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BOSTON, SATURDAY, DECEMBER 7, 1867.

NO. 12.

Written for the Banner of Light. "OUR LIGHT AFFLICTIONS."

BY LITA BARNEY SAYLES.

My path is lost, oh shining ones, I cannot see the To midnight darkness now is turned the bright-

ness of my day; Where can I turn, in whom confide, where shall I

look for aid, But unto thee, within whose hands my rebel heart is laid?

Strengthen my fainting spirit, ye who guide th' affairs of men. And bid my drooping soul look up for happy days

again; Teach me to follow in the path where thou wouldst have me go: What matter if it bring me, then, or happiness or

woe? Life's chastenings but work our good, and where-

fore then renine? Why seek t' emancipate from what we feel to be divine?

Why do we dread the surgeon's knife to extricate the dart? Why fear the probe, when well we know it acts

its honest part?

The spirit may quite willing be, but flesh is very And knife and probe all hated are, though of their

use we speak; And earth affections are so strong and seem so

very fair. That spirit-knife and spirit-probe but drive us to despair.

Accept the worthless offering, oh loving spiritguides.

My life I consecrate to thee, and to the world beaides; Help me to higher, better growth, to stand out

full and free,

And teach, when I have learned, broad truths to

our humanity.

Help me to bear what seems so hard, in our poor finite view. The crucifixion of ourselves for what is good and

true: Help me to shrink not from the light, although it

sear my heart, And make me fully reverence my own immortal

part! Dayville, Conn., 1867.

[OPFICIAL REPORT.]

#### FOURTH NATIONAL CONVENTION OF SPIRITUALISTS.

Held at Cleveland, Ohio, September 3d, 4th, 5th and 6th, 1867.

[Reported for the Convention by Henry T. Child, M. D., the Secretary.]

FRIDAY EVENING SESSION.

The Convention met at the appointed hour. Song by Mr. Watson, of the Bailey Quartette. On motion of Mr. Balley, the resolution in regard to printing the reports of Mr. Loveland on Labor and Mr. Wadsworth on the Spiritual Phenomena, was reconsidered, and an amendment that the report of Mr. Loveland on Labor be published in the proceedings of the Convention was adopted

ADDRESS BY MISS PEASE. The following address was given through Miss Nettie M. Pease, a trance medium:

and skepticism; to you who have been taken over the cold, dark, narrow valley of mythological theology and brought forth into the broad,

it has done for you! You know that it has brought to you higher conceptions of Father God and Mother Nature. You know that it has taught you more of your own nature, of your own souls. You know that it has spoken to you of the brother-hood of the race, and the fatherhood of God. You know that it has unfolded to you that grand and glorious principle of eternal progression. We say that you know, as individuals, what Spiritualism has done for you. You know what it is doing for the world. You see it moving over thelength and breadth of this land, surging its waves around the temples of worship, dashing its glant billows against the iron-bound doors of bigotry and superstition. More than this, you see it enter uaites has done for you. Xou know what it is thought so clear feeding for the world. You see it moving over the power of the spiritual, and 'except first the kingdood construction of the power of the

of these higher spheres? Know you not these shining ones are beckoning you to come up higher? Know you not that these minds have taken up the cross and gone on and on, until now their feet press the mountain tops of philosophy and inspiration? And these clear minds and illuminated brains that have stood upon these lofty mountain summits; that have gathered the beautiful grains of truth and philosophy from the snow-white palaces of thought, they have come and tried to present them to you in this Convention

My friends, do you think Spiritualism is a cold body without a spirit? Do you think it is not these beautiful ideas, these progressive principles, that form the very soul of science, the spirit of Spiritualism? We ask you if it is not these glorious truths that lift you from this mortal vale on which you live, and waft you on starry pinions to the realms beyond?

which you live, and wait you on starry pinions to
the realms beyond?
Friends, you come not here to receive tests.
You can receive them around your firesides and
quiet homes; but there are hundreds of souls who are starving for the glorious truths that these minds have attained. And there are those who, through their struggles and perhaps through their favorable organizations, have attained to more than others, and are ready to pour out the truths

which the spirits are bringing to them. Spiritualism is not parrow and contracted; it is

Spiritualism is not narrow and contracted; it is grand and universal; it comprehends all the truths in religion, all the truths in philosophy. It comprehends all that is grand, divine and glorious. You think that because others have toiled up and ascended lotier steeps, you ought to go up; because others have received these gems, that they wreathe around their brows, you ought to have them. We would not have you think this vestibule is the all of Spiritualism, and that they have gone out into some by-path. Oh how little you know of it! How little you know of its beauty, of its power, of its greatness! If you think it is to be measured, or weighed, if you think you express what Spiritualism is by speaking of the tiny raps, or even of the touch of the fingers of loved ones who once traveled with you in the dreary path of life, you are mistaken. Oh in the dreary path of life, you are mistaken. Oh it is grand! it is glorious! And, friends, we trust that you will not be disappointed that we, or others, have not given you more satisfaction. We trust that the dawning light that has fallen upon you from these minds will guide you to the realms of glory that are within the higher spheres. We trust that this light will give you strength to

We trust that this light will give you strength to walk on and ascend these lofty mountains of philosophy and inspiration, and gather these beautiful gems of wisdom, these rich grains of truth which have been scattered broadcast along the beautiful pathway which we are to tread.

[After this, Miss Pease improvised a poem. Portions were given in so low a tone of voice, we were unable to report it.—H. T. C.]

E. S. WHEELER'S REMARKS. E. S. Wheeler read the following address:

MR. CHAIRMAN, LADIES AND GENTLEMEN-I regret the necessity which compels me to occupy the time, (even for the few moments I am to stand before this Convention,) in criticism of the past, and explanations which may appear too the past, and explanations which may appear too entirely personal to be brought so prominently before you; and I am the more thoughtful in claiming your attention, as many of the delegates to this assembly were not present at the Convention nor parties to the action of which I am about to speak. At the Third National Convention, held in Providence, I spoke briefly to the resolutions offered by our friend H. C. Wright. The report of my remarks, in the record of that meeting, is as follows:

"Edward S. Wheeler, of Massachusetts, depre-

"Edward S. Wheeler, of Massachusetts "Edward S. Wheeler, of Massachusetts, deprecated the tone of the discussion thus far, and said he had hoped that it would take a far higher range. Like swallows before a storm, they had been flying very near the ground. If he understood the purport of the resolution, it presupposed a moral sense recognized among Spiritualists as a body. He was bold to say, and could maintain his position, that such a thing as moral sense did not exist among Spiritualists, as Spiritualists. there was no recognition of any such thing as morality by Spiritualists. Their lecturers defended diverse systems of morals or immorals, whichever they might be called; and they told the people that it was just as good to be immoral as moral, because the very practice of vice broke down the animal, and that liberated the spiritual and brought it into a position relies. Settle M. Pease, a trance medium:

GENTLENIAND LADIES—In every session of this Convention, a call has been made for something upon the subject of Spiritualism. In answer to that demand, we come before you—you who have said that you did not wish those fine-span theories, these philosophical dissertations, these scientific essays, but who wish to hear something upon Spiritualism. To you who have said that you did not wish those fine-span theories, these philosophical dissertations, these scientific essays, but who wish to hear something upon Spiritualism. To you who have hear taken over the barren sands of doubt have been taken over the barren sands of doubt and special reforms, but should like to discuss and skepticism: to you who have been taken over the barren sands of doubt and special reforms, but should like to discuss and skepticism: to you who have been taken over the barren sands of doubt and special reforms, but should like to discuss organization, as they must come to understand it. and skepticism; to you who have been taken over the cold, dark, narrow valley of mythological theology and brought forth into the broad, boundless realms of Nature, we speak of the mission of Spiritualism. What is Spiritualism to you? You know what it has brought to you higher conceptions of Father God and Mother Nature. You know that it has taught you more of your own nature, of your own souls. You know that it has spoken to you of the brotherhood of the race, and the fatherhood of God. You know that it has unfolded to you that grand and organization, as they must come to understand it tolled their existence, they would be free from all inclination to do those things which were disorderly or poisonous to themselves. He apprehended, also, that they must rise up to a clear recognition of the power of the spiritual, and 'seek frest the kingdom of heaven and its righteousness, conscious that all these things would be added' to them. He was not in favor of the temperance reform the apprishment.

inclination to do those things which were disorderly | not blame very severely the gentlemen who have or poisonous to ourselves ?' How have our critics read this speech? Sitting in the shadows of superstition, through the green goggles of prejudice, during an ague fit of moral

owardice ( cowardice:
... Air. Tooliey, in an article in the Banner of Light,
loods tally reviewing the matter, writes as fol-

lows:

"On re-reading the speech of Mr. Wheeler, however, I find little to make the reformer sensitive, because the qualification in it deemed most offensive is not upon Spiritualists, as men and women, but upon Spiritualists as a body; and, in remembering his denial of a uniform moralism, the discrimination underlying the qualification should be borne in mind. And even that, in all probability, would not have been made—much however, I find little to make the reformer sensitive, because the qualification in it deemed most offensive is not upon Spiritualists, as men and women, but upon Spiritualists as a body; and, in remembering his denial of a uniform moralism, the discrimination underlying the qualification should be borne in mind. And even that, in all probability, would not have been made—much less insisted upon—had not Mr. H. C. Wright informed the Convention that 'As Spiritualists we were sacredly bound' to practice the doctrines of his resolutions. This assumption is the basic fact in the debate, and the cause of the issue; and, as such, was controverted by most of the speakers taking part in the deliberations of the evening but in denying to Spiritualists a uniform moralism, no one present supposed the members of the Convention, or the Spiritualists of the country, did not practice the average—nay, more than the customary—morality of the age."

Mr. Toohey is no champion or apologist of mine.

Mr. Tooley is no champion or apologist of mine, and this paragraph appears in a discussion upon another issue, the question of "a free platform"; but we cannot fail to detect in his expression, evidence of the control of the contro but we cannot fall to detect in his expression, evidence of power to analyze correctly, to discriminate properly, and state fairly the point at issue—abilities which seem to have lain dormant in some others, while a headlong impetuosity has perpetrated an act of injustice, though doubtless with the best of intentions." I said in my speech, that "Hell, if you raise it high enough, becomes the golden floor of heaven; and those things which were ill in the lower region, raised to the higher, become means of salvation." The Providence papers at the time of the Convention. to the higher, become means of salvation." The Providence papers at the time of the Convention, reported me as saying, "The devil is as good as God! Hell as sweet a place as heaven!" That might have been rank blasphemy to the heliever of a creed wherein the devil as a personage and hell as a locality, are the principal stock in trade. But to the liberalist, or Spiritualist, who has learned that hell has no existence as a place, and that "evil is but undeveloped good," the whole phrascology is but a truism, and only objectionable as likely to be misunderstood by the unthinking. I supposed I was addressing the thoughtful. My effort was to provoke a higher order of discussion in the Convention; therefore my expressions were brief and unqualified. The order of discussion in the Convention; therefore my expressions were brief and unqualified. The idea of one equal, all-controlling power, omnipresent and omnipotent, is the lesson, not only of the earlier systems of religion, but is the conclusion to be drawn from the established things of advanced Crence to-day. We need not turn back to the sub. "philosophic researches of Spinoza, or further back to the thoughts which stirred in the souls of those who have over the credit where the souls of those who hing over the cradle where science, the saylour and redeemer of man, born in the manger of personal observation, was nursed into growth and usefulness. This one great thought is central to our Spiritualism. We see nowhere in the universe positive evil as a personal devil, no absolute antagonism of powers, good and evil, but one universal rule of eternal progress, to which the high, the low, the beautiful and resulting all appears to provides a reasonal

"The question is often asked, What or who is "The question is often asked, What or who is God? where is he? &c. My impression is, that God does not exist separate from formations, but is the life and foundation of everything. The highest munifestation of God is the highest intelligent, reasoning being. God being everywhere, is equally in the fleree tornado as in the calm summer sunshine. He is in var, as well as peace. He manifests himself according to the conditions that control. If they are harmonious, then he will appear in peace and harmony; but if they are inharmonious, then must be appear in accordance therewith. He is ever harmony; but if they are inharmonious, then must he appear in accordance therewith. He is ever notive, never dormant. The plant grows on the Sabbath as any other day; and if God were not in the plant, it would not be. He fills the lowest hell equally as the highest heaven. The devil (so-called) is but a part of the Almighty, manifesting through inharmonious conditions. Conditions and developments change, and then the manifestations of God change. Nothing can be thought or meanest act is but the All-in-All. manifesting according to the constitution of appearing to affirm another in its stead, have is but the All-in-All, manifesting according to the con-dition and development. When these change for the better, then will the manifestation of his power be more pure and blessed."

But we will no longer seek to develop this line of thought. The speech has been severely criti-cised, because it has had the hard fortune to be misunderstood from the very first. It became at once a subject of debate, not only in the Convention but in the press. Our eloquent co-laborer, S. J. Finney, spoke in criticism of its statements (as he understood them) upon the spot. The Convention subsequently passed a resolution (No. 13) condemning what it supposed were my ideas and expressions, and in that shape the matter went before the public. My request for a reconsideration of this matter does not arise from merely personal consideration. While I am perfectly aware of the injustice done me by the action of the Convention, I am only anxious that a correction should go out from this body, because its misapprehension of my thought and consequent mistatement of my expression, has furnished to the opponents and critics of Spiritualism an argument which they have not hesitated to use, to misunderstood from the very first. It became at

not blame very severely the gentlemen who have used these arguments or written those books. If earnest, truthful speech cannot command fair and sufficient attention among one's friends, there is no occasion to criticise the other side of the controversy. I only regret that such an advantage has been given the wrong side of the argument. Our earnest co-worker in all good purposes, Mrs. Hardinge, was misled by the influence emanating from the Convention, and penned a scathing column in the Banner of Light upon the subject. I should have been most severely hurt

those who do not believe in morality." But I the more especially regretted this last writing as it was published as late as the last of the month of March, when my reiterated explanations of the cause of complaint, made in large Conventions and in numerous lectures, had found their way into print, and were hardly avoidable by any one at all conversant with spiritual literature, as this lady was supposed to be. Indeed, it seems to me that my single explanation, made in the Third National Convention, should have satisfied all who were as careful to analyze as some have been hasty and severe to condemn. Having listened to the speech made in denial of that which was supposed to be any opinion. I sength an emportasupposed to be my opinion, I sought an opportunity, when speaking upon Education, for explaining, and my remarks are reported in the following paragraph:

"The speaker took occasion to explain a remark previously made, which had been somewhat criticised. He said that in saying that 'As Spiritualists they had no moral sense,' he did not mean that there was not inherent in every man 'a moral sense,' but he meant that, as Spiritualists, they had failed to deduce from their spiritual theories as hillsenthical temperate for spiritual theories. i philosoyhical statement of a moral sense."

Mr. Chairman, I confess I am at loss to know how any one could fail to understand my remarks, in the light of this explanation; and I must con-clude there was something peculiarly unfortunate in my phraseology, or an almost criminal care-lessness on the part of those who have more re-cently discussed this matter. I ask, sir, to be uncently discussed this matter. I ask, sir, to be understood upon this point, not from personal considerations, but because our unhappy misunderstandings have been seized hold of by our traducers, and the cause of progress has suffered thereby. I ask that a voice go out from this hall, that shall silence once and forever the garbled misstatements of the sectarian press. Sir, were I capable of the sentiments and opinions charged upon me by friend and foe, I should be unworthy a place among men, and could only find my proper sphere behind the gates of a prison or within the halls of a lunatic asylum! I am the more confounded at the turn this affair has taken when I progress, to which the high, the low, the beautiful and repulsive, all apparent opposites, are compelled to contribute. "The kingdom of heaven is within us" whenever we find it, and then all places and conditions are divine into which duty calls us. Socrates drinking the hemlock, Jesus on the cross, Laurence broiled on the gridiron, John Brown on the gallows at Charleston, or George W. Winnemore hung because he was a Spiritualist, all were in hells; but hell to them became "as sweet a place as heaven," for they "raised it high enough," and over hell, as the golden floor of heaven, they passed to the inner heaven! "Each thing in its place is BEST." Perhaps we are prone to speak too flippantly of the Influite, considering our present attainments, either in science or philosophy; but I cannot forbear quoting Mr. Lapham, who says in the Banner of Light, March 30th, 1867:

"The question is often asked, What or who is the possibility of God, supernaturally remainded at the turn this affair has taken when I consider that my short paragraphs were but an echo, in some sort, of the ideas in the graded at the turn this affair has taken when I consider that my short paragraphs were but an echo, in some sort, of the ideas in the graded at the turn this affair has taken when I consider that my short paragraphs were but an echo, in some sort, of the ideas in the graded at the turn this affair has taken when I consider that my short paragraphs were but an echo, in some sort, of the ideas in the graded at the turn this affair has taken when I consider that my short paragraphs were but an consider that my short paragraphs were but an echo, in some sort, of the ideas in the graded at the turn this affair has taken when I consider that my short paragraphs were but an echo, in some sort, of the ideas in the graded at the turn this affair has taken when I consider that my short paragraphs were but an echo, in some sort, of the ideas in the graded with acclamation and printed in advance of the remainder that my short paragraphs were which the world has litherto received as valid on this subject. The will of God, supernaturally re-vented in the form of statutory laws or perceptive injunctions, has been the world's only standard of morals, and is the only one of which it has any knowledge to-day." Quoting still further: "By what rule do we presume to call the varietist or free lover licentious, a bad man or woman? What free lover licentious, a bad man or woman? What is our authority for pronouncing unloving marriage as prostitution? And if such marriage is wrong, why condemn and punish those who discard it? Nothing can be clearer than that in these, and multitudes of other ways, we recognize moral qualities, while it is equally clear that we have no well-defined and acknowledged principles.

which is ostensibly absolute, (that of the Church) and neglecting to afilm another in its stead, have thrown ourseives essentially into the school of expediency. Nor can we defend our position and voluntary participation in the existing governmental and social conditions of society on any higher ground than that of Jesuitism, the end justifies the means." Especial objection was made in the Convention to an assertion of mine, that Spiritualist lecturers had taught "diverse systems of morals, or immorals, whichever they might had of morals, or immorals, whichever they might be called." I am accused of "traducing" the charac-ter of my co-workers. If so, I do not stand alone in

come to a great and noble country; and we are dallying along in its pleasant valleys, and by refreshing springs, but it is time we rose from our rest and slothful case. We shall never know the riches of the land we have made our own until we push forward and climb its mountains, explore its forests, trianguinte and survey it, learn its geography and topography, and thus, by grand and earnest work, prove ourselves worthy of our destiny. Spiritualism, at its first estimate, is but a chaos of phenomena. First are manifestation, curiosity, observation. Then, inevitably, by mental process, we introduce method into our investi-gation, and observe system in our arrangement of the results obtained by research. This method is science, and it is the phase toward which we are tending. Spiritualism is to be a science inevita-bly, and then the student of all science shall find Spiritualism a torch whose clear light alone can guide him through the confused maze of materialism. Facts are not astruths. Becoming scientific, learning the relations of the things we know, col-lating, comparing, deficing, by a spontaneous pro-cess we advance another step from known facts, cas we advance another step from known facts, and known relations; we infer laws and principles. This is philosophy. Thus far, then, we have Spiritualism a chaos. Spiritualism a science, and then Spiritualism a philosophy. But this is not the ultimate. "The undevout astronomer is mad." That is not religion which quarrels with science, traumels research, or checks education and inquiry. That which does this is superstition. Religion is, to us, a knowledge of the Divine and out natural relations to it—as the Good, the True and the Beautiful. These relations are unfolded to our perception by the teachings of science and the inferences of philosophy. By the power of perception we intellectually grasp truth. Our emotions are kindled by that which we see, and we are ravished by the beauties of natural religion, as the soul is entranced by the barmonies and we are ravished by the beauties of natural religion, as the soul is entranced by the harmonies of music. The raptures of Faith, the cestacies of Worship, all possess the soul, whose universal birthright they are. Through the microscope and through the telescope we see God—ny, even as "our Father in heaven." Thus, at last, by the divine method of procedure, we have Sphilualism as a Fact, as a Science, as a Philosophy, and as a Relig on—as a fact to astonish and comfort the world; as a science to educate the world; as a philosophy to harmonize the world, and as a Religion. philosophy to harmonize the world, and as a Ris-ligion to sauctify the world. But as to a stan-LIGION to saletify the world. But as to a standard of morality there is no class of men, religious or philosophical, which has one. Artificial and arbitrary rules are in abundance, but they cannot claim to be a standard, a test. Who shall define the law of right for us. The world has not done it fully as yet, and I appeal to Spiritualists because they claim and have an access of light and life. If they have we ought in lustice and in here cause they chim and have an access of light and life. If that be so, we ought, in justice and in harmony, to make some step in advance, and, as we have the ability, so fulfill the obligation we are under to the race. Let us study, systematize and develop Spiritualism, until we discover the law of elementary harmony, and strike the key-note of the universe-in the completeness of a natural moralism.

Thus have I publicly expressed myself hereto-

fore.

It is our duty, Mr. Chairman, to make the best of all the spirit-world has given us. Our science must become a religion, our religion a science. Spiritualism, of itself, is sufficient to attract the attention, interest the intellect, and harmonize the conduct of life. Heaven speed the day when the temple of universal truth shall stand complete to our appropriate that the course workers for the first foundations. plete to our apprehension! Its firm foundations in the world of fact shall rest imbedded in the strata of geology. The stupendous walls of its definitions shall arise with the precision and order of mathematics to astronomical elevations. The triumphal arch of logic shall bear aloft in infinite propositions the crowning dome of philosophy, from whose sublime heights the towers and spires of religion shall lift themselves, and spring in grandeur and in beauty to penetrate the heavens celestial. The sunlight of inspiration shall gild the fane with glory. The "music of the spheres" shall blend with the accords of earth to till its aisles with melody. The undying "anthem of the ages" shall rehearse the Providence of Good. The strains of that music, all divine, shall thrul to life and attune to concord the deep vibrations of the human soul. And then at last, shall be found, full, perfect and complete, the "moral sense" and standard articulate in the thrilling echo of the deep interior of our being to the eternal harmonies of THE INFINITE.

Andrew Jackson Davis presented the following resolution, which was adopted:

Resolved, That our purpose in releating and refusing to print the report of the Committee on Spiritual 1 become us, is to prevent insunderstanding of the value and relability of phys-ical tests through mediums on both sides of the Atlantic, and not to atthe a free and discriminating investigation of the dif-ferent phases of mediumistic demonstrations

[To be concluded in our next.]

Michigan State Spiritual Association.

APPOINTMENT OF REV. J. O. BARBETT AS LECTURER. The undersigned, officers of the above named organization, were, at the last annual meeting of the same, convened at Adrian, October 3d, 1867, by the same, convened at Adrian, October 34, 1867, by a unanimous vote, constituted a Missionary Board, and directed to adopt a plan for missionary work within the State, and further, present to the Spiritualists of Michigan some system of cooperation in the employment of speakers and mediums.

In accordance with the expression of said Convention, the State Board unanimously concur in the state and the state

presenting the following incipient plan, not perfect, but designed to inaugurate an ilinerant system to be improved upon hereafter, as you may from time to time gain strength and demand change, which, in our Philosophy, is the divine order of all things:

Each County of the State to be designated as a Circle. The general Suritual Societies in each

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Board, after receiving statements as above from Circles, local Societies, or isolated Spiritualists, to so arrange and connect the several Circles and assign speakers as their several wants seem to require, and provide for an itinerating system; thus securing diversity of talent, which now seems to securing diversity of talent, which now seems to be demanded; and further, to arrange if possible to give Sunday or week-day evening lectures, as may have been called for; the price not to exceed Ten Dollars per Sunday, or Three Dollars for each week-day evening; to which is to be added the care of the speaker while with them, and the cost of getting to the next appointment.

THE MISSIONARY WORK. It is proposed to raise funds and send speakers into all places in the State where no adequate measures have been taken to supply the popular needs of education in that which pertains to Spiritual Science, Philosophy and Natural Religion.

The Association has no creed to fetter the mind.

It recognizes Progress as the rule of life, and holds that happinesss or suffering are consequent upon the relative use or misuse of things, and are not summarily dealt out by a partial or augry Deity. Acknowledging the Spiritual unity of Nature, "the equality, co-relation and universality of Law," "the equality of the seres," and the "humanity of progress," it foresees the redemption of labor, the development of the race and the ultimate triumph of Harmony; establishing universal Order, Freedom, Peace, Brotherhood and Happiness.

The wonderful and wide-spread phenomena of the last few years, when carefully analyzed, not only furnish proof of *Immortality*, but suggest the foundation of a Spiritualism as absolute as mathematics, more profound than astronomy, yet as simple in its truths as the thought of a child.

Will you aid us in publishing all over our beau-tiful Peninsular State the above soul-ennobling sentiments, revealed by the inspirations of to-day through the gospel of Spiritualism? If your answer is affirmative, send your name to John C. Dexter, of Ionia, Treasurer of our Association, with the amount you will agree to pay annually in quarterly installments, and circulate in your community a subscription for this purpose and in-form us how much you can raise for missionary

We have employed Rev. J. O. Barrett, who has now commenced his labors. He will travel constantly, speaking every Sunday and week-day evening where he can obtain audiences; organize societies if desired, wherever he can find ten liberal, truth-seeking minds.

We need more missionaries, and will get them as soon as we can have assurances of material aid. If you cannot give for this noble object a large amount, let it be small; if but one dollar, and every Spiritualist in the State would respond, we

could have twenty laborers in the field.

And again we urge upon the Spiritualists of your Circle the need of immediate organization into Societies and Circles, to enable us at the carliest moment to put our cooperative itinerant sys-tem into practical operation.

For further and more definite information as to

the plan proposed, Speakers and Societies will please address the President or Secretary.

D. M. FON, President, Lyons, Mich.
WM. MARTIN, V. President, Big Beaver, Mich.
MRS. J. N. CHANDLER, "Adrian, Mich.
L. B. BROWN, Secretary, De Witt, Mich.

JOHN C. DENTER, Treasurer, Ionia, Mich. Mrs. S. D. Coryell, N. T. WATERMAN, E. F. BREED, Dr. J. K. Bailey, Finance Committee. C C. RANDALL,

CARD FROM MR. BARRETT.

It will be seen from the above, that the State Executive Board, of Michigan, has put into orderly shape the work assigned it by the late Convention. It looks in the right direction-THE UNION OF THE REPORMATORY FORCES IN PRACTICAL ACTION. Having now a fountain-head, in the form of this earnest and influential Board, our speakers and mediums, heretofore laboring under great difficulties, can now come forth into the conflict of ages with rejuvenated hopes.

Brothers and sisters! let us join hearts and hands! Charged with the high trust of angels, clad with the armor of truth, inspired with the spirit of charity, let us rally together as a unit in a common cause, to do what little we can in the construction of the new highway of humanity.

As I wish to communicate with friends in every part of the State, will they please address me, Detroit, Mich., care of C. C. Randall?

J. O. BARRETT.

#### To the Northern Wisconsin Association of Spiritualists.

Greeting : As President and Vice President of your Association, we are most happy to announce that your Board of Officers has been able to secure the services of Bro. Leo Miller to labor in our vineyard vices of Bro. Leo Miller to labor in our vineyarithe coming year. Mr. Miller will form a circuit throughout our district, visiting the principal points on the route once in four weeks. He has taken hold of the work in great earnestness, and is determined, by the aid of heaven and the co-operation of friends, to make this already quite liberal section of our State still more liberal and free. He will go forth armed with the weapons of spiritual truth to break the chains of theologi-cal despotism and emancipate enslaved souls from the thralldom of superstition and error-teaching everywhere the great principles of Spir-itualism, the Fatherhood of God, the Brotherhood of Man. Wherever it is practicable he will organ-ize Children's Progressive Lyceums, Conference Meetings, Industrial Societies for the benefit of the poor, etc. We would earnestly request the friends in all parts of our conference to cooperate with Mr. Miller in this glorious mission, and render him every assistance in their power. His labors will be arduous; they will often be attended with obstacles to surmount and difficulties to overcome, and we trust that he will not lack for practical sympathy and true support in every such emergency.

The work of laying out the field of labor and

organizing meetings, we have entrusted mainly to the judgment and experience of Mr. Miller; and we therefore call on the friends in the several localities of our Association who desire meetings to correspond immediately with him, at Appleton, Wis., where he is now located with his family. The greater part of these meetings must necessarily be held on week-day evenings, as he could have Sunday meetings in but four places during

Your Board of Officers has authorized Mr. Miller to receive subscriptions and collect the same for the Association; and it is to be hoped that we may receive sufficient pecuniary encouragemen to enable us to put one or two more laborers in the field, and also that we maybe able to circuthe field, and also that we may be able to circulate gratuitously a large number of spiritual tracts and papers for the enlightenment of the masses. Come, friends, let us all unite hands and hearts and purses in this missionary labor. Let us take hold of the good work in earnest, feeling that the angel-world has favored us with great light, and that it is our glorious privilege and duty to let this light shine on the pathway of darkened humanity. Thus will our monthly gatherings over the Conference become feasts to the hungry multitude, our quarterly meetings blessed reunions of kindred souls, and the Northern Wiscousin Assokindred souls, and the Northern Wiscousin Association of Spiritualists a power in the land for

JAMES G. BOTSFORD, President, Fond du Lac. L. D. NICKERSON, Vice President, Appleton.

