both, which they fully realized after two years of reliance and esteem, even looking with timidity and distruct on her own efforts, and avoiding notoriety There is association with inferiors that lifts the in every form; yet her field of labor was such as

The pretence of Mrs. Pran was to come in contest with the above person, for her health, which, by the way, was very good, and her mission was to afwhom she had at some time previous, incidentally seen, and whom she had at last the audacity to tell Mrs. Dingman was one of the socially despised of Kate would get be hers "in fawrin climes!" She Kimball. People had accused her of actualizing had resided in "Cubah," and was "happah," and "so blest," if the scenery under her immediate notice was becautiful, roman to and "levelah."

Mrs. Bughee could not bear her presence as an aswhich was doubtless untrue. Its effect, however, sociate, and felt her to be that which she afterwards proved herself to be, a vile, unworthy person, and avoided her intimate society accordingly; but as far Mrs. Dingman was a medium, but so wanting in as essentials were concerned kept her own counsel, decision of character and integrity of action, as to as was her habit, for which Kate Baker afterwards

Mrs. Blanding was favorably impressed with the unwise things from the undeveloped, some payche new comer, the expression of which, to Helen Bug-

bee, drew forth the remark from the latter, that she disliked her affectation of speech, which denoted a want of good breeding. On this latter item Rosaline at once took issue, Helen contending that truly polite persons were without affectation, and Rozaline. in turn, that such were frequently so affected. Uafortunately for the latter's position, Mrs. Pran lacked the skill to carry out the Miss Fantadling programme she had started, and the result was an almost immediate failure. One after another became disgusted, till Mrs. Blanding herself soon wheeled into line with the rest.

Of Alphonso, with his idealistic nature, it must in ustice be said, that, however much attracted to Mrs. Bran on first acquaintance, in proportion to her tiking for him came his dislike for her; and he was more than suited, when she was finally got rid of, which was somewhat as follows:

She formed an intimate friendship with Mrs. Dingman, and hearing much in favor of her mediumship from Kate and Rosaline, she soon placed great coufidence in it. Mrs. Dingman, as she herself told it, worked on the fear, selfishness and superstition of her new patron by pretended communications, till she was at last in as great haste to leave town as she was to come into it.

Thus continued the aggressions on John Blanding's ruiet, homo-leving nature, and he became, as time progressed, more still, reserved and melanoholic than ever. Indeed, his fine features assumed a show of ever-present serrow and sadness, as if their dense clouds weighed heavily on his noble spirit, that almost any ordinary observer could not fail to perceive; and, choosing to bury his trials in the gloom of silence, he had the name among all who knew him of being a very strange, still man.

Rosaline wanted harmony at home, but failed to see her duty in connection with it. She expected John to do different; because he did not, she gave him to understand, that, whatever clee was done, her independence of feeling was not to be thus sub-

And so the days passed, whose want of congeniality xpressed itself in short, cold and beartless, or fronio monosyllables, that told of everything else than the pure, generous, self sacrificing spirit of God given marriage. Very different was the effect of this want of congeniality on Mrs. Blanding. Deeply sympathetic and impulsive as she was, some one she would have as a sharor of her joys and sorrows; and, as pride, if nothing else, would forbld her being in any sense apparently infidel in her domestic relations, on the plane of friendship, with her own ex she found a substitute, and in her society passed her best and choicest hours. Kate Baker was one of her choicest and first intimate friends in Kimball then Mrs. Dingman for a long, long time. Mrs. Bugbee came to Kimball to live, and she seen placed herself on a plane of intimate bosom companionship with her confiding to her keeping her inner ecoret treasures, that her earth life had so far accumu-

Mrs. Blanding was very inconsistant, however, in hor attachmenta; Helen Bugbee was in almost every respect very unlike her, and on an intimate acquaintance Rosaline failed to affinitize with her. The result was a gradual withdrawing of her intimacy to an external passing friendship, which Mrs. Bugbee for a long time after its commencement would not believe, and generously applogized for in many ingenious ways, this she was at last forced to accept its truth. Not so her husband, who understood it from the first. Helen had never had a similar experience, and it came with crushing force on her timid and confiding nature, overwhelming her to such a degree as to perceptibly affect her physical health. which had been so delicate as to make her almost an invalid for many painful years. She had, in her negativenese, placed too high an estimate on Mrs. Blanding's positive character, and time only could unlearn her the mistake. Mrs. Blanding had no opposition to this friendship from home or abroad, and the result was it could not endure; for her friendships could only be stable and firm when made by the pressure of combating circumstances without, which were as necessary to their continuanceas is fuel to the fire, food to the stomach, or air to the lungs.

CHAPTER IIL

"Like chaos fragments strown upon 1%'s sea, And hestering unward to an uncared shore-Like chaos ragmonts strown upon 116's sea.
And hestening on ward to an uncared abore—
Whirling and dashing ever as they fice—
Leaping and dashing 'nidi the storm king's ross,
Is the mat world of men. Wrockerl & the world
By self and sense, to very chaos huried.

For untold ages thus the world has gone, Hy saif and sense in troken fragments riven, et gearning still for a millenist dawn, When the same world should be a type of heaven, Talk not of heavon, or of a golden age.
When social ills in ceaseless battles rage!"

On the score of old acquaintance, and through thenfluence of Joseph Naylor, one of the first and best citizens, Homer Hill and his wife made Kimball their place of residence. Hill was a mechanic. His wife and a Mrs. Hubble, who arrived with them, immediately opened a large fashionable dress establishment and Hill associated himself with Navlor in business. Hill was a kind, good-natured, unobtrusive, and genial man, appearing to lack, in a business point of view, firmuess of purpose. His wife was a thorough business woman. Business was her idel, and her tact in its management was excellent. To Spiritualists she was a Spiritualistto the religious world a worshiper at the shripe of modern Christianity. Excepting her want of oneness of opinion to all, her habit of making it always subservient to business, and an over present fear of that execrable social despot, " what will people say," she was a virtuous, genial, pleasant and social woman-her business itself giving a strong impetus to an innate love of life's externalities.

Phrenologically, Mrs. Hubble had average Intellectual faculties, but they had never been exercised -nearly average moral and spiritual faculties, alde

and back both large. Her prominent points were a mativeness, accrationess, alimentireness, tuno and very large identity. In temperament, sangulucnerrous-a very choltable and irritable person ; a strong coffee drinker, and a lover of stimulating food. In feature she was what might be called handsome, with the exception of a charp, slightly aquiling nose, and a thick chin and neck-tho chin of an exact Aaron Burr pattern; dark, sharp, ounning eyes; clear, elightly florid complexion; rather above than under size, and slightly inclined to fleshiness. She was another Mrs. Pran, except that she possessed a cumling, native shrowdness and knowledge of human unture, combined with an executiveness that made her much more successful in her enterprises, an ability to say protty things in a very pretty way, spiced with wit and humor, which were very attractive to those on the external plane of life. A pure, true, and intelligent woman she was not. Of her provious history it may be well to state that she was left a widow of James Hessilton by his untimely death. After a time she received the attentions of an artist named Hubble, and, against the remonstrances of some of her friends, with a full knowledge of his worst faults, married him. Hubble was a man of talent, an extravagant liver, a drinker-a "fast" mao. He was a kind, generous soul, and was known to all as "a good fellow." While health and means lasted, all went smoothly, and apparently well; but a life of excess was too much for him-his health failed, and his means with it, plunging both into povorty.

Fannie Reseilton had married on the outer plane: she loved Hubble's means, his reputation, his externalities, but not his soul; so that when this stroke of adversity came, she at once descried him, and fled to her own solfish, external pursuits. The gifted artist, whose faults made him his own enemy-the generous, good soul, mastered by the tyrant strong Urink, and deserted by her whose selfishness only stood in the way of duty of being with him to the last struggled in vain against his fate, and finally died in the poor-house some time after hie wife's 41 coming to Kimball. Soon after she described him, and an end went to a large city in the State adjoining, where ..., she lived, up to the time of her next removal, with Mrs. Hill. Her career in this city was such that her para was a " by-word and reproach " among a large , , class of its residents, though her associations were . , always formed with the well dressed and outwardly respectable. But such was her reputation among a certain class, that almost immediately after her arrival in Kimbali, Mr. Naylor was called upon, in Hill's absence, to relieve the new comers from the presence of certain male visitors, who would never have thus unceremoniously intruded themselves in to the society of the pure and good without a cause. Their uncoremonious dismissal was necessary in a as place no larger than Kimball-policy dictating to Mrs. Hubble that her associations must not be formed rashly.

[OONOLUDED IN OUR NEXT.]

SCIENCE.

When no one did dream Of the power of steam, We moved along slowly each day; But now its reliance. Hath bidden deflance, To obstacles placed in our way.

Science bath taught us What steam bath brought us, For we sail without aid from the wind: We visit all nations. To see our relations,

Who treat us remarkably kind. When the electrical spark Illumines the dark. And hearse thunders mutter around. We direct by our wires The ethercal fires

Quite harmlessly into the ground. We can calculate storms In their varied forms. endo their course to a

So that our sea captains May take in their napkins, Or make a wide borth on the sea. When our mind is o'erwrought With a momentous thought.

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We express it by lightning away; And our friends out in York. Those who dabble in stock, Are informed of the markets each day.

This great Yankee nation Beats most all oreation. In its wisdom, and folly, and fun: Its girls are all beautiful, Its cons are all dutiful, And the whole are united as one.

In this go-shead age, With Science the rage-Such is the condition of man,) That'we strain every nerve estill on the The god Mammon to serve. \$13.9 And get all the money we can.

An over-worked woman .-- An over-worked woman always a end sight-sadder a great deal than . S. . over-worked man, because she is so much more fergaintile in capacities of suffering than a man. She has was no many varieties of headache-sometimes as if Jael were driving the nail that killed Sieera into her temples-sometimes fitting her work with half her brain, while the other half throbs as if it would go to picces-sometimes tightening round the brows as if her cap-band were Luke's iron crown-and then her neuralgias, and her back-aches, and her fits of depression, in which she thinks she is nothing, and less than nothing, and those paroxysms which men speak elightingly of as hysterical--convulsions, that is all, only not commonly fatal ones-so many trials which belong to her fine and mobile structure, that she is always entitled to pity, when she is placed in conditions which develop her nervous tendencies .--O. W. Holmes.

I the Keeping Horses' Feet and Legs in Orden-If 1 4 .1 were asked to account for my horses' legs and feet being in better order than those of my neighbor, I should attribute it to the four following circumwith atsaces: First, that they are shed with few nails, so placed in the shoe as to permit the feet to expand every time they move; second, that they all live in boxes instead of stalls, and can move whenever they be stiplease; third, that they have two hours daily walking exercise when they are not at work; and fourth, that I have not a head-stall or track-chain in my stall. These four circumstances comprehend the whole mystery of keeping horses' legs fine, and their feet in sound working condition up to a good old age .- Miles.

"I have a fresh cold," said a gentleman to his acquaintance. "Why do you have a fresh one? Why do n't you have it cured?"

Reported for the Canner of Light. dur do abnidadona SPIRITUAL FESTIVAL at Br. Charles, Ill., October 20, b) and 29, ISCO.

Agreeably to published notice, the friends of progress not at the Universalist Meeting house, in St. Then unbind the shackles, loosen the fetters, deal Charles, Illinois, on Friday, Oct. 26, 1860, and were kindly with the benighted and erring everywhere; Vice Presidents; Dr. U. Kingsbury and Mrs. Mary cluim-Limball, Sorthes.

On taking the chair the President delivered the following inaugural address:

Fellow cilizens, Friends, Brethren :- Wolcomo ! welcome! We greet you in the name of common humanity as philanthropiets; as true friends of Progress who have left your ordinary avocations of life r. M., and 6 in the evening. and come up lither, not for a pecuniary consideration, nor to unite your efforts in sustaining and promoting a popular cause. But inspired by a love for truth and for the elevation of a common bumanity, you have congregated here for the interchange of thoughts and for the investigation of principles which lie at the very foundation of the welfare of

A common inspiration has actuated you. In view of the fact that all such movements in all past time all subjects deemed advisable by the speaker—the have been unpopular, it is noble-it is patriotic in speaker only responsible for views uttered, subject you—it is worthy of all commendation. We meet to the ordinary rules of decorum. upon a broad and free platform : yea, as broad as the expanded universe and the unfolded heavens; and as free as the etherial elements that fill immensity. We have no church creeds-no dogunatism, to iuoulcate or maintain. We have not assembled as the propagandists of one idea. Nor do we propose to stand sponsors, individually or collectively, for the views uttered by any person or spirit who may claim audience on this platform. Respectful utterences of honest convictions will be entitled to respectful attenimmortal intelligences, they will be subject to be combated, fearless of offence, by the respectful use of the weapons of supposed truth. We claim to be tury. We believe truth is immortal, and the gloriity is heir to. And we believe further, that any individual or community, or society of individuals who hold to sentiments that they fear to have tried by the fire of investigation and the touchstone of truth give evidence of the fallacy of their sentiments and the sure decay of their cause. As truth is omnipotont, so is it sure that every sentiment, system of faith, or organization, must, sooner or later, pass upon immutable principles, it will forever stand; if lse, it is destined to decay-to die !

When these truths are believed and appreciated by all, then will be ushered in the glorious morn of that day in which all creeds and dogmas which bear the semblance of illiberality, or partiality in the com-mon Parent, will crumble to the dust, and only be known as among the things that were. Father God speed the day! We already behold the dawnings of that day. The Philanthropists' hely desire for it is a sure index of its speedy coming. Glorious day! we greet thy auroral splendor as it now bedeaks the eastern horizon! Him that bath eyes to see, let him see, and he that hath cars to hear let him hear. The light is dawning! the angels are whispering peace on earth and good will to men!

Who are they who ask for the evidence of these assertions? They who have not yet dared to venture beyond the popular fetters, by which the mans ble privileges and inon of mankind have in all past time been bound. For every intelligent being. the benefit of such we will say that the evidences

even the present century! Did freedom of thought follow in their pathway, any more than the brand areak continuoute unsanotioned by popular orceds even to perfect freedom. and well settled conventionalisms, was cause ample and all-sufficient for most violent persecutions and

the most ornel tortures upon the impenitent heretic. Such have been the ordeals that reformers have had Great Central Luminary.—Supreme Wisdom. to pass through in all past ages. But truth, like the Resolved, That a blind submission to any "Church stordy oak of an hundred years, has continued to Creeds" or "Confessions of Patth," or pledging alleloom upward. Many hold and faithful advocates gance to any scated opinions of men or body of men, have fallen beneath the iron rod of persecution, and winds and lightning blasts that have swept over it, while the main stem of the tree has continued to year to put out new branches and new foliage, and gain vigor from the very elements that have dealt opposition and persecution, she has pressed steadily onward, until she is beginning to find a resting-place in the bosom of, and is becoming beloved by every son and daughter of humanity.

As strong meats cannot be received and digested by babes-so the babes of a more mature growth, of the present day, cannot receive all the truths that are palatable and digestible by adults; but as all must creen before they can walk, and as we all are now passing, or have already passed that ordeal, there is hope that present infants will eventually advance to the statue of manhood. The signs that portend this event are multifarious. The physical and spiritual worlds are blending together, and all men are realizing the fact. It has been stoutly denied, and all sorts of arguments (excepting those founded upon common sense and good breeding.) have been arrayed against the fact, but all to no purpose. Phenomena after phenomena have conarmed the fact, and exploded theory after theory ngainst it, until they no longer have weight with my but boarding-school misses, young masters and lolts who yet have the parson to de their thinking. The great public pulse beats in harmony with the glorious truth. All good men pray for more light spiritual intercourse, ancient and modern, upon the subject. Convention after convention is At five o'clock the Festival adjourned being held, here and there, all over the civilized world, to compare notes and devise plans for the elevation of human character. Savans, philosophers and wise men have investigated with the expectation of proving the fallacy of modern spiritual desk and enchained the audience for nearly two manifestations; but instead thereof have become hours in his usual happy inspirational style convinced of their truth and entered the arena, and are now found among the staunchest believers and advocates of that truth. The frowns of the bigot, and the succes and scoffs of the semi-polished but weak-minded brothers and sisters of humanity, fall harmless at our feet, and begin to be looked upon by the masses as bearing the semblance of ill grace. The liberality of the people is everywhere being more fully manifested than at any former period yen, it is taking the place of illiberality and bigotry, It may be surprising to those who are accustomed to look upon the dark side of the picture, to know facts as they really exist. But nevertheless it is

All men, and women, too, are at heart desirous that our faith shall prove to be well founded, but they do n't want to say so till it is a little more popular. But it is a natural and legitimate yearning of the human heart; and the natural yearnings of the buman heart are always founded in right. It is God-given, and must be right. All desire to live in a higher life after the dissolution of the external form. All desire to feel conscious that departed friends are still near, and loving as when in the external form. That is our faith ! That faith all want an evidence of. To that end—to the end of elevating the condition of all classes of humanity-we meet ture, the Conference closed.

here. But friends and neighbors, of whatever faith or creeds, have liberally thrown open their doors for the entertalnment of those who have come up hither on this mission. The liberality thus manifested is worthy of a free-minded and noble people, and speaks, in a voice not to be misunderstood, that man Is good at heart, and that he naturally seaks light, called to order by Leonard Howard, Esq., member of and the result shall be the ushering in of the light the Committee of Arrangements, when the Festival of that millennial day when man shall no longer opwas organized by the election of Hon. S. S. Jones, of of the common Parent everywhere performing its St. Charles, President; Mr. Ladd and Mrs. Woodard, true mission, and, in the language of the poet, ex-

"In spite of pride, in erring reason's apite, One truth is clear, Whatever is, is Hight."

On motion, the following programme of business was adopted:

This Festival shall be opened in conference meeting at 812 e'clock in the morning of each day-1

The Festival shall be opened for stated lectures by select speakers at 10 o'clock in the morning, 2 o'clock

r. M., and 7 in the evening of each day. The regular hours of adjournment shall be at 12, M., and 5 P. M., for dinner and tea.

A free platform shall be maintained throughout the Festival for the full expression of thought upon

At 3 o'clock the Conference was opened by proclamation by the President, when Judge Boardman. of Wankeegan, addressed the Conference upon the subject of Organization and Progression. He was followed by Mr. Dayton, of Huntley, MoHenry county, formerly a Universalist elergyman, upon the subject of Individual Sovreignty.

He was followed by J. M. Peobles, of Battle Creek. tion. But let these centiments come from mortal or Michigan, who was formerly a Universalist clergyman, but now is an inspirational harmonial philospher and public lecturer of the purest conceptions of free thinkers of the evening of the nineteeth cen- thought. He spoke upon the great subject of Progression in rapturous elequence. He was followed ous diadem that every son and daughter of human- by Mrs. Woodard, a lady most devoted to the cause of moral reform and freedom of thought. Then followed Mr. Robinson, of Dundee, a gentleman of much thought, and a true reformer.

The hour of 5 having arrived, the conference adjourned.

Re-assembled at 6 in the evening. Conference through the trying ordeal, and if sound and founded spened with singing. Mr. S. B. Peaslee, trance medium, of De Kalb, addressed the Conference upon the subject of Harmony.

The hodr of 7 having arrived, the Conference closed; whem J. M. Peebles entered the pulpit, and, in his usual spirited and eloquent style, delivered the stated lecture of the evening.

Saturday morning at 8 1-2 dolook, the Conference

8. S. Jones, President of the Pestival, offered the following resolutions, not for adoption by vote, but as the crystalization of thoughts upon the subjects therein embraced, viz:

Resolved, That freedom of thought and expression thereof, or inspiration and revelation, are incetimable privileges and incalculable rights belonging to

Resolved, That the past, with all its darkness and are ushered in like the rays of light from the god of errors of every age, was goodness in degree, and in day in a beautiful morning. They come upon us, accordance with the highest lights then beaming and no man wist from whence they come, whither into the minds of humanity, and the traditional and they are going, or where or when the mighty tide written history thereof serves as beacon-lights to rill be stayed.

Look abroad over the civilized world, and compare the shoals, quicksands and coral-resis upon which public sentiment of to-day with that of the first of others foundered; that we should not cling to nor and freedom of speech then obtain? Did men, ay, of the tree should be the trunk, or the flowers the and women, too, then congregate upon a broad and twigs upon which they grow; but each free-born free platform for the discovery and promulgation of mind should reach out for higher conceptions of truth? Nay, nay. Then to think, and especially to truth, new fields of action, and more independence,

Resolved, That blind submission to precedents, immemorial usages, customs, popular opinions, conventionalisms, or the books of authorities, is only worthy Go back a little further into the darkness of the of those who still live in the darkness of the past, past, and all such offenders were deemed the especial whose shadows still loom up in the moral West with objects of the wrath of an offended and vindictive blasting influence upon the body-politic, giving au-God: and it was the especial duty of the Faithful to thority and precedent for every evil deed inflicted execute his will and appease his wrath by inflicting upon and toward his fellowman; but which are being rapidly dispelled by the effulgent rays of the

have failed beneath the iron rod of persecution, and is a dismemberment of the right arm of individuali-yielded up their lives in the glorious utterances of ty and manhood, crippling to and dwarfing of all prophedies of the good time coming. Like many those higher faculties which are especially ennobling branches of the cak, which have fallen beneath the to humanity.

Resolved, That in all things the rights of females are as sacred as those of males. Their opinions, rear its stately head heavenward, and every coming, when founded in like wisdom, are as worthy of being respected; and their privilege of a full, perfect and free expression of opinion is an inalienable so severely by it. Even so with truth: in spite of all right; and consequently any attempt, by whatsoever means, to restrict such privilege is an unwarrantable assumption of power unbecoming an enlightened people?

The Conference was occupied with spirited speaking until ton o'clook, when it closed for the regular

At ten o'clock A. M., Mrs. Streeter entered the pulpit, and delivered in a trance state one of her peouliarly philosophical lectures. Subject: "Which shall rank the highest in the estimation of man-Reason or the Bible 2"

At 12 c'clock u., the Festival adjourned for refreshments.

Convened at one o'clock r. M., and opened in conference. Spirited speaking ensued upon the subject of reform generally, until the hour for the stated lecture, when the Conference closed, and Mr. Peaslee took the stand, and in an unconscious trance delivered the regular lecture of the afternoon, upon

At five o'clock the Festival adjourned, and convened again at six in the evening. Conference opened. and continued in session until the hour for the stated lecture, when it closed, and J. M. Peebles entered the hours in his usual bappy inspirational style.

Sunday morning, at half past eight o'clock, the Conference convened, and continued in session until the hour for the regular lecture. Not a moment of time was allowed to pass unimproved by some spirited and talented speaker, upon the great and allengrossing subject of reform, which lie so near the hearts of all true reformers.

At the regular hour for the stated lecture Dr. Pease, of Cincipnati, a true friend of reform and very able speaker, took the stand, and in a very forcible and impressive manner delivered the morning lecture, exposing the fallacy of so-called "free love" in its vulgar acceptation.

At one o'clock P. M., the Conference was again opened, and able speakers occupied the session in a manner to clicit the most intense interest and attention of the assembled multitude. Among the speakers was Mrs. Todd, of Batavia, who delivered a very able address on woman's rights.

At the regular time for the afternoon's stated lec-

them spell-bound for about two hours, doing the ing considerably abuted. the was pathetized again, monial Philosopby.

stated leature of the Festival.

course to a most densely crowded house. Her theme of hands by the medium." was, "God hath spoken once-twice have I heard Dr. Book having witnessed such results of Mrs. thee, oh Lord, belongeth mercy."

silence for two hours.

After the close of the lecture Dr. Pease offered the following resolution, viz.:

Resolved, That "free love," in the commonly recoived acceptation of that phrase, has no affinity with, and is not any part of Spiritualism.

The resolution was unanimously adopted. On motion a resolution was unanimously adopted, expressive of thanks to the citizens of St. Charles and vicinity, for their kindness and liberality (without distinction of sect or party) in entertaining the o'clock, and pronounced "Gennie" very slok. He large number of strangers from abroad who came hither to attend this Festival.

The hour of adjournment sine die having arrived, common humanity, declared the Festival closed.

The Committee of Arrangements ordered the following resolution to be aproad upon their records, and a copy of the same to be provided to the clerk of the First Universalist Society of St. Charles: .

