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The Pecture Room.

Spiritual Unity and Reality.

THE THIRD LECTURE OF DR. FERGUSON, In Music Hall, Boston, Nov. 1st, 1868. Reported for the Banner of Light.

Dr. J. B. Ferguson, of Tennessee, closed his engagement at Music Hall, Boston, by a lecture on the above subject, on Sunday afternoon, Nov. 1st. Owing to the severe storm which lasted through the day, the audience was not as large as it otherwise would have been. The remarks of the speaker were, however, well received, and his genial manner served in a measure to make his hearers forget the cloudy face of Nature and the falling rain. We give below a few of his principal points:

It had been said by some that man was the creature of circumstances, and there was some truth in this axiom; but man was also the creator of circumstances. The speaker alluded to the inclemency of the weather, and said that those before him, who had withstood its fury, were worthy of the highest efforts on his part. He had, in two manifestations, and had proved that the history of all past ages and countries universally corroborated the story of this great truth of to day. It evidence of human immortality; we have seen now behooved us to make some application of this spirit lights—real, and not the offspring of imagitruth to the circumstances of life. He would nation; we have handled spirit hands as palpable make one more statement: the highest conception to us as those of mortals on the earth; we have we could have of spirit-whether made in the seen writing which we recognize to be a fac simile sanctuary of our own souls or amid the hurry and of the person's signature which it claimed to be; bustle of human intercourse—was unity! Follow | we have seen ponderous material bodies moved it wherever we might-collect it from our own experiences, or the history of past times—we could we know are incompetent to fulfill the task. have no conception of spirit save that of unity. Well, he would grant it all; but if such persons Suppose, for example, it was admitted that there stopped there they would never make one step in was an antagonism in this universe; and whether we located it in some fancied heaven or hell, or edge of spiritual truth. Paul, the apostle, whose amid the laws of Nature, were we not left, by this very acknowledgment, bereft of a God, and, once said signs were not for them that believed, consequently, bereft of hope? He (the lecturer) granted that in the survey of the field of human the great First Cause were written in glory all affairs there were to be seen apparent jars in Nature; an appearance as if something had gone wrong in the past, whose influence extended to our date and time. But there was no agony so physical phenomena of Spiritualism see that dark and terrible as that which came from the however remarkable might be the things offered, belief of such a thing. The creedal churches of today were founded on and derived their power from this very agony and fear. He (the lecturer) day? was not the universe alive with its praise? did not speak in disrespect to the belief of any in- As regarded high and low (so-called) spiritual dividual, but we must deal with these subjects manifestations, the speaker considered such terms

idea of its connection to the eternal First Cause- supreme presumption in any of us to apply these that indeed no definition could narrow down or terms, copying the haughty language of the bind its power, or furnish the measure or stand- preacher, who, made to think himself more than ard of its excellence, for if so, at that moment it | mortal by the adulations of the people, needed a ceased to be-and when the soul perceived one voice to continually say to him, "Mortal, mortal, fact: that the departed were also members and thou art but one of many-an almighty many. parts of that Infinite Cause; when by these reve- including the dead and all that are to come." lations, reasoning from cause to effect, mankind | High and low manifestations! To the Spiritualwere able to perceive a unity as the result of all list these words should signify a practical denial this seeming discord of life, oh, was there any of his inner nature, an insult to the everlasting other faith or belief which could so highly crown spirit of God! If, as had been proven, God was life's hopes? He asked this question of his hearers as men and women-not as church-men or women. Could we gain this hope? Let us try! What was truth? The name was in every man's for the judgment of these things, as in everything mouth-the professed object of every one's seeking. He would state, not as a criticism but as a of the mind. fact, that appearances were deceitful—this was as clear, on looking out into the world, as the morning light. What a vast difference was there between appearances and reality everywhere! What manifestations of a very satisfactory kind, on then was truth? Whatever was real. He had some occasions, but it was equally true that on said appearances deceived; but the efforts of the others the evidence received would be vague and human mind to unravel the mystery, and sepa- contradictory. Now why was this? Because rate the false from the true, made all the wisdom there was a law in the arrangements of Proviof this or any other age. Why, in the external dence calculated to turn man back upon himself: world appearances were so deceitful that for six these things were intended to help man, but they thousand years mankind believed that this planet were not given to solve the question unaided by was the central orb of the great, grand universe; him. Man must learn to bring his reason upperthat the suns and satellites revolved around it in | most before he could hope for steadfast advance their stately marches through the sky. But the |-could hope to see and realize the grand spiritchild of to-day knew better, being led to the knowl- ual manifestation which had been going on in edge by the enlarged horizon given to the reflect- himself ever since his birth. Thus the object of ive powers in our generation. So the physical all the external manifestations which accomappearances of death were deceitful; decay, ruin, panied Spiritualism was to bring into exercise annihilation, seemed to be impressed upon the the reflective capacities which make the man. poor, faded garment which hastened to its original | Just in proportion as we were reflecting men and dust; and it appeared as if this wondrous creat women were we good husbands, wives, citizens, ture called man, surrounded by all the happy, or, in a grander sense, the children of the Highsocial links of being, was put out like a lamp, in est! This use of the reflective powers was the universal darkness! But did we not know, by only difference between men; Webster and the those powers and attributes implanted in us for | idiot received of the same capabilities-the differuse-those which led us to separate, discriminate, ence existed in the degree and the use. The inand arrive at conclusions which arrested the external vision and the internal thought-that it come to his God by the external path; he must was not so? In early life man saw, perceived much; in maturer years he thought, reflected in, implanted for that purpose in every breast by more. The solid iron, which might be held in the hand, was also in the atmosphere, and in the running water-and was no less iron there. If we stood only on the sensuous plane, denying the churches which our children visited Europe to deductions and revealments of science, and declared sight to be the only standard of our judgment, should we ever believe the existence of a diately following the period-associated with the solid substance, in solution, in liquid or gaseous forms? So, because we cannot with our weak human vision objectively see the dead around us formers-so vast had been the fraud and deceit as we move on in life's journey, should we deny the fact of their existence—a fact that has been awaiting a higher chemistry to reveal it to universal acknowledgment for so many thousand sheer Materialism. The fruits of that reaction years? Was not this denial the result of a super- | were nowhere so plainly to be seen as in Ameristition as ridiculous as the ignorant denial of the | ca, and among the cities of that country no one clodpole who declared there was no iron in the showed them so plainly as did Boston. He did air or water because he could not see it?

to look within himself, or for himself, unless driven to it by the operation of these upon the necessities of his being. The human eye-glorious globel no student or master of physiology bowed more reverently than he before its matchless workmanship and delicate adaptation to the uses intended; but even this was made to conceal much more than it was made to reveal. It concealed the circulation of the blood, the atmosphere we breathed, the movements of electricity and the subtle laws of Nature. It concealed cause-whoever saw the cause of anything? We might see the manifestation, but not the power which brought it forth. We heard the thunder, but could not tell what caused that resistance in the atmosphere whose notes of conflict rang along the skies. We could see the same forked flame dart through the heart of the blackened tempest cloud, before which our skin-clad fathers thousands of years ago crouched in speechless terror or a we-struck devotion! But who launched it on its flery way? We did not really see the flame, after all, but only its reflection. Reasoning from those fragments of the eternal and spiritual laws which man has learned by laborious observation in the past, did it not follow that the objective dead were concealed by the same provision from our mortal sight? All truth must therefore be previous discourses, spoken of spirit and spiritual the result of the action of the reflective powers in the human soul.

But some might say, We have had objective by frail, slight mediums, whose physical powers advance, beyond where they were, in the knowlname was still revered by many in our day, had but for them that believed not. The evidences of over the material world and in the heavens above, but how few read them there. Could not those who proclaimed the wondrous character of the there never could be a brighter phenomenon than the sun? Did not it go forth as on its primal without gloves. By this power on the fears of the as ridiculous and unwarrantable as the fables of world did the churches depress human hope or an endless hell or circumscribed heaven; in fact. expand it; as they affected the minds of the race. the idea which gave birth to such a classification When the human soul, by treading the dark was akin to that old superstition from whence path of sorrow and bereavement, arrived at an Spiritualists claimed to have escaped. It was spirit, then spirit was God. You might say a spirit manifestation was better fitted for your case, or more pleasing to you; but the tribunal else, was in the exercise of the reflective powers

> He would ask the question, How far had any one ever progressed by the use of external manifestations alone? We might have circles and get finite God was the same to both. No one could also have the assistance of the guiding spirit withthe Divine Architect of all being.

He (the lecturer) referred to what are commonly called the dark ages, (though they built those see,) about the fifteenth and sixteenth centuries; and said that, at the revival of literature immepoetic effusions of Petrarch, and the advanced moral claims of Luther, and all the attendant repracticed in the Church, in the name of religion and spirituality, that the pendulum swung over to the other side, and touched the wall of blank, not deny to the sectarists anything of good which Without these deceptive appearances man would | they chose to claim for their pet dogmas; every one be a child all his life; he would have no incentive had a right to his opinion; but he would ask if all

these creeds and the moral revolutions which gave, but the heart would whisper its faith after all, them birth, were not in a regular order of suc- just as he did when he had finished that recantacession, pointing onward and still onward in the tion. The time had at last passed by when physipath of progression, as distinct from the bondage of creedal belief? Luther protested, he refused to remain in the Catholic Church, Calvin announced election and its attendant dogmas as the solution of all human problems, and Sociaius simply endeavored to broaden out and give a greater liberty to the religious ideas which preceded him and his followers in Unitarian Boston had carried this liberty so far that finally their principal question, if they had any, was the discussion of the merits and the qualifications of the God or

The lecturer here paid a high compliment to the Boston Investigator, for its strict adherence to the principles of man's right to individual belief, whatever that belief might be. Its publishers had made the laws of Nature their God, rejecting the narrower creeds, called by whatever name they might be: Lutheranism, Calvinism, Arianism, Romanism or Episcopacy. They had a religion, and a God in Nature, and who was going to quarrel about a word? While he did not deny to all creeds and forms of belief the good they claimed to accomplish, it could not be denied that all these reactions were from spirit to material ity. What was Christianity without its spirit? It was a skeleton, a cheat, a fantalization. What was our ministry worth, only in the degree in which it awakened the spiritual in man's nature? This gravitation of the old religions to materiality was shown most clearly at the present time, when the excitement of a strong question of politics growing out of the late war, had not only swallowed up all the churches, but seemed to be the absorbent of all the social faculties of our people. Thus was made evident to the dullest comprehension that the living spirit of the present was the ruling power in human hearts—that living politics were more powerful than a dead Moses. The reaction had been toward materiality; and the consequence was that the higher qualities of the liuman soul were by some de-

Just in the precise degree in which any truth was valuable, in that degree it would be counterfeited. He (the speaker) had had the honor, unheralded and unattended, to present to the scientific men and the great ones of England, by the aid of a few insignificant instruments, such as a dinner bell, a guitar, &c., a something (and he said it with due reverence) which entirely upset their cherished science, and set them all to debating a question, the correct solution of which they would never arrive at till they came to acknowledge, as he did, the spiritual origin of the physical phenomena. There was not a writer in London, from the managers of the Times to the humblest penny-a-liner, who had not something o say about this wonderful subject. This showed the wide-spread interest in the public mind, for when the newspapers sought to turn the intellectual and moral status of their believers. that interest into dollars, and the theatres followed them by their counterfeiting of the cabinet counterfeiting the mediumship or juggleries of the magic lantern receive false impressions of the size of the pictures on its slide, or scout the teachings of chemistry, because they could be counterfeited? What then was the point? That not only was truth to be found in apparent diversity, but truth was the harmony of contrast. The man who was true to the promptings of his spiritual nature, and followed the study of this theme, beheld only perfect harmony between all the sects of the earth; he saw the harmony in them all. Why? Because he beheld in them the outworkings of that great eternal power, spirit, God, of which the lecturer spoke in a previous dis-

But some one might say they did not perceive this harmony in all things. To such he would say, Perhaps you do not see a unity in the heavens, with all their wheeling spheres. You may not be an astronomer, but the dullest mind comprehends the glory of Divinity there unrolled; and, if you look upward with the eye of faith, you will see a beauty in the blackened cloud as well as the shining stars, recognizing that each performs its part according to infinite, incomprehensible law-the unity in divinity. For aught he knew - and he did know - man could not live without it, any more than heat could exist without cold. There was no unity save in diversity.

The grand struggles of the ages had been for what? to find unity in uniformity. Every new church declared for freedom of individual conscience and belief in its early days, but as soon as it achieved a position in society it became as tyrannical as any that preceded it, and could scarcely abide by a man who differed from it. Heaven help mankind in this nineteenth century to profit by the terrible examples which bathed earth in blood. Unity in diversity, and not unity in uniformity, was the secret of the cure for all these ills. Even to day the churches asked us to believe alike; but that was impossible. We might fear alike, we might have a dread of hell or the devil, but he could never believe alike, because such was contrary to the eternal law of diversity. In proof of this, he might look on the faces of those before him, or all over the earth; in a small space, six inches by three, at most, the Divine Hand had fashioned twenty hundred millions of human countenances, and no two alike, to say nothing of those already passed to dust or those yet to come. Here was unity, for they were faces after all. The Power which could do that he denominated God. man's nose as that of his creed. The former might be pulled out to the required length, or flattened at will, but the latter never. We might his stay in Boston, and declared that the day was profess to believe, as did Galileo when he signed coming when not only a tribe, a sect or a nation,

cal force could be used as an argument to compel unity in religious belief; we had progressed a little beyond it.

Truth was the harmony of contrast. The north was not the south; the frosty peaks of Labrador were not the savannas of Texas and Mexico, but Nature held them as one, in that unity of broadest diversity which was to be perceived by the careful student in all her works. All those creeds which had brought the race under the fear and dread of evil to come resulted from the failure to see the true significance of the spiritual nature in man. Some taught that man and woman were first made six thousand years ago, and put in the Garden of Eden, nourished by its fruits and gladdened by its flowing rivers. He (the lecturer) could not deny it as a figure of speech, for he had been born in the Eden of a mother's love; he had been fed by the flowing stream of pure sustenance which Nature had caused to flow for him in that faithful breast; and when, by the necessities of his being, he progressed to a knowledge of good and evil, he had also been obliged to leave that Paralise and go forth a pilgrim in the world of men! But, as regarded the stories of Adam and Eve, and their fall, he did not believe they were any solution of the origin of the race; he believed that when men were created they were poured forth ipon every zone simultaneously, in obedience to he universal law of demand and supply, just as the flora and fauna came all over the world at their appointed seasons. One breath breathed in all mankind, one power formed them, and there was not an intelligence of olden times which lived not to-day and was capable of manifesting. Not a grain of sand was destroyed in the material universe, and should there be one intelligence the

Unity in diversity, and not unity in uniformity, was a necessary component of a nation's strength. The red men on the plains, the true children of Nature, had never yet been able to understand, any more than their fathers, why man should be persecuted for opinion's (religious opinion's) sake. He (the lecturer) did not believe in slavery as it had existed in the past, but he did believe that no individual, white or black, would over be truly free without paying the price, which was to be true to his highest nature. There was unity in nothing save as it was diverse. The human body, in what did its power exist? Not that there was unity in uniformity-not that the head was the feet, or could perform their office-but that each was divinely appointed, through all this seeming liversity, to minister to the subline symmetry of the whole. So in society all individuals were necessary in their places, and no one could become any one else. It would be found that all isms were but the internal reflection of the external man, and therefore by them we could discover

There was a deific power which was ever leading the race onward, forever onward to the acmanifestations, what greater evidence could be knowledgment of this truth of unity in diversity. shown, than the never failing index of self-inter- The United States Government was the best est. Did any one ever hear of the Davenports Government on earth, because it came nearest to the recognition of the rights of individuals as reprofessed conjurors, or of any others? Did we garded differing opinions. Only as we approached leny the law of optics, because we could through Nature did we draw near divinity. When we stood before some work of art, a painting for instance, what was it that found its response from the human soul?-whether in the business man. the fashionable doll of the watering place, or the philosopher? It was the natural which appealed, and found answer in the degree of the receptivity of the subject appealed to. Every aspiration was a proof that we were on the forward march. He (the lecturer) had no fears; his hope of humanity was precisely the same as his hope of the Power beyond, because God and man were one, and all the trials and troubles of his children were only intended to develop them into grander propor tions, to bring them nearer the day when it would no longer be a prophetic fable, but a glorious reality, that "the lion should lie down with the kid," and peace spread her white wings over all the earth. The union in which he (the lecturer) be-lieved was a united manhood. He loved his na-tive land, but he chiefly loved that country, whose hills never grow less, whose valleys ever rise in kind remembrance to their native skies; a land where dwell a united brotherhood; a land where those who by reason of fortuitous circumstances were above, could advance higher only portion as they stooped to raise and assist forward their fellows beneath. The spirit of all earthly music, poetry, philosophy, were but feeble efforts to strike the key-note of that glorious and better country whose harmonies resounded through all

Spirit was undefined and universal. As we mastered this fact we would gain the power which would fill the dark void in every heart as we stood by the embers of some cherished friend. We should behold the light which had apparently gone out in darkness, mingling with that radiance which proceeded from universal and eternal di The movements of the heavens were not the movements of God, but only the manifesta-tions of his power which made all things. Were we to live on rejecting the lessons of the past, and building forever the tombs of the prophets? Should man never learn in his own day and generation to appreciate the disciples of reform, who were searching the laws of Nature for the benefit of all? The time should come when a united brother hood of the race would no longer be a dream but a recognized reality. Thought was never lost; and as we were loyal to our own thoughts, we were the recipients from spirit agencies above us. When this should be recognized and carried into politics, an International Congress, whose decree could not be appealed from, would settle all earth's national difficulties without wars; when we should carry up to the point of applicability to the whole race the rule of social law which forhids a man to kill another for revenge or the righting of wrongs—and we should declare that it was equally unjust for a nation to kill thou-sands for a like purpose. The day would come when death and suffering by the hand of brothers Power which could do that he denominated God. Would no longer be the passport of so many o We had as much right to criticise the length of a our kind from this world of ours into eternity.

The lecturer, in closing, expressed his thanks to the audience and to the chairman for the universal I a recentation of the theory that the earth moved, but when all men should dwell together in unity.

Original Essays.

PROF, TYNDALL ON MATERIALISM.

BY DR. R. T. HALLOCK.

An inaugural address delivered by Prof. Tyndall before the section of Mathematical and Physical Science at the meeting of "the British Assoclation for the advancement of science." in the New York Tribune for Oct 12d.

It is entitled by the Tribune, " Prof. Tyndall on Materialism." and is perhaps the ablest and most candid statement of the great scientific quandary concerning the causes of mental and physical phenomena, as combined in man, that has yet been made. He says:

heen made. He says:

"In all rming that the growth of the body is mechanical, and that thought, as exercised by us, has its correlative, in the physics of the brain, I think the position of the 'Materialist' is stated as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, as the human mind is at present constituted, that, he can pass beyond it. I do not think he is outlied to say that his molecular groupings and his molecular motions explain everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. Phosphorus is known to enter into the composition of the human brain, and a courageons writer have exclaimed, in his trenchant German, 'Ohne Phosphor kein Gedanke.' That may or may not be the case; but even if we knew it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the materialist he is equally helplass. If you ask him whence is this 'matter' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has noan-swer."

Neither has science an answer, as the professor frankly confesses. But he does not deem the answer impossible, and he hopes for it on the ground that "The process of things upon this earth has been one of amelioration." At present, however, he considers the solution hopeless, because "we do not possess the intellectual organ, nor apparently any rudiment of the organ" com-

In both these positions I think Prof. Tyndall is mistaken. I am of the opinion that science has a most profound and triumphant answer-an explanation which, in practical significance, dwarfs all its prior discoveries-and that we are to-day in the possession of faculties competent to receive it. I think if the professors of science would exchange a portion of the humility, under a sense of which they are asked to "lower their heads," for a little honesty in the simple matters of observation and reflection, they would be able "to carry the light of intelligence" upon this important subject far-boyond the limits they have assigned; indeed, a long way, rather than "a little way into the darkness with which all knowledge is sur-

The process of Nature is indeed a process of amelioration, and her "all-healing cintment" of knowledge is eminently needed just now, for the world is raw. Neither its crape nor its creeds can heal its sorrowing or enlighten its understanding. Amelioration, if it is to continue, must proceed by the path upon which it has always travfeled. Its highway has ever been observation and deduction-the way of science. The traveler may weary, but the road leads on. Prof. Tymball has sat him down in mournful plight by the roadside toawait the accession of ability for further travelability which he declares to be not yet even germinal-prematurely. Like the philosopher, who, on finding a river across his path, instead of looking for a boat, stood still for the stream to run dry. he has by no means exhausted the aid within his reach. He simply will not use it. So far from inquiring for a ferryman to set him across, he declares that none such is yet born. He sets out to find what it is, in crystal and in vegetable and animal germs, which controls the forces of molecular architecture, and in man, who presents the added phenomena of affection and reason, what it is that connects these neculiar functions with inclecular action. "How are these physical processes connected with the facts of consciousness?" he asks. He asks it of materialism, but he shows its answer to be futile, because, as he declares, "The passage from the physics of the brain to the corresponding facts of consciousness is UNTHINK-ABLE!" Of course it is, beginning with the materialist at the wrong end of the problem. But what is to hinder Prof. Tyndall from apply-

ing the facts of Spiritualism to his question? Why should he cry out dead beat, with these facts, as patent as other natural phenomena, all about him? How long is the stride from "imponderable ether" to creative or force-using spirit, that he should refuse to use his scientific legs? Man exists independently of the molecular architecture of the present body, intact, with all the acknowledged facts of consciousness, and the substance of which he then consists we call, by way of comparison, spirit. We cannot analyze it any more than we can analyze law; but we know that both . are, because both do. Law is as certain as force; spirit is as real as matter, although we can put neither into a crucible or under the microscope.

Spirit being demonstrated, involves the scientific necessity of spiritual law or modes of action. This action is universal, and is uniformly intelligent wherever we find it, although always unaccompanied by consciousness in its construction of organisms, the animal form of man included. His intelligence, which is the result of observation, and not his consciousness, gives him cognizance of that wonderful process of intelligence going on in the construction of his body in common with every other; precisely as it is this result of observation, and not his recognized consciousness, which gives him the scientific demonstration that he is a spiritual being, and that spirit is.

This once ascertained—and it is a fact not only 'thinkable" by this learned professor, but knowable as well, if he would but look-sets the problem in a light as clear as that of any other with which science has to do. Science, as the grand generalization and aggregate of knowledge, is not concluded by the primary cell, beyond which

neither chemistry nor the microscope can penetrate; they have reached their ultimate power in that direction, not science. This is the grand mistake, however, of the great body of its professors. They seem obstinately determined to look at no power of causation in Nature beyond what their crucibles and glasses for far and near inspection longs to their instruments to the imperfection of human nature.

Life-spirit-proves its intelligence as it does its being, by what we see it do. Form, as in the body of an acorn, for example, must exist intellectually, in a certain sense, before it can be seen as a phenomenon. All that chemistry or the microscope can reveal are certain elements, so called, which this intelligent, though unconscious oak spirit, or life, (if that phrase be more acceptable) uses, through force, which is its machinery for the expression of its ideal purpose. The oak tree, therefore, like the human body, in scientific value as related to the problem of causation, is organic form under the sun.

THE CREED OF SPIRITUALISM.

BY THOMAS R. HAZARD.

ditorial remarks in the Religio-Philosophical Joural, of Oct. 24th, made in connection with Mrs. Mary F. Davis's" protest "copied into that paper from the Banner of Light. The sentiments expressed-to use a homely metaphor-have to my ear so much "the ring of the true metal," that I can hardly refrain from according to them an i angelic source, although flowing through an earthly instrument, who perhaps wrote "wiser than he

With what singular felicity does the following short paragraph embody in its entire fullness a complete spiritualistic creed-if indeed that hated, crucifying word should ever be named in connection with progressive truth:

*We owe no allegiance to any power on earth or in the heavens, but our own highest convictions of truth—the God within. That alone, with due respect to the judgment for others, we obey."

Spiritualists need no other declaration of principles-no other bond of unison-no other creedno other "word of God," book or Bible, for their guidance than is contained in this short sentence. Its force may be weakened, but cannot be strengthened by additional words.

With the assistance of our angel friends, we need no other motto to inscribe on the banner under which Spiritualists are sent forth to fight in the cause of God and humanity, and do battle with priesteraft and priest-concocted theology, the great Gog and Magog that have ever been. from the days of Aaron, the head and front of all blood-thirstiness and wickedness.

The editor's remarks in relation to the move-

ments that have been made in several of the National Conventions of Spiritualists to bring into disfavor and contempt our mediums-to tax them for the privilege of giving forth spirit utterances. and to organize a secret order, are also very appropriate and well timed, and will, I have no doubt, be approved of by every lover of unalloyed truth whose mind has not been contaminated by the foolish pride and lust of rule that must necessarily, from our fullen nature, adhere to individuals who have been taught and habitnated to hold the terms "I and my people" and "God and His people" synonymous-the big I sonsibly feeling that the sacrifice in condescension is a little the greatest on its part.

Hitherto Spiritualism has not been sufficiently popular or profitable to induce proselytes from the priestly orders and other learned professions, and we are therefore bound not only to respect but to honor the motives that have led so many of our ghostly brethren to embrace the truth as "it is in Jesus," and declared to be from the spirit-world. But we should remember that the human heart is weak and vascillating, and proverbially "the most deceifful of all things," and moreover that it is extremely difficult to remove from old vessels the flavor of their past contents, but that, in most instances, " Break the vase as we will, the scent of the roses will hang round it still." From all which, I would have inferred that it may be possible there are those among our D. D., M. D., and even our L.L.D. brethren who, after the first fervor of their new love has become somewhat cooled by contact with the icebergs of social and professional ostracism, may feel inclined to look back with longing eyes to the comfortable "flesh pots of Egypt," and if they are not generally tempted, as has been the case in some boastfully avowed instances, to return 'like a dog to his vomit" or as the "sow to her wallowing in the mire" amid the cushioned pows of Old Theology, they may yet be led to lend their influence to the furtherance of molding our free and beautiful philosophy into organized grooves that will admit of self-exaltation and stated preaching," something after the pattern of the apostate churches they recently left.