ORIENTAL LITERATURE. - A resurrection of ORIENTAL LITERATURE.—A resurrection of some Oriental literature is very humiliating to our western and nineteenth century pride in showing how far the Chinese had gone in civilization when Europe was barbarian and America unknown. They were burning coal before the Christian era; they were printing A. D. 581 with black, and lithographing about three centuries later; yet another century, and they were using movable types of terra cotta. Porcelain, watertight compartments in ships, portraits for catching criminals—all these were known to them in those days. And it even appears that one hundren and nineteen years before Christ these Celestials used leather greenbacks! The Chinese had also the tradition of the Madonna and child. This symbol was the Tien-How, the Queen of Heaven, represented as nursing her infant son, who holds a lotus bud in his hand, as a symbol of the new birth. There is a model of this group in porcelain in the ethnological museum of Copenhagen.

#### NEW YORK SPIRITUALIST CONVENTION,

Held at Rochester, Nov. 7th and 8th.

Reported for the Banner of Light.

At the appointed hour on Thursday morning, Nov. 7th, a considerable number of delegates having assembled in Schlitzer's Hall, Rochester, N. Y., Hon. Warren Chase, of New York, Vice President of the New York delegation to the last National Spiritualist Convention at Cleveland, O., called the Convention to order by nominating J. W. Seaver, of Byron, as temporary Chairman. The nomination being seconded, Mr. Seaver was unanimously chosen.

On taking the chair, Mr. Seaver made some appropriate remarks relating to the organization of Spiritualists, and expressing his hearty approba-tion of National, State and Local Organizations. P. I. Clum, from Rochester, moved the appoint-ment of C. W. Hebard, of Rochester, as temporary

Secretary, Carried.

Mr. Chase stated that as this was but a prelimi-Mr. Chase stated that as this was but a preliminary organization, the first business in order would be to ascertain who were delegates; he would therefore move the appointment of a Committee on Credentials. Carried.

The chair appointed Warren Chase, of New York, G. W. Taylor, of North Collins, and Capt. Loper, of Johnson's Creek.

The Committee retired a short time, and reported the following ranged persons as delegates:

ed the following named persons as delegates:

Byron—J. W. Senver, Mrs. Lucina Tuttle.

Rochester—From the Spiritualist Society: P. I. Clum, D. E. Harris, C. W. Hebard, Mrs. Kate Higgins, Miss Emily G. Beebe. From the Children's Lyceum: J. W. Steward, Miss Nancy Whitmore, Mrs. Amy Post.

more, Mrs. Amy Post.

Springville—Robert Daggett, S. B. Gaylord.

Buffulo—From the Society: N. M. Wright, John
Swain, Mrs. E. H. Maynard. From the Children's
Lyceum: Miss C. H. Maynard, Mrs. Mary Lane, Mrs. C. Montague.

New York City—Progressive Spiritualist Society

Warren Chase, Dr. E. F. Garvin, J. Winchester. The Committee recommended that the delegates be requested to nominate such other persons as members of the Convention as they should deem proper for the acceptance of the Convention. The report of the Committee was accepted and

adonted. The following named persons were then nominated and chosen as members of the Convention:

nated and chosen as members of the Convention: Johnson's Creek—Capt. Loper, Mrs. E. S. Loper. Buffalo—Mrs. Carrie Hazen.
Synamics—Mrs. E. B. Head, Adaline N. Avery.
North Collins—G. W. Taylor.
New York City—Mrs. Sarah Collins.
Royalton—Levi Fisk.
Churchville—Mrs. R. Charles.
Rochester—H. M. Richmond, Sarah A. Burtis,
Lewis Burtis, Mrs. Caroline P. Stewart, Mrs. Nel;
lie Luce, Dr. R. G. Wells, Miss Millie Burtis, Mrs.
C. S. Hall, Menzo Spring, Dr. W. H. C. Martin, E.
Williams.

Abraham James was made a member of the Convention from the State at large.

Mr. Clum suggested that the further appointment of delegates by the Convention be sus-pended, at least until afternoon, when there would probably be further arrivals of delegates from

abroad. Mr. Chase seconded the suggestion with remarks, when it was endorsed by an affirmative vote by the Convention.

r. Chase moved the appointment of a Committee of five to recommend officers for the permittee of the to recommend officers for the permanent organization of the Convention. Carried.
The Chair appointed as such Committee, Warren Chase, Chairman, P. I. Clum, Capt. Loper, Robert Daggett, H. M. Richmond.
The Committee retired, and in their absence Mr. G. W. Taylor made a few eloquent remarks.
The Committee came in and reported the fol-

The Committee came in and reported the following as permanent officers of the Convention:

President—J. W. Seaver; Vice President—P. I Clum; Secretaries-C. W. Hebard, Mrs. Sarah A.

P. I. Clum moved the appointment of a Committee of seven, to draft and report a constitution

for a State organization. Carried.

The Chair appointed the following as such Committee: Warren Chase, P. I. Clum, G. W. Taylor, C. W. Hebard, Mrs. E. S. Loper, Mrs.

Carrie Hazen, Miss Emily G. Beebe.
The Committee were directed, by vote, to report at the opening session on Friday morning.
Mr. Chase then favored the Convention with a short address, in which he remarked in relation to organization among Spiritualists, that he had a good right to speak on the subject, as he had been in the field as a lecturer from the first, and had traveled as extensively as any other. was at first opposed to organization, and it might not then have been good policy to organize. But the case had become different now. He had taken a leading part in organizing Spiritualism thus far, and he felt qualified to state what was its present condition and future prospects. He spoke of his early and constant labors in promoting the cause. He said the strength and numbers of Suiritualists had become as leaves moting the cause. He said the strength and numbers of Spiritualists had become so large, that if properly organized they could carry this nation, both politically and religiously. The need of thorough organization had become very great. We must have our schools and colleges to educate the rising generation in the great principles that were to revolutionize society. We had now only here and there a Children's Lyceum, that by hard struggling maintained a sickly existence. Organization would soon supply this want and remedy the evil. State organizations were necessary to connect the local and national organizations, and cement our strength. Spiritualists are naturally suspicious of organization, because they had, many of them, been connected with church organizations, and had been scorched and shriveled therein, and like burnt children they dreaded the fire. Great alarm was manifested at the proposed Secret Society, but he stated what he know, that it was to be only a beneficiary Society. Its object was not to be feared more than any Mutual Benefit Society, or Life-Insurance Company.
When the strength of Spiritualists was properly organized, they would be enabled to carry and wield a power that would make itself felt in the

Mr. Chase's remarks elicited decided applause. The Convention then adjourned until 2 o'clock, Afternoon Session.—The Convention reassembled

J. W. Steward, Charles Fisher and Mrs. Mary Lane, were appointed a Committee on Finance, Dr. W. H. C. Martin, J. Alger and Mrs. Kate Higgins, were appointed a Committee on Busi-

ness.
Seth Whitmore, of Lockport, Charles Fisher, of Fisher's Station, W. B. Dickinson, Mrs. Dickinson and Sarah H. Rathbone, of Macedon, Levi French, of Starkey, Rev. Mr. Harter and Mr. Hyatt, of Auburn, Dr. H. Sherburne and Mr. Hyde, of Mumford, and Isaac Post, of Rochester, were admitted to seats in the Convention.
G. N. Stearns, T. Van Tassal and G. I. Clute, of Syracuse, presented credentials as delegated.

Syracuse, presented credentials as delegates which were accepted. Dr. Martin, from the Business Committee, re ported a programme for the afternoon and even-ing, providing for a conference in the afternoon, and limiting speeches to ten minutes, and that Mrs. Hazen and Mr. Chase speak in the evening.

Accepted.

The afternoon was consequently taken up by short addresses from Messrs. Harter, Barnes, Hyatt, Clute, Yan Tassal, James, Davenport, Whitmore and Seaver, Mrs. Briggs and others.
Lewis Burtis, G. W. Taylor, Mrs. Carrie Hazen,
Warren Chase and Mrs. Amy Post, were appointed a Committee on Resolutions.

Mr. James read the following:

Resolved, That, as our gifted and esteemed sister, Cora L. V.
Daniels, has been, through the change termed death, called
upon to part with those nearest and dearest to her in cartillife ther husband and infant daughter), we, as a hand of brothers and sisters, should tender to her, in her present hour of
affliction and med, our most heartfelt sympathies and a more
substantial testimonial of our regard in the way of pecuniary
sid, which would place her in a position where she could receive comfort physically as well as mentally; therefore he it
Resolved, That we take measures, during the sessions of this
Convention, to raise means to enable Mrs. Daniels to return
North to her friends and the field of labor needing her, and in
which she has ever been an efficient worker, eminently fitted
as she is to serve as one of God's chosen ones—called to give
to the world a religion calculated to preserve spotless and
pure the morals of society and the governmental principles of
the nation.

Mr. Richmond, was appointed a Committee to Mr. James read the following:

Evening Session.-In the evening, the Convention was addressed by Mrs. Hazen and Mr. Chase, Mrs. Hazen spoke under influence, and among the statements made by the control, a remarkable prediction was given: that the country was on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of a terrible struggle, far more severe on the verge of the new or gamization.

D. E. Harris then addressed the Convention in a brief and eloquent speech.

A motion to invite the Eddy mediums to ex-

and bloody than the late war. Mr. Chase passed in brief review the important religious changes that had taken place in the world, from the Mo-saic dispensation of force to the Christian dispensation of love incarnated in the person of Jesus. Society is now in another of the important transition periods in the religious world. Spiritualism has inaugurated a new religion, which recognizes God in every human being, no matter how low and degraded. Mr. Chase was several times warmly applauded.

Second Day—Morning Session.—The Convention met at the appointed hour. The Chair announced that the Convention would sit in Conference, until the Committee on Constitution reported.

Remarks were made by Messrs. Seaver, Wright, Van Tassal, Clute, Hyatt and Whitmore.

The following reproper were admitted to seats.

The following persons were admitted to seats by vote of the Convention: Abner French, Pu-laski; Mrs. Louisa J. Frame and Miss Lois C. Hunt, De Pawville, Jefferson Co.; Mrs. D. B. Briggs, West Winfield; Mr. and Mrs. Gay, Canastota; Mr. and Mrs. Preston and Mrs. Boury, Avon; Thos. L. Lewis, Lockport; P. Rathbone, Macedon; Mrs. Stauley, Le Roy; Dr. J. Gates, Rochester Rochester.

The Committee on Constitution now came in, and through their Chairman, Mr. Chase, reported the following Constitution, and recommended its adoption:

Section 1.-This organization shall be known as "The New York State Organization of Spiritualists."

Sec. 2.—The objects of the Organization shall be to participate in and cooperate with the National Spiritualist Organization, in furtherance of its aims and objects; to hold annual Conventions, to appoint delegates to National Conventions, and transact such other business as may be necessary to carry out its ends, and perpetuate its exist-ence, and to spread abroad through the State, by all proper means, the transcendently important

truths of the Spiritual Philosophy and Religion.
Sec. 3.—The officers of the Organization shall
consist of a President, two Vice-Presidents, a
Secretary and Treasurer, who shall constitute an Executive Board, having power to fill vacancies in the Board, designate the time and place of holding annual and special Conventions, and transact all business legitimately belonging to their respective offices.

It shall be the duty of the President to call meetings of the Executive Board whenever he shall deem the same to be necessary to promote the objects of the Organization.

Sec. 5.—It shall be the duty of the Secretary to record in a permanent form, in a book kept for that purpose, the proceedings of Conventions and all transactions of the Executive Board, and reort the same at each succeeding annual Conven-

Sec. 6.-It shall be the duty of the Treasurer to pay out the moneys of the Organization, on the order of the President by direction of the Board, to make a full report of his receipts and disburse-ments to the annual Conventions, and to execute a bond to the remaining members of the Board for the faithful performance of his duties when so required by the Board,

Sec. 7.—The members of this Organization shall

consist of all delegates from local Organizations, and such other persons as may be received by vote at any Convention, and who shall sign this Constitution.

See, 8.—Each local organization of Spiritualists

in the State, Children's Progressive Lyceums and Friends of Human Progress, may be represented in the Convention of this Organization by two delegates, and one additional delegate for each fifty members, and a fraction of that number above the first fifty.

Scc. 9.—Delegates from local organizations shall have power to act in all State Conventions during the year succeeding the Annual Convention to which they were chosen, and until their successors shall be appointed.

Scc. 10.—The business of the Convention shall be transacted by the delegates from local organi-

be transacted by the delegates from local organizations and the members admitted by any Convention during its session.

Sec. 11.—This and each succeeding annual Convention shall elect from among its members the officers of the Organization, who shall hold their office for one year, and until their successors shall be duly closes. be duly chosen

Sec.-12.-Amendments to this Conf atution may be made at any Aminal Conventidias, y a vote of two-thirds of the members present, but no amend-ments shall ever be made restricting in any way the religious opinions or convictions of any of its members.

The report was accepted. The Constitution was on motion taken up and acted upon by sections, and was adopted section by section without a dissenting voice. While the second section was under discussion, Bro. Chase While the explained that the Committee had made no general declaration of principles, that having been done by the National Organization to which this was

Mr. Chase, in behalf the Committee, offered a resolution requesting the Executive Board to call the first annual Convention of the New State Organization as early in May next as practicable, and that the inauguration of Missionary work in the State, and the election of delegates to the next National Convention, be postponed until the

and annual Convention, de postponed until the said annual Convention. Adopted.

A Committee of ten was then appointed to nominate officers for the Organization, according to the Constitution, to hold their respective offices until the first annual Convention. The following persons were appointed to the Committee: Warren Chase, P. I. Clum, C. W. Hebard, J. W. Senver, Ira Davenport, James Alger, G. W. Taylor, Mrs. A. N. Avery, Mrs. Sarah A. Burtis, Mrs. Car-

The Committee embracing all the officers of the Convention, D. E. Harris was, on motion, called to the Chair, in the absence of the Committee, and Mrs. Rathbone chosen Secretary.
The Committee then resolved itself into a Conference, pending the action of the Committee. During their absence, remarks were made by Lewis Burtis, Dr. Clute, Dr. Gates and Mrs.

The Committee coming in, reported the following names for the officers of "The New York State Organization of Spiritualists":

For President-Warren Chase, of New York

City.
For Vice-Presidents-Philip I. Clum, of Rochestor, and Mrs. A. N. Avery, of Syracuse.
For Secretary—Charles W. Hebard, of Roches-

For Treasurer—Benjamin Starbuck, of Troy. The report was, on motion, accepted.
On motion of D. E. Harris, the report was adopted by a unanimous rising vote, thus elect-ing the persons named to the several offices spe-

cified in connection with their names.

In response to the vote, Mr. Chase then addressed the Convention. He said he accepted cordially the responsible and laborious trust imposed upon him by the Convention. He had never accepted places for honor or profit but for work, and would endeavor to perform the duties of the office conferred upon him faithfully and to the best of his ability. He expected this organi-zation would soon initiate a missionary work in this State. What was wanted now was funds, though it would not take much. There were hundreds of localities in the State where were waiting souls hungry for the truth. He believed the ing souls hungry for the truth. He believed the missionary work should be carried on by lecturers and mediums working together. He went on to give his testimony in favor of the importance of the work performed by mediums. He said nine converts to the great truths of Spiritualism had been made through the instrumentality of mediums, where one had been made through that of lecturing merchy. He said this who had bimed. lecturing merely. He said this who had himself been in the locture-field continuously twenty years or more. He alluded to Ira Davenport (present in the audience) as one of the most prominent and chase closed by referring in complimentary terms to the officer of the Convention for the efficiency with which they had performed their several duties and spokes of the engineer execute that had spokes the engineer execute.

ties, and spoke of the eminent success that had attended the meeting, owing, he believed, in a great degree, to the spirit of earnest harmony that had prevailed.

P. I. Clum thanked the Convention for the dis-Mr. Richmond was appointed a Committee to receive contributions to aid Mrs. Daniels to return to the North. Adjourned till 7½ o'clock in the evening.

P. I. Clum thanked the Convention for the unstitution of having been selected as one of the standard-hearers in the great cause of Spiritualism, and pledged himself to the fulfillment of the duties assigned him with fidelity.

Mrs. Avery expressed her gratitude for the honor of being chosen as an officer of the new or-

hibit before the Convention at 31 o'clock P. M was adopted, when the Convention adjourned to

Afternoon Session.—The Convention assembled at the appointed hour, when Dr. Martin from the Business Committee reported that the Conven-

tion would first hear and act on the report of the Committee on Resolutions, and then complete any other business before the Convention, and at half-past three the Eddy Mediums would give an exhibition of physical manifestations. In the evening Bros. Taylor and Seaver would address the Convention the Convention.

Mr. Taylor, from the Committee on Resolutions. reported the following:

reported the following:

1. Resolved, That we carnestly recommend the Spiritualists in each locality where no organization exists to form organizations and send delegates to State and National Conventions, for the more efficient promulgation of the truths in our philosophy, and the practical realization of our religion.

2. Resolved, That we recommend to all Spiritualists and friends of human progress not to forget the children in their respective localities, and in the spirit of their divinest harmony and love gather them in the form of Lyceums; and we recommend the use of A. J. Davis's Manual for their guidance in form and teaching.

3. Resolved, That intemperance in the use of intoxicating liquors is a wide-spread evil, stulifying to our spiritual nature, degrading to the intellectual tacuities, and benumbing to the industry and commerce of the nation.

The Resolutions being taken up seriatim, the

The Resolutions being taken up scriatin, the first two were adopted without dissent. A motion was made to amend the third Resolution, deprecating the intemperate use of intoxicating liquors, by including tobacco as being as ob-jectionable as liquor, which gave rise to considerable discussion, several speakers confessing to the use of tobacco, while others said they were

many genuine and influential friends of Spiritualism whom they knew indulged in the use of A sister arose in the Convention and said she wished that opiates might also be included in the

resolution.

not ready to condemn, in so wholesale a manner,

to the list of proscribed articles.

Rochester Spiritualist Society. Adopted.
Contributions were then received, resulting in

the collection of eighteen dollars and sixty-one

C. W. Hebard then read portions of a private letter from Mrs. Cora L. V. Daniels, dated at New Orleans, Oct. 25, alluding to her unspeakable affliction in the loss of her husband, Col. N. W. Daniels, and her infant child.

Mr. Chase spoke of Col. and Mrs. Daniels in the

most feeling and sympathetic terms. He had known Col. D. for many years, and knew and appreciated his great worth and realized the loss the cause of Spiritualism, as well as the country, had experienced in his death. The speaker also warmly eulogized Mrs. Daniels as one of the most efficient pioneers in propagating the truths of Spiritualism. itualism.
Alluding to the approaching close of the Con-

vention, Mr. Chase again spoke of the harmony and success that had attended its proceedings, and moved that the officers be tendered a vote of thanks. Carried unanimously.

Mr. Chase also moved that the thanks of the

Convention be extended to the Rochester Society of Spiritualists for the use of their hall. Carried. Mr. Clum moved a vote of thanks to Mr. Chase for the urbanity that had marked his intercourse with the members of the Convention, and for his energetic and persevering labors in the work of organizing the believers in Spiritualism. Carried.

The hour for the Eddy exhibition having artifact the Convention of the Eddy of the Edd rived, the Convention, on motion, adjourned sinc

dr. Davenport then proceeded to erect upon the platform the cabinet, in sight of the members of the Convention, and of the large number of citizens who had come in, and an hour was spent by the audience in witnessing with great satisfaction the astounding physical manifestations of spirit-power as shown through these wonderful mediums. Spirit-hands were seen by the spectators,

while the mediums were seen by the spectators, while the mediums were securely tied in their cabinet, and even when they sat outside with their hands held by a third party.

In the evening Bros. Taylor and Seaver, as announced in the programme of the Business Committee, addressed a meeting in the hall, and were listened to with pleasure and profit by the large listened to with pleasure and profit by the large

audience in attendance.

C. W. HEBARD,
SARAH A. BURTIS,
Secretaries.

Spiritualism in Canterbury, Conn. I thought the readers of the Banner of Light night like to know how the cause of Spiritualism

is progressing in this town and vicinity, so I propose to give you a few notes: A.T. Foss spoke twice in this town during the month of August, and I think he was the first public speaker that has visited us. His meetings

were well attended and considerable interest

manifested. Some time in September Mrs. Julia A. Stowe, of Mt. Pleasant, R. I., came to our town on a visit. She is a very successful clairvoyant physician, having a remarkable power of describing disease and seeing the remedy. She has the gift of healing with her hands in a remarkable degree. She was the guest of Mr. Dillis Morse, who kindly opened his house for the public to listen to a free lecture from her. Quite a large number were present, and many expressed their delight in the lighest terms of commendation. One member of Mr. Morse's family had been apparently rescued from the grave and restored to a comfortable degree of health by her power, and of course she was warmly welcomed. Subsequently she visited Mr. Chauncey More, whose daughter she had previously raised from a very critical condition. Several visited her, during her brief stay, for examination and treatment, and the North Society school-house was opened on Sunday afternoon and she gave another free lecture. The house was filled to overflowing, and many were justructed by her words of wisdom and sweet counsel. Mrs. Stowe is permanently located at Mt. Pleasant. She was accompanied on both visits by Mrs. Bourn, another of her patients, who discoursed sweet music to the people on both occasions.

At Mr. Foss's first lecture he spoke to a lady who was present, and said that he was sure she had lost a dear friend, and that she would soon hear something from the one who had passed away. The lady visited Mrs. Stowe, during her first visit, to get an examination of her case, as she was in poor health. At the close she received a communication, through Mrs. Stowe, that was very satisfactory; and at the second visit she received other tests of the presence of her departed husband. Thus was Mr. Foss's prediction verified Nov. 16, 1867.

It is estimated that the London journeymen tailors, during their late strike and look out, lost in wages £50,000, and paid expenses, £29,000, making a total of £79,000, or about \$395,000.

# Mecture Room.

[From the St. Louis Democrat, Nov. 12.1 Mr. Peebles's Lecture in St. Louis. Among the many lecturers who are engaged by Among the many lecturers who are engaged by the Society of Spiritualists residing in St. Louis, there is of course a great diversity of views—all speakers being permitted to "work out their individuality" by giving their opinions and ideas the fullest scope. Of course all have a tendency to further the cause of Spiritualism—otherwise they would hardly be engaged; but all view it from their own standpoint, and treat it in their own peculiar way; some scientifically, some phlosophically, some religious. but very few in a losophically, some religious, but very few in a mystic manner. Among the lecturers engaged is Professor J. M. Peebles, the assistant editor of the Professor J. M. Peebles, the assistant editor of the Banner of Light, the leading Spiritualist journal. He is a man of commanding exterior and genuine fervor, with a lingering trace of the ordained minister in his deportment, and perhaps a trifle too fond of the boldest flights of oratory and the figure climax. But his glance is magnetic, and his words roll in a flood of eloquence which carries away his audience, and elicits peals of applause. We give a brief synopsis of his lecture on last Sunday evening: Sunday evening:

Jesus, after he had borne his cross up the steeps of Calvary, after he had bowed his head and given up the ghost, commanded his disciples to go into all the world. This charge he gave them as the the world. This charge he gave them as the spiritual Jesus. The first commandment he save them was indeed to go after the lost sheep of the house of Israel. For Jesus was a Jew, and loved the Jews as Garibaldi or Mazzini love the Italians; as the first Napoleon loved the French; as we love the people who dwell under the Star Spangled Banner. But when Jesus found that this was not to be: that the people of his own race, esolution.
A brother moved that tea and coffee be added tine, where he was born, where he had been almost worshiped as a thaumaturgist, where be had A motion to refer the whole subject back to the Committee was lost.

The question, by common consent, was at last taken on the original resolution, as reported by the Committee, and it was unanimously adopted.

G. W. Taylor moved that the 12th Section of the Constitution be amended by adding the following after the words "Members present": "But no amendment shall ever be made restricting in any way the religious opinions or convictions of any of its members."

The motion was carried unanimously by a rising

The motion to refer the whole world. The teachings, his gospel to the whole world. The Jews, we shall observe, had a very wrong conception of God; when the skies were lovely, when the trees were green and the flowers blooming, they felt and sang that God was good; but when both flashed and laid prostrate the oaks and the cedars of Lebanon, when the war chariot sounded fearfully and there was trouble in the land, then God for the Jews was a God of anger, a cruel God, a God to be appeased with sacrifice and with the God, a God to be appeased with sacrifice and with the first taken on the original resolution, as reported by them, commanded his followers to present the teachings, his gospel to the whole world. The teachings, his gospel to the whole world. The them, commanded his followers to present the teachings, his gospel to the whole world. The teachings, his gospel to the whole world. The teachings, his gospel to the whole world. The te J. W. Steward, from the Finance Committee, offered a resolution that a collection be taken to defray the expenses of the Convention, advertising, janitor's fees, &c., stating the amount necessary to be fifteen dollars, and recommending that if the amount collected exceeded that sum, the surplus be appropriated for the benefit of the Rochester Spiritualist Society. Adopted.

Contributions were then received resulting in the Adopted and hence are all brothers. For his own of God, and hence are all brothers. part he felt that he could never worship nor love the fierce God whom sectarians portrayed. He could love none who did not love others, and like Ben Adhem in the English poem, he loved his brother man, and therefore he loved God. Jesus, they must remember, charged his disciples that they should teach his gospel to the Gentiles, and that gospel was love.

There was another part of Christ's gospel on which little stress was laid, and which, if not actually and literally enjoined, is breathed in every part of his morality; that part is progress and progression. Jesus was the great Spiritualist of the Jews. On the Mount of Transfiguration the spirits of two great Jewish teachers appeared to him, even according to the tradition of these Jews, who refused to accept Christ as the mythic Messiah whom they so dearly as vected. Christ who refused to accept Christ as the mythic Messiah whom they so dearly expected. Christ, therefore, taught not only progression but the ministration of spirits. Did Christ teach the baptism of water? No. That was the teaching of John, who baptized with water. He, the Baptist, was a medium, and when he was questioned if he was the Messiah, said plainly, "No;" and when questioned about his rite of baptism, said that he indeed baptized with water, but there was a mightier one coming after him who should baptize with the Holy Ghost. And the speaker here observed that the word "ghost" was a most miserable translation of the Greek word "Pneuma," which means, and should always be rendered, "spirit." But why, he would ask, was the gospel to be preached? To save men. To save them from what? He would answer, not from the terrors of eternal fire, not from an everlasting darkness where there should be never-ending torment, but from the form of the tortune. ness where there should be never-ending torment, ness where there should be never-ending torment, but from the fears of ignorance; from the tortures of a blind terror; from the anguish of a senseless fear of death. He would not enlarge upon the meaning that had been given by designing men to the words of Scripture, but there could be little doubt that an engine had been made from the loving words of Christ which had brought spiritual slavery and spiritual torture upon the world. If they shall not believe they shall be world. If they shall not believe they shall be damned. Yes, certainly; but how damned? Simply this: that those who disbelieve in the revelations of Spiritualism given by Christ, disbelieve in the immortality of the soul. When their dead go from the portals of their house, cold with the ley chillness of the impending tomb, the parents have no hope for their lost. They believe that they are lost forever; that they shall never embrace them again, never again, or whange the dear

they are lost forever; that they shall never embrace them again; never again exchange the dear words of affection.

He here recited an anecdote of a young boy killed when gunning on a Sunday, for whom the charitable minister of the township preached a funeral sermon, promising eternal damnation because the young man had died in sin, being unconverted. The mother, believing that her son was indeed danged became a lungific through was indeed damned, became a lunatic through excessive grief, and died in six months. And all this because they would not believe in the truths of Spiritualism as taught by Christ.

This, said he, is the damnation threatened to

those who will not believe. But what further says Christ? Those who do believe these signs shall follow them—and he enumerated the healing of the sick by the laying on of hands; the lame are made to walk; the ignorant have the gift of tongues; the unlearned have the gift of prophecy. Now, he would ask them whom did these signs follow? It could not be doubted that these signs had followed the early Christians, and had converted the world. But who now were distinguished by wonder-working powers? Who now, save those who were termed Spiritualists? These powers were notorious, and he would not take up the time of the audience by relating them. All powers are spirit powers. That is to say, all matter is controlled by spirits. There were many phrases employed by scientific men to denote those powers which were plainly in existence, but whose nature was but ill understood. Such were perchalogy, electro bickers of stood. Such were psychology, electro-biology, of force, mesmerism, and other terms which would convey the same idea in scientific and mysterious language. When a mesmerist controls by the force of his will some individual, his body has nothing to do with it. It is his spirit. When we say psychology, we say spirit control; when we say mesmerism, we mean exactly the same thing. Now suppose that a mesmerist should die, he is still able to control the individual who was con-trolled by him when alive. His spirit must be either something or nothing. It is something, therefore it exists, and it controls. He knew full well that great scientific minds had rejected Spiritualism, and he was grieved at it, because it was itualism, and he was grieved at it, because it was
the bigotry of science. Oh, cursed, cursed bigotry
which had made man a slave, which had armed
the inquisition, which lighted the fires of Smithfield, which tortured the witches of New England!
Cursed flend, without a head to receive truth,
without a heart to feel the common touches of
human nature, that thy blood-stained, ignoble
skeptic should have usurped the sway of the mild
Spiritualist, Jesus! These churchmen, if they
pleased, would believe that the whale swallowed
Jonah that Samson carried on his shoulders the Jonah, that Samson carried on his shoulders the gates of Gaza, that God made woman out of a band. Thus was Mr. Foss's prediction verified and the lady comforted. Mr. Foss is also to speak in town twice during the present week. It is hoped that something practical may come from these meetings. If the friends of progress will organize and have a president or an executive committee to arrange for lectures, we may have occasional meetings, say once a month, and many will hear them gladly.