Resolved, That the First Universalist Society of St. Charles has manifested a degree of liberality, in day, no relief resulting from the use of even the granting the free use of this beautiful house of worship for this Spiritual Festival, which is in keeping with their known liberality on other occasions, and is worthy of commendation and imitation by other reigloue bodies-and we hereby tender them our sin-S. S. Jones, Prait.

O. Kingbbury, Mrs. Mary Kinball. \} Sec'ys.

Written for the Banner of Light. IF I WERE AN ANGEL IN HEAVEN. Insorbed to a Sick Friend, far away,

If I were an angel in Heaven; With a robe than the sunbeams more brigh, While thou 'rt lying in anguish so riven. I would shine like a star on thy night.

If I were an angel in Heaven, With a bright starry crown on my brow, Like a priest, I would say, "Thou art shriven !" I would place it on thine even now, If I were an angel in Heaven,

Thy engel, thy guardian I'd be, While on life's stormy waves thou art driving, I would whisper: "Come hither to me !" If I were an angel in Heaven, I would leave that bright Heaven of love,

Then bear thee to bright ones above. But I am not an angel in Heaven, And I wear not r bright rope of light; I, too, on life's storm-waves am driven-I, too, need a star for my night.

And wait till my freedom was given,

But though not an angel in Heaven, All my spirit keeps praying for them, And those prayers shall still daily be given, Till a star in the Heavens ye shine.

And when thou art an angel in Heaven, With the angels rejoicing with thee-When my apicit in anguish is riven, Wilt thou shine in thy brightness on me?

Astonishing Cures.-The "Miracles" of To-

The large number of persons who have during the last few years suddonly, and without any apparent effort of their own, found themselves invested with feet to the lame, are living evidence of the presence and nower of intelligent beings, who, though unscen to our earthly vision become by such manifestations risibly present to our reason and understanding. Many of the cases effected through the agency of these individuals partake so much of the nature and pharacter of like displays of healing power in the times of Christ, that to attribute them to the same cause cannot be deemed otherwise than just.

We desire at this time to call attention to one or through the agency of Mrs. Nelly Tipple, (now Mrs. E. M. T. Harlow,) who at present resides at No. 48 Wall street. Boston.

In the year 1858, this lady was requested to visit Chicago, and among the many cases treated by her in that city was that of Mrs. T. C. Gruber. A well established. physician of that place, E. W. H. Beck, gave the subthree children, was seized with epileptic fits nine yours ago, a few weeks after the birth of her oldest child. She had never been three months free from quently confined to her bed, having those paroxyems every day, sometimes ten or twelve per day-the longest interval being three days. She traveled from city to city, giving many of our most distinguished cure-spending a good home in so doing. Prof. Gross, of Louisville, after a longthy treatment, de-January had a miscarriage; inflammation of the small white worms were passed. uterus succeeded, with quick pulse, loss of appetito, valescence. Indeed, in three day's time, she sat up bowels much swellen and very tender, great distress, in bod, and played and eat—though for some two kidneys and liver, according to my own diagnosis not speak intelligibly." and that of two other physicians, and three or four | Dr. B. proceeds to state the theory of the disease seemed much pleased with the effect produced. I feet to the lame. God works with them.

J. M. Peobles delivered the stated lecture, and visited her with the mothem next morning; had ngain edified and electrified the audience, and held had no fit for twenty-four hours; elept well; owollmost ample fastice to the great subject. The flar, and went to alcep under it. A great trouble for weeks had been wakefulness. To be brief: On the Ecening.-Conference opened, and continued in third day she sat up in bed, combed her own hairs seasion until seven-every moment being occupied and took freely of nourishment; the andominal inby Mr. Brewster, of Genova, Wis, and other able flammation, according to my best judgment, had speakers, in the utterance of brilliant thoughts and entirely subsided. The medium visited her and sentiments, in accordance with pure philosophy, pro- pathetized her in eight days eight times. On Thursgression and reform, until the hour for the last day of the week following her first visit, Mrs. G. took her two children and went to her relatives in Seven o'clock, evening .- Music by the choir; after Michigan, by railroad, feeble and pate, but feeling which Mrs. A. L. Streeter entered the pulpit, was quite well, and at this moment is in good health and entranced, and delivered the last lecture of the flesh, not having had one fit since the first laying on

this. All power belongeth unto God; and unto Tipple's treatment, was induced to bring her efforts to the relief of his child, and again, what in olden The inspiration revealed through this lady held times would have been recorded as a "miracle," the audience spell-bound and in the most profound occurred. We give the account of it in Dr. B.'s own words, condensing a lengthy and minute statement of the case made by him in the public prints at the time:-

> On the 9th of February, 1853, my little girl, four years old, having gone to bed the previous evening as well as usual, waked us about 3 A. M., vomiting and having a high fever. I regarded it as a worm attack, and gave a large dose of calemel. Dr. Samuel Grimes, the child's uncle, an old and able phy. sicinn-for six years past one of the State Commissioners for the Insano Asylum-came in about seven advised that I give more calemel. We now used every effort to move the bowels. At 2 o'clock P. M., she had taken thirty grains of calomel-fever high These succeeded each other every twenty or thirty minutes. At 9 o'clock P. M., another experienced physician came in. We used oil, enemas-every medias that three of us could suggest, to move the bowels and check the convulsions, which grew more violent and lasted longer. These symptoms continued to increase through the night and the next most powerful agencies. At 3 r. sr., Feb. 10th, (Wednesday) she seemed to lose the power of swallowing, and was threatened with paralysis in the left side—having lain in an unconscious state since the previous evening. In consultation, one physician was for forcing nothing more by the mouth. Dr. Grimes insisted, and gave one sixth of a grain of calomel at short intervals placed upon the tongue; but without effect upon the bowels. The convulsions became less violent, but more internal-the head and feet approximating backwards in a curve by a strong spaemodic action, nearly all the time

> I now entirely despuired of her life; but my wife insisted so stronuously on telegraphing to Lafayette for Mrs. Tipple to come by the 11 c'cleak night train, that merely to please her, (with no expecta-tion that she could do any good, and really believing that my child would not live till that hour,) I did so. From 8 to 9 r. n. sho rested better-still unconscious. with no movement of the bowels. Twenty minutes past nine, she had a severe spasm, and sunk rapidly. At eleven, we all thought her dying—pulse scarcely perceptible—extremities cold, fingers livid and cold; at 12 o'clock, the two doctors went out, saying she would last but a few minutes, and brought in some ladics. None but parents, under similar circumstances, can imagine our suspense and distress from this moment until we heard the Lafayette train at just 2 o'clock, three hours behind time. My wife etill looked forward to this moment with hope-I had none, neither did I think Mrs. T. would be on the train. Yet she came, and on throwing open my door, Lobserved she was under influence. All present were in tears; there was positively no pulse at the child's wrist, but a hurried, hard breathing, death-like coldness, and every symptom of immediate dissolution. It was an agenizing, hard deathstruggle; a hearty; fleshy, strong child, cut down so suddenly, the tennoity to life was extreme. My wife excluimed in her sobbing, "Oh, Nelly I too late I too late! Had you been here yesterday ovening, our obild might have lived l"

Mrs. T. luid one hand upon the patient's head, the other upon the stemach. The medium shook violently; the child breathed easier, and the limbs relaxed. I walked the floor, thinking she had expired, Those around the oradle said no. She opened her eyes! the medium was jabbering in Indian, and rubbing the child. I cannot relate every incident of those fifteen minutes. The doctors had gone. Beven persons were present, all Spiritualists, and we looked at each other with doubt and hope, amated, and yet aching with suspense.

It was just fifteen minutes from the time the hands were laid upon her, till I examined and found warmth returning to her extremities, and pulsation s power to heal the slok, give sight to the blind, and at the wrist. At this moment my child spoke, and said, "drink!"-the only utterance in thirty-four hours! What a moment for mo! the darling child of my heart, that but a few minutes before I had pictured cold and dead, now looked me in the face and spoke! She still lived!

The Indian spirit, in broken English, ordered col water with salt. The child, which had been now swallowing nothing but calomel; revived, and presented a more natural appearance than she had for thirty six hours. Here the medium, or Indian, ordered us to send for Bro. Warren Chase, (who had arrived the previous day for the purpose of lecturing in the place, and two of these, and refer to cures brought about was sleeping at Mr. Dewey's, several squares off, saying, 'Him big man; got much magnet power," dec. Mr. C. was sent for and came. My wife, (who is influenced to speak at times, but during her ohild's eickness could not be controlled, from the excitement and alarm.) by the assistance of the other mediums was now controlled, and all three in a circle rubbed and pathetized the patient until reaction was quite

The Indian then said, in substance, that the child joined narration of it: "Mrs. G., the mother of had worms; that a knot of these was fastened in the passage from the stomach to the bowels; they (the spirits) would try and loosen it; the child's bowels must be relieved, and we must continue sucmas. I had used warm water—they urged only these attacks until this last sickness. She was fre cold. They wanted her bathed in cold water; I would not consent. I urged the warm bath (it had been used many times); they would not consent. They wanted to pour cold water on the bowels. (There was a running and sore blister on the bowels. the existence of which they deplored.) I would not physicians a fair trial of their skill in effecting a permit it, but consented to the cold, wet applications. I wanted to give tonics and stimulants; they would give none-cold water only. I was sorely puzzled nd perplexed-being called upon to yield my own clared his opinion, that she might desist from fur judgment, with twelve years' experience and readther treatment, that she never could be cured—that ing, to a woman who knew nothing of therapeuties; the fits might leave her at the turn of life. In or to an Indian spirit (if it was not imposition,) that November, 1858, the fits increased—came every day —at least there was not on an average more than Thursday, however, I urged and gave a few doses of at least there was not on an average more than tineture rhubarb; following up the cold enemas. one day in the week that she escaped-frequently Not until Friday evening did the bowels move, and had eight and ten in a day. About the first of during that night and Saturday large quantities of Suffice it to add that the child had a rapid con-

rapid emaciation, tenderness along the spinal column, weeks, from partial paralysis of the tengue, could

attacks of epilepsy daily. I could not imagine a worse and the cure, as given by the spirit-friends, but we case. I exhausted my skill and the advice of others have no room to publish it in this connection; neither in a month's effort to relieve her, and the first of is it necessary for us to do so for the purpose we February found her worse instead of better. I lest have now in view, which is to present one as an exall faith in medicine; had blistered and cupped and ample of the many remarkable instances of oures mercurialized—our heroic remedies—gave the whole effected by the Unseen who compass our paths. Mrs. routine of allopathic prescriptions. Such was my Harlow has been highly spoken of by these who have case for the medium and ber spirit attendants, employed her. Gifted with unusually excellent Mrs. T. visited her on Monday, Feb. 1st, at 3 o'clock. healing powers, she has already accomplished much The patient had two fits the same morning. I wit- good, and is destined to do much more. We comnessed the first manipulation—it acted like an ano- mend her, and all who, like her, are working out dyne. The patient was a skeptic, catching at a their beneficent mission upon earth-going out doing straw for life; she was an intelligent woman, and good, healing the sick, giving eyes to the blind, and

ROUNDELAY .- "The music of the spheres."

THE SPIRIT-OUILD.

Oh, then hely beaven above us f Ob, ye angel hosts that love us f Yo alone know how to prove us By the discipline of life— That we faint not in endeavor, But with cheeral courage ever life victorious in the strife.

Oh, my sister-oh, my brother f was once a mortal mother One sweet blossom, and no other, Bloomed upon the household tree; Very frugile, very tender. Very beautiful and slender... He was dear as life to me.

All the Spring-time's fresh unfolding. All of art's exquisite moulding, All that thrills one in beholding Centered in that fair young face;
While an angel-tempered gladness,
Almost blending into sadness,
Filled him with a nameless grace.

And I loved him without measure : Oh, a ceaseless fount of pleasure Found I in that little treasure; And my heart grew good and great— As I thanked the God of Heaven That this precious one was given Thus to cheer my low estate.

But with all my prayers ascending
I could hear a low voice blending.
Like some benison descending.
Saying—... Place thy hopes above;
For the test of all affection Is the full and free relection Of all selflaboess in love.

Then I felt a sad forehoding.
All my soul to angulah gooding.
All my inward peace corroding;
And my rebel heart began
Crying wildly, that I would not
Yield my precious one—I could not
Say, "Thy will, not mine, be done."

Spring time came, with genial showers, Bursting buds and opening flowers. Singing birds and sunny hours.
Filling heaven and earth with light.
But the Summer, fair deceiver.
Came, with pestilence and fever,
Came my little bud to blight. O'er my threshold silent stealing.

Ohilling every sense and feeting,
All the fount of grief unsealing,
Came the great white angel, Death; And my flower upon my bosom Withered, like an early blossom Striken by the North wind's breath.

And I saw him weakly lying, Heard his parched lips faintly sighing, Knew that he was dylang—dying i And my love was vain to save l All my wild, impassioned pleading All my fervent interceding, Could not triumph o'er the grave.

Valuly did I crave permission That the land of the Elyslan . Might be opened to my vision. orth into that unknown dark On that broad, mysterious river, Did the hand of God, the Giver, Launch that little, fragile bark.

Then my brain grow wild to madness, Changing to a sullen sadness, Tempered with no ray of gladness; And I curst the God abovo, That, with heaven all full of angels, Sounding forth their glad evangels, He should take my little dove.

Then my eyelids knew no sleeping. Once, my midnight watch while keeping. I had wept beyond all weeping— Suddenly there seemed to fall From my spiritual being. From my inward sense of seeing. Scales, as from the eyes of Paul.

Heavenly gales were round me playing, Angel hands my soul were staying.

Angel heard a clear voice saying.

"Come up hither—come and see;
Oh, then sorrow-stricken mother. Unto thee, as to no other. Heaven unfolds her mystery."

God's own Spirit seemed to move me. All the Heaven grew bright above me-All the angels seemed to love me— Waved their white bands, as they smiled : Crowned with storry gems of midnight, Brought to me my augel-child.

Like a flower in sunshine blowing. Like a nower in tensing blowing.

Obeeks and lips and eyes were glowing—
I could see that he was growing
Fairer than the things of earth,
Thou mayst take him, " said the spirit,
Back to earth, there to inherit
All the woes of mortal birth."

I had need of no advising: In divinest strength arising, All my selfishness despising—
Nay l' 1 cried, mow. first, I know. What it is to be a mother— To give being to another Living soul, for joy or wos.

" Keep him in these heavenly places, Fold him in your pure embraces. Teach him the divinest graces; I return to earth, again; Not to sit and weep supinely, But to live and love divinely." And the angel said, "Amen !"

Oh, then hely heaven above us I Oh, ye angel hosts that love us I Ye alone know how to prove us, By the discipline of life— That we faint not in endeavor. But with cheerful courage ever Rise victorious in the strift

Optimism.

From: La Revue de l' Quest, a paper printed in the French language at St. Louis, we make the fellowing extracts of its notice of Dr. Child's book. We cannot withhold our commendation for both the logic and the spirit of this criticism. The latter is peaceful, is without insignificant condemnation-it

harmonizes with the spirit of the book it reviews: "Orrmina.-All is well. We have before us a new and excellent thing in the form of a book, written by A. B. Child, of Boston, entitled, "Whatever Is, is Right." The title is not precisely a new thing, for it has already been uttered by Pope; and Leibnitz certified that we lived in the best possible world. But it appears to us that the English poet with the German philosopher have not written in as categorical a manner as the writer of this book. We cannot say, however, for a certainty, as the works of these two writers are neither found in the Utopian library nor the tens of thousands in the surrounding. However, it matters very little to us, as our Bostonian author may have the morit of the invention. He ought to hold himself very little there if he is true to the principles presented in his book,

Is his thesis true? Is it true that all may be right in the physical, moral and social world? Behold! It is necessary to examine. This we shall leave the reader to decide, after reading the manner in which Mr. Child sustains his opinion. In all ages the poor. Nor do I see how a lady who pays hunthinkers have tortured the mind in trying to solve the problem of evil. The most ancient of all suppositions is, that the cause of evil is an eternal princ ple, incessantly combatting with good. A later crying for bread, and the poorer mothers are starv-supposition puts forth the origin of evil in the ing on faith, without the bread and cheese. There

rising of a creature against the Creater. A third supposition ties itself to the second, and indicates that free will is the cause of all moral troubles that have invaded the world. Upon this theme of free will, philosophers have debated and community will grasp and waste, the other portion reasoned from age to age, making so much to lean in favor of liberty, and so much in favor of fatality, so that one day it winks at evil, and another day their living, and industrious in their habits, Mr. whole to it universal supremacy. However, across | Chase can paint for us a brighter picture. this apparent chaos of diverse theories, one recog-

nizes that orthing gradually lest its importance in human ideas, and that in the modern infed there is [We reprint, by request, the following beautiful a tendency to consider oul as a relative and transilines, extemporized by Miss Lizzio Listen, at the close of one of her lectures at the Molecton in Boston, last adorting of beings. It is evident that the Mater.] into ruin the old theological dogmas of hell, the dorll, and sin, and that it promises to men the curo of all their cylls, in showing to them in the future the ideal of perfection that they have sought in the past. 'Is it surprising, then, that there is found a man fearless and hold enough to affirm the actual realization of universal good, and to settle, in one word, the most difficult question of philosophy in denying purely and simply the existence of evil? In this view of the question, then, this is not the worst solution that may have been given of this difficult problem, and it is probably the most clear. If the negation of evil is a paradox, it is necessary at least to recognize that Mr. Child has ex-

> resolutely, all the metaphysical and moral con-sequences. We here introduce his first chapter, which contains, in germ, the whole book. O O O
> Mr. Child introduces a crowd of questions, to which he responds with more enthusiasm and poetry than method. He speaks as a man convinced, but the consistion shows not a writer of order and logic. The succeeding questions and dissertations may be considered as so many hymns to Divine Wisdom and universal harmony. There are great thoughts and good words in the book, but some repetition and certain monotony. How could it be otherwise? for Mr. Child, in the virtue of his principles, here presonted, blames nothing, condemns nothing. On our

part, how would we be able to criticise a man who

abstains from all criticism and reproach with regard

amined it under all its phases, and that he accepts,

to others? We prefer rather to recite some passages We agree with Mr. Child on the tranquilizing and moralizing influence of optimism. However, our philosopher is satisfied to believe in progress and rest in reform. He has beautifully said, that vice is as legitimate as virtue, and that falsehood is as true as truth : there evidently are some things, some institutions, and even some men, that this doctrine does not agree with. The war of this dectrine is in its opposers, not in the doctrine. Mr. Child recognizes himself, then, that there is much to change it these opposing men, institutions and things. I propose to him to amend his apothegm, and say, All that which it, is good, but in condition of becoming better."

" Is it Bight?"

Permit a word of reply to the article, headed as above, by Warren Chase, and published in the seventh number of the present volume of the BANNER OF Liont.

That the state of things in regard to poor children, which Mr. Chase has so truthfully described, is not right, it needs no argument to prove. We do not understand Mr. C., where he says, "Four-fifths of these (the poor children) are forced into this world by authorized, legalized, and christianized institutions, through the gate of marriage," &c.

We would ask what particular institutions there are extant, for compelling to the propagation of our race?

We would also ask, if Mr. Chase means to held the marriage institution responsible for this degradation, poverty and orime?

That the abuse of the marriage institution has caused an untold amount of suffering and crime we do not deny, but the root of the evil lies not here. Were the marriage institution abolished to-day, there would be, in our opinion, a greater increase of children within the next ten years, and what is worse, nobody would feel under any particular obligation to take care of them or their mothers.

There are other institutions existing in our land which, though they do not force the children into our world, yet they force upon the children themselves poverty, orime and death.

Suppose the thousand institutions for making drunkards were abolished, then those parents who are made poor and half idiotic, and vicious, by this animal indulgence, would be in a condition to earn a comfortable support for their offspring.

Shut up the gambling-houses and dens of infamy, and let the men who patronize and sustain these helle go to work and earn an honorable living, and would soon be provided for. Abolish nine-tenths of your go-between merchants, so that the poor man, when he purchases an article of food or clothing. shall not have to pay three or four times the cost of ite production, in toll, to the gate-keepers on the turnpike of trade and speculation. Let everything come as directly as possible from the producer to the consumer, and the honest mechanic would be ableother habits being right-to maintain and educate his family respectably. Give woman her true position, and pay her for her labor, and she will not be compelled to take her choice between a life of starvation and infamy.

It is vain to talk of establishing schools and homes for poor children, thinking thereby to dry up the "pools of pollution," while all these and many more flood-gates are left open to deluge community with crime and pauperism. As well might you hope to sop up the waters of Lake Ontario with a sponge, while the cataract of Ningara was pouring

Nor is the Church the cause of this condition of things. American Christians, as a body, sanction no such crime or wretchedness. There are many bad men and women in the churches; but we must judge of the character of organized bodies by the nots of ther majorities; and everybody knows, who looks over the face of society with an unprejudiced mind, that there is a greater pet cent of morality and charity in the evangelical churches than out of

The conviction forces itself upon us that, if wewould remove this evil, we must strike at the roots of the tree. Law-makers have a fearful responsibillty resting upon them. Ministers should get the gage out of their mouths, and dare to tell their people some unfashionable, practical truths. Teachers should teach more from the great text-book of nature and common sense. Physicians should stop poisoning the people, and tench them how to live in accordance with the laws of health, and the people hould pay them more for advice than medicine. Mothors should teach their daughters that they were made for something higher than to become the doll or the slave of a fool or a tyrant. Fathers should leach their sons to earn their bread by the sweat of their brow, instead of giving them money to spend upon their lusts. When every one begins to think right and act

right, then shall we see a mighty falling off from pauperism and crime. I do not object to homes for dreds and thousands of dollars for a dress to disfigure, not adorn her dying body, can sweetly sleep at night, while the poor children in her own city are is woulth enough in the cities to feed and clothe comfortably all their inhabitants. What is spent for rum and tobacco alone, would clothe and educate all their poer. But, while a large pertion of the must necessarily starve and suffer. When men bocome honest in their dealings, and temperate in

HRIEN MAR.

J. H. Loveland's Letter to Dr. Child.

DEAR Docton:-- I have rend and re-rend some portions of your book, "Whatever is, is Hight." I To One who Remembers, from One who Remembers. like it, for various reasons. Prominent among them are the following: I-It compels people to think. The greatest benefit one man can confer upon anoth- Darling-my darling I in the long ago. er is to compel him to think. Whether he speaks, or The heyday time of youth, and trust, and love, writes, truth or falsehood, is immaterial, provided Were I not more than all the world to thee? men are induced to think. If truth be the staple of And in that darker time, from which thy soul the author's argument, the thinker will confirm and E'en in the halo-mist of memory shrinks, extend it. But if it be falsehood, be girds himself to the work of exposition, and, in his success, expands the sphere of his own consolousness. The And bear to live, rather than dare to die. oul is great only in proportion to its experience. Bride, wife the world bath called thee; yet I know That experience is essentially the enlargement of the sphere of his consciousness. The expansion of the A truer mission—a divinor trust. consolousness is progress. The spirit, in and of itself, is incapable of change, of being affected by And childish arms outreach to clasp thy neck, change of material things or conditions; but only While the wild carol of an untrained voice as the spirit becomes conscious of its own powers | Bringeth thy sinless childhood back agoin, and relations, is it to itself a boundless source of Filling thine eyes with tears. denthless joy. And as this expanded consciousness is only possible as a result of thinking, whatever in. Wilt thou no'er learn that life should not be spont duces thinking is most surely hastening the progress In mourning for the past ?-that God alone of the race. Your book compels thought. These who receive, and those who reject it are alike driven to the work of thinking, in order to confirm, or rejest. They are, therefore, benefited thereby.