To accomplish this comfortable object, however, the "shut-eyed" and other mediums must either be burned, hanged, racked, drowned or killed, as has ever been and ever must be the practice of organized churches where they have the power, or to bring them into disrepute and contempt. As the first named course of proceeding can bardly be carried into effect in this, the nineteeneth century, the latter seems to have been adopted; and the endeavors and machinations of the Jesuits and Jesuitical priests, that have attained a lodgment in the spiritual ranks, seem to be directed to that end. Such crafty proceedings are characteristic of the disciples of Loyola.

It is now nearly twenty years ago that the writer contributed a series of articles to the Providence Journal and other papers in Rhode Island, in which he took ground that the "Society of Jesus," or the Jesuit, had organized a conspiracy against not only the religious but the civil liberties of both this country and England, and stated that he was possessed of information that led him to believe that that shrewd and unprincipled fraternity had already introduced their youthful emissaries into the universities and theological seminaries of England, who, under the instructions of their secret educators outside of the college walls, would eventually assume hely orders in the national church, and by a gradual series of innovations, accomplished with consummate skill, subvert its distinctive doctrines and carry its communicants over to Popery.

This prediction seems now to be in a fair way of accomplishment, and it is therefore with more confidence that I feel constrained to warn Spiritualists against the machinations of this, the most learned, the most accomplished, the most powerful, and the most unscrupulous, as regards means, of any organized body that ever existed on earth -believing, as I do, that if Spiritualism, (the great and unlooked for barrier against the wiles of Popery,) is perverted by pricetoraft in our day, it will be accomplished through the secret agency of these janizaries of "Popedom," the hilt of

whose sword is at Rome, and its blade everywhere, and whose arowed object has ever been to convert the world to the dominion of the Pope, regardless of means—the fundamental dogmas of the society being that "the end justifies the means."

I would hardly attribute the attempt made in the National Convention to form a secret society can regeal; and then, as the natural result of this | to the influence of the "Society of Jesus." It was mulishness, they ascribe the incapacity which be- conducted in too clumsy a manner to warrant a supposition that it emanated from this source.

> The gentle and sublime medium of truth, from the spirit-world, Jesus of Nazareth, instructed his disciples that those who possessed a light should exhibit it where all could see it, and not put it under a bushel. Vaucluse, R. I.

AMERICAN ASSOCIATION OF SPIRITU ALISTS-OBJECTIONS CONSIDERED.

BY E. S. WHEELER.

When the solemn and unanimous vote of the Fifth National Convention resolved that body in simply a pictorial history or record of what the to the American Association, I did not suppose intelligence of essential life-spirit-can do in there would be a doubt in any mind as to the detime and space, and the process applies to every sirability of the progress involved, or the practicality of the proposed course of action. For myself, I saw the realization of my hopes, the answer to a demand I had made as long ago as the Third National Convention in Providence. I then asked that we, as Spiritualists, define our position, give I have just read with great satisfaction some | expression to our ideas and "consider the question of organization, as we should have to, and adjust our differences of opinion." My wants were met at Rochester, though my friends in Providence, not seeing the thing as I saw it, un dertook to repudiate my brief utterance and stave off the discussion I demanded. Perhaps I was too fast, but I have not been impatient in waiting, and in only two years I have-in part at leastmy wish gratified. We have given the world a statement of our ideas, and created a provisional form of organization for specific and desirable purposes. I anticipate great good as a result, and, judging from that which I know of persons and conditions, am not apprehensive of any unavoid able danger. I have been surprised at the tone of several articles which have appeared in the Banner of Light upon the matter of the American Organization, criticising its character adversely, and anticipating the detriment of local interests by its action. However, I have seen, so far, nothing to convince me of the reality of the danger or to point out the means of safety. We are told by one whose history and remembered liberality would seem an all-sufficient guarantee for his sincerity, that the whole movement is "premature." that there " is no, pressing demand " for a " Central Bureau" for any purpose, or even for a liberal college, and the Association is requested to keep its agents out of the States where State Associations exist, while the people are advised that until the local work of organization is all complete, and there is "a spontaneous overflow of zeal, and until all the Spiritualist papers are firmly established," it is the paramount duty of every true Spiritualist in the land to sustain exclusively, with their voices, their pens and their funds, the local organizations."

I can find no proposal for a " Central Bureau, for any purpose, in Article Second of the Associatiou's Constitution. The question of method is an open one. The objects are, "promulgation of the SPIRITUAL PHILOSOPHY," "cooperation with State and Local Organizations," and the organization of Local and State Societies, where no State Association has been formed. I am unable to see the supposed danger of collision between the State and American Associations. I should be perhaps more impressed with the arguments had I not heard them urged even more forcibly against State Organization, when, as the Corresponding Secretary and Agent of the Massachusetts Association, I had to contend, in my work, with all kinds of opposition, (not from the Banner of Light by any means, though).

In fact, similar ideas have been rife, in some minds, whenever any attempt at organic harmony has been made, either local or otherwise. I cannot conceive that local organizations are weakened by State Associations. I know they have been sustained by them where existing, and brought into being when wanting. So the American Association will offer a support, both moral and material, to the State Organizations, while furnishing "a more perfect bond of union" between them. In my humble opinion, there is a moral and psychological influence which emanates from the American Association, and which alone is an aggressive force in our struggle with Bigotry, Sectarianism and Ignorance. An agency is needed, through which the State Societies may reach each other materially, and whereby the strong should protect the weak. The press need have no jealousy of the American Board of Trustees. They are a power friendly to each and all of their number, and each Missionary becomes an Agent for their publications.

As to the financial part of the question, I have this to say: The reason Spiritualists, as a class give so little to the support of local work, is be cause they have not formed a habit of giving at all! And this for a variety of reasons. The most liberal supporters of any cause are those who have "always been in the habit of contributing." The fact is, Spiritualists are wealthy (as a class), and apt to be as stingy as rich. Many are not ininspired by the local effort, or they do not desire to be known in connection with it, but they will leave cash in the hands of a General Agent for a comprehensive labor. Once induced to give, they will be more accessible to any deserving applicant. Not a dollar taken by the American Association will be missed. The more people give, the more they are inclined to contribute. I know one man who gave me twenty dollars for the Massachusetts Association. The Methodists heard of it, and asked him for five hundred, and he cheerfully gave it! But they would never have done so if I had not gained the smaller sum; and I suppose had I been as enterprising as modest, I

should have obtained it myself. I know there are a noble few who do more than justice requires of them in the way of liberality, but the lack of funds is not to be attributed to general poverty, but to the fact that there has not been, as there should be, a diversity of claims pressing upon every Spiritualist constantly. Thus is engendered a kind of lethargy in any one direction, for all are not alike interested in any one form of action. It is a duty, and should be a pleasure, to give, and it is the "paramount duty of Spiritualists to have many and varied activities and institutions in aid of the cause, that their different demands may attract the attention and enlist the sympathy of each and all. And then it is the "paramount duty" of each one to give aid, by voice, by pen, by funds, when, where and how his own best inspirations direct. Thus a general and universal work will be carried on. the very magnitude of whose proportions will psychologize opposition. "The field is the world."

"No pent-up Utica contracts our powers, The whole, the boundless continent is ours.

The world wants children that are strong, healthy, happy; children that will make good men and beautiful women.

FATALISM, OR INEVITABLE NECES-SITY.

BY DAVID ALLEN.

Fatalism is as high as heaven, as low as hell, as deep as divinity, and as broad as the universe. Fatalism lies at the base or foundation of all temporal and spiritual things, and of all temporal and spiritual progress.

Everything is as it is; I do n't know that anything in the past was different from what it was; and don't expect anything in the future will be different from what it will be.

Fatalism is the alphabet of human existence and of all existence and all life. Whatever is, is fate, and whatever is not, is also fate.

All good, and all there is of good, is a necessity, in and by itself and in relation to the cause which produces it. All evil, and all there is of evil, is a necessity, in

and by itself and in relation to the cause which produces it. All sin, and all there is of sin, is a necessity, in

such a sense that it is inevitable from the cause which produces it. All holiness, and all there is of holiness, is a necessity, in such a sense that it is inevitable from

the cause or causes which produce it. Fatalism is a synonym of causation. Good and evil, sin and holiness-the thought. the affection, the volition—the choice, the purpose

or determination, and the action-are each an ultimate in relation to the past, and an antecedent in relation to the future. The past is antecedent in relation to the present and succeeding future: the present is ultimate in

relation to the past, and antecedent in relation to the future; and the future is ultimate in relation to the present and past. The past is the producing cause of the present. the present of us, and it is what the past has

made us and it; and the future will become what it shall be from what the present is and past has been. The past is parent of the present and grandparent of the future; the present is child of the past and parent of the future; and the future is child of the present and grandchild of

Closely akin to fatalism is necessitarianism, or the doctrine of philosophical necessity—the same idea or principle extended-letters into syllables and words. Necessitarianism is a synonym of law, change and development. There is significance or potency in all things—there is insignificance in anything only relatively.

Our prenatal condition or hereditary descent our education and experience, our circumstances and surroundings, our casualties and accidents, make us what we are.

We cannot think, nor feel, nor exercise a volition, nor make a choice or determination, nor perform an act, in the present, nor could we in the past, nor can we in the future, without a cause which would be sufficient, which would have been sufficient, and which would become sufficient, to produce the effect-which would be, and would have been, and would become, thought, or feeling, or volition, or choice, or determination or action.

We cannot help thinking, or having affection, or exercising a volition, or making a choice or determination, or performing an action, in the present nor could we in the past, nor can we in the future. from a cause which proves sufficient, did prove sufficient, and will prove sufficient, to produce the effect-which is, was, and will be, thought, affection, etc.

We cannot think, or choose, or act, any differently from what we do in the present, nor could we in the past, nor can we in the future, from the self-same causes which do produce, did produce, and will produce, the given specialty of thought choice and action.

Murder, suicide, persecution, blasphemy, vul garity, slang, drunkenness, licentiousness, gluttony, aristocracy, pride, vanity, are each an ultimate or sequence behind which there is a cause sufficient to produce the effect-which is murder, Buicide, etc.

Fidelity, veracity, honesty, integrity, virtue, holiness, are each an ultimate or sequence behind which there is a cause sufficient to produce the effect-which is fidelity, veracity, etc.

Benediction, prayer and praise, are each are ultimate or sequence behind which there is a cause sufficient to produce the effect-which is benediction, etc.

One of the greatest curses of the age is the doctrine of endless misery. Its justification, from those who believe in it, is from the false idea that the ultimate destiny of man depends upon his own agency primarily. The truth is, that all have a common origin, a common life, and a common destiny; that the ultimate destiny of man depends upon the divine agency primarily, as made manifest in certain general laws; that the agency of man, his choice and determination, are only secondary-an ultimate or sequence of what comes before it to produce it.

The development of the mind to the truth of inevitable and philosophical necessity, causes one to feel and exercise the broadest charity-by looking upon all things as the result of a cause, and also by looking upon all things and all conditions as potential to produce an effect.

Faith, Hope and Charity; the greatest of these is charity. The proper order. Popular theology has it, Charity, Hope, Faith; the greatest of these

is Faith. The discovery of the truth of the doctrine of necessity, teaches us that we are a common humanity; that one is no better than another unconditionally. True, some are better than others in the common acceptation of the termbut if better, credit to that better birth, better education, experience, circumstance and surrounding, which make them better! Some are better than others in the same or similar sense that some cows or horses are better than othersbetter constitutionally compounded; or some vegetables and fruit better, better compounded. The perception of the truth, aforesaid, causes one to look upon the disposition to vice and crime as a misfortune. They that are whole need not a physician, but they that are sick.

East Bridgewater, Mass.

CAUSE OF THE TIDES.

BY DR. A. UNDERHILL.

In the Banner of Light of Oct. 24th a writer, in labored article, attempts a theory on the causes or origin of the tides. Although the article exhibits much thought, it does not seem to fully satisfy the author, beyond a doubt, that he has really hit upon the true cause or causes of the origin and continued flow of the tides. I believe the whole mystery may be unlocked in a few sentences.

First-There is a universal principle in Nature of expansion and contraction, which, conditions being favorable, affects all bodies, sensibly or otherwise.

Second-Heat usually expands, and cold usually contracts bodies, up to certain degrees or limits.

Third-Causes impart themselves. Fourth-All animated beings expand and contract in respiration or pulsations of the heart.

Fifth—All living organisms spring from Mother Earth, as a cause, uniting with inherent, universal principles or forces.

Sixth-The earth, then, as a cause, imparts itself to its offspring, as do animals, men, etc.

Seventh-One condition imparted by Mother Earth to all forms, is that of expansion and contraction, or breathing, if that is the best term by which to express it.

Ergo, the Earth, the cause, expands and contracts twice in about twenty-four hours, or breathes, if you choose.

Now, as all higher forms contain the elements, principles, &c., of the lower, and as the expansion and contraction of the heart sends the blood to all parts of the human body, so does the expansion of the earth send her fluids, pulse after pulse. or wave after wave, to all parts of the earth; and now to continue the analogy. The heart is quite central in the human and animal systems, located where the greatest amount of heat is generated or exists; so the tides emanate from the equatorial regions, and flow toward the Poles, where the contracting influence of cold equalizes the expansive influence of heat. Thus the equilibrium is maintained, the balance preserved Any other theory comes short of a clear scientific explanation, not having the analogy running through all bodies, animate or inanimate, to sus tain it.

That the sun or moon, or both, as well as some of the planets, may exert a certain amount of influence, is quite possible, but not as causes, rather as aiders or modifiers of high and low

tides.

Perhaps the theories of the trade winds might be harmonized with the principles here presented. The earth at the present time is contracting at the Equator. She is in a crisis, as is manifested by the belching volcanoes and numerous earthquakes As the earth ripens by age, it will become more spherical. Prof. Mitchell, in his lectures on astronomy, states that in five hundred thousand nears the earth would lose its oblate condition, and become a sphere, or nearly so. This spherical condition must be obtained through the action of volcanoes, earthquakes and the like.

SCIENCE IN RELIGION.

EDITORS BANNER OF LIGHT-This has been, indeed, a beautiful day in this locality. If the Lord has blessed certain days above others and hallowed them, this surely must be one of those so raised to enviable preëminence. This last Sunday of October the sun has shone with that mellow warmth and subdued light as if he desired the happiness of all creatures. The falling leaves in colors beautifully variegated, and all Nature what little we know of it here, remind one of age and ripeness, of wisdom and repose. And this evening the moon hanging over Lake Michigan. casting down her full beams of reflected light which are again reflected in broken rays from the vaters which lie tremulously still, presents to those who are out to see and admire a scene of rare beauty, and undoubtedly inspires them to a reflective mood of mind-a disposition to penetrate the depths of the starry skies and the mysteries of the problem of a life to come.

As I walked on Wabash Avenue this morning and saw multitudes of people in their best attire, and with their most proper deportment, going to their various churches with different religious views, and some of them as antagonistic to the others as falsehood to truth, I could not help question why it was that in religion men were left to the guidance of mere faith, often blind or uneducated as to that most interesting of all things, the fact and conditions of a future life? Within view on that street of churches, the centre of wealth, refinement, education and all opportunities of knowledge, were those seeking the enjoyment and expression of religion through Uni- the go-by. But the rigid sticklers for close comtarian, Presbyterian, Catholic, Spiritual and many munion continued to carp, and this year, at the other denominational societies, all so different in annual meeting of the Association, the subject sentiment and belief that you can box the compass of their discrete varieties and cardinal opposkions. And yet these people are, in all other things-in knowledge, faith and action-essentially alike. They live under, have faith in and support the same governments, the same schools, the same institutions, the same modes of business and methods of life. And why? Because science. to their understanding and knowledge, has demonstrated that those are the truest and the best. And the question arises: Cannot science, with demonstration, do as much for us in the line of religion as it has done in other respects? Nature. has been put to the rack to compel her to reveal her secrets to investigating man on the material plane, and we have, as the results, the now common scientific truths of life. If a like effort be as boldly made on the spiritual plane may we not expect a similar result—that instead of faith we may know, and instead of hope we may realize the facts that pertain to us in the hereafter, if we continue to be, and what will be the conditions of our being? Such an effort, with such a result, would, no doubt, be a consummation devoutly to be wished by all persons except those (and I admit they are not a few,) who would prefer to cling to an unreasonable, undemonstrable faith rather than yield to a demonstrable truth not in consonance with their prejudices. But even they would sometime be compelled to yield to proof as in other cases, and the ultimate would be as great a unanimity on religion as there is now in the physical sciences. And if fruitful investigation can go so far as to give knowledge of a spirit-world, then there would be opened the broadest, the most beautiful and interesting subjects of learning that ever addressed itself to humanity. Beside this, the material world, though it presents a boundless universe of shining suns and stars and planets, moving in their order, and all so full of life and organization that the wonders of creation below us are as great as those above us. pales into insignificance, so much superior is the spiritual to the material. The extent and the influence of the late discov-

eries in physical science, particularly as to steam and its uses, were set forth eloquently and learnedly to day by one of the liberal preachers, in a discourse addressed more directly to the Board of Engineers now assembled in this city. When the learned divine makes an application of demonstrative science to that branch of learning of which he is a professor, and with anything near the inventor's and engineer's success, no doubt we can point to their very great use to religion and the religious world. How Nature shall be addressed, with what tests, in what manner, and what will be the results, no one now can tell; but I do not doubt that now, as heretofore, one hundred assays shall fail while there shall be but one success, while the observers, the learned conservatives, as well as the ignorant, will look on with contempt and ridicule.

That a scientific investigation in spiritual things has commenced, and that some demonstrations have been made worthy of high consideration, I may well believe; and I deem, from continual effort, the realization of some of the prophecies of

the poets of the past as to "one faith," as to 'knowledge that shall fill the earth," as to "rightcousness," as to " peace and good will," as among the possibilities of the future, and I have given expression of my views in these stanzas:

SCIENCE IN RELIGION. BY E. S. HOLDROOK.

Oh, when will bright Science, the true polar star, That beams o'er the broad fields of learning afar, Shine clear on the soul and enlighten its vision, Establish in reason its essence and power. Give knowledge for faith that may change every hour, And judgment for hope in some fancied Elysian?

Twin sisters these are, of some noble-born race, Pure, beautiful, rich in each heavenly grace; And 't is said from on high to the earth they descended. The future's bright glories one holds to the view; One teaches the heart that the pictures are true: And by them the two worlds are supposed to be blended.

With faith and with hope on the right and the laft, This life cannot be of all beauty bereft. Nor will joy disappear under deepening sorrow; But rather will pleasure transfigure all pain, And shadows will change into brightness again,

Beyond the short earth-bounded range of our eyes, Far away in the depths of ethereal skies. It is thought that they open a star-begemmed portal To a world where the spirits, translated from this, Gladly dwell in pure wisdom, shall revel in bliss,

As the night is dissolved in the beams of the morrow

In freedom unbounded, in being immortal. But as man goeth down and is seen here no more. Dark doubts will advance, like the mists to the shore Prom's clouded, untraversed, mysterious ocean. If the soul is still living, why will it not come To guide the poor wanderer on to his home.

And requite his sad longings, his faith and devotion?" What is this that I see, what is this that I hear? feel that some heavenly presence is near, And a light the far hills and the clouds is adorning ! Tis the voice of the loved that have passed from the tomb;

T is the bright light of Science that pierces the gloom Of Science that comes as the sun of the morning. The veil of the future is parted in twain : No more shall our vision reach forward in vain To the regions of being beyond the dark river. Faith glides from our trust as we feel that we know;

Hope fails to expresss what assurance can show Of the life that shall be, and its glories forever. Rejoice I as this sun marches on in its might, Our doubts fade away as the mists of the night. And in knowledge we stand for the right and for duty ;

His beams shall expand us in wisdom and love, Till this earth shall become like the heavens above In its joy, in its peace, in its uses and beauty. Chicago, Ill., Oct. 25, 1868.

THEOLOGICAL TEMPESTS.

EDITORS BANNER OF LIGHT-We have had in Rhode Island within the past year two theological tempests. There is a lull now, but how long it may continue, no one can tell. The atmosphere is not entirely clear; there is a slight haze which may settle down into a storm cloud and end in lightning and thunder. But metaphor aside. These tempests are the controversies which have arisen in the Baptist and Episcopal denominations respectively, owing to a departure from usage on the part of two ministers, each of whom had outgrown their creeds, and found themselves constrained in adhering to old forms. They wanted more freedom, and took it.

A short review of these cases may not be uninteresting. For some years, Rev. Mr. Malcom, pastor of the Second Baptist Church in Newport, has not been a believer in restricted communion. When he has been about to administer the same, his invitation line been liberal, and persons have come to participate who had not previously been baptized by immersion. The more rigid of the denomination have been uneasy for some time, and something more than a year ago this denarture from denominational usage was called up in the Providence Baptist Association, of which Mr. Malcom is a member. The subject received

was brought forward anew. Rev. Dr. Lincoln then pastor of the Central Baptist Church, but which he was about relinquishing for a professorship in the Theological Seminary at Newton, (if we are not mistaken in the institution,) introduced a printed resolution, condenning the laxity of Brother Malcom, which, if it had passed, would have been tantamount to withdrawing fellowship. Dr. Lincoln warmly pressed his resolution, and was only feebly seconded by some of the lesser lights. On the other hand, the strong were opposed to it, and made strong arguments. Among these, were Rev. President Caswell of Brown University, and Rev. Dr. Caldwell, pastor of the First Baptist Church, Providence, Dr. Caswell was sharply

The opposition was so vigorous that the mater was carried over to next year, a committee being charged with investigating the case, to re-

port at the next annual meeting.

The Narragausett Baptist Association, which met a few weeks subsequent to the Providence. expressed its voice, strongly condemning the course pursued by Rev. Mr. Malcom, and put itself on record as determined to stand by the old creed and old usages to the last. The introducer of the resolution was Rev. Frederic Deni son of Westerly, whose name will appear further

The other case was that of Rev. J. P. Hubbard, rector of the Episcopal Church at Westery. He made a wide departure from the usage of the Protestant Episcopal Church, in inviting into his pulpit a non-Episcopally ordained minister, Rev. Frederic Denison, before mentioned. An exchange of pulpits was made, resulting in the trial of Rev. Mr. Hubbard, according to the cauons of his Church. He was presented by the Standing Committee of the Diocese, and several days were consumed by the trial. Eminent counsel were engaged; labored, learned and exhaust-ive arguments were made, and the triers took the case into consideration. No decision has as yet

been promulgated.

Note here, that the Rev. Mr. Denison, who was the author of the resolution lashing Rev. Mr. Malcom for departing from Baptist usage, was a party to the departure of Rev. Mr. Hubbard from Episcopal usages. Though he knew the act of exchanging pulpits would subject Mr. Hubbard to censure, he became a party it; and in a few months after, pronounced an anathema against his byother Malcom. Verily, the consistency of theologian sectaries is a puzzling riddle.

It will be seen that, as yet, no definite results have been reached; each recusant remains as he was. In the meantime, the leaven of ecclesiastiwas. In the meantime, the leaven of ecclesiastical freedom is working. Eventuate as these cases may, they will damage and harm the sects in which they occurred. Whether guilty or not guilty be the verdict, it will be all the same. The liberal-minded, those who are gravitating toward free thought and free action, will have the vantage ground. So far as they could, each of these ministers absorbed the spirit of the age, and made a detour from the beaten track. By so much has the world gained a point; for when conventional barriers are once broken through, they become weak and cannot again be made strong. Everywhere men are challenging old creeds, old usages, and old modes of thought. The active, progressive mind of to-day throws everything into the crucible, to try it and refine it. Nothing is too sacred or venerable to be brought to the test. Error only shrinks back from the ordeal; truth courts it, for—"Get the troth once uttered, and 't is like

"Get the truth once uttered, and 't is like
A star new-born, that drops into its place,
And which once circling in its placed round,
Not all the tumult of the earth can shake."

W. FOSTER, JR. Providence, R. L., Oct. 23, 1868.

Children's Department.

BY MRS. LOVE M. WILLIS. Address, No. 16 West 24th street, New York City.

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

NED RIGBY.

PART I.

On one of the streets that run down to North River, is a row of miserable houses, with scarcely on the stove, the dim light cast shadows on the a look of comfort or beauty about them. It seems strange that anything could stay long underneath the clear sunlight or the gleaming stars, without reflecting some of the brightness. You can never go out into the forests without thinking how busy the spirit of beauty has been, putting green mosses over the fallen trees, covering up the black knolls | Ned not come. Suppose she should go out and with ferns, and twining tender vines over decay- look down the street. It rained in torrents, but ing branches. It seems like a beautiful gospel of she was used to rain; most poor people are. But love, written all over Nature, telling how the In- then, if Ned should come while she was gone and finite Father teaches ever the lesson of charity not seeing her go out again, that would be worse by showing how the germ of loveliness lies in all than to wait. So she put up her shawl, spreadthat is uncouth and without beauty.

New York no green mosses could grow, no tender at work upon; always for him-and so it is with vines vegetate, no delicate ferns spread their all mothers. shadows, but there was only the deep, dense mud, the overspread filth, and the unwholesome breath | ing and the kettle singing and the needle flying, from them. This was not because the same love was not there, the same provident care, but because there was none of God's sweet heace and stillness, but always man's restlessness and contention.