T. K. P.

Nov. 16, 1867. ly loved country. It was a glorious privilege to dwell in such an epoch, and to enjoy communion with the rising men of a great, a memorable, a

The lecturer, after reciting many absolutes of medium powers possessed by the rising generation, concluded amidst great applause.

# Children's Bepartment.

BY MRS. LOYE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 89, Station D, New York City.

"Wo think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(LEIGH HUHT.

#### [Original.] NELA HASTINGS.

l by buis, —all inileas incy wise or wise or white n all in all

CHAP. IX.-FADING FLOWERS. The autumn closed up the little flower-cups and gathered the beauty of the forests to itself, and the trees were bare and the fields crisp and brown. It had been a golden summer to the children, for they had been gathering many a sweet blossom of truth and weaving garlands of love the while they were watching the roses and lilies in the gardens and meadows.

Nela's mind burst forth like an opening bud, and she felt the full joy of gathering knowledge to herself. Mr. Graves spent much less time in cult, that to her sisters seemed levely. When she hearing lessons than he did in illustrating them. He fixed all difficult tasks in the memory by means of some story or picture. If in geography they were studying of China, he found pictures sweeter than the flowers. showing the costume of the inhabitants of the country, fac similes of their hand-writing, described their customs, and made imaginary journeys to their principal towns. Thus they had an animated picture, a moving panorama in their minds, instead of a dull map of towns and bound- of her journey, no one ought to make her travel aries. In arithmetic a bard sum was always put further. in the form of a puzzle, or simplified by being made practical; and history was a pleasant story of events. It was a glad and beautiful summer, for toil was made a pleasure.

But Lucy faded day by day, as flowers fade, or as brightness goes out of the sky at eventide. She tried to be interested in the lessons, but she liked better to sit near Mr. Graves and lay her head in his lap and listen to the others than to speak herself. Sometimes she would fall asleep thus, and when she wakened it would seem as if she had come back to a strange place. At last a couch was arranged for her, and she would lie on it, scarcely moving, looking up to the sky or into the faces of those that loved her.

The children did not dream that she was going from them, but talked of all they would do before the spring came. Tony had gathered for her autumn flowers, and made garlands of the gayest leaves for her; and he had brought home clumps of bright green moss, in which she would half hide the sprigs of aster and golden rod, and encircle with the leaves of the maple, and carry the gift to Mr. Graves and beg him just to hold her hand a few minutes and tell her why the flowers had to die. Nela and Rosa were so full of fresh, young life that they could not think of the silence that seemed to be shutting down about Lucy. They roamed the fields, hunting for forsaken bird's nests for Mr. Graves. They climbed trees and went nutting, and always carried their treasures to Lucy, but hardly wondered why she was not with them to share in their wild sports. Nela grew so strong and full of active life that her grandmother was as happy as a child when she looked at her.

"If only Joe will let her stay-if only I can keep him from wanting her a little longer, then she'll be like a young tree that nothing can bend or dwarf. She'll grow the stronger for every wind that sways her; but now she's just like my little chestnut out there—it won't bear a bit of cramping.'

It was in the February sunshine that seems to have the summer's power in it, that Lucy sat looking as white as the calla lily that bloomed on the stand close by, except that a faint blush tinged her cheeks. There was a pause in the school, and the books seemed no longer to interest the children, and Mr. Graves himself looked as if he wished to let the sunshine warm him, for he was very sad. Mrs. Jones had been over and insisted

that Lucy should go home. "This learning is just killing her! If she had been with me, washing dishes and keeping her | not gone, for I saw the print of her little step on blood warm sweeping, she would not have been the white sheet she is now. I never did believe in books for girls, and now I know it's no use to them, but only a harm."

But Mr. Graves had suggested that Lucy would be a care at home, and so she was allowed to stay. But he felt sad at the thoughts that had followed this effort to keep Lucy with him. A messenger would soon come for her that could not be sent away. This he knew, and his sadness seemed to affect the children. One by one they came near the sunny window, and at last arranged themselves where they could look out to the white fields and on to her white face.

"I have been thinking," said Mr. Graves, leaving his seat and taking one close to Lucy, "about the fairy princess, a sweet little story I dreamed out last night as I lay thinking about you all." 'And you will be good enough to tell it?" said

Nela. 'That is just what I wish—to be invited to tell it, for I do n't think I should quite have a heart to tell it of myself, for it may seem a little sadjust a little. But I will begin: In a lovely land where flowers bloom the whole year, and summer sweetness lingers until spring beauty comes,

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dwelt a community of little folk." "You mean fairies, do n't you, grandpa?" said Tony. "I don't believe in fairies, so I shan't believe in your story."

"Wait till it is finished, my boy. All stories are filled with imaginary beings; fairles are nothing less. They illustrate our own lives very beautifully sometimes. In this land of joys and delights, there was a little world of active life. Every flower-cup had its little family, every shady nook was consecrated to some social life or some active use. There was bustle everywhere. In the heart of a lily dwelt a large family, a mother and ten children. A rose-cup was the home of a dozen; a hare-bell swung over quite a colony. And all these separate families had their joys and sorrows; very trifling joys and sorrows they might seem to us, but, by their measurement, they were compar- shining cords everywhere, and my feet are all able to the flower-cups, and sometimes seemed as large as a hollyhock leaf instead of the size of a mountain, as our troubles to us."

" Olı grandpa," said Nela, "you make me lauglı, when I was just thinking I had to cry.",

"Well, well! laughing is best; let me go on. In one quiet little nook grew a moss rose, and it was the home of three lovely sisters. One of them was a gay young sprite, and liked nothing better than to filt from flower to flower, and tell stories of the golden country over the sea, or to spin threads from the thistle down, and twine them among the flower stalks, to tangle the steps of the passers by. She was a brunette, and had eyes hat flashed and gleamed like a dewdrop.

Her next older sister was as grave as a pansy, young sister, and was as proud of her as the sun again by-and-by, to tell us of all you have found is of a rose in full bloom. Her name was Wewee, in the frosty air."

The next and oldest was called Lulu, and she was like all the sweetness that is found in all the lilies that bloom in June. She loved all beautiful things, and took a part to herself, till she became lovelier than all the flowers. Ah, a happy life it was they led, for each one was what the other was not, and so brought something beautiful to each other one.

But these little ones were forced to go a journey. They were all made princesses over a kingdom of beauty, and so had to start forth to bless and be blessed, to love and be loved, to take and give. Ah what merry times they had! the fairy kingdom seemed to them to be made of sungleams. Fanfan was never weary in her mission. She put brighter tints on the roses, and richer fragrance in the lilies. She shed the light from her glowing garments, like a silver star, and everywhere she brought gladness and beauty.

Wewee was to her sister what a dewdrop is to a sun's ray. She reflected her brightness, she gave strength to her effort. She said, 'I will make the earth more beautiful, because you are in it, my sister.'

But Lulu wearied of the journey. The steeps seemed hard for her to climb, the way was diffiarose in the morning, she only thought 'How soon will it be evening, that I may rest?' She longed for something warmer than the sunshine, and

Then there came to her one silent night a little vision, and she saw the land of rest and of strength, and there stood beside her a messenger from that home of beauty, who told her the way was short, and she might go, for if she was weary

Lulu told her vision to her sisters, and they said at once, 'You cannot go. You shall travel with us. We want you; what could we do without you.' And so she wrapped her mantle, woven from the silken floss of the milkweed, about her, and tried to journey on; but her feet became sore, and she could not hold her garments about her. She dropped them one by one. The night dews chilled her, the sun's rays scorched her, but they dragged her on. They grew so selfish, that they had no longer any beauty or loveliness, and they ceased their labors of love. They dragged her up and down, over the tangled grass, and through the sharp sedge, they went on and on, never stopping, for fear Lulu would look again at the beautiful vision.

'My dear sisters,' said Lulu, 'let me go? Oh, how tired I am, the way is so long, and I see such an easy track over a bridge of light.'

But they still answered 'No;' and they bound her about with strong cords, and fastened them with keys, and then she lay with the beautiful land in view, but they would never say yes to her pleadings to go.

And then they kept her for a long weary time, because of their selfishness, but at last the messenger cut the cords that bound her, and took her to the land of rest and beauty. When the sisters knew what they had done, and that she had really gone, they fell to lamenting. And they bound the silver cords about themselves, and went far back on their journey, gathering up what Lulu had lost, and trying to carry it with

But they did nothing well, for they meaned and wept, and wasted their strength. One night when the stars were out they slept, and in their sleep Lulu came to them and said, 'This is indeed a beautiful home, but I have brought the golden cord with which you bound me hither, and I cannot rest, for you drag me every day away from the sweetness. Oh, dear sisters, let me be, and when you work again at the sweet work of beauty, I will come of my own will, and tell you how to make the roses hold a richer tint, and the lilies a sweeter fragrance.'

Then the two sisters dropped the golden cords and Lulu's garments, and putting their arms about each other, they went about their work once more. The whole earth seemed changed in a moment. The sun shone out with a new splendor, and the air seemed like the breath of life.

'Look here,' said Faufan, 'Lulu, has, after all, the silver sand.'

'She means us to go that way,' said Wewee. 'See here,' said her sister. 'No one could have put that pearl tint on my lily but the sweet Lulu.'

'She means us to dwell there,' said Wewee. 'Listen to that singing! None but Lulu sung

like that.' 'She wants us to be glad,' answered Wewee again.

Everywhere they went they found traces of Lulu, and they knew each day of her loving presence; and after a time the land of rest seemed

only a step above the lily, and in their dreams they rested with their sister." Mr. Graves paused, and the children were all silent for a time, not being satisfied whether the

story was ended or not. "Now, grandpa," said Tony, "you mean something besides what you have been telling. I can't tell what it is, but I believe you mean some of us.

Will you please tell us who the tired princess is?" "I guess he means me," said Lucy, "for I am just so tired, and my feet hurt me so when I walk. And last night I dreamed that some one would take me to a beautiful home, and you all said no; and you put your arms right about me, and held me tighter and tighter till I waked, and then I could n't hardly breathe, and I could n't help crying."

"And do you really want to go?" said Mr. Graves.

"When you all tell me I may," said Lulu. Will you not say yes, Nela? for you hold me so tight; and Tony, too, every little thing he brings me makes me want to stay with him."

Nela burst into a torrent of crying. "Oh, Lucy, don't, don't go away," she sobbed. "I won't drag you, but Tony and I will take you up so softly, and we will not let your feet get tired."

"I can't be rested any more," said Lucy. "I've tried ever so long, but I can't go when you aint glad, for it's just like the princess. I feel little taugled up in them."

"Dear little one," said Mr. Graves. "I've said in my heart you might go; but we do want you so, our sweet lily-bell."

And he took her in his arms, and held her as

gently as a mother holds a baby. "Come, little children," he said, " let us think if we will be like Fanfarr and Wewee. It is our selfish love that is woven about Lucy, and by it we drag her through weary ways. There is a beautiful messenger ready for her, as soon as we are willing to let her go. She can't travel our way any longer; we only drag her through the dust. But let us not talk more about it. I told you my story would be sad. But look! There is the sun shining on the hill yonder, and making and always shook her head at Fanfan's roguery the crust glow like a mirror. Run for a good and fun; but still she loved to watch her gay coast, while Lucy has a little nap; and come over

lock I hold is harder to unfasten."

"The doctor says she can't get well," said Mrs. Jones to Aunt Prue. "Oh, oh, if I had only kept her at work."

send back the slivery glory that these fair, sweet proves the utter absurdity of such an idea.

angels can. Do you know, I think that the angels mean we are, when we want to keep all the good to ourselves

I remember once when Mr. Hastings had some little lambs. We kept them in two pastures. One pasture was like a soft, green meadow. were groups of trees that cast a pleasant shade. rough with stones and hillocks. Whenever the lambs got tired and laid themselves often to rest. we used to say, 'Little ones, you need the green Just so the gentlest of shepherds takes the little and puts them in greener places, where they can Darling, the blessed Shepherd has come for out them! you; you will find a fresh, green pasture, and the still, clear water."

be able to help me when I got older. But as you say, there is no use of fretting."

And so Mrs. Jones was comforted.

# Original Essays.

'INFANTICIDE AND ITS PENALTY, FROM A (SCIENTIFIC) STANDPOINT.

BY AN OLD M. D. AND SPIRITUALIST.

Yes, I am a Spiritualist, and a "Modern Spiritualist." I have known "Modern Spiritualism" to be true since the first "knockings," in the city of Rochester, N. Y. I was there then, and saw and heard those manifestations, that, at that time, so arrested the attention of the world. Since that time I have witnessed and experienced almost every phase and variety of the "modern Spiritual" ever from my first acquaintance with the same, have I as firm faith, as full confidence in the reality of spiritual " manifestations " and "communications," as I have in my own existence. Nevertheless I have no more confidence in "spiritual manifestations" and "communications," than I have in human manifestations and communications. They are just as much in accordance with natural law, and just as likely to err and falsify as are the human, and no more so,

According to science, as well as good sense, when a person leaves this mundane sphere and enters into the spiritual spheres, his character, or rather his disposition, is no more changed than it would be in crossing a territorial line. As far as his disposition, his natural inclinations, are to be taken into consideration, he is the same being still; although in the spirit-world the parties would not be able to gratify their desires, in many particusuch desires in a very short time, comparatively. Thus people may enter the spirit-world with a follows: disposition to lie, cheat and steal—to deceive and be deceived, or not to do so, just as the case may

be, according to the individual disposition. You may ask spirits' information upon any subject, and they may tell you what they really believe to be true; yet they may be deceived, they may be in error, and thus innocently, though unfortunately, misrepresent the truth to you. It would be the same there, in that particular, as here. When we enter the spirit-world we do not, cannot know everything there, more than we can here. We are not at once omniscient or omnipresent-Progress is the great work of all

Thomas R. Hazard, of Vaucluse, R. I., in the 5th No. of the 22d Vol. of the Banner, writes under the head of "INFANTICIDE AND ITS PENALTY, FROM A SPIRITUAL STANDPOINT," and bases all his conclusions upon the "thus saith the Lord"or rather thus saith spirits. The immortal Franklin once said that "the great difficulty with the world (of mind) is, they believed so much and knew so little." It is evidently one thing to believe, and another thing to know; and there is a very great difference between simple belief and positive knowledge. We can only fully confide in what we know. Pope asks how we can reason except from what we know? PHILOSOPHY is the constitution of truth. No truth exists without Philosophy. Every truth is an effect; every effect has a cause. The philosophy of truth is nothing more nor less than the phenomena that intervenes cause and effect; and reasoning either analytically from cause to effect, or synthetically from effect to cause, do we, can we, may we know truth? And in no other way can we demonstrate truth and KNOW IT. Thus SCIENCE teaches us truth, and we are not deceived.

Now there are some things that we know things that are demonstrated to our understanding; great, immortal truths that are taught to us in text books used in schools and colleges, and authors in common. One of the first of which great truths is, that matter exists, and for aught we know it ever existed, and ever will exist: that matter is subject to change, and that the studying of the changes of matter embraces, strictly speaking, all our knowledge; that matter is constantly improving in quality and character, and that it is impossible, as we said, to destroy matter -it will exist in some form; therefore, strictly speaking, there is no such thing as DEATH (Death is a relative term used for our convenience, but is in very bad taste, for it conveys a false impression, and ought not to be used in any vocabulary): that we have two kinds of matter-ponderable and imponderable—and that the former developes the latter; that, again, imponderable matter is or, may be, divided into two parts: COGITA-

Now, then, if these facts are truths, capable of the world in general.

"I have opened one door for her going," said he of being demonstrated to our understanding, that to himself when they had left, "but the one whose we may know them positively, then does it follow that Mr. Hazard's spirit-communicators misrepresented the truth to him when they presumed the spirit of man to emanate from any other source known that she was so poorly, I would n't have than the soul of man, and the soul of man from the body of man; and that time intervenes the "Lucy has always had one hand on the door of existence of each of these three parts of man's heaven," said Aunt Prue. "God gives us earth | nature; and that until the spirit—the third part of angels as well as heavenly. There are a great man's nature—the thinking, immortal part of his many ways to open the kingdom of heaven, but | being, is developed and has its place within the none so easy as through the heart of a little child. soul, there is no such thing as disturbing or When Lucy goes thither, it will be as if the glory cutting off" that spirit, for no spirit yet exists to shone through a wider door than before. I am get-be disturbed or "cut off." That such spirit has inting to be an old woman, and I see I cannot live so dividuality or "exists" "at the moment of concepvery many years, and it seems as if I had better tion" IS FALSE as false can be! and every teacher be the one to be taken, like a withered plant, rather and author of physiological science tells us so. than that our fair flower should be gathered. But | The law of comparison teaches us differently; and if I should go to my home up there, I should not actual observation in post morten examinations

Physiological science teaches that the spirit, are just as glad when a child goes to them, as I | the thinking immortal part of man, does not exist was when Nelacame to me? And how miserably within man's grosser nature in the process of foetal development, until about the fourth month of the same. No truth is taught more positively, or can be demonstrated more clearly. I do not write this to justify infanticide. No.

The Gods forbid! I write it to correct a false Through it flowed a running brook, and there statement, and to acquit myself, as a professional man, of unjust accusation in relieving the poor The other pasture was on a hillside, and was and unfortunate-weighed down into the very dust of the earth by terrible care-and, perhaps, at the expense of some human angel mother's life, or some poor unfortunate, innocent and pasture and the still water, and we carried them | unprotected being, who in an unguarded moment gently thither, and they seemed to say, bless | yielded to over-persuasion or passion, that made you, in every look of their tender eyes. Do you wreck of all her hopes and privileges in this think we did a great deal for the little wee things? | earth-life, and doomed herself as a slave to utter We should have been cruel to have done less, despair here, unless rescued in time from the flery jaws of hell and damnation, (public opinion,) and children from the pastures they cannot feed in, in justification of the deep heartfelt anxiety and anxious care of millions of the same unfortunates feed at will and grow strong in the freshness and | TO BE FREE! What won't one give for life, libbeauty. Let us let Lucy go, and say to her, erty and happiness? And what is life worth with

Infunticide is an awful thing! It is a crime! It s MURDER in the first degree! And thousands "I feel just as if I was at meeting listening to and tens of thousands will have to answer for Parson Smith," said Mrs. Jones. "But I must this crime. Some ten or twelve years ago, J. B. go. I kind o' hoped Lucy would grow strong, and | Conklin, of New York City, the celebrated test medium, related to me an incident which took place in his rooms, in a certain city of these United States, that, at the time, greatly excited his interest to study the facts in the case. He never before had had his attention called to the subject. It appears that a gentleman and lady of one of the first families in the city where he was stopping, came to his rooms for the purpose of testing Spiritualism, or of getting communications from their spirit-friends, when two children, with spirit pet names, announced themselves as their children, and wished to be recognized by them as such. The parties did not recognize them as their own children, but upon explanation they were presumed to be children ushered into the spiritworld some time during the fourth or fifth month of feetal development, and the particulars of those circumstances were so positively and precisely communicated to those parties, by these children, through Mr. Conklin, although he was a stranger to them all, that they were forced to acknowledge phenomena"; and at the present time, as well as the truthfulness of the same, and to acknowledge the children as their own, even to their own shame and confusion l

These things will all meet us in the future, and it will be a terrible meeting! Many will there, to their supprise, shame and condemnation, meet their own little innocents that have been sacrificed upon the altar of selfish disaffection. Of the consequences God only knows!

I pray to be delivered from such apostacy and rime. May God save us all! Lamont, Ottawa Co., Mich., 1867.

## "THE DIVINITY OF CHRIST."

In the Banner of Light of Oct. 12th I noticed the remarks of your correspondent, "Justice," in the article headed "Criticisms," in which he labors hard to prove the divinity of Christ, or that he was differently constructed from other men; and lars, as here; therefore they would naturally lose in order to do this he quotes Scripture, naming the prophecy of Isaiah, vil: 14-16, which reads as

"Therefore the Lord shall give you a right: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refine the cvil, and choose the good. For before the child shall know to refine the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

How any one can distort the above passages into a prophecy of the coming of Jesus Christ, is beyond my comprehension. He might with as much propriety say they were a prophecy of my coming. We shall find by reading the chapter through that Ahaz was in great trouble and fear on account of the two kings, Rezin and Pekah, with whom he was about going to war. The Lord is represented as saying to Ahaz, verse 11:

"Ask thee a sign of the Lord thy God. But Ahnz said, I will not ask, neither will I tempt the Lord."

Whereupon the Lord, in order to convince Ahaz that he should succeed against his two enemies, kings Rezin and Pekah, concludes to give him the sign recorded in verse 14th, as aforesaid. Now this sign, in order to be a sign of success to Ahaz, must of course take place, if not immediately, at least during the lifetime of Ahaz, as it would be of no use to him after he was dead. We find in the very next chapter, verses 2d and 3d, the child in question is spoken of again, as follows:

"And I took unto me faithful witnesses to record, Urlah, the priest, and Zecharlah the son of Jeherechiah. And I went unto the prophetess; and she conceived, and bare a son."

Verse 4th further says: "Before the child shall have knowledge to cry, My father and my mother, the riches of Damascus and the spoil of Sa-maria shall be taken away before the king of Assyria." As regards the other passages quoted by "Justice," Micah v: ii, where it is said-

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall be come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting,"

I would say that this also is not a prophecy of Christ, but of a person of a very different character, which may be learned by candidly reading. the rest of the chapter. The 5th and 6th verses partially describe him, as follows:

partially desortion him, as 10110WS:

"And this man [mark you; this man, not God, or Son of God] shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepheris, and eight principal men. And they shall waste the land of Assyria with the aword, and the land of Nimrod in the entrances thereof; thus shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." How different this from the character of Christ! These quotations have about as much reference to Jesus Christ as they have to a man in the

moon. I do not think it possible for "Justice," or any other man, to point out a single prophecy of Jesus Christ in any part of the Old Testament. We shall invariably find that all those passages claimed as prophecies of Christ relate to something that was to take place in the immediate future, or in the time in which the writer lived, and having no reference whatever to the man Josus.

Newton Corner, Mass., Nov. 11, 1807.

If going uncovered indicates a reverent spirit, TIVE and INCOGITATIVE; that coglitative matter | as is claimed in some countries, many of our THIMES, and that incogliative matter DOES NOT ladies in fashionable circles are patterns of reverence. They are head and shoulders in advance

# Correspondence in Brief.

L. Armstrong, Sacramento, Cal., writes, Det. 20th: Our Lycoum roopened the first Sunday of October, with one hundred and eight children. in October, with one hundred and eight children. Our prospects are good. Mrs. Laura Cuppy commenced, Nov. 1st, her engagement for the winter in this city. I think if Miss Ellis, the test medium, would come to California, her scances would have a powerful effect upon the minds of the people just now, as the clergy are using great exertions to put down Spiritualism by lectures, by preaching, by the press, and by every means in their power; all of which, so far, have set the people investigating for themselves. After operating for fourteen years as a medium, I am obliged to abandon it for the present, in consequence of ioss of health. Spiritualists are increasing in numbers very fast in California and Oregon.

AN OPINION ON SPIRITUALISM, by a Scarcher for Truth.—I am in the pursuit of light, and for that purpose take the liberty of inflicting you with this communication. I have for some time been investigating the subject of Spiritualism, and in it I have found much comfort. I was not induced to commence the investigation by the recent loss of any relative or friend. I think my only reason was that I had heard so much against the belief, that I thought there must be something in it. But that I thought there must be something in it. But that I thought there must be something in it. But I find that I have formed my own ideas of Spiritualism, and I also find that they disagree to a considerable extent with the generally accepted bellef. Now my mind has been influenced only by what I have personally seen and beard. I have not the pleasure of an acquaintance with a person with whom I can converse intelligently many the subject. I would must like testing person with whom I can converse intelligently upon the subject. I would much like to either meet, or hear through the mediumship of your paper, some one who could state the fundamental principles of Spiritualism. I contend that no two persons can think alike, and consequently hope that Spiritualists have no creed. I look upon the belief as one that will be of much benefit to the world in general if not confined to the lighty of a world in general, if not confined to the limits of a sect or creed. I have seen many intelligent secta-rians, of different denominations, who coincide with, or at least admit, the general truth which I have found, and on which I have based my belief in spirit intercourse. I look at Spiritualism as something more than mere intercourse between the spheres. To me it has been an infinence conthe spheres. To me it has been an infinence con-trolling my actions, a continual incentive to noble and pure deeds, and a constant monitor to pre-vent every dishonorable or low inclination. It is not long since a gentleman said to me, "Spiritual-ism is nothing more than mesmerism." Now it struck me that he had placed the cart before the horse, and that mesmerism was Spiritualism, or the methy, and that mesmerism was Spiritualism, or the modus operandi of spirit intercourse. I have found that a person whose mind or will power is strongthat a person whose mind or will power is strong-er than or superior to another's, can, in the body-mesmerize or control the body of another, and drive therefrom his mind or soul power, and cause that body to act as he may will; and that is ad-mitted by scientific men, and is called mesmerism. But if that same mind out of the body controls another in the body, causing him to say what the mind controlling wills, that is Spiritualism, and is not admitted as a fact, but is rather scouted as delusion. Yet the same individual will admit that the soul never dies, and that it is cognizant delusion. Yet the same individual will admit that the soul never dies, and that it is cognizant of all that is taking place on this earth long after death. Why then do they stop there? Why not allow that the same laws that control the minds of men in the body, do the same out of the body? I have found nothing miraculous in Spiritualism. I should like better opportunities than I have yet had to investigate. Still to me it looks like the simple continuance of natural laws in the future state, and showing the infinite wisdom and goodstate, and showing the infinite wisdom and goodness of the controlling intelligence.

How Spiritualism Spireads in California.

—A friend, writing from Grass Valley, says:
Would you like to hear of the progress of the new
faith in the golden land? How the tree, transplanted, takes deep root in its kindly soil? It is
but a little while since the doctrine of progress in
after life found a foothold in our mountains; and like the snows on our lofty peaks, when first ex-posed to a summer sun, small-rills gave evidence of the breaking up of winter, till by degrees the bright luminary approached its zenith, when the rills increased to streams, then torrents poured rilla increased to streams, then torreints poured down the mountain side, forming rivers of irresistible force and volume. A year ago a few Spiritualists among our population of ten thousand souls, were the butt of ridicule of the world-wise among us. A year ago last June, Mrs. C. M. Stowe lectured to an audience of twenty-six, in our theatre. It was a "beggarly account of empty hoxes." Nothing daunted by this slender array of numbers, at the close of her lectures she made this prophetic declaration: "I shall be with you again next year. Truth is omnipotent, and I shall see this house crowded with listeners. The germ is planted; it will grow to a beautiful tree, shall see this house crowded with insteners. The germ is planted; it will grow to a beautiful tree, and bear its abundant fruit. Instead of having an audience of twenty-six faithful souls, this large hall will be filled to overflowing."

Nover was prophecy more fully verified. Mrs. Stowedid come again in one year, and gave a series of lectures.

stowedid come again in one year, and gave a series of lectures. Every night the hall was crowded with interested listeners. The tree had borne its fruit, and was ready for the gathering. During her whole course the interest was kept up; every seat was filled; and even on Sunday evening, when every church held its service, she had a larger audience than could be seated. Members of different denominations attended her lectures, and the strong, forcible, yet kindly manner in which she presented her subject, if it did not convince them of its truth, gained their respect, without exciting a feeling of antagonism, wills several confessed to me that her deductions and arguments were rational, and certainly seemed like common sense.

Although Mrs. Stowe is a rapid speaker, she is a graceful and forelble one, while her deductions and comparisons are often beautiful and sublime. She has not only made many warm friends for herself, but has awakened a spirit of inquiry, which bids fair to produce an abundant harvest to the cause. Mrs. Stowe stands among the most to the cause. talented lecturers who have visited the Eureka State. With such an earnest, energetic and faithful laborer in the field, one who recommends pre-

ful laborer in the field, one who recommends precept by example, the doctrine of progress, of a true and beautiful hereafter, must become understood, and once understood, be properly appreciated. We hope to have other lecturers soon, for the field is a large one.

Mrs. Cuppy is doing much in San Francisco. She seldom visits the country, though she gave two interesting lectures here, which were listened to by large and appreciative audiences. She, too, is a highly intellectual and interesting speaker, and I regret that she cannot extend her usefuland I regret that she cannot extend her usefulness all over the State.

## A Shaker Prophecy.

[As the Shakers have proved themselves true prophets in regard to Spiritualism, this prophecy is somewhat striking.]

"The wonderful and almost incredible openings of light and truth pertaining to this and the external spiritual world, and which address themselves almost exclusively to the external man, by sensuous facts and physical demonstrations, and which, in former times and other ages, were suppressed and condemned, as the effect of unlawful communings with the powers of darkness, are now being received with joy and gladness by thousands of persons, as proof of a telegraphic communication established between the two worlds, and no more to be disputed or doubted than is the existence of that marvelous submarine telegraphic cable that connects the Eastern and Western Continents.

The natural and spiritual worlds are now coming into a state of rapport with each other; and the spiritual faculties in man, which have for a long time been in a state of dormancy, are being aroused and developed very extensively; and soon the religious nature of man will be quickened, and religious revivals will commence on a grander and more effective scale than have ever been witnessed; for they will rest upon the basis of and spread over the ground prepared by Spiritualism.'