2-But I am made glad because the central idea of the book is a most glorious truth, and you have And life eternal. presented it in such a manner as to secure the attenion of all who read it. That "Whatever Is, is Right," has been as clear in my apprehension, for Shall ne'er be checked or chilled by outward forms; the last eight years, as are the self-evident axioms of mathematics. Between that and the doctrine of Old Discover, on each pure and guileless heart, Theology there is no middle ground. Either every- Out of misrepresented thoughtlessness thing and every event is part of one boundless Uni. Shall rise the perfect and perennial day verse of perfect order, or else there is no order, nev- of truth and trust. And thou, my singing bird, er has been, and never will be. It matters not whether we believe in a personal God, infinitely perfeet, or accept the more modern form of Pantheism which most Spiritualists adopt, for the conclusion is the same. The works of an infinitely perfect Deity must be perfect. And, if the Universe is one continuous progress from less to more perfect conditions. then that necessary, orderly law of progress is right. All the innumerable instances of temperary suffer-

ing are cited in vain as evidences of inherent wrong in the order of things, for it has never been shown that pain is any real injury to man. On the contrary, all religious and all philosophies recognize the fact that by suffering man is made better. "These light afflictions, which are but a moment, work for us a far more exceeding and sternal weight of glory." The above quotation expresses the result of human experience, and sums up the teachings of all past inspirations upon the subject of human pain. Now if it is an impossibility, to deny the absolute necessity of pain to secure the highest conditions of joy and perfectuess, in unnumbered instances, where is the man who dares assume that all suffering will not result in the same way? But if such an one can be found, in the name of reason and humanity. let that person show the law by which suffering eventuates in joy in any case; and then let us have the clear reason for any exceptions to that law. For, if the principle be not universal, then I abandon my position at once, for all order is gone. And as here is the pivot on which the whole question turns, let the advocates of disorder no longer beat around the bush, but, like men, grapple with the real question. The existence of real or intrinsic evil is affirmed by them, on the ground that certain dispositions in men, and actions proceeding therefrom cause suffering, which suffering is a real injury, inasmuch as no good will result therefrom-or, at least no good can accrue to the perpetrator. But if possibly could have been otherwise, is that act an unnecessary, monstrous and damning sin, which is of even-handed justice. Will not this suffering have an analogous influence upon him? Is it not universally coceded that itd oss have this effect in cases that come under our own observation? Most certainly. Where then is the law of exceptions?

But if no law of exceptions can be found; if the principle of compensation be found to be universal. then, beyond all cavil, the affirmation of Pope le literal truth. But, if any venturesome tyre, or scarred veteran even, shall undertake the task of finding a law of exceptions to the seemingly universal principle, let me suggest to him that the question will not be affected at all, even if they could prove man to be as free as libertarian metaphysicians assume for him. For liberty is not above, but in accord with law. In other words, no possible liberty can ciple. Hence, though we may and can safely admit that any one specific act might have been different, vet as the act, whatever may be its form, is within the sphere of principle and law, it cannot in the least change the final result, for as all essentials are included within, and wrought out by the eternal principles of being and motion, so the incidentalsthe results of human volition, are ephemeral, and cannot. In the nature of things, affect the final re. suit. By final result, I mean the ever growing happiness of man. Volition, to a certain extent, may transcend and control what is merely circumstantial but cannot affect that which is essential, that which inheres in principle. Hence, then, though volition may modify the manner or mode of attain. ment it can never change, one lota, the sure result. ent experience. That journey may be almost in finitely varied by the action of volition, but essentially the journey is the same and the end the same. Still there is a just sense in which we may affirm who consciously realize the fullness of wisdom conwhich make up the river of each one's life, there is Spirits have eyes, noses, mouths, hands, organs. a perfect identity-in the character of the channel

an endless variation. life, were due to the influence of that book.

Yours most sincerely, Willimantie, Nov. 6, 1860. J. S. LOVELAND.

Welting for the Banner of Light. A BHIRLT'S TRIBUTE. -BY ENGLA.

Blood I not by thee-thine, forever thine? Nav I torture not theself with value regrets. Homoren la cenni-melesa. Threat it off. A holler name than bride or wife is thine-

Thou art a mother ! Trustful eves look up.

Oh, wayward heart. Can judge of the temptation and the full-The trial and the tried? Darling, look up i There's supside on the clouds. Be then but true To thine own sense of right, and kind to all. And earth-that weary, dreary trysting place, Shall prove a highway, leading unto rest

Slander there shall lose lis venomed tongue; and worm, impulsive thoughts But out of sine which earth's wide opened eyes Thou shalt find rest in Heaven-Peace and Hope.

Reported for the Banner of Light. rev. Adin ballou at allston hall Sunday, Nov. 25, 1860.

. APTERNOON DISCOURSE.

The choir appropriately opened the exercises, after which the Reverend gentleman offered an earnest prayer acknowledging our weakness and insufficiency beside God's strength and omniscience. He asked that we might be made worthy of the Common Father and Common Brotherhood, and for a realiza-

tion of things upon earth as they are in heaven. The choir sung the following melodious hymn from John S. Adams's superior collection of music, the " Psalms of Life":

"Angels, bright angels are ever around us, Coming from spheres of true wisdom above, With their bright glory they ever surround us, Filling our hearts with a heavenly love;

Love for the Father who guideth us ever, Through the temptations and trials of earth, Rim, who hath left nor forsaken us never, Leading us on to the heavenly birth:

God, in his goodness, sends angels to bless us. Angels, that move in his wisdom above; They have around us, and gently caress us, In their repletion of heavenly love.

Shall we not love and revere him forever. Throughout eternity's unending year? Naught on the earth nor in heaven can sever Him, from his love for his children so dear.

Love we the Father who ruleth creation, Giveth us blossings from birth to the grave, Then in the fullness of love's renovation, Raiseth the spirit in glory to lave; Wisdom he giveth to all who receive it.

Light sheddeth over the land and the sea; Man, in advancement, shall know and perceive it. Knowledge shall make as immortal and free." The lecturer's subject was announced as " The

Nature and Credibility of Spiritual Manifestations," and his text was, "To this end was I born, and for the one sinned against is made happier than he this cause came I into the world, that I should bear witness unto the truth."

He said: I would make this language, in an humindispensable to the highest happiness of another? ble application of it, my own; and I trust I may Will the sinner's case furnish an exceptio? He add of these who come prepared at least to listen to meets the consequences of his acts-the retribution the testimony of a true witness. Our interest and our welfare goes with the truth. What is the truth with regard to these things? Here we are, passing rapidly along in the way by which our aucesters and cotemporaries have gone, and to-morrow, or in a very brief clapse of time, we shall have closed our career in the flesh, and shall have either become extinct, or passed into another existence. Is there, or can there be, so important a question as this-are we to have an existence bereafter? I think no more important question can agitate the human mind.

In the first place, then, what is spirit? There can be no manifestation of that which is not, for a manifestation is to come forth to the senses of reality to be a truth. Mon have a very vague idea of what spirit is-even those who claim to believe in transcend the sphere of law, or, more properly, prin- its existence. Have spirits a substance? Is there any tangible and absolute reality to them? 16 not, surely they are nothing. We must come to the conclusion if we look into the subject, that spirits are either nonentities, or are of tangible substance. But what is substance? Men have only a verne idea of that. If you show them the granite boulder, they are satisfied that is substance. They are equally satisfied that wood is a substance: so with a clod of earth, and a vessel of water: and the atmosphere, though they cannot see it, is manifested as a substance to them, because they can realize its existence. But there is great difference between granite and wood; between wood and earth, and more yet between these and water, air and steam If you come to the substance of heat and light, they are still more subtile, but yet substantial. Finer Final and complete happiness is guaranteed to man still is magnetism, but yet a substance. So when I from the intrinsic constitution of the soul itself. It claim that spirit is a substance, you are not to infer is the end in one sense of the journey of its incipi it is of so gross a nature as a granite boulder, a stick of timber, earth or steam. We rise to delicate ideas of substance, which are none the less realities. Then, it is impossible to conceive of a substance without form; so the spirit must have some form, difference, i. c., difference in the sense of variety. either particled, atomic, organized or unorganized. Each individual life scome unlike all other lives, and We must assert that spirits, if they are anything, is so circumstantially, but in its reality is like all have a form, and more naturally the human formothers. This thoughe is a fountain of joy to those the human organism-not the gross animal bulk of the body, yet its fine particles compose a form corretained therein; for, while in the essential elements sponding to all the organs and features of the body.

Since the time of Swedenborg, who held commun in which it flows, the scenery of landscape, trees, ion with spirits for twenty-seven years, this matter ekies, flowers, etc., volition and circumstance make has been agitated in all its bearings, and we have about come to a rational, definite conclusion. The But I must close this too long epistle. Your book tests of Spiritualism go to settle the question so far has aroused thousands, and will still arouse other as it can be settled; and I may claim it is settled thousands. It has roused attention which will according to reason. To exist, and be nothing and never sleep, and wakened harmonies that will ever nowhere, is indeed no existence. In reality, we are sing the song of joy in many bosoms. Most com- spirits now. Not my mere lips address you, or my pletely, I think, does it prove your mistake in as. mere eyes see you-not the external, but the man serting that nothing can affect the soul. Multitudes inside, who has life, love, will, power of thought. will find here, and in the hereafter, that many, very The body is only the house the soul lives in. The many, of the beautiful variations in the harmony of spirit eyes see through the outward eyes, the spirit tastes through the outward sense of taste, and the cognizance of everything comes through the external form to the spiritual senses.

Then where are these spirits, if they possess form and substance, and have power to manifest themselves? The common idea is, that they have passed off Into some distant limbo of existence, and are out off from all communication with mortals. Their condition is one of invisibility to us; but tests go to show they are around us, and perhaps not separated a foot from us, and may sometimes have central over us. There is no separating gulf between us, but they mingle with us in every sphere of life, influence and govern us. This is to my mind, a very totional doctring.

Another question comes up. Are all spirits alike? There is an old idea, that when people go into the spirit-world they lose all the peculiarities of earth and become infallible; that such a change comes over us, that if we are ever able to appear in the spirit-world at all, it must be as masters of all knowledge and goodness. The bloody bully must appear. with all the sanctified grace of Gabriel; if he cannot, he is no true epirit. We cannot think there is a great deal of difference between spirits out of the body and in the body. There are between men differences of mind and character; hence it is one thing to accept communications from spirite, and another to know who that spirit is, and believe what it says-what the communication is, and how we are to judge of it.

Standing on this ground, how are spirite to mani-

fest themselves? They must do it in one of two ways-by exercising physical and material forces, and so noting through them as to appeal to our senses plain and distinct, or by exercising and stimulating our own spiritual sensibilities, by putting us psychologically in a higher state of perception; and this they do-by controlling outside objects, and by stimulating our psychological powers. We perceive that all spiritual manifestations, if a reality, must be either physiological or psychological, and withal, appeal to the senses and affections of men and women in the flesh. It is to me a sensible thing, that departed human beings should manifest, or attempt to manifest, themselves, to their leved ones in the flesh-that is if the ties of love between parent and child, brother and sister, friend and friend, are a reality. I know sensible minds have said they wanted no spiritual manifestations; that the Bible held all they wanted to know of a future life. I have no sympathy with such a state of mind; and though I may believe in the spirit manifestations of the past, I want a little of the old manna in this present day. I cannot say I feel my immertality clear, aside from these manifestations. If it is my portion in the hereafter, I want to know something of it. When I look back at those who have passed on-friends, companions, parents-the great and good who have worked their way against the wind and tide of evil in the world-if such as these have a life and home hereafter, I want more than a mere assertion of it; and I have a very strong presumption that if none of these have ever manifested, none exist. I take it for granted that if spirits exist in such oceans of numbers, some of them must find some method of manifesting themselves, somewhere. If this were not the case, we should at least have a good hearty wish it might be so.

This brings us to the consideration of the fact. that if spirits do return and hold communication with mortals, they must have their conditions by which to do it. If the telegraph must have its wellwound wires and regulated batteries, and operators at either end of the route, it is in the nature of things that the instruments the spirits make use of must be delicate and peculiar. It is only ignorance in the height of it that will doubt this. Everything depends on conditions. Human beings are born and grow up under conditions. If conditions are not regarded, there will be no result. A kernel of wheat may lay for three thousand years rolled up in an Egyptian mummy, but it will not grow; and now that kernel may be planted in our Western soil." and bring forth a new kind of grain,

After all, is it a fact that spirits hold communic tion with mortals? There are thousands of men and women who think this is so. But thousands of others claim it is all illusion and hallocination. "If we come to the ground that there is much of the counterfeit and bogus manifestation, we must admit that that is no explanation of the manifestations on which we base our belief. Will the counterfeit affect the absolute facts? We must all admit that there are some very cool heads that have come to a belief. in Spiritual manifestations; and I think I do not exaggerate when I say we have many as well qualified to analyze or judge as are to be found in the world.

I have never been into the abnormal conditionneve never given up the control of my form to any foreign Spiritual power, and never was clairvoyantly nor distraudiently affected so as to realize the presence of departed spirits. But I have long been in the position of an investigator; and of all things I hate to be cheated or to cheat, though I do not know that I am more bonest than thousands of others. When these manifestations first intruded themselves upon public attention, I supposed the accounts of them were only a sort of newspaper hear. I read accounts of the Rochester knockings, and the Hydeville house-haunting, and I watched carefully every new phase of the subject, as it came through the newspapers. I believed in the Spiritual manifestations in the past, and must confess I was troubled for the want of fresh evidence. I had no desire to wipe out the old records, but sometimes I asked myself, if these things were done in the past, why are they not done in the present day? But I had learned to keep my questions to myself, and when any of my people asked me why these things were not explainable on the same ground as the New Testament miracles, I only answered that the era of mir cles was past. But there was a certain Adia Ballou within me who could not see how this could be. Where do you find it? The Book did not mention any withdrawal of this power-it said it should grow more universal, and these signs should follow all those who believe. I knew my own unanswered longing in this respect; and, when I found I had not only human desire, but the Bible against me. I became satisfied that I had no authority for saying the age of miracles had passed.

I have since found I was ignorant of many things in the past-that I had not kept posted up in all the supernatural wonders happening between the age of Christian miracles and the present time. I found this outbreak of strange manifestations was extending. Influential, scientific and educated men. many of whom I knew, were put upon committees to examine the phenomena and their reports were vague and indefinite, when not referred to a Spiritual origin. I was resolved to know what it was for myself, and if ever I had the opportunity I would investigate it for myself.

A little specimen of it soon came to my own village, and I sat down to a table and listened to raps., They were, however not satisfying to me. It was not very long after that that a medium was devel-

eped in the house opposite imine - a girl was developed as a rapplug terdium and I made up my mind then I would give attention to these new planomena. The raps gave signs of intelligence, Indicated the names of those I had known in the feeb who were now departed, and answered questions to my entire satisfaction, and names were weitten on pieces of paper without the instrumentality of human hands. The whole rejentille and religious world may point their fingers at me and "pooh' at mo; but this can pover drive me from a conviction I have arrived at by care and investigation. All the world cannot beat me out of the knowledge of these things.

The medium was afterwards entranced, and desoribed enchanting scenery; and when withdrawn from ber trance, expressed great disappointment at not being allowed to live in that beautiful place for-

Am I to be laughed out of the reality of this phenomenon? All operation or process like that, is not performable by any psychological or physical law in the universe; I have never known them to produce a single rap. I have met with other experiences since. The spirit of Howard once gave me a text, and when I preached from it to my congregation, the spirits accompanied the preaching, singing and praying, with maulfestations-raps and tipsof approval, at every portion that pleased them. I have since received thousands of tests, each one to me convincing evidence of the truth of spiritual communion. These in themselves are trifling things, to be sure; but trifles hang folks, sometimes, and the trifles of life go to make up its pleasantest or most disastrous realities.

If I present the testimony of those in the past who have experienced the same facts-who have witnessed the same phenomena and been led to the same conclusions, I have a most eminently respectable list. Swedenberg was in communion with the invisibles for twenty-seven years, and during all that time had daily converse with them. Obelin held communion with the spirit of his wife, and advised with her about the affairs of life as much after her death as before, and declared her coming to him was as real as his own existence—and many of the phonomena and facts connected with his life are clearly explaned by the light of modern Spiritualism. John Wesley, the father of Methodism, had the manifestations under his own roof, identical with the physical phenomena of to-day.

5 will only answer one or two objections urged. against modern Spiritualism. It is said there are so many humbugs and cheats, that we must make a great deal of discount for them. But this is the case with things all around us. Are we not obliged to make from fifty to a hundred per cent. discount on all the premises and professions set up by men in every department of acciety? I suppose, objector, that you would have me believe all men or none, wouldn't you? If two men tell two different stories, I must believe both men or neither, must 17 If two political papers call each other's parties names. I must either accept them all as true, or none, must 1? There are forty different creeds based on the same Bible, all teaching antagonistic faiths, and damning each other. I must accept them all must I, or reject the Bible entirely? The man is a fool who will not believe a truth because some men lie. No sensible man will over reject a thing in toto, because it is deeper than his comprehension. Do not the forty different sects, although they do not all agree on any point, still accept the Bible and recognize it as the spoken will of the Holy Chest? And can you not make as much allowance for the poor. weak spirits of abort-sighted mortal men and women, as for the Holy Ghost? Will you not make the same allowance for us that you do for other sects. If you can stand all the double meanings, twistings and turnings of the infallible Scripture, can you not give some room for the words of those who do not claim infallibility, but only to be men and women the same as we are? How long will you swallow the camel and strain at the gnat? I will leave the inference with you, and can only say I hope we shall all go forth to the battle like wise men, and be sure if we are faithful to the truth, it will never desert us in the hour of our utmost need.

EVENING DIECOURSE.

In the evening Mr. Ballou's theme was, " The Re-Intion of Spiritualism to Primitive Christianity."

He defined primitive Christianity to be that set forth in the New Testament, and not the traditional and coolesiastical Christianity which has prevailed for fifteen or sixteen hundred years, more or less. He proposed to elucidate the hearing Spiritualism had boon the religion taught by Jesus and his disciples-not everything called Spiritualism, nor that passes under the name, but the great truths of philosophy and soience Spiritualism has solved. He claimed they are identical; and no man can accept fully a belief in Modern Spirltualism without admitting its basis upon the miracles of the time of Christ.

Spiritualism stands to primitive Christianity in the relation of a repetition, completion, rationalization, purification and expansion. He believed there was just as much a science of morals as there is of barmony. The latter, once rude and uncouth, is now arranged into a great and beautiful system. The other we as yet have only a glimpse of, a crude foretaste. Both sciences have always existed, but were not fully understood for a long time, nor rightly applied. The religious nature is even now in a very chaotic state, because men have so long preferred to go blindly ahead, believing in creeds instead of God. We know what miracles Jesus performed, and he said the same signs should follow Ahose who believed. We know those signs did follow his disciples for many years, but gradually became lost. We have no reason to suppose the promise became void, but only that the moral and spiritual atates of the people were not favorable to their production; and we can infer that when the moral nature of man again was elevated to the standard Jesus preached, the miracles would re-appear. It seems to me that time is the present-or, at least, we are nearer to it than the world has been before since Jesus was crucified. These miracles were not the result of the suspension of natural laws, but the fuller understanding of them. Many in the past have followed their religion so fur and so blindly that they will stamp on reason as one of the carnal things to be dreaded and avoided; but it is as necessary to reason as to breathe. Many Spiritualists, while they claim the genuincuess of the manifestations of the present day, use all efforts to bring reproach and contempt upon those of the ancient time; but they are as real as the granite boulder and the solid plank, or the manifestations of the present day go overboard with them. The Soiritnalism of to-day, like the Christ of the ancient time, has come not to destroy religion, but to carry it out in its pristine purity.

HOSTON, SATURDAY, DEC. 8, 1660.

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BODY AND SOUL,

a temporary league has been formed, that will last instruction-means provided as well for its gratifiin some form until the final separation occurs. The catlon, too. It may soar at will in its purely spiritsoul is not wholly and entirely the mistress of the | ual flights, but it must actually learn to walk when body, though she can make known her desires and it seeks to know of the material. All things work delights only through its grosser instrumentality; for the education of the soul of man. It is idle to nor yet does the body overmaster the soul, though say that the body does not do its share of this imthere are times, longer or shorter in the lives of dif- portant work, when we know that it was for this ferent persons, when, if it does not have the mastery, very purpose the body and soul were united. It is it at least prevents the soul from asserting it.

and no one seems to stand alone. All are mutually temperaments, and their inheritance. We admit dependent. Each helps on the other. The dividing that as between the two, the soul is of infinitely principle may not, in all cases, be converted into the greater consequence than the body, because it outterm sexuality, but it never fails to imply, fully and lives the latter, the latter being perishable and the unreservedly, that life everywhere is both negative former immortal; but that the soul carries away and positive, passive and demonstrative, receptive with it into its larger spheres of existence no imand energetic, masculine and feminine. We can press it received from the physical part, that it is conceive of no life without motion, and motion neces- nowise benefited by the aid of the body that gave it. sarily implies harmony and inharmony, positive and all the time of its existence, a practical interpretation kept up.

The body, in the present state of existence, at least, philosophers would have us suppose, merely the very well that its reflex influence over the soul is fuller of mysteries, and will be without end. constant, and at times great; we all know that the body generates spiritual moods, throws up heavy obstacles to spiritual, progress, deceives the soul with false protences of pleasure, makes beavy and the haste to get rid of difficulty, it rushes us into more than environs us now.

In the discipline and growth of the immortal part of man, the physical part is necessary. A seed cannot cerminate without placing in the ground, nor whole of New England. could a human soul gain the growth which comes of The value of slaughtered animals in this State, as this earthly experience save as it gets it through the | nearly as can be estimated, is about equal to that in earthly organization. The real mystery, we must New Eugland, being somewhere in the violatty of all admit, is past our finding out; but there is the ten millions of dollars. The value of live stock in fact of the union of spiritual and material, and it New England in 1850 was \$40,000,000. The present may be pursued as far as we think we can pursue it in all its turns and windings.

anything-that, while all desires are products of the soul only, the base desires fail to make and leave | calculated to impress us profoundly with the mighty their impress upon the soul at all; but that they possibilities of agricultural wealth in the near harm, in their gratification, only the body, whichthey also hold-is but the involuntary agent, or instrument, of the soul's gratification. For example: they aver that to addict one's self unduly to the use ous union of soul and body, the latter is proved incapable of performing the work designed, or in any sense less than what it was intended to be. The is surrounded with limitations.

We could not grow, and of course we could not be,

all law, but strictly in obstitutes to the highest and profoundest law. Into the sea of these circumstances we are plunged, and told to strike out and swim for our lives. Those who perceive, and accept the vortex of facts that which and secthe around them, do put forth spiritual energies that act directly upon the circumstances around them; but these who are content, either through ignorance or the fatal tendencies of temperament, to give themselves up as driftwood on the current, so far surrender the highest privileges of life and neglect to avail thomselves of its highest uses. Nothing is plainer, in dally experience, than the reaction of body upon soul, as well as the direct action of soul upon body. If the soul demands gratification through the body which the body cannot supply beyond a certain limit, the pain and mortification the former is thus made to feel teach that such gratification, beyond a certain limit, is not good for it, and ought not, therefore, to be sought for. Thus desire itself becomes disciplined, and it comes to learn, in time, its lowest demands are not the best. Herein the soul learns wisdom, and practically, too; and when it proceeds to act upon that higher wiedom, the hedy takes on Subscribers wishing the direction of their paper changed the expression of the elevated soul, and becomes more and more pure and beautiful.

In one sense, therefore, these lessons are good for man; they instruct his soul through the senses, just as we have been instructed since we tried, as infants, to walk and continued to fall down. The soul would not truly and practically know these facts, except Our lives are compound. Between body and soul through such material means as are provided for its shallow to maintain that the soul receives no influ-If we look carefully through nature, we shall find ence from the body, and even a permanent one; we the Dual principle running everywhere. Nothing might as well attempt to argue down the laws of negative, active and receptive, and, generally, the of nature, or that no good whatever has came to it reflex operation of all agents and instruments. On from this union of years—we hold to be the ensiest no other hypothesis could action-that is, life-be matter to assert, but the most difficult of all things to substantiate. It is not necessary at all to believe that permanent evil comes of this reflex influence of is the other part of the soul-not, as some abstract body upon soul; for we do not believe evil to be permanent anywhere; it is a necessary accompaniment instrument, the tool, the slave of the sout, but a of our duplicate being, the mere shadow on the something that, while it is employed as an essential ground to show how brightly the sun is shining medium through which the soul of man expresses its above, and will cease when it shall have done its desires and its delights, still asserts its own distinct work; but work it does, and good work, too, though power, temporary and fleeting though it be, over the it is no less coil, for all that. Heaven lets us into immortal tenant it was formed to house. Not alto- the scorets of the profoundest design in this mixed gether is it true that the body is of no account, in existence of ours, which, while we study and seem neasuring its worth with that of the soul; we know | more and more to understand it, is still fuller and

Illinois and New England.