God's life, but it came into the homes and clustered about mother's hearts, and twined itself haps she might find Ned, or hear from him; perabout the affections of little children. There was misery enough in those homes, for there was noverty and want there, weariness and sickness, unkindness and hate. Yet still in all and over all was spread the beautiful love that made all those homes the centres of some hearts, in which they needle went now. "Yes, Ned is a good boy," she lived and hoped and struggled for something

In this forlorn region Mrs. Rigby had hired a room and a small sleeping-room attached, for herself and Ned. Her husband had left her long ago, and she knew not if he was dead or alive. yes, Ned is a good boy, only he's apt to be led It was when Ned was only a baby, and now he away." was ten years old. Ten years she had waited and watched for his coming. Ten years she had struggled with her hard fortune, and toiled through weary days and sick days, all for that boy, and for the one hope that her husband would

She never lighted her lamp at evening and drew down the curtains that she did not peer out, his eve unsteady. All this Mrs. Righy saw at a hoping to see some shadow that would shape glance, but she beckoned him in with a motherly itself into a well remembered form. She had never spread the table for their supper that she had not wondered if she had not better put on a plate in the old familiar place opposite hers, because it would look so cheerful if he should chance to come, and would be such a proof of her

constant watchfulness. Ned was a likely looking lad, with a mouth like his father's, that lacked an expression of energy, and eyes like his mother's, that were full of truth and gentleness. But it is hard for a woman to take care of a boy in a large city. Ned was full of fun, of play and of active health, and he could not play in one room; and besides, his mother was often away for a whole day at work. At such times the street was Ned's playhousethe dirty, filthy street-and his companions the rude boys who had not even a mother's love to

keep them from evil. Mrs. Rigby had once lived in a comfortable home in the country, and she had not forgotten the good, sensible ways of that country home. Through all her poverty she had kept a thought of the comfort and respectability of her former life, and so she was always trying to take away Ned's uncouth ways, and to soften his rude manners, and to keep him tidy and respectable in

and dingler than when the sunlight streamed Who shall tell how she did it, and what power down upon it. The rain poured down in a melancholy way—not as it falls on green leaves and strength? Then she made a fresh cup of strong fresh blades of grass, but with a drip, drip, and a sharp tingle on the tin spout. Mrs. Rigby had His eyes opened with a vacant stare, and he fell returned from her day's work and was waiting for Ned. It was with an impatient manner that she went to the window, and from thence to the door, looking up and down the dismal street. (no more the ticking of the clock or the patter of Perhaps it was less dismal than in the daytime. for the street lamps were lighted, and from the her own dear boy? were all the hopes of years houses up and down gleamed out bright rays, telling more of homes and comfort than the day could tell.

Mrs. Righy set the table, first putting on a soiled table cloth, then removing it, and spreading a snowy white one. She arranged everything with the greatest order, and brought down some of her choicer dishes, more as ornaments to the table than because they were necessary.

Bread enough? Yes, plenty; but what's dry bread to a boy? I'll just run out and buy an apple pie. Ned likes apple pies-just like his father in his appetite. Let me see, six shillings for my work, rent day next week, two dollars saved. Dear me! I ought not to buy a pie, but then the table looks so lonesome without it, and Ned does like apple pies. If only I get work every day, I shall be able to have the rent money all ready. I think I'll get the pie, it's only fifteen cents." And so the large-hearted, motherly woman put her shawl over her head and went after the pie. She did not hasten her steps, but kept peering up and down the street, looking for something that she could not see.

In the bake shop she met many old comrades, women with sad, weary faces, and with coarse, harsh ones. Mrs. Rigby had a pleasant word with all, but there was something in her manner superior to those about her, though her friendliness was like theirs, and her dress and speech not superior, for she had for so long a time been associated with this class of people that she had become one with them in all external things.

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"Ned home yet?" said one. "Neither is my Joe; they went toward the river together; my Moli saw them."

"Ah!" sighed Mrs. Rigby, for she dreaded to hear that her boy was with Joe Slater, the worst boy in the neighborhood, and with a temper so strange and a will so overbearing that he led Ned as easily as a strong man his weaker boy.

"I should n't wonder if they went off in a boat," chimed in another; "boys are great on boats, and I saw one putting off, long bout the time it came on to rain; now I think on it, the hat looked just

"Pie ready?" said Mrs. Rigby with impatience, for she felt as if the air of the shop would stifle her. She was ent again in the open air. How scriptions, intermixed with Latin, suggest that they were sweet and good it felt to her hot face, though it struck long before the commencement of the Christian era, was heavy with dampness. She hurried to the when Marzellles was the centre of commerce, art and civilicorner, but then slackened her pace, looking zation. The coins are in a wonderful state of preservation.

about her again, hoping all the time for something that she could not find.

A gleam of hope shot across her face.

"Suppose he has come and is waiting for me. I'll hurry! how lonesome it will look if I am not there. There is no home where there is no one waiting." And then she went back over the ten years of waiting. She thought of the little room that she had kept, filled with the sunshine of her great hope, and to the street corners that she had hurried past, filled with great longings. There was no repreach in all these memories! She only thought of what had been, not what might have

But Ned was not at home. The kettle steamed wall, and there was a hushed stillness in the room, as if even the chairs and table were in silent expectation. Mrs. Rigby looked at the clock-half-past seven, of an autumn night.

She deliberated, looked at the unpainted floor, then up to the ceiling-half-past seven, and ing it to dry, turned up her light and took up her But in that forlorn street in the great city of sewing. It was something for Ned that she was

And the clock went ticking and the rain patterand it was eight o'clock. What a long half-hour! And again Mrs. Rigby went to the window, and then to the door. Still it rained, dismally, drearily, she thought.' She listened, but there was only the sound of the carriages up and down the Yet still there was love there, and beauty, and avenue. Ought she to go out? Yest she would run down to the river. It could do no harm: perhaps he had found work down there, and was staying to bring her home something.

This thought had so much gladness in it that a smile passed over her face, and she went in and took her work again. How much swifter her soliloquized, "if only he was never led away. Don't I remember how, two years ago, he stayed away just so, and it was all to bring home sixpence to me? Was n't that a merry time? and he told me how he worked for every penny. Oh

So tick, tick, went the clock, and hum, hum the kettle, and whiz, whiz, the thread in Mrs. Rigby's, needle, and it was nine o'clock. The solace of that one thought of Ned's industry was about exhausted when the click on the door-latch was heard. She sprang to the narrow hall, and there stood Ned, drenched to the skin, his face pale and smile.

"I have waited supper for you, boy; it's late, did you know? But come in. See! here's the table all ready, and a nice apple pie."

"Ye-es," drawled Ned as he sat down before the fire.

"What ails you, boy? Are you sick?" " No-o-o; get out!" This was said with an impatient jerk, with which he roused himself from his stupid posture.

"Come, now, Ned, I'll bring you a cup of tea. There, is not that nice? you must be so cold and wet."

There was no answer. Ned's half-open eyes and his chin resting on his breast, terrified his mother. She put down the tea and went up to him, and brushed back the wet hair from his temples. An odor from his breath came to her. It was the same sickening one that had taken the joy from her life years ago. Her heart fainted within her, her arms fell at her side, her head drooped, and tears dropped slowly off her cheeks. How long she stood there no one knew but the good angels who strengthen mothers' hearts to do and suffer, to hope and pray.

She roused herself suddenly, as if impelled, and kneeled down and drew off his wet boots and tockings. Then she removed his clothing and It was a stormy evening, and the street dirtier got him on to her bed, which was in the room. came to her giving her more than her usual tea, and raising his head forced him to drink. back into a sound sleep.

Now came another kind of watching. All that night sat Mrs. Righy beside her boy. She lieard the rain, but only her own heart beats. Was that lying there in that helpless form, so white, so indifferent to her?

Mrs. Rigby sat and thought all the long night, but when morning came and the first light gleamed, then her heart was like a flower lifting itself to the sun; she prayed so earnestly for her boy that she forgot her grief, and only knew that there was a power that could go with Ned where she could not go, and keep him at all times. Her heart was lightened and strengthened, and she began her morning work with cheerfulness and peace. She could not forget to watch and wait, and often looked out of the window and into the silent face of the sleeper.

She had engaged to do a day's work for a stern. hard woman; could she do it? She must, or elve Ned would have no home, and she should have no place to wait for him and pray for his safe keeping and return.

THANKSGIVING.

BY H. J. L.

Thanks for the pleasant memories twined Round summer hours that show so fair; For morning's cool and odorous wind, And eyening's soft, delicious air.

Thanks for sweet childish voices heard On the long stretch of sunlit shore, Mingling with call of ocean bird, And murmurings that the slow waves bore.

Thanks for long hours upon the sea.
With heaven above and heaven below,
And the full, deep tranquility
That only such blest hours bestow.

The birds whose song seems half divine; or moonlight calm and rushing showers, And the soul's bush at day's decline. Now, when the fading leaflets fall.

Thanks for the late and early flowers,

And-dying flowers no more are sweet, We thank thee still. Great God, for all, And lay love's tribute at thy feet.

Through antumn's golden hours thy hand Scatters rich blessings far and free; Still are our grateful spirite fanned By breath from hoaven o'er land and sea. -Boston Transcript. October, 1838.

During some recent excavations at St. Gervals, France, an urn was accidentally broken, exposing to view seven thousand sliver coins. Although bearing no date, the Greek in-

Spiritual Phenomena.

Wonderful Phenomena.

AN UNDEVELOPED SPIRIT INVADES THE SANC-TITY OF THE CHURCH AND DISTURBS THE

The beautiful city of Williamsport, Pennsylvania, was the scene, last summer, of wonderful spiritual phenomena, an account of which I will relate, as near as possible, as it fell from the lips of the Rev. Thomas M. Reese, one of the principal actors in the drama. Mr. Reese is a very noted preacher of the Methodist persuasion-of commanding and impressive personal presencelearned, eloquent, and in short, what is called a powerful speaker. Mr. Reese said he was about preparing to go to bed, one Thursday evening near ten o'clock, when the door bell rang, and a lad was ushered in, who requested Mr. Reese to go with him to his father's house—there was something going on there which they could not understand. Mr. Reese, after some further attempts to elicit information, accompanied the boy to the house in question. Opening the door be heard loud rapping, pounding and stamping, in the house, so unusual in their character, that he involuntarily exclaimed, "What, in the name of God, does all this mean?" The immates of the house, who were composed of an old gentleman and his wife, their niece. Miss Rebecca Owen, (who was visiting them.) and their son before mentioned, replied. Hear for yourself, and explain it to us, for we can't." A man's voice, plain and distinct, was occasionally heard, telling Rebecca that he want ed her to come with him, and previous to Mr. Reese's arrival, said, "old Reese is coming. There is going to be a devil of a storm in half an hour! (at the time there was no apparent sign of any, which proved to be true at the expiration of the time specified.

Mr. Reese, after a short interval of time spent in endeavoring to solve the problem, discovered that the noise seemed to follow Miss Owen about the room, who, by the way, was not at all frightened. When she went up stairs, loud stamping accompanied her.

Mr. Reese proposed they should engage in prayer, for the purpose of exordising the evil spirit, who was supposed to have taken possession of Miss Owen, when the spirit said. "Oh. it's of no use; I know you, old Reese!" They, however, engaged in fervent prayer and supplication to God, to remove this evil impending over the family; but it seems that God elther did not hear or heed the prayer, for the noises continued as

The young lady, attended by the boy, was sent to a neighbor's house to make inquiry in regard to a sick child, and was told that if the noises followed her, she must not enter, for fear of disturbing the child. She returned shortly after, and said the noise did accompany her, thumping on the board pavement and against the fence, to the door of the house, when she turned and came back, which was substantiated by the boy, who was frightened exceedingly. During her absence there were no unusual noises heard in the house, but almost immediately after her return they were repeated—always of such a character that they precluded the possibility of a doubt of any collusion or trickery.

It was deemed advisable that nothing should be said in reference to these disturbances; and Mr. Reese returned to his home.

The following Sunday evening (previous to the regular services it was the custom of the church of which Mr. Reese was pastor to hold that which was denominated a meeting for the promotion of Christian holiness,) four or five hundred persons were in attendance, and the services were about to commence, when Miss Owen arrived, the spirit stamping along with her down the sisle. She took her seat between her aunt and another old lady in the new. Devotional exercises, such as singing and prayer, experiences, etc., then followed each other in rapid succession, (services peculiar to the Methodist church.) These unusual noises continued to attract the attention of the meeting—many got up and left; but Mr. Reese made a brief explanation, and requested the prayers of the congregation for the relief of the prayers of the relief of the prayers of the relief of the pray lowed each other in rapid succession. (services apathy among them; as one said afterwards, their prayers did not seem to rise higher than their heads. Among other hymns sung on that occasion was the favorite one of

"You must be a lover of the Lord, Or you can't go to heaven when you die,"

when the spirit male-voice, stronger and louder than the rest, assisted in the singing, substituting the words "devil" and "hell," where the words "Lord" and "heaven" appear in the hymn. Imagine the horror and dismay among the people at hearing such blasphemous language in the church, under such peculiar and wonderful circumstances. Terror crept into the faces of the people. They had forgotten that Jesus of Nazareth had promised that "where two or three are gathered together in my name, there am I in the midst of them." But suddenly one of the old ladies seated by the side of Miss Owen fell on her knees and offered up a prayer which in eloquence and power had never before been listened to in that church. Mr. Reese said that she seemed to bring heaven right down among them. The spirit could not stand that—the fire become too hot for him-and with a terrible, unearthly shrick (like that supposed by Christians of all denominations to be uttered by a "lost soul" when cast over the battlements of Heaven into the endless pit of eternal damnation,") he left, and she has not been afflicted by her super-mundane P. T. EATON. visitor since. Shamokin, Pa., 1868.

The National Lyceum Convention. As there is some difference in opinion between the friends of the Lyceum as to the best means of advancing its interests, and the necessity of a National Lyceum Convention, I would like to say a word or two upon that subject.

Brother and Sister Davis, Brother Tuttle and. no doubt, other noble souls, who, having the same end in view, (viz., the good of both the Lyceum and the cause of Spiritualism.) but who differ in opinion as to the best means of attaining that end or accomplishing the same purpose, let me say, We want to hear both sides of this question. It those opposed to the continuance of Annual National Lyceum Conventions stay at home, and those only who favor that measure attend, they will, without doubt, be held; if those only who favor any particular method of proceeding attend, that course will prevail. We hope those who entertain different views as to the best means of ad. vancing the Lyceum interest and the interest of Spiritualism, will come to the Convention and put us upon the right track. Come and let us reason together upon this the most important subject that has been presented to the Spiritualists of America; come and give us your best thoughts; we will give our views upon this and other cognate subjects and make such suggestions as seem best to our judgment, and we hope every one who feels any interest in this matter will do likewise. Whether the continuance of annual sessions of the Convention is best for the cause, it will be for those who attend this Convention to determine. Philadelphia, Pa., 1868. M. B. DYOTT.

INTERESTING NOTES OF THE WEST. BY MRS, TOWNSEND HOADLEY,

DEAR BANNER AND READERS—Again I feel like sending my sympathles to you, through this good means of communion between us, and telling you some things more that I have seen and heard in this vast Western world.

I last wrote from Omro, in Wisconsin, since which I have, with my husband, visited Neemah, Wanpun and some other towns in that State, where we found good societies, working for the

where we found good societies, working for the grand truth of our philosophy.

In October I lectured for the Music Hall Society of Chicago, and had some good andiences and mot some glorious, good souls. Had one sitting with West, the medium, and was satisfied that spirits wrote on the slate, through his powers. He also described several spirits at one of our lectures, who were recognized by their friends. Received a letter from Mary Severance, of Milwaukee, whose wonderful psychometric powers must charm and satisfy all who may patronize her in that canacity.

Have often been told about a little girl in Rockford, Ill., from whose eyes have been taken sticks stones and a variety of things, apparently coming right out of the child's eyes, without doing her any lujury. Several persons who have seen these phenomena have described them to us. An adopted daughter of J. 11, Crawford, former-

ly of Oswego, N. V., now in Chicago, has water in a tumbler, held in her hand, turned to medicine

a tumbler, field in her hand, turned to medicine of a most remarkable nature.
Visited the Lyceum, under the supervision of Dr. Avery and lady, at Library Hall, and was much pleased. Heard "Pinkie," through our beautiful sister medium, Nettle Coburn Maynard, address the children in a most beautiful manner. Visited the Artesian Well, and wished some good wealthy Spiritualist would gather up the decaying ruins and establish an institution there which might serve to bless many. might serve to bless many.

Left Chicago last Wednesday morning, with the

holy baptisms, of love fresh, like dows, upon our souls, from many, very many good friends. The kind words and cheering smiles of our good host-ess, Mrs. S. W. Reed, 151 Park avenue, will long be remembered, as also the earnestness of Mr. Spettleue for truth and freedom. The gentleman-ly kindness of Henry L. Slayton, Secretary and Deacon" of the Society, was a source of great

pleasure.
On Wednesday morning we came into this lakebordered State as far as Kalamazoo. Stopped with Dr. Woyburn and lady, who seem to be carnestly engaged in the "Sanctuary" movements of the new order. They have a beautiful hall, and I think are in a fair way to have a fine Society

one of these days.

On Thursday we came to Battle Creek and there had the unspeakable pleasure of clasping once more the hand of that noble angel-worker, Sarah A. Horton. The sunshine of New England memories burst upon us through some fleeting clouds, and we spake of "Auld Lang Syne" with deep emotion. She is doing a grand work, and is truly a missionary whose high-toned moral efforts will do much toward lifting our religion. from the scandal so often heaped upon it because some are too weak to stand before temptation and say, "Behind me, Satan!" Through her we made the acquaintance of many most excellent people. and learned that their Society is in a growing,

harmonious state. Yesterday Mrs. Horton went to Kalamszoo, and we came on to Jackson. Met a cordial reception by that most wonderful medium and man, Dr. Henry Slade. Spent a few hours in his rooms, elegantly furnished with furniture made by human hands, but more elegantly furnished with those magnetic elements of peace and harmony that so rest a tired soul. "Owaso," his Indian guide, gave us some good talk, and other spirits caused him to discourse some very fine music upon the plane. His worthy mother takes the superintendence of his household matters, and is a pleasant woman. The exquisitely beautiful pleature of his wife, drawn in one hour with his own fingers used as brushes, "hangs upon the parior wall," while doubtless she comes and stands beside him.

side him
"When the evening lamps are lighted,
Lays her gentle hand in his,"

and aids him in the wonders performed.
_We spent the night with Mr. and Mrs. Bascom, a couple who are ripening for the angels' harvest, and who have had a great many wonderful mani-festations in their house through Dr. Siade, one of which was the dropping of sliver pieces of money on the floor before them at a time when it was much needed.

Everywhere we go we meet with wonderful ac-counts of manifestations, filling the people with interest to know and understand more of our

We shall call at Adrian, Sturgis and Coldwater

poor girl, but there seemed to be a coldness and garden of an angel love, wherein he has gathered apathy among them; as one said afterwards, their sweetest love flowers in bygone days, but which has been removed from his outer sight only for a little season. Muy holy blessings be with all the precious friends whose kindness can never, never be forgotten while Memory holds her sway; and though my home be in the West, the strong cords of love will hold me closely bound to the East.

"Onward! onward! be our watchword, Striking ever for the right, Truth our armor, Love our weapons, Blazing in Gol's holiest light. Jackson, Mich., Nov. 1st. 1868.

> LIST OF LECTURERS. PUBLISHED GRATUITOUSLY RVERY WEEK.

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

occur. Should any name appear in this list of a party knuwn not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.]

J. Madison Allen. East Bridgewater, Maas.

C. Fanner Allen will speak in Cambridgeport, Mass., during November; in Lynn, Dec 6 and 13; in Last Boston, (Webster Hail.) Dec. 20 and 27; in Vineland, N. J., Jan. 3 and 10; in Brooklyn, N. Ye., Jan. 11, 24 and 31; in Last Boston, (Webster Hail.) Dec. 20 and 27; in Vineland, N. J., Jan. 3 and 10; in Brooklyn, N. Ye., Jan. 11, 24 and 31; in Rochester, N. Y., during February; iffirely accuse during March; in New York, (Everett knoms.) during fairli in Salem, Mass., during May. Address as above, or Stoneham, Mass.

Mes. Anna E. Allen (late Hill), impirational speaker, 129 South Clark street, Chicago, Ili.

J. Madison A.Exarders, Ili. J. Impirational speaker, 129 South Clark street, Chicago, Ili.

J. Madison A.Exarders, Ili. J. Impirational speaker, 129 South Clark street, Chicago, Ili.

J. Madison A.Exarders, Inspirational speaker, P. O. box 277. Fitchburg, Mass.

Hansison Anoien, trance speaker, Calamus Station, Climon Co., Iowa.

Rev. J. O. Barrett, Sycamore, Ill.

Mes. Sarah A. Byines will lecture in Rochester, N. Y., during November; in East Boston, Mass., during December and March; in New York (Everett Hail) during January; in Salem, Mass. (Henner Schuster, Permanent address, 58 spring atreet, East Cambridge, Mass.

Mes. Ema F. Jar Byillers, Permanent address, 58 spring atreet, East Cambridge, Mass.

Mes. Ema F. Jar Byillers, 151 West 12th st., New York, Mes. Andrew, Chicago, Ill.

Mes. and N. Hukmian, inspirational speaker, 77 Metropolitan place, Boston, Mass.

Mes. Ema F. Jar Byillers, 151 West 12th st., New York, Mes. Andrew, Chicago, 181.

Mes. Andrew, Chicago, Mass.

Mes. Ema F. Jar Byillers, 151 West 12th st., New York, Mes. Acubra, A. Cuwrikk, box 815, Lowell, Mass.

Washer Chicago, 181 Brouser, 181 and 181 present party. Address, car of Banner of Light, Boston, Mass.

H. L. Clark Speaks in Thousp

AUSTERS, PAIRSVIIC, LAKE CO., O.

DR. J. H. CURRIER WILL Speak in Philadelphia during No vember. Address, caro Dr. Danforth, 929 Mount Vernon street, Philadelphia, or corner Broadway and Windsor street, Cambridgeport. Mass.

J. P. COWLES, M. D., Ottawa, Ill., box 1374.

DRAN CLARK, Lyons, Mich., care Col. D. M. Fox.

DR. H. H. CRANDALL P. O. box 178, Bridgeport. Conn. MRS AMELIA H. COLEY, trance speaker, Lowell, Ind. IRA H. CHRIS, Hartford, Conn.

DR THOMAS C. CONSTANTINK, lecturer, Thornton, N. H. MIRS. ELIZA C. CHANE, Insulrational speaker, Sturgia, Mich., care J. W. Elliott, drawer 36.

Mgs. HETTIS CLARK, trance speaker, East Harwich, Mass. Mgs. M. J. COLSURN, Champin, Henner in Co., Minn. Miss Emma Chadwick, inspirational speaker, Vincland, N. J., box 272.

Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, 313 West, Pountal, Mgs., NMIE M. CARVEZ, trance ancaker, Mgs., NMIE M. CARVEZ

NNIE M. CARVEZ, trance speaker, 343 West Pourth

MES. NNIE M. CARVEZ, trance speaker, 343 West Fourth street, Clindinati, O.

MES. J. F. Coles, trance speaker, 737 Broadway, New York. Mrs. J. F. Coles, trance speaker, will answer calls to fecture and attend funerals in the vicinity of Boston. Address, 12 Homas Cook, Berlin Heights, O., lecturer on organization. Mrs. D. Chadwick, trance speaker, Vineland, N. J., box 272. Dr. Jakks Cooper, Bellountaine, O., will lecture and take subscriptions for the Bamer of Light.

Mrs. Masistta F. Cross, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross, Mrs. Carlette, Editors, Hampstead, N. H., care of N. P. Cross, Novémber and Docember, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton street.

Mrs. Coral C. V. Darrich address during November, Philad-lphia, ra; during December, Washington, D. C.; during January, Boston, Mass.

PROF. WM. DENTON, Wellesly, Mass.
MISS LIZZIE HOTER, PAVILIEU, 57 Tremont street, Boston.
HERRY J. DURGIN, Inspirational speaker, Cardington, O.
GEORGE DUTTON, M. D., Rutland, Vt.
DR. E. & DENN, Rockford, H.
MISS. A ORDER M. DAVIES, 347 Main street, Cambridgeport, Ms.
HERRY VAN DORN, trance speaker, 48 and 50 Wabsah aveus, Chicago, III.

litengo, III
ULAIR B. DEEVERE, inspirational speaker, Chicago,

MISS CLAIR R. DEEVERE, inspirational speaker, Concessor, L. CARO J. Spettigue.
ANDREW T. FOSS, Manchester, N. H.
MISS ELIZA HOWE FULLER, inspirational speaker, San Fran-

claco, Cal.

Dit H. P. Paintfird, will speak in Chicago, Ill., during November; in Hattle Creek, Mich., during December; in Palnesville, O. during January, Will answer calls for week evenings. Address as above.

Mrs. FASNIE B. FELTON, BOUTh Malden, Mass.

IRV. J. FRAKCIS, Dedemburg, N. Y.

yme, O. during January. Will answer cads for week evenings. Address as above.

Mrs. FANNIE B. FELTON, Routh Malden, Mass.

Rev. J. Frakcis, Edgensburg, N. Y.

J. G. First, Hasmmonton, N. J.

Mrs. M. L. Frence, Inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.

A. B. Frence, Interfect Clyde, O.

Mrs. Clara A. Field, Itelier, Newport, Mc.

Miss Almedia H. Fowles, indirect point and inspirational speaker, Onmala, Not.

N. S. Girkerleap, Lowell, Mass.

N. S. Girkerleap, Lowell, Mass.

N. S. Girkerleap, Lowell, Mass.

18AAO F. Gerenkary will speak in Stafford, Conn., Nov. 22 and 29; in Somera, Dec. 6 and 13; in Leoninster, Mass., Dec. 27. Address, 106 Washington street, Botton, Mass.

Brv. Joseph C. Gille, Belvidere, Ill.

Dr. L. P. Giridge, Inspirational speaker, will answer calls to lecture. Address, 106 Washington street, Nov.