The postal law of Congress forbids the opening of a newspaper by a person not addréssed or authorized, under penalty of \$20 ane; stealing the same is punishable by imprisonment.

The Banner of Light to issued and on sale

# very Monday Morning preceding date. Banner of Light.

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#### The Riches of Faith.

How to "bring life and immortality to light" was a mystery until it was solved by a simple method. Faith, however strong and simple, was at the bottom of it. Except by faith none of us can see and know those glorious realities which are in store for us all, which are continually about us, and for the enjoyment of which we were born. The Independent, of New York, publishes some liberal articles from time to time, and not many weeks ago contained one on this very subject-a" Living Faith." It appears that the writer of the article, a son of Senator Howard, of Michigan, had not long before attended a funeral service at which a Spiritualist officiated. Although he protested against much of the (to him) " vagueness, triteness and sentimentalism" of what he listened to from the speaker, he comes to what he styles "the redeeming point," and of this he says that it lay in the fact that "all the services seeme-I penetrated through and through with a cheerful hopefulness, a simple and hearty faith in a triumphant immortality, that did one's soul good." And he added that, while thinking the whole matter over, he "blushed for the inconsistency of Christian Church members."

"For who," he goes on to observe, " has not attended some funeral service in his own denomination, when the gloom of despair seemed to rest over all the assembly, and when every word spoken by the minister only seemed to draw the pall down deeper and deeper? What gloom of heathenism can exceed the depressing sadness which prevails on some of those very occasions when, if ever, the human soul needs all the wings of faith."

There is where the religion of Orthodoxy, groping for the light through the "gloom of heathenism," comes fitally short of the positive needs of the human soul. This writer says truly that the mass of people are not led to religion by their Meads, but by their hearts; and he instances mothers who have been bereft of loved children, who need in their souls "to feel sure that they are with their fellow-angels, yet still near to them." These things, says he, " are the great realities of life." And he proceeds in such a strain of hope, with such strength of trust and faith in the immediate present as well as the yet undiscovered future, that we gladly give place to an extract bodily from his

"'By their fruits ye shall know them'—is a creed always popular. Men prefer a live Spirit-ualist to a Doctor of Divinity who is spiritually These great 'delusions,' that take hold defunct. These great 'delusions,' that take hold of men's strongest convictions, cannot be scolded down, nor even argued down; but must be lived down, by showing a more excellent way. When the London apathecary, Boyer, had cured Louis XIV, of his intermittent fever, after the court physicians had failed, they summoned him before the Royal College to define what an intermittent fever was. 'An intermittent fever, gentlemen,' he replied, 'is something which I can cure, and you cannot.' They asked no more questions. When a sensitive heart is depressed by the fear of bereavement or death, or even by the overof bereavement or death, or even by the over-whelming cares and labors of life, it needs the thought of immortality to cheer it. It needs then to be brought in contact with some specimen of living faith. 'We abound with precept,' wrote Andrew Marvell, in his fine letter on Bereave-ment; what we want is examples." There are men-elergymen and laymen-whose personal faith is so joyous and abounding that it makes itself felt all around them. Such a man's very voice and face communicate such strength that fear vanishes before him, and unbelief shrivels away. His presence in a sick-room is a benedic-tion. His hope is strongest beside a death-bed, for he knows that what we call death the angels call birth. A funeral service in his hands is the celebration of a solemn yet joyous sacrament. No sect is wholly without such men; but they are guided by a spirit greater than any sect, and more useful. It is to such men of living faith that the Independent habitually appeals. With bigots and formalists it has nothing to do, save to labor for their conversion."

In all this, the more advanced and liberal Orthodox, such as the Independent represents, simply assert that "we walk by faith and not by sight"; but Spiritualists cling to a faith that is sight itself. Therein do they know that a new revelation has been given to the world. There is no evidence that the day of revelations is over; on the contrary, they are continually making their appearance to men. The heavens are opened anew, and angels are ascending and descending. All visions were not ended with Jacob and his ladder, any more than all virtue was exhausted with Paul. So long as the world stands, there will be communication with the powers that rule the world by the mediumship of their angelic messengers. From age to age, and era to era, the earth and the heavens come nearer and nearer together, and, in the approach, the earth and its inhabitants receive new light into their souls.

We are in the midst of one of those epochs of illumination now. The heavens seem to close in upon the earth like a vast belt, out from which descend influences that are calculated to change the current of men's thoughts, and to modify the character of the planet itself. That such changes are at present going on rapidly, we have no reason to go in quest of evidence; it is about us on every hand, and presents itself with an urgent emphasis to every soul. The faith of this age is not the faith that once satisfied believers. This has eyes, while that had not. It distinctly sees what the men of former times yearned for but "died without the sight." Than such a faith what could be richer, more consoling, more full of encouragement, more elevating, more perfecting? It lays hold on things that were once "hoped for, but not seen."

## Missionary Work in the States.

We are gratified in the extreme to chronicle the fact of a thorough awakening among Spiritualists in the several States, as is evinced by their combined movements, made with decided vigor, to send speakers through their limits. The Spiritualist Association of Massachusetts is working steadily, and with marked effect. That of Connecticut has put A. T. Foss, an efficient worker, into the field. That of Michigan has made an excellent choice in selecting J. O. Barrett. In Wisconsin, they have engaged the active lecturing services of Leo Miller. In Ohio, A. A. Wheelock goes into the field for the harvest there, And we are glad to add that New Hampshire is

moving, and will soon have a lecturer regularly Rev. Mr. Towne on Theodore Parker. employed. All they now wait for is the raising of the necessary funds. New York has organized a State Association, and will soon have a lecturing agent in the field. There is no other way as good as this, of making active missionary work of it. Thousands have had to take their impressions of Spiritualism, its religion and its philosophy, from denouncing-creedmen who know as little about it as themselves; and it is proper, as well as the truest policy, to send round our blessed Gospel to these thousands, that they may in due time be able to enlighten their own ministers on a subject about which all knowledge has hitherto been denied them. Spiritualism is sure to take root and grow in every State by this process of voluntary preaching, and those who contribute to support it liberally, are sowing good seed which they will live to see bringing forth fruit a hundred fold.

#### Working-Women's Home.

We gladly took occasion to speak somewhat in detail of this new project in New York, in a previous issue of the Banner; and we return to the of God? subject now because the plan is so near ready to be carried out into execution. On the first of December, or the present week, the Home for the Working-women of New York will be ready to receive its occupants. It is situated on Elizabeth street, and was once an immense tenement-house, accommodating-if that word could be properly used in such a connection-nearly one hundred families. The entire ground on which it stands was purchased by the corporation for one hundred thousand dollars, and forty thousand more have been spent in reconstructing and readapting the building. In height it is six stories. In the basement are engine and holler-room, laundry, dryingroom, ironing-room, kitchen, bakery, a dozen bathing-rooms and eight cellars; and the passages to be used in reaching these several apartments are well-lighted, airy and spacious.

The first floor contains a reception-room, an office, counting-room, three parlors and a diningroom. In the latter five hundred persons may conveniently be seated at the tables. Each parlor has a piano, an organ for devotional music on occasion, and noiseless sewing-machines. There is also a library-room of good dimensions, which at present awaits contributions of books from the liberally disposed. On the second and other floors, including the sixth, are eighty dormitories. calculated for the accommodation of six times that number of guests-four hundred and eighty. Of other rooms, there are nine that are called common, eleven industrial and business rooms, and others that are necessary minor apartments for sanitary purposes.

This is no charity, in the language of the trusees of the corporation. It is organized as a business scheme, on purely business principles, its sole object being to afford to the class of females who earn low wages and find it next to impossible to keep body and soul together, accommodations for living comfortably at the lowest price possible. It is the plan of the trustees to put the price of board at such a figure as shall return a moderate profit, reckoning legal interest on the sum invested in the enterprise, and making no allowance for unpaid board-bills, which are not to be thought of. Every week's board is to be demanded in advance. Here is a comprehensive and practical plan, now, for the amelioration of working-women in our large cities, which we should be glad to see copied, and improved upon if possible. It is time Philanthropy bestirred itself to do something for a class of persons to which the world is really so much indebted, but which it rewards so grudgingly.

## Mercantile Hall Meetings.

Mrs. M. S. Townsend has spoken acceptably o the First Association of Spiritualists in this city, the Sundays in November. There is an earnest truthfulness in all this zealous worker for humanity says, that comes home to the heart of the listener with a pointed meaning. Her last Parker taught that true holiness was fidelity to lecture was an earnest appeal for a more liberal pure love, and that the meanest soul was natuand practical demonstration of the grand and rally akin to the Deity. beautiful philosophy of Charity for erring mortals. She goes hence to Worcester, and her successor here is Mrs. M. J. Wilcoxson, (sister to Mrs. Middlebrook.) Mrs. W. is from the West, and is a very able lecturer.

We are pleased to see a growing interest manifested to encourage and sustain the Children's Lyceum connected with this Society. The school increases each week, and is becoming more perfect in its exercises. Friends, do not forget to attend the entertainment on Wednesday evening. It is for the purpose of raising means to carry on the Lyceum. Every little helps—so buy a ticket even if you cannot go.

## The Long Evenings.

The best part of the winter season is its long evenings. They are, in fact, the solidest parts of the day. The necessity for being out in the snow and slush and cold is past, and we are gathered at home around cheerful tables or hearths, in warm and well-lighted rooms, and made doubly God or death. He had stood by the parting couch comfortable by hearing the whistle and howl of of his fellow being while the life-tide ebbed away. sharn winds that we know cannot reach us. The and none, save the creed-bound soul suddenly condition is as favorable as it can be for real im- awakened to the realities of the hour, had shudderprovement. To be sure, pure recreation and entertainment take up much of the time, but there s enough left for following out, a little each evening, a course of studious and thoughtful reading, whose pursuit will bring us a decided advantage.

It would surprise one beyond measure to see what can be accomplished by resolute and faithful application, during a single season of evenings. A person may come out into the spring almost a new being, so conscious of new developments will be have become. The suggestion will readers.

## Louis Napoleon.

This astute ruler of the French has laid before the Senate and Corps Legislatif of France his views on the whole European situation. They are that Rome will be left to itself, and the Italians to settle their own affairs, as soon as such disturbers of the public peace as Garibaldi are mother of all created souls? once put out of the way of making further mischief. As for Prussia, and matters beyond the Rhine, he expresses himself satisfied with what has been done, holding that every nation has a friend to republicanism, as his speech will convince any reader, yet he adopts methods that gentimes can grow great. France must dwindle at | piece forty cents. last if it ignores them.

Dr. Livingstone, the English explorer of Africa, previously by the natives.

# FOURTH LECTURE

On Sunday afternoon, Nov. 24th, Rev. E. C. Towne delivered the fourth lecture of his course on "Theodore Parker and Christianity." In pursuing the criticism already referred to in his previous lectures, he found the objection advanced against Mr. Parker that he had no recognized ideas of the holiness or justice of God, and that it was impossible to find in his writings any direct confession of a "consciousness of sin," or an inward struggle, such as are to be found in those of Augustine, Luther and Edwards." Theodore Parker was accused of having "dropped out" of his creed all reference to these characteristics of Deity-justice and holiness. But was not this the old accusation which had always covered, to the mind of the Church, every deviation from her belief: the heretic was misled, and had not proper views of the holiness and justice of God? Did Jesus ever refer directly in his teachings to the justice and holiness of God? did he necessarily "drop out" from his creed all idea of these attributes, because he only spoke of the goodness

The lecturer said he could produce fifty instances from the writings of Mr. Parker, to prove that he had an idea-and the correct one-of the Divine justice and holiness. Among these, he mentioned that he (Mr. Parker) made continuous mention of five points, the sum total of which was to his view, Love-the eternal God! viz: Power, Wisdom, Goodness, Justice, Holiness. He objected to the commonly received idea of Christ, because it was impossible to centre in one individual all excellence; and ascribed as possibilities to man, goodness and holiness. He declared Justice to be the "pole-star of the universe"; and that he "loved truth more, for loving Justice." He asserted with confidence the final good of all souls, because the Infinite Creator could not repudiate the claims made upon his justice.

Mr. Parker's idea of religion was, that which easteth out all fear." "Loyalty to conscience" was "obedience to God." His analysis of the divine attributes were, that they were to the mind, infinite wisdom ; to the conscience, infinite Justice ; to the affections, infinite love; to the soul, infinite holiness, or absolute fidelity. The question to be met, then, was who had the right idea, Evangelical Christians or this Disciple of Love. Orthodoxy declared that unredemptive penal evil bestowed on man was right. Mr. Parker believed in redemptive penal evil. Orthodoxy practically declared "Evil for evil" to be just; an everlasting evil to punish a small and transitory one. Mr. Parker believed only in that punishment which wounds to heal." Orthodoxy found God's character for justice depicted in a blazing hell crowded with lost souls. Mr. Parker found it in a family of mankind, bound together by the merciful ties of God's universal fatherhood, so that it was impossible for one to be lost. Orthodoxy declared that were strict justice to prevail, hell yould swallow heaven; but was obliged to insert the saving clause that faith in the Church would, in that case, re-create the ground under the saints' feet, while the smoke of the torments of the damned should "go up forever." Mr. Parker declared man's right to everlasting blessedness through God's gift of everlasting life. To be a Christian, in the Evangelical acceptance of the term, was only to be faithful to Eternal Punishment. Mr. Parker defined Christianity to be fidel-

ity to Eternal Redemption. It was a leading idea of Orthodoxy that God's justice was the foundation of his love, and it was wrong to worship only his love, as love was unjust and needed a correcting influence-retributive justice. Consequently lost souls, in their search after true holiness, treading upon the platform of the Divine Mercy, fell through into hell, for want of a belief in his justice to catch them in their descent. Orthodoxy also declared that the soul was naturally unclean before Godthus making a scrap of Hebrew heathen belief outweigh all the teachings of the Nazarene. Mr.

Was it said Mr. Parker did not make confessions of a conviction of sin in his heart? Passages declaring that conviction, were to be found scattered through all his writings. He said of himself, that frightened in youth by the Orthodox creed preachers, he continued from the age of seven to ten to nightly repeat his prayers, and to cry, "Lord, forgive my sins!" till sleep closed his tearful eyes. Surely those years spent at that age in prayer should save him from the necessity of proclaiming "Lord be merciful to me a sinner!" in the market place, and at the corners of the atreets.

Mr. Parker taught that God's justice was not like man's justice; that God was a physician. not a hangman; if man suffered, it was for his everlasting good. He believed that naturally no man ever turned pale at the thought of death, unless priestcraft had shaken his hopes of eternity. In the ancient days of Greece, before there was a caste of priesthood, there was no fear of ingly murmured "I am AFRAID to gol" Did not the hireling shepherd go after the wandering sheep? Was God's love less than an hireling's? Did a mother desert her child when the clouds of sorrow and sin were around him? Did any one suppose she loved her child more than God loved it, if so, let such an one go and worship her! No grain of dust was lost from off the rolling world. Should God lose an eternal soul? It was true he set punishments in our path to turn us erring Balaams wandering after woe, back to the paths prove as profitable as any we can make to our of rectitude, but he set them ever as "angels in the way!"

What mockery then for a creedist to rise in his place, when Mr. Parker's work was done and he had gone to his Gethsemane and his Calvary, and proclaim that he could utter one word of love, not already enunciated in the broad teachings of him who went further even than the New Testament. and declared God not only the father but the

## New Music.

We have received from the publishers, Butterfield & Co., Chicago, four splendid songs. Each right to dispose of its own destiny. He is no has an elegant lithographic title page, represent ing a sweet-faced little girl not yet in her teens. The first is called "Snow White Blossoms," music uine republicanism would recommend for France, by G. Barker, words by J. H. Eccles; 2d, "Oh, among which is the most important one of devel- mother dear, why did you leave me?" with chorus, oping the internal resources of that nation with words by G. W. Moore, music by Blamphin; 3d, the greatest possible rapidity. In a nation's "Angel Footsteps," with chorus, words and music growth he believes its strength consists. Yet by Jessie Williams; 4th, "Sweet Flowers of Puthere are ideas, without which no nation in these rity," a ballad, by C. Blamphin. Price of each

THE MEMORIAL SERVICES in honor of John A. Andrew, at Music Hall, in this city, Nov. 26th, is reported to have been alive in April, notwith- by the City Government, was a worthy tribute to a standing the account that he had been murdered good man. The eulogy by E. P. Whipple was an excellent production.

#### Music Hall Meetings.

MRS. NELLIE T. BRIGHAM'S LECTURE. A large audience was in attendance at the Music Hall Course of Sunday Afternoon Lectures on Spiritualism, Nov. 24th, notwithstanding the wet weather, to listen to Mrs. Nellie J. Temple Brigham, it being her first appearance in this city as an inspirational lecturer, though she had previously won an excellent reputation as suchand fully sustained it here. In a long time we have not heard more general expressions of satisfaction with a lecture or the speaker. Mrs. B. is quite young, and her countenance wears a sweet spiritual expression. She is slender and graceful in form, and possesses a soft voice, that rings out with silver clearness to all parts of the hall. Her style of speaking partakes of a subdued earnestness that commands attention and wins the admiration of her audiences. In expressing the hope that she may be heard again in Music Hall, we but give voice to the wish of hundreds.

Next Sunday that able and eloquent scholar and lecturer, Dr. R. T. Hallock, of New York, will deliver the address. The bare announcement is

sufficient to insure a large audience. Below we give a synopsis of Mrs. Brigham's

the theories of Spiritualism. The Church says, are so. It gives us their thoughts, their individ"What! do you ask more than these heaven-born unl peculiarities, in messages from a purer and truths which we possess? Is there anything better than the truth of the Saviour? Take these things and be satisfied. Do not pursue phan-

w true Christianity is the doctrine of peace and love, and comparing it with all other re-ligions, we find it better than all others, because it is based on this law of love and kindness. Whoever seeks to be a reformer, must be willing to accept truth from whatever source it may come. Whatever is good and beautiful in other religions we should accept. But in all save Christianity there is an intermingling of injustice and cruelty and oppression; while the grandest law of Christianity is the law of love and kindness. But we find that those who have held the Christian religion sacred, have not always been consistent. Through the dark ages, Catholicism, while it taught the doctrine of a loving Saviour, yet tortured people because they did not accept his faith; yet they claimed to be followers in the path of that teacher who could say to the greatest of sinuers. "Go and sin up more. The sine est of sinners, "Go and sin no more. Thy sins are forgiven thee." Where is the result of the Christian religion? Through the whole history of the Church we find no instance where faith has been fully brought forward in the glory of practice. We say give us teachers who can illustrate their teachings in their lives—those who can bear out in their lives the principle of Christ. Remember this principle is sacred to us, not because of him who gave it to us, but because of the endur-ing beauty of the principle itself. From any other source it would have been as pure, because the na-ture of a truth is never changed; it is a part of the nature of God, a manifestation of Divine Presence. Wherever we turn we can find no philosophy without its truth; no class of people without their theories that bless and elevate them. When we speak of Jesus, we refer to the teacher; when we speak of Christ, we refer to the principle he taught and illustrated in his life. When we speak the Saviour of mankind, we know what a wide difference there is between our opinions and those of others who use the same terms. The Christian Church believes that it is by the life and the death of the individual that mankind can be saved. And saved from what? From eternal torture; the result of our sins. Another is permitted to stand between the guilty person and the result of his sin. Would this be wise or humane? Would we look upon it as an evidence of love in an earthly parent? No; punishment is a corrective, and produced by love.

Any person who gives a truth to the world here.

Any person who gives a truth to the world be-comes a saviour. In medicine, the remedy that

The Church, instead of worshining the principle, have worshiped the teacher and forgotten the truth. They have worshiped the source, the fountain, and while they thirsted forgot to drink of the life-giving waters. We can simply say, "Father, forgive them, they know not what they do." Verily the letter killeth, but the spirit maketh alive." The spirit of persecution is not dead. It is dying out gradually, yet we find there is a lack of that principle of love, the Christ-principle what we call the divinely human principle.

In human nature we find a mingling of light and shadow. Man is made up of the demon and the angel, of the animal and the human, or of the the anger, of the animal and the human, or of the human and that higher development of humanity that becomes purely spiritual in its nature. Some recognize this evil as a positive and enduring principle. We say it can be changed—melted into good. The Church begins by teaching man of his utter sinfulness. It says there is nothing in him worth saying and straightforw tells him. in him worth saving, and straightway tells him that God will save this; that he deserves eternal torture, but because God is loving he will not get what he deserves. But when we bring in the teach him that there is something in his soul worthy of that beautiful life. There are thouthem. There is no harmony within. The happiness of the future life, when we reach it, must find an echo in our own souls. We must teach humanity by showing it the infinite possibilities of the human soul, the wonderful path of eternal progress. Truth seeks not to satisfy, to bring sweet contentment, but shows the soul how much has yet to learn, how much beyond to attain,

lieve that this human nature is totally corrupt and deprayed. But there never was a man or woman so bad that they did not have hours when they wished they were better; when they formed good resolutions. Nothing is so totally evil that no good can come out of it. If they have made one good can come out of it. If they have made one effort, had one wish or prayer for a better life, there is something good in their souls. Somewhere in the darkness of its misery and gloom are redeeming traits of character

infant torture. You find very few professed be-lievers in it to-day. To-day they believe that God's mercy will shelter the child because of its

wasteless ages of eternity—its sole occupation is praising God! But if God is a being of wisdom and justice and love beyond the highest here on earth, is this consistent with his character? Does the philanthropist demand unceasing praises and gratitude from those he has benefited?

No; if we believe in immortality, let us prepare ourselves for a life of future action—lay a strong foundation of noble purposes and deeds here to build upon when we reach the other shore.

build upon when we reach the other shore.

But people say, "Shall we not worship the name of this great teacher of the soul?" We answer: "Let us give more time to the practice of these truths, and less to vain repetitions of our cath." It is the truth that we are to receive of these trains, and less to vain rejections of our faith." It is the truth that we are to receive, not that we are forever to remember his death, and take that instrument of torture, the cross, as the emblem of our religion. Taking this truth and making it consistent with our daily lives, we are blessed by it.

What we want is a philosophy that will be a second or the second of the second o

What we want is a philosophy that will bear its own weight; that comes both to the intellect and the emotions; that reaches the head and the heart alike. That is the religion we want. Now we ask, where is the dawn of truth?

It is the law of love and kindness, the truth that is to bring harmony into our lives, the foundation of all that is pure and good in human life. Spiritualism has come before the world with its own peculiar theories. It has mot opposition, because it comes from unpopular sources. But we would not apologize for its existence. If it is true, let it stand before the world, and sometime every soul will receive it. If false, it cannot live, THE DAWN OF TRUTH.

Our subject at this time shall be the dawn of truth, or the coming of the Saviour. We have no idea of laying before you truths that are wonderfully new. The world has sought long enough for new truth, rejecting the full understanding of the latt which we call new is not new in the nature of it, only in the understanding of the people. Men say, "What do Spiritualists teach? Does Spiritualisin give us anything new?" Some say, "These are but simple repetitions of the infidel theories," No. We have had these truths a long time in our churches, only in a different form.

We would endeaver to the standard servers such and server in and server in and sometime every soul will receive it. If false, it cannot live, But its great age. Look at the Bible, Spiritualism is the vein of gold running through all its pages. Take Spiritualism out, there would has had it for a long time. That is, it has had the acorn, but has not put it into the soil where sun and dew could find it. Spiritualism lays the acorn in the ground, and lets the sunbeams find it; all Nature's voices call it; and lo, the brown shell is broken! and the oak is growing out of it. Spiritualism is simply the outgrowth of old truths you have held and cherished, but never asked what they meant.

Spiritualism begins by teaching us immortal.

long time in our churches, only in a different what they means.

Spiritualism begins by teaching us immortal. By its shows us we are immortal, because others ity. It shows us we are immortal, because others and it.

higher life.
The mourners have ceased to languish, and the beams of truth have shone upon the human soul.
We know we cannot die. But do not imagine
that is all of Spiritualism. A man may call himself an astronomer, because he can see the moon and the stars, and name the planets; or may fancy he understands the secrets of geology, because he knows limestone from granite. It does not constitute a man a Spiritualist, because he believes that spirits can communicate. He has proof of the soul's immortality. But that is not the end and aim of this grand philosophy. It has brought just what the Churches have failed to bring, positive proof of immortality. People say it is undignified for spirits to manifest in this humble way. But the tips have tipped over the foundation of sectarianism, and the raps have stolen the breath of the Churches. Remember some of the grandest sciences came from the smallest sources; all great truths have been born

in a manger.

Yet we have seen manifestations of so-called spirit-power for which we could only blush. There are those who would lay their sins to the charge of evil spirits. But learn this great lesson: You cannot excuse yourself by saying that somebody else has made you sin. Your sins must lie at your own door. Where one has been led astray, there was the inclination in his own soul that invited temptation. Let us learn to be true to our-selves, honest in all the relations of life. Practice truth and spurn falsehood.

There are those who expect that spirits will guide them in their business, in their marriages, in all the petty details of their daily lives. But do you delight in making the acquaintance and seeking the advice of scandal-mongers and matchmakers and meddlers in this world? But if you throw your doors wide open to such spirits, you have no right to complain if you are deceived and led astray.

Go seeking for truth and you shall find it. Go seeking for anything else and you shall find that also. Go into Spiritualism as investigators; seek for light. It shall pierce the veil of death and show you a bright hereafter. But remember there is never to be a time, here or hereafter, when reason can be folded up, wrapped in a napkin and buried in the ground. Reason shall always be the brightest jewel in the human soul.

In the morning, when the smile of day lights up the heavens, it rests first on the mountain-tops. But remember that down between these mounts.

But remember that down between these mount. ains are deep and dark ravines, valleys which the sunbeams do not reach. So, when the dawn cures a disease becomes a saviour. The law of love and kindness that Jesus brought before the world, vas the saviour of the people. In that sense the giver becomes a saviour, but not in the sense of changing the purpose of the unchanged. He simply came to be a teacher and guide. The Church, instead of worshiring the principle. into the path that leads to beauty and truth.
Spiritualism does not come to tear down any

old truth. It only builds upon it, for truth is eterold truth. It only builds upon it, for truth is eler-nal. Let this faith be our guide in all the rela-tions of life. He is best and truest in the develop-ment of the augel who goes forth into life and takes his faith with him, in his business place, in

the home-circle, making it beautify his present.
This faith shall be our guide, not only here but
when the day of mortality grows dim and the
dawn of the immortal life shines over the dark river of death; our friends shall greet us in the better life, and we shall carry them all the usefulness and kindness that has governed us and blessed us here on earth.

## New Monthly Magazine.

J. H. Powell, of Philadelphia, proposes to pubish on the 1st of January, 1868, a new monthly magazine, to be styled, "Powell's Domestic MAGAZINE," a literary and progressive record, combining instruction and amusement. An origwhat he deserves. But when we bring in the floods of reason this house must fall, because it is builded on the sand. When you would educate a child, do you begin by teaching him that he is an idiot and cannot learn? If we teach a man that there is a beautiful life awaiting, him, let us one well illustrated and set forth by the metto one, well illustrated and set forth by the metto he has chosen from Dr. Johnson-"To be happy sands and thousands of souls so evil that the lat home is the ultimate result of all ambition." heaven of purity would be a hell of discord to Few men are better qualified by experience, education, and training, to launch a publication of this character, with the certainty of pushing it forward to complete success. Although himself a well known Spiritualist and reformer, he does not propose to make his magazine anything more than the organ and exponent of all that is beauthus constantly being an inspiration to it. Truth guides mankind, and the soul receiving is never over that life every possible attraction from the satisfied—its work never complete. Looking through the Church and seeing its inconsistencies, there are those who say it is all him the largest success in his enterprise, and from evil, and we should only seek to tear it down. There may be those whose work it is to do this, but we are thankful it is not our work. We only seek to tear down evil and leave the good. We will seek to tear down evil and leave the good. We whose years of first class contributors, would give the people truth and the truth will of whose years are to furnish essays notices he will see the people truth and the truth will of whose years are to furnish essays notices. fresh resources of a creative literature. We wish would give the people truth, and the truth will of itself tear out the error. There are those who bephies, reviews, novels and miscellany. Address phies, reviews, novels and miscellany. Address J. H. Powell, Proprietor, 18 South Third street, Philadelphia.

## The Great Hurricane.

The desolation wrought among the several West India Islands by the recent hurricane that seemed to sweep down the entire Gulf Coast, at a distance from the land, and to strike with full There was a time when the Church believed in vehemence on the islands in question, surpasses auything on record in the history of that part of the world. The storm first swept clean over the God's mercy will shelter the child because of its ignorance and innocence. But they tell us that every soul must be saved through Jesus; and they seek out the heathen, because there is no other name under heaven by which man can be saved! Therefore all those who have not heard of Christ shall go to the realm of misory, because they are ignorant! Is this theory consistent? If the wing of God's mercy covers the little child—it the child is saved because of its ignorance—is not the wing broad enough to cover the heathen because of the light of the cover of the leathen because of the light of the cover of the leathen because of the light of the cover of the leathen because of the light of the cover of the leathen because of the light of the cover of the leathen because of the light of the cover of the leathen because of the light of the cover of the leathen because We ask what they believe of a future life? They believe in immortality. They believe it is the same nature, the same spirit, but after death it ceases to learn, and settles down into the result of this earthly life, and remains thus through the

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ALL SORTS OF PARAGRAPHS.