We have but a faint idea, in New England, of the vastness of Illinois and its agricultural capacity. dragging demands to which the immortal part is As an illustration, a writer says that the wheat forced to yield assent or make concessions. Herein crop of Illinois will this year amount to not less than this somebody of ours plays an important part in twenty-five millions of bushels. That of New Eng. the drama of life, though but a reflex and secondary | land, according to the last census reports, was one one; and it will not do either to ignore it, or to put million ninety-eight thousand. Even allowing for a it off as of no consequence in the coonquey of the considerable gain on the part of New England, the plan. It may be an easy way for arrowy and incon- wheat crop of illinois is at least ten times that of New siderate theorizers or logicians, but it gets us out of Eagland. But wheat is not the great crop; corn no difficulties in trying to understand the mystery stands much higher in the State as productive of of this marriage, nor does it even come up to the value-of this, however, only the surplus finds its point of making good its own position. In short, in way out of the State. At a low estimate, the corn and ten millions of bushels, worth at least twenty-five millions of dollars to the producer. This also shows more than ten times the quantity produced by the

value of the same in Illinois cannot fall below one hundred millions of dollars. These statistics, when Some pretend to say-and it is easy enough to say taken in connection with the fact that not more than one-fourth of this State is yet under cultivation, are future.

The Ether Patent.

The Commissioner of Patents, we see, has refused of stimulants, though it may be the soul's own de- to Dr. Morton, of Boston, an extension of the patent eire, which can be gratified only through the body's for the use of other in surgical operations, at which medinuship, can by no possibility work harm to the much joy is freely expressed. An article in the soul itself, but ends with its lamentable results upon Transcript of this city states that the patent was the unresisting body. In other words, that the soul originally issued in 1840 to Drs. Jackson and Morwill actually wrong the body in securing its own too, which the latter subsequently held alone by gratification, and not reach its own gratification, virtue of an assignment of this right of Dr. J. in either! It can get the enjoyment of its desires the same to Dr. M. It appears that Dr. Jackson through the body alone, and, in seeking to do so, was from the first opposed to taking out such a stops not at breaking down the body itself with patent, and consented to it finally only for the sake suffering! It (the soul) must needs gratify its de- of placing officially on record the time and fact of so sires if it would live, and yet that gratification, after important a discovery. Being solicited to join in an ati, cannot pass through the senses to the spirit! application for an extension of the patent, Dr. Jack-This is poor stuff for logic, not to measure it by the son has always refused, as he has likewise to make standard of common sense. If, as they say, all the another assignment of any imaginary laterest of his true desires of the soul are provided with corre- own in the same. On the contrary, he opposed any sponding means of gratification, and if, also, the further extension of the patent, in a written argumaterial nature stands ever ready to respond to the | meut to the Commissioner, declaring that he wished. demands and desires of the spiritual-then there as etherization was such a blessing and benefaction manifestly must be infinite fault if, in the mysteri- to mankind, that it should be free to all the world.

Clearly, it is easy enough to get up a panic, but spirit does reach forth and obtain gratification of not so easy to hold it in check afterwards. Polione sort (and a necessary sort, too, in its education,) ticians may make a rumpus even in the money through the body; and it learns the insufficiency of market for a time, but politicians cannot do it alcertain of its desires, and so gets practical wisdom, ways. That is a power they do not know how to by these very shortcomings of the budy in obeying handle; it is a machine they do not know just how the higher call. Thus far, says the statute of life, to run. For some weeks past the country has had may the senses healthily minister to spiritual de- its dearest interests placed in jeopardy, because in sires; but no forther. To push the physical part confusion, by the designing conduct of unprincipled beyond that limit, is to convert a desired joy to the men, who have scrupled at the use of no menns to very ashes of disappointment on the lips, and thus destroy the fair fabric of our very government itself. to teach the soul that, in one direction certainly, it There was no earthly cause for this, except for the sake of the mischief to come of it, and the possible advantage to accrue to the wicked plotters of the without the constant aid of multiplying circum- plan. They will find, we think, in good time, that tances. They are the rungs in the ladder by which the prosperity of a great people is not thus to be we climb. They hem us in, all the time, and we are tampered with. The reaction will be sure to overnot fren. If we think we have broken the web, whelm them. As Mr. Stephens of Georgia recently straightway we are made to feel the pressure and sall, there are no men really desirous of disunion continence of another and a larger. God creates but those whose personal aspirations have not been circumstances forever; not miraculously and above gratified in the Union, as they would be nowhere.

The last number of the Independent contains a The delaking of Abstathe is said to have become

the middle, and fell in long waves to his shoulders. He was dressed in block, with a collar turned down so as to show more of the threat than is usual in Englishmen. There was something saintly in the mildness, coronity, and perfect refinement in his rapidly becoming to the Frenchman. features, but they were an expression of habitual cheerfulness and happiness which we never find on the faces of saints. His voice was low and clear, with an exquisitely distinct articulation."

"Leigh Hunt, in fact, might justly be called, among poets, the Apostle of Cheerfulness. No author ever possessed a sunnier philosophy. All the hard No. 8 of this volume, has been copied far and wide; or embitter him. He stuck bravely to the theory that everything was good and beautiful—that there petent to judge of its merits, and ridicaled by those was no inherent evil in the nature of man, and no who are not. We regret to say, however, for the reason why every human being on the face of the honesty of those papers that have copied it, that earth should not be jolly. Not a dark, or morbld, or shine, and laughter. His personality conveyed just the same impression."

By degrees, he fell into his favorite theme-that of the absolute goodness and beauty of everything. I expressed a different opinion, mainly for the sake of hearing how he would defend himself. He skipped over contradictory facts and arguments, how ever, with a observal agility, which showed that he was used to it. 'Why, he exclaimed, 'nobody does' evil for the love of it. Evil is simply a bad babit a diseased condition of the mind. Even the may who assaults or robs you tries first to excite your anger ngainst him, so that his act may seem to himself to a retaliation, rather than an unprovoked wrong. If men were properly educated, they would all be good. The bad are simply to be pitied, not blamed, such kindly sentiments from an old man whose life had not been very fortunate, except in its assectations: but I candidly confessed that I was unable to accept quite so good natured a philosophy."

A Blint from the Other Side.

If it is demanded categorically of some persons that they shall answer whether they do or do not believe in the great fact of spiritual communications, they are bold enough to say No, at once-saying it all the more boldly because they do not as yet know anything about it. But if those same persons are well let alone, and left to their own thoughts on the subject, it is more than ten to one that they will involuntarily confess the whole matter, and betray the fact that such a faith is the only living faith of their hearts. A writer in the Watchman and R-Rector. (Biptist,) of this city, in speaking of his father's death, that occurred forty-four years ago, and of the vividaces with which every incident connected with with the following exclamation:

"Forty-four years in heaven ! To us mortals the period seems long; but it is no appreciable fraction of eternity; to the glorided it is but the first moment of a bliss that is never to end. How much is these forty-four of our years has my father learned? What have been his employments? Has he known my struggles along the way in which he counseled me to walk? Has he rendered me any service? Has be watched over my path and my pillow, and

The King and the Democrat.

Garibaldi and Victor Emmanuel met in a very iramatic way. Each was at the head of his columus. Garibaldi dashed forward on his horse, Victor's columns opened, and they came together. The N. Y. World tells it thus: Garibaldi, having leaped at the head of his own division, saw the red shirts. and distinguishing their leader, put spurs to his horse, all the officers on either staff crying, "Long live Victor Emmanuel!" Then the soldier who had re gracefully placed an Empire in the Monarch's hand, declining for himself everything except the gratitude of the millions whom he had saved, buring his head, could only say, "King of Italy !" his voice busky with the swelling of his heart. The King, with like feeling, replied, "Thank you !" and grasped the hero's hand. Thus they stood, looking at each other in the fellowship of noble minds, and said not another word. Still, hand in hand, they followed the troops, and as their respective suites mingled in the rear, began to talk on the great events which the hour had drowned.

The First Cold Snap.

On Sunday, the 25th day of November, we had about as cold a suap as we wish to welcome. The mercury dropped down some thirty six degrees, between sunrise and miduight of the day previousa change of weather, we venture to say, to which very few human constitutions are equal. Nova ever before. Zembla was at our doors, on that last Sunday in November, if it ever was; may it found its way in, and placked us all till we were bluer than granite. Up to that date, if we except three sharp days and in Mosic Hall, the day before: nights at the last of September and the first of October, we had enjoyed one of the most delightful and placid Falls it has been our good fortune to record. The change was no more than what we had a right to expect, and just what the climate of this region is over the country that the climate of this region about the record record and provided and the country that the recited and the country that the recited and the country that the closed eyes, devoted about three quarters of an hour to the discussion, in breasting it, in fighting obstacles, not in sitting down on bamboo seats as they do at the tropics, and letting the soul vegetate in the warmth of those screened suns.

Garibuldi, the Patriot.

Hereafter the name of the Italian patriot will be coupled in history with the immortal name of Washington, itself equally immortal. He has acted the several parts of commander, dictator, statesman, and sage. Having achieved the liberties of nine itude for his most generous services and sacrifices, which every good man and true heart on earth will in the most careless manner. not fail to people with their warmest wishes. Gariadd stature to his manhood or true grace and dignity a potate patch or a flower garden. to his soul. His example of perfect nobleness was given to the Europe of to-day, just as that of Washtenders, the becrowned, and the benighted of earth ! 'ism."

Absluthe Dennharde.

noble article by Bayard Taylor, narrating a visit to as common a vice in Farls as Oplum ever was anythis lately deceased poet, in the summer of 1857, where, It rages now chiefly among men engaged in We cannot refrain from making one or two extracts. literary and artistic avecations, as so enticing a vice "While our host was filling the tea cups, I studied would naturally; captivating the hearts of those his face in the lamplight. It was a head which whose brains require, or demand, etimulus, and, of Vandyke should have painted—a fine eval, with a low, placid brow, kind, sweet, serious eyes of bluish gray, a rose rather long, but not prominent, full, delicately cut, sensitive nouth, and a chir short and the habit become, that little less than a year ago it retreating, but dimpled in the center. His hair, engaged the attention of the chief medical authoriabundant, and pure silver in its hue, was parted in the of France, who pronounced the beverage only less injurious in its influence upon the mental faculties than opium. In fact, what the bashish is to the Syrian, the oplum to the Chinese, absluthe is

The Peem by Edgar A. Poc.

The poem recited by Miss Doten at Aliston Hall about a month since, under an influence claiming to be that of Edgar Pos, and which we published in and has been commented on by those who are comcomplaining line is to be found in all his works. of first publishing it, as it was taken down from her not one in twenty has seen fit to give us the credit lips by our reporter. No matter for that, however, since these who best knew poor Poe, and are most. capable of judging of its merits, pronounce the poem strikingly characteristic of the man, and not a whit unworthy of his great, masterly genius.

Insanity in California.

A theory has been set on foot, which, if it can be proved by facts, is likely to create a much more onient judgment toward California for her past ways and practices. It was started by an editor of San Francisco, and the recent charge of one of the Judges there to the jury inclines to its adoption. The theory is, that the disorder is attributable to because their lives have been distorted, and generally the theory is, that the disorder is attributable to by no fault of their own. It was pleasant to hear the climate of the country more than to the pecualary misfortunes and disappointments incident to life at that period in California. It is a matter of fact, and of startling interest, that new cases of insanity, sometimes of a violent type, are reported almost daily.

A New Book.

There is forthcoming a remarkable work, entitled "Optimism," by Benj. Blood, of Amsterdam, N. Y. It has reference to the great question that now so much agitates all thinking minds. "Whatever is, is right." We have seen some of the advance sheets, which present facis and arguments that cannot be overthrown. It is a logical production, and one destined to make a sensation among literary and phllosophical minds.

Prof. S. B. Britten

Will speak in Willimantle, Conn., on the second Bunhis death was impressed on his mind, breaks out day in December, instead of the first, as heretofore

ALL SORTS OF PARAGRAPHS.

The world is progressing for a great era, says the Sunbeam, in the breaking up of all the old bonds that have held humanity chained to man-made opinions. not only in church, but in state-in political as well as ecclesiastical rule. Old institutions are being demolished, the fires are being kindled that shall conwhispered in my soul's ear needed cautions and same the fallen trunks, the seed is being sown in the encouragements and consolations? I do not know, failow ground, and by and by a new condition will be apparent, and a new harvest will be gathered from the field-"old things will have passed away, and all things become new."

IF A pleasant boarding hours is opened at No. 33 Beach street, for the accommodation of Spiritualists, by Mrs. H. S. Denham.

"ANGIENT GLIMPSES" - No. 20 - is unavoidably crowded out this week. It will appear in our next.

from his horse, and been embraced by the King's | Austrian misrale is depopulating Venice. Its inavant courrier Cialdini, the King himself advanced habitants, though it is penal to leave that city, have cent. less than what it was two years ago.

THANKEGIVING BERKON IN NEWBURYPORT .- Rev. Randolph Campbell, pastor of the Prospect Street Society of Newburyport, delivered a thoughtful and dispassionate discourse before his congregation. November 20th, on the present troubled condition of the nation. He set forth in a vivid manner the commotions and disasters which would attend a dissolution of the Union, and urged that the North should calmly consider whether it had not, by legislative acts, viointed its constitutional obligations; and if so, whether it ought not to repeal those acts, and fulfill all the conditions of the constitutional compact so long as it continued to avail itself of its benefits.

THE INVINITE.

THE INVISITE.

There is a power

Unseen, that rules the illimitable world,
That guides its medions from the brightest star.
To the least dust of this sin-united mould,
While man, who madly deems inheself the Lord
Of all, is nought but weakness and dependence.
This exerced traft, by sure expelience trught,
They must have learn'd when wanding all alone
Each bird, each insect, flitting through the sky.
Was more sufficient for itself than thou.—Thomson.

BARDANISH.—It is worthy of note that there is more shaving done in State street at the present time than

The Springfield Republican, formerly very severe against Spiritualism, says in its issue of Nov. 26th. alluding to the exercises at the Spiritualists Meeting

is sure, at some time, to bring us. Little enough balminess have we in our tough New England seaments, and the country of the River, written for the sons, count it all up as we will. Our fun is in broading it is a hard a sure of the received Miss Priest's much admired poem, 'Over the River,' written for the received it is a hard a sure of the received much admired poem, 'Over the River,' written for the received it is a hard a sure of the received much admired poem, 'Over the River,' written for the received it is a hard a sure of the received much admired poem, 'Over the River,' written for the received much a sure of the received much admired poem, 'Over the River,' written for the received much a sure of the received much and the received much and the received much a sure of the received much a sure

"Harper" says that a very worthy minister, sattled not a hundred miles from Boston, was one Sunday morning descenting upon the importance of plain speaking: "Why, my heaters," said he, "St. Paul never used any highfalutin' expressions. Not He always spoke plain Angle Saxon."

Don't be in too great a hurry, girls, to fall in love with the young men. It often bappens that your hearts are no sooner theirs, than theirs are no longer

Scarcely a day passes without one or more deaths millions of people, and received their idelatrous grat- from carelessness in the use of burning fluid. Notwithstanding the repeated warnings, through the press he lays down his authority the moment it can work and by the terrible frequency of these accidents, people no further good, and takes himself to the retirement continue to deal with materials of explosive character

HAPPINESS, -A crust of bread, a pitcher of water, baldl is too great for a crown, unless it be of oak and a thatched roof, and love-there is happiness for leaves and laurel; no one human compliment can you, whether the day be rainy or sunny. It is the heart that makes the home, whether the eve rests upon

The New York Evangelist feels badly about Henry Ward Beecher's preaching. Says the editor: "His lugton was given to the America and the world of words, scattered far and wide, are like millions of the last century. These man will live forever. Their drops of rain falling on the mountain side, and loosenvery names grow hallowed daily in the mouths of ing the soil, the result of which, by and by, will be a men. What a lesson do they not read to the pre- tremendous land-slide into Unitarianism or Universals

A Good Woman Naven Chown Old .- Years may pass over her head, but if bausvolence and virtue dwall in her beart, she is as cheerful as when the aprings of life opened to her view, When we look at a good woman, we never think of her age; she looks as charming as when the rose of youth bloomed on her cheek. That rose has not faded yet-it will never fade. In her neighborhood, she is the friend and benofactor. Who does not respect and love the woman far seer, of large imaginative quality, with strong who has passed her days in acts of kindness and projudices, entertaining the bottest sentiments-the morey? We repeat, such a woman can never grow most unnatural of all natural things-gifted in bis old. She will always be freal and buoyant in spirit, and active in humble deeds of benevolence.

The gay world, so called, is generally the least варру.

the ordinary imported or other Steel Pens in common i uso. We recommend to all who use Steel Pens to give other column.

To the Poot a nower of enchantment is given Which time cannot limit, space cannot define; Which can lift on its wings the rapt spirit to beaven, And make dull mortality shmeet divine! No post ever wrote this—so say Jo. Coso.

For the past half century the population of the United States has increased five-fold.

Mrs. Jno. Beatty, of Baltimore, says "man is a goolal being; and he was never intended by the Great Digby says this idea is as "beautiful" as the beings she speake of; but, unfortunately, the said beautiful beings are sometimes not as good and affectionate as they ought to be. They often "captivate," but do not always make men "happy,". It is almost needless for us to add that our friend Digby is a confirmed bachelor-having never tasted of the sweets connubial.

A national subscription has been opened in Sicily to gift to General Caribaldi. Gen. Cialdini is the originator of the project. The Sicilians in Paris are taking part in it.

· A large lot of copper ore was thrown overboard from a disabled steamer on Loke Superior recently, the account of which Digby reading, he remarked: "Bo it seems they have been trying to copper o'er the bottom

A boy being praised for his quickness of renly. a gentleman observed --- "When children are so very keen, they generally become stupid as they advance in years." The lad immediately replied --- What a very keen boy you must have been !"

"There is no time to indulge in crimination and reorimination. The contest for the Presidency has end-ed, and with it allow the asperties which it has en-engendered to pass away."—[Stephen A. Douglas.

There are fifty seven cities in the world which contain from 100,000 to 200,000 inhabitants, twenty-three from 200,000 to 500,000, and twelve which contain and ten are in Eastern Asia.

We have received a little pamphlet, entitled "Consumption: its Symptonis, Curability and Treatment. various well known authorities to show that consump- patience, rather. tion can be cured. Those interested should purchase this pamphlet, or they may consult him personally at No. 18 Hayward Place, Boston. We learn that he has made diseases of the threat and lungs a special study for many years, and was the first to introduce medicated inhalation into the United States.

TRUE.-The Congregationalist says: "The religion that Is to save the world will not put all the big straw-

> Diozence, the femous craic. Who did all men and manners mimic, As he was with another walking. Rauled two women closely, talking: "Bahold," said he, (he' would not ken 'em.) "The asp and v per changing venom!"

Yale Agricultural Lectures of last winter was so successful as to induce its reportion this winter on a more complete scale. The course will commence February stand and fully enjoy them; but it would take a 5th, and continue through the month. These lectures; man of some philological culture, certainly, to do which are of gicut value to the whole country, and worthy the attention of every cultivator, are given as much by this description by the author of "Harmore the auspices of the Yale Scientific School. or rington."

Solentific Bepartment of Yale College, as a supplement

Hall we space, nothing would gratify us more than to its newly-instituted course of practical collegiate education, and for the benefit of the public at large. A new and important feature of this course will be its complete litustration by specimens, drawings, models and animals. Life-sized paintings of groups from col-obtated herds will be included in these lituatrations. The lectures on training and breaking horses are to be be addressed, for further information, at New Haven, Copp. - American Agriculturist.

We print, by request, on our third page, a poem re cited by Mass Lizzle Doton, in the trance state, at the Melodeon, last winter, entitled "The Augel Child."

HOW THEY VOTED IN NAPLES .- Accounts in Paris say that when the people there were for the first time in their history consulted in regard to their destiny, the lazzaroni went to the polls singing in chorus favor Ite airs, and holding between their tingers in a comfo position the tickets, which they were unable to read. Universal suffrage was proclaimed, but the mode of voting leaves much to be desired. A ballot-hox was placed between two caskets, the one full of "yeas," the other of "naye." and the elector expressed his assemblage. The negative vote was difficult enough, even dangerous to give; for a man who said "no." and needlessly flourished his ticket, was soon after punished by a stilletto in the hand of a patriot.

FOREIGN ITEMS .- The details of the return voyage The return of the Prince is the of congratulatory editorials in the newspapers generally, and the reiteration of warm compliments to the American people.

A subscription has been started to present Captain

Charles, Ill., may be found on our second page. We regret exceedingly it did not appear before; and we address of Hon. S. S. Jones is an excellent production. | answer her expectations.

MASSACHUSETTS.—The census marshals report the total population of Massachusetts to be 1.231,490. In Tue Christmas Annual, for the Young Profile. 1850 it was 994.414. We shall probably have one rep.
This volume is adapted to the intellects of the resentative less to Congress. More than one third of the population is within a radius of twelve miles of children of reformatory mon and women, by one of Boston Common, twenty eight cities and towns includ. the most genial and discriminating female writers

LITERATURE.

Hannierost A Cronver Toon Love. By the author of "What Cheer," "The Chost," etc. Buston: Thayer & Eldeldge.

To begin with, the author of this book possesses power of no ordinary character. He is a quick and vocabulary both of words and langes, seeing one object intensely, and no other at the same time, and marshaling and drilling all his forces for that objeot's sole development and advantage. The book, la Snow's Pans .- Some important improvements have short, is one of the boldest and most radical works been made in the manufacture of Steel Pens, says the of fiction; which, while we do not assent to its posi-Scientific American, as we judge from some we have tien as being practically strong, we should do it great lately received from J. P. Snow. Every Pen in the lot is nicely pointed, and will write twice as much as injustice not to characterize as a work of very large and striking eloquence and ability.

The scenes of the story are laid in Boston, at and the preference to Snow's. See advertisement in an. around the exciting time of the Anthony Burns rendition. The characters are, the leading ones, such as are well known to all, including names of men like Phillips, Garrison, Burloigh, Channing, and others. The story is anti-slavery, or, rather, abolttion, to the uttermost degree-in fact, it is that, and nothing else. The characters are overdrawn, as, indeed, in such a design, they must be. Harrington himself is, for his age, simply an impossibility. As things go new-a-days, though we should like to have Giver of every good and perfect gift to lead a life of the world get on under the influence of as pure mocelibacy, or restless inactivity attendant on such a tives as he discovers in his conduct, we do not see life. He saw that it was not good for man to be how we could love such a young man, any way. He alone, and made of him a being beautiful as the image makes a profession and a show of his humanity. He of beaven to captivate and make happy his heart." is a trifle too good for "human nature's daily food" -an exaggerated and impossible counterpart to the goody children" we find in tame little "religious" books, who never said a wrong word nor did a wrong thing since their parents and their entechism assured them they were deprayed utterly. If all of us should, or could, see the high-priests of Aboltionism through the ideal glasses of the gifted author of " Harrington," as they sit in majestic groups on the public purchase a villa in the neighborhood of Palermo, as a platforms, we fear this every-day, bread-and-butter world would furnish us but few other men whom we would condescend even to look at, much less to sympathize with and admire. This intense here-worship would make us essentially inhuman, compelling us to hate, or else patronize, (and that is quite as bad, and twice as mean,) all others who did not touch our hero-standard. Then, again, it occurs to almost any mind to ask, what if, suddenly and unexpectedly-in a night, as it were-slavery should cease everywhere, would not these very Gods on the platforme become dwarfs and pigniles from being deprived, in an instant, of the one strong aliment that makes them such Emsars? Would they show themselves to be as great men as they were great Abolitionists? But this is speculation, perhaps. We must add, nevertheless, that however intense may be the spiritual energies that can produce such a book as this, they actually effect but little, for the very above 500,000, two of which are London and Paris, reason that they are so terrible. They do not represent the placid, pure and eilent forces of nature, for it is not by thunderous storms and whirlwinds that . beauty is evoked, fresh and green, from the becom By N. B. Wolfe, M. D.," wherein the Doctor cites of the earth, but through processes of time and

Our author would, in point of style, create decided ensations, were he not himself so plainly a sensationist. He is never common or vulgar-furthest from that; but he piles up his verbal agonies to kill, Pellon upon Ossa. He overdoes the rhetoric, altogether. Half or a quarter as much, would make his abundant resources go twice or four times as berries at the top, and all the bad ones at the bot far. The account of a slave's escape, to be found in the Prologue, contains some of the most exciting

points we have met with in the course of romance reading, where they were at all possible or probable; but the real effect is greatly impaired, by the author's compelling us to wade through so much magnificent and well-done fuction for the sake of YALE AGRICULTURAL LEGIURES.—The public will the story. De Foe, Goldsmith, Irving-their descripstand and fully enjoy them; but it would take a man of some philological culture, certainly, to do

Had we space, nothing would gratify us more than to indulge in free and candid comments on the total lack of practical power or influence which even the ablest of such works of fiction are likely to possess. As ideals, they are, no doubt, very fine; so is Plato's "Republic," and Bacon's "New Atlantis." We may accompanied by practical illustrations. The lecturers of last year will take part in the course, and other get to such countries, by-and-by, but we are not eminent names, with a variety of new subjects, will there yet; if a man would use his power on his own be added to the list. The expenses of the course are provided far in part by sub-cription. The lectures are under the direction of Prof. John A. Porter, who may for his lever somewhere among present facts and existing conditions.