Mrs. Lalra Bis Fonce Gordon, Address, Treasure City, Nye Co., Nevada/

John P. Giville, Lawrence, Mass., will answer calls to lecture.

Mrs. C. L. Galde, trance speaker, corner of Barrow and Washington streets, New York.

Nalian Graves, inspirational speaker, Berlin, Mich.

Mil. J. G. Gilles, Princeton, Mo.

Dr. Girkhare, Frinceton, Mo.

Dr. Girkhare, Frinceton, Mo.

Dr. Girkhare, Frinceton, Mo.

Dr. Grahmare, Lawrence, Mass.

E. Annie Hirman, Agent of the Connecticut State Association, will becture in New London, Nov. 22; in Norwich, Nov. 29; in Williamathe, Dec. 6; in Somera, Dec. 13; in Stafford, Dov. 200 and 27. Will make arrangements to speak evenings in the wicinity of Sunday appointments - Address as above.

Moss Eltel, Hohert, Lake Co., Ind.

Dane, E. Mass.

Mrs. S. A. Horton, 24 Wannest Freet, Lowell, Mass.

Mrs. S. Horton, 24 Wannest Freet, Lowell, Mass.

Charles Holt, Warren, Warren Co., Pa.

Mrs. Milles Holt, Mrs. Rance Benker, Will answer calls to lecture.

Address 9 Henry street, East Boston, Mass.

Mr

Mrs. Wilkinson, St. George's Hall; Langhani Place, W., London, England.

Mus. M. S. Townsend Hoadley, Bridgewater, Vt.

Janes H. Harris will answer calls to lecture and attend fonerals: "Address, box 99, Abington, Mass.

WM. A. D. Hume will answer calls to lecture during the winter on all actentific and reformatory subjects, including a course of six lectures on evils. Address, West Blide P. O., Uyan C. Huwe, inspirational speaker, Laona, N. Y.

winter on all scientific and reformatory subjects, including a course of six lectures on evils. Address, West Bildo P. O., Cleveland, O. I yman C. Howe, inspirational speaker, Laona, N. Y. Amos Hent, trance speaker, New Britain, Conn. Miss Sexie M. Joineon's address for November, Cleveland, O., care Ohio Spiritualist, Ill Superior street; will lecture in Chicago, Ill, during December—address, 108 Mouth Jefferson street; permanent address, Milford, Mass. W. M. P. Jamkron, Inspirational speaker, Belvidere, Ill, Aunaham James, Pleasantville, Venango Co., Pa., box 34. N. S. Jones, Ero., Chicago, Ill.
O. P. Kelloog, lecturer, East Trumbull, Ashtabula Co., O., speake in Morroe Centre the first, in Andover the second, and in Chardon the third, Sunday of every month.
Ground F. Kitterfick, Buffalo, N. Y.
Miss. M. J. Kutz, Bostwick Lake, Mich.
Charlas B. Lynn, semi-conscious trance speaker, will lecture for the Ohio Nate Spiritual Association during November, Address, Palneaville, O.
J. S. Lovelands, Monmouth, Ill.
Mary E. London, inspirational speaker, 60 Montgomery street, Jerrey City, N. J.
Miss. H. W. Litch, 6 Townsend Place, Boston, Mass.
Miss. F. A. Louan, Chicago, Ill., care Religio-Philosophical Journal.
Charles S. Marsh, scini-trance speaker. Address, Wone-

CHARLES S. MARSH, scini-trance speaker. Address, Wone-

Juneau Co., Wis.

Juneau Co., JAMES B. MORRISON, Inspirational speaker, lox 378, Haver hill, Mass. Thomas E. Moon, inspirational speaker, 20 Howard street,

DATES D. ADDRISON, INSPIRATIONAL SPEAKET, DOX 378, 118VET hill, Mass.

THOMAS E. MOON, Inspirational speaker, 20 Howard street, Hoston, Mass.

MIS. TABOZINE MOORE will answer calls to lecture. Address, 58 Revere street, Boston, Mass.

MRS. MARY A. MITCHELL, chirrygant inspirational speak er, will answer calls to lecture upon Npiritualism, Sundaya and week day evenings, in New York State. Address soon. Apulla, Onondaga Co., N. Y.

DR. JAMES MORRIERON, lecturer, McHenry, III.

MISS. EMMA L. MORSE, trance speaker, Alstead, N. H.

DR. W. H. C. MARTIE, 13 Windsor street, Hartford, Conn.

O. W. MANTEL, trance speaker, 35 Rutland Square, Hoston, Miss. H. M. W. MINARD, trance speaker, Oswego, III.

LEO MILLER purposes spending the fail and winter in the East, and will respond to invitations to speak in New England and New York State. Address, Mount Mortis, N. Y.

DR. JOHN MATIEW, Wishington, D. C., P. O. box 807.

DR. O. W. MORHILL, DR., trance and Impirational speaker, will lecture and attend funerals. Address, Hoston, Mass.

MRS. HANNAM MORBE, trance speaker, Joilet, Will Co., III.

MRS. ANNAM, MIDDLERRON, box 778, Bridgeport, Conn.

SIRS, SARAH HELEN MATTHEWS will make engagements for the fail and winter. Address, care Dr. Roundy, Quincy, Mass.

J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., III.

A. L. E. NASH, lecturer, Heyworth, McLeon Co., III.

CROWGE A. Prince Linspirational trance speaker, P. O. box 87, Auburn, Mc. in addition to his practice, healing sick and infirm people in places he may visit, will be pleased to answer carls to lecture. His themes pertain exclusively to the gospel and philosophy of Shriftualism.

Miss. E. N. Palmer, trance speaker, Big Flats, Chemung Co., N. Y.

Miss. Anna M. L. Potts, M. D., lecturer, Addran, Mich.

J. II POWELL, I Granu's Court North Media street Honkey.

20., N.Y. Muss, Anna M. L. Potts, M. D., locturer, Adrian, Mich. J. H. Powelle, I. Grant's Court, North Mead street, Bunker Bill Squire, Charlestown, Mass. Mass. Pikk, lecturer, St. Louis, Mo. Miss. Navits 54, Prask, trance speaker, New Albany. Ind. A.A., Pind, Inspirational speaker, Rochester Depot, Loraine A.A., Objective of Press.

L. POTTER, trance speaker, La Crosse, Wis., care of E. A.

J. J. POTTER, trance speaker, 1st Crosse, wis., care of E. A. Wilson.
Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Dr. S. D. Pace will snewer cails to lecture on Spiritualism. Address, Port buron, Mich. Miss J. Putper, trance speaker, South Hanover, Mass. Dr. W. K. Ritlen, Toxhoro', Mass.
A. C. Ronnson, H. Fulton street, Brooklyn, N. Y. Dr. P. B. Randolph, care box 33%, Hoston, Mass. Miss. Jennik S. Bend, 4t Randall street, Providence, R. I. Rey, A. B. Randall, Appleton, Wis.
J. T. Rouse, normal speaker, tox 408, Galeshurg, Ill. W. Rouse, normal speaker, tox 408, Galeshurg, Ill. W. Rouse, M. D., inspirational speaker, Springiteld, O. Miss. E. B. Rose will answer calls to becture and attend function. Address, Providence, R. I. (Indian Bridge, C. H. Riner, Inspirational speaker, Roston, Mass. Miss Salome Riflex, Inspirational speaker, North-Lev-

C. H. RINER, Inspirational speaker, Boston, Mass.
MISS SALORE RIPLEY, Inspirational speaker, North-Leycrett, Mass.
AUSTEN E. SIMMONS, Woodstock, Vt.
DR. H. B. STOMER Will lecture in Philadelphia during January. Address, 56 Picasant street, Boston.
E. R. SWACKHAMER, 128 SO. 34 street, Brooklyn, N. Y., E. D.
DR. E. SPRAGER, Inspirational speaker, Schenectady, N. Y.
MISS, FANIE DAVIS SMITH, Millord, Mass.
MIGS, S. E. SLIGHT, 13 Emerald street, Boston, Mass., will

MIRS. S. E. SLIGHT, IS Emerald street, Boston, Mass., will answer calls to recture.

MIRS. CARRIE A. SCOTT, trance speaker, Elmira, N. Y., will answer calls to lecture.

MIRS. CARRIE A. SCOTT, trance speaker, Elmira, N. Y., will answer calls to lecture.

MIRS. C. M. STOWE, SIND INSPIRATIONAL speaker, Union Lakes, Rice Co., Minn.

MIRS. C. M. STOWE, SAN JOSÉ, CAL.

MIRS. A. SWASKY, BOTTHI SPEAKER, NOARK, CONN.

MIRS. A.LMIRA W. SMITH, 36 SANEM STREET, POTULAND, MIC.

ABLAM SMITH, ENG. INSPIRATIONAL SPEAKER, FURICA, MIC.

MIRS. M. S. STERTEVANT, trance and inspirational speaker, 20 clody, O.

MIRS M. S. STERTEVANT, trance and inspirational speaker, J. Clody, O.

J. W. SEAVER, Inspirational speaker, Byron, N. Y., will answer speaker to lead to be a second speaker.

MISS M. S. STERTAVANT, trance and inspirational speaker, 12 Cimpinson street, Boston, Mass.

J. W. Shaver, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

MRS. C. A. SHERWIN, Townsend Center, Mass.

MRS. M. E. B. SAWER, Fitchburg, Mass.

MRS. M. E. B. SAWER, Fitchburg, Mass.

MRS. M. E. B. SAWER, Fitchburg, Mass.

MRS. NELLE SHITH, Impressional speaker, Sturgls, Mich.

RELAR VANNICKLE, Greenbush, Mich.

MISS MATTIE HIWING Will answer calls to lecture. Address, Conway, Mass.

MRS. ETHER N. TALMADER, trance speaker, Westville, Ind.

P. BRRTT THOMAS Will answer calls to lecture throughout Maineand New Hampshire curing November. Address, North Attleboro, Mass. box 641.

JAMES TARK, Iccturer on Spiritualism, Kenduskeag, Mc. Hudbox Tettle, Heilin Heights, O.

JERNJAMIN TODD, San Francisco, Cal.

MRS. SARAH M. THOMFSON, Inspirational speaker, 161 St. Clair street, Cleveland, O.

J. H. W. Toonky, Providence, R. I.

MRS. CHARLOTTE F, TABER, trance speaker, New Bedford, Mass., P. O. box 392.

J. H. W. TOOHKY, Providence, R. I.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
MASS. P. O. DON 392.

N. FRANK WHITE, Agent for the "American Association of
Splittunlists," can be addressed until Nov. 20th. Troy, N. Y.;
from that until December, care. Warren Chase, 548 Broadway,
New York; through December, Philadelphila, Pa., care Dr.

H. T. Child: through January, Washington, D. C.

E. Y. Wilson, Lombard, Ill.

E. S. Wherelett, Understy, Washington, D. C.

MRS. M. MACOMER WOOD Will speak in Leominster, Mass.,
Nov. 28 and Dec 13; in Last Boston during February. Ad
dress, Ill Howey street, Worcester, Mass.
Nov. 28 and Dec 13; in Last Boston during February. Ad
dress, Ill Howey street, Worcester, Mass.
Nov. 18 and Dec 13; in Last Boston during February. Ad
dress, Ill Howey street, Worcester, Mass.

Nov. 28 and Dec 13; in Last Boston during February. Ad
dress, Ill Howey street, Worcester, Mass.

Nov. 28 and Dec 13; in Last Boston during February. Ad
dress, Ill Howey street, Worcester, Mass.

H. WILLIS, M. D., 16 West 24th street, near Fifth avenu Hotel, New York.

M. M. Walbert, 188 Nouth Morgan street, Chicago, Ill.
HERRY C. WHIGHT, 188 Nouth Morgan street, Chicago, Ill.
HERRY C. WHIGHT, Green Banner of Light, Boston, Mass.

M. M. WHIGHT, Inspirational speaker will answer calls to
locture on the philosephy and religion of Spiritualism. Ad
dress, care Banner of Light, Boston, Mass.

Lots Watshissoners and addressed at Carthage, Mo., care
of Colby Harrington.

WILLIAM F. WENTWORTH, trance speaker, will lecture in

dress, care Banner of Light, Boston, Mass.
Lois Watsbrowsks can be addressed at Carthage, Mo., care of Colby Harrington.
William F. Wentworth, trance speaker, will lecture in Onwego, N. Y., during November and December—address care of A. M. Richards, Lea, P. O. box 197.
Miss. Mary J. Willouxson will lecture in Springfield, Ill., during November. Address, care 21 Spettigner-lyt South Clara street, Chicago, Ill.
Miss. Mary E. Wither, 182 Elm street, Newark, N. J. Dr. R. G. Wells, trance speaker Address, 14 Brown street, Present Gorporation, Lawell, Mass.
Mars. N. J. Willis 25 Windsor street, Cambridgeport, Mass.
A. B. Wiltiso. Albion, Mich.
Miss Elvira Winslick, normal sneaker, Janesville, Wis.
A. A. Willer, O. A. Willis, Lawrence, Mass., P. O. box 478.
Dr. J. C. Willer will sinswer calls to fecture on Spiritual Ism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.
REV. Dr. Wieselock, Inspirational speaker, State Center, Is.
Wash Hattie E. Wilson will speak in Hariboro', Mass., Nov. 22: in Putnsm, Conn., during December.
B. H. Wortman, Conductor of the Burdio Lyceum, will secopt calls to fecture in the trance state, also to organize Children's Lyceums. Address, Burlington of the Burdio Lyceum, Will secopt calls to fecture in the trance state, also to organize Children's Lyceums. Address, Hudlad, N. Y., box 1434.
J. G. Wilters, Inspirational speaker, Rock Grove City, Floyd Co., Iowa.
Elljan Wogdprogram, inspirational speaker, Leslie, Mich.
Elljan Wogdprogram, inspirational speaker, Leslie, Mich.

J. G. WHINEY, inspirational speaker, noca Global Strain Strain Speaker, Leslie, Mich. Gllman R. Washbuen, Woodstock, Vt., inspirational speaker A. C. WOODRUFF, Battle Creek, Bich. Mas. Literts Yeaw will speak in East Beston, Mass., during November; in Mariboro', Dec. 0; in Sciuate, Dec. 13; in 4stem. Dec. 20 and 27; in Leominster, Jan. 10. Address, Mass. during November; in Marlbaro', Dec. 0; in Scituate, Dec. 13; in 'atom. Dec. 20 and 21; in Leominster, Jan. 10. Address, Northboro', Mass.

MRS. FARNIET. YOUNG, trance speaker, care Banner of Light, Boston, Mass.

MR. & MRS. WM J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

Mr. Storer's Report.

To Grough A. Bacon, Secretary of the Massachusetts Spirit-

DEAR BROTHER-I entered upon my work as Associate State Agent at Haverhill, on Sunday, Sept. 27th. Both Socicty and Lyceum in this busy town have ceased to be, owing to inharmony among the nominal Spiritualists there. Posters and advertisements in the papers announced that the State Association would hold a convention at the above sime in the large Music Hall, to be addressed by Bros. Carpenter, Storer and Bacon. Three sessions were held and the spirit of love, peace, progress and joy in spiritual ministrations pervaded the meeting. But it rained, and the number in attendan e at each seesion was only about one hundred. Those who stayed at home lost a good meeting, and the Society lost an opportunity of vitalizing the dead members of a once prosperous organization with the spirit of consecration to spiritual principles and progress. With one of the best mediums for physical manifestations, Miss Mary Currier, resident among them, where skeptics can find just that kind of evidence that it is impossible to account for exthat kind of evidence that it is impossible to account for except upon the spiritual hypothesis—with an excellent halt for lecturers and Lyceum at the command of their cashwith a full set of Lyceum equipments now ingloriously stowed away, waiting for hands to grasp the banners and lead the waiting children forward—the Spiritualists of Haverhill only need to unite their forces, coming together in the spirit of forbearance, "in honor preferring one another," and they can have one of the most flourishing Societies in the State and a wide-awake, intellectual community before whom to present its principles and methods of usefulness. Bro. Wm. W. Currler and wife opened their hearts and home, entertaining the three missionaries and several visitors from entertaining the three missionaries and several visitors from entertaining the first missionant and set of the constitution, and giving us opportunity of witnessing those intrinsically harmonious and astonishing manifestations, through the mediumship of their daughter Mary, which have lost none of their power or interest since being so accurately described by Dr. F. L. H. Willis in the Banner of Light. On the last day of September I bectured at East Seituate; on Sunday, Oct. 4th, at Greenfield, a fine old town. Wealth and culture have developed here refinement of manners and intellectual ability, while the seasoning influence of old-time theological opinions gives quite a conservative character to public opinion. However, some of the leading editions are interested in Spiritualism and have conducted circles among themselves, getting their phenomenal evidence of its truth mostly in that way; have, also, sustained occasional lectures, well attended. They now propose to substitute phenomenal manifestations for lectures, if they can get mediums to visit the place; a poor place for bezus mediums, but good ones would be welcomed.

The next four evenings I bectured to excellent audiences in North Leverett, Orango, Athol and Baldwinsville. The friends in these places are ready to arrange for the formation of a circuit to be supplied with speakers by the State Society once in two or four weeks. There is a devided interest and favorable feeling toward the study of Spiritualism, and I think, with the ald of the State Association, regular meetings may be sustained in all these towns. At Baldwinsville I found an excellent medium, through whom many superior crayon portraits have been drawn. Without instruction in the art, those pletures are finely executed by him, one of which may soon be seen at the Banner of Light office.

On Sunday, Oct. 11th, I lectured twice at Rogers's Hall, out of town, and giving us opportunity of witnessing those intrinsically harmonious and astonishing munifestations,

On Sunday, Oct. 11th, I lectured twice at Rogers's Hall. On similary, Oct. 11th, 1 loctured twice at loggers a Hall. East Mapshield. Nearly all the Spiritualists in the vicinity were present, but it was difficult to induce the old settlers in the mire of Calvinism or the self-satisfied fossils of the dead half of Unitarianism to hear anything concerning this modern innovation. Our sister agent, Mrs. Agnes M. Davis,

modern innovation. Our sister agent, Mrs. Agnes M. Davis, after speaking twice at Sciunte, with more zeal than prudence, considering her sore affliction of lung tever, came over to my evening meeting and added a benediction of earnest, noble thought to what I had uttered.

On Sunday, the 18th, I bestured twice at Leoninster. A few earnest workers are striving to keep up a distinct Spiritual Society where the whole truth may be uttered, at least once in two weeks, as they have done for some months cost. A vanuer radical industry last out of his terms but least once in two weeks, as they have done for some months past. A young radical minister, just out of his teems, but promising to be an uncompromising friend of free thought and free speech, has just been settled by the Unitarians. If the conservative influence of "his people" and their relations to the Unitarian denomination do not limit or obstruct him, he will be likely to reach the facts of Spiritualism and preach the natural deductions therefrom, before he hardens into the gristle of sectarianism. Success to all such workers whose tembencies are in the right direction! But if Spir-finalists will allow their own socketies to fail, or refuse to or 2 itualists will allow their own societies to fail, or refuse to or-

itualists will allow their own sockettes to fail, or refuse to or4 ganlze such upon the most comprehensive basis, let them, at least, as members of these liberal churches, become spurs and goads to the investigation of a true Spiritual Philosophy. On Monday morning, I walked over the hills, six miles, to East Princeton, where, notwithstanding the rain, an audience of half a hundred gave me good attention for something over an hour, and a kind invitation to come again the other properties of the source . The subject has been presented here, in years some of our best lecturers, and has entered into the past, by some non-researchs, and has entered into the sentiments and belief of the people, but no regular meetings are now held.

At Northboro', I enjoyed the hospitality of our sister lec-

At Northboro', I enjoyed the hospitality of our sister lecturer, Mrs. Juliette Yeaw, and her excellent husband. They let the light of pure lives and personal worth illustrate the beauty and good of Spiritualism before the community of Northboro', as well as aid by mediumship those who seek personal knowledge of its truth; hence the subject is well spoken of there, and but for the rain, I should have doubtless had the beautiful Town Hall filled with the intelligent citizens of that small, but neat and enterprising town. But the rain descended, and the mud came, and the night was dark, and less than a hundred in the audience made the size of the hall disagreeably conspicuous. I have promise of the presence of those who listened to my hour's enforcement of the claims of Spiritualism, when I come again, and under fairer skies a larger audience.

Bro. Carponter's report will probably particularize the features of our union meeting or Convention at Lowell, on Sunday, Oct. 25th, in which I participated. It was indeed a "glorious" meeting—I think everybody felt better for having been there, both speakers and hearers.

It is proper to say, in this my first report, that hospitable homes and hearts have been opened to me everywhere that

It is proper to say, in this my first report, that hospitable homes and hearts have been opened to me everywhere that I have been—arrangements for meetings thoroughly made—and satisfaction expressed with the result, so far as interest in the subject is concerned. Bro. Carpenter, Mrs. Davis, and the agents that preceded them, have been doing a most excellent work, and as I enter into their labors, I feel more impressed than ever with the conviction that the State Society is an indispensable auxiliary in leavening the whole lump of our good old Commonwealth with the living principles of Spiritualism.

I acknowledge the following sums received from members, and collections:

bers, and collections:

	incie, milita confectionis i						
	Geo. Gates, Leominster 8 1,0	100	Cash	rec'i	at	Haverhill.	\$10,10
	G. N. Watson, North	- }	•	••	••	E. Scituate	2,57
è	Leverett 1.0	Ю		••		Greenfield.	
	Norris L. Henry, North		••	** .	**	N.Leverett	. 2.38
	Leverett 1.6	00	**	* * *	. **	Athol	. 2,57
	Mrs. Jane P. Hale, Athol. 1,0	00	••	19.	•	Marshfield	63
	Mrs. Amanda Sawyer, " 1.0	UU.	• • •	••		Leominate	
	Clift Rodgers, Marshfield, 3.	oo		••	• • •	E.Princeto	n 3,15
	Cash received at Lowell, 12,	00	**	. **	. "	Baldwins-	
ď	" "Northboro', 3,		. vii	le			. 5.00
	Fraternally th			:		И. В. Sто	
	Fraterially ti					11. 15. 510	
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Matters in Baltimore.

EDITORS BANNER OF LIGHT-As liberal minds, you will be gratified to hear that Baltimore is moving forward in the cause of Spiritualism, in proof of which, we announce the formation of a new Society, under the name of d Progressive Spiritualists of Baltimore." This Association is the result of the efforts of certain carnest minds who have long interpreted Spiritualism as a religion for the people, one not to be hedged about by influences wrapped in musty robes of egotism, or dealt out through channels circumscribed to suit limited conceptions of the needs of these stirring times. Its platform, therefore, is based upon principles broad and free as becomes a religion which, rightly understood, em-

braces the universe.

It started upon its career on the second Sunday of October last, at Broadway Institute, with lectures morning and evening at the usual hours, through Miss Nettle M. Pease, the promising young medium from Michigan. The response of the people was so gratifying to all interested in the movement, that lectures through the same mediumship were continued on every following Sunday of the month, with such increasing success that, at their close, the subloined declaration was adopted as a prelude toward perfecting a permanent organization:

"We, the undersigned, feeling the necessity of a religious organization free from the trammels of sect or dogma, while we seek after all truths in science, philosophy and religion, and believing that in unity and associative action, under proper system and order, these aspirations can be most successfully reached, hereby unite ourselves together as a free religious body, and agree to pay the sums affixed to our names."

The organization has since been established, and officers elected as follows: John N. Gardner, President; Elizabeth B. White, Fice President ; Lavinia C. Dundore, Secretary ; Madison Whoedon, Treasurer; O. G. Whife, Eliza Corbett, Richard Chenoweth, Adelia M. Gardner, Emma Blackey, William Cooper, Kate C. Harris, Trustees.

By the above names it will be seen that this Society recognizes in woman an indispensable cooperator in the equal management of its business affairs, and to her well-known energies and capabilities to work out successful results do we look for the prosperity of this progressive restrum.

To Miss Nettie M. Pease do the "Progressive Spiritualists of Baltimore" owe a tribute of respect, no less for her lady-like deportment, and the fine social qualities which endeared her to all who formed her personal acquaintance, than for her admirable powers as a gifted speaker, and as such they cordially recommend her to all spiritual associations. Perhaps the best testimony to the unanimous appreciation of her talents is the fact of her reengagement by this Society for the coming month of December.

We would announce also that this Association is ready to negotiate with other lecturers for the months of February, March, April, May and June. The harvest here is abundant, and all who are adapted for the work are invited to become competitors in the field. Letters addressed to the President will receive due consideration and prompt replies.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD,

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

The Hanner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 21, 1868.

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

LIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. LEWIS B. WILSON......ASSISTANT EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, o whom letters and communications should be addressed.

Pierpont on "Free Love."

We think that no one who is not a believer in Spiritualism can read the second letter from John faculty. Did they hold it as the very essence of Pierpont (in the Banner of Light of October 17th,) truth, they would see at once that the boundaries without feeling that our religion teaches us no of reason and reverence were undistinguishable. such false and foul doctrine as the professors of and what in the not distant future it is to be, he conscious separation of his faculties in the workof temptation or delusion

wherever you may be upon earth, I beseech you or set up in mutual hostility. listen to one who is with you in spirit, one who loves the pure faith of the new school and would gladly-oh, how gladly! give his influence, now as ever, to rescue this faith from the obloquy which against this monstrous fallacy which evil-minded longer said, as it now is, Spiritualism is but an know this is not true; I know it is not true. I there is a loathing of this horrible doctrine."

Nor do we dissent in the slightest particular from the counsels which he gives to Spiritualists with such impressive seriousness. This is what he advises with so much earnestness: "We must unite, as one man, to expel this vile presence from your midst. Let one united voice ascend from every rostrum whence the doctrines of the Progressive Philosophy are promulgated; let every book, pamphlet and paper published under your auspices, proclaim that Spiritualists hold no affinity with Free Love, that they repudiate its teachings, and that, without dissent, they uphold and sustain the true marriage relation.'