An educated Indian girl (in costume) will recite a characteristic Poem at the entertainment for the benefit of the Children's Lyceum in Mercantile Hall on Wednesday evening Dec. 4th. This will be a novelty not often witnessed. The other portions of the festival are attractive. Those who are anxious to attend would do well to secure their tickets in advance.

The only opportunity of hearing Henry Ward Beecher this winter in Boston, will be Dec. 11, before the Mercantile Library Association.

The "Pigeon-tale puzzle" is a puzzling affair, is n't it, Jo Cose?

In a few days postal cars will run between New York and Boston, and the mails will be sorted while in transit.

The Boston Pilot thinks if the Pope should visit Boston, "he would be invited to a public reception, and accorded all the honors due his exalted nosition."

Printing with movable types was known in India at least one thousand years ago, according to discoveries recently made by English savans.

Those who support ritualism contend very plausibly that all they desire in church matters is to have their rites. Mr. S. W. Payne, a writer of some note, is on a

nedestrian journey from New York to San Francisco, and expects to accomplish the undertaking in 150 days, being at the rate of 22 miles a day.

Mrs. Latham, clairvoyant-physician, is very successful in her practice. See notice of locality, etc., in another column.

Why are railroads the most important invenpeople together by ties not easily broken. A child, like a letter, often goes astray, through

being badly directed.

CITY HALL DINING ROOMS,-These spacious and elegant dining rooms, for the accommodation of ladies and gentlemen, are situated in the most central part of the city, namely, City Hall Avenue, where are served all the edibles usually found in a first-class hotel. The proprietors, Messrs, C. D. & I. H. Presho, are experienced

caterers, give general satisfaction, and of course

friends who desire good dinners-and who does.

Mr. Story's bronze statue of Edward Everett has been placed in the Public Garden, in this city.

not?-to visit No. 14 City Hall Avenue.

A special despatch, dated Naples, Nov. 21, says that Mount Vesuvius, famous for its volcanic eruptions, is still pouring forth an immense volume of fire. Seven distinct streams of the molten mass have been formed, and as they press on in their winding paths down the sides of the tremu- logical and psychological structure of society, and lous mountain, a scene is presented which is magnificent in the extreme.

"I hope this hand is not counterfeit," said a lover, as he was toying with his sweetheart's fin- York City, he made some sharp points and severe gers. "The best way to find out is to ring it," was the neat reply.

The citizens of Charlestown, Brookline, Brighton and Jamaica Plain are taking measures to bring about annexation to Boston.

Joshua B. Smith, the well known colored caterer, has been received into St. Andrews lodge of the kind ever occurring in the State.

In another column will be found authenticated reports of the cure by Mrs. Spence's Positive and Negative Powders of thirty-eight different diseases, some of them very extraordinary. As for example, the case of consumption; the case of bleeding at the lungs; the girl with chronic dysentery: the soldier with chronic diarrhea, and especially the case of the young lady who, after ten days' use of the powders, was enabled to lay aside her cruthches which she had used for four years previously.

both hurried to his bedside with medical aid.

An Irishman, speaking of his children, said: "They are all well but the one born in this country. I must take him to the Green Isle, for I believe he is languishing for his native air that he never smelt at all."

The defeat of the Female Suffrage Amendment in Kansas, is attributed to the influence of Rev. Mr. Kalloch, formerly of Boston.

the Mexican Government, and will be taken to

Charles Elliot Norton, in his lecture at Music Hall, in this city, recently, on "Thought in America," said: One peculiarity of our country, is the general diffusion of a moderate degree of intelligence, with a lack of high culture." In no other country is there at once so little gross ignorance and so little thorough learning.

General Sherman reports that immediate peace with the Indians is certain, and recommends the employment of Indians in the service.

"The ocean speaks eloquently and forever," says Beecher. "Yes," retorts Prentice, "and there is no use in telling it to dry up."

The prize ring-The wedding ring.

Rev. James Freeman Clarke has commenced his duties as professor in the Cambridge divinity

Not the rich, but the wise, avoid misery and become happy.

Official reports show that the Government has lost by the non-collection of the whiskey tax alone the past year, upward of a hundred millions of dollars. The loss on tobacco is set down at twenty-five millions. The losses are attributed to the corruption and mismanagement of collec- ship of Mrs. Towne, of Bond street, N. Y., whose

More rain fell in 1867 than in any previous year since observations were kept at Central good and faithful workers in our cause, and they Park, New York.

Invective and personality prove nothing on either side but a lamentable want of good taste and sound argument.

Tell a man in a single word that he took a late breakfast-At-ten-u-ate.

One of the most original of juvenile inventions was that of little Fanny, who, instead of saying her prayers at night, spread out her alphabet on the bed, and raising her eyes to heaven, said, "Oh Lord! here are the letters; arrange them to

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE......LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE BEVENTH PAGE.

Our Book Trade. Our Book Trade.

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Four books by Warren Chase—Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$260.

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Complete works of Thomas Paine, in three volumes, price \$6: poxtage 80 cits.

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Man and His Relations. The great book by S. B. Brittan.

Price \$3.50; postage 40 cits.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Rend post-office orders when convenient. They are always safe, as are registered letters under the new law.

A Woman's Secret. New and rich. Price \$1.75; postage 24 cits.

24 cts.
Hicrophant, \$1; postage 12 cts.
Joan of Arc, \$1; postage 12 cts.
Queen Mab, 35 cts.; postage 9 cts. Seventy-five varieties of covered pamphiets.

Popular Medicines

Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathle Balaam all continue to bring words of approbation to our office. Ring's Ambrosia for grey hair is also on our shelves.

Sunday Morning at Dodworth Hall.

Nov. 24th, Rev. Wm. Fishbough-well known as an editor, author and scribe for the first great tion of modern times? Because they connect book of Mr. Davis, (Nature's Divine Revelations,) but who has for the last ten years been on the shady side of Spiritualism, and very little seen or heard-gave the discourse to a very intelligent but not very large audience, for the First Society of Spiritualists in New York.

In the opening ceremonies, had we not known the place and many familiar faces, we might have thought we had blundered into the wrong place, and taken a seat in one of God's Orthodox houses. The formal reading of Scripture had the old solemn cadence and Orthodox ring to it, and the prayer would not have disgraced any Unitarian are well patronized. We recommend those of our or Trinitarian pulpit in the city. God was formally invited to do for us many things, which most reformers have learned are attained only by "God working in the working soul and helping those who help themselves." The discourse was well written, well read, and well received; about as heterodox as some of Beecher's and Chapin's; more logical, and resting more upon practical truths and rational conclusions, but not so far from popular radical sermons as to exclude it from the outer circle of Christian literature. The gist of the discourse was progress in the physioa comparison of its features and strata to the natural world and human organism. In his reference to the people comprising the society in New but truthful applications, which they all ought to hear. We hope Bro, Fishbough will stand out. and be seen and heard more than he has been of late, as he evidently has much talent which should not be hid in the commercial soil, or under the upper pavements of New York society.

The conferences at Dodworth's are highly interesting and useful, calling out a large amount of Masons, in this city, this being the first instance of talent in the discussion of many important subjects, and often bringing out parties who are not Spiritualists, and questions involving the whole system of "life, death and immortality."

At the close of the evening lectures, public healing by spirit power is performed, and the testimony of patients taken to the effects upon them. Dodworth Hall is evidently exhibiting more real religion now than its near neighbor. Grace Church, with its dry forms and husks.

## A Liberal School.

We are pleased to learn that our younger brother. J. Madison Allyn, is making arrangements A telegram, dated Florence, Nov. 24th, says it to open a school at Blue Anchor, N. J., on the is reported that Garibaldi is lying seriously ill in first of January next, and we trust of such liberal the prison at Variguano, and that his sons have character as to secure the patronage of the many who are already tired of the long prayers and foolish ceremonies of the sectarian institutions of our country. Many popular tuition schools are largely advertised as liberal, non-sectarian, &c., but when visited are found saturated with prayers, Scripture catechisms and religious dogmas, and almost entirely under the control of clergymen. In a country as liberal as ours, it is a shame that nearly all our schools are controlled by priests of some sect. Catholic schools are of course expected The body of Maximilian has been given up by to be Catholic, for they bear the name; but liberal schools are not expected to be Methodist or Ban-Europe for burial, with honors becoming his rank. I tist, and ought not to be even Christian, for this is not a Christian country or nation, except in name-or if it is, it is so bad that its religion should be changed, as no other could make it much worse, and almost any would give a chance for improvement.

## N. Frank White.

This gentleman has just closed his monthly engagement at Masonic Hall, giving the most entire and complete satisfaction to the large, intelligent audiences that assembled there and elsewhere to hear him. We are glad to announce that he is engaged again for March by the same Society. He will be most cordially greeted and heartily welcomed again to the platform in New York. This brother is yet young, has a good constitution, is devoted, soul and body, to the good work, and is certainly one of the main pillars by which the spirit-world rests on the waiting and willing minds in this life. During his short stay in New York his happy countenance often greeted us in the office, and scattered sunshine wherever its words could be heard or his smile seen.

## Mrs. Towne.

Friends call at our office, bearing good tidings and testimony of the honesty and good mediumnotice will be found elsewhere. We have not time to visit, as we would gladly do, the many must excuse us for the seeming neglect, while other duties have stronger claims upon our time, even though they deprive us of much social and spiritual enjoyment. Our book trade is steadily on the increase, and deserves, requires and shall have our close and careful attention, hoping everyone will remember this and try us with calls through the mail or express for spiritual litera-

## J. R. Newton.

Yesterday our strength was renewed and our heart beat quicker and stronger for the few minutes' presence of Dr. Newton. He brought the What word is that of five letters from which, if sunshine in a rainy day right into the office and you take two of them, only one is left? St-one. | the heart. He is certainly a messenger with | sistibly droll or positively disgusting. Both he | Nov. 20.-11

"healing in his wings." It seems good to get and we have grown wiser and more refined since hold of him, but he only speaks and runs, for thousands of voices are calling for him, and we prove it. could only say, " Good-by, doctor."

"Our Practical Mission."

If unanimity is attainable anywhere, we may reasonably look for it among the Spiritualists of the United States; and of all the interesting subjects which from time to time are brought forward for discussion, there is probably not one which is more likely to bring out the ultimatum than the simple right to discuss-freedom of speech. What will be the probable result of the religio-philosophical discussion here in America? And what PERATE DRINKING, and the Means by which it is the practical part of the candid Spiritualist in view of that result? The imbecility which fortifies itself behind a breastwork of mere "doctrine," is about as ridiculous as that assurance which denies everything and insists upon proof," and the Spiritualist has obviously no mission toward either. We have among us so many self-styled religious

sects and diverse schools of philosophy, that really no man may venture to define the future. But this, at least, we may rest assured of: that free discussion will elicit the truth; and truth, in the fullness of time, must have the effect of crystallizing the now scattered elements of religious enlightenment into a homogeneous whole. The office of speculative science is to induce the practical. and the utility of the practical is what stamps the value upon the whole. The Spiritualist, therefore, can have no higher interest in speculative science than that which probability promises in the practical result. To the extent that metaphysical creations are physically represented, we are bound to recognize them as positive realities, but in no case beyond this extent. Behind the prerogative of free speech, and in-

vested, if possible, with a still more sacred char-

acter, is the right of individual judgment. None of those who have lived before us had any better claim to judge for us than we have to judge for those who are to follow. And just here it may be useful to call up the very questionable authority of John the Evangelist, Swedenborg, and others, who have assumed to dictate certain codes of belief and practice to their subsequent fellowgrade or status of spiritual existence. "We come succession of events and circumstances, over we deteriorate or improve in our spiritual grades, severally, depends upon the exercise of our judgment (or power of choice) between the evil and the good. Very well. Now it is easy to perceive that some of the doctrines of Swedenborg have a practical application in our every day relations: but in that there can be no real humanity with out individual judgment. It is not so easy to understand the utility of prescribed formulas, either in doctrine or in practice. Practically, then, there can be no safety for the Spiritualist outside of his own reason-that incomprehensible something which distinguishes the man from the mere tenant of the tomb.

## The English Magazines.

The London-Spiritual Magazine and Human Nature, for November, full of good food for the mind, are on our counter. We can supply full sets of Human Nature, with Mrs. Farnham's Ideal Attained continued in each number, and will send four or more numbers at twenty-five cents per copy by mail; only eight numbers are yet out, but Bro. Burns seems well sustained thus far in his effort, and his Magazine is being appreciated in this country. Both the London monthlies are worthy our support, since we have none in our country.

## New Publications.

LOVE IN LETTERS. By Allan Grant. With Biographical sketches of the writers. New York: Carleton. For sale in Boston by Lee & Shep-

The idea of this very convenient and impressive volume is an excellent one. It was to bring together some of the letters of the most famous men and women of the world, who had conveyed sentiments of love in them to others. From the famous ones of Abelard and Heloise to those of the most modern times, running through those of Lady Wortley Montague, Ninon de L'Enclos, Swift to Vanessa and Sacharissa, Sir Richard Steele, and the rest, the author makes copious extracts and painstaking selections for the entertaiment and instruction of the reader. All shows that Love is still a master passion of the world, and that it manifests itself variously through various persons and temperaments. Most of these letters are of the pick and cull of light literature, and are indeed models of airy thought and elegant ex-

THE NURSERY.—We have several times called attention to the beautiful little Monthly Magazine for youngest readers, begun in Boston last January, and which now enters on its second year with a very high reputation, which it has fairly won. We predicted long since its success, and our prediction has been more than verified. The Nursery is now an "institution." Every intelli-Nursery is now an "institution." Every intelligent family where there is a little one beginning to read, thinks it must have the Nursery. If Miss Seaverns had done nothing but introduce the Boston, Mass. Price 81 per package; by mail Seaverns had done nothing but introduce the drawings of Oscar Pletsch to the American publie she would have earned her success. The December number of this little work now before us is most liberally illustrated, and contains original contributions by Marian Douglas, Emily Carter, Wm. Godwin, and other good writers for the young. Send for a specimen number of the magazine. It may be had gratis by addressing the books for the one to be changed, and perhaps then Publisher, John L. Shorey, Boston. The subscription price is \$1,50 a year. It is the only magazine in the country that is really adapted to the capacities of children under nine years of age.

HARPER'S MONTHLY for December is the first number of the 36th volume, and a capital issue it is, too. It contains an attractive list of articles, illustrated and otherwise; among the former are "A Pilgrimage in Sunny Lands," "The Nurseries on Randall's Island," "Trouville, a new French Paradise," "A Day's Fighting in Queretaro;" and of the noticeable papers of the latter sort are, "Fish-Farming in Western New York," "The Love Romance of Benjamin West," "Some Scottish Stories," "Macquard," "A Bowl of Broth," every variety for the most varied tastes.

For sale by Williams & Co. AMERICAN NOTES for General Circulation, by

Charles Dickens, is republished by Ticknor & Fields. The publishers do the public much service in offering a forgotten book at the present time. Dickens will be found, on reading him over again, to have set down naught "in malice"

THE LADY'S FRIEND for December is a truly holiday issue, full of pleasant, instructive and fashionable things, with plates and engravings and patterns and receipts, and altogether one of the most sparkling melanges produced by the trained wit and industry of Magazinist. For sale by Williams & Co.

J. P. Mendum publishes two timely and useful pamphlets, by Judge Herttell, of New York, entitled: "An Expose of the Causes of Intemmay be Obviated," and his Remarks in the New York Assembly on the bill to restore to married women the "Right of Property." Both of these pamplilets contain efforts made many years ago, and are interesting for offering the essence of doctrines held and defended to-day by reformers.

WOMAN'S STRATEGY; or, The First Time I Saw Her. A Novel. Illustrated by Morten. New York: Carleton. For sale in Boston by Lee & Shepard. An English republication of a rattling story

the end of which is that " Edith becomes Mrs.---.' Many will like such a story. THE MASONIC ALMANAC for 1868, by Thos. Adams, is a handsome and convenient publica-

tion, which members of the Order will duly prize. For sale by Williams & Co. Bela Marsh has just published a new edition of THE ERRORS OF THE BIBLE," by H. C. Wright,

which attests its deserved popularity. The author holds that these errors are demonstrated by the truths of Nature, which is man's only infallible rule of faith and practice. A. Williams & Co. have "HINTS TOWARD A

PROPESSION OF TEACHING," by Chas. O. Thompson delivered before the American Institute of Instruction in Tremont Temple, last August,

#### To Spiritualists Everywhere in the United States.

A few months since I commenced a Bureau of Spiritual Statistics, and appealed to you to aid men. Perhaps no argument is here required to me in perfecting this work. Some few earnest convince the Spiritualist, at least, that every man | souls responded. The National Convention has and woman is the lineal inheritor of a certain sanctioned the project; and I now make a second anneal to you, to give me the necessary informainto the world as the creatures of a continuous tion to forward the work. My time and labor will be given without cost. It will consume hours which we could have had no control," and whether | daily for months, perhaps years. Can you not afford the time for one letter with needed information and a single postage? The particulars required can be found in the Banner of Light of August 31st.

> Please respond freely, and address, JOHN MAY HEW, Box 607, Washington, D. C.

#### Notice.

There will be a social party at the Union Hotel There will be a social party at the Union Hotel in Andover, O., Thursday eve, Dec. 5th, the proceeds designed to procure public speaking on the Harmonial Philosophy. Come, one and all, old and young, and participate in the Festival. Let us have a good time. An oyster supper will be provided; good music will be furnished for those that wish to dance. By order of Committee,

MRS. J. D. STRICKLAND, Sec.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] Ir H. R., who dates his letter from McHenry, and encloses \$1,50 as subscription for a "poor neighbor," will send the name of said neighbor, and also inform us definitely where he wishes the paper forwarded, we will promptly comply with his request.

## Business Matters.

THE RADICAL for November is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS, for sale at this office. Price \$1,50.

DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

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Miss Mattie K. Cassien still continues to receive and answer scaled letters, at No. 248 Plane st. Newark, N. J. Inclose \$2 and 3 red stamps.

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## Special Notices.

Every town, city, village and neighborhood in the United States should have an Agent, male or female, for Mrs. Mpence's Positive and Negative Powders, it is particularly destrable that women should engage in the sale of this invaluable preparation. Those who do not desire to make a business of it, can at least supply their own neighborhood. Those who desire to do so can obtain the Noie Agency of one or more Townships. With the extended reputation and increasing popularity of the Powders, the Bole Agency even of one township, if properly managed in the beginning, will be a constant source of revenue to the postasor, with comparatively little trouble or loss of time. The prices to Agents, Druggists and Physicians have also been reduced, and in all cases Prof. Spence pays the expressage or the postage, whichever way the Powders are sent. Send for new Terms to Agents, to Prof. Pattor Brence, Box 5817, New York City. Nov. 9.

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PART I.

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Nov. 30.

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

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

#### Invocation.

Thou Holy Spirit, our Father and our Mother, we breathe thee a prayer of thanks for the gift of this handsome day. For it seems to say to the husbandman, I have come with my fruits and my grains to requite you for the toil of springtime. And it seems to say to every soul, Rejoice in the God who made me, and made you, also. And oh Father, Spirit, while this day of beauty sings its song of praise and offers its prayers to thee, so would we pray unto thee. Not because thou requirest that we should pray and praise, but because, like the glory of this day, our souls are overflowing with love for thee and all thy works. Oh, grant that while the sun and moon and stars and all thy creations are chanting ceaseless anthems of praise to God in the highest, thy children may find cause to sing peace on earth and good will among all men. And grant that the strife and contention that exist to-day upon the earth, may soon be remembered only as a thing that has been. Oh, grant that thy children may spiritually come to a knowledge of thy great truths, and may they learn that peace is better than war; may they learn that justice that is born of thee; may they be willing to grant each one of their fellows that which they would ask for themselves, and may the golden rule find a place in every soul and be recorded within and learned by every household, so that when the poor ask for charity they may not be sent away empty; and when the poor in spirit ask for those gifts that belong to the spirit, they, too, may go away richly laden. Oh, grant that thy gifts everywhere may be as liberally distributed by thy children as they are by thee. Grant that all souls may learn of thee in thy great beneficence, and may they learn from our Mother Nature to give unsparingly as the great Father has given unto them. Grant, oh Spirit of Truth, that thy light may find way to every soul, and when this generation shall have passed and another taken its place, not one shall be left who will ask: "How shall I live in the land of souls? and where is that land? How shall I know God? and where is God?" But may every soul know thee, may every soul worship thee in spirit and in truth. Then indeed shall the wilderness blossom as the rose, and the barren places become vineyards of the Lord our God. Amen.

## Questions and Answers.

CONTROLLING SPIRIT. - Your queries, Mr.

Chairman, we are ready to consider. QUES.—Is human life, so great a mystery to man, less a mystery to spirits by reason of their superior knowledge of 117

Oct. 14.

Ans.-It is impossible for any spirit or class of spirits to be able to thoroughly analyze and define life. They may approximate it, but they can never fully understand it, because life is infinite, but individualized spirit is finite. The individuality of every spirit is constantly changing, for its individuality consists simply in its characteristics, and what they are to-day they may not be to-morrow. But, as the spirit advances, by virtue of the law of infinite progress it becomes more and more familiar with life, and the further it advances the more it becomes convinced that it never can reach the outer boundaries of life because of its immortality. If there was such a thing as death for the spirit-such a thing as absolute annihilation, then we might expect that some souls, ere they reached that further bound, might be able to analyze life. But as there is no death, and as infinite progress is the law of all life, so no soul, nor class of souls, can ever fully

understand life. Q.-Can you give us an idea of the language in use in spirit-land? We have an impression that you have neither speech nor laughter as known to us; that all thought, "from grave to gay, from lively to severe," is understood rather than expressed.

A.—If there were no expression there would be no external; there would be no individualization; there would be no form, but everywhere one vast void which, to the soul, would be meaningless. But, thanks be to the great, wise Master-Mechanic, form is carried into the spirit-world. Outward expressions are seen and felt and heard even there. There is music in the land of souls, so far beyond the music of earth spheres that were you this hour to be translated there you would scarcely comprehend it. And if you had any devotion within your inner life, you would be very likely to fall down and worship the God of Music. Oh, yes, there is sound, sight and feeling in the land of souls. It is not a mere world of imagination, a something devoid of beauty, a great chaos with neither form nor fashion. No. It is more beautiful than this earthly sphere of action-having forms and various conditions of being.

Q .- If there is no disease in spirit-land, and all are physically perfect, why is a medical science there-what the motive for its pursuit where there is no object for its exercise?

A .- There is disease in the spirit-land, for there are quite as many mental ailments as there are physical ailments. Every kind of sorrow is a disease, and souls experience the keenest sorrow in the spirit-land. It is far more acute than that you take cognizance of here in this world. There is quite as much need of soul-physicians as of physicians to take charge of the human body. And it would be well for those medical men whose business it is to restore diseased physical forms to health, to carry their science a little further and seek to become physicians of the soul, that they may carry their practice into the spiritland and be of use when they shall enter there.

ence, but without success.

should be always able to control those surroundwell ask why a certain merchant on Washington street, or any of them, do not leave their own | Farewell, sir. business to interest themselves in the business of some other merchant, because, forsooth, they know of the business affairs of that merchant, and know perhaps that he is in trouble? Simply because duty to self is not only the first law of earth, but of heaven; and, because it is, every spirit should depend upon its own internal and external sources for happiness—for what it desires. That that comes from the external, from another, is rarely appreciated by the spirit; but that which is outwrought from its own life or gathered from the external by the earnest workings of its own inner life, is always best adapted to the needs of the spirit. Therefore it is that those millions of sympathizing spirits who have passed through death, though they may be in the fullness of sympathy with their suffering friends, yet you may hear no sound from them. They may be, as it were, shut out from their consciousness, having no interference with your earthly affairs, because it is better that it is so. It is better, perhaps, that they let you work out your own salvation, though it be with fear and trembling.

Q.-The followers of Ann Lee believe she was inspired and uttered many things which they say were communicated to her from the spirit-world. Were those influences from the spirit-world, or was she under the influence of liquor at the time, as many suppose? They believe, too, that their peculiar manner of life and mode of worship came from the spirit-land, through the mediumship of some of her followers. Is that so? And, if the system is what they believe it to be, why do they not increase as other sects do?

A.-I believe that the founder of Shakerism was a very superior medium, and under the special direction of a class of disembodied spiritsnot ardent spirits-but souls, who once lived in forms of flesh. There are not many who desire to leave the pleasures of the world to enter a Society which eschews many of the so-called evils of the world. Therefore it is that there is not a large increase among them; nor would it be well for them to increase largely. They are acted upon, I believe, by a spirit band in the land of may throw out a certain magnetic influence that they are, more for the benefit of the world's people than for their own benefit, though they know it not. They are laboring magnetically, or the spirits through them, for the world entire, not for Oct. 14.

#### William A. Walker.

I am scarcely able to understand even the outermost workings of this beautiful philosophy. I was a stranger to it when here; and he who goes forth from this world in utter ignorance of the world he is about to enter upon, is very apt to find it rather hard to learn the way back, unless they are like little children, who arrive at great truths before they know it, or are so well versed in the science of life that they can take advantage of surroundings and make them become servants. I was born in Portsmouth, N. H., in 1827. I recame to Boston, and engaged in mercantile purshould say 1858. (I find it very hard to control here. over. The atmosphere of the room seems very heavy and hot.) I then removed to Greenfield, Mass., and from there I heard my country's call, and bor. I should add, I was captain of Company C, and my name was Wm. A. Walker.

I hope to meet my friends, those dear to me in Greenfield, in Boston, and in many other places. I want to receive a call from my friends as soon as they feel willing to lay down all their prejudices, and come up to this open door between the two worlds, asking to enter in all sincerity.

Now, I think there are points enough by which I may be identified, and I hope, when I shall come again, to come to meet those who know me.

## Chas. P. Chandler.

Be kind enough to say, sir, that Major Charles P. Chandler, of the 1st Massachusetts regiment, desires to communicate with his friends. I fought and died under Gen, Cowdin, one of the finest officers and noblest men the army ever boasted

of. We were in action at Glendale, when I was shot, and ordered to retire, which I did very speedily. As this thing is quite new to me, I am hardly prepared to use or take advantage of it. I only anticipate that this is the way by which I am to meet my friends, and if they think half as much of me as I do of them, they will give me a call as soon as they can. Oct. 14.

## Lieut.-Col. Hill.

Yes, shot-and by my men. That is one of the fortunes of war. I am, or was, Lieut.-Col. Hill, of the 4th Virginia Infantry. My Colonel had been shot, and I was acting-Colonel at the engagement. I was told it was the 1st Massachusetts regiment that we were hand to hand against; and as it was among our regiment considered a mark of victory, of success, to deal roughly with any who were from Massachusetts-for we hated the State and its offspring-so, of course, every officer on duty did his best to send as many souls vonder as possible, and to cover the ground with as many bodies as he could. That was war. And no doubt you may look upon it as a very hard kind of warfare, yet all war is hard. And every soul that stands on enlightened ground, should do all in his power, I believe, to suppress war and promote peace. But I am not here to speak of the evils of war, or the blessings of peace. I am here to reach, if possible, those I have left. I am here to assure them that they are more dead than I am, and to give them a key by which they may unlock the door leading to the mysteries of God. For every soul may become possessed of a certain amount of God's mysteries, if it will.

I would have my friends know that I live, that I can return, that I know their condition, and them, for their happiness here and hereafter. I am aware of all their sorrow. I am aware, also, that by-and-by they will see cause to be thank-

ful that it is just as it is with them. I was very glad to meet the old gray-headed

why is it that they do not control those surround- he has done for those I left. I knew it before I ings for our good? and why is it that we are not came here, and it was I who received him. It conscious of their presence? Your inquirer has was my influence that made his death but a long prayed for some manifestation of their pres- pleasant passage. And I hope to be able to do as much for all my friends, and for all with whom A.—It does not follow that because they may I come in contact, whether they are friends or understand the surroundings of those with whom enemies. I desire that my friends on earth should they come in contact in the earth-life, that they open the way for me to come to them. I desire that when they shall go to New York, as they ings, nor does it follow that they would always contemplate, that they will visit the medium wish to. It should be understood that each soul Foster, and there I will come and speak with has duties of its own to perform. You may as them, and identify myself to them, so that they will understand that I am living and not dead.

#### Jonathan L. Clarke.

Well, stranger, I have to take the middle rank here. How do you do? [How do you do?] I am pretty comfortable. You see I came here to tell my folks I died in Newbern. I wasn't taken prisoner and carried down to Andersonville prison, and carried here and there and everywhere, as they heard. Never saw the inside of a rebel prison. No, that's a mistake. And I come back to tell my folks about it. My name is Clarke, sir. They used to call me Jock here. I suppose I ought to give my name, Jonathan L. Clarke. That's my name. I don't know whether to say I hail from Missouri or Michigan. I was recently moved into Michigan-I don't know-if I say I hall from Missouri, they will say I lived in Michigan; and if I say I hail from Michigan, they will say I lived in Missouri. So I'll say I hail from both, so I'll be sure, won't I? was in the 1st Michigan Cavalry-a privatehigh private-way up as high as they could go. Should have been something else if I had waited longer. But I got the fever somehow or other. I don't know how. They got it down on the record that I was taken prisoner, but I'm here to speak for myself.