Mesers. Thayer & Eldridge, the publishers of "Harrington," have put forth a very handsome volume, as they potoriously do when they put their hands to a book of any sort. We are glad to know that they are supplied with increasing orders for it, and that its sale is destined to be wide and rapid. We shall hail the author in a new work, with pleasure.

JANE FAIRFIELD. An Autobiography. By Mrs. Sumner Lincoln Fairfield. Boston: Bazin and Ells-

This plain and somewhat outbusiastic record of a woman's life is the production of one whose name presence in presence of the National Guard and the has long been known to the public. Mrs. Fairfield tells ber life-story, between these covers, in a direct and frequently fouching way, while the actual incidents she rehearses give the whole sketch a dramatic air which no mere fiction could impart. The power Formion Ireas.—The details of the return voyage of the Prince of Wales shows that the Royal squadron experienced head winds and bad weather the whole passage. The vessels were within a day's sail of Eugland on the 6th, when a heavy gale prevented their forther progress. They had only a week's provisions on board, and the Royal pury for the last few days. lived on sailted and preserved provisions. They arrived all well. The Prince reached Windsor Castle on the even of the Prince is the pame, too, of a poet, it was natural for her to supof a true woman's energy is depicted with a great pame, too, of a poet, it was natural for ber to suppose that her autobiography would excite a wide interest. So it will. Judging literarily of the book. however, we should criticise with not a little plain-Wilson with a picture of the rescue of the Connaught ness its several pretentious passages, its frequent passengers.
The Orange demonstrations in Canada will be brought allusions to acquaintance with "great men," and its before Parliament at an early day.

The Parls Moniteur asserts that the latest telegrams from Sir Hope Grant fully authorize the hope that are course to arms will not be necessary in China. The London Times has no doubt that the ailles are in possion of Pekin.

Line of Parliament at an early day.

The Parls Moniteur asserts that the latest telegrams persons of more or less distinction. If a story is in title of a good one, then let the story speak, without loading it down with authority, or puffing it up with boastfulness of any sort. The literary execulugging in even brief complimentary notes from with boastfulness of any sort. The literary execu-The Proceedings of the Spiritual Festival, at St. tion of the book is crude, though its real interest cannot be said to be impaired thereby. We trust, for the sake of its author and her urgent needs, that have to apologize to our Western friends for the delay, for the sake of its author and her urgent needs, that Circumstances beyond our control was the cause. The

ing the metropolis having a population of 401,819. In the ranks of Spiritualism. See advertisement.

Leeinreen. Man A. M. France will fecture in Randolph, Marn., Doc.

11th, 12th, and 15th, L. K. Cooncar fectures in Hartford, Conn., Dec. 9th and icili. Men. Coonlog gives recliations at the same place on lhe tamo dave.

lies, Many M. Macuman will locure the lest two Sundays OMEOT EXPANDING SUSPENDER AND In December and the two first in January, in Potonia, Copie, the two fast Bundage in Jan. in Cambeldgeport, Maus.; the month of Valenary to not yet positively engaged; two Bunduss in March in Hartford, Cong. t the last Bundar in March in Boston ; the last two Bundays in April in Taunton.

MARRIED.

In Triangle, Broome county, N. Y., Nov. 12, 1869, by Wm. II. Figh of Cortland, Mr. J. H. Rawdall, of Mose., (tradce speaker,) and Miss Eliza M. Thunston, of Trianglo.

DIED.

In this city, Nov. 26, 1600, Mes Connella F., daughter John M. Epsan, aged 17 years 8 months. Possed away in Cholsen, Hass., Aug. 18, 1830, Estly A. Colsun, only child of W. H. and Cordella E. Colburn, aged

2 years and 6 months. Varewell! sweet one, farewell! Oh, who shalt toll The pain and grief, That scorp relief, At losing thee! farewell! Afar away from earth.

> Eternity, Waits thee, young bud of earth. Gone to the spirit-land,
> To join the band
> Of chorube there,
> Who passing fair,
> Will great thee in that land,

Farewell! sweet one farewell! Our bosoms swell With pain and grief, God grant rollef, For loss of thee—farewell!

Ohelsea, Aug. 10, 1800.

On the 12th of Sept., Mrs. Barer Tredata, aged seventy years, two months and twenty-nine days, was gathered to the garner-house of the higher world. I should have known, had I not been told, that she was one of those amilable muthers who get so nearly rolled it to the angels, while they remain in the body. A large family of children bore ordence of her true discipline, by their leving kindness to each other, on the funeral occasion, as also their devution to the fulfilmout of her wishes and requests.

In the excellence of their own hearts have they consolation.

M. B. Townsend.

Affectionately inscribed to Ma, and Mas, Batuman, on the operation of HATTIE.

She is not dead! she when thy soul had guarded
With find affection and parential love—
Although her valce within thy home is alloned,
And in thy midst her form has exased to move.
The lovely soul which clothed the face with brightness,
Drinking the dows of life, by angels given—
Beraphs urrayed in garneous of pure whiteness,
And proudly here it to its native ileaven.

Though thou may'et feel thy hearts are rudely shaken, Though thou may'st feel thy hearts are rudely shah And griof may seem embittering present boars; The opening bud was only goutly taken.
And turned by geardians in supernal bowers, And there thy boule shall meet and blend forever.
Thy natures |--oi, they no'er shall parted be!
Love's precessal link Death has no power to sever—
It binds foud bearns through Time—Eternity!

Pather and Mother, has thy darling left thee. Pathor and Mother, has thy darling left thee.
Leaving a shadow round thy dear hearth-stone,
Brothers and stater, has some hand tereft thee
Of one thou lov'd, leaving thy young lives lone?
Her hand shall touch a cord within thy spirit—
Bofly 't will vibrate, and each heart-string thrill;
Her tone is sweet, and are long thou shall then it,
"Thy Hattle lives and loves thee fondly still "
Arms Say

MARTHA BAWYER. Baldwinville, Mass., Oct. 19, 1800.

In Randolph, Mass.. Sopt. 30, 1800, passed to a higher life, Mass. Mallerial Hamborn, aged 67 years.
With reference to this event it may be truly said, "When friends are called away, 'the the survivors die." Mrs. H. was a native of Fairhvaven, in which place she passed the early portion of her life, in the course of which time she became connected with the Orthodox Congregational Oburoll, and remained for many years a respected member. Naturally retiring and meetrosive, her Christian clausater radiated more directly on the home circle, and it was there the peculiar hotre of her virtues could be most distinctly seen. In later years also became subjected to the verious, and often trying, vicisitudes of human life; some of the most prominent of which were the death of her companion, leaving her with a double responsibility, the care and instruction of three small children; and that of her closes daughter, an estimable young lady of eighteen years. These creats were to her affictions indeed, and they rested on her apirk with that peculiar weight which none but the bereaved wife and mother can realize. While in this oppressed condition, to make use of her own language, "There was constantly weiling up from her immost soul a desire or need of more positive evidence, a more conscious assurance of the immortal life of her leved and lost ones than she and even minimed. She exdence, a more conscious assurance of the immertal life of her leved and lest ones than she had ever yet utilined. She ex annued attentively the written Word, which she bad beer annues attentively too wheth work, which one had been length would be a lamp to her feet, but eith all was voited in mystery. Their path she could not find, their footsteps she could not perceive. In this ente of mind she remained for annual feet, and the state of mind she remained for begun to shed its mild but steady rediance o'er bonighted humanity. Of those phenomena Mrs. It became an early and carnest investigator. With a beart already subdeed by rigid discipline of former experience, she at once became a resipiont not only of lotty and subline teachings, but also of their peaceful and comforting influences which she has enrealplent not only of loty and subline teachings, but also of their peaceful and comforting influences which the has enjoyed to an eminent degree, for a long season. Within a low months her only daughter was called anny to dwell with the angels, and none who were present will readily forget the transpal "Alfa well." that beemed forth from her placid countenance as she took a het look at the mortal remains of this long level and cherished one. In conversation during a recent interview with her, as her mind torned back, and "meinory, ever faithful to her trust," brought up the many and offen painful changes through which she had been so sufely lod, the strings of the harp which she had been so sufely lod, the strings of the harp which she had been so industriously striving to tone and bring in harmony, seemed as if sweet by angel flagurs, while her spirit soured away to the higher and more lofty places of thought and life which none but the truly progressing seul can realize or appreciate. Her exit was as her life—peaceful and quot. Without a struggle she resigned her hold of mortal form, and the chords which bound the spirit were gently skeedlyed. Thus has passed on one leaving a shining wake—an ample testimony for the effective of a vinitized faith in angel-ministerings to devate and these, And now that the spirit or influence of this deveted mother, may float a ready access and expression through the consciousness of her faithful son, now the lone representative of her more immediate family, ever warning him of danger, sustaining him in trial and skiling him in every offort he may be prompted to make for the development of truth and the clevation of humanity to higher planes of thought and ucclainess, and a more divine realization, is the kindly wish of many were well as the facilities aymynthies.

M. A. E.

SPECIAL NOTICES.

All persons having received Test Communications through the mediumship of Mr. J. V. Manerieto, and who do not object to their publication in Book form, are request ed to forward the copy of the same to Mrs. J. V. Manufield, 163 Chestant street, Chelsen, Mass,

ELEGANT CAPPERS AT LOW PRICES.-The following in voices have just been received from the recent trade, sales of English Carpets in New York : 50 pieces Royal Velvets, for 115 cents per yard; 100 pieces

Impestry Brussels, 85c. to \$1 por yard; 75 pleces Real Brusela, \$1 to \$1 93 per yard. These goods are warranted English, and are believed to be the cheapent fine carpets in the market. Also-100 cases Floor Oil Cloths, of the colebrated satin and

nameled finish, Also-the new Electrotype Carnets, for 62 1-2c, per yard Also, Kidderminstors, superfines and three-plys, of the most approved productions, are related at manufacturer's prices by the New England Carpet Company, 73 Hangrer street, or posite the American House. Dec. 1.

Brown's Bronchial Troches.

FROM REV. HENRY WARD BEROIDE, N. Y. - "Brown" Bronchial Troches." 'It is five years since I accidentally onered your atere for some sort of a preparation for Hearneness—the Truckes which you gave me entirely answered the purpose which I had in view. Since then in all my lecturing ours I get "Troches" in my carpet bug as regularly as I de lectures or linen, and I have never changed my mind respect ing them from the first, except to think better of that which I began in thinking well of."

Fair and Levee in Charlestown.

The Spiritualists of Charlestown will hold a Fair and Levee, in Washington Hall, (near the Square,) on Wednesday, December 12th, commencing at 2 o'clock Prediction of the continue through the evening.

Tickets, admitting a gentleman and lady, 50 conta; lady's single ticket, 250,; children under 12 years of age, half price. Tickets may be had at the store of hir. C. H. Wing. No. 182 Maine street, or either of the

Committee. Dancing to commence at 9 o'clock.

James Brown, D. Sargent,
H. Meyers, C. H. Wing.

ADVERTICEMENTS. Tunus.-Allunted number of advertisemente will to to

tion. Liberal discount marie on standing adverticements. DR. OUTTOR'S IMPROVED

serted in this paper at fifteen conts par line for each inter-

BHOULDER DRAUK

BIOULDER BRAUE.

Dit. CUTTERIS Braces for Ladios and Centlemen, are superformatife beauty of finish and derability, to any other heretofore effected the public, as an examination of them will prove. Dr. Gutter's Abdominal Supporters are said by competent judges, to be the best in the marks. Handfactured and for sais at wholesale by OUFFER & WALKER, Lowell, Mass.

N. B. We are the Manufactures and Importers of the world-renowned Euroka Bospender, designed for Working Men, the cheapest, bost, and most durable over invented.

Doc. 3. 163m

MEDICAL TREATMENT-NUTRITIVE PRINCIPLE

BLOAL THERTHER THEN THENTHETY PRINCIPLE

B. ALFRED G. F.ALL, M. D., PROPERSON OF PRINCIPLOS Suther of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most preserved cases, and justly worthy of the confidence of the afflicted. All the Beddelines us-darapurely vegetable. No 250 Washington Street, Boston Mass. Oot 1.

M 189 LAURA A. SMITH, recently from Haverhill, has taken Rooms at No. I Maple Place, leading from Harrison Avenue, as a Test Medium. Evidences of the presence of Masonie Biethren and of members of other secret Orders, have been given through her mediumship, and can be attested to by many. Come one, come all I and see if anything good can come out of Nazareth to-day. Hours for stiting, from 8 to 12.1 to 6, and 7 to 9. Circles on Tuesday and Friday Evenings, at 7 o'clock. Admittance 10 cents.

Dec. 6.

Dec. 6. Im

A OARD,—Having had eight years experience as a medital um, with an extensive public patronage, and a constant pressure upon my time for medical counsel. I have been compelled to make more extensive arrangements to meet this demand; consequently I have absorbated with me one of the best physicians to be found, with twenty years practice, thus combining the merits of the past with the developments of the extension. Histogram will be treated in all the forms. Parcombining the merits of the past with the developments of the present. Discuse will be treated in all its forms. Particular attention given to Chronin Discusses, Consumption, Humora, Cancera, &c. Surgical operations skillfully performed. Terms—For prescription and advice where the case is astact, \$1; Chairveyant examination from letter, \$2. Prescription and advice sent by letter to any address. All remittances at my risk.

H. L. BOWKER, Natick, Mass. P. S. Psychomatrical readings of character, with a "Map of Life," sont as heretofore, for \$1.

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BRICK MACHINE B gradually extending over the United States and Canada—is worked by one man, by horse and by stemm—makes from 4000 to 25 000 bricks a day—costs from 375 to \$100. For interpretable in a pamphilet giving full instructions on blok sotting and burning, address, onclosing three stamps, FRANCIS II. SMITH, Baltimore.

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THE BERT IN USE !—One dollar, will pay for a groce sent to any address by mail, postage paid.

Die. B. ut J. P. SNOW, Hardord, Conn.

Wheeler & Wilson's

SEWING-MACHINES.

NEW IMPROVEMENTS (-REDUCED PRICES) THE WHEELER & WILSON MANUPACTURING COM. PANY, beg to state that in the reduction of the prices of their Sewing Machines, the public shall have the benefit of the decisions of the U. B. Courts in favor of their patents. This roduction is made in the belief that they will hereafter have no litigation expenses in defence of their rights. The

Wheelor & Wrisen Buwing Machines will now be sold at rates that will pay fair profits on the capital invested, cost of mannfacture, and expense of making sales—such prices as will enable the Company, as heretofore, to sell first-class machines, and warrant them in every particular, Tilby are adapted to every want that can be supplied by a Bowing Machine, and approved alike by Families, Dress Mak.

ers, Corset Makers, Galter Fitters, Shoo Binders, Vest Makers and Tallors generally. ES Each Machine complete with a Hemmor.

OFFICE NO. 505 BROADWAY, N. Y. ESBND FOR A CIRCULAR. 20

THE CHRISTMAS ANNUAL.

FOR THE YOUNG PEOPLE, FRANCES BROWN, EDITOR.

THE first number of the Customas Anxual le ready for mailing. The Annual is a book of 180 pages, 12 mo. It is lithertrated; printed on the paper with good type and handsomely bound.

handsomely bound.

Terms—Paper binding 25 cents; plain cloth binding 38c; glit binding 50c.

We will pay the postage on those sent by mail. In publishing the Amunal our objects are—Pleat: To supply a blatus in the Reiormatory Literature. We have progressive and high-toned books, mugnilies and papers; but none of them mans the growing demand for a comprehensive and healthful

Interntura for Children. Becoud-We wish to teach the laws of Nature, thereby

Becond—Wo wish to teach the laws of Nature, thereby leading the young life veyager into pleasant paths. Physiology, Botany, Geology, Romance, Poetry and short Biographical Skutches will have place in our book.

We have veluable contribuilous for the Christmas Annusi, from Lyman C. Howe, Laura DeForce, Emma Handinge, Libbio Lowe, Hodson and Emma Tuttle, Corn Wilborn, Mrs. L. M. Wills, Mary H. Willbor, Frances H. Greet, A. W. Spragne, Dr. Cooper and G. B. Pend.

Att letters and morney should be directed to MRS. H. F. M. BROWN, Cleveland, O. Dec. 8.

SEWING MACHINES.

SAMUEL C. HART.

RESPECTIVILLY calls the attention of the public to his complete assertment of FIRST CLASS SEWING MACHINES:

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AHIS interesting Work contains reliable Instructions for Inducing the Trance in repreself, or in athers, together I inducing the Trance in yourself, or in others, together with all the kindred Phenomens, connected directly or indirectly with this mysterious state, under whatever theory those stronge results have been known, whether it be Marnetism. Mesmerism, Psychology, "Neurology," "Bjeftilam," "Electry Biology," or Pathetism, Amulets, Charms, Erchantient, Spells, Fascination, Incantation, Magic, Philiera, Tulismans, Rolles, Witcheran, Eccasov, Hallucinations, Spectres, illusions, Apparitions, Clairvoyance, Somnaubullam, Miracier, Visions &c. &c.

les, Visione, &c., &c. 12 mo. pp. Price \$1. Bent by mail, prepaying. Address "BANNER OF LIGHT," Boston, Mass.
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TO THE AFFLICTED!

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#2 Mr. O. to controlled by a circle of reliable Spirit Pay clans, who will examine parlents, give disguesce of all discases, and prescribe for the same. These who realds at a distance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock o hair by mail, by which method the physician will come into magnetic rapport with them.

TERMS.—Examinations and Prescriptions, at office, \$1.00 by letter, \$1,00 and two three-cent postage stamps. Office hours, from 0 to 12 o'clock A. M., and from 2 to 5 P. M. Family practice respectfully solicited. The best of re-August 19.

DOARD FOR YOUNG CHILDREN, Infants and young D children can be accommodated with beard, and eareful titention, on application to Mrs. J. M. Spear, No. 1 Newland threet, out of Dedham sireet, Doston. Terms reasonable. Oct. 13.

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BY A. D. CHILD, M. D.,

We present the following extracts from notices of this book, which will serve to convey some lies of its novel and

Interesting contents The author of this book before us has brought talicar upon his suffect the futl jowers of a mind, such as fow men possess-a mind more evenly balanced then usually falls to the let of men. We feel when we read his sentences, that an emotion of love prompted each; for without this pleaning nassion no one could write as he has written, or think as he has doubtless long thought .- Bristol County News.

We have in this book a long line of footstops saids from the old beaten roads they load us out of the tangled and chilly shades of the trees of old theology. leannes too strongly recommend all to road this book-for it will arouse energetic thought, weaken superstition, individualisa manliced, and prove a mighty lever by which the world will be moved to a higher plane of action than that which it has hitherto occupied .- John S. Adams.

Permit me to congratulate the public in their possession of so rich a casket, filled with treasures so valuable, and al intaid with the spirit of truth .- A. Paige, M. D.

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This book is fresh and vigorous. . . . The whole book

is a presentation of the doctrino that all existence is procleely as it was meant to be by Infinite Wiedom : and therefore that all is good and right. Strange as this may seem, there is an overwhelming logic in it.-Provincelown Banner. I keep this book as my Bible, and when disposed I open it and read where I open, and I have been richly remarded for the reading. It matters not how many times the same name. or pages, have been perused. I cannot, perhaps, give a bet-

book, than by quoting from its preface, viz.: "It teaches a dectrine, if dectrine it may be called," that to me "is inefficient." bly beautiful and unutterably grand."-Laura De Force. It is a remarkable book, autstriping homan conception in the unfoldment of Divine Law to our understanding as no

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opposers credit to lk—Ur Burke. This is a very singular and interesting book, will not find much sympathy except with strong minds,-

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Bome time sil who read this book will see the beauty and the glory of the destrine therein contained.—Mr Tuilie.

This book is not the result of a tedious process of reason ing, but it is the result of a highly progressed and unfolded. soul. It looks through the froth and bubbles that float on the surface, and sees the interior principle, the real cause that produces all life. I regard this as the text-book of the nge in which we live. It is replote with fresh and immertal truthe; its utterances are bold, menly and vigorous.—Rev. Silas Tyrrell.

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The Golden Rule. Let Me Hear the Gentle Voicea. Fillal Duty, The Dream.

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. The Messenger.

Each message in this department of the liament we clain They are not community to the splitt whose name to be are, through Mrn.

If, Chean r, while he is condition called the Tranco statu,
They are not published on account of literary merit, but as
tests of spirit community to those friends who may recog-

is them.

We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do may with the errorous idea that they are more than rewrst beings.

We believe the public should know of the spirit world as it is—should learn that there is out as well as good in it, and not expect that purity alone shall flow from spirits to ortais. We ask the reader to receive no dectrine put firth by

spirits, in those columns, that does not comport with his reason. Each expresses so much of fruit as he perceives— so more. Each can speak of his own condition with fruits, while he gives opinions merely, relative to things not ex-

Answering of Letters.—As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirits

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. \$1.3 Brattle street. Boston, every Tuesday, Wednesday Thursday, Friday and Batunday afterneon, commencing at materneon are Two e-look; after which time there will be no admittance. They are closed usually at half-mast four, and visitor are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or false?

Tutsday, Nov. 20.—"Go etn no more"; Jacob Coverly; Charles T. Burgess; Laura Andereon; Abrahum Hatch; Netty Chaple.

Wadnesday, Nov. 21.—"What do Spirite think of the Disunion Movement?" Join Henderson; Alico Reardon; Josiah Willisey; Invocation.

Friday, Nov. 23.—Invocation; "Is not the bised of Christ able to cleaves us from sin?" William P. Pitts; Maria Moulton; Jack Lovoting; Charles H. Davidson.

Saturday, Nov. 23.—"Why is Spiritualism called Modern Spiritualism—and how are we to investigate it?" Lyra to her Licods; William Bowditch.

The Senses of Spirits.

"Do Spirits retain their five senses after death?" Most certainly they do. These senses belong to the spirit—not the body. That hath not the power to hear, to see, to feel, to taste. No; unless the spirit moves upon this body, and gives it power. Now, then, these sonses belong to the spirit; and if they belong to the spirit when in the mortal body, then they belong to it after it has left.

These conses become spiritually purified, intensi-fied; and, to rob the spirit of one of these, would be to rob it of its perfection. The spirit is the great motive power, and without it the body, the casket, would become an inanimate mass. Look upon your decayed bodies. What are they after the spirit has ceased to animate them? What are they, we ask? No more than the rocks. They possess not the sensibility of your floor. New, then, the spirit carries away all it had here, and it does not carry things away never to use thom.

It will be well for our questioner to experiment upon the question he hath propounded to us. Place yourself in close rapport with some spirit friend. When you believe the spirits to be present, although you cannot see them, place before them any article of food, and ask them what are its proporties, and

whother sour, sweet, or bitter.

Again our questioner shall be satisfied that we have not lost the sense of hearing, for that we have heard his question; not given through any mortal ear, but by our own senses. By this mode he may know the spirit has not lost anything. What was necessary to the spirit in one condition of life, will

be necessary in another.
You oftimes neet with souls among you who are apparently devoid of some one of the somes. Is there any deformity of spirit? No. It is in the outside machine-the spirit must be always right. Perhaps the spirit is unable to hear or see through the organism he holds control of. Shall he be so in

all their glory when devoid of the body.