On the subject of the marriage relation, the holiest tie on earth, the same pure spirit says-' How little they know, who propagate this false doctrine, of the spiritual affinity of which they speak so eloquently! There is indeed an affinity which is ennobling, purifying, Godlike in its charparcel of the faith of every true man and woman on earth, and nothing can utterly overthrow its empire." It is time there was a great deal more of plain speaking on this matter than there has heen. Here is a doctrine full of falsehood and foulness, fastening itself on our holy faith and threatening to destroy it with rank corruption. There is no natural affinity or alliance whatever between Spiritualism and Free Love. The latter has been fastened upon the former simply because, in the general revolt and breaking away of the human soul from oppressive errors, designing and impure persons have thought it was their best chance to establish it where they could soonest feel the strength of numbers. They thought that in the emancipation of the soul from the tyranny of superstition, it would impulsively fling itself into the arms of any alluring temptation that was nearest. In all freshets the scum invariably has to come to the surface; and after a time the fresh winds of free discussion blow it off and leave that surface a clear mirror of truth and purity.

We are fully convinced that silence on this ubject, or even quasi silence, is more than hurtful to our noble cause; it is positively criminal. If the marriage relation is full of faults and sins, it is not to be cured or purged of them by its total abolishment; much less are its exceptional wrongs to be righted by still greater wrongs, and even by the following of heinous social practices. There are some few primal customs in society, which have their origin in human life itself; and the monogamic system we believe to be one lof them. If it has been perverted, corrupted, turned violently into wrong channels, and made an instrument of evil, that proves nothing against it as a system, since that is clearly founded in the nature of man; but it does prove that human corruption and weakness and wickedness have so gained on us as to make it necessary to reorganize the forces of truth and virtue for its defence. And it is in that defence that we repel every insidious or open attempt to engraft. Free Love on Spiritualism.

The March of Thought.

Wheever has attentively meditated on the progress of the human race, cannot fail to discover that there is a spirit of inquiry among men, (women of course included) which nothing can stop, or even materially control. Reproach and obloguy, threats and persecution, will be in vain. They may embitter opposition and engender violence, but they cannot abate the keepness of research. There is a silent march of thought, which no power can arrest, and which, it is not difficult to foresee, will be marked by important events.

Now Beady,

The second edition of a very valuable work by Henry C. Wright, entitled, "THE ERRORS OF THE BIBLE DEMONSTRATED BY THE TRUTHS OF NA-TURE." This book has been out of print for several years, and is now put to press at the urgent solicitation of many who highly appreciate the writings of the veteran reformer and worthy man, Henry C. Wright.

Reason and Reverence.

The day for nursing a blind reverence, based on a superstitious awe, has fortunately gone by. We are emerged into the light of Reason, where truth may be approached none the less reverenty because familiarly. Up to this era, men believed under the rod. Their faith was a perpetual series of chastisements. The little they really put their profession to might have been supplemented by a largeness of belief which they kept secret from everybody. That remained their own affair. Yet we cannot but think that more dvance has been made in popular belief by reason of what was concealed than what was professed. There really can be no growth where the limitations are so strict and the resolution to defend them is so absolute. Truth perishes in such a space for want of room; it expires in such an atmosphere for lack of breath. The world is not near so timid in the presence of Reason as it was, realizing that within that term are contained all the margins, elasticities, circumstances, and sympathies which the rigid formalisms of ecclesinsticism relentlessly shut out. Renson is not infallible, it is true; but that is simply because those who employ it do not possess it except as a

The reverential spirit is really the spirit of the 'Free Love" assiduously seek to fasten upon the reasoner. For him there is nothing that dwells same; and we feel equally sure that all who in the wide universe which he refuses to include are true Spiritualists responded with full and in his investigations. If his final conclusions are prompt sincerity to the views of our departed faulty, because inconsistent, he does not hesitate friend on this insidious and menacing evil. The to abandon them for better ones—so great is his plague-spot on the face of our elevating faith is reverence for Truth. He reasons not for the sake not characterized in language any too strong. It of exercising his faculty, but to find his way is but the rising of a contempt and scorn which a through involved and inextricable facts-or those pure and lofty soul could not but feel to its depths | which appear to be such-to the truth. As he is for doctrines which selfish and sensual natures loyal to reason, so is he steadfast in his reverwould engraft on our holy faith to its practical ence. What he investigates to the point of belief, destruction. The marriage rite and marriage cus- he none the less reverently accepts. His own tom our venerable friend assures us is divine; soul seconds the efforts of his mind so closely and, although it is not made what it ought to be, that he reasons with both together; there is no yet counsels us to hold fast to what is good and ing of all. The age has put behind its back the true in order to its improvement, rather than to reverence which is but another name for the sucast all away in impatience, at the whisper either perstition of its childhood days. The old bugaboos that were said to be so thick in the dark it We can hardly hope to add force to what the has ceased to be afraid of. Instead of growing spirit of Pierpont says on this subject in the way less reverent as it becomes more reasonable in its of warning, and therefore repeat his own words: faith, its feeling of genuine reverence has risen Brothers, sisters, whatever may be your names, higher than ever. They are not to be separated

The Indians Again.

The reader will be fully informed on the latest this baleful doctrine has cast upon it. Join hands development of the Indian Question by perusing the communication of Mr. Peebles, in the Western. ones have brought into the fold. Let it be no Department of this paper. He has been in Kansas and the Indian country himself, and writes of other name for Free Love; no one can be a Spirit- what he has seen and heard on the theatre of ualist without also being a Free Lover! You trouble. In a private note which accompanies his communication, he breaks forth into the exknow that in the heart of every true Spiritualist clamation, when reflecting on the treatment which the Indians have received at our hands-"Oh, this wicked, wicked nation!" So say a great many more. His quotations from Gov. Crawford of Kansas, who has recently resigned his Executive office in order to head a regiment under Gen. Sheridan, will throw a strong light on the character of his warlike proclamation. A Kansas volunteer who was killed by the Indians in a recent engagement, has since manifested at our Free Circle, and denounced this whole thing in an earnest spirit. He says he was fooled into an enterprise that finally cost him his life; that he is ashamed of ever having lent his aid, for as brief a time as he did, to kill Indians, in order to enrich selfish individuáls.

The New York Herald's Fort Hays' correspond ent writes that Gen. Sheridan has perfected his plans for a six months expedition against the Indians in Kansas and Colorado, and is breathing out nothing but threatenings and slaughter acter, its tendencies, and its results. * * * * against them. He has summarily arrested certain The divine institution of marriage is part and men who had gone out among the Indians to induce them to keep the peace, declaring that there was to be nothing now but war!

The Practical in Spiritualism

Is the title of a large pamphlet of eighty-five pages, and is a deserved tribute, from the pen of our editorial associate, Mr. J. M. Peebles, to the character, attainments, and actual performances of Abraham James, the well-known mediumistic discoverer of the oil wells in Pleasantville, Penn. This biographical sketch makes a stout pamphlet of eighty-five pages; and to those who are not yet prepared to accept the teachings of Spiritualism, it will read like a genuine romance; while to intelligent Spiritualists it will bring overwhelming confirmation of the faith which forms the centre and inspiration of their lives. But as a proof and demonstration of that practical value of Spiritualism which is so often questioned of by unbelievers, it is as strong as any well authenticated testimony possibly can be. We follow the writer along in the incidents of his subject's career, from very youth, with an intense interest. We read of his signal services to his employers and those with whom he is connected, with such gratification as the perusal of all brave and true action excites. And we come to his final triumph, in the realm of the practical, with a profound belief in the realness of spirit presence and spirit assistance which no human argument or address could avail to unsettle. We must commend this biography of a remarkable man to the reading of all Spiritualists, who would know of a certainty what mediumship has done, and still promises to do, for the benefit of mankind.

Our Holiday Books

Are making their appearance in strong numbers on the shelves of the Banner of Light Officenew editions of old favorites and entirely new works. Of former and more recent popular issues we need but name "THE HARVESTER," Lizzie Doten's "INNER LIFE," " COUSIN BENJA'S POEMS," THE SPIRITUAL HARP," &c. We need scarcely suggest to our readers the peculiar value of a book, for a holiday gift, adapted to the character and wants of the receiver. Every page excites fresh gratitude and love for the giver. Both sides are brought closer in their friendship by reason of the excitement of these very sentiments and thoughts-closer than in any other way. We request, therefore, that those who are thinking of valuable presents of books for friends at the holiday season, will run their eyes over the Banner of Light list before finally limiting their choice.

Shaker Lecture.

A very entertaining lecture was given on the evening of the 11th inst., at the Meionaon, by Elder F. W. Evans, of Mount Lebanon, N. Y. Subject: "THE CREATION AND FALL OF MAN." There was present a delegation from five different societies of the Shaker Fraternity, including a choice band of singers. We shall publish a report of the lecture in our next issue. Another lecture was given at the above hall, on the following evening, by the same speaker.

Music Hall Meetings.

On Sunday afternoon, November 8th, Mrs. Nellie L. Bronson addressed a good audience at Music Hall, Boston. It was a source of regret to all that the weather was not more propitious, as the continuous showers kept hundreds from attending. Mrs. Bronson, during the course last winter, was eminently successful, and won for ierself a high reputation among the Spiritualists of this city, and we advise all those interested in the Spiritual Philosophy to put forth their utmost efforts to hear this talented trance speakereven should the damp weather which has lasted for a week or more, extend to the end of her engagement. The subject of this, her opening lecture, was "Human and Divine Government." Her remarks were clear, concise and logical, carrying conviction to every listener. We shall give a synoptical report of the lecture in our next issue.

The music on the occasion was very fine. The choir sang, "Where the Roses ne'er shall Wither.' from the "Spiritual Harp," and, by request of many of the audience, as expressed through the chairman, "Dreaming of Home and Mother," by Dr. Ordway. This sweet and beautiful melody. full of the true spiritual element, was rendered with feeling by the singers, and seemed to reach all hearts-in fact, many were affected even to tears.

When Hood, in a moment of tender reflection wrote the touching poem,

'I remember, I remember

The cot where I was born," he expressed the theological idea in it as he said of the trees near his home that he used to think they touched the sky, and then sighingly remarked, "But now 't is little joy

To know I'm farther off from heaven Than when I was a boy !"

But we of the spiritual dispensation, who by the ties of memory are led to look back to earlier days, behold a celestial light which paints a rain how on our tears. We know that heaven is around and about us; that we have not journeyed far away from it; that the friends who have passed from our sight are smiling on us from the sunset skies, whispering to us in every wind-our comrades in the solemn midnight or under the bright beams of the noonday sun-and the heart which s ever ready to heed their angelic admonitions shall never go astray!

Removal.

We have been requested to remind our readers that Prof. Howe has removed his Grammar Class-Rooms from 3 Tremont Row to 7 Bowdoin Square, Revere Block, opposite the Revere House, where he has fitted up a large hall for public lectures, and rooms for private instruction. His present location is very pleasantly situated, and will meet the requirements of his growing classes, in respectability and comfort. He gives individual and private instruction every day, from 9 A. M. to 9 P. M.; only reserving Monday evening of each week for a public lecture of instruction to the people, to which parents, elergymen, editors, school committees, and all interested in education are respectfully invited. "Grammar taught in seven hours," is certainly the greatest wonder of the age, and the most valuable educational boon that ever reached the American people. We are pleased to learn that the enterprising professor is meeting with the success he so richly merits.

In connection with Prof. Howe's singular success in teaching Grammar, his present locality of No. 7 and hall 7 have suggested a very curious and rooms for private instruction. His present

No. 7 and hall 7 have suggested a very curious coincidence of the prophetic number "7," through all his grammatical arrangements and peculiarities: 37 years school-room experience, 7 years completing his system, 7 parts of speech, 7 magic words, upon which rests the classic and correct utterance of ten thousand times 7 sentences, and the grammatical pursuit of 7 centuries, received in a simple "7 hour" course of education!

Davis's Works.

We have just received a fresh supply of that popular and invaluable work by Andrew Jackson Davis, entitled. "The Harbinger of Health." do not speak from any selfish motive when we make the assertion that every family in the land would be infinitely benefited by having one of the 'Harbingers" in the household. It is more useful than a family physician and a million times less expensive, for it contains medical prescriptions not only for the human body but for the mind. The all-important questions in regard to health and the true means of obtaining happiness are earnestly analyzed and philosophically answered in the four hundred and twenty pages which compose this volume. The price of the book is within the reach of almost every one. It has already reached its ninth thousand with a steady demand.

All of Mr. Davis's works are selling well, especially the "Arabula" and "Stellar Key." We call special attention to Mr. Davis's card in another column in regard to two of his other works. We can fill orders for any of his books at the advertised prices.

Movements of Lecturers and Mediums.

Dr. Robert Greer, the distinguished healer in the West, is now permanently located in Chicago. Illinois, where he is meeting with remarkable

Mrs. Robert Timmons, trance speaker, sends us word that she will lecture in Missouri and Illinois, but does not give her address.

Mrs. Hettie Clark, trance speaker, has changed her address to West Harwich, Massachusetts.

J. Madison Allen's address for the present is Ancora, New Jersey.

Mrs. Jennie Lord Webb, the well-known mu-

sical medium, is intending to make a professional tour through the South-western States, the coming winter. For the present she will hold seances in New England. She is an excellent and reliable medium, and will be welcomed wherever she goes. Her permanent address is Cumberland Centre, Maine.

London.

The London Spiritual Magazine for November

"Mr. and Mrs. E. H. Green, of Brotherton, desire us to announce that they have jointly resigned the effice of Secretaries to the British Association of Progressive Spiritualists, and that, consequently, all official correspondence must be addressed to the President, Vice-President, or Treasurer until such time as other Secretaries are appointed."

The same number contains an obituary notice by Mary Howitt, on the death of the wife of Benjamin Coleman, Esq., who passed to spirit-life Sept. 28,-1868, firm in her belief in Spiritualism.

The Fraternity Lectures.

D. R. Locke, Esq., ("Petroleum V. Nasby,") deivered the third lecture of the course in Music Hall, in this city, on Tuesday evening, Nov. 10th. It was a perfect success, and the hall was crowded to its utmost capacity. Anna E. Dickinson lectures on the 17th.

Pre-Adamite Man.

On the 21stinstant we shall issue the fourth edition of this highly interesting book, which has been out of print for some time. Everybody should have it.

New Work on Spiritualism.

We find the following announcement in the Boston Transcript :

Boston Transcript:

"Some two months since Messrs. Roberts Brothers announced for publication 'Planchette; The Despair of Science; with a full account of the modern Phenomena called Spiritusl, and of the various theories respecting them; the present state of the problem, &c.' This work, from the pen of a well-known writer, who has probably given as much attention to this and kindred subjects for the last quarter of a century as any other investigator, should not be confounded with other works with similar titles which have been announced since the appearance of the advertisement of Messrs. Roberts Brothers. The title of this original 'Planchette' indicates only a small class of the phenomena treated in the work, which is so comprehensive as to emprace all the leading modern and ancient facts bearing on the subject of Spiritualism and Spiritism. The writer presents a case which cannot fail to surprise most readers by its strength and by the interesting manner in which it is put before the public. The volume will be ready early in December."

We believe we violate no confidence when we innounce that the writer alluded to above is Mr. Epes Sargent, whose novel of "Peculiar" has passed through seventeen editions and is still a live book. The title he has chosen for his work on Spiritualism is merely a sort of sign-post pointing to his main subject. It is the avant courier of his great theme, serving as a convenient index and summary of its leading topics. We shall look for a large sale for the work; for it presents the subject in all its bearings, historical, phenomenal, philosophical and theoretical; and is such a thorough and interesting treatise as every Spiritualist will like to have in his library. It will form a 12mo volume of four hundred well filled pages, and will be ready early in December, when it may be had at the Banner of Light office, at the rate of one dollar, bound in paper covers, or one dollar and twenty-five cents, bound in neat flexible cloth covers. The price has been put low to induce a large circulation; for the volume contains as much as an ordinary two-dollar book.

Children's Lyceums and Spiritualist Societies.

We copy the following sensible and timely remarks from the St. Louis Convention-Day Journal. We hope every Spiritualist in the land will give it a thoughtful perusal:

"One essential element of success is lacking amongst the Spiritualists of St. Louis, and that is a hearty union of the old and the young, and coöperation of the one with the other. The former represents the Society, the parent, gradually progressing to the strength and beauty of maturity; incomplete, however, in itself until the birth of the child, the Lycoum, full of vigor, to perpetuate the principles and mission of the former. Neither can do without the other, and each is dependent upon the other for success. The Church is fully aware of the importance of educating the young in its peculiar tenets, and hence cultivates the Sunday school with assiduous care. Its very existence depends upon the success with which it trains the plastic mind of childhood to blind reverence for and obedjence to external authority. It must be taught that the Bible, the Church and its ministers are the supreme interpreters of religion and morals, and that reason, the voice of the Divine within us, must be stifled as a value and wicked thing. "One essential element of success is lacking amongst the

Exhibition of the Children's Lyceum, at Chelsea.

On Sunday evening last, 8th inst., an Exhibition of the Children's Lyceum took place at Fremont Hall, which was well filled, under the management of L. Dustin, Conductor, J. H. Crandon, Assistant do., Mrs. E. S. Dodge, Guardian, Mrs. J. A. Salisbury, Assistant do. Musical Director, Miss Eliza M. Atwell. Marching, singing, declamations and tableaux, constituted the entertainment, which was successfully and satisfactorily performed, to an appreciative audience. One We of the many beautiful features of the performance was that of the "Silver Chain," or "Beautiful Childhood;" it delighted every one, and won great applause.

Great credit is due the managers for their strenuous exertions in getting up this affair, as well as in keeping the institution above water against all odds, and aided by very little encouragement. Music Hall is, with its brilliant attractions, drawing hard upon Chelsea, or things spiritual would flourish better in Winnisimmet.

We must not forget the children, especially the little ones, who did their prettiest and utmost in their several parts. Miss Atwell was the very soul of music and song.

New Publications.

THE LADY'S ALMANAC for 1869 is got out in a superior style of neatness by George Coolidge of Boston, whose previous productions in the same field have elicited universal praise. No lady can afford to be without one of these pretty and convenient little books of reference on her table. THE AMERICAN ODD FELLOW, the official organ of the Order, published by John W. Orr, New York, is a valuable literary monthly.

PETERSON'S MAGAZINE for December is out in early season for the holiday month, and is really a splendid number, offering two steel engravings, a large fashion-plate, a colored pattern in Berlin work, and almost fifty wood-cuts. 'The Orphan's Christmas Eve' is the title of the principal engraving, and it is full of genuine pathos. It abounds with pleasing stories and characteristic essays, and altogether winds up its year with triumph. Peterson offers some really tempting prizes in his way for 1869, which the ladies will do well not to overlook.

Death of Hiram Marble.

Hiram Marble, the well-known excavator of Dungeon Rock," who for many years showed his sincerity by his assiduity in the work in which he was engaged, namely; the attempted opening of the "Pirate's Cave," where it was supposed treasure was hidden many years ago—died at his residence in Lynn, Nov. 10th, at the age of sixty-five years. His remains were conveyed to Charlton Depot, Mass., for burial.

The Spiritualist,

Published at Janesville, Wisconsin, has been enlarged and improved, and bids fair, as it enters upon its second year, to receive sustaining support, and we hope it will be ample. We extend h ght hand of fellowship to our earnest and faithful co-worker, Joseph Baker, in his new enterprise, and congratulate him in having secured the services of so able a writer as Bro. J. O. Barrett. Success to the Spiritualist.

Secure It.

The second edition of Prof. Denton's new work on Geology-one of the most readable books upon the subject extant-has just been issued. For sale at this office.

A league against tobacco has been formed in France. Each member engages not only to abstain from smoking, but to use all his influence to discourage the habit among his friends and soquaintances.

ALL SORTS OF PARAGRAPHS.

The call for a Radical Peace Convention will be found on our seventh page.

Never forget that by your advancement you have become an object of envy to those you have outstripped in the race of life, and a tacit reproach to their want of energy or capacity, which they never forgive.

WOMEN'S SUFFRAGE CONVENTION.—It is understood that a call is to be immediately issued. signed by Rev. Drs. Clarke and Manning, Mrs. Julia Ward Howe, Mrs. Sarah Shaw Russell. Mrs. L. Maria Child and others, inviting the publie to attend a Convention in behalf of Women's Suffrage, at Horticultural Hall, in this city, on Wednesday and Thursday, the 18th and 19th of

A young London snob of noble blood lately paid \$125 for one of Nilssen's hair pins, dropped on the stage and picked up by a scene shifter. He's a promising sprout of nobility.

Quilp was looking for a cigar store one day with his friend Digby. "Come over on the other side and buy," says Digby. "No," replied Quilp; " for we read that the priest and Levite did that; they went by (buy) on the other side."

Paris has 6000 stands exclusively devoted to the sale of roasted chestnuts. A man named Cole, in Lyndon, Vermont, in

digging a well in his cellar, struck a fine sulphur

spring, which is expected to make a second Saratoga of the village. The just man will flourish in spite of envy.

WOMAN is the morning-star of our youth, the

day-star of our manhood, and the evening-star of Negro suffrage was voted for in Minnesota, and

where it is reported as having "a tremendous majority." Industry is the foundation of society, and the corner-stone of civilization.

carried by a majority of thousands, and in Iowa,

It is said that the Presbyterian custom of standing while engaged in prayer had its rise in the dislike which the early followers of that sect felt toward "genuflections," or any custom in use among the" Papists," toward whom they felt the strongest aversion.

The Pope intends convoking all the Chevaliers of Malta, and restoring the order to its former renown.

> There is in every human heart Some not completely barren part. Where seeds of truth and love might grow, And flowers of generous virtue blow. To plant, to watch, to water there, This be our duty and our care.

Dr. Haven, President of the University of Michi gan, announces himself in favor of the admission of women to college classes and to all professional schools. Whether this idea is carried out or not at Ann Arbor, depends upon the decision of the State Regents of the University.

"Ouida," the novelist, is Mrs. Montgomery Atwood, who was lately married in Paris.

A letter from Spain says the portrait of Wash ington has been placed under the grand canopy in | it. But not alone to the Banner of Light do we front of the town hall in Barcelona, in place of the ask the Spiritualists to rally, but around the picture of Isabel Segunda, torn down.

The Commonwealth requests as a fayor of publishers, that they will not send "irregularly numbers of sorial publications" and parts of works that they do not intend to send complete. We make the same request. We have been annoyed, and we have even folt imposed upon, by the receipt of one or two parts of some work, one or two volumes of a set, two or three numbers of a magazine—just enough to socure a notice. Several of the publishers in this city and in New York have presumed on our good nature in this way. Having secured a notice of the work, they omit to send us the remainder of it. The fragment is worthless to us. We do not wish to be victimized.—The Universalist.

We cannot the above that the reader may see

We copy the above that the reader may see what meanness some of our book-publishers resort to. This is one of "the dodges" of the trade that a respectable publisher should be ashamed to practice; yet it is practiced by men whose characers are looked upon as irreproachable becaus they sell bibles and prayer-books. We have been "victimized" in the same manner as have our cotemporaries. It is about time this sort of Yankeeism ceased.

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We see by the last number of the San Francisco Banner of Progress that Selden J. Finney was expected to lecture at Mechanics' Institute Hall. in that city, on Sunday evening, Oct. 11.

Mr. Mapleson began another opera season at Covent Garden Theatre, London, on the 24th ult., and on the 26th Miss Minnie Hauck made her first appearance in Europe. The opera was "La Sonnambula." and the success of our fair young countrywoman seems to have been complete.

In almost all the cities and towns of Spain the statues of saints and the crucifixes placed at the corners of the streets, and lighted during the night by a lamp, have been removed.

Eternity is the lifetime of the Deity.

It is time that legislators, instead of that narrow and dastardly coasting, which never ventures to lose sight of usage and precedent, should, guided by the polarity of reason, hazard a bolder navigation, and discover, in unexplored regions, the treasure of public felicity.

REVOLUTIONARY SENTIMENT IN EUROPE.-A letter from Florence says that the success of the Spanish revolution gives great satisfaction to the Italians, who rejoice that the temporal power of the Pope is among the lost causes. So many Papal bulls are roaming about with broken horns that the most timid had ceased to fear them, and the path of modern reformers is becoming less obstructed every day. The Italian generals even find time and have "sweet inclination" to attack vigorously the imperial system of France, and the dicta of "the man of destiny "-Napoleon-have less force as time progresses. Mexico, Sadowa and Spain have been great reformative influences.

England has vetoed woman suffrage.

A late cable special says: The federal form of government has been adopted in Spain, and the cities, towns and provinces are to rule themselves without interference from Madrid.

Author's Notice.

This is to give information to all whom it may concern that I have revised and enlarged my two volumes entitled respectively, "Present Age and Inner Life" and "The Approaching Crisis," which have been re-stereotyped and the illustrations reengraved so as to make them uniform with the "Harmonia," "Arabula," etc., and both volumes will in a few days be published on good paper and firmly bound by Wm. White & Co.; and this is to give due notice that, on and after this date, no copies of either of these works can be printed or offered for sale from the old stereotype plates without infringing upon my copyright.

Aew York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

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Four books by Warren Chase—Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$200.

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

We can now supply a few complete volumes of twelve num-Very Large Assortment of Spiritualist Books.

They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the new London monthly, Iluman Nature, edited by J. Burns, London: price \$3,00, postage 20 cents. "Ideal Attained" is heling republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zoistic and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mail Arabula, Stellar Key, Memoranda, and the large and elegant lithograph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount you must send soon.

"Young England" is sold, but we have another rare and remarkable English book, CALISTIENTES, on Petalozzian principles, by lizhing De LARTER, showing every position of the human body, in two thousand figures (only one copy, price \$5,00). Teachers of symnastics, if not in possession of a copy of this hook, would find it of great value; but as a library book it is not valuable for reading, as its 164 large pages are mostly taken up with the engravings.

Rally.