I've got my sister Sarah with me. She was of the Methodist faith when she was here, but I reckon she don't know what she is now, more'n I do-don't know as we are anything. But we're folks, and good live folks, and we propose to go home the first train, if we can. I don't know how, but I rather guess this will wake 'em up—I rather think it will.

I heard something like this: that Joseph Clark, my uncle, had turned first an Infidel and then a Spiritualist-our folks said, went from bad to worse. It is to him, I suppose, I should direct my letter, from-heaven, I suppose. 'T'aint t' other place. I do n't know where to direct from-from where I live, wherever 't is-'cause if he is one of them folks that knows about our coming back, he may be looking out. I hope he won't ask me for the two hundred dollars I owe him; I aint in consouls, and are acted upon to this end: that they dition to pay. Just you tell him, if he should call on you, that I am wound clear up-so far up the world's people have need of. They are what | that I aint got a copper. [You do n't need any, do you?] No. But maybe he will think he does, and maybe he will think he can get it out of the folks I left. But if he does, I will just drop this ere hint. He had n't better try, 'cause there aint anything worth trying for. And as for the money they got that I received in the war, it aint enough to feed a hungry rat. So I don't think he had better try to do anything about it-better let it

go, 'cause he has got enough without it. Now, what I want the folks to know is, that I did n't die as they think. I died a natural death of fever, at Newbern, and I am all right; and as for eating rebel shavings, as they heard I did for the last week, tell 'em I had something better, and didn't have no occasion to call on their pile of shavings. I've heard plenty here say they did n't have much better, but I was n't so conditioned; so they can save their ugly feelings for mained there till 1847. In the spring of 1847, I the rebs. for some other purpose. Good-by, stranger. Hope you will have something better than suits, and remained here till the year 1851-or I a mudscow when you come across to bring you

I am just as happy here as I ever was. They used to say, "Nothing ever troubles him." But that's a mistake. I did use to sometimes get answered it by joining the 27th Massachusetts, into trouble, but I was generally pretty happy, I was mustered into service in '62, and mustered And, by-the-way, I will just put this in: Mr. out again in '63. I fell at the battle of Cold Har- Evans-he was a kind of a traveling preacher, I guess-looks out for souls in general wherever he goes. He once said to me, just afore I went to war, "Mr. Clark, just so sure as you don't seek the Lord Jesus Christ before you go into the army, if you get killed you will certainly find hell." Well, I only just want to send him back my compliments, and tell him I aint never hunted for that place, and perhaps that's why I aint never found it. He was always hunting for itnever saw him in my life that he was n't hunting for hell. And I hope for his benefit he will find it when he gets here. I want folks to find what they are hunting for. Oct. 14.

## Flora Jones.

My father was killed in one of the battles before Richmond, and mother and me was left in New York. That's where we lived. I first lived in Tennessee, but when my father went into the army we came to New York, because he didn't want to leave us in Tennessee. Mother tried to go back after father was killed, but all the folks there, or the most of them, was against her, because-well, they were more secesh than they were Union, and my father said so when he moved us to New York; and they cheated my mother out of all that should have been hers. And then we lived in New York because my father had a brother there, and he was to see to us while father went into the army.

My name is Flora Jones. My father's name was William Addison Jones. He was killed before Richmond; and I died. I was not with my father: I was with my mother. I was only eleven years old. I died of fever, and I took it of a little girl that lived in the house; and she died, and I took the fever, and then I died too. It will be two years this winter what's coming since I died. and my mother do n't know I can come back, and don't know that my father can; and we want to tell her as how we can. Father says, tell her to go where—where Lieut.-Col. Hill wanted his folks to go, and he will go there and see what he can do. And my father wants me to thank my uncle for him, for his kindness to my mother and to me; and to say to him that he shall try to repay him-not in dollars, but in something that will last a great deal longer.

Scance opened by Theodore Parker; closed by Cousin Benja."

## Invocation.

Thou Spirit who art in the heavens and in the earth, we would bow down and serve thee through the worship of all that thou hast made, for it is through form alone that we can recognize or unthat I shall do all that is possible for me to do for derstand thee. And we beseech of thee, oh Spirit Eternal, to so baptize us with thine own infinite truths, that we shall become one with truth and one with thee. Grant that thy children who are clothed with the flesh may learn that thou art God everywhere. And may we ourselves learn that they may carry their practice into the spiritland and be of use when they shall enter there.

Q.—If our spirit-friends are with us in earthife and are acquainted with our surroundings,

workings of the outer and the inner life. We perceive thee in the great ocean of thought. We perceive thee in every form; though we cannot fully comprehend, yet thou art our Father and we are all thy children, bound to the kingdom of wisdom; bound to the kingdom of peace. When the mists and fogs of ignorance have passed away, and the clear sun of thy truth shines upon us, then it can be given to the passed away, and the clear sun of the truth shines upon us, then it is, oh Spirit Infinite, that we shall better understand thee, and then we shall worship thee understand thee, and then we shall worship thee more truly. Grant that it may be our mission to walk long through the earth, teaching thy children, and clearing the dark ways through which the soul may be called to pass as it journeys heavenward. May we be enabled to so illumine the grave that there [shall be no darkness there. May we throw such a halo around all deathscenes that they shall be scenes of life. May we strip off all of their darkness, and clothe them with morning smylight; for thine is the kingdom. with morning sunlight; for thine is the kingdom, and the power, and the glory, forever and ever.

## Questions and Answers.

QUES. On the spirit intelligences who control at this circle, approve of the Massachusetts pro-

hibitory liquor law, or otherwise?
ANS.—Restraint, when guided by wisdom and ANS.—Restraint, when guided by wisdom and love, is of good; but when it is guided by ignorance, and love is wanting, then it is apt to lead to destruction, and the very end that is sought for is never reached. I believe that there are many spirits who visit this place who are in favor of the Massachusetts prohibitory liquor law. There are also many others who are against it, and who seem to use all the power of which they are possessed, to throw obstacles in the way of its success. For be it understood, the inhabitants of the world that is unseen do very often come into close—very close—rapport with those who are still clothed with the flesh, and exercise a very large amount of power over those who are in the flesh and over the conditions of time. That class of spirits who favor the so-called license law, are those who believe that this generation, and par-ticularly the class of mind that finds expression upon this continent, this republican people they believe will be better governed by moral sussion; better governed by erecting for them a certain standard which they themselves subscribe to—rear for them an altar which they are willing to recognize and worship at. "Then," say these intelligences beyond the grave, "the end sought for by both parties will at last be reached." Your speaker has no opinion to offer, save that he bespeaker has no opinion to oner, save that he be-lieves that as God is walking through the nations, he himself will finally purge you from all the so-called evils that float in social life.

Q.—I would like to ask if a large number of

those who are among us addicted to the inordinate use of alcohol, are not, to a great extent, influenced by those in the other world who have not yet been able to rid themselves of the habits and appetites they possessed here; and if so, whether it is not possible to reach the parties suffering, rather by calling back the spirit of one in the spirit body and treating him through a medium or otherwise, so as to deliver him from the condition from which he has been suffering? We wish the approximation of the property of wish to ascertain your opinion as to the possibili-ty of ridding ourselves and others of those habits, which are diseases; and equally of other physical diseases in that way

diseases in that way.

A.—A certain amount—I may say a very large amount of all diseases, either physical or mental or moral, are augmented by the interference of or moral, are augmented by the interference of foreign spirits; therefore, if you would gather in their causes, entire, so far as you are able to, you must gather them in, also. If you would rid the little branches of disease, you must commence at the root. Then you will commence right. But generally it is the habit of mortals to deal heavy blows at all evil effects, failing to touch the cause so the effect is fought earlier and fought. cause, so the effect is fought against and fought against, and it continually rears its head like a monster in your midst, over which you seem to have no control. Sometimes mental, physical and moral diseases have their source entirely with-in the human physique, and no outside interfer-ence can be traced. But those are the exceptions, not the rule. When you understand the laws governing through all the minutic of life, you will know how to live in health. Disease will depart from you, and a heaven upon earth will have be-Oct. 15.

## Arthur L. C. Palmer.

Speaking of prohibitory liquor laws, has led me to reflect very seriously in another direction. I think there should be a law prohibiting the inordinate use of morphine and its attendant retinue of angels in the shape of narcotics. It is exceedingly fashionable, I find, for physicians, when they don't know what to do to relieve one of pain, to give him a dose of morphine. It will put a quietus upon him; if not in one way, it will in another. Now I would vote for a law prohibiting that, and I don't know of any law that would do not have the vace of marcotics upon do as much good. For the use of narcotics upon the body is engraven upon the spirit, and it carries the fog with it into the spirit-land, and when it gets there it is bewildered, befogged, believed and bederiled generally

I beg your pardon for using rough expressions, but I am in the habit of speaking just what I think. I speak from experience, and that is the only reliable school-master. You may go to school to theory to all eternity and realize but little, compared with the amount of wisdom you gain by one good solid experience in any direction.

Two years ago I was sick and maimed. I lost a limb in the service, and when it was found by the surgeon in attendance that I must die, and as the surgeon in attendance that I must die, and as he had a good many patients on his hands, and they were all calling for something to relieve them, it was. "Here, nurse, give this powder to this man, and such a powder to another man." And the result was, that all lay very quiet—exceedingly quiet.

Now I don't know whether that may be called murder or gravence or whether it was here.

murder or ignorance, or whether it may be called murder at all. But if the pointing of a pistol at a man's head and blowing his brains out pistol at a man's head and blowing his brains out is murder, it is murder to give him what is inimical to life. I was going to say, but I suppose I should modify that somewhat, because I know there is a great deal of ignorance among the medical faculty, they don't know much, any way; the very best way you can fix it, they don't know much. I speak of them as a body. There are grand exceptions, I know, and those exceptions save the whole from going to destruction. Well, a voice has come to me from my people, and it sounds very much like this: "Oh, I would give anything to know if our Arthur could have been saved. I wish I could know what was the real cause of his death. They said he was doing well,

cause of his death. They said he was doing well, and would soon recover." Well, the real cause and would soon recover." Well, the real cause was the want of something to assist nature in was the want of something to assist nature in keeping up the tone, while some outside influence, call it the great God or whatever you please, could act upon the body to restore it to comparative health. That was one great cause, and another was an overdose of morphine.

I see, from scrutinizing the mind of the surgeon who administered it, thoughts like these: "That man should never have taken so much morphine. I could not have ordered it. I must have been

I couldn't have ordered it. I must have been drunk." I beg your pardon, Surgeon Brown, but you did order it, for I heard you three times tell the nurse to give such a powder. "Why, dector," said she, "is n't that a large dose?" "Oh no; that is only what he needs. He will bear it all." So I did bear it to the other world.

Every man's sins are apt to keep close to his heels, no matter whether they are sins of ignorance or something else. They are sure to follow and you have got to eat every one of them your selves. That is the experience of all who come here; so take care, all you folks, that you sin as little as possible—that you do the best you know how; for you will have to eat every one of them, and your stomach may be overloaded. You may

get the dyspensia by doing it.

I hall from Ohio, and I have very dear friends in Columbus; and if those very dear friends want to know how it is with me, Arthur L. C. Palmer, to know how it is with me, Arthur L. C. Palmer, and want to know all the story, want to have all the little facts worked in, let them come personally to me and I can tell them what would n't sound very well to be given here. But as this is the only real good republican whole-souled opening for the spirit to return, I, like thousands of others, have made use of it, and can bless God for it. And if they do n't like it, they know very well what I would say if I was here, and I can't say anything different now—"That is my way, and if it don't suit you just turn the other way." It was my way to come here, and if my good Pres-

I once said to an old family friend of ours who I once said to an old family friend of ours who was talking to me on religion—as nigh as I can remember, I told him something like this: Mr. Collis, you've told us many times that your face was Zionward; and if that is true, how can you be constantly turning around upon such renegades as I am. You are all the time preaching to those who never did look Zionward, and never can. Now you tell us in your sermons that your eye is steadily toward the Holy City and your face is ever Zionward—do n't want to catch you upon any weak point, but it is always Zionward; how is it that you can turn it toward me and others of my style so often? His reply was, "We are my style so often? His reply was, "We are commanded to look after all lost sheep." "Well, now," said I, "if I am lost, the term to me implies that I've gone so far away that you can't bring me back. Now what's the use spending your time, if I am lost? I contend that I am not lost, never was lost; and if there is any lost about it. I think it is on your side." it, I think it is on your side."

Now if he has a word to say about my return,

I have only to say, in return, I have learned in this spirit-world that God's Zion is on all sides, and which ever way you turn you cannot get out of its sight. It is always before you, so do n't be afraid to turn to Spiritualism, for who knows but man's Zion is there?

man's Zion is there?
Well, I've talked, I suppose, rather hard against the medical faculty and Old Theology, but then I could n't stand on natural ground unless I did. And I have a natural foundation upon which to base all my dislike to both classes. Good-by till you hear from me again. Oct.15.

#### Maj. Daniel McCook.

My sons and myself have visited this place before. Three of my sons have manifested, but I never found the way exactly clear for me until never found the way exactly clear for me until to-day. Soon after my change I became conversant with the method of return, and I became aware that my daughter Mary was a medium, though she did n't know it; and I was told on one occasion by those who understood the process of acting upon those bodies better than I do, to see what I could do toward making her obey my will. I did so and found I was your successful. while I could do toward making her oney my will.
I did so, and found I was very successful. But I
was obliged to remain incog all the while, because
she was unacquainted with the phenomena, and I
should have been obliged, I was told, to retire waiting till she had become acquainted with it, if I sought to influence in that direction. But I see recently many of the members of the family I have left are possessed with an earnest desire to know how much of truth there is in modern Spiritualism. Mary says, "It must be true, for I have outward proofs of its truth, and I have an inward sense that it is true." But there are others who are greatly in doubt, and have become very earnest in their hopes that some of us who have gone beyond would return with such power as to sweep

away all skepticism, if Spiritualism be true, Well, the first thing to be done is to adapt ourselves to some medium or mediums, and the next thing is to induce those mediums to become our subjects—to allow us to use them—for they are not always willing, they tell me. As I find my daughter is a medium, I think, under proper circumstances, I could manifest very clearly; but I would rather at present manifest through some other source, so that the fact may be more conclusive. In the course of my investigations, recently sive. In the course of my investigations recently I have learned that some of the best mediums for those who are children in modern Spiritualism those who are children in modern spiritualism are soon to travel our way, and I would counsel my friends to take advantage of their nearness, and if they do I hardly think they will regret it. For if I cannot come, some of the boys will—perhaps we all can. At any rate we shall endeavor to give, if the right subject is furnished, ample evidence of any life of tax thank and that there is no idence of our life after death, and that there is no yery great change except the change of separation between spirit and body.
I am, sir, Maj. Daniel McCook, and I would like

to have you address my message to Mrs. Martha McCook, Steubenville, Jefferson Co., Ohio.

#### Alice Fletcher.

Blessed are they who believe though they have

Blessed are they who believe though they have not seen! Oh yes! they are blessed beyond all conception of blessedness. Some of my dear friends, whom eighteen months ago I left, used to say to me, "Oh, Alice! if I could only sec, I should believe; but why can't I see spirit forms, and hear spirit voices? why can't I gather spirit impressions, as some say they can? If it is true, why is it not vouchsafed to all?"

Well, I can only say I think now, as I did before death, all are not physically constituted so that they can discern spirits. All are not spiritually constituted so they can realize the presence of spirits while they are in the body. Well, they never could understand it, and I am no better able to furnish them with what they will understand than I was before death. I said, "I will return. I am sure I can return." But they said, "What is the use of returning, since we cannot see you?" "Well," I said, "perhaps the great God will permit me to so solidify my spirit body as that you may be able to see it. At all events I will true they are tried but they did it is events! that you may be able to see it. At all events I will try." I have tried, but find it is something which I cannot do. So I come to-day, not because I expect to overthrow their skepticism, not because I have been called for, but because I feel that it is a duty which I owe to my friends, to mythat it is a duty which I owe to my friends, to myself, and to the great God whom I hope to serve
to-day, as I ever try to. One of my dear friends
said to me, "When you have passed through
death, and are admitted to the company of angels
—which I hope you will be—then I think you will
learn that it is not permitted unto those who have
passed through death to return." Well, I am sure
it is permitted, and I am sure that a great and
perfect law governs our return, the same law that perfect law governs our return, the same law that cares for every event in life. I know now that I can return; before, I only firmly believed it, because I knew that others had come, for they came to me. I said to one skeptical friend, who once said to me, "I am ashamed to tell my friends that you are a Spiritualist,"—I said, "Aunt Sarah"—that is what I called her, though she was no aunt of mine—"Aunt Sarah, what proof shall I give you that I cau come back?" "Ob, you can't give me any," she says. "You would not believe it? Nothing would induce you?" "No, nothing at you that I cau come back?" "Oh, you can't give me any," she says. "You would not believe it? Nothing would induce you?" "No, nothing at all." "Well, now," I says, "just to satisfy me, tell me something that I shall say when I return. Now we are all alone, and I shall never mention it, and if it so happens that I can come back I will bring the word of thought, or whatever you may see fit to give." "I tell you," she says, "I won't believe any way." "Not if you should see me?', "No, I don't know as I should." "Well," I said, "iust give me something—some word by which "just give me something—some word by which you may know that somebody—some intelligence, at all events, must have been present to hear our conversation to-day, or else I have come back."
"Well," she says, "your doctrine is all moonshine, so I will give you the moon. If you can come back, simply give that." "And will you believe?"
"No!"

"No!"
But, you see, I think she will; and I want that But, you see, I think she will; and I want that dear old lady to know that I've not come back on moonshine, but by a law of the great God she worships and I worship. I could not come back outside of that law, for the law is greater than I am, and I could not break it even if I would. But I am disposed to act in accordance with it; and so I return does Aunt Sarah not more moonshine. I return, dear Aunt Sarah, not upon moonshine, but I will say the moon, so that you will under-

stand who I am.
You will call me, sir, Alice Fletcher. I have provided for the message to reach them, and I hope it will accomplish some little good, if not a great deal. Farewell.

Séance opened by Joseph Lowenthall; adjourned by Lester Lowenthall.

# MESSAGES TO BE PUBLISHED.

Thursday, Oct. 17.—Invocation; Questions and Answers; Samuel Habnneman Tyler, of New Orleans, to his mother; Mary Lelloy, of Golden City, Colorado; Matthew McGinnis, to his brother, James McGinnis, of Springfield, Ill.; Sylvia Ann Howland.

Monday, Oct. 21.—Invocation; Questions and Answers; Isaac Hobson, to his friends in Maino; Capt. William E. Hacker, Third Pennsylvania Infantry; Johnnie Jolee; Frankle Hall, of Lowell, to his mother; Lucy Tilton, of Dayton, O., to her friends,

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Convention in Vermont.

The next Quarterly Convention of the Spiritualists of Vermont, will be held in the Town Hall at Middlebury, Vermont, on the 4th and 5th of January, 1868, for the free discussion of religious and reformatory questions. Entertainment at hotels, one dollar per day. It is hoped that the speakers of Vermont and all friends of progress will meet with us. Speakers and friends from other Sintes will receive a hearty velcome.

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Committee Committee.

Rockingham, Vt., Nov. 20th, 1867.

#### Corry Mass Convention. CHANGE OF TIME.

The Third Annual Convention of Spiritualists The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Pennsylvania will be held at Corry, Eric Co., Penn., in the Academy of Music, on the 27th, 28th and 29th of December, 1867, for the free discussion of religious and reformatory questions. Selden J. Finney, of Troy, N. Y., Alcinda Wilhelm, M. D., of Philadelphia, and other able speakers are expected to be present. All communications should be addressed to Mrs. W. H. Johnston, Cor. Sec.

By Order of Committee.

Corry, Pa., Sept. 26, 1867.

Corry, Pa., Sept. 26, 1867.

## Miscellaneous.

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Two childions in the same style of those of "The Most Laughable Thing on Earth." The prices are the same as for those, viz., Card-Paper Edition, 25 cents. Card-Board Edition, 50 cents.

K. K. K. KOMIKAL KONVERSATION KARDS.

A KAPITAL Kombination of Kuriously Kontrived Komical-lites, Komposed. Kompounded, and Econorcised, by Keziau Kent, K. K., a Kute and Komical Karakter, of Kambridge Kollege. In a handsome box. 30 cents. "The end of a row of passengers in a horse-car get itself into a prodigious fit of merriment the other day, and all because a gentleman and lady interchanging the 'K. K. K.,' couldn't restrain their laughter. We advise every one wishing a glimpse of the sunny side of life, to try 'K. K. K."—Tribune.

THE CHOPPED-UP MONKEY;

A PUZZLE for Children. Price, in an envelope, 15 cents; in A box, 20 cents.

A bevy of children around a table, puzzling themselves in their efforts to put this unfortunate Monkey in his original shape, is a sight worth seeing. And when, at length, the act is accomplished, and Jocko sits before them on his barrel, with his half-eaten eccon-nut in his paws, some clap their hands, some jump about with delight, some are startled with his odd looks, while the shouts of laughter frem all are perfectly uproarlous.

PIGEON-TAIL PUZZLE.

New and Mysterious; Complicated and Curious. 60 cents.

WHICH IS THE LARGEST?

An Optical Puzzle. 15 cents. MAGIC PICTURE CARDS.

New, Unique, Curious, Puzzling and Amusing. 25 cents.

#### The above Games will be sent by mail, postpaid, on receipt of price. For sale at the Bannen of Light office. LOOK AT THIS!

\$1,50 WILL PAY FOR THE MONTHLY NEW ENGLAND FARMER from this date to January 1, 1860:

14 Months for only One Dollar and Fifty Cents —in advance.

48 Pages of reading in each number, handsomely filustrated, and largely composed of original contributions.

588 Pages of valuable and interesting Agricul-tural and iterticultural reading in the vol-ume for 1867.

40 and upward extremely Liberal Pre-

new name for our list will entitle you to a premium. 3 cent stump pays for specimen and circular.

34 Merchants' Row, Boston, the place of pub-lication, and all letters should be addressed

R. P. EATON & CO.,

Publishers N. E. Farmer.

Any paper copying the above and calling attention to it shall receive the numbers for 1868 without charge.

Nov. 9.-41cow

C. P. L.

## MANUAL FOR CHILDREN'S PROGRESSIVE LYCEUMS.

BY ANDREW JACKSON DAVIS.

CIXTH EDITION. Now READT. 80 cents per copy—8 cents postage. \$63.00 per hundred.
Third Arribged Edition of the Lyceum Manual. 45 cents—6 cents—6 cents—6 cents—9 cents—6 cents

THE EARLY PHYSICAL DEGENERACE
OF THE AMERICAN PEOPLE.
A GREAT BOOK FOR YOUTH. Send two red stamps and
A obtain it. Address, DR. ANDREW STONE, 66 First
street, Troy N. Y
11w-Oct. S.

THE SPIRITUAL INVENTION.

OR, AUTOBIOGRAPHIC SCENES AND SKETCHES.

Price 25 cents. For saic at the Banner of Light Office, 155

Washington street, Boston, and 644 Broadway, New York.

Price 25 cents. For saic at the Banner of Light Office, 155

BOARDING, by the day or week, at 54 Hudsahington street, Boston, and 644 Broadway, New York.

Miscellaneous.

DR. HALL'S VOLTAIC ARMOR, Magnetic Bands and Soles.

GREAT SCIENTIFIC REMEDY

FOR COLD FEET, RHEUMATISM, NEUBALGIA

PARALYSIS, NERVOUS HEADACHE DYSPEPSIA, SCIATICA, and

ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a positive remedy for Cold Fart and Impersect Cinculation. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, Proprietors, 132 Washington street, Boston, Mass.

MAGEE STOVES, RANGES AND FURNACES,
Mingoo Parlor Stoves, unrivalled for economy, newer and beauty

nower and beauty.

Mageo Cook Stoves, superior to any Stove ever sold in this market. Ten thousand of these Stoves have been sold within four years.

Magoo Rangos, unsurpassed in beauty of finish, economy and durability. Magoo Furna cos, Brick and Portable.
No Furnace over old in New England has given such general satisfaction as the

eral satisfaction as the
MAGEE FURNACE.

It is economical in fuel, and possesses all the good qualities desirable for heating houses and public buildings in the most satisfactory manner. Every Furnace warranted.

POND & DUNCKLEE, 87 & 89 Blackstone street, Boston, Mass.

SEEK FOR TRUTH

AND YE SHALL FIND IT.

THERE is no getting over the fact that "Calcutta Hemp," (which the NATIVES chew as the YANKEE does his Tobaco, is a sure and permanent cure for ASTIMA, BRONCHITIS and CONSUMPTION. We speak from experience. There is not a single symptom of CONNUMPTION that it does not at once take hold of and dissipate. Nightsweats, pecvishness, irritation of the nerves, fallure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nause at the stomach, innection of the bowels, and wasting away of the muscles. CANNABIS INDICA will relieve the patient in twenty-four hours. Skeptic, try it—prove it for yourself. Send your address, and receive voluntary extracts," free of charge or postage.

One Bottle, \$22,50, Three Bottles, \$6,50.

Address, CR.Didock & CO.,

Oct. 26.—13w\*

ALBERT W. LADD & CO., MANUFACTURERS OF AND DEALERS IN

PIANO FORTES. CABINET ORGANS AND MELODEONS, Nos. 206 & 208 Washington st.,

BOSTON.

Planos to let. Old or new Planos taken in exchange.

Nov. 2.-12w

## DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of smono Dunk, and given A REMEDY that takes away all desire for it. More than Eight Thou-sand have been redeemed by its use within the last seven

that takes away all desire for it. More than Fights a non-sand have been redeemed by its use within the last seven years.

If you cannot call, send stamp for Circular, and read what it has done for others.

The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass.

W—Dec. 7.

THE CHRISTIAN, Alarge, live, eight page monthly, registions, and family paper, containing facts, incidents, tales, sketches, music, pactry, expositions, stories, and pletures for the young, large print for the old, something for saints and sinners, one and all. No sectarianism, controversy, politics, puffs, pills, or patent medicines admitted. Only 60 cts, a years, in advance. Ten copies Sis. Send 10 cts, for three specimens, before you forget it. Vol. 111. commences Jan. 1, 1863. Subscribers received before Dec. 20, have Nov, and Dec. papers free. One hundred new altering True is for Si. Address all orders to II. L. HASTINGS, Rentrual Tracer Repository, 19 Lindall Striker, Boston, Manse, in the rear of the Post Office.



It is the Best Chance ever offered to Agents!

One or two days' time will secure a good

Sewing Machine, Watch, Silk Dress, Revolver.
or some other article of equal value, FREE OF COSTI
Agents wanted everywhere, male and female, for the best
One Dollar Pawnbroker's Sale in the country. Send for Circular. S. C. THOMPSON & Co., 30 Hanover street, Boston.

Nov. 23.—6w

Consumption can be Cured.

THE TRUE REMEDY AT LAST DISCOVERED. UPHAN'S
FRESH MEAT CURE.—Prepared from the formula of Prof.
Trousseau, of Paris, cures Consumption, Lung Diseases, Bronchitis, Dyspepsia, Marasmus, General Debillty, and all morbid conditions of the system dependent on deficiency of vital force. It is pleasant to taste, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. \$1 a bottle, or six bottles for \$3. Sent by express. Sold by \$6, C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars sent free. George C Goodwin & Co., Agents, 38 Hanoverstreet, Boston.

Oct. 5.—13w

#### DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Room No. 5, BOSTON, MASS.

OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.

N. H. ALL PRESCRIPTIONS carefully prepared and put up by himself.

From an experience of ten years, Dr. P. is convinced of the curative cflicacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at this office, for 25 CENTS RACH:

O cfice, for 25 CERTS RACH:

REV. JOHN PIERPONT,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDREW JACKSON DAVIS,
MRS. J. H. CONANT,
J. M. PEELLES,
PINKIE, the Indian Malden; 50 cents.

Sent by mail to any address on receipt of price.

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist.

BOIGGITE AND HOURGIST,

554 WASHINGTON STREET, BOSTON.

POOTS, Herbs, Extracts, Olls, Tinctures, Concentrated
Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrotula Panacea, Mother's Cordial, Incaling Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up Brightual and other Prescriptions. Oct. 6. INSPIRATIONAL MUSIC

WE HAVE received a supply of the following beautiful V hallads, composed by Mr. Whiting: "Sweet be thy Dreams, Alida," "The Wind is in the Chesnut Bough," "Medora," "She was a klose," "When e'er in Sleep the Eyelids Close," "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty." For sale at this office. Price 35 cents each.

June 22.

PROF. O. S. FOWLER
WILL lecture, free, on Phrenology and Physiology, as applied to human and self-improvement, marriage, &c., at TREMONT TEMPLE. Monday and Thursday evenings at 7.30, Dec. 16, 19, 23 and 26, and give Phrenological Examinations and advice as to business, self-culture, &c., at the AMERICAN HOV. 30.—tf.

Nov. 30.—tf.

WATCHES AND JEOWICLEY
REPAIRED and for sale by S. R. WETHERBEE, 2 City
Hall Avenue, near School street, Boston. EF Silver
Waro made to order.

PRUNKARD'S OURE!

FOR Sale at 27 South 17th atreet, Philadelphia, Pa. Prior

\$3,00 for two bottles. Also healing by laying on of hands.

Nov. 9.—8w\*

L. EMERSON PHENCH.

Nov. 9.—6w\* LEMERSON FIRENCH.