Estate the spirit-life? No. Nature assumes all her rights in all their glory when devoid of the body.

Estate us, you are to love nothing by death save the exterior body, and when the spirit has done with

it, you readily get along without it.
God never begins anything he does not finish. He begins in perfection, and heaends by the same law. The life of man is a complete circle, and the man never goes out of it; but the circle widens until we find him in the celestial heavens, equal with God the Father.

So rejoice, oh man, that you lose nothing, but are constantly gaining some gem to lift your feet above the present. Know that your life here is but a type of the higher life, and that though you may be looked in a temple deformed while here, you shall not be when you have passed through death. That hath been called a mighty leveler, and surely

Could the inhabitants of the higher-life come down to your senses, if they have not your senses? It takes a corresponding power to manifest to man's senses. So know that as we appeal to your senses, me are blessed with the same.

Oh, render to God the glory, the bomage that is his due; feel that you are created not for the day or the hour, but for eternity. Oh, how rast the power of the Infinite Jehovah I and yet it is all centered in the soul of man. So turn to that page and read A well, and thus live, and offer homage to the Great Jehovah dwelling without you. Oct. 13.

Jack Sheridan.

.What's the password here? I suppose the most essential fact I can give you is, that my name is Jack Sheridan. Suppose you say this individual was in the habit of taking other men's goods and appropriating them to his own use. My disease was something like brain fever, induced by exposure. I was born in Boston. I spent part of my time in New York, and about six months in St. Louis. I went to California, but did not make good business there, and came home. I stepped out of the body in New Orleans. I once undertook to learn the cabinet maker's trade, but did not stay long enough. My father was a rea old Irieh gentleman; my mother a Yankee. My brother stepped over a little ahead of me. I have a brother Tom. Would it be out of the way to drop

See here, sir, I do n't want you to think because ! was houset enough to tell you my occupation, that I am any worse than you. Good God! your institutions are so damnable that a man must work his soul out for a shilling, or steal. I don't feel sorry for taking anything I did take. I don't think anything of society. Your prisons would not be peopled, if society was right. As I said, a man has got to work hard for a shilling a day, and part of the time he do n't get that. A certain set takes the roins and drives, and if a fellow like me is strong enough to take the roins from them and get a little of God's money—for it all belongs to him—he should not be

blamed. I asked one old gentleman, after I got here, if my occupation was anything against me in spirit-life. He asked me what it was, and I told him. "Oh, well," said he, " you took nothing but what belonged to God, and as you stole from him, if he calls upon you for pay, you must settle with him."

My brother has got a little interested in spirits

berrowing bodics and speaking, and he has called for me. I don't understand exactly what he wants, but I will try to serve him.

I've got a daughter somewhere around here. How would it do to drop a line to ber? Her name is Nellie. She do n't take my name. The lady I married was a little disappointed in my prospects, and she took French leave, and died, and the child went to her relations, and they gave it their name. If she has n't got too much of the old Christian spirit in. corporated into her form, I should like to have her give her father a chance to talk to her. The name she has taken is Frost—that was her mother's name. She was named Nellie. I named her myself. Her mother and I lived together till she was six or eight months old, and then she left. Of course, if any party did not want to live with me, I had nothing to say.

I should like to be recognized as myself; if they do think I am the devil, I can prove to them that he bears all the characteristics of Jack Sheridan.

duced about that time.

I did once understand that some of the family had the first will not be seen.

The root spiritual mature.

The root spiritual mature.

Busan C. Parks.

I wish to commune with my husband and children. My name was Susan C. Parks. I was fortyyou, and wish to come to my husband and children? I cannot pay you, but I can be forever obligated to you.

I said I had dropsy of the chest. I died in 1851. My husband was a carponter. My maiden name children with me also.

I have a deal to say to my husband and children: but you must know I would not say much hero. I know I am obliged to give some facts here; but anything more I shall decline giving. I was not a member of any church, but I usually attended church at the corner of Lynde street.

Michael Donnelly. I suppose I may talk about what I like, seeing as

I am bero. I want to tell my story so I will be

First of all, I have two daughters, and I want them to pay attention to themselves and the Catholio religion, and not be moving round after everything that comes along.
I have a child in the Charity School, and somebody

has been telling the daughters to take her out, and bring her up a Protestant. I want my daughters to let the child alone; and, seeing as I can come back and talk, I do n't see why I can't say what I wish. The two daughters what I have been talking about I had by my first wife, and somehow they have got their heads turned, and have got to be

Protestant, or some other thing. I want the girls to believe me, and I know they know of these things. I want them to let the girl alone; she is better off there than running round the

streets of Boston.
I have been dead two years; was taken sick, and

omited all the time till I died. My oldest daughter's name is Bridget Donnelly; the next one is Mary; the little one's name is Hannah. I want the little one to stay where she is.

I neked your bose here if I could come back and talk what I like, and be tells me I can if I speak the truth. My own name was Michael Donnelly. I worked at anything I found to do, and got an honest living always. I was nigh to fifty-four years old. My wife is dead—they 're both dead,

I do n't care at all what my girle run into; if they do n't like the Catholic religion, they can take anything they like better; but I want them to let the

This is a very hard way to get fixed up in. I like myself better if I was fixed up in my old clothes. Faith, I do work. I worked a long time, and hard

too, to come back here. I hear my daughters have got their heads turned about this coming back; that 's all very well, if it be more reconciled if I could die at home. I had a do n't lead you astray; but I'd rather my child will mother at home, and I was never long away from stay where she is till she gets a chance to work.

It's well enough to tell her about these things; but I was twenty-six years old. You don't know the thank God, I know I am meself inside.

Whatever Is, is Right. " Is not the Dectrine of Whatever Is, is Right, a De vice of the Devil, to lead Mankind Astroy?"

We must first pause and consider what and who the Devil is, and how much power he is possessed of. We perceive our questioner has at least a belief in a personal Devil-an individual who delights in tormenting humanity; one who is constantly devising some way in which he may draw them to bimself. Our questioner supposes that this doctrine is a child the letter must have come from Nathaniel. of the Devil, and thus evil in itself. When properly understood, this modern religious light is capable of didn't come out. They called it fever, but I know it giving vast knowledge to humanity; capable of was small pox. I was part of the time out of my lighting up all the scoret avenues of man's internal being; but when imperfectly understood, it is capable of making a hell for the individual who receives the light. To each child of God hath been given wisdom, which he is to decide upon all sub to his present or future residence.

The intelligence who puts forth this theory we are to decide upon, hath seen not only the past, the present, but the future of life. He hath looked at the coming glory of humanity, and then he hath present Good night. ed it to the world.

All men cannot comprehend and apply the theory; but because one cannot comprehend it, you are not

to suppose that it is a child of evil. When spiritually and divinely understood the doc trine is good and not evil, because out of darkness comes the light—out of the conditions of to day shall shall not suffer it to go down in dishoner. We have to float in your universe in vain. It may be evil to one, but it is permitted to float among you for good. Few have arrived at that state where they can calize this truth in its fullest sense, and therefore they apply it wrongfully. One believer says to himself, "All things are right—let me more as I will, all is right. I cannot commit a wrong act. ecause nothing is wrong." By se doing, that individual lays down his individuality, and becomes nothing. Instead of looking within, and suffering within to guide, be is looking to a nothing. I got over the other side very comfortably. Instead of governing self, he hath given up the reins to a nothing a nebody, who cannot conduct to hap-

According to our understanding, there is no positive evil, because the germ of goodness, of divinity, and proclaim all things good and proper in their condition. But there are as many ways to heaven store, but dickered in most anything. I was about or hell as there are individualized existences, going into another business. I invested some capital You are not to suppose because your neighbor sees fit to pursue one course, it is right for you to straight. I am now where we don't need gold and ence must guide you, if guided at all. Seek as long San Francisco a little short of a year. as you will to find the course you are to pursue to beaven, outside of yourself, you will seek in vain. made a wind up of it. Oh, it's nothing, after you No man can comprehend any religious theory unget used to it. I just as lief travel over the same less there is a corresponding religious theory in read as notthe soul of that man. Every true Spiritualist is a natural Spiritualist; every true Christian is a I had been married between seven and eight years; natural Christian; every true and acceptable prayer was married at Portland, my wife's native place. is a natural prayer; and anything that does not be Her maiden name was Wilson. ong to you as an individual is not of your nature and thus not yours.

There is but one influence, according to our under standing, governing the universe. God never did give up his power at any time. He never did give to give a full history of their lives. My name was up the aword of justice, mercy and truth to any in- Anna Thompson. I was born in New York-died elligence beside himself. The ways of evil are but there of consumption, I suppose, in 1859. I lived in the waves of life turning up that which is crude, Wesley Place when I died. and giving you something better adapted to your

the Devil. He never did criginate anything. He have a private interview with her. She is much has no power to create. Your ancient Record may younger cause you to believe in a thousand personal devils, ago; she is twenty-four. When our mother died yet the great Book of Nature never taught such a my sister was very small, and she was left almost prove good to these who can comprehend it—they my duty by her; perhaps I might have brought her as true, should let it alone until they can compre- obliged to do some things that they do not care to do,

You Record teaches you that God created every. I find myself in a strange situation here. I was thing, and called all his creation good. Can you as astonished to find myself here in this body as l suppose that this God could so far forget himself should be if I was transformed into an angel of that he yielded up any portion of his power? Can light, which I am not.

you, from the depths of your soul, believe it? No.

you cannot—the devil you believe in is a fancy—

country through whom I can commune, and I can

I died fire years egn. About twelve years ago I you may seek for him through all elernity, and it five her much advice that will be of use to her. I was at the Washington Colles House, but get re- will be so far off-stretch forth your hand, and you will not find it; progress as far as you will, and fol-

Till your spiritual natures shall to strong enough got married, and Nellio had gone with them; but as I thought she had been taught to hato me, I let the thing go.

Now I consider myself as good as the next one. I did as well as I could, doubtless, according to the circumstances I was placed in.

Oct. 14.

The light of Modern Spiritualism, when properly

understood, is a glorious beacon light to the soul; but when imperfectly understood, it casts a shade of midnight to those who cannot comprehend it. Do three years of age. I resided in Boston. I was not close your ears to those who cannot see as you born in Deerfield, N. II. I lived in Spring street, see, but know that the same power which gives born in Deerfield, N. II. I lived in Spring street, see, but know that the same power which gives sir; was burled from there. My husband's name another knowledge, shall give you the same in due was William Henry. I have a son by that name. Will you be kind enough to eny that I came to comprehend according to the divine-understanding. Our mother Nature gives such food to her children as they can well digest, always; she fully considers all their wants, and was never known to fail to attend to them. Every spirit is a child of Nature, and you may rest assured that this kind and loving was Gregg. My son was a little boy nine years old mother will care for all her children; and when they when I left him. My daughter was in her seventh demand higher light, she will give it to them. You year. Her name was Susan Frances. I have two need not fear, because souls near and dear to you are sitting in darkness, because they cannot feel that to be true which you have embraced. If you will but let the glorious guide take the lead, you may be sure no light will be given too soon, no star will be born out of time, but all in perfect harmony, for nature is the soul of harmony. Now that which looks so dark to you, is not so in reality; for as all things are created by Nature, which is the only God you will ever knew or ever understand, you may rest assured that this God will crown all with perfection-that he who begins in wisdom will p recot in wisdom. So, then, let nature take the lead in all cases, no matter what they are. She will ever guide aright; she is the only safe gulde men will ever find pussing over the journey of life.

Blessed are the pure in heart, for they shall see

God. Thrice blessed are those souls who are enabled to see God dwelling even in the lowest bell. Oh, what an holy and divine state to dwell in I. Never without God-never can they wander from him, for lo! he is everywhere to the pure in heart. To those who can understand God, he dwelleth as well in the shadow as in the sunbeam, and his light giveth warmth and strength to the whole universe. When God is felt everywhere, and his word is recognized and obeyed in Helt, peace shall come.
Oh, then, ir God's word is felt in the lowest sphere of life, shall the people in the land be without God?

No; for his power is everywhere-not only where evil is most seen, according to mortal understanding, but we find him in the church also. No thought is born without his knowledge and his blessing. So, then, if he knows and blesses all things that are brought into life, believe us he will not suffer evil to overcome the good-no, not at any time. Oct. 17.

Joseph L. Kinney.

They tell me there is a letter here from my brother, who wants me to come back here and tell him who was with me when I died, and what I said. My name is Joseph L Kinney. I lived up in Hardwich, State of Verment. I did n't die there; I was taken sick in Massachusetts, in a place you call Daxbury. I was there on business. I had sold some potatoes and apples, to come down here, and the man lived there. His name was Clark. My brother Nathaniel was with me when I died. I enid a good many things when I was sick; but be asked me if I was ready to die, and I said I should be more reconciled if I could die at home. I had a

o take her away from her fine home, it is very bad. I time I died, do you? Well, I can tell you the year Faith, I'd not know meself at all in this rig; but, and the month. It was in March, 1854, when I died. You nover saw me, did you? Well, I'll tell you I had a won on my eye, and I had thought of coming down and staying long enough to have it taken out,

Will I get an answer to this letter? I should like one. I never knew I could talk in this way until I was halled, and was told there was a letter here for me. You do n't knew anything about my mother dying. Well, I said she was at home, and in about a year after she died. If you get one that comes directed to me, leave it out, and not put it in with the others, so it will take so long to find it. I think

head. Nathaniel did n't stay at home much-went out and sold books and pictures. He did n't like to work very well-would always shirk if he could. Look here! what do you dress us up in this way

for? Do you dress them all up in this way? My father's name was Thomas Kinney. He died before I did. How do we go from here? Desire to go? Can I have anything I desire? Well, I desire to have a different rig from this when I come again.

James Johnson,

I belonged in Bangor. I have a family there, and I thought this the quickest way of letting them know I was dead. I learned something of the way of coming back before I took slok and died; but I come a glorious future. The law of progress shall did n't know I should over come back in this way. bring forth the change. He who erented in wisdom I think my friends should have heard of my death before this; but they have not. I have been dead ever sought to impress upon our hearers the fact that, now seven weeks. I wish to give you some of the nothing is created in vair, no thought is permitted particulars, so I shall have an opportunity to speak to my wife.

My name was James Johnson. I was thirty seven years old. I died at San Francisco, Cal. I have a family in Bangor. I have sisters here, who, although they never communed in this way, gave me what in sight I bave.

I had been quite unwell for some time, but thought it nothing serious. I kept growing sicker and sicker, until I felt I was going to be sick a long time, or make a die of it. It happened the latter way, and

My affairs are in an unsettled state, for we all have a hope of getting well, if we are sick. Will you be kind enough to state in your letter that I wish to speak with my family? You will say ! died between six and seven in the morning of Tuesis beneath all things, and must crown all things, day, about seven weeks since, as near as I can recken time. I lived on Montgomery street. I had no there, and it needs a little attention to get matters follow in his steps, because the law of your exist silver. I stopped with one Taylor. I had been in

I seemed to be sick every now and then until I

I have one child. My wife's name is Charlotte.

Anna Thompson.

It seems to me you have a very strange way of conducting things here. I am told you require one

My object in coming here is to send a letter to my sister Kate. I suppose she is in New York now, but This theory of modern times is by no means of she makes her home in Cincinnati. I wish to than myself. I was thirty-three years of theory, and never will. This religious light will wholly to my care. Perhaps I did not always do should apply it; and they who cannot recognize it up in a different way; but sometimes people are to keep soul and body together.

made the acqualitation of a gentleman in New York some three or four months before death. It was his business to travel about the city, trying to get all the slavers to leave their course of life. I have been looking at this gentleman's course of life since I have been here, and I advise him to make all things right at home. He said be was very sorry had died in sin; but he felt eath-fied that he had done his duty to me, and I had gone to hell with my eyes wide open. Give him my compliments, and tell him I have not found any such place. If he would like to open correspondence with me, and will allow me to give his name, I will give it. This same gen tleman wrote to my sister previous to my being sick —so I was informed by friends of mine. If he will be kind enough to send this letter to my eister, if it falls into his hands, he will do me a great favor. If I have any friends in New York who will be glad to open correspondence with me, I shall be glad to return the favor.

I find we are limited in our communion here. It

ecems to be rather unentisfactory, as we are not al-

ways sure of our letters reaching our friends.
There is one person on earth I fanoy I would like to commune with, not because I expedt to be well received, but because I would like to know how I shall be received. This gentleman and family are religiously inclined. He is living in New York State, not for from the city. Shortly after my mother died, he kindly offered myself and sister a home in his family. My sister was small. My mother left us a small property, hardly enough to sustain us till my sister was old enough to take care of herself. accepted his offer. I then supposed he was a friend, and I might have been induced to become a Christian, had I not seen enough to satisfy me that he did not believe what he preached. This same religious gentleman took occasion to deprive myself and eleter of what little we did have, saying I was not capable of taking care of my affairs. He had no right to retain me, but we received such harsh treatment, I resolved to arise and go hence. What his conscience, and might be the means of building him that fine mansion in the spirit-land he used to tell us about. He is a Baptist, and if he has a desire to speak with me, I desire to with him. Perhaps, as I grow better, I shall think better of

Christians; but I do n't think I would take the advice of a Christian any sequer than that of a heath-

I suppose if you hear anything about myself or sister, I can come again? I am disappointed; I be-lieved I was coming to a confessor, who believed him self better than those who confessed to him.

Written for the Babner of Light. A PICTURED MEMORY.

BY CORA WILDURN.

My tropic home ! I see the stars arise From the calm rose depth of thy summer aklos. The glory of thy flower-decked paradisc.. The shell-strown beach that kissing waters lave. The willow drooping o'er my mother's grave, The created cocca mirrored in the wave.

The golden lining of the moonlight there,

The haunted stillness of the midnight air. Broods o'er the home-realm, hush'd and wondrons fair The towering mountains' stern and lefty height,

The rainbow gleams that mark the wild birds' flight, All the entrancing melodies of night; All spley edors from the forest grove,

The star-eyed jasmine, the unspoken love. Round the pomegranate blessom deftly wove, Twine round my dreaming beart their summoning spell Through the dim woods I hear the vesper bell,

The boatman's song of welcome and farewell. The luring chadow of the plantain falls Around my whitely-gleaming castle walls; Festoons of roses dook my marble halls; The royal palm-tree guards the entrance gate: There the beloved of dream-land ever walt.

The tardy coming of the child of fate. My tropic home! I may not press the sod By everlasting summer's life prints trod; For I am bidden by the will of God

To live and toil afar from thee, unknown-Where the bleak north wind pipes its winter mean-Where heart and hope with memory dwell alone !

My blessed home i Beneath these wintry skies Some stray gleams of thy flowery paradise Gladden the yearning sorrow of my eyes;

And with the magic, tender charm of yore. Brings me aweet pictures of the sea-girt shore. That, save in dreams. I shall behold no more. I rest in spirit of beside the sea Where once I dwelt exultant, proud and free, Weaving the visions of futurity. " Cottage Rest," Lynn, Mass., Oct. 22, 1800.

The above poem was written as dated, and the next through Miss Nancie Emerson, of Lynnfield, I wrote a letter to my dear stepmother in the spirit-world. which letter I carefully sealed. Miss Emerson was then at Dungeon Rock. I am at the wood embosomed cottage of B. F. Mann, and that gentleman carried my letter to the medium. In the course of an hour or so he returned with the following communication:

"My dear daughter, you are a world's child in you a home-child in thought. I can see your wild, romantic nature despend and developed by contact with the world-your worshipful notice of art and pature blending in one constant prayer for the beautiful to gladden your path and brighten your lonely life. It seems many a twelve mouth gone by since my little helpless charge looked out from her great, And now your tangled thread is woven in many an intricate web.—Truth's snowy white and sunny blue preponderating over Love's rosy red; but all are there. Through the supplied and the shadows my dear daughter has passed, when the dark clouds above her head were shadowed in the troubled sea over which her life-bark kept its way. On, on the little child has wandered, and now, surrounded on all sides by an impenetrable wall of spirit love and trust, walking with fearless tread, never sorrowing for a stronger arm on which to lean, or a more powerful will to guide and direct your own-giving up your own individuality to no unlimited control. wild little 'Cottage Rest' not quite so well as that

Tropic home, whence the bright stars arise From the calm rose-depth of its summer skies." Compare this couplet with the first lines of my poem, which no one had seen-no one knew that I

Yours, ever for truth. CORA WILBURN. " Cottage Rest," Lynn, Mass. extending through the last twenty years, and con- walk from town to town, when he has not the means ducted in the most careful manner, by the ablest to pay railroad fare. There are few, if any, better physiologists of France, Germany, England and speakers in the field. He improvises poetry of the

organ is removed from the system.

One ought to have dates at one's fingers onds, see-

ing they grow upon the palm.

Correspondence.

Better from Providence-"Beinrus" of Quine er Convention, &c.

As in my last letter, I expressed a wish that I

might be present at the gathering of Speakers in Quincy, so in this I am happy to speak of its gratification. As the reports were pretty full, it is unnecessary for me to enlarge upon them, except to give in my testimony as to generalities. The Speakers of the country were well represented, as about forty were present-really a larger number than was expected. We had a fine hall for the meeting, and the greatest harmony prevailed in the debutes, which were interesting and full of life. It is intended to make this a semi-annual affair, and such is really needed; Indeed, one brother was so elated at the pleasant times he had enjoyed, and the pleasant friends met, that he urged a motion with much vehemence, "to have a Convention like this every month until June next," which motion, the truth compols me to say, was lost beyond the hope of redemption. I know not why he wished to stop having them in June, unless he has become embued with a sort of end-of-the-world-ativences, to take place at . that time, or perhaps he thought best to try them until thee, and if we liked, we might " have a few." There was much kindly feeling apparent, and the mediums made a business of doing what they came to do, become acquainted. To effect this, they had socials in the hall in the morning, and called at each other's inne at other times; and we all know that by five minutes' conversation with a person, we may make a better acquaintance than in six months of little we had has been kept from us to this day, and hearsay, and undo more poisoned budgets of preju-I suggest the propriety of his restoring that little, dices than it has taken six years of the calumny with interest, to my sister. Perhaps it might quiet that jealous lips pour forth to steel our whole natures against those of whom we really have no right to form an opinion. And thus it was, that in the parting hour, very many felt sadly the increased. tension of the electric cord that had in three little : ... days bound hearts together that had not truly known: each other before, and whom, it is quite possible, may never again meet in earth-life. I believe that all went away happy, with me, in having learned so

> ing around us, but until then, as a "sealed book." The friends in Quincy were very kind; there was! not the least thing lacking to promote the case and comfort of each; we had freely their houses, and their tables, their carriages and horses, and last, or first, I should have said, their great big hearts stood wide open, ready to embrace all, and as many more. If it were delicate to do so, I should like to notice the courtesy and kindness of Clift Rogers, Esq., and that of his true-hearted lady, whose house was my home, . in common with several others; and allude to many others, among whom is Mr. Packard, but I forbear further mention. May we, each, in our turn, have the pleasure of welcoming them to our own firesides, at some recurrence of this "Festival of the Saints." as the facetious Rufus Elmer bas it.

many human hearts that had all the time been beat-

We enjoyed a delightful mouth here with Br. Wadsworth, in October, and are also highly pleased with Sister Townsend, who is with us this month, The is a gifted and accomplished speaker, as well as a true woman, and does credit to herself and the LITA H. BARNEY. MU80.

Providence, R. I.

From Warren Church

This day my lectures close in this city of the straits; and the friends here wish me to say to our friends abroad, and especially to speakers who can teach our philosophy, that they have a good ball secured and paid for for one year, and are able to raise a moderate compensation for such as can interget an intelligent audience-for such certainly does assemble here, though not a large one can be called out while the strong arm of public opinion beats them back with the terrible blows of the pulpit and the press.