The quadrennial monsoon of our country has just passed over us, and we are once more at rest from a presidential canvass. The hottest summer has gone, and the earthquakes have ceased their vibrations of our Western coast. The great Christian Conventions have held their sessions and adjourned, doing less damage than the earthquakes, and causing much less terror. A short rest and respite now, and the holidays are upon us-President Johnson's Thanksgiving first, soon followed by Christmas and New Year's: in the mean time let us call the roll of our forces. and "raily round the flag" of our glorious cause

We want twenty thousand new subscribers for the Banner of Light before January next, and orders for all the books on our shelves, and we pledge our friends, for the proprietors of the Banner of Light, that no pains will be spared to make it worthy of all the patronage it can obtain. Improvements are in contemplation, and only waiting the guarantee of expense, by the extended circulation. Its visits for eleven years past are the promise and security for more, and its independent action, as the organ of no party, clique, sect or person, make it what it will ever be while in the hands of its present managers, the expo neut and defender of spirit-life, spirit-intercourse the broadest philanthropy, kindest charity, most unvielding devotion to truth when found, and to the best interests of the human race, in this life and the next. It is the object of the owners to make the Banner of Light a NECESSITY to be felt in every household where it is invited, and we earnestly invite our friends to aid us in putting it in the hands of thousands who have never seen other able and deserving cotemporaries, several

of which are in the field with us, faithfully at work in the same great cause-the Religio-Philosophical Journal and Rostrum in Chicago, and the blessed little winged messenger, Lyceum Banner, calling up the children to its rich semi-monthly feast; the Present Age, in Michigan, with a face as bland and heart as full as its projector, Col. Fox, is surely deserving, and the Ohio Spiritualist, with the inspired pen of brother and sister Tuttle on its pages, and several others lately registered. are calling for the support which all deserve.

Of the millions of Spiritualists in our country, how few support any of these papers. It is a shame that we cannot rally like the Christians, and do something worthy of the cause in which we are enlisted, and worthy the numbers and means in our ranks. We surely have not yet done it.

· How long we are to be wheedled and cajoled by the promises of liberal churches out of the money our own cause needs, we cannot say; but it is a pitiable fact that Spiritualists give more every year to support churches and their organs, than they do to support the meetings and press of our cause. We are well aware of the potency of nopularity and the love of praise, but have long hoped a love of truth and justice would in time supersede it among Spiritualists.

One gentle request we have to make to each of our subscribers. It is not an extravagant one. surely. It is simply for each subscriber to present us with a new one before New Year's as a Christmas present, and give us a chance to show what we will do in return.

A Daniel come to Judgment on Planchette.

This wonderful little instrument, which has so marvelously stirred and disturbed the sectarian elements in our country, has at length received a squelcher from both Catholic and Protestant authority, so that whether the power that works it be devil or odyle, it is to be put aside, unless like the hunter's old gun, when aimed "at duck or ployer" it kicks and knocks the owner over.

We copy the following extract from an editorial in the Examiner and Chronicle of Sept. 24th, to show how wisely the editor lays this lying intelligence to the odylic force of Von Reichenbach, and exculpates the devil, whose reputation, we are glad to see, is saved, in this case, from the imputations of the Catholic Bishop. We will, how ever, remark here that the experience of this writer differs from nine out of every ten who have used it and reported, which of course precludes the possibility of his theory being accept-

After giving a minute discription of the instrument, he says:

"Having recorded our convictions that Planchette will really write, of course we shall be asked. 'What will it write?' We answer, Aimest anything which may be floating through the brains of those who are questioning it—never, so far as our experience goes, anything which is not known or conjectured by some one whose consciousness is brought to bear upon the instrument. It is of no possible the to question Planchette about events which are future, or use to question Planchette about events which are future, or past events which are unknown. It will give you in reply, your own or your neighbor's guesses—nothing more. The very same instrument, surrounded by the very same people, and beneath the very same hands, will elect Grant to-day and Seymour to-morrow—give New York now to the Republicans, and an hour hence to the Democrats; and, in short, involve itself in contradictions and absurbities innumerable. Generally, we have noticed that Planchette keeps a little behind and beneath the thoughts of those who use it, recording the thought that was in the mind, rather than the thought that is in the mind—reflecting the latent rather than the recognized consciousness of those who surround it. One who sits apart from the circle, absorbed in other things, is far more likely to find that it has written out his thought, than if he had exerted all the powers of his will to control and influence it. see to question Planchette about events which are future, or

But how is it, our reader asks, that Planchette writes at r offered for sale from the old stereotype plates rithout infringing upon my copyright.

Orange, N. J., Nov. 9, 1868.

A. J. DAVIS.

But now is 11, our resquer asks, that Francistic writes at all? Two answers have been given to this question. Our exchanges tell us that 'Archbishop Kendrick, of St. Louis, has instructed the clergy of his diocese to warn Catholics that if they do not desist from the use of Planchette they

will be excommunicated. The toy is pronounced a "diabol-

will be excommunicated. The toy is pronounced a "diabolical invention."

This solution of the matter, coming from a Church which dreads scientific research full as much as it dreads the devil, is very simple, but not entirely conclusive. We have yet to gain evidence that Planchette is influenced by other spirits than those which immediately surround it—hornless, hoofless, and invested with good substantial bone and muscle. Till we gain pretty conclusive evidence of that nature, we shall hostitate to accept Archbishop Kendrick's assertion that the little bit of wood which we have whitted out with our own hands has been adopted by Satan as an Envoy Extraordinary and Minister Plenipatentiary.

Another solution of the problem is proposed which seems to us more reasonable in itself, and more in accordance with the facts which we have noticed. The Boston Journal of Chemistry has a long article on Planchette, in which the editor expresses the belief that there is one power, impulse, or force, in Nature, regarding the character of which mankind are totally in the dark. That mysterious, physically-developed force, allied apparently in its nature and workings to electricity—that force whose phenomena were noticed centuries ago, but which has never yet been made the object of thorough scientific investigation—seems to us to underlie the mysterious writing of Planchette. Taking this view of this new toy, we are not inclined to excommunicate those who care to a muse themselves with it. We commend it, however, especially to our scientific teachers, with the reminder that

There are more things in leaven and earth. Harstin.

'There are more things in heaven and earth, Horatio, Than are dreamed of in your philosophy.' '

This flippant effusion is authoritatively followed an in the same paper on Oct. 15th, by Rev. E. B. Cross, who gives a long line of his own experiments with this Catholic devil and Protestant odyle, in which he makes out that it is useless for any body to lie to the sould liars, as they are utterly useless to the seekers for Bible truths and Orthodox authority. He says:

"By these experiments I am convinced that the spirits of dead people have no more to do with table-thippping than they have to do with the experiments of galvanism or magnetism. It does appear, however, that the same fluid or element which connects our milies with our nerves, and our nerves with our muscles, can be made to accumulate in wood, and to a certain extent in atmosphere and other sub-stances. It also appears that the amount of the field which can be charged or gathered into a table, &c., will depend upon the number and strength of the batteries used; or, in other words, it will depend generally upon the number of persons whose hands are laid on the table, &c."

These sage conclusions, at this late day of spiritual philosophy, must leave a very pale record for the reverend author, and he will soon find his opinion like Dr. Lardner's on steam naviga tion for the ocean, and the wise M. D.s on Harvey's discoveries of blood circulation.

If these new discoveries would only let the church creeds alone and not meddle with religious and spiritual matters, how innocent and harmless they would be as playthings; but the meddlesome little imps will do mischief on that line of fortifications, and must be met there.

Piling.

New Yorkers are famous for laying deep and piling high the structures in the heart of the city at the present time, and storing merchandize and human beings on tier above tier of floorings, as if there was not land surface enough for the living above ground and within a reasonable distance from its soil or rock surface. The fictitious and almost fabulous prices of the lots in the business part of the city have not prevented building, but rather increased it, with the increased lengths of structure, while rents remain almost ruinously high, even for the low or underground rooms which serve well for dens of dissination and gambling, which is a large and increasing branch of business, and can pay high rents for low places. and those engaged in the business seem to have no fears of going down.

Christians, too, are still piling up "steeple houses" high as they can find workmen to build them, and no doubt expect to reach heaven or find heaven by such extravagant folly.

Meetings.

Mrs. Nellie J. T. Brigham has met a warm and deserved reception in New York. No speaker for a long time has given better satisfaction to the large audiences that greet her at the Everett Rooms. The meetings were never in a better condition or had better prospects for success than at the present time. Our list of popular speakers will be sure to draw Intelligent audiences during the winter, and we trust the society will find itself on a firmer and better basis than ever before. We are sure the cause strengthens in this section every day, and we feel that every day the apirit-world grows more apparent and real to the honest and earnest inquirer after the truth of the spiritual phenomena and philosophy.

Music Hall Spiritual Meetings. Services are held in this elegant and spacious hall every

BUNDAY AVTERNOON, AT 21 O'CLOCK, and will continue until next May, under the management o Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat), \$3,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street.

Mrs. N. L. Bronson, of Ohio, will lecture Sunday afternoon, Nov. 22.

Spiritual Periodicals for Sale at this

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Single copies can be procured at our counters in Boston and Naw York. Price 8 cents.

Now York. Price 8 cents.

THE ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Published by Hull & Jamieson, Chicago,
Ill. Single copies 20 cents. THE RADICAL: A Monthly Magazine. Published in Boston. Price 30 cents.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.N7.

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JEANNIE WATERMAN DANFORTH, Clairvoyant and Magnetic Physician, gives correct diag-noses clairvoyantly, and heals diseases in trance state. Residence 313 East 33d street, New York.

DR. E. F. GARVIN, of New York, will open his rooms, at 21 East Concord street, near St. James Hotel, Boston, on Monday, Nov. 16th, 1868, for the reception of patients afflicted with Catarrh, Consumption, Bronchitis, &c., treated upon new chemical principles. Consultation free. Special examinations free for one week. All are invited.

IN SUCH A WORLD AS THIS.

In such a world as this Men cannot all agree; But this will never mar our peace If each has charity.

About our differences, Then, let us ne'er contend: Then, let us no er contend;
But while each thinks as he shall please
Be each to each a friend.
And when we want Boys' "Clothes,"
For Fall or Winter wear,
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J. W. BAIN, Proprietor. Nov, 21.—(w

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Nov. 21.—1w*

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Nov. 21—1w

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Nov. 21.—1w*

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Message Department.

EACH Mosaage in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant.

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

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

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on Monnay, Tuesday and Thuns-DAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

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

Invocation.

Holy Spirit, our Father, and our Mother too, again we meet upon the shores of time with thy mortal children; again we come to pay thee our eet upon the shores of time with thy mortal children; again we come to pay thee our vows, and to write upon the sacred tablet of human life new resolves, diviner purposes. Again we come to gather strength from our mother earth, and also to give of our strength, in the name of truth, unto all thy sorrowing children who are weak. Father, we thank thee for thy tender care in times past; we praise thee for thy loying kindness which meets us in the present, speaking out through bright-eyed flowers and through the brighter thoughts that emanate from the inner lives of thy children here. We bring the inner lives of thy children here. We bring thee, oh our Father, and our Mother too, the sighs and tears, the sadness and the joy of thy children who dwell on time's shores. Each and every emotion we believe is dear to thee; and all that thou dost behold through thy wondrous power on earth we believe thou wilt own and bless. Oh we thank thee for all the gifts which meet us day by day and hour by hour-for that friendship which springs up and greets us, causing us to thank thee for the gift. We praise thee, oh our Father, for the gift of little children, bright buds of mentality, that sometimes do but bud on earth of mentality, that sometimes do bit out on earth to bloom in the spirit-land; that sometimes gladden human hearts but a few brief hours and then wing their way to bloom in brighter spheres, Yes, for all the changes which bring sorrow or joy we do most forvently thank thee. It hath pleased thee, oh wondrous Spirit of Good, Eternal Spirit, to open the windows of thy heaven upon teach. earth, to shower down of thy wisdom upon thy children dwelling in the shadows of time. They have called, and thou hast answered. They have wept, and thou hast recognized their weeping. They have prayed, and thou hast answered their prayers. They have turned to thee asking for heaven, and thou hast taught them that heaven is within the soul. Thy messengers unseen are filling the earth. They whisper to the earth-clad child in dreams of their coming. They talk in the twilight; they mingle in all their every-day life. They assist the weary; they uplift the downtrodden; they speak peace to the despairing. Oh our Father, God, we thank thee that we are permitted thus to minister unto the needs of thy children here. We praise thee that we find altars everywhere erected to the unknown God, the Influite Being who filleth all space and occupieth all forms, and who liveth in every thought. children are bringing thee their prayers, their hopes, their fears. We gather them up, and, laying them upon the altar of thy great soul, we sure thou wilt bless them. Amon. Sept. 7.

Questions and Answers.

CONTROLLING SPIRIT .- Now, Mr. Chairman, we are ready to consider whatever propositions you may have to offer us. Ques.—By what power are planets put in mo-tion? and by what law are they kept in their

Ans.—Scientists who have made the heavenly hodies and their motions a special study, have determined or seen fit to name the force by which these heavenly bodies are kept in motion and also held in their proper orbits, repulsion and attraction. We shall give a different name, but it will be the same power after all. The name which we should give would be magnetism and electricity, the two acting and counteracting upon each other perpetually. It is the perpetual motion of form. Now, he it understood that form. under all its conditions, is perpetually in motion -some kind of motion. The same law which holds planets in place and determines their revolutions, determines concerning the motion that may be clairvoyantly perceived in the atoms composing the granite rock. Ah, you say, there composing the grainte rock. All, you say, there is no motion there. We declare to the contrary. There is motion. In fact, there is no such thing as the opposite. Because your human senses cannot take cognizance of all kinds and degrees of motion, you should not determine that the opposite exists. We all have much to learn con-cerning the heavenly bodies, the peobles under our feet, and ourselves, but we shall never mas-ter the whole. Search as diligently as we may, study as hard as it is possible for us to, there will always be something we have not yet grasped, not yet analyzed. Because God is in all this matter, filling it all, regulating it all, and because God is influite and we are fluite, we can never understand it all. But we can pray earnestly to make the very best use of what we do under-stand, and in all cases be willing to give of our little knowledge to those who have not so much as ourselves. We are all learners in the great temple of the science of life, every one of us, from the little prattling child to the sage; from the babe at its mother's breast to the arch-angel in the appears beyond time-all dwelling in the same temple, all learners at the same shrine.

Q.—Is money an attribute of Delty, as it is commonly considered by our public teachers? A.-It would so seem, from the many devout worshipers that are constantly bowing at its shrine Indeed, it would seem that it was the bigbest attribute of Delty, and almost Delty himself. It is a part of the great body of God, no doubt-since we recognize God in everything, of course we recognize God in everything, of course we recognize him in gold and silver. But notwithstanding it is of God, it does not claim the homage of intelligent individuals. The circumstances which attend human life have given it a prominent place and nower, and because of that place and power, poor human nature, in its weakness, worships it.

Q-Would a confluence of atoms tending to-ward a central point—as is maintained by the nebular hypothesis—result in a rotation or a state

A-When situated apart from the special atmosphere of earth, it would result, doubtless, in that form of motion called rotation, but under other circumstances it would result in simple mo-

tion, never in rest.

CONTROLLING SPIRIT.—In answer to a question which has been propounded to us at this place, but has not been answered, a selection from the holy of flesh some fourteen years, hop-ing that it will answer the needs of that sorrow-ing spirit, and assist her to think in the right di-rection. The question is this: "Is it right for me, or for any one, to seek to chiain a permanent home on earth?" She further adds: "I have al my life sought for it, but in vain, and I have come to think that it is not right for me to seek longer for a home on earth. Still I am in doubt. Oh angels, give me light."

THE BETTER LAND. "For here have we no continuing city, but we seek one to ome."—Heb. xiii: 14.

me."—II-b. xiii: 14.

No city here, no constant habitation
Wheroin to lay our throbbling hearts and fears;
No city here, where sorrow and vextation
Can enter not, and bring their weight of caros;
No home of rest, where change can enter, never;
No home which time can crumble not away;
No later wrought ties that feath can fall to sever;
No spot where darkness follows not the day!

We trust in friendship—like the tossing ocean.
The waves of time can seen deface the spell;
We trust in love—a word, a look, or motion,
Can bear away the dreams we love so well;
We trust in fame and find it but a bubble,
Whose tints, when grasped, fade silently away;
We trust in wealth—'t is on a sea of trouble,
It taketh wings and flicth in a day!

We have no home, no region free from sorrow— Psor/houseless wanderers in a desert drear— Nothace to call our own, no sweet to-morrow Where pleasure comes unsullied by a tear. No home? on drooping plnion weary. Like the lone dove that wandered from the ark, Must we roam on, still sad, unblessed and dreary, Without a hope, a day-beam in the dark?

Ah, no! ah, no! From heaven's own broad expansion An, not an, not from neavers own thouse exA spirit whispers, through the shadowy blue,
"The Father has full many a spacious manslen;"
There is a home, a happy home for you—
A home where death and time can never enter,
It stands uncrumbled by the flight of years,
A stream of bliss is glittering in its centre,
"Tis God's own gity, unalloyed by tears.

There, in that home, no throb of deep dejection There, in that home, no throb of deep dejection
Can check the gladness of the joyful heart;
But sweetly bound in God's own true affection,
Nothing can rend those clinging the apart.
We have no home on earth, but sadly driven
Adown time's stream, where sorrow leaves a trace,
Hope on, sad soul; there is a home in heaven—
A constant, firm and sure abiding place.

Let us not mourn, though life may bring us sorrow;
Soon can we cast aside the cumbrous clay.
We have a hope, a glorious hope to-morrow—
A home in heaven, a home of constant day.
We have no home on earth; then let us sever
Our thoughts from earth and its Aluring love,
the life has a live and the table over the reserved. And list the angel's voice, that whispereth ever, There is a home of constancy above.

Sept. 7.

Charlotte Hepworth.

Oh blessed power of return! blessed power of return! During the reading of that noem, I could but thank my God that when our home fades be-fore our changing vision here, there is one ready to receive us beyond the weakness of earth, where the word is more fully understood, and home is home in its fullest sense. The last years of my earthly life were made happy by my belief in this beautiful religion—this religion of the soul that beautiful faith; and to those who have it not, when they ask, give lovingly and freely." And to my George, I would say, "It is true, all gloriously true. Never for a moment feel that your mother and father are dead, but that they are living and near you, and watch over you and guard you and near you and watch over you and guart you from danger when it is best, and to aid you in all the good works of time. Preach the gospel of the Lord Jesus Christ, which is the gospel of truth. And never, never, never fear to shake hands with the meek and lowly Nazarene wherever you find him, on the highway or speaking through the lips of the saint or the sinner, wherever it may be, never rejecting that which in your soul you feel to be true. I shall watch over you, take an interto be true. I shall watch over you, take an interest in all you do, rejoice over your successes, and it may be weep when you are sad. I am satisfied with all that has been done with the poor, changing things that I loved while here. Could I live my life over again here, I would try to enjoy more of the gifts of God. I would never doubt his bounty—never fear that he would ever leave me in want—but would make use, and as good use as—I—knew how to, of all entrusted to me. Charlotte Henworth. (During the control of ine. Charlotte Hepworth. (During the control of this spirit the medium manifested much difficulty of respiration; and this question was asked by one who recognized the spirit controlling: "Is it not possible for you, with your own experience as a medium, and knowledge of spirit control obtained previous to passing to spirit life, to throw off this distressed feeling?") My dear man, it is not possible for me to overcome the law. It is greater than I am. It is the law. I must abide by it, hard as it may be. [You resided in South Hos ton?] Yes. Sept. 7.

Gilbert Jordan.

Strange sensations pervade my spirit on finding myself in absolute, positive possession of a hody not at all my own, and withal existing in the atmosphere of my native city, the place that I once called home. In taking a passing review of my life in the past, which I was frequently in the habit of doing before my death or change, I often wondered if other people's lives were as checkered, as crooked as mine had been. I used to sometimes fancy that there was no experience like mine, and every new experience I passed through I always felt as if it was perhaps the greatest, the most important experience that I should ever know. But all the experiences of my earthly life dwindle into nothing when compared with this—the experience of the return of the greatest effort dutth. intense desire to return may have been somewhat increased by the peculiar and unfortunate condition in which I left my earthly affilirs. I am deeply sensible of the censure that has been cast upon me, in consequence of the course I took here on earth. Of course I cannot fully explain my position here, nor do I wish to. But I will, at another time and another place, do my best toward righting the wrongs which so trouble the friends I have been cast to the constant of the course I took here on earth. Of course I cannot fully explain my position here, nor do I wish to. But I will, at another fighting the wrongs which so trouble the friends I have been cast. ward righting the wrongs which so trouble the friends I have left. And in order to make these crooked things straight, I shall be obliged to call upon one of my old friends who is in earth-life to assist me. I learned from him while here, that the had no particular religion to worship—on the whole was rather liberal, and therefore I may hope to be able to reach him. It was to him that I desired to speak when I knew I must die. The friends could not understand me, so he did not come to me.

I am not sure that I am altogether right in re-

turning in this way, ministering to the temporal desires or needs of those I have left, but I think I am. I was not possessed of a large amount of wealth, when all that I was possessed of I saw fit to put into the hands of a friend shortly befit to put into the hands of a friend shortly before my death, for a purpose which I am as sure
was good to day as I was then. But I left it in
such a crooked, unsatisfactory state, that it has
disturbed my friends, and caused them to censure me very largely. I cannot be harmed per
manently by curses, come they from an angel or
a devil. They only serve to disturb the sea of my being, make the waves run high for a mo-ment, but they cannot permanently injure. Now if my friend, William C. Stacy—who claims a home, I believe, in Pennsylvania, I regret that I cannot give it more definitely—will seek out some way by which I can talk with him, I can then make straight these crooked places and perhaps satisfy my friends, not only with regard to earthly things, but with reference to the return of the spirit. I am fortunate in being able to return through the atmosphere of my earthly home, the home of my boyhood, the place where I spent many happy hours. I might not be able to speak so freely elsewhere. But if my friends to speak so treely ensewhere. But it my friends will try the experiment, I shall not fail to make the attempt to do as well as I can. I am, sir. Gilbert Jordan. My years numbered thirty-six, three months and ten days. [Will your friend be likely to see your communication?] If you pubas you do others, he certainly will. Sept. 7. day, sir. 4.

Michael Fagan. Well, sir, I am pretty much out of my place here. I was told by the Bishop of Boston, what's come to us a short time ago—it was Bishop Fitz Patrick—that if I would come here I could reach my friends, and get myself out of this infernal purgatory that's all round me. I don't know where at all it is. It's not at all like the purgatory I was expecting, but it's a kind of purgatory after all. (Not quite so bad as that, is it?) Yes, sir, it is worse than that, because—well, the worst of it is, we don't all of us know which way to turn to make curselves better off, you see. Once turn to make curselves better off, you see. Once in a while we run against somebody that knows what to do and will help us along, and we get out of it. But the trouble with myself and all others like myself is, I was expecting I would get prayed out of here, and that I had nothing at all to do with it—I'd got nothing at all to do with it after death. It was a sort of a fixed state, you see; but the real truth is, I'm just the same, and I've got through. This whole having nothing to do, soot this would be a some body else take care of you after you having somebody else take care of you after you this young autumn day, whose artistle wisdom we are dead if it's not the way things is done where I been—not at all. Do n't know but there's see in every living flower, whose great beneficence some kind of a place where a body has somebody speaks to us through spring and summer, through fraud what belonged to his father. I'd like to get

to take care of him all the time, but I aint found it yet. [What is your name?] Oh, my name, Michael Fagan. Yes, sir, that it, and I'm here to be my own lawyer, as best I can. [Did you live in Boston?] Yes, sir, I lived in Boston most of the time. [Who did you work for?] I come here from Fall River, and I been in Manchester; I worked there. I been in Boston, and in East Boston, and I been in East Cambridge. I died in Boston, and now, you see, what brings me back here, is this: My consin that went to the war, John Fagan, you see, when he was going, he left his bounty money with me. He left all he had with me, because his wife, the old woman, she was in the habit of taking a little too much, had with me, because his wife, the old woman, she was in the habit of taking a little too much, sometimes, and, you see, if she kept sober, I was to give it to her, as herself and the children wanted. You see? [Yes.] Well, I give it all to her, every bit of it, and I wook siok and died. I was—oh, the devil, I do n't know what ailed me, at all. I was dying all at once. I was bad here, (in the class,) and I was a swimming here, (the head,) and that's all I know. I do n't know what ailed me, at all. me, at all.

Well, now, you see, John comes home, and the

old womanishe tells him I kept all the money and never give her any at all, and he is just a cursing me and making himself miserable about it, and me, besides. And I come here to tell the priest to tell him that I paid his old woman—Margaret is her name—and she is always a lying; and —well, most always—and when she is n't doing that she is getting drunk. That's two things pretty bad, you know. [Where did your cousin live?] He lived in Jessesson Court, when I was here. I wish I was never there in the world. You do a kindness for anybody, and there's always something comes in and upsets all the good there is in the world. [You will feel better after leaving here.] May be I will. If I do n't I'll fight, that's all. Well, sir, you know what I come for—that is, for the priest to tell my cousin when beautiful religion—this religion of the soul that beautiful religion—this religion of the soul that tells us where our friends have gone and where we, too, are going. I have friends whom I have returned to in private, but not in this way. I recognize here many of those dear friends whom I knew and loved on earth, and I want to say to them, "Pay all your spiritual vows as soon as it is possible to; rejoice in the possession of your beautiful faith; and to those who have it not, read featy" And to no difference, whoever it is, that's his confessor. I want them to straighten out that matter, and I wint their to straight the that's what is going to get me out of purgatory. I did what I could to get myself out coming here. [If this doesn't answer the purpose, come again.] Yes, sir, I will. Very much obliged to you for giving the the invitation, too. You asked me who I worked for. Well, I worked wherever I could get a job. Sometimes on the sarvice, in the winter time when there was nothing doing at building, but when there was, I was carrying the hod and the brick, you understand? [Yes.] sir; all right, then; and here's hoping you will never have that to do yourself. Yes, sir, you will have to get some more meat on your bones before liave to get some more meaton your obnes before you carry, a hod up to the top of a very high building. [You will be able to take care of yourself, now.] Well, I've always had that to do ever since I was that (measuring about two feet from the floor) high—suppose I will have to now. [Yes, and come back and help some of your friends, too. You must help John's wife.] Help. good use-as-s-knew how to, of all entrusted to me. Charlotte Hepworth. (During the control of this spirit the medium manifested much difficulty of respiration; and this question was asked by one who recognized the spirit controlling: "Is it not possible for you, with your own experience as a medium, and knowledge of spirit control obtained previous to passing to spirit life to throw."