THE NEW CURE.—TO PATIENTS AND PHYSICIANS.—BRUIERE'S INVIGORANT.—(PURE PILYMYLLE.)—We are now able to supply the large domand for this remarkable diguical Elemert, at \$5 per flesk, by express, direct from the laboratory. PHYMYLLE, in its astonishing mastery over Nervous Diseases, Brain Softening, Consumption, Dyapepsia, Epilepsy, Impotence, Vital Prostration, loss of Maguelism, Insanity from Exhaustion, Despondency, and all Nervous Storbidity, is wholly unequaled. Its effect on weak and sickly women is indeed extraordinary, its power over morbid states of mind and body, Startling—Wonderfull These remedies, PHYMYLLE, and AMYLLE, lave attained a popularity surpassing that of any purely medical agent ever introduced to the American Faculty and public. Send for Circulars. 20 per cent. discount for all orders above \$200.

J. A. ROBBINS & CO.,

Orders sent to

J. A. ROBBINS & CO.,

Sole Proprietors of Phymylle and Amylle,

Nov. 30.—2w°

No. 22 Congress street, Boston, Mass.

Nov. 30.—2w° No. 22 Congress street, Boston, Mass.

No. 21 Congress street, Boston, Mass.

WISH to call the attention of the public to a very reliable licaling Medium, and also Magnetic and Clairvoyant Physician—Mrs. HULL, of 224 Fourth avenue, New York. After being treated for three years or more by various physicians with little or no benefit, I have been entirely cured by her in a short time. For further particulars address. THOMAS II. PRICE, box 48, Elizabeth, N. J. Nov. 30.—3w

C. B. ROGERS, No. 133 Market street, Philocot. 19.—12w. Wholesale Dealer in Field and Garden Seeds.

Mediums in Boston. New York Advertisements.

DR. GEO. B. EMERSON, Spiritual Movement Cure,

OFFICE, No. 1 Winter Place, Boston, Mass. Hours from

ACKNOWLEDGMENT.

This may certify that I have auffered very much for several grain from a tumor and heart disease. By my receiving a course of treatment of Dr. G. B. Emerson I have received a great benefit. I have faith that I shall be fully restored to health by his treatment. We esteem him a gentleman worthy of our highest respect.

Miles, E. W. KNIGHT.

Witness—Mr. A. F. Knight, Kendall's Mills, Fairfield, Mc. Nov. 30.—2w\*

DR. MAIN'S HEALTH INSTITUTE AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 12w-Oct. 5.

Address, and state sex and age.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
227 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Compilaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Oct. 5.

CLAIRYOYANT Physician and Test Medium, No. 85 Bedford street, cures disease by laying on of hands; also tells of lost money, disease, love, marriage and death. Term \$2.00, Circle Sunday evening. SAMUEL GROVER, HEALING MEDIUM, No. 15 Dix Place, (opposite Harvard street.) 13w-Oct. 5.

MRS. S. HATCH, Medical Clairvoyant, is very successful in treatment of diseases. Hours from B to 12, and 2 to 6 Examinations \$1. At \$24 E street, South Boston. Nov. 16, -5w\* MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass.

MARY M. HARDY, Trance, Healing and Business Medium, No. 93 Poplar st., Boston. Terms \$1,00. Nov. 2.-13w\* MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1605 Washington street, Boston. Sept. 14.—13w\*

MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant street, Boston, Mass. Sept. 14.—13w\*

## Miscellaneous.

SOUL READING.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical and sees, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the infarmoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained and what cultivated.
Seven years' experience warrants them in saying that they
can do what they advertise without fall, as hundreds are willing to teatify. Neptics are particularly invited to investigate.
Everything of a private character KET STRICTLY AS SUCH.
For Written Delineation of Character, 81,00 and rel stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE,
Oct. 5-13w.

of the one or the other.

Address. MR. AND MRS. A. B. SEVERANCE,
Oct. 5.—13w Milwaukee, Wisconsin.

## DR. WILLIAM B. WHITE, CLAIRVOYANT and Medical Electrician, has removed his office from Jefferson Place, Boston, to 595 Main street Charlestown, Mass., and has associated in business with

MRS. JENNETTE J. CLARK,

recently from Fair Haven, Conn. They will continue to give Medical Examinations, sit for spirit-communications, delineation of character, &c. Mrs. Clark will take charge of the Laddles' Electrical Department. Chilechours from 9 A. M. to 5 P. M.—a few doors north of Reed's Corner. [3w\*—Nov. 2].

DR. J. R. NEWTON

WILL Hent at PARKERSBURG, W. VA., (at Swan flotel,) from Nov. 26th to 29th;
NEW ORLEANS. tf-Oct. 12. VALUABLE USES OF MAGNETISM!

DR. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located 318 and 380 Van Buren street, MILWAUNEE, WIS., where the sick will find a pleasant home. Patients at a distance are curved by magnetized paper. All that is required is a superscribed envelope, and fitteen cents. 11w\*—Oct 5.

ARS. ABBY M. LAFLIN FERREE,

DSYCHOMETRIST, and gives directions to those wishing to be developed as Clairvoyants of Meliums. Psychometric readings, \$2; Development, Birections, \$3. Address all letters, (two red stamps enclosed.) P. O. Box 455. Washingtons, B. C. (Residence 378 & street, no.th.)

MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., Il., where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and tuture. Having been thoroughly test ed she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

MRS. A. S. ELDRIDGE, Test, Business and Examining Medium, Watertown, opposite H. R. R. office.

Dec. 1.—4w\*

and all the time very disagrecable. Since taking the Powder's that complaint has vanished, and I have not felt a symptom since.

Whis, Phene Ann Hanes, of Alloona, Pennsyleana, writes as follows—"I am now in my 60th year, and during the last two varieties from (13) DYSPEPSIA and (15) SLEEPLESSN ESS; but have suffered from (14) DYSPEPSIA and (15) SLEEPLESSN ESS; but having used your Positive Powders in the Powders of Common the last two states that I could either ent or sleep with any degree of comfort since I was twenty years of age."

Volume 1. In the Very disagrecable. Since taking the Powder's that complaint has vanished, and I have not felt a symptom since.

Mrs. Phene Ann Hanes, of Alloona, Pennsyleana, writes as follows—"I am now in my 60th year, and during the last two suffered from (14) DYSPEPSIA and (15) SLEEPLENSN ESS; but have suffered from (14) DYSPEPSIA and (15) SLEEPLENSN ESS; but have suffered from (14) DYSPEPSIA and (15) SLEEPLENSN ESS; but have suffered from (15) DYSPEPSIA and (15) SLEEPLENSN ESS; but have suffered from (15) DYSPEPSIA and (15) SLEEPLENSN ESS; but have suffered

HENRY PHELPS, Magnetic Physician, Lewis 134 - Oct. 26. A GENTS WANTED—\$10 to \$20 a day—to Introduce our new patent STAR SHUTTLE SEWING MACHINE. Price \$20. It uses two threads, and makes the genuine Lock Stitch. All other low-priced machines make the Chain Stitch. Exclusive territory given. Send for circulars. W. G. WILSON & CO., Manufacturers, CLEVELAND. OBIO.

EXPOSITION UNIVERSELLE, PARIS, 1867.

WHEELER & WILSON, 625 Broadway, New York, AWARDED,

Over Eighty-Two Competitors, THE HIGHEST PREMIUM, A GOLD MEDAL, FOR THE PERFECTION OF Sewing Machines, and Button-Hole Machines.

THE only GOLD MEDAL for this branch of manufacture.
Boston Office: 228 WASHINGTON STREET,
Aug. 31.—3m
H. C. HAYDEN, AGENT. A. B. CHILD, M. D., DENTIST.

## 50 School street, next door East of Parker House, Boston Hew York Advertisements.

\$15,000.

A PARTNER wanted in a flourishing Pancy Goods and and short-time trade, and constantly increasing. To a good high-minded business man this would prove a good opening. For particulars apply to S. LYON; 33 Cortlandt street, N. Y. Nov. 30.—4w

Lungs now fill two-thirds of the way down.

I, myself, have been addicted with (25) RHEEUMA-TISM and (24) HEART DISEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my Kheumatism 1s gone and the Heart Disease much reserved; so that I can use the pick and the shovel in prospect-

## CLAIRVOYANT PRESCRIPTIONS,

MRS. R. I. MOORE.

On receipt of \$1 and two stamps, with lock of the hair, and age and sex of patient, will return by mall clairvoyant examination and prescription. Address Care of WARREN CHASE, 544 Broadway, New York City.

9w-Nov. 2.

10 LICH," "RACY," "PROFOUND,"—Read THE NEW ILLUSTRATED ANNUAL OF PHREE NOLOGY AND PHYSIOGNOMY for 1868. Contains: Mar-range of Cousins; its effects. Whom and when to marry light age. Jealousy in all its phases, with causes and cure. Distinguished characters, with partralts. Bismarek, Distancia, Victor Hugo, the Hon. Henry Wilson, Miss Bradson, Kings and Queens, "Two paths in Womanhood," lilustrated. "How to Read Character," etc.; 80 pages, handsomely printed, 25 cents. Newsmen have it. Sent first post by 8, R. WELLS, 389 Broadway, New York.

\*\*CEXUAL DEBBLLITY.—A TREATISE ON little grantson, cured of (32) CROUP.

SEXUAL DEBILITY.—A TREATISE ON little grandson, cured of (B2) CROUP. THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all in-MENT OF SEXUAL DEBILITY will be sent free to all in-pulrers of both sexes. Address, WINCHESTER & CO., 36 Positive Powders to a young lady, Miss Hattla M. Tyrrell,

John street, New York.

If—Oct. 5.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner lifeceker and Laurens atreets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings.

Nov. 30—6w\*

If—Oct. 5.

In wars. Hattla M. Stanbro, of Brooklyn, lows.) Site had been alling for 8 years, (BB) FOUR YEARS ON ORUTOHES. In ten days she dispensed with the results of the results of the misinee, and you would not know that she ever was lame. Yours respectfully, Mov. 30—6w\* MRS. A. HULL, Magnetic Physician, Psychometrist, Clairvoyant, Inspirational and Test Medium, No. 724 Fourth Avenue, near 24th street New York.

Aug 24—tf

MRS. JENNIE WATERMAN DANFORTH, Clairvoyant Physician, No. 313 East 33d street, New York, magnetizes and cures acute and chronic diseases, in the france state. MRS. COTTON, Magnetic Physician, 451 3d avenue, New York, cures by laying on of hands.

MRS. L. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third avenue, between 12th and 13th streets, New York. MRS. LEAVENWORTH and PINNEY, Test and Healing Mediums, 14 Bank st., 2d floor, New York. Nov. 16.-5w

HENRY C. GORDON, Clairvoyant and Test CHILLS AND FEVER, and restored his appetite. His Medium, 1162 Broadway, New York 6w - Nov. 16.

# 38 REMARKABLE CURES

**POSITIVE AND NECATIVE** 

· POWDERS.

## THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S

New Haven, Ind., Sept. 1st, 1867. Prof. Sprace—hear Sir: I have, raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the (1) CONSUMPTION. They said he could live but a short time. . I called his attention to your Powders He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a (2) FEVER, and the Doctors gave him up, and said he must die. But I sent for two Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man. Yours for truth, G. W. HALL.

Dorset, Vt., August 21th, 1867. PROF. P. SPENCE-Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had (B) BLEEDING AT THE LUNGS. He had consultd eight different physicians, five of whom had pronounced rion. He had not done any inbor for alk months. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday: and, strange to say, on Wednesday and Thursday his dather sheared his flock of sheep—some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in his life. Yours, A. B. Annstaono, ever in his life. Yours, A. B. Armstrong,

Mrs. Nathan S. Davis, of West Cornville, Me., writes as
follows: "The lady in Athens, Mrs. Downs, who, as I mentioned in my last letter, was considered in (5) CONSUMP-TION, has been cured by your Powders, and is doing the

work for her family." East Greenwich, R. I., Dec. 31st, 1868.
PROF. Spence—Bear Sir: Please excuse my for not writing PROF. SPERCE—Hear Not: Please excuse me for not writing to you sooner, but my daughter wished to take another flox before I gave you a deficite answer concerning her (B) DYN-ENTERY. I can now say, with pleasure, that she is entirely cured of it. She has not had an attack of it since taking your Powders. The first attack was in July last, and before she recovered her strength she would have another attack, which weakened her so much that in Societies, when she because to take your Powders. November, when she began to take your Powders, she had been confined to her bed for three weeks, and nothing seemed to help her that her Doctor or ourselves could give. Aftertaking one Box of your Powders she was well enough to sit up and be about the house; and now, after the second Box, she says she feels as strong as the day before her first attack. Your obt. servant, Austin Wilson.

York, Union Co., Ohio, Sept. 14th, 1867. DR. Spence-Dear Sir: I took a Box of your Positive Powders for the (7) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THINGS which I had been troubled with for 20 years, that I now send for a Box of Negatives for Denfaces, Mrs. Prissilla Knox.

Sycamore, Ill., July 11th, 1867. PROF. SPERCE-Dear Sir; Those Positive Powders you sent me a short time since, have worked wonders for iny wife—curing in a few days a (D) PAINE UL EXEL-NEY BISEASE, and (IO) SPINAL DIFFICUL-TY of long standing, besides driving away all (II) NER-VOUSNESS, so that she feels like a new being. Truly yours, L. Dows. my wife -curing in a few days a (9) PAINFUL KID.

Wilton, N. H., Peb. 18th, 1867. PROF. PAYTON SPENCE, M. D.-Dear Sur: For the in-closed \$1,00, picase send me a Box of your Negative Powders, for Denficess. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Pow-ders for (12) KIDNEY COMPLAINT of long standing. the proved all that it was recommended, and more too. I had been troubled a long time with what the Doctors called the (1B) HEART DISEASE, sometimes very distressing, and all the time very disagreeable. Since taking the Powders that complaint has vanished, and I have not felt a symptom

commenced to take them, and in two weeks I was well and have not felt anything of either of my diseases since. Yours for the truth, NAOMI LOYEJOY.

Clark's Green, Luzerne Co., Penn., Sept. 19th, 1867. Dr. Spence - Ser: One year ago I was in Cattaraugus Co., New York. A poor soldier there was given up to die. I sent him haif a Box of Positive and Regative Powders. When they were gone his wife came, and with tears of gratitude said that those Powders were curing her husband. Then I learned his true condition. He was just gone with (18) CHIRONIC DIARRICEA. If I had seen bim before sending the Powders, I would not have had faith that he could have been cured. I sent blm another Box. Before he had taken them

all he commenced doing some light work.

1 will close by informing you of the cases of Cholern. A Mr. Comedy was taken with the (19) CHOLERA, very severe-had two Doctors and no help. My son carried him five or six Positive Powders, and they cared him. My son was next taken with the (20) CHOLERA. In half an hour he was deathly sick. I gave him two I onitive Powders, in an hour and a half-in two hours, one and a half:

the pain left him, and I gave him the Negatives until he gained his strength.
Another case of (21) CHOLERA, about the same, and cured in the same way. Yours with respect,

Mus. R. S. Bell. DR. A. J. COREY, of Great Bend, Penn., writes as follows: "I have a case of Catarra, bronchial tubes affected and (22) LEFT LUNG COLLAPSED, not filling with air. I have given two boxes of the Positive Powders, and the Lungs now fill two-thirds of the way down.

Heved, so that I can use the pick and the shovel in prospect-ing for minerals. My age is 71 years." MISS VIOLETTA ROPER, formerly of Taylorville, Iown, now of Ellhorn, lowa, writes as follows-" As far as my experience

has gone, in (25) TYPHOID FEVER and aggravating (26) COUGHS, your Positive and Negative Powders excel anything I ever saw in the medical line."

Spring Hill, Ill., Oct. 7th, 1866.

The young lady referred to in the above letter, sends me the following report of her case, signed by herself and her

Prop. Spence—Dear Sir: In 1862 I was taken sick with Heart Disease, and was so that I could not lie down for 2 years. In 1863 I became LAME, SO THAT I USED ORUTORES. In 1866 I recovered the use of my limbs some. In March, the same year, I commenced the use of your Positive Powders. In May I was so that I could walk anywhere. I had a Fever which followed the disease, They have helped a (84) COUGH which had returned every winter. HATTIA M. STANBRO, They stopped it. Her mother, Lucy Tibrell.

Algonac, Mich., Nov. 4th, 1867, Dr. Sprkce-Bir: Your Powders stopped my son's (SS)

For a number of years I have been troubled at times with a very (86) SEVERE PAIN IN MY BACK, that would lay me up for two or three months at a time. I was taken, two days before I received your Powders, with onesofal those spells. I was so had that I could not help myself. Sof the Positive Powders took the kinks out of my back. I feel like a new man, I don't know as they will cause a blind man to see, but my EYES had become (87) VERY DIST; but now I often forget my glasses, and I

know it is the Powders that have done it.

I am, yours truly, E. R. Wannen. Forestdale, Rutland Co., Vt., Nov. 6th, 1867. PROP. SPENCE-Dear Sir: I had been sick about 18 months with (88) CHRONIC DIARRIGEA. I had tried almost all kinds of medicine, except the old school Doctors. I tried mediums and root Doctors to no purpose. I had your Powders in the house some six menths before 1 took them. My wife had no faith in them. I paid out some \$50,00, and was io better; then I commenced taking your Powders. I did not take them I days before I went to work, and have been able to work most of the time since. It has been over a year. They are the best medicine for COUGHN and COLDS. I

send \$5,00 in this, for more.

would not be without them in my house for any money. I will send \$5,00 in this, for more. Yours in haste, LUTHER STOODLEY.

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

THE POSITIVE POWDERS CURE Neuralgin, Resische, Esrache, Toothache, Rheumathon, Gout, Cole, Puins of all kinds; Choicra, Diarrica, llowed Complaint, Dysentery, Nausca and Vomiting, Dysepensin, Indigestion, Flatulence, Worms | Suppressed Menatruation, Pathful Menstrantion, Failing of the Womb, all Female Weaknesses and Derangements; Cramps Fits, flydrophobia, Lockjaw, St. Vitus' Dancet Intermittent Fever, Billions Fever, Yellow Fever, the Fever of Small Pox, Mensles, Scarlatina, Eryspelas, Puermenta, Pieurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Middleys, Womb, Blackder, Stomach, Pressinte Glandt Cutarris, Consumption, Bronchitis, Coughs, Colds; Berofain, Nervouners, Sleeplersmeas, &c.

tion, Bronchitis, Coughis, Coust; Servisias, Accounts, Stevenshies, Acc.

THE NEGATIVE POWDERS OURE Parallysis, or Palsy A minurous and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalenys; all Low Fevers, such as the Typhold and the Typhins; extreme Nervous or Muscular Prostruction or Relaxation.

For the care of Chilis and Fevers, and for the prevention and care of Cholern, both the Positive and Negative Powders are needed.

ers are needed. The Positive and Negative Positive do no vio-

The Positive and Negative Powders do no violence to the system; they cause no purpling, no nancotizing; yet, in the language of S. W. Hichmoni, of Chenoa, Ill., "They are a most wonderful medicine, in silent and jet so efficacious."

As a Family Medicine, there is not now, and never has been, anything quad to Mrs. Spence's Positive and Negative Powders. They are adapted to nil nges and both sexes, and to every warlety of sickness likely to occur in a tamily of adults and children. In most cases, the Powders, if given in time, will core all ordinary attacks of discase before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders as in all others, the Positive and Negative Powders are tive Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE: In the cure of Chilis and Fever, and of all other kinds of Fever, the Positive and Negative-Powders know no such bine in fall.

In the circ of Califa and Fever, shoot an other gine of Fever, the Positive and Negative-Powders know no such thing as fail.

To AGENTS, male and temale, we give the Sole Agency of entire counties, and hing and thereal profits.

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

Printed terms to Agents, Physicians and Druggists, sent free. free. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prier special written directions as to which kind of the Powders to use, and how to use them, will please send us a first description of their disease when they send for the Powders.

Matted, postpaid, on receipt of price.

2 1 Box, 44 Pos. Powders, \$1.00 1 " 44 Neg. " 1.00 1 " 20 Pos. & 22 Neg. 1.00 6 Boxes, - - - - 0.00

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on Now York, or else the letters should be registered. Money mailed to us is at our rest. OFFICE, 374 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE,

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. Nov. 20. FRED. L. H. WILLIS, M. D.,

M. D., Box 5817, New York City.

No. 29 West Fourth Street, New York, (NEAR BROADWAY,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debitty, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vitator Functional Action of the System. TP Office Hours, for Examination, Consultation ind Trentment, from 8 to 11 o'clock A. M., and from 4 to

7 o'clock P. M. Patients unable to call, will be visited at DY" Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, 63 to 53, including advice.

EP\* Patients attended to, and prescribed for by mad, on enclosing the fee of Five Bollars. Reasonable reductions made for the poor.

Sept. 28.--1f INVALIDS: DO YOU KNOW IT

> WINCHESTER'S GENUINE

HYPOPHOSPHITES OF LIME AND SODA. THE SPECIFIC REMEDY FOR

NERVOUS DEBILITY, Scrofula, Asthma, Bronchitis, Dyspopsia, Paralysis, Lossof Appetite, Female Weaknesses, Liver and

CONSUMPTION.

Kldney Complaints, Debility of Nursing and Pregnancy, and all CHRONIC DISORDERS OF EVERY NATURE.

PROFESSIONAL TESTIMONY. "As SURE A REMEDY IN Consumption as Outside is in Intermittent Fever, and as EFFECTIAL A PRESERVATIVE as Vaccination in Small Pox."—Dr. Charchill. It is unequaled in Nervous Debilty, and I believe it is the only medicine that will cure a pure case of it."-Dr. E. V. Stryker, Turin, N. F. • • • "I would say to all who have any tendency to Consumption, TAKE THIS REMEDY, and the sooner the better."—W. W. Townsend, M. D., Union

T Circulars Free. Write for one. 43

PRICES: In 7 and 16-oz. Bottles, \$1 and \$2 cach. Three large, or six small Bottles, for \$5, by Express. Bold by all respectable Druggista everwhere; and Wholesale and retail by the Proprietor, J. WY NOTHENTIER &C. CO., BG JOHN STREET, NEW YORK, to whom orders should be addressed. he addressed.

"T" CALIFORNIA AGENCY.—D. NORCHOSS, No. 8 Mont
gomery street, Masoric Temple, San Francisco.

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38 Hanover street, Boston.

"I"—Oct. 5.

#### SOMETHING NEW. DAY'S INDIA RUBBER PROPELLING PENCILS,

INDELIBLE LEADS,

A CONVENIENT substitute for Ink, very valuable for Clergymen, Lawyers, Physicians, Merchants, Salesmen, Travelers, Entry Clerks, Shippers, Expressmen and all others who want to write permanently with a penell instead of Ink. The Marking Penell is just the thing for Fruit Growers for Marking Taos for Paulit Theres, Vines and Plants, as it will not washout.

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Law N. B.—Each Ponell has a box of leads free. Address J. P. SNOW, 47 Liberty street, New York.
For sale at the Banner of Light Office. Nov. 9.

## THE CREAT INDIAN

PILE AND SALT RHEUM REMEDY. The mission of the red man from the spirit-hand has ever been one of kindness to the pale face, and from O-KA-H-KEE, once a medicine man of the Pawnees, has been given, through the mediumship of the well known Mr. Staats, an Herb Saler that never falls to cure Piles and Salt Rheum. I box mailed to your address on receipt of 50 cis, and two red stamps. Address, EDWARD J. SHELTON, 83 Amily street, New York. 4w—Nov. 23. OR a Poetical Deacription of the Great and Last Judgment, with other Poems, by Rev. MICHARL WIGGLESWORTH, of Maiden, 1692. Also a Memoir of the author, autobulgraphy and funeral scrinon by Rev. Corrow Mariner. One of the most popular books in New England for a century and a half. Price 81. AMERICAN NEWS CO., NEW YORK.

WHISKERS.—DR. LAMONTE'S CARROLA Will force Waiskers on the smoothest face, or Histron Pald heads. Never known to fall. Rample for trial seat for 10 cents. Acc ess, REEVES & UO., 78 Nassaust., New York.

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# Bunner of Light.

WESTERN DEPARTMENT: J. M. PEEBLES.....EDITOR.

We receive subscriptions, forward advertisements, and We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER of LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Prebles, Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the less than office, including the letter that the light of the light of

#### Editor's Appointments.

During the first four Sundays of December we lecture in Buffalo, N. Y. Address us care of Mrs. E. A. Maynard, 56 East Seneca street, Buffalo,

#### The Clergy on Secret Societies, Aurora, III.

An Anti-Secret Society Convention, composed of cherical and lay delegates from several Western States, recently assembled in Aurora, Ill., the Rev. Dr. Blanchard, President of Wheaton College, presiding. Representatives from four "evangelical" denominations were present. The resolutions they adopted declare the "secret orders now spreading over the country, their natures and structures, hostile to the religion of Christ."

These initial proceedings are to culminate next May in the holding of a National Convention of Christians, to take immediate action against sccret societies. Saving nothing of Masons and Odd Fellows, this action will include the orders of Druids. Rechabites, Good Templars, Sons of Temperance, and other organizations instituted for mutual brotherly aid and moral reform. We warn these clerical gentlemen that they will have a hot time of it. Priesteraft may growl and threaten-it can do little more in this enlightened country, crowded with schoolhouses and abounding in free speech.

With what an ill grace does this movement come from the clergy. Did not that Catholic council of Christian Bishops that convened last season in Baltimore, sit a portion of the time with closed doors, and discuss their aims and purposes in Latin? The Pan-Anglican Synod recently held in England, commencing their pastoral call thus: " To the faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of Christ in communion with the Anglican Branch of the Church Catholic," forbade reporters and representatives of the press to be present. Presbyteries, Synods, Conferences and church meetings, frequently hold their secret sessions to plan against increasing heresies, and in favor of church interests. In the city of Battle Creek, Mich., a few years since, the clergy formed a secret "Minister's League," to operate against the aggressions of Spiritualism. How pitiable, then, their tirade against secret organizations! The truth is, the clergymen of the country wish to monopolize all secrets, all influences, social, political and moral, to the upbuilding of their cliques, clans and church

#### Dr. Mayhew.—The Spiritual Harp.

In a letter recently received from the Doctor in Washington, we are informed that the Spiritualists have "completed their hall and dedicated it." This is truly good news.

Purposing to have excellent music in their meetings, as every congregation should, and seeing the notice of a forth-coming volume of hymns, songs, anthems, &c., to be called the Spiritual Harp, Dr. Mayhew inquires: I. Is it intended entirely for Spiritualists?

II. Is it to be a hymn and song book merely, without music?

III. Or is it to contain hymns and songs with

the music attached?

IV. If music, what will be the style of it?

V. What will be the shape of the book, the size

and the price?
VI. When will it be ready for delivery?

REPLY.

First, it is designed primarily for the use of Spiritualist meetings. But, in consequence of the great variety, it will be adapted to the gatherings of reformers, to home interests and all the social and progressive movements of the age, an eclectic repository of the best melodies, and adapted to all experiences in life. Secondly, it is to contain hymns, songs, anthems.

choruses, with the music attached. The phrase, "hymns and songs," is justly liable to the criticism "distinction without a difference." Conservatism talks of psalms and hymns; Progress of songs, glees, halleluiahs.

Thirdly, the music will be pathetic, fervent, earnest and vigorous, with the best poetic and melodious inspirations of the hour. This department is already in the hands of an able, critical and popular musical professor.

A friend, volunteering advice by letter from New York, suggests that we "weave in the operatic style in a good number of pieces." The opera is not native to American soil. It is originally Italian, and expressive of no national life but that of Italy. In English the opera is unnatural, in German clumsy, in French flimsy. It is not mainly the music of the great, beating, throbbing American heart. Our nation is strong, frank, fiery, manly, and too full of restless, progressive life to be wedded to any foreign element because foreign and fashionable in court circles. The trite saying that music is a universal language is not literally true. If soult would be alike in expression and ministry in all lands. But the music of France is as unlike that of Germany as Germany is different from that of Spain, or as Spain differs from the rude attempts of the Northwest Indians. Harmony, as a principle, is innate, universal. Anglo-Saxon music, in Anglo-Saxon words, full, free, spontaneous and grand, sung by the multitude, is the demand of the age. The spirit saith, "Oh, come, let us-let us all sing with the angels, for our redemption draweth nigh."

Admiring quartettes and glee-clubs, still congregational singing in large audiences is prefer-,able, because more thoroughly awakening the social and religious instincts of human nature. Our soul has been stirred to its depths listening to that fine Lutheran hymn of "lang syne" times, Old Hundred, sung by young and old. Going up from the "dying beds" of the sainted, our mothers hallowed it. Deaf to the church words that clog this tune with superstitious dogmas, we would sing of man's rather than God's exaltation, and substitute for "Father, Son and Holy Ghost," wisdom, love and truth.

Whilst the Harp, in its main body, will be congregational in music, it will contain popular ballads for the masses in beautiful variety. We are aware that the drama is one of the most powerful agencies, rightly employed, to reconstruct and regenerate society, and we doubt not but Spiritualists will soon foster it as an essential part of their inspirational and educational work. We shall, therefore, have a suitable number of operatic pieces, simplified to the tastes and capacities of

our musical concerts, both dramatic and social. As soon as we can ascertain the cost of the Harp we shall announce it, and expectantly await the orders of progressive friends throughout the coun- \ tialities or personalities.

try, that we may know what amount will supply the first demands. In the meanwhile we again call upon the poetic and musical composers. Our task is great. We need help. Send us rhythmic poetry and music—music that laughs and plays like the singing waters of Minnehalia.