I spent most of the last week at my own home, at Battle Creek, where most of our little family circle gathered once more, and peace sat with us at the lugle-side. How changed was the garden I the fruit all gone; the branches nearly stripped of their foliage; the fig-tree housed in its winter-quarters of straw; the vines still clinging to the cottage; hereand there a green spot or a lingering flower, " like childhood's memories in the old man's soul." But within, the little group are boppy and merry still; and winter brings no dread or fear of hunger or cold. as it once did, to our dwelling; we have passed: through the trials of life, and wealth has not come day, thinking that I would like a communication to drive us into pride and selfibeness, nor can poverty. longer pinch as out of the coarser comforts of life. Soon two of us, at least, who are sliding down the elanting side of forty, shall emigrate to our spirithomes-leave this world of "envy, malice, spite and ; lies," of loves, and hopes, and fears, of joys and sorrows mixed with tears, of kindness and cruelties, to: those who make it so, and enjoy it. We have calmed into quiet, and are ripening for the spirit-home, and your loneliness, but your memory of the past makes feel but little interest in the petty jealousies of our world or our nation, political or social.

States may dissolve their Union compact, so may parties in marriage, so may sonls with their bodies, but those that love each other will not dissolve their union, even in death. Shall we not so live as to wondering eyes, and claimed from some mother heart make others love us with that love which is stronger. on earth the boon by angel-love denied-a mother, than death-or is that "free-love?" I often wish I could make everybody leve me, and that I could leve ; everybody, all, God, man, beast, plants and rocks; but my soul is not large enough.

The boys are shouting here yet for Douglas and Lincoln. They do not seem to understand that election is over. Probably they have been trained up by Calviniate, who continue their electioneering as zealonely after the election is over as before. In both WARREN CHARR. cases it looks silly to us.

Detroit, Mich., Nov. 11, 1860.

A New Speaker. We have recently had lectures given here and in Attica by "Charlie Holt," trauce speaker, of so high an order, and so little has been said about him, and so much should be known about him, that we feel had written. I leave the intelligent readers of the impressed to urge his claims as a speaker to the Bannes to form their own conclusions, and am as friends wherever such services are in demand." We feel more like doing this for the reason that he will not push himself forward, lacks financial qualification, and is consequently moneyless nearly all the A SMOULAR DISCOVERY. - A series of investigations | time. He is so zealous in pioneering, as frequently to America, have demonstrated that the liver of man, highest order, and is a clear, fluent, logical reasoner: as well as that of most other animals, scoretes sugar will meet any opponent, and is good in answering from substances brought to it by the blood, and it is questions; morally, socially and under control, he is found that the liver continues to produce sugar calculated to advance our cause wherever he may some twenty-four hours after death; even when the be; and we sincerely hope you will publish this, and that the friends will procure his services by addressing, for the present, Charlie Holt, care of Dressing, Beck, Delphi, Ind. R. W. H. BECK, M. D. Delphi, Ind., Nov. 17, 1860.

MOVEMENTO OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the Banuss, and are requested to call attenfine to it during their lecturing tours. Bample copies sont free. Lanturers hamed below are requested to give totice of may change of their arrangements, in order that the last may be as correct na possible.

Mas, Amanda M. Spenen will feeture in Cambridge port, 8 stand up in Dec.—Pribadelphia, 4 do. in Jan. Providence, 4 sendings in Fob.—Paunton, Sundays in May. Bonboro, Dec. 20th and 35th. Address, the above places, or New York City.

Miss A. W. Brazons will speak at Provisioner, R. I., through D.c., letters care flotes Read; at hosten, through J.c., letters care ff. S. Gardner; at Gambridge set first flored by he foliciat Williamite, Comm. account most third flored by the Feb.; at New Haven, Bratand second flored by the April. She will travel in the West next season, commencing at Oswego, N. V. Brat Randay in August, and is now making engagineents for Obio and Michigam. Those wishing to be included in the route will please write as soon as convenient.

II. H. Frances will between the Seconder, second Sandow in included in the route will please write as seen as convenient.

II. B. Brorgs will lecture in December, second Bunday in New Havon; third, fourth and fifth, in that vicinity; January, first and second fundays, in Percland, Mo.; third and fourth, and the four Bundays in Percland, Mo.; third and fourth, and the four Bundays in Petense. Ct., and the first two Bundays of April at Providence, R. I. On three evenings of each week, at towns in the vicinity of the above places.

cach wock, at towns in the vicinity of the above places.

LEO MILLER will speak in Bangor, Mc., Doc. Sch. and Rich; Willimunite, Conn., Dec. 231 and Soth; Providence, four Sundays of Jan.; Lowell, three first Bundays in Feb., in Cambridgoport, fourth Sunday in Feb., and first Bunday in March; in Quincy, second and third Sundays in Barch; in Philadelphia, four Sundays in May. Mr. M. will answer catle to tecture wook ovenings. Address, Hartford, Ot., or as shove.

Mas. 8. B. Warners will lecture in December in Eikhurt, Indiana; in January in Olney, Illinois; and in February in Lyons, Michigan. These who wich her cervices on work evenings, in the vicinity of these places, can secure them by making application. She may be addressed at either of the towns named above, or care; of Ehenezer Warner, Norwalk,

Miss EMMA Hanniags will lecture in the West till March Addraes, up to December, A. Miliemberger, Esq., St. Louis In Cincinnati, Columbus, Terro Haute, etc., the following months; in Chicage in Mobrusry; Boston and the Sat, next Spring and Summer. Post office address, 8 Fourth Avenue, New York.

Now York.

H. P. FAIRFIELD speaks in Portland, Mc., in Dec.; in Oswego, N. Y., in Ecb.; in Chicago, 11l., in March.; in Tolodo, O., two first Bundays in April; in Adrian, Mich., third Sunday of April; in Cleveland, O., the last Bunday in April. Address, Putham, Cond., care of Abner Plummer,

cress, Pusham, cond., cate of Adner Plainner,
Mes. P. O. Hyzen will lecture in Dec., Reb. and March, in
Western Now York; during Jan. in Cleveland, Ohle; through
April, in Vormont; during May, in Lowell, Mass, during
June in Providence, R. L.; July in Quincy, Mass. Address
till April, Sponcerport, N. Y. om apro, opensorport, N. I.

Miss L. E. A. Deffonce will lecture at St. Louis, Mo., Dec. 2d, 6th, 16th, 23d and 30th; at Terro Hauto, first two wooks in Jan. Address, through Dec. at St. Louis, Mo., care James Blood, box 3391; through Jan., at Terro Haute, Ind., care of James Hook.

Blood, box 3391; through Jan, at Terre Haute, Ind., care of James Hook.

Mas. J. W. Oursian will locture in Dec. at Aliwaukie, Wis.; in Jan, at Lyons, Mich.; in Feb. at Eikhart, Ind.; in March at Et. Louis. She will return to the cast in April. Applications for evenings should be made early. Address Box 816, Lowell, Mass., or as above.

E. V. Wilson's address is Detroit, Mich. He will receive calls to lecture on Spiritualism, in Ohio. Michigan, Indians, illinois, and Cunanh West. Bir. When is agent for the salu of the Miller and Grimes discussion; also that of Loveland Miss Elizabert Low, trance speaker, of Leon Cattarangue.

" Miss Elizabern Low, tranccopeaker, of Leen; Cattarangu

Miss Elizabern Low, trance speaker, of Leon; Cattaragus (Oc., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co...) every fourth Eabhath. She will answer calls to locture in Chantauque and Cattaraugus Counties.

N. Frank Wutrzs will lecture in Chicago, Ill., Decomber 9th; Deloit, Wis., 18th; Janesville, Wis., 23d and 50th; Milwaukie, Wis., through Jan. Applications for week even inge made in advance will be attended to.

Mis. H. M. Millers will devote one half her time to lecture the stream absence whe new house alls; the leaves of the composition.

ing wherever she may have calle; the is ongaged permanently one half the time for the coming year. Address, Asbtabula, Ashtabula Co., Ohio. Onaries A. Hayden, trance speaker, of Livermore Falls, Me. Will speak in Dec. and Jan. in Banger and vicinity; in Quincy, Mass., first two Bundays in Feb.; Cambridgeport, the third Subday in Feb.

HENEX H. TATOR, or New York City, author, and trance speaker, may be addressed at the "Banner of Light" office, Boston. Mr. T. will remain in New Englandduring the com-

CHARLES T. Inien intends to labor in New Hampshire and Vermont, this winter, and friends who desire his services as tranco speaker can have them by addressing him at Grafton,

MRS. ORRIBYIANA A. Ronning lectures in Hammonton, Atlantic County, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon. MRS. FARME RURDARK PELFON WIR location in Putaem Come. Dec., 9th and 16th; and in Stafford, Ot., Dec. 33d and 30th. Address as above, or at Northampton, Ms.

Mrs. Laura Moalfin will inswer calls to locture in Chio or elsewhere, during the winter. Address care of H. Moal-oin, Bort Huron, or D. Davis, Esq., of Dayton, Chio. WARREN CHASE loctures second, third and fourth Sundays of Dec. in Dayton, Ohio. Address as above. He will receive aghscriptions for the Danner at Club prices.

JOHN H. RANDALL will respond to the friends in the west who may require his services as an inspirational speaker. Address, Killaweg, Broome, County, N. Y.

PROF. J. E. Ontrouttle will answer calls to speak, addressed to the Banner office, 143 Fulton street New York, Prot. C. makes ne charge for his services. Hon. Franchica Rosinson, of Marblehead, has prepared a

course of loctures on Spiritualism, which he is ready to re-peat before societies of Spiritualists.

J. W. H. Tooner will spend the winter in the vicinity of Boston, answering calls to lecture, addressed at 14 Bromfold street, care of Bela Marsh. Mins M. Munson, Clairvoyant Physician and Lecturer, San

Cal. Miss M. is authorized to receive subscrip tions for the BANNEL & Mas. Anna M. Midnessacou will lecture in Bristol, Conn.

two first Sundays in Doc. Mrs. M's. ongagoments are made G. W. Holliston, M. D., will answer calls for lecturing in Southern Wisconsin and Northern Illinois. Address Now Berlin, Wisconsin.

erius, wiccounin. Mns. J. B. Amirus, of Manchestor, N. H., through Decem or will be in Italeigh, N.-C. Address there care of J. I

ALBERT E. CARDERTER will answer calls to locture in the trance state, addressed to him at Columbia, Licking Co., Ohio MRS. ISAAC TROMAS, tranco medium, will answer calls to potago in the New England States. Address, Bucksport, Me. Mas. A. P. Thompson will answer calls to locture in the surrounding towns, addressed to her at West Campton, N. H. FRANK L. Winewears speaks at Genera, Ohlo, Dec. 16th; Clevand, Dec. 23d and 50th. Address accordingly.

Onaris Holy, transc speaker, may be addressed present at Delphi, Ind., care of Dr. B. W. H. Beck. Max G. R. Works, trance speaker, will tecture worth, Doc. 16th; Union, 23d; Belfinst, 80th, MARY MADIA MACUMBER may be addressed at the Ila flight office. Beaton, care of Chas, H. Crowell.

Da. P. B. Rambel.ph's corvices as a lecturer, an be had by addressing him at the Banner of Light office. Mas. HELEN E. Manuel, will receive calls to lecture it New Regland. Address, Hartford, Conn.

Ning. M. B. Kinner, of Lawrence, will speak in Charles town the first two Sundays in Dec. REV. STEPHEN FELLOWS will respond to calls to lecture, ad dressed to him at Fall River, Mass.

L. Juno Pariner may be addressed in care of C. R. Bargent 307 Chestnut street, Philadelphia. CHARLES H. OROWELL, trance speaker, Boston, Mass. Ad dress, BANKER OF LIGHT office. Mas. C. M. Srows, tranco locturer, will receive calls to le ture, addressed Vandalia, Cass Co. Mich.

MATTIE F. HULETT, Rockford, Ill. She will speak in Tennessee and Georgis, in December. Lawin B. Monaon's address is 14 Bromfield st., Boston, is care of Bola March.

MRs. E. C. OLARK will answer calls to locture, addressed at
Lawrence, Mass.

REV. JOHN PRESPONT may be addressed, as usual, at West

J. S. LOVELAND WILL receive calls for lecturing. Address Willimantie, Conn. W. K. RIPLEY will speak alternate Sabbaths at Hampdel and Lincoln, Mo., until May.

Mgs. S. E. Collins, No. 1030 South Fifth Street, Philade phia, will snewer calls to lecture. CHARLES O. SLAGO, tranco spoaker, 50 Warren et., Charles

WILLEY STRATTOR, healing medium, 158 Sands st., Brook-79, N. 1. Grozge M. Jaceson, tranco speaker, West Walworth, N. Y. Mrs. Sarah A. Burnes, 63 Winter at., E. Cambridgo, Mass. GEORGE M. JACKSON, tranco speaker, West Walworth, N. Y. MRS. Barah A. Byernas, 43 Winter at., E. Church, Mass. Mrs. E. Cloudel, trance speaker, 2 Dillaway Place, Boston, Mus. M. H. Coles. care of B. March, 14 Bromfold St., Boston, Mus. M. H. Coles. care of B. March, 14 Bromfold St., Boston, Mus. M. H. Coles. care of B. March, 14 Bromfold St., Boston, Mus. M. H. Coles. care of B. March, 14 Bromfold St., Boston, Mus. M. H. Coles. care of B. March, 14 Bromfold St., Boston, Miss Susan M. Johnson, trance speaker, Brocklyn, N. Y. Dr. O. H. Wellmoton, No. 2 Harlson Avenue, Boston. Miss Clara B. P. Danible, Wootfield, Medins Go., Ohio, Mrs. B. V. Atkins, Codar Avenue, Janualca Flain, Mass. Miss F. E. Wasisbur, Wost Watton, Bradford Co., Pa. Rev. Silas Treeell, No. 48 Warron Street, Roxbury, Geo. M. Jackson, Bennetisburgh, Schuyler Co., N. Y. H. L. Bowrer, Natick, Mass., or 7 Davis street, Boston, Miss Flavia Howe, Windsor, Poquonock P. O., Copn, Miss Busan Bleiout, Itanco speaker, Portland, Maine, Mrs. A. W. Dellarolis, No. 2 King street, New York, Mas. J. E. Paios, Watortown, Jostoph County, N. Y. Daniel W. Snell, No. 6 Prince St., Providence, R. I. A. B. Whitino, Albon, Misch. Address Recordingly, Rev. J. G. Fish, Three Rivers, By Leidgoport, Conn. Dg., H. F. Gandburg, Linden, Genesoe Co., Mich. Amma M., Middlesburg, Box 422 Bridgoport, Conn. Dg., H. F. Gandburg, Linden, Genesoe Co., Mich. Miss, Mrs. Frances Co. Heren, Beneceport, N. Y. Mrs. Frances Co. Heren, Beneceport, N. Y. Mrs. Frances Bord, East Stoughton, Mass, M. M. E. B. Jawren, Badwinville, Mass.

MELVILLE PAY, Akron, Summit Co., Obio.

Mas, M. R. B. Sawren, Beldwinville, Mars.

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In this important particular, viz:—It has been the carnest endeavor of the faculty to investigate, and theroughly understand the numerous modern Maladies, which have be come so very provalent and fatal, especially to the young known as nervous debulity. The external manifestations of the states of disenses are itelaxation and Exhaustion; Marasmus or a westing and consumption of the vital fluids and the muscular and nerve tissues; sallow countenance; pale lips; dizziness of the head; impaired memory; dimness of oye-eight; loss of balance in the brain; nervous deathors; palpitation of the head; impaired memory; dimness of oye-eight; loss of balance in the brain; nervous deathors; palpitation of the head; great restlessness; despendency of spirite; dreamy and restless sleep; festid or had breath; vittated or morbid appoints; indigestion; liver compilaint diseases of the kidneys; suppressed function of the skin spiral irritation; cold extremelos; muscular dobility or institude; rheumatic and neuralgic palan; hurried breathing cough; bronchitis; soroness of the threat, catarrh and dyspoptic tubercular consumption.

Also, lamitativa Dreperent, known by capricious appeatine; sense of weight and fullness at the pit of the stomach; irregular bowels; taugua white; severs tancinating pala arting between the shoulder-bindes from the etomach; pulse accessive depression of epirita, despendency so intones as often to excite the most painful ideas; hones this class of disorders invariably indicate impaired nutrition, enervalipn in the organs of digestion and assimilation, so that had and anassimilated chyle gots into the blood. It should never be forgotte, therefore, that some of the worst and mesh had diseases to which flesh is heir, communes with indigestion.

The Directors and Faculty of th

A Word of Solomn, Conscientious Advice to these

A Word of Selemn, Conscientious Advice to those who will reflect!

Btatistics now show the selemn truth, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and premature decay.

There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause, and often little suspected by parents or guardians, and often little suspected by parents or guardians, and often little suspected by the victims themselves.

In view of the awful destruction of human life, caused by such desilitating diseases, such as Bpormatorrhea, Sominal weaknes, the vice of sell abuse, Spinal Consumption, Epitepy, nervous spasms and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this institution consciously assure the invalid and the Community that their resources and Actilities for successfully treating this class of maissiles causet be surpassed.

their resources and facilities for successfully treating this class of maladies cannot be surpassed.

Patients, for the most part, can be treated at home; On application by letter they will be furnished with printed interregatedies, which will enable us to send them treatment by Mail or Express.

ATP All communications are regarded with sacred and conscientious fidelity.

The Institution gives the most unexceptionable reference to men of standing in all parts of the country, who have been successfully cured.

successfully cured. A Treatise on the causes of the early decay of Ameri-A frontise on the causes of the early decay of American Yeath, just published by the Institution, will be seen in a scaled curvelor, to all parts of the Union, on receipt of six cents for postage. It is a thrilling work, and should its read by every person, both male and female.

237 Fall not to cond and obtain this book.

238 The attending Physician will be found at the Institution for consultation, from 8 A. M. to 9 P. M., of each day, Sundays in the foreness.

tion for consumers, days, in the forecoon, Address, Dn. ANDREW STONE, Physician to the Troy Lung and Hygenio Institute, and Physician for Diseases of the Heart, Throat and Lungs, by Ob. Fifth. st., Troy, N. Y.

HUTCHINSON'S REPUBLICAN SONOSTER, DITED by John W. Hurchinson, one of the well-known in the tribing of slogers, embracing also a \$25 prize song. Price by mail 10 cents. A liberal discount to besiers and Clube by the hundred of thousand. Just published by O. HUTOHINSON, 67 Nagazu street, New York.

P. COUB, ERALING MEDIUM, Hannibal, Missouri Sopt. 22.

Pearls.

And quoted edge, and lower tire words long, That on the stretched fore linger of all time, Byarkie loraver."

PINCATAQUA ELYER. Thou singest by the gleaning teles.

By woods and fields of corn, Thou singest, and the heaven smiles Upon my birthday morn. But I within a city, I. Bo full of vague unreal, Would almost give my life to lie An hour upon thy breast. To let the wherry listless go, And, wrapt in dreamy loy. Dip, and surge fully to and fro, Like the red harbor-buoy ! To sit in happy indolence, To rest upon the cars, And catch the heavy carthy scents That blow from summer shores: To see the rounded sun go down, And with its parting fires Light up the windows of the town, And burn the tapering spires ! And then to hear the moffled talls From steeples'slim and white, And watch, among the Isles of Shoals The Beacon's orange light. O Biver! flowing to the main Through woods and fields of corn, Hear thou my longing and my pain This summy birthday mora ! And take this song which sorrow shape To music like thine own,

And crags where I am known! [Thomas Balley Aldrich."

Men make a terrible mistake when they marry for beauty. for talput, or for style; the sweetest wives are those who possees the magic secret of being contented under any circum-

And sing it to the cliffs and capes

We barbarously call them blest, Who are of largest tenements possest, While swelling coffers break their name's rook More truly bappy theo, who can Gevera that little empire man; Who in a fixed unalterable state Binlis at the doubtful tide of fate. And soom alike ber friendship and her hate; Who polson less than falsebood fear, Secraing the purchase life so dear .- [Horace,

In this life we should hope for everything that is good, be cause there is nothing which may not be hoped for, and nothing but what God is able to give us .- [Linus,

When first an infant draws the vital sir, Officious griof should welcome him to care: But joy should life's concluding scene attend, And mirth be kept to grace a dylug friend .- [Euripides

Pitch upon that course of life the most excellent, and our tom will render it the most delightful.- [Pythagoras.

My heart is a fount welling upward forever-When I think of my true love by night or by day, That keeps its full faith like a fast flowing river, Which gushes forever and sings on its way. I have thoughts full of peace for his soul to repose in -Were I but his own wife to win and to woe-Oh! sweet if the night of misfortune were closing To rise like the morning star, darling, on you

AXIOMS.

BY A. B. CHILD, M. D.

Bad morals bring affiliation, and affiliation is alwave involuntary.

Affliction breaks earthly love, and by it the soul recognizes the power that draws it heavenward. In ellent elequence affiliation holds its place in oreation in accordance with unseen laws, notwithstanding the eloquence of words deny that its exist-

ence le lawful. Bad asis are always rewarded with pain. No one voluntarily scake pain; so we must conclude that bad acts are involuntary—are acts done in blind-

· What we call evil is ruled by an unseen power and wisdom. "The Lord leveth whom he chasten-

The drunkard is not a drunkard from volition. The prostitute is not a prostitute from reason. The murderer is not a murderer from the exercise

of common sense. The thief steals not for the sake of stealing. There is an unseen cause for every wayward not that stimulates and produces the action, to which

the autor is blind. The greation of existence was above our controlso is the continuance and government of existence.

Ranh thing of oreation bears to our consciousness evidence of an unseen wisdom and an unseen power that produced each.

That power which made all things, fails not to govern all things. . If wisdom pervades Infinitude, can it be wanting

in bad actions?

If God is infinite in power, can the power that does a bad not be outside of God's power?

Paith in God has not place in the soul of man before a recognition of His infinite power, infinite wladom, and infinite love. It is this recognition that has eves to see and a heart to feel that whatever is, is right.

Desire is the great sea of eternity, on which the soul of man sails on its unending progress.

The fruition of desire is love; it is the suplight of trath, in which we shall behold God everywhere, and bathe in the genial atmosphere of his infinite good-

Ders. Desire is nearer the soul than facts and philoso-

phy. Desire is the immediate product of the soul. Philosophy is the product of desire.

Desire is warmed by the soul, and philosophy by the effects of the soul.

Spiritualism deals more with desire than with philosophy-whereby we conclude it is nearer allied to the soul of man than is philosophy.

Desire is real life; philosophy is a structure of animated matter; it is only the anatomy and phyriology of the house wherein life resides. Philosophy deals with effects-desire with causes.

History is the form of matter out of which life has gone. Records are dead cinders that fall from the fires

of life-from living desires. Desires make new tracks on the arena of exist-

ence. History measures and records the remarkable tracks that have been made outside the highway where millions have trod. Dorire was the mainspring and governor of all

historic events—of all nots.

Spiritualism recognizes the supremacy of desireover philosophy.

Desire is perfectly involuntary. Reason obeys desire.

In childhood and infancy we are strictly obedient to desire. In manhood and mature age reason bolds an unequal combat with, and is always conquered by desire.

[To be continued.]

[Reported for the Banner of Light.] HOSTOM SPINITUAL CONFERENCE, Wadhenday Evening, November 29,

Da. H. P. Ganonen was called to the chair.

of each is the centre and the home of each one's life. The soul is the now of our being-it is the I, the me, the here and the hereafter, the alpha and the omega, the all there is and is to be-it is the summum bonum of all human existence. The soul is the producer and the governor of every human action, both virtuous and victous; and yet, behind, unseen, the soul has a producer and a governor. The product has no demands to make upon the producer; the producer governs the product. The soul is the mother of pain. Every throb of agony, every pang of sufforing, every tear of anguish, give evidence of the soul's progressive life. Each of these offlictions banishes a shade of darkness that environs the soul, whereby a new truth is born to its consciousness. No new truth is born from the soul without the threes of "labor pains." Vice is the ergot in the hands of the soul's Physician, that intensifies the pains of life, whereby a truth is sooner born. Virtue is the nervine, in the hands of the soul's Physician. that stops the aches, and stills the pains. Virtue is only for the rest and quiet of the soul; it is but the armistics that comes between the conflicts of progression; it is the healing balm for aches and sufferings consequent upon human progress. Virtue has nothing to ask. It is a thing given, and it only gives back again. When deep afilletion comes upon us, when all our earth hopes are vanished, when naught but poverty, degradation, want, hunger, destitution, batred, bondage and disease hang imminent over our life, what refuge have we-what arms of trust can we then fail into, and still be safe? Into the arms of the soul's immortality that rises triumphant above, uninfluenced by all these thingsinto the arms of that Infinite Love that gave us being, and sustains our being. Take away the reality of spiritual life, and under the crushing influence of these earthly afflictions the soul has no God, no friend, no hope; powerless, discouraged, disheartened, in utter despair, we have no prospect before us but to fall back jute the arms of the earth and be lost in oblivion. If the soul can be influenced by the transient evils of time, by the withering hand of affliction, such must be the destiny of millions on millions of human beings. But our soul consciousness begins to be developed; and now, to us, what are all these transient, fleeting evils but the smoke of the soul's fires that warms us? What are these crushing afflictions of time but the damps and dews of the vanishing night that comes before the glorious dawning morning of spiritual daytime of eternal existence? The soul of necessity comes through these afflictious of earth to reach the peace of heaven. Virtue has no influence in advancing the conflicting journey on the earth. The demands upon the soul are above itself, unseen; they are not of its products that are seen. The infant baby's physical being demands nutriment from its mother's breast; so the soul, which is unseen, demands nutriment from the kind and loving parent that gave it being. Its pature demands the production of Vice; its are necessary products of its earthly sojourn.