Triends, too. You must help John's wife.] Help with the control of the Lord! I was tired all through with the respiration; and this question was asked by one who recognized the spirit controlling: "Is it not possible for you, with your own experience as a medium, and knowledge of spirit life, to throw they have the related all through with the related all through with the control of the Lord! I was tired all through with the related all through was a talking to her, and then I jawed her and all I could afford to, and here 's all the through was a talking to her, and then I jawed her and all I could afford to, and here 's all the through was a talking to her, and then I jawed her and all I could afford to, and here 's all the through was a talking to her, and then I jawed her and all I could afford to, and here 's all the through was a talking to her, and then I Irishman than I am to make a confession to you (The above was given with the characteristic brogue.}

John Sheldon.

I lived here in Boston. I have friends here and would be very glad to communicate with them if I could. [Say what you like; it will reach them. How long since you were here?] In July, sir. I was killed by the horse cars. [What is your name?] John Sheldon. [How old were you?] Eleven. [What street did you reside in?] Waltham. [Are your parents there now.] Yes, sir. tham. [Are your parents there now.]' Yes, sir. [Do you want to say anything to them?] Most of all, I want them to know that I live and can come an, I want them to know anything about it, now.

[Did n't you hear about it before you died?]
Oh yes, sir. [Tand did n't your parents know about it?] Oh yes, sir, they heard about it, but I mean they do nit know that I can come. [Do you through I always felt as if it was perhaps the greatest, the most important experience that I should ever know. But all the experience of the house where you may earthly life dwindle into nothing when compared with this—the experience of the return of the spirit after death. I died about three miles from the city of New Orleans, on the 12th of August—one year this last August. I believe it was said I died of the fever incident to the citwas as it is a lond if I was at home and with my friends. [Will you give your father's name?] John. [Had you any companions you used to play with, whose manes, it is not a desire to return, after I had learned that it was possible to return may have been some.

[How do you do? can't you see?] Oh yes, I can see, but I do n't see with the eyes. I am from Derry, N. H. My name was Betsey Brown, and I was eighty nine years old when I died. And I was eighty nine years old when I died. And I come back to prove that I can come. I am shaking as bad as I was when I was here, and I feel so queer with teeth. I hadn't a tooth in my head, not for twenty-five years, boy, not a tooth in my head, and I feel so queer, I can't but just speak I want my son Joseph and bis children to know about my coming. I want them to know that I do live, and that it's no such thing about the city whose "streets are paved with gold." It's all foolwhose "streets are paved with gold." It's all fool-ishness from heginning to end. Tell 'em that Where's my caue? [You won't want your cane here?] Oh no, I won't. I forgot. [Where does Joseph live?] He lives in Derry. Oh dear me! Oh, if I had only known this when I was here how much happier I night have been. I tried to serve the Lord the best way I could, but I always felt in doubt about these things. Did n't see how it could be possible that there was real pavements of gold in heaven. I didn't see how it could be possible; but I taught my children so, for I thought I must. But I want to undo it now. And I am so sorry about that piece of ground. I am so sorry about it. Oh dear! well, I was going to say I wished I hadn't an inch of ground when I was a piece that was overlooked in the will, and they are fighting about it—fighting about it.

Bless the Lord! bless the Lord! On, what a

glorious thing it is to come back and feel that you live after death. I'm not an old woman on the other side. Don't you think I am young man? I am just as young as I ever was—when I was here in my prime. I was considered one of the prettiin the parish, and I am just as fresh in the spirit-world. But when I come back here the spirit-world. But when I come back here I have to be just as I was. They wouldn't know me without. I could talk better without these teeth. I didn't like my own when I had 'emp was glad when they was all gone—didn't have a tooth for twenty-five years. Glad to get rid of 'em. [Have you any children beside Joseph?] Yes; the gal moved out West—don't know whether I would want to the country of Yes; the gal moved out West—don't know whether I could reach her or not. Her name is Elizabeth. I suppose I could reach her through Joseph. Oh Lord! you don't have no Bible here, do you? Don't forget my name. [Whom did your daughter marry?] Married a Sawyer—Ben Sawyer. [Of what place?] Somewhere out in Indiana. I never was out there—never was ro far from home. Catch me out there, where there were wolves and everything! [Have you said all you wish to?] Pretty much, pretty much. I can't preach. Had no education when I was here, and not learned much since. Good-day Have u't got any cane, have 1? (holding out her hands as if feeling for it.) [No, you won't need your cane any more.]

Prayer by Theodore Parker; questions answered by the same; reading of poem by M. L. Chitwood.

Invocation.

to live or die again, I suppose. Crowd your way through. Talk about baving nothing to do, about thou whose glory greets us through the smile of

autumn and winter, whose immeasurable power we behold in the heavens over our heads and the earth under our feet, what can we do to add to the stature of thy wisdom and power? The praises of our lips are no more to thee than the you are going on a journey, because you don't murmuring of the ocean waves or the song of the smallest insect that floats in the subbeam. But may we not glorify the life which is of thee, by our good deeds, and thus honor the Lift our God? May we not sing a song of praise through works of love and holy ministrations to those who need, in duties faithfully performed? The answer thou hast written in every human soul. It is our good angel. Father, help us to hear its voice and abide its teachings. Sept. 8.

Questions and Answers.

CHAIRMAN.-J. S. Williams sends us the following paragraph:

CHAIRMAN.—J. S. Williams sends us the following paragraph:

"In the Banner of Light of 8th inst., that I received yesterday, you have a paragraph upon 'The Literal Resurrection,' in which you bespeak the profound interest of all readers in what the 'Invisible intelligence' has to say upon that subject. I am one of those Spiritualists who take nothing for proof, in such a case, but the Word of God written in creation by the immutable laws of Nature, or what is fairly deducible from such proof. You see that throws out of my catalogue of proof all that any man, or body of men, any spirit, or host of spirits, merely assert in such a case I would as soon give weight to the mere insedict of a Catholic priest as that of any spirit. In fact, I can make the priest somewhat responsible for the truth, but the spirit not a whit. For that reason, I say, it is safer to be priest-riddent than to be spirit-ridden' by believing what a spirit say, merely because it is a spirit that says it, when the same would not be believed if spoken by a man of earth. In the place to which you referred I can perceive nothing better than the bare assertion of the spirit, wheever he might be. I do not believe in the literal resurrection of the material body, as old theology professes to believe in it, but find nothing like proof against it in the piece you mention. I have been told that your press is muzzled, and that you will not publish anything in the Banner of Light that militates against your fixed ideas of belief. I do not believe on the discess of the Banner of Light a very fair paper, and the best religious paper that we have. There is, at least, no harm in my sending this piece, with my carnest request for its early insertion."

ANS.—Your correspondent seems to require no Ans.-Your correspondent seems to require no

answer to his query. He has declared the posi-tion he fills spiritually, so far as his belief is con-cerned. That is honest and well, and it is one which no man or woman need fear to fill. It is not either wise or, in any sense, well to believe a thing simply because of its source. That which does not carry with itself ample evidence of its identity, you are not called upon to erect your temple of faith upon. Every man and woman has a right to their own opinions upon all aub-jects, those opinions which have been formed from the experience they have passed through. And no one has a moral right to interfere with those opinions. They are sacred to the individu-

l, and should always claim respect. Ques.—Is not every human being, as far as you know or believe controlled by a particular star influencing the mind and body and laying down a destiny for the one born under that particular star? If so, is it not possible or highly probable, that one star should sink and another rise which will thenceforth control the destiny of that being? Again, does not our ignorance in this particular entall suffering and unhappiness upon us which could be avoided did we know how to shape our actions in accordance with the law of the controlling body or star? And have not what we are pleased to term "the dark ages" heen guided by them and made this branch of my speculation it study for their schools, and thus avoided physical

study for their schools, and thus avoided physical and mental suffering?

A.—It is true that all the heavenly hodies have a special influence over not only all kinds of mineral and vegetable, but over all kinds of animal life and all kinds of spiritual life. The different stages of vegetation show you unmistakably the influence that is exerted in that department by the heavenly bodies, and, if you observed more closely, you would perceive that the same life; the same nower is exhibited through animal life. closely, you would perceive that the same life; the same power, is exhibited through animal life. The same influence is exerted there, only more potently. The stars are your brethren, children of your Father, and mine. They have been horn of the same source as ourselves, and, therefore, being attached through the law of life to us, they must, by virtue of that law, act upon us, and we in turn must react upon them. They being the larger force, of course they can exercise the greater power upon us. We are but minute atoms, compared with them, yet we do exercise a power over them. It is exceedingly small, compared with that which they exercise over us. It is, no doubt, that which they exercise over us. It is no doubt, a truth that very many of the ills that flesh is beir to might be warded off or changed to greater good did humanity but understand the law governing any case, with reference to the heavenly bodies. The time is coming when this branch of science will be made a special study, and when a man or woman will not be considered a fool because they assert that the stars influence them.

O.—A. J. Davis says: "Never allo

ever allow any soul to pass out of the physical body through the agony of feathers or cotton, either beneath or in folds about the sufferer." Why does it cause them

agony?
A.—Feathers possess a large amount of animal magnetism, and that magnetism austains the re-lation between the spirit and the body, sometimes for hours after it would otherwise have taken its departure. With regard to cotton, we are told that the excess of vegetable magnetism produces similar results. Knowing this to be true, remove all such obstacles from those persons who are fluttering between the two worlds, whose anxious spirits are only kept in misery here by ignorance CONTROLLING SPIRIT.—At the close of this reason, if there is time, and conditions are favorable, n young Indian girl will read a selection from the Song of Hiawatha," by Longfellow. The reading is designed to show you that your education does not come to an end with your earthly lives; for this same Indian child, five years ago, was wholly unlettered, having no knowledge whatever of the ways and customs of the white people. But to day she is far advanced in all the English branches, and, we are told, is a fine reader, having obtained all her information by coming to earth. Now, then, realize, every one of you, that although spirits return to teach, they also return to be have not toward them, as they have one toward you. We earnestly hope that you will not fail to perform yours, and we pray, also, that we shall never fail to perform ours.

Oren Fellows.

Sept. 8.

The Lord save the Commonwealth of Massa chusetts! Thought I never should get here, How do you do? [I am well, I thank you.] So am I, what there is left of me. I am Oren Fellows; pretty good fellow, too, consider myself. From Vermont. Dead man made alive, in consequence of this new resurrecting power that I did n't know much about here. Oh Lord, well—[What part of Vermont are you from?] Well, the whole of it would n't be any too big forme. No, sir; but then, really, I hail from Northfield.

I am none of your preachers; did n't know any-thing about preaching a sermon. Was taught to read the Bible and all that sort of thing; went to meeting, and done about as well as I knew how, but had n't much of this education that the paron there is talking about, only just enough to talk and make my way through the world—that

Well, now, you see, my folks-what is left of them—do n't know that our family what's dead is alive. That is a mystery to them, and I told the old man, some three months ago, that I was not going to wait much longer about breaking the ice; coming back I was; but, tell you what t is, I had a pretty hard time of it—so many ahead of me, you see. They have this thing right down on the dot. And it's like clock-work. Can't get ahead of your time, unless the machine gets out

of order, and then any body can slip in and have a grand jubiles all free. That's just as it is.

Well, in the first place, I'd like to come into communication, if I could, with a cousin of mine by the name of John Fellows, here in Massachusetts. He says that my father cheated his father out of all he had, and all we children had belonged really to the other side of the house. Well, if that's so, I do n't know as I've any right to shoulder my father's sine; but according to my ideas, 't aint so. You see, his tather was sort of a lazy chap, anyway; rather horrow than work; rather get somebody else to do his bard labor than do it himself, and, if he had any money, would pay for having things done when he could just as well do them himself. So, you see, the money that the old chap clear back left was n't much, and then his part got used up when he was pretty

hest to wash your names clean, it you can, before you are going on a journey, because you do n't know what you may have to handle. And hefore that chap comes on the journey across the river, he had better clean up all those things. Just let him look into it; examine the records and find control himself, not so round talling this can and let him look into it; examine the records and find out for himself; not go round telling this one and that one what he don't know anything about, when he gets it sifted all down. Examine the records. It's all down in black and white, If you don't look out how you open your mouth about that thing again, you'll get somebody's hand over it. I had an awful big hand; big enough to cover a dozen mouths like his.

I thought I'd be kind of precise when I came here, but I can't do it; must be myself. No use for me to try to be a dandy; can't do it. I have to talk just as I used to when I was on earth.

I heard that chap say something about these people—we dead people—coming back, so, you see, that's what started me to come. Never could till to-day. Do n't know how much he knows, or

see, that's what started me to come. Never could till to-day. Do n't know how much he knows, or how little, but if it's anything genteel he is into it, and if it aint, he aint. So you can reckon pretty sure on it if your philosophy has got up to a pretty genteel standard, he is there, and if not, why, he aint there, and I shall stand a pretty poor chance. I can come again though con't I lyang. chance. I can come again, though, can't 1? [Yes.] There's another reason why I come here. It's because my sisters—poor old maids—have been annoyed terribly by these reports, and I always said I'd shut his mouth sometime, but never thought I should after death. Now if he'd like to talk with this country cousin, he can most any time; but if he shakes hands with me, it must be time; but if he shakes hands with me, it must be without gloves on. I'm all out of sorts with kid gloves, tell him. He will understand, I tell you. He came to see me once when I was out in the field, hands pretty dirty, you know. He came along swinging his cane, with his kids on. I shook hands, you know. "Oh, don't spile my kids," says he. I've had a dislike for kids ever since, I did n't know the things were going to get spiled by just a touching 'em. So tell him to leave his kids at home, will you?

When I get this matter straightened up, I am going to see to affairs nearer home: that is to say.

going to see to affairs nearer home; that is to say, shall make sort of a home visit. Know what that is? [Yes, I understand.] Yes, so do I, and that's enough to understand, aint it? Good-by to you.

Laura S. Ulee.

I want to reach my father, if I can. I died in Hamilton, Canada, and I've been dead a little more than two years. I was fourteen years old. I was born in Auburn, New York State. When I was born in Auburn, New York State. When I was between eight and nine years old, my uncle in South Carolina died, and my father went there to live. And when the war broke out there my father was persecuted as a Union man, and he came North and got to Canada. And I want very much to let him know that I can come back this way, and to let him know, too, that Mr. Woods is not dead, though he left the South. He is not dead, but is in Europe. [What is Mr. Woods's given name?] I am not sure. I want my father to know that I have tried a great many times to come back, but there was always sometimes to come back, but there was always something to prevent. Tell him that brother Harry, who was drowned, is here, too. I must go. [Will you give us your name?] Laura S. Ulee. Sept. 8.

Thaddeus Stevens.

Mr. Chairman, I am happy to be able to return, though feebly, amouncing myself as a living spirit. Death has indeed robbed me of the morspirit. Death has indeed robbed me of the mor-tal body, but I am mentally the same. And to those political friends who stood on the same platform with myself, and fought on the same line with me, I would say, I now see that impeachment was not only an impossibility, but had we succeeded, it would have been the worst thing we succeeded, it would have been the worst thing that could have befallen the nation. I am happy to learn that a wiser power than we of earth is guiding this nation, and no doubt will finally lead it out of political darkness into that light which every honest politician must pray for and earnestly hope for. I am still interested in the welfare of this nation, and shall in all possible ways act for the good of the members composing it. I see clearer now. I hear more distinctly: and the see clearer now; I hear more distinctly; and the truths that were dimly portrayed to my earthly vision are now clear as noonday, and I hope I shall make good use of them, both for myself and my country. Thaddeus Stevens. Good-day.

This seance was concluded with the readings from Longfellow by "Prairie Flower." The selections were entitled, "The Ghosts," and "The Famine." They were well rendered, showing a fine appreciation of the spirit of the poem.

Prayer by Theodore Parker; letters answered by " Cousin Benja."

MESSAGES TO BE PUBLISHED.

Thursday, Sept. 10.—Invocation; Questions and Answers; Mr. Tingley, of Willimantic, Ct.; Elizabeth Nichols, of Augusta, Mc.; Elisha Fish, of West Gloucester, Mass., to his son Charlie; Mrs. Surratt; Bradford Williams; Benny Pierce, son of Ex-President Pierce; Reading by "Prairie Flower." Monday, Sept. 14.—Invocation; Questions and Answers; Marcia Invis Wayland, of Boston, to her mother; Henry Smitt, of New York, to his brother Gustave; James Henderson, 4th Wisconsin, Co. 1, to his family; Alice Jacques, to her lather, Col-Jacques, of South Carolina.

Monday, Nov. 9.—Invocation; Questions and Answers; George F. Davis, First Lieut. 4th Mass. Cavairy. Co. L; James L. C. Morris, of Boston, Mass., ded in San Francisco, to his brother, William; Nelho C. Hamilton, of Nashua, N. H.; Edward thartis, of Boston—shot by Indians in Kansas—to his brother Thomas.

Married.

In Stoughton, Noy. 7, by George Talbat. Esq., Gardon Southworth to Sarah B. Staple, both of Stoughton.

Obitnaries.

Want with the angels, from North Londonderry, Vt., Aug-15th, 1863, Betsey, wife of Reuben French, aged 71 years. The deceased for many years was a member of the Baptist Church, but as her mind matured she caught the beautiful truths that the angels bring to mortals, and they supported her through every trial. Now may her freed spirit as faithfully watch over her lone companion while he lingers here, as he watched over her in her suffering: cheer him, oh sentle spirit, and guide thy sons in the path of virtue. Funeral services were held in the Congregationalist church of that place. Went home, from Springfield, Vt., Aug. 25th, 1868, Philander

Blodgett, aged 73 years and 2 months. Though your home is so lonely, mourn not, but rejoice that he is free from that body where he so long has suffered. May the same light and truth supnort you that sustained the husband and father during his earthly pilgrimage.

From Bartonsville, Aug. 28th. 1868, the spirit of Sarah Barton, infant daughter of Osman B. and Lucy A. Emery, and grandchild of Joremlah Barton, Esq., aged 8 weeks and 2 days, was borne home to the Summer-Land in the arms of kind an

gels to shose who awaited its coming.

For the third time has the writer been called to speak words of convolution to these afflicted parents—first a beautiful daughter just budding into womanhood, next a brave and noble hearted son, and now a tender infant bud My sonl could only cry, as I stood before the large audience that gatheter in the Spiritualist hali in Bartonsylle to sympathize with the afflicted. Aind angels, fill my heart with sympathy, let my lips give words of truth, that these parents and only sister may be supported. And now may the dear ones often gather near their parents and waitster, a d give them the assurance that they live and wait their coming to that shore where there are no vacant chairs—no sorrowing hearts.

From Marlow N. W. Sent Lin 1828 the spirit of Susan gels to those who awaited its coming.

From Marlow, N. H., Sept. 17th, 1888, the spirit of Sussi Copeland was gently released from the body that had served

her TI years and 4 months.

She I saves a companion with whom she has journeyed to year, and a large circle of children and other relatives. It is be utiful to fold the arms of the aged mother, when her earth ly mission is ended, and think that each child can bles her and cherish her memory with reverence. May her aged companion have strength, and patiently wait till the angel of change shall release his spirit. May each child look to her as star guiding them safely through all trials, and ever beckoning them higher. her 77 years and 4 months.

From Ludiow, Vt., Oat. 3d, 1869, Calvin P., Haywood, aged 51 years, went across the mystic river to realize the truth of the beautiful Philosophy of Spiritualism.

the beautiful Philosophy of spiritualism.

He leaves a companion and one child. Sister Haywood ever been an earnest worker in the spiritual cause. May be blested as she has ever tried to bless others, and ware companion gathers strength, may be bring her fresh evid that will strengthen and cheer her as she still labors to around others the truths that sustain her. Sister Haywood ha

From Rookingham, Vt., Oct. 10th, 1968, Freddle Engene, aged 13 months, twin brother of Eddie-children of Marshal and Rebecca Davis.

and Rebecca Davis.

Eddle lingered in the form but a few days, and soon after his departure from the body Freddle commenced to suffer, and it would seem that no pen could tell his sufferings. Ohi parents, now that the truth is yours, weep not; though your little buds were bissted here by disease, you feel there is a home where it dees not enter, where the little ones will be gently cared for the country where the little ones will be gently cared for the country where the little ones. Rockingham, Vt., Oct 22, 1868.

Passed on to dwell with the augels, on the 24th of September Mr. Daniel J. W. Littledeld, of Newburyport, Mass., aged 21 years and 3 months. Brother Littlefield has been for a number of years a medium

The contract of the contract o

of rare ability in giving tests to those friends who had the pleasure of sitting in circles with him. During his sickness heast his spirit-friends around him, bringing flowers, and heard celestial musics so beautiful were the visions he described that the earth-friends who were with him in his last moments were reconciled to part with him, being fully convinced that those whom he saw and described were none other than the loved ones who had passed on before, and had returned to welcome him to his new birth.

D. W. Gaerne.

Friend Martin W. Wagner, a native of Bavaria, Germany, changed his mortal form in June last, in the New Orleans City

Hospital.

Transplanted to the land of immortal associations, blessed with the freedom of acquiring, higher intellectual capacities and regaining his abated strength, he will exert all his energies in the cause of progress, as he has done while here on earth. In New Orleans, Washington and Cexas; his remaining dependents will also find in him encouragement and consolation. Mr. Wagner was employed as a clerk under the Federal Government. While in New York, he (being at the time in a dying state brash of consumption) proxised the friends of progress, and myself, that he would, through the Banner of Light, manifest his views and experiences. Probably much time must clapse before he is able so to do. It is the hope of his friends that the redeeming of his promise will not be on the principle of repeating merely other persons works or words—like the man with the street organ, turning out only those musical plees which the mechanic has put in it—but that he will give them the results of self-attained intelligence.

San Antonio, Tex., Oct. 22, 1888. Call Ex. Krishedin.

BORN AGAIN.-Passed to his spirit home Oct. 18th, 1868, after an illness of four weeks, the spirit of George E. Mills, only son of C. II. and Emily Mills, aged 22 years and 7 months. only son of C. II. and Emily Mills, aged 22 years and 7 months. The funeral was attended at the house of the deceased, where triends and relatives came to listen to the words spoken through the organism of the writer; many present heard for the first time the truths of one soul inspiring philosophy. Appropriate selections of puerry were read at the house, also at the grave, with singing before and after the remarks. Since he left the form he has returned, on two occasions, to his parents and sisters to dry their ters, for he had not gone far away, but would ever watch over them in sadices and in Joy. He was a Spifitualist while here, and, as a spirit, returns, satisfied with the change he has mide. How much juy, it gives his invalid mother to list to the soit breathings from beyond, as they come to her listening car, while lying upon her couch of pain, only a mother's tongue can tell. Alse looks forward to the time when she too shall, pass the silent river, knowing there is a place prepared for her, and her only son will stand ready to welcome her to those shining abodes where all of earth's emancipated dind a home.

J. L. POTTER.

Call for a National Convention of the Friends of the Childron's Progressive Lyceums.
At the Fifth National Convention of Spiritualists, teld at Rochester, N. Y., Aug. 25th to 28th, 1808, composed of delegates from fifteen States, the District of Columbia and Canada, the following resolution was unanimously adopted:

Resolved, That we recommend to the Children's Progressive Lyceum to form State Associations, and from these a National Organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter.

In pursuance of the objects of the above, the committee have decided to call the First National Convention of the friends of the Children's Progressive Lyceums, to be held at Horticultural Hall, (Broad street, above Spince) in the city of Philadelphia, to commence on Thursday, the 26th day of November, 1808, at 10.0 clock in the morning, and continue in session two days. Friends of the Children's Progressive Lyceums.

only of Frilindelphia, to commone on Thursday, the zetal day of November, 1865, at 10. o'clock in the morning, and continue in assiston two days.

We therefore invite each Progressive Lycoum on this continue to send two delegates, and an additional one for each fractional fifty over the first fifty members. And, in order for a more general representation, we invite each State Organization of Spiritualists to send as many delegates as they may have representatives in Congress. And where there are no State Organizations, we invite each local organization of Spiritualists to send two delegates.

Let us come together and take counsel as brothers and slaters in this, the most important and practical work upon which we have entered—a work born of the Summer-Land, and destined in its fruition to bless the fairest portion of God's family—our children, as well as ourselves.

M. B. Dyott, 114 South 2d street, Philadelphia;
Mary F. Dayis, Orange, N. J.;
Warren Chase, 544 Broadway, N. Y.;
A. E. Carrenter, Boston, Mais.;
H. F. M. Brown, P. O. Drawer 5056, Chicago, Ill.
The days will be devoted to business; the first evening.

II. F. M. BROWN, P. O. Drawer 5055, Chicago, Itt.
The days will be devoted to business; the first evening, 20th inst., the Children's Progressive Lyceum will give a grand Exhibition, and upon the evening of the 27th a Sociable, the proceeds of which are to be devoted toward defraying the expenses of the Convention.

Free return tickets will be furnished to all delegates who pay full fare in coming to this Convention on the Pennsylvania Central or the Philadelphia and Erle Raliroads, good until the 5th of December.

Radical Peace Convention.

SECOND ANNIVERSALY OF THE PENSAYLYANIA PRACE SOCIETY, ASSEMBLY BUILDINGS, PHILADELPHIA, NOV. 19TH AND
20TH, 1888, COMMENCING THURBDAY, 73 T. M., AND CONTINUING FRIDAY AFFERNON, 3 O'CLOCK, AND
EVENING, 73 O'CLOCK.

It is time that we had a living and practical realization of the universal cry. "Let there be peace!"

Peace being natural, desirable and possible, we need to make it deserved. To do this we must remove the causes and abolish the custom of war. We must be pure that we may be peaceable, and peaceable that we may be peaceable, and peaceable that we may be percently therefore, is one for the people. It is no respecter of persons, creeds, nationalities or conditions. It is for the life, liberty and happiness of the race of man. It means practical work and a grander civilization.

The programme of the meetings will embrace the consideration of political, religious and social reform; the recent union with foreign Peace Sociotics; a code of-international Law; Disarmament and Arbitration; the Indians; Equal Rights, and the four questions before the Berne Peace Congress. We ask a general attendance, and the cobperation of all similar organizations.

Among the speakers who are confidently expected to be

ask a general attendance, and the cooperation of an organizations.

Among the speakers who are confidently expected to be present are Levi K. Josilin, Ithode Island, Lucretia Mott, Jacob L. Paxon and Aaron M. Powell, New York, editor of the Anti-Slavery Slandard.

Send contributions in aid of the cause and letters intended for the meeting to Hank T. Child. M. D. Secretary.

634 Race street. Philadelphia.

Committee—Alfred II. Love, T. Ellwood Chapman, Rachel W. Townsend, Sarah T. Belts, Sarah T. Rogers, Joseph M. Truman, Jr., and others.

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The stomach, from a variety of causes, such as Indigestion Dyspensia, Nervous Debilits functions deranged. The ty, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULE NCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT

ING OR FLUTTERING AT THE FIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURRIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN
IN A LYING POSTUE, DIMNESS OF VISION,

DOTS OR WEBS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-CIENCY OF PERSPIRATION, YELLLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNINGVIN
THE FLESH, CONSTANT IMAGININGS OF
EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, pur-chasing only that which he is assured from his investi-gations and inquiries posfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

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TESTIMONIALS. Hon. George W. Woodward. Chief Justice of the Supreme Court of Pennsylvania, writes:

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Hon. James Thompson,

Judge of the Supreme Court of Pennsylvania. PHILADELPHIA, April 28, 1868. I consider HOOFLAND'S GREMAN TONIO & valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

JANUS TROUPSON. Yours truly, From Rov. Jos. H. Konnard, D. D., Pastor of the Tenth Baptist Church, Philadelphia.

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Harrison Avenue, where she will be pleased to receive calls from those who wish to consult her. Terms moderate.
Oct. 31.-4*

Oct. 31.—4w*

MICS. N. J. AN DICENWA Mashington Better, Boston, Mass.

LECTRICIAN and Magnetic Physician, 1061 Washington 11w*-Sept. 28.

MRS. GRIDLEY (formerly Mrs. Spatford)

Mass returned to Boston, after an absence of a year, and taken rooms at No. 4t Essex street, where she will be pleased to resume her sittings, in answer to the carnest solicitations of her former patrons. Hours from 10 to 12 a. M., and 2 to 5 P.M.

Nov. 14.—2w*

MRS. A. J. KENISON, Clairvoyant, Healing and Test Medium. Magnetic Remedies, Syrups, &c., can be obtained at 187 Harrison Avenue, between Lovering Place and Asylum street, Boston. 8w*—Nov. 7.

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MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1605 Washington street, Boston. Sept. 26.—13w* MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass.

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Miscellaneous.

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to be successful; the physical and mental adaptation of those
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Nov. 14.—2w*

DRS. MR. & MRS. F. HATCH, MACNETIC Healers and Clairvoyants, would inform their friends and the public that they have taken rooms at 208 tremont street, where they will attend to all chronic diseases of sickness, and apply the magnetic battery, and Musiroo treatment. Office hours from 9 A. M. to 4 P. M. Nov. 14.—4w

OBED GRIDLEY, M. D.,

'44THE Celebrated Naturepathic Physician." office 44 Es-sex street, Boston. Chronic diseases only treated. Dr. Gridiop possesses a remarkable gift for describing the location and nature of diseases, also for prescribing remedies for their removal. Office hours from 10 A. M. to 4 P. M. Nov. 14.—2w.

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PARTITUDE Physician. Office hours from 9 A. M. to 3 F. M. Paralysis. Office No 91 Harrison Avenue, Boston, Mass. Oct. 3.—9w°

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MEDICAL Clairvoyant. Examinations and prescriptions
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(w*-Oct. 31.

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MRS. MARY LEWIS, by sending their auto-tions of character, answer questions, &c. Terms \$1,00 and red stamp, Address, MARY LEWIS, Morrison, Whiteside Co., Ill. Nov. 7.—70w*

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tion, Bronchitts, Cougns, voids; Scrossins, Scrossins, Steeplessness, &c.

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ers are needed.
The Pusitive and Negative Powders do no vio The Positive and Negative Fowders do no vio-tence to the system; they cause no purglug, no nauses, no vomiting, no narreotizing; yet, in the language of S. W. Richmond, of Chonoa, Ili., "They are a most wonderful medicine, so silent and yet so cheactout." As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's I ostive and Negative Fowders. They are adapted to nit ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of dis ease before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Nega-

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Nov. 14 - 2w

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when every nerve in your being is like the sting of a wasp, dreulating the most venomous and hot polson around your heart, and driving you to the very verge of madness;

When you have the

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(that I have just got through with,) that most awfal, most heart-withering, most strength-destroying, most split-breating and mind-weakening of all the diseases that can afflict our poor human nature; ng and mino-poor human nature; When you have the

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Our Address.

Friends in Missouri and other localities need not write us for week-day evening courses of lectures. Our health is already impaired from over-· / _____

The West, and the Indians.

Avoiding the poetic sentimentalism of certain Eastern writers, and the barbarous exterminating tendencies of Western border settlers, we inquire, Have Indians souls? Are they immortal in the future world? Are they God's children? Are they our brothers? Are they canable of progress? And, saying nothing of the tender quality of mercy, are they entitled to the least justice? These inquiries are propounded, not to sectarists worshiping a fighting, Jewish Jehovah, not to unprincipled politicians, nor the morally idiotic, but to sound, candid, high-minded men and women.

While admiring the spontaniety, the thrift and genius of the West, the humanitarian side of our nature was often shocked with the border-men's purposes relative to a final settlement of the Indian question. The story is all told in the word, . extermination."

Suppling at the Planter's Hotel, Leavenworth. Kansas, a very intelligent gentleman, just from Denver City, informed us that in an adjacent village the citizens a few weeks previous had "burned Gen. Sherman in effigy," because connected with the Indian Peace Commission. He further said it was the general purpose of the people in that region to kill indiscriminately Indian men, women and children; for, he added; it takes but a little time for "papooses to make warriors."

In several Kansas cities recruiting offices were in full operation. Our train from Leavenworth to Lawrence had four cars filled with cavalry horses, for the coming war of extermination. Just to the northeast of Topeka, in full view, was the tented soldiery of the 19th Kansas, waiting the arrival of other companies, and further orders. Inviting a gentleman to accompany us to the Indian country and the western forts, he refused because of the nightly depredations of the soldiers tenting near Topeka. "Why," said he, "they are stealing everything they can lay their hands on." Strange, thought we, that Government should send out a thieving Christian soldiery to exterminate thieving Indians. It is the old Bible story and practice of the Israelites going into the lands of the Canaanites and Moabites to pillage and destroy. Our Christianity is galvanized Judaism, and our political policy, greedy for power and pelf, winks approval at the most horrid injustice. Whither are we drifting?

Gov. Crawford, of Kannas, recently issued a proclamation, savoring little of the tender, loving. forgiving spirit of Jesus-good for evil love for hate, blessing for cursing. Here follows the closing paragraph:

Longer to forbear with these bloody fiends would be "Longer to forbear with these bloody fiends would be a crime against civilization, and against the peace, security and lives of all the people upon the frontier. The time has come when they must be met by an adequate force, not only to prevent the repetition of these outrages, but to penetrate their haunts, break up their organizations, and either exterminate the tribes, or confine them upon reservations set apart for their occupancy. To this end the Major-General commanding this Department has called upon the Executive for a regiment of cavairy from this State, as will be seen from the following communication.

Headmarkers Department of the Missouri.

Headquarters Department of the Missouri, Headquarters Department of the Missouri, In the Field, Fort Hays, Oct. 10th, 1908, His Excellency, S. J. Crawford, Governor of Kansas: Hays City, Kansas,"

Mark the phrase, "bloody fiends," and the Ex-

ecutive threat of "extermination," if they are not forced on to reservations. A. professed Spiritualist of Lawrence-one of

Judge Edmonds's "eleven millions," in a tonguebattle with us touching the solution of the Indian question, exclaimed: "I would to God that every one of those Indian Peace Commissioners, among which were Gens. Sherman, Harney, Augur, Terry, and others, was obliged to go out on the plains and be scalped by the red skins !" Are such sentiments in accordance with the genius of Spiritualism? Would it not be wisdom in Spiritualist lecturers to devote more time to educating and spiritualizing thousands of nominal Spiritualists, rather than encompassing sea and land to make new converts who, when converted, often need reconverting every six months by a fresh batch of tests? Quality is often preferable to quantity.

An army officer from Fort Scott, in uniform, said to us on the cars eastward:

"I fought the Indian two years under Gen. Sully. We always got the worst of it, and it is folly to try and whip them. Our slow-moving infantry can do nothing with them. They are too much even for our cavalry. Stuffing a little They are too much even for our cavalry. Stuffing a little 'jerked beef' in their pockets and jumpling on to their polies, they will ride seventy miles a day, while our cavalrymen can hardly average fifty or sixty. They have a signal system, and flanking us, are pretty sure to come in on the rear before night. The only successful way is to come some kind of sharp practice on them; and then, knowing the country so well, they often outwit our officers. Gen. Sully's late expedition proved an entire failure. They hardly saw an Indian while out in search of them. This annoyed Gen. Sheridan exceedingly. Though not directly ordered, it is generally understood that the soldier who picks off, and secures the most scalps is surest of praise and promotion. If the General Government, said this subordinate officer, would pay liberal bounties on their scalps, and put the whole thing into Western men's hands, they would settle the question in a few months."

The above is a frank expression of the general border feeling. Accordingly, it is the fixed purpose of the masses in the extreme West to exterminate the Indians speedily as possible, that they may either occupy or speculate in their lands,

Personal observations and unimpeachable testimony on record, have established the following

I. In all the Governmental treaties formed with the Indians, nine out of the ten said treaty stipulations were first broken by the whites.

II. In a majority of cases their promised annuities have not been paid when due, and at other times, when paid, the goods and articles were of an inferior quality. The annuities due the Comanches, Kiowas and Apaches, nearly a year since, have not yet been delivered. Past fraud, falsehood and unsettled grievences, in connection with Government's broken promises, induced them, a few months since, to take the war

III. Burning torches have been applied to Indian villages, and men, women and children assassinated, mutilated and murdered in the most inhuman manner by an infuriated soldiery. This was the case in the war movements of Hancock and Chivington. A portion of one of Wynkoop's reports was suppressed, it being in the line of testimonial detail too brutally infernal for the public

IV. Boving white men, originally hunters and

tains, are now living with from one to three and five squaws-Indian women-to the utter disgust | in accordance with a previous announcement, on the 23d of of the nobler, and as yet uncivilized, unchristianized Indians.

V. White men, fugitives from justice, in the more Eastern States, almost uniformly plan the depredation schemes of the Indians. Then, skulking behind, share in the spoils.

VI. It has been clearly substantiated that marauding white men disguised as Indians, in connection with a few misguided red men, led the recent attack upon the paymaster's car on the Union Pacific Railroad.

With these, and a multitude of other equally During November and December, write us at glaring facts open to this Christian nation's vision, St. Louis, Mo., care of Mrs. M. A. McCord, 513 a well-officered armed force is now moving on to the work of Indian extermination. Since commencing this article in the morning, a Western telegram says:

"S. J. Crawford, the Governor of Kinsas, to-day resigned his office." Lieut. Gov. Green was immediately inaugurated as Governor, and entered upon the duties of his position. His first act was to commission George Crawford as Colonel of the 19th Kansas regiment, which has been raised to tight of the 10th Kansas regiment, which has been raised to igni Indians. This cavalry regiment is here, twelve hundred strong, and well supplied. Ten companies move to-morrow; their first point being the mouth of the Little Arkansas, where there is a depot of supplies; and from thence they go via Salt Plains into the Indian country and report to Gen. Sully. The other two companies go to Fort Hays for escorting duty."

THE WICKED PLAN.

Unable to cope with these Indians on their native Western plains the plan now is to attack them in their winter quarters. This statement we had from a subordinate army officer, stationed in a Western fort.

The buffalo began several weeks since moving south, occasionally obstructing the railway-cars. Depending largely upon their flesh for food and their skins for clothing, the Indian women and children closely follow these vast herds southward. In the distance behind, securing game as they go, move the braves and warriors. Ere long, the weather cold, the grass sere and gone, and these Indians snugly ensconced in their winter lodges south of the Arkansas, these generals, in military command, propose to move upon, attack, assayinate and destroy them indiscriminately. Could there be a more infamously black design? From such an unparalleled revenge-permitting, blood-purposing Government, "Good Lord deliver us." Said Jesus, the Prince of Peace, "My kingdom is not of this world." And in all candor, our feet grounded upon the peace principles of the good and holy of all ages, we say that we do not consider a solitary human Government or Church institution on earth worth the deliberate taking of even one human being's life. God has written upon every conscious heart the divine command, "Thou shalt not kill." The noble, eloquent words of the editor-in-chief of the Banner should be republished in every paper of the Union -in allusion to this great question-namely, that

"We (Americans) should have learned ere this that justice to all—red, white and black—is the highest states-manship, the greatest political economy, the safest foundation of a Government, the surest guarantee of peace, liberty, progress, civilization and order, the grandest conception and most sublime action (as it should be the greatest pride) of a free people."

Departure of Mrs. Dr. Bryant.

This very estimable woman-wife of Dr. J. P. Bryant of New York, whose reputation as a healer long since became national-passed the crystal river, death, Oct. 7th, in early morningseason of frosts and falling leaves, suggesting whistling winds and snowy winding sheets.

Death, a divine method, is sleep's gentler broth

Death, a severing of the physical and spiritual copartnership, is life's holiest prophecy of future

Death is the rusted key that unlocks the shining portals of immortality.

Death is the glittering hyphen-link that conjoins the two worlds of conscious existence and holy communion.

Death is like opening rose-buds, that in everrecurring Junes climb up on garden walls, and plooming, shed their sweetest fragrance upon the other side.

"There is no death! an angel form
Walks o'er the earth with slient tread;
He bears our dear loved ones away,
And then we call them dead!"

Her sickness, severe and protracted, was borne with great fortitude. All higher births are preceded by struggles. Though strong love ties bound her to earth, she prayed for the hour of deliverance; for aside from being released from pain, heaven had for her gentle spirit many attractions. The symptoms closely watched, the change had long been expected by the faithful crease, and an armed soldiery, under command of husband and circle of sympathizing friends. The death-angel found her ready and waiting. A few Indian country to engage in a war of exterminahours before her departure, she exclaimed, "Oh, what a beautiful river! why can't I cross it now? life and the brutality of Mosaic man-killing, will why, oh why do you keep me?" This vision of the pronounce and endorse the word "Peace" with all shining river, the crystal sea, and the glories that cluster along the borders of the Summer Land, left a calm, sweet smile upon her countenance.

Mrs. Bryant was a most excellent woman, and a firm believer in the ministry of angels to earth. This gospel was to her a perpetual baptism from on high-the prophet of God that revealed the eternal purpose of good. Those that knew her best, loved her the most devotedly. As wife, mother, sister-a friend to all-she was as universally esteemed as known.

Not from the heauty of the goddess, nor queens swaying sceptres, but from such women as these, angels of our households, do men gather moral atrength and nobility of, purpose to perfect themselves in a more divine manhood.

They laid our sister-friend's mortal remains away on the 9th, by the side of a darling little one, in Greenwood Cemetery. The attendance at the funeral was large, and the services, conducted by the Rev. J. W. Chadwick, (Unitarian,) were appropriate and exceedingly interesting. The Doctor, writing us of his loss, in a subdued, saddened, yet trusting spirit, says:

"Laid in a fine rosewood casket, robed in spotless white merino, trimmed with white satin, partially covered with her favorite flowers, (the fragrant tube rose,) we buried the remains of one whom we always did and always shall love, and are calmly waiting for a reunion in a higher life."

Perfectly aware of her speedy departure into the more silent spirit-land, she expressed many wishes and made all the funeral arrangements. Among these it was her special request that we should attend the funeral and deliver the discourse, reading the one hundred and third pealm. The distance from St. Louis to New York, the fatigue incident to the journey, night and day, with the present condition of our health, all conspired to prevent our presence. Tendering our sympathies to Dr. Bryant, we beg to assure him that we shall ever cherish in holy memory the personal kindnesses of his loved, now in heaven,

She has bathed in the heavenly river, She has chanted the seraphic song.
And she walks in her brightness forever Amid the celestial throng."

She comes like the south wind, that bringeth The sweetness of spring in its breath. The south wind that tunefully singeth, When winter is borne to its death."

The triumphs of truth are the most glorious because they are bloodless, deriving their bighest instre from the number of the saved instead of the

trappers along the foothills of the Recky Moun. | Kansas State Spiritualist Convention. This body assembled in the Court House. Toneka. Kanasa.

October. Mr. S. J. Willis, of Lawrence, President of the State Organization, called the meeting to order and, specifying what had been done during the past year, proceeded to state what he hoped would be accomplished in the future. Local societies should be organized throughout the State; a State lecturer should be employed to travel, bring out and concentrate the

liberal strength, making the most of the golden opportunity. The Secretary, Dr. Tenny, not present, Mr. F. P. Baker, editor and proprietor of the Kansas State Record, was ap-

pointed temporary Secretary.

Dr. L. F. Crane, President of the Topeka Society, extended a cordial welcome to the members of the Convention in attendance. His speech, though brief, was neat and heart-

On motion, a Business Committee, consisting of Dr. Crane, D. C. Seymour and Mrs. Stone, were appointed to arrange the times of meeting and other matters relating to the interests of the Convention.

A Committee on Resolutions was then appointed as folows: William W. Ross, C. Mason, Robert Taggart, Mrs. Crowe and Mr. Byram. Dr. Crane then offered a series of propositions, which, on

motion, were referred to the Committee on Resolutions. On motion, a Committee of Three, with the President, S. J. Willis, as Chairman, were appointed to recommend to the Convention some plan for procuring a lecturer for the coming year, under the auspices of the State Society. The Committee consists of S. J. Willis, F. P. Baker and William

E. Parkinson. After invocation and singing on the morning of the second day, W. W. Ross, brother of Senator Ross, from the Committee on Resolutions, presented a series which were adopted section by section. These Resolutions, faultless in spirit and clear in statement, were published in full in the State Record. Only a want of room prevents their appearance in the Banner of Light. This body also adopted the platform. as passed by the Fifth National Convention of Spiritualists, as the broadest and most faithful expression of what Spiritualism teaches.

The State officers for the following year are as follows: President, Dr. F. L. Crane: Vice Presidents, S. J. Willis, B. W. Williams, D. C. Seymour and Mrs. Stone; Treasurer, Samuel Hall; Secretary, C. H. Haynes; Corresponding Secretary, Mrs. J. Crowe.

The following, Mr. E. B. Sawyer, Mr. William W. Ross, Mr. D. C. Seymour, B. W. Williams and Mr. H. Hyatt, appointed as Committee touching a State lecturer, reported favorably and, among others, presented the following Resolutions:

Resolved. That the whole subject of employing a lecture be placed in the hands of the officers of this Society, to be clected at the present session, with full power to enter inte correspondence with lecturers with the view of employment. correspondence with lecturers with the view of employment.

Resolved. That in the selection of a lecturer care should Resolved. That in the selection of a lecturer care should be taken that a person be employed who has the executive ability to organize new societies in remote parts of the State, as well as one who is able to advance the cause in those localities where societies are already organized.

S. J. Willis,
F. P. Baker,
W. E. Parkinson.

Dr. Crane reported a plan of organizing under the State Laws.

Resolutions were passed in praise of Miss Josephine Hall, most estimable young lady and member of the Spiritualist choir, who passed to spirit-life during the Convention. Other Resolutions of vital importance were passed with great unanimity; among them was the following:

Resolved. That we return thanks to the proprietor of the Daily Kansas State Record for the impartial and full manner in which he has reported and published our proceedings. The business meetings of the Convention, considering the political excitement raging like prairie-fires, were well attended by members from different parts of the State. Saturday night and Sunday the audiences were very large. Sunday evening scores left, unable to gain admittance. The friends anticipate the speedy erection of a new and commodious hall. It was a regret, deep-felt on our part, that there were no other lecturers present to give variety and share the labor of speaking.

Kansas certainly presents many winning inducements to settlers. It is famous for freedom. Liberalism is in the ascendant. The climate is healthy, the soil fertile and cheap, the market excellent and the people theroughly enterpris-ing. Pleasant our memories of the citizens of Kansas!

Mr. Baker, editor and proprietor of the State Record, gentleman noted for true manliness and genuine sterling worth, took an active part in this Convention. Such independence is as worthy of general commendation as editoriil imitation. Liberalists should take and encourage others o patronize this ably-conducted paper, issued as a daily. ri-weekly and weekly. With a State lecturer of the right stamp in the field, Kansas will soon place herself alongside of Ohlo, Michigan and Massachusetts in the dissemination and acceptation of Spiritualism.

Branch Peace Meeting.

The Pennsylvania Branch of the Universal Peace Union, meets in the Assembly Buildings, Philadelphia, Nov. 19th, at 71 P. M., and the 20th, at 21 and 71 P. M. Prominent speakers are expected from different parts of the country; and then, the home talent of Philadelphia interested in the peace movement is able and eloquent.

Such peace meetings at the present time are the more vitally important from the fact that war mutterings in Southern latitudes are on the in-Gen. Sheridan, is nearly ready to move into the tion. This meeting, conscious of the sacredness of its radical, potential and reformatory significance. Friends of a better, truer and higher life are cordially invited.

Spiritualists of Lawrence, Kansas.

Returning from the West, we addressed a large audience of earnest, free-thinking souls in this place. Liberalism, under different forms, is the reigning power in Lawrence. The Spiritualists have regular Sunday meetings. When unable to obtain speakers from a distance, they read a lecture and engage in conference exercises.

Judge W. A., Boardman was to commence a course of philosophical lectures in North Lawrence, just across the Kansas Tiver, on the evening following our lecture. They were doubtless well attended. It is astonishing what a call there is for good test mediums, and able, faithful speakers in Kansas, and all through the growing West.

St. Louis Liberal Bookstore.

Mrs. M. A McCord keeps constantly on hand nearly all of the published works of Spiritualists and liberalists in this country. Also the Banner of Light, and other of our Spiritualist periodicals. Travelers, and all free-thinking souls, who so abundantly people the great, broad, free West, should never think of leaving the city till having cilled upon Mrs. McCord, 513 Chestnut street. Her whole heart and soul are in the cause of Spiritualism; and withal, she has fine medium powers.

To the Spiritualists of Pennsylvania. DEAR FRIENDS-I have engaged to work with ou and for you the coming year, as one of your State missionaries; and to make my work more effectual, friends, I look to you as co-workers, wherever you may be, and desire to hear from every place where there may be the least sign of interest in our cause, so desire most earnestly that all may communicate with me for that pur-pose. I believe, friends, we shall be successful in the work we have undertaken. Fourteen years constant labor as a medium and lecturer gives me some acquaintance with the work I have undertaken to do for you, so I feel, if we each do our part, the labor of the Spiritualist Association will not be a failure. Dear friends, let us hear from you speedily, that we may perfect arrangements. We think of beginning our work in Buck's County, and may be addressed in care of the President of the Association, Dr. H. T. Child, 634 Race street, Philadelphia, Penn. Ever yours for the right, Mrs. H. T. Stearns.

Vineland, N. J., Nov. 4, 1863.

SPIRITUALIST MEETINGS.

Alphabetically Arranged. ADRIAN, Mich.—Regular Sunday meetings at 10% A. M. and 7½ P. M., in City flail, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Marth Hunt, President: Ezra'T. Sherwin, Secretary.

ASTORIA, CLATSOF Co., OR.—The Boclety of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

gress navo just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

Bostob, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Dunck-lee, Treasurer. The Children's Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary. 51 Pleasant street.

Springfield Hall.—The South End Lyceum meets every Sunday at 10½ A. M., at Springfield Hall. So Springfield street. A. J. Chase, Conductor; Mrs. M. J. Stewart, Guardian Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritualist Association hold meetings every Sunday in Union Hall. Broadway, at 10, 3 and 32 o clock. Mr Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7½ r. M. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Juliette Yeaw during November; Mrs. Sarah A. Byrnes during December and March; Mrs. M. Macomber Wood during February; J. M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, East Boston, at 3 and 72 r. M. President, S. Gleason; Vice President, N. A. Simmonds; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, M. H. Wiley. Lyceum meets at 10% A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian, Speakers engaged;—Miss. J. Hubbard, Dec. 6; Mrs. Agnes M. Davis, Dec. 13; C. Fannie Allyn, Dec. 20 and 27.

BROORLYN, N. Y.—Zaueyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay

M. Davis, Dec. 13; C. Fannie Allyn, Dec. 20 and 27.

BROCKLYN, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Bunday, at 33 and 73 r. M. Children's Progressive Lyceum meets at 103 A. M. A. G. Kipp, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

B. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 103 o'clock A. M.; lectures at 3 and 73 r. M. Speaker engaged:—Mrs. Carrie M. Cushman during November and December.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Bunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

Buffalo, N. Y.—The First Spiritualist Society hold meetings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