Address J. O. Barrett, Sycamore, Ill. P.S.—The Spiritual Harp will be in shape something like the "Psalms of Life," only about three times the size. We expect to have it ready for delivery early in the spring, perhaps sooner. The price will be graded according to the bindings.

[Original.]

GENTLE WORDS. IMPROVISATION.

BY MRS. CHAS. J. OSBURN.

Each gentle word is a bird of love, That wings its way through the sky above. To sing a song on the golden straud, To welcome thee in the Summer-Land.

Each gentle word is a blooming vine, That winds its way 'mid the stars that shine, To weave a wreath on the golden strand, To welcome thee in the Summer-Land.

Each gentle word is a music tide, That passes on to the other side, To chant a lay on the golden strand, To welcome thee in the Summer-Land.

Each gentle word is a sweet guitar, That blends its notes with the harps afar That angels touch on the golden strand, To welcome thee in the Summer-Land.

All gentle words are the silver bells That echo forth from the heart's deep wells, To ring a chime on the golden strand, To welcome thee in the Summer-Land. St. Louis, Mo.

#### Happiness.

"Oh, happiness! our being's end and aim!" More false theology could not well have been crowded into a single line of poetry. Our being has in itself the quality of endlessness, and to write or talk of the "end" of that which is absolutely endless, is absolutely absurd. And, then, to make happiness the "aim" of our being, is the quintessence of selfishness. The slimy serpent's purpose is quite as high, when crawling from his wintry den to bathe in the first sunbeams of

No true man seeks happiness. He seeks the right, the just, the true-and if in seeking and outliving such practical life-deeds, happiness flows into his soul, he submissively feels 't is well. On the other hand, if thorns pierce his feet, his pillow by night a stone, and the cross frown in front, with equal submission he says, "Thy will be done!"

The divinest happiness results from self-denial and a thorough consecration of all the powers of body and soul to the good of humanity.

The insufficiency of worldly wealth to confer happiness, is clearly illustrated in the life of M. Rothschild who died some forty years since in London. For a long time he opened and closed his coffers to Kings and Emperors, swaying a mighty influence over Europe. And yet with all his vast wealth he was a miserable man; downcast in spirit, and filled with fearful forebodings concerning the future. Stephen Girard, when reveling in immense riches, and supposed to be exceedingly happy, wrote to a friend thus: "As to myself, I live like a galley slave, constantly occupied, and often passing the night without sleeping. I am wrapped in a labyrinth of affairs, and worn out with care. I do not value fortune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day, that when night comes I may be enabled to sleep soundly."

## First Snow-Flakes.

As early prophets of wintry winding-sheets, how exquisitely beautiful fell the snowy crystals vesterday-fell, telling of icy coverlets to protect the grasses and the grains. Kissed and transformed by future sunbeams, they will moisten the mosses, and water the first flowers of spring. They fell! The acorn falls ere it becomes an oak, and so through our temporal defeats often come our spiritual victories.

"The summer comes and the summer goes: Wild flowers are fringing the dusty lanes, The sparrows go darting through fragrant rains, And, all of a sudden-it snows!

Dear heart! our lives so happily flow, So lightly we heed the flying hours, We only know winter is gone-by the flowers, We only know winter is come-by the snow!

It will soon be time to re-read that perfect rural gem, the winter idyl, "Snow-Bound," by Whittier. It is chaste as an icicle, and as home-like as the old familiar clock that ticks departed time. Winter is full of poetry. How oft we hear

"On the glass the unmeaning beat Of ghostly finger-tips of sleet."

When a white-haired boy in Vermont, how we used to listen, those long winter evenings, to mother's ghost stories, and watch the blaze from the logs piled upon the open fire,

"Until the old, rede-furnished room Burst, flower-like, into rosy bloom."

Precious those memories that linger around that Green Mountain home. In soul we sing: 'Oh would I were a boy again!" "Make me a child again, just for a time!" May we, should we not ever be child-like, without being childish. This poet takes us in the following lines to midwinter, when

"We heard the loosened clapboards tost, The board nails enapping in the frost, And on us, through the unplastered wall, Feit the light sifted snow flakes fall."

## The Spiritual Press-Contributors.

Lowell says: " No man's born into the world whose work

Is not born with him." By virtue of organization, each mortal has an

adaptive mission, and by following the inner promptings of the soul, the efforts of such are almost uniformly crowned with success. Periodicals also have their mission. The Banner of leals also have their mission. The Banner of Light, inaugurated under the inspiration of angels in the spirit-world, was missioned as the exponent of Spiritualism in its broadest sense—Spiritualism as a great moral power underlying all the spiritual power under reforms, all human interests. Such is its purpose to-day; and as such it must be more impersonal than personal-impersonal in its management, impersonal in its objects, and absolutely free from bitter personalities in its discussions.

The above may serve as a hint to several correspondents recently sending us articles decidedly denunciatory and personal. Remember, brothers, there are battles in which the victors are always the vanquished; that there are laurels which no honorable man can afford to win. The Banner of Light, firm in purpose, positive in conviction, and leading the public mind more as a wise father than a fanatical ranter, will not descend to par-

#### SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercannile hall, Summer street, every Sanday evening, at 7% o'clock. Samuel F. Towle, President 1 Daniel N. Ford, Vice President and Troasurer. The Children's Progressive Loceum meets at 163 A.M. John W. McGulire, Conductor; Mins Mary A. Sandorn, Guardian. Speakers engaged:—Mrs. Mary J. Wilcosson during December. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

MUNIC HALL — Lecture every Sunday afternoon at 25 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. Dr. R. T. Hallock speaks Dec. 8 and 15. L. S. Richards, Chairman.

The Progressive Societies in care of Mins Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 103 A. M., 3 and 7 F. M.

EAST BOSTON.—Meetings are held in Temperance Hall No.

A. M., 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7 P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyccum meets at 10 J. A. M. John T. Freeman, Conductor; Mrs. Martins-S. Jonkins, Guardian. Speakers engaged:—Miss Julia J. Hubbard, Dec. 1 and 8; Mrs. Hattle E. Wilson, Dec. 21; Dr. J. N. Hodges, Dec. 29; Mrs. M. Macomber Wood during January.

Chanterony.—The First Spring Park transfer to professions of Charles.

Dec. 29; Mrs. M. Macomber Wood during January.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 23 Elm
street, every Sunday at 2½ and 7½ P. M. Speakers engaged:—
Mrs. Starah A. Byrnes during Decembert Mrs. C. F. Allyn
during March. Children's Lyceum meets at 10½ A. M. A.

H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian,
The Children's Progressive Lyceum meets every Sunday at
10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of
CHY Square and Chelseastreet, Charlestown. Dr. C. C. York,
Conductor; Mrs. L. A. York, Guardian. Social Leveo every
Wednesday evening for the benefit of the Lyceum.

CHELSSA.—The Associated Spiritualists of Chelses hold

we can esday evening for the benefit of the Lyceum.

CHELERA.—The Associated Spiritualists of Chelsea hold
regular meetings at Fremont Hall every Sunday afternoon and
evening, commencing at 3 and 78 r. m. Admission—Laddes, 5
cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10 st. m. Leander Dustin, Conductor;
J. H. Crandon, Assistant Conductor; Mrs. E. S. Dodge,
Guardlan. All letters addressed to J. H. Crandon, Cor.
Sec. Speaker engaged:—Mrs. C. Fannie Allyn during December.

ber.
The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Itali, Chelsea, at 3 and 7 r. x. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sun't. CAMBRIDGEPORT, MASS. — The Spiritualists hold regular meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker engaged:—Mrs. N. J. Willis during December,

Epicaser engaged:—Mrs. N. J. Willis during December,
Lowritt, Mass,—The Children's Progressive Lyceum hold
meetings every Sunday atternoon and evening, at 21 and 7
o'clock. Lyceum session at 10\forall A. M. E. B. Carter, Conductor: Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

Ing Secretary.

PLTROCTH, MASS. — Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged: —Mrs. S. A. Horton, Dec. 8 and 15; Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 9; I. P. Greenleaf, March I and 8.

Worderster, Mass.—Meetings are held in Horticultural Hall every Sunday atternoon and evening. Children's Progressive Lyccum meets at 11% A.M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs, Cor. Sec. Speaker engaged:—Mrs. M. S. Townsend during December.

during December.

Springpield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2p. M.: Conductor, H. S. Williams;
Guardian, Mrs. Mary A. Lyman. Lectures at 7p. M. Speakers engaged:—N. Frank White during December; S. J. Finney during January; J. G. Fish during March. Fireneuro, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall.

Sunday atternoon and evening in hedding & Diesmson's Itali.

Foxboro', Mass.—Meetings in Town Hall. Progressive
Lyceum meets every Sunday at 11 A. n.

QUINOY, Mass.—Meetings at 2% and To'clock P. n. Progressive Lyceum meets at 1% P. n.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hully.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 74 o'clock. Progressive Lyceum meets at 125 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Speaker engaged:—Rev. Adin Ballou, Dec. 29.

PUTNAM, CONN.—Meetings are held at Central Hallevery lunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenean HARTFORD, CONN.—Spiritual meetings are held every Sunlay evening for conference or lecture at 7% o'clock. Chiliren's Progressive Lyceum meets at 3 P<sub>L</sub>M. J. S. Dow, Con-

MANCHESTER, N. H.—The Spiritualists hold regular meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Scats free. R. A. Scaver, President, S. Pushee, Sec-

PORTLAND, Mr.—Meetings are held every Sunday in Temerance Hall, at 104 and 3 o'clock.

perance Hall, at 10½ and 3 o'clock.

BANGOR, Mr.—Spiritualists hold meetings in Proneer Chapelevery Sunday, Agenoon and evening. Children's Progressive Lyccum meets in the same place at 3 p. m. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Dover AND FOXOROPT, Mr.—The Children's Progressive Lyccum holds its Sunday session in Mervick Hall, in Dover, at 10½ A.M. E. B. Averill, Conductor; Mis. A. K. P. Gray, Guardian. A conference is held at 1½ p. m.

HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

New York City.—The Society of Progressive Spiritualists.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10M A. M. and 7M P. M. Conference at 12 M. Children's Progressive Lyceum at 24 P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnssorth Chardian

worth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 806 Broadway.

Conference every Sunday at same place, at 2 r. M. Sentsfree.

The Spiritualists hold meetings every Sunday at Lamartine
Hall, corner of 8th avenue and Weat 29th street. Lectures at
104 o'clock A. M. and 74 r. M. Conference at 3 r. M.

Oswego, N. Y.—The Spiritualists held meetings every Sunday at 2% and 7% r. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12% r. M. J. L. Pool, Conductor; Mrs. S. Doollittle, Guardian.

124 F. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian, Brooklyn, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, Rear Dekalb avenue, every Sunday, at 3 and 7½ P. M. Children's Progressive Lyccum meets at 10½ A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 r. M., and Thursday evening at 1% o'clock, in Continental Hall (Upper room), No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings, at 1% o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 1½ o'clock, in Continental Hall, corner Hall, Franklin street, opposite Post-office, Green Point. Contribution 10 cents.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meet-

WILLIAMSBURO, N. Y.—The Spiritualist Society hold meetings overy Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

and friends.

Monnisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 F. M.

TROT, N. Y.—Progressive Spiritualists hold meetings in Har-mony Hail, corner of Third and River streets, at 10½ A. M. and 7½ F. M. Children's Lyceum at 2½ F. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Ketth, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schizer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ A. M. and 7½ P. M. Children's Lyceum meets at 2½ P. M. E. C. Hotch kiss, Conductor; Mrs. M. A. Swain, Guardian.

74 P. M. Children's Lyceum meets at 24 P. M. E. C. Hotch kiss, Conductor; Mrs. M. A. Swain, Guardian.

Jersey City, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening, at 1½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and ½ P. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VIRELAED, N. J.—Friends of Progress meetings are beld in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary, H. H. Ladd. Children's Progressive Lyceum at 1½ P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tauner, Assistant Guardians.

HAMMONION, N. J.—Meetings held every Sunday at 10½ P. M. J. J. M. J. M.

HAMMOTTON, N. J.—Mectings held every Sunday at 103

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

nsual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

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

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ A. M. Evening lecture at 75.

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

CORRT, PA.—The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 10 A. M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups, Lecture commences at 11 A. M.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and 7 P. M. Speakers engaged:—Thomas Gales Forster during December; J. M. Peebles during January; Mrs. Nelled J. T. Brighsm during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 P. M.; Platonic School, Thursday, at 7 P. M. John Maghew, President.

CIRGINNATI, O.—The Spiritualistsof Cincinnatihaveorganics in the Magney President.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guard-

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Saldendless in Chiheld by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 103 a. m. and 73 P. M. SPRINGFIELD, I.L.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 100 clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. O. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold regular meetings every Bunday morning in Henry Hall, at 10½ a. m. The Children's Progressive Lyceum meets in the same hall at 2 o'clock p. M.

o'clock P. M.

Br. Lours, Mo.—The "Society of Spiritualists and Progressive Lycoum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestut in the Polytechnic Institute, corner of Seventh and Chestut in the Polytechnic Institute, corner of Seventh and Chestut Interest. Lectures at 10 A. M. and 8 P. M.; Lycoum 3 P. M.; Charles A. Penn, President; Henry Stags, Vice President; Thomas Allen, Secretary and Tressurer; Sidney B. Fsirchild, Librarian; Myzon Coloney, Conductor of Lyceum.

Speakers engaged i-Mr. and Mrs. Andrew Jackson Davis during December.

ADRIAN, Mion.—Regular Sunday meetings at 10% A. M. and 73 P. M., in City Hall, Main street. Ohlidren's Progressive Lyceum meets at same place at 12 M.

Louisville, Rr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7M P. M., in Temperance East, Market street, hetween 4th and 6th.

8th.

SACRAMENTO, CAL.—Meetings are held in Turh Verein Hall,
on K atreet, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura
Cupfy, regular speaker. J. H. Lewis, Cor. Sec. Children's
Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

#### LECTURERS'APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore beto be disciplinated by the control of the control o

Auchör, N. J. C. FANNIE ALLTH will speak in Chelsea, Mass., during December: in Providence, R. I., during January; in Put-FANNE ALTE will speak in Cheirea, Mass., during mber; in Providence, R. L., during January; in Put-Conn., during February; in City Hall. Charlestown, during March; in Mercantile Hall, Boston, during I. Address as above, or North Middleboro', Mass. G. ALLEK, Chicopee, Mass. s. M. K. Anderson, trance speaker, Taunton, Mass., P. 148

O. hox 48.
MBS. N. K. Andross, trance speaker, Delton, Wis.
DR. J. T. Amos will answer calls to lecture upon Physiolo-grand Spiritualism. Address, box 2001, Rochester, N. Y.
Charles A. Andros, Fushing, Mich., will attend funerals

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

RRV. J. O. BARRETT, Detroit, Mich., eare C. C. Randall.

MRS. SARAHA. BYENES will speak in Central Hall, Charlestown, Mass., during December; in Plymouth, Jan. 5 and 12; in Salem, Jan. 19 and 26; in Philadelphia during March; in Stafford, Conn., during February and May. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. II. F. M. BROWN, F. O. drawer5856, Chicago, Ill.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

MISS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass., pecaks in Great Barrington, Mass., Dec., 18 and 15; in Philadelphia, Pa., during January; in Washington, D. C., during February.

MRS. M. A. C. BROWE would like to make engagements to

February.

MRS. M. A. C. Brown would like to make engagements to speak. Address. West Randolph, Vt.

Dr. J. K. and SADA BALLEY will answer calls to speak in Southern Michigan and Northern Indiana. Address, Adrian, Mich.

MISS AMELIA II. COLBY, trance speaker, Milford, III.

MISS LIZZIE DOTEN. Address, Pavillon, 57 Tremont street,
Boston, Mass.

IIENRY J. DURGIN, inspirational speaker, will answer calls
to lecture. Cau be addressed care Wm. Rose, M. D., box 268,
Springfield, O., III Dec. 8. Permanent address, Geneva, O.,
care W. H. Saxien.

GEORGE DUTTON, M. D., Rutiand, Vt.

AMDREW JACKSON DAVIS can be addressed at Orange, N. J.
MISS. E. DELLMAR, trance speaker, Quincy, Mass.
IPE. E. C. DUNN, lecturer, Pen Yan, N. Y.
MISS. AGNES M. DAVIS, Rock Bottom, Mass.
ILENRY VAN DORN, trance speaker, 48 and 50 Wabash avenue, Chicago, Ill.
MISS. CLABA R. DEEVERE, trance speaker, Newport, Me.
DE. H. E. EMERY will receive calls to lecture. Address,
South Coventry, Conn.
A. T. Foss is engaged for the present by the Connecticut
Spiritualist Association. Will speak in Norwich, Conn., Dec.
8 and 15: in Mystic Bridge, Dec. 22. Address, Harrford, Conn.,
care of J. S. How, II Pearl street.
N. J. Finney, Troy, N. Y.
MISS ELIZA HOWE FULLER, inspirational speaker, 67 Pur
chase street, Boston, Mass., or LaGrange, Me.
DE. H. P. FARFIELD, Galesburg, Ill., box 1003.
J. G. Fish will speak in Cincit nati, O., during December;
in Plittsburg, Pa., during January and February: in Springfield, Mass., during March: in Philadelphis. Pa., during
April: May, June, July and August, local; in Battle Creek,
Mich., during September; and thence 'Westward ho!" for
the next six months. Address, Hammonton, N. J.
Miss Almeda B. Fowler, inspirational and trance medium.
Address, Ellery street, Washington Village, South Boston.
MISS ALMEDIA B. FELTON, South Maiden, Mass.
DR. WM. FITZGIBON Will answer calls to lecture on the
secience of Human Electricity, as connected with the Physical
Manifestations of the Spiritual Philosophy. Address, Philadelphila. Pa.

MISS. CLARA A. FIELD will answer calls to lecture. Af-

elphia. Pa. Mrs. Clara A. Field will answer calls to lecture. Al-

MIRS, CLARA A. FIELD WIII ABSWET CAUS to lecture. Address, Newport, Me.

REV. J. FRANCIS, Parishville, N. Y.

18AAO P. GREENLEAF WIII speak in Portsmouth, N. H.,

Dec. 1 and 8; in Leominster, Mass., Dec. 29; in Flymouth,

March 1 and 8. Would like to make further engagements.

Address for the present, 82 Washington avenue, Chelsea,

Mass., or as above.

DR. L. P. GRIGGS, inspirational speaker, will answer calls

to lecture. Address, Princeville, III.

JOHN P. GRILD WIII answer calls to lecture. Address, Law
rence, Mass.

DR. I. F. GRIGOS, implirational speaker, will answer calls to lecture. Address, Princeville, Ill.

John P. Grild will answer calls to lecture. Address, Lawrence, Mass.

MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, T. Cedar street, Room 8, New York.

SARAH GRAYSS, inspirational speaker, Berlin, Mich.

N. S. Greenkeay, Lowell, Mass.

MRS. LAURA DE FORCE GORDON, San Francisco, Cal.

W. A. D. Hume will answer calls to lecture during the winter. Address West Side P. O., Cleveland, O.

D. H. Hamitoniectures on Reconstruction and the True Modeof Communitary Life. Address, Hammonton, N. J.

Lyman C. Howe, inspirational speaker, New Albion, N. Y.

DR. J. N. Hooges, trance speaker, will answer calls to lecture. Address, 121 Maverick street, East Boston, Mass.

MRS. F. O. Hyzer, 60 South Green street, Baltimore, Md. Mrs. Frank Hardinge can be addressed, care of Mrs. Wilkinson, 136 Euston Road, N. W., London, England.

DR. M. Henny Houghton will lecture in St. Louis, Mo., during December; in Battle Creek, Mich., during January; in Rock Island, Ill., during February. Will lecture week-evenings. Address as above.

Miss Julia J. Hubbab would like to make engagements for the fall and winter. Address, 3 Cumston street. Boston. Moss Hull, Hohart, Lake Co., Ind., will speak in Rechester, Minn., during December; in Chicago, Ill., during January; in Providence, R. I., during May. Will receive calls to lecture in the Middle or Fastern States during February, March, April and June; also shall be happy to have evening engagements in the vicinity of Sunday appointments.

MBS. B. A. Horden, 24 Wamest street, Lowell, Mass.

MBS. B. A. Horden, 24 Wamest street, Lowell, Mass.

MBS. B. A. Horden, 19 Horde

CEPHAS B. LYM, semi-conscious trance speaker, may be addressed at Toledo, O., till further notice.

J. B. LOVELAND will lecture in Monmouth, Ill., during December. Address as above.

MRS. F. K. LADD, trance lecturer, 179 Court street, Boston
MRS. F. A. LOGAN will answer calls to awaken an interest
in and to aid in establishing Children's Progressive Lyceums.
Address, Station D, New York, care of Walter Hyde.
MR. H. T. LROMARD, trance speaker, New Ipswich, N. H
B. M. LAWRENCE, M. D., will answer calls to lecture. Address Civide O.

Grorge F. Kittridge, Buffalo, N. Y.

H. M. LAWRENCE, M. D., will answer calls to lecture. Address, Clyde, O.

MIRS. L. W. LINCH, trance speaker, will answer calls to lecture. Address, Il Kneeland street, Boston, Mass.

MARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

JOHN A. LOWE will answer calls to lecture wherever the friends may desire. Address, box 17, Button, Mass.

Miss Mary M. LONE, inspirational speaker-present address, 98 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

calls to lecture.

Mas. Mary A. MiyChell, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 221, Chicago, ill.

JAMES B. MORRISON, inspirational speaker, box 378, Haverhill Mass.

CHARLES S. MARSH, semi-trance speaker. Address, Wone-I, Silican Co., wis.
B. W. H. C. Martin will receive calls to lecture. Address
Windsof street, Hartford, Colin.

178 Windsot street, Hartford, Coim.

B.T. Munk will lecture on Spiritualism within a reason.

B.T. Munk will lecture on Spiritualism within a reason.

Blod distance, Address, Skancateles, N. Y.

Prof. R. M. M. Cond, Centralia, Ill.

DR. JARRA Monraiox, lecturer, McHenry, Ill.

A. I., E. Nasn, lecturer, Rochester, N. Y.

C. Norwood, Ottawa, Ill., impressional and inspirational smaller.

Speaker.

OROROR A. Prince, inspirational trance speaker, box 37, speaker.

Okoror A. Prince, inspirational trance speaker, box M, Auburn, Mc., will answer calls to lecture.

Miss. Pire lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy Ghost;" "Spiritualism;" "Demonology;" "Prophety; "Noon and Night of Timey;" "The Kingdom of Heaven;" "Noon and Night of Timey;" "The Kingdom of Heaven;" "Profess and Perfection;" "Soil and Sense;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mio. L. Jupp Pander, Philadelphia, Pa. Miss. J. Piffer, trance speaker, South Hanover, Mass. Lydia Ang Peakealt, inspirational speaker, Disco, Mich. J. H. Powellt, (of England), will answer calls to lecture. Address, 200 Spiruce sireet, Philadelphia, Pa. Miss Nettle M. Peake, trance speaker, Detroit, Mich. Miss. Anna M. L. Potts, M. D. Jecturer, Adrian, Mich. J. L. Potter, trance speaker, West Salem, Wis. A. L. Potter, trance speaker, West Salem, Wis. A. L. Potter, Inspirational speaker, North West, Ohio, De. W. K. Ripley, box 95, Foxboro, Mass.

A. C. Rosirson will speak in Brooklyn, N. Y., during December. Address, Ill Fulton street. Brooklyn, N. Y.
De. P. B. Randolpn, lecturer, care box 3552, Boston, Miss.
J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis. WM. Rose, M. D., Inspirational speaker, will answer calls to lox 208, Springfield, O.
J. H. Randall, Inspirational speaker, Upper Lisle, R. Y.

lecture, attend functais flux other cirrical suites. Address, box 268, Springfield, O.
J. H. Randall, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Menifestations.
Miss. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austre E. Shwhons will speak on Sundays in Monipeller, Vt., during the session of the Legislature. Address, Woodstock, Vt.
H. B. Storke, inspirational lecturer, 56 Pleasant street, Roston, Mass.

Camden P. O., Mich.

M. C. Bert, inspirational speaker. Address, Almond, Wis. Sundays engaged for the present of the Miss. Bundays engaged for the present of the Miss. Charlestown, Mass.

A. P. Bowman, inspirational speaker. Charlestown, Mass.

A. P. Bowman, inspirational speaker, Eichmond, Iowa.

Warren Charles of Broadway, New York.

Draw Clare will speak in Portsmouth; N. H., during January.

Miss. Address, box 315, Lowell, Mass.

ALBERT E. Cappender will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massachusects Spiritualist Association. Those desiring the services of the Agent should send in their calls carly. Address, care of Banner of Light, Boston, Mass.

P. CLAR, M. D., will answer calls to lecture. Address, 22 Court street, Brookiyn, N. Y. Care of J. Andrews.

Miss. ELIZA C. Carex, S. Hurgis, Mich., box 455.

Miss. ELIZA C. Carex, S. Hurgis, Mich., box 455.

Miss. ELIZA C. CAREX, Sturgis, Mich., box 455.

Miss. Blaze C. Address, Ilampirational speaker, 11 South street, Boston, Mass., will answer calls to lecture and attend evening meetings and funerals.

DR. J. Mares Goopers, Bellefontaine, O., will take subscriptions for the Banner of Light.

Miss. Manes Trace, Espeaker, East Harwich, Mass., will answer calls to lecture of the property of the Mass. and the devening meetings and funerals.

DR. J. Mares Coopers, Bellefontaine, O., will take subscriptions for the Banner of Light.

Miss. Manes Trace, Calex, Strance speaker, East Harwich, Mass.

Miss. Trace, Constantine, Comment address, 329 South Morgan devening meetings and funerals.

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Miss. Manes Trace, Constantine, O., will take subscriptions for the Banner of Light, Roston, Mass.

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cestablish Lyceums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass. P. CLARK, M. D., will answer calls to lecture. Address, 140 Court street. Boston.

Dh. J. H. CURRIER will answer calls to lecture. Address, 2.7 C. COWLES, M. D. will answer calls to lecture. Address. 2.8 L. CHAPELL, inspirational speaker, 118 South street. Boston, Mass., will receive calls to lecture. Address. 2.9 L. COWLES, M. D. will precive calls to lecture. Mrs. LAURA CUPPY, 8an Francisco, Cal. J. B. CAMPELL, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Clincinnati, O. Mrs. Herrie Clark, trance speaker, East Harvich, Mass. DR. JAMS COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

DR. JAMS COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

Mrs. Mailteria F. Cooss, trance-speaker, will answer calls to lecture. Address, Baptic, Cook, Berlin Heights, O., lecturer no organization. Judge A. G. W. CARTER, Clincinnati, O. Mrs. LELIA C. CLARK, inspirational speaker. Address, box 272 Vincland, N. J.

Thos. Cook, Berlin Heights, O., lecturer on organization. Judge A. G. W. CARTER, Clincinnati, O. Mrs. Herrier, Mass. Laure and the complex of the property of the second of the complex of the com

ture Sundays and attend funerals, within a few hours ride rom home.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritusl Philosophy, Clyde, O.

A. A. WHERLOOK, Toledo, O.

A. B. WHITING, Alblon, Mich.

Miss Elvira Wherlook, normal speaker, will lecture in Spiringfield, Ill., during December; in Sturgis, Mich., during January; in Chicago, Ill., during February; in St. Louis, No., during March. Permanent address, Janesville, Wis.

WARREN WOOLSON, ITAICE Speaker. Hastings, N. Y.

Miss L. T. Whittier, organizer of Progressive Lycenns, can be addressed at 402 Sycamore, corner of Fourth street, Milwaukee, Wis.

ZERAH WHITPLE will answer calls to lecture. Address, Mystic, Conn.

Miss. S. A. Willis, Lawrence, Mass., P. O. box 473

Mes. Mary E. Wither, inspirational speaker, 182 Elm street, Newark, N. J.

MRS. MARY E. WITHER, INSPIRATIONAL SPEAKET, 181 LIM street, Newark, N. J.
A. C. WOODREFF, Battle Creek, Mich.
MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. Will answer calls to lecture and attend funerals.
S. II. WORTMAN, Conductor of the Bufialo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Bufialo, N. Y., box 1454.
MRS. JULIETTE YEAW WIll speak in Lynn, Mass., Dec 8 and during January in Rock Bottom. Lice, 15: in Warren. gren's Lyceums. Address, Buffalo, N. Y., box 1454.
MRS. JULIETTE VEAW will speak in Lynn, Mass., Dec 8
and during January; in Rock Bottom, Dec. 15; in Warren,
R. I., Dec. 22. Address, Northboro, Mass.
MR. & MRS. WN. J. Young will answer calls to lecture in
the vicinity of their home, Boise City, Idaho Territory.
MRS. S. J. Young, trance lecturer, 56 Pleasant street, Boston, Mass.
MRS. FANNIE T. YOUNG. Address care of Capt. W. A.
Whiting, Hampshire, Ill.

# BANNER OF LIGHT:

A Journal of Romance, Literature and Gen eral Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

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Section of the State to which it has been sent.

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