Jacon Enson.-The Doctor's ideas are all of them to me beautifully truthful, but they require a wide interpretation. The sublime and ridiculous seem admirably to blend. He talks in such a manner as to provoke thought. A friend last week gave a definition of Virtue which I like-Goodness. There the fountain of goodness from which all its minor branches flow to us. Jesus, it seems to me, possessed a nature surpassing every other Virtue. He possessed a Virtue which seemed to go out from him and heal the afflicted. Christians claim to find sateation through the blood of Christ. I think the ciaim should be based upon his love instead, for the blood idea is repugnant to the mass of Christians and others. For an individual to condemn another soul, because both do not oberish the same desires, will, etc., is a great mistake. The whole man is composed of a large variety of organs, and neither has right to condemn the other. It seems to me the greatest lesson Virtue teaches, is charity. We do not know what we might have been had we been differently conditioned than we are. While the Dr. looks at Virtue as the tinsel which adorns life, I see it as working out from the interior of man, and is the central cause of his actions and life.

Dr. P. B. RANDOLPH.-I recognize the presence of my master here, in logic, philosophy, goodness, and all that goes to constitute a man. I shall speak only a few minutes, and will then introduce him to matter if the whole world raises its finger at youand its iron hoof is ready to orush you down. Truth be exalted by praise. It is to have in your wind a tells you it is true. Virtue bids you follow out that idea, though the whole world steeds in your way. Humanity should give such Virtue a chance to liveand write its name on the walls of time,

" He was a man,"

he was true to his noble idea of Virtue, in spite of audieuce, Mr. Benjamin Blood.

thoughts or his wishes, in coming here, to make a is a beautiful way open to science. Men, govern speech. He could but think there was too much ments, and academics, should unite in that study. speech-making in the world. If a man must needs The system of free commerce, or descitful competimade himself a public exhibition, les him have the tion, will give us an example of liberty of action. taste to come rasely and divinely, rather than with Liberty is a beautiful thing, but it must run in the frequency and commouplace. He could but think track of guarantee. The merchant of to-day is free; those professional speech-makers who produce a but the social corps is not free in its relations with hundred poor orations in a year altogether void of him, because we are forced to buy. We cannot live that "finer love" which Emerson calls genius. Cer- without food and dress, which we cannot obtain ex- cannot see the result, it will be right in the end.

talniy, for his own part, it would take film baif a taight talk with each other, however, without pre-Question. "That is Virtus? What are its detension to singularity or effect. As a stranger, be to return to the Diogenean philosophy, or submit to Next Wednesday night, the Conference will discuss and upon humanity?"

could say nothing as he desired—but feeling that that and be a free spoilation to the spreams of the she constions. "What is Life? What is Life? What is Life? What is the property of the spreams of the she constions." could say nothing as he desired-but feeling that the atmosphere of the piace was spiritual, conciliat-Dn. A. B. Chilo .- What are the demands of Virtue fug, and kindly, he know that when, out of respect upon humanity? In answer, what demand has the for his friends, he ventured a moment on the quesaccording smoke upon the fire that produced it? tion before them, he would be pardened anything What demand has the soap bubble upon the boy that indifferently said which time and trial might have blowed it? What demand has the track of feet made brilliant and effective. It was irrelevant to upon the weary traveler that made them? What dispute on the meaning of a word-it was discedemand has the hair of the head upon the body speciful to our own divinity; we were not to go that produces it? What demand have the seeking that which another had named, by the thoughts of yesterday upon the soul that thinks to- lineaments of the name; we may be those first men day? None-not any. What demand has Virtue who name all things originally, in the consciousness upon the soul? None. It is the soul that demands of their essence, their standards, and their results. the production of Virtue, and controls its ophemeral He that should rise here to explain elequence, would existence. The soul is not a far-off thing. The soul see an old wit in the eyes of his hearers which bade him forbear his description, and show his knowledge of the matter by a few specimens of that which be professed to comprehend. If he accepted the invitation, he would make bimself ridiculous-for elequence is judged only by results, which are defined by circumstances attending its utterance; elequence is like gunpowder-it throws its shot, and dies; so every action serves its purpose, loses its original force, and runs to be judged by its results. If we must have words, we will say with the Apostle: "Sin is the transgression of the law"-nothing more; and Virtue, so please you, call harmony with law. But if murder, which violates law, shall be found yet to have a virtue in it, and to serve a good purpose, then virtue, or good, will not be defined by law, nor will murder be finally condemned thereby; for haply law, the breach of law, and its penaltytogether with all other acts and things apparent, are the best and only virtuous means which emnipo tence and omniscionce can compass in favor of the greatest possible happiness of everything that lives. Here, then, we find this question coming out where every other question comes out; is there a necessity in the nature of things whereby God cannot make all being continually happy? If so, then God may be good; then all things may be well and wisely done, and all things may have virtuous results; then right and wrong (those were words which stand in the way of that great sentiment which Drs. Child and Randolph have inculcated) will be but creatures of law-itself a creature wherewith omnipotence and benevolence combat the great necessity. What this necessity was, he clearly percoived; but this was not the time nor the method in which to exhibit it with fidelity and force.

> Dr. Curle.-I wish to say a word of compliment. This man was a stranger to me till day before yesterday. As Mr. Randolph has beautifully said: I recognize him as my master in thetoric, logic and philosophy, but not in intuition, for no man is master there. He is with me, and I thank God I can take the hand of a man that is with me!

> RIGHARD BURKS.—It may perhaps seem wise and profound in claiming there is no distinction between vice and virtue; but I believe no man can ever essay any such task without signal failure.

P. HURDERT .-- We had in the development of this subject a good many different views-noble, grand, generous, ideal, religious, warlike, devotional, matrimonial. We had virtue defined in a Christian point of view, in a Mahometan, Indian, African, Phylosophical, Political, and even Sophistical light. We have had becatiful words; but all that bright subsoul heavenward. It is only rest for the soul in its stance was not gold. The gentleman who introduced the subject in question binted of the relations of the producer, the consumer and the monopolizer, and in spite of that, this important subject has been left in complete darkness, demonstrating by this that in America political training did not give fuir chance to the study of social science. A great deal has been said about charity; charity is love. But I do nature demands the production of Virtue; and both not believe in it except as a transitory means.

Charity humiliates the receiver; and if you love the immortal soul of your brother or sister, you should look for other means of reparation. Galileo, in discovering the rotary motion of the earth, found the untruthfulness of the Divine Inspiration of the anciont Testament: Fourier, in discovering the motion of social attractions and associations, brought a death blow to the pretended divinity of the son of is but One absolutely good—that is God. He is Mary. Christ savs, "You shall always have the poor with you." Socialism says, "Unite yourselves in Associations, and you will become all rich and virtuous." I consider myself a plague to society, as privately ambitious; but if that individual ambition were transformed to a social one, I would be a blessing to my fellow-men. Our divine law-givers, in prescribing contrition of the flesh, did a great wrong to bumanity; and our human law-givers, following the steps of these, are doing like a tailor, who, instead of making the coat for the man, would torture the body so as to adapt it to a coat of ridiculous shape. Why should you change the manconvert him-when it is the institutions we should change? A man, with a great love of riches, is despisable in the present organization of society. Jesus Christ, nursed in the prejudice of the people with whom he was raised, said it was difficult for a rich man to go to heaven, as for a camel to pass through the eye of a needle. If we change the institution, the very same man, with the very same passion, will become a philauthropist, because of the change in association. In bringing wealth and comfort to himself he brings wealth and comfort to huyou. I recognize Virtue as truth to one's self-no manity; and instead of the man being a nuisance, and guing to hell, (if any) he will become a very valuable man-a genius, considering the passion to one's self is human nature. It is not Virtue to with which he will take the interest of the comgrowl and find fault; it is n't Virtue to repine, or munity and the title of philanthropist, and cousequently be called religious and virtuous. Truth goal, and to struggle toward that goal. If you have is banished by commerce. Commerce, like the blood nn idea on your mind which your immertal soul in the human system, brings life to society. It is in commerce we shall introduce truth and expel vices, and Jewish knavery, the statement of which would be a martyrology. Men have two reasons to gent the commercial mechanism on the throne of virtue. One is positive, and consists in developing The world has taken care of the name of Jesus, for the germs of association, the source of all economy, and contrive to introduce it into agriculture. The the men and manners of his time. Whoever would other is negative by its tendency to expel from the crimble this free thought is a tyrant, and he ought commercial relations that falsences we see generally to be made to feel the tyrant's doom. The Virtue in it. These two problems resolve one another, bethat has need to be stilled up, is no Virtue. Mr. cause you cannot introduce in the commerce guaran. President, allow me to introduce to you and the teo of truth without the concourse of association; and it is impossible to form bounds of association Mr. Brood said it was the furthest thing from his without perceiving the guarantees of truth. This

not realprodat liberty. All I can do in that case is better state of affairs. sophlat, who calls me Utoplan. He confesses that they' such and such things are grand and noble, but not practicable; that men, to practice these things, should be angels, and these palpable rebellions evidence this. So he decides in favor of the system of proclaiming the dectrine, "Whatever is, is practiced by the merchant Jow and stock jobber, right?" with whom he is sure to find practical lies and dis- I respect my brother's question, for so far as physibonesty. That savant, or that sophist, to whom cal vision can reach, he is a good man. In spirit, neonle look for light, is not a virtuous man. I define know that he is good, and so is every man and virtue in two words; Harmonized love. I will try woman, too, that walks this earth. I will try to to illustrate it. If my brother drowns, I am a vir- answer his question. Our Father is the greator of tuous man to help him out of danger. My love to all things, both material and spiritual, both good him will be barmonized with my capacity to save and bad, as we say. Has be made anything that he him. If I cannot swim, it will be felly to jump did not mean to make? Our Father sustains all after him late the water. I will ory and run for existence. Does be then sustain anything against belp-use all the means I can bring, to save him; his will? Common sense answers in the negative. but if I cannot find any other means than by swim- Virtue and vice are things of existence; the docming, which would be sure death to myself, reason trine that nearly everything that God has made is and justice comes to temper the love I bring to my wrong, is a thing of existence, and so is the docbrother. My brother will die, eure, but I remain trine, that "Whatever is, is right," a thing of existvirtuous, and I call it harmony in love. The sacri- ence. Now God has made and sustains nothing in fice ought to be productive of some good, and in this vain. case I cannot see what good my drowning brother,

valor and strength. The view taken here is goodmake itself manifest. . Mr. Kaulback.—I have been hungering for a con-

eption of Virtue sultable to my mind. It seems to

me Virtue must go out from our relations one to another. The duties of parents and the affection of children are Virtues so far as they are carried out with fidelity. The principle of merit and demerit belongs to us, and we cannot get rid of it. It is nonsense, repulsive to us, to tell us there is no distinction between good and evil. We know the giving up to passion is followed by the pang. We need not wait for a future day, for the penalty follows immediately after the violation of the law of right. tis wild and shameful to say that murder and suicide are all right. It occurs to mo there is a grand distinction between Virtue and Vice, in all the ramifications of society.

F. W. Rossins, of Plymonth.—I cannot give a definition of Virtue except in action, and I must dissent from those who claim it is in doing deeds of charity and love. I don't believe it is a Virtue for one to do his duty-for a parent to love a child, or a brother a sister. But I do believe it to be a Virtue for one to resist temptations when assailed by them. He may do right, but if we do not so against the power of temptation, it is no Virtue in us. I believe Virtue to be that feeling which stands up against opposition to do its work.

Da. H. F. GARDNER.—I suppose, take this city of Boston through, there are certain things every one would admit to be pure and virtuous. Paternal and fraternal love, charity, benevolence, goodness, none; tical moment as were involved in the resulves menwould deny to be Virtues. I hold that a man's organization decides for him what is virtuous. It is no effort for one of large beaevolence and charitydeveloped to be virtuous; but the popular-use made the understandings and hearts of the individual memof this word is the greatest misnomer used in society. Not long ago, I was in conversation with a lady who spoke of another woman as one who made mischief, was a liar, a scold, misused her family, but the lady said, "But I believe, though, she is a perfeetly virtuous woman! ' A man may rob, steal, lie, cheat, but if he is not a libertine he is a virtuous man! Bro. Randolph had the right of it last week -Virtue does not lie in a membrane. I believe there are hundreds who walk our streets, and are called outcasts, who are more virtuous than those who call them so. One who succumbs to temptation and falls, is often more virtuous than the one who prates about Virtue the most, but was nevet tempted. I don't like any such idea. I believe Virtue is constituted in good actions. The only oriterion—or the highest perception of Victue, is, right. Not to be governed by what Mrs. Grundy, Dr. Child, Dr. Randolph or Mr. Burke say is right, but to me what Dr. Gardaer says. But if I deolde against an act, and then perform it, it is Vice, no matter if the world does sanction it. I believe a woman may not be absolutely chaste, and yet be virtuous; and I believe a woman may be chaste as an unborn infant. but yet be vicious as the very devil. Dr. Child has sald Virtue has no influence in moulding the soul's destiny. I do n't belleve any such ponsense. Viruous actions, like vicious, bring their own-roward. know I shall be misunderstood—and purposely so, perhaps - by some; but I think I have Virtue enough to say what my soul tells me is right, and atide the Source neurosanos

Mr. WETHERDER .- This is a subject that through my life I have heard so much about, that it is an exceedingly dull one. I don't agree with the gentleman from Plymouth. I think he would preclude all comfortable, affluent, well-to-do persons from the whole list of virtuous people, for it is no effort for them to be virtuous. I think virtue is further down than the benevolent faculties. It appears to me humanity is not the product of virtue, but virtue of humanity. I mako a distruction in daily life bo tween vice and victue; but, take into view the circomstances that make men virtuous or vicious, and we shall find they might change places. Vir. tus has been different in different nations. Virtue in Scarta, is not virtue in Boston. Virtue under Moses was different from virtue under Christ. As nations change, their standards do. It seems to me virtue is the power within, that carries out the object for which the man was made.

Mr. Bannes. - I conceive virtue to be the essence of all guodness. It consists of the purity of all goodness-all good deeds, thoughts, actions and

Mn. Tuttis .- There have been many and varied definitions put upon virtuo to night. I caudot believe there is any not, thought or word that is anything but virtuous. It is illustration that makes things appear wrong. The young child is frightened hy a dog; but as the child grows, it sees the virtue of the dog and leves it. I am bound to the conclusion that what some call orients, are in nature. and I am forced to the admission that, though we had every gunday at 10 1-2 c'olock A. E. and 7 1-2 c'olock P.

copt by buying. We are consequently subjected to Things that seem wrong partially-for a time-are year to produce a speech of half an hour's length the merchant, and softer from his disbonest proceed. right in the end-when our sights are lengthened. which should be entisfortory to himself. Friends logs. Buch mechanism is but simple liberty, and From apparent ords in society is always born a

that and be a free spellation to the sarcasms of the the question: "What is Life? What is Animal

· What Good will this Docteine Do? My good Brother Beeson nake what good onn come

So the conclusion is, that whatever was premysolf, society, or God, would derive from it. Tem. ated, and is sustained, must ultimate in good. Thereperance is barmonized love; justice is barmonized fore the promulgation of the destrine, "Whatever is, love; truth is harmonized love; bravery is bar- is right," has a place in creation, and must be for a monized love. Charity does not answer fully to the purpose, and will ultimate in good, though my good axiom. She is harmonized love, with a broken leg. brother may not yet see the ultimate. Is a truth of Association is the graud, noble, effective, harmonized God ever misplaced and useless? Is there a human utterance that is not a truth of God, and that is not M. P. Spear. There is more Virtue in one warm for good? Everything that exists has a cause, word than in long, musty speeches. Of all virtuous which cause lies in the bosom of an Infinite God. actions kindness is the most virtuous. In the lan. Therefore everything that is, is a truth of God : whatgunge of the ancients, Virtue was synonymous with ever is, then, is right. My brother asks, what good can a proclamation of this truth do? I ask, what ness; but the ways it may be carried out are infl. good can the proclamation of any truth do? The nite. There are millions of ways in which it may produmation of every truth serves a purpose in creation, the final good of which human perception muy not be able yet to grasp. The recognition of evil, of wrong in humanity, is the recognition of a truth that belongs to the condition that gave it birth. I will ask my brother what good this truth does humanity? I cannot do less than conclude, that everything that has existence has its use, and is good, or will be good in the ultimate.

The Resolutions of the Quincy Convention. EDITORS OF BANNER - My attention has been galled to an error of some importance which crept into the Report of the late Lecturers' Convention at Quinoy. The Report (prepared in part by myself.) states that all the Resolutions submitted to the meeting, (with two specific exceptions) were, on motion of Mr. Wadsworth, in behalf of the Business Committee, adopted. I am informed that it was the intention of the Committee to make a distinction between adoption and acceptance-understanding that the latter would simply carry the matters over to the next Convention as worthy of further consideration; and that the Resolves offered by Mr. Wadsworth, Mr. Coonley, (relative to outcasts,) Mr. Goddard, Mr. Butts, and alr. Toobey, were only accepted, with this intention. I did not understand this distinction to be recognized by the presiding officer in putting the questions, and therefore did not note it in the report.

I am glad, however, to make this correction as regards the intent of the Committee; since it seemed to me undesirable that questions of such great practioned should be disposed of without a more thorough understanding. Their adoption by a Convention vote would prove a more farce, unless adopted also by bers. Let us have done with shams.

A. E. NEWTON.

NOTICES OF MEETINGS.

NOTICES OF MEETINGS.

ALLETON HALL, BURSTRAD PLACE, BOSTON.—Loctures are given here every Souday afternoon at 2 is, and at 7.15 o'clock in the evening. The following speakers are engaged: Mrs. E. A. Ustrander, first three Soudays in Doc.; Miss Kanny Davis, last two in Doc.; Miss A. W. Furague, four Sondays in January, 1861; Mrs. Anns M. Middlenteck, first two in Feb.; Miss Edmis Hardinge, first four Sundays in Miss Edmis Miss Edmis Hardinge, first four Sundays in Miss Edmis Miss Edmis Hardinger Sundays in Miss Edmis M

Confedence Hall, No. 14 Browstern street, Boaron,— The Hoston Spiritual Confedence meets every Wednesday evening, at 7 1-2 o'clock. The proceedings averaged to the Banner. Subject for the next meeting: "What is Life?— What is Annual Life?"

A meeting is held every Thursday ovening, at 7 1-9 c'clock, for the development of the religious unture, or the soul-growth of Spiritualists. Jecob Edson, Chairman,

OKARLESTOWN.—Bunday meetings are used regularly at Central Hall, afternoon and evening. Mrs. Kenney, 47 Law-rence, apeaks Sunday Dec. Oth; Hou, Frederick Hubbason, of Maroloboad, Dec. 10th; Mrs. Olough, Dec. 232 and 20th. Camentogroup. — Meetings in Combining out and notice overy Builday afternoon and overling, at Sand 7 o'clock r. m., in Williams Hall, Western Avenue. Seats Free to all. The following named speakers are engaged: Mis. A. M. Spence, during Dec.; Mrs. Fanny D. Friton, Jan. 6th and lith; Mrs. M. M. Macomber, Jan. 20th and 27th; Miss A.

18th; Mrs. M. at. Bucounder, 28th. 20th and 24th; other W. Sprague, Bah, 3d; Miss Lizzia Daton, Beh, 10th; Mr. Chus Hayden, Sab. 17th; Leo Miller, Esq., Bab, 24th and March 3d Hayden, Sch. 17th; Leo Miller, Esq., 200, 23th and merch on Lowett.—The Spiritualists of this only hold regular incessings on Bundays, afternoon and evening, is Welle's Hall, Trey have engaged the following nemed speakers:—Mrs. Mary Maria Maccanbor. December 5th and 16th; Mrs. Sanny Davis, foor Sundays in January; Leo Miller, three Brist, and Emma Hardings the last Sunday in March; Mrs. M. S. Townsond, during April; Mrs. F. O. Hyzer, during May.

NEWBURYFORT.—Regular moetings are held every Sunday at 21-2 and 71-2 s. a. at Essex Hall. LEGALNITER, MASS.—The Strictualists of Legalneter hold

regular meetings on Sunday, at the Town Hall, Scryttnenes at 1 1-2 and 7 1-7 p. s. PLYMOUTH.-J. R. Loveland, will speak two first Sundays in December; Mrs E. A. Ostrand, r. Dec. 23d and 30th.

Mornono'.—Meetings at 112 and 8 o'clock r. n. Speakers ougaged—Henry C. Wright, Dec. 10th; Mrs. M. S. Townsend, Dec. 20th. WOMERTER.—The Spiritualists of Worcester hold regular study meetings in Washburn fiell.

LAWRENCE—The Spirituation of Lawrence hold regular moutings on the Sabhath, foreneed and accretion, at Lawrence itali.

Glouoraras —Spiritual moetings are held every Sunday, at PUTHAN, CONH.-Engagements are made as follows: Mrs.

Pantio II, Poltan, Hea, Sch and ICiti; Mrs. M. M. Maount-ber, Dec. 22d and 30th, and Jan. Sch and ISth; Miss Buran M. Johnson, Jan. 20, 27, and Sch. 3d and ISth; Miss Buran M. March; Warren Omso, for May; Miss L. B. A. Defotce, Aug. Torream, Mr.—The Sphitualists of the city hold regular meetings every Bunday in Lancaster Hall. Collinguage the foreground Lectures afternoon and eventur, at 2 14 and 7 of clock. Bycakers engaged:—II. F. Eniffich, first truck, Mrs. M. R. Konney, heat two Sundays in Lee; H. B. Stoter, first two, Lexio Doten, last two Sundays in Jun; Mrs. Smotle Invis. two Lat. Substate in April and dist two in May; Mrs. M. B. Townsend the last two Sundays in May and the first Sundays in June.

PROVIDENCE.-A list of the engagements of speakers in PROVIDENCE.—A list of the engagements of speakers in this city:—Atiss A. W. Sprague in Dreamber; Lew Miller in January; Mrs. A. M. Spaice in February; Miss Lizzis Datan in March; H. D. Storer, two first, and Watten Chang two last Southays in April; 6 lists Emma thardings in May; Mrs. F. O. Hyper in June; Laura E. Doforce in July. PRILADELPHIA, PA. Meetings of Conference and circles

day ja Janc.

PRIMITED THAT FA. - sectings of contention of circle are field at the new Hall, organized under the earns of "Pen ofradium," No. 1231 Chestaut street, below 13th, aurth side. New York.—Mortings are hold at Isalworth's Hall regularly every Subbath.

Meetings are hold at Lamartine Hall, on the corner of 29th street and 6th Avenue, every Sunday morning.

Develor and the Avenue, every Sunday morning.

Oswedo, N. Y.—Meetings are held every Bunday afternoon and evening at 2 and 7 1-2 o'clock r. M., at Mead's Hell, East Bridge atreet. Seats free. Bridge stroug. Pa.—The Spiritualists of this place hold meet-ings the first Sunday in each mouth in their church.

OLEVELAD, OHIO.—Sponkers who wish to make appoint ments at Clercland, are requested to address Mrz. H. F. M. Brown, who is authorized to confer with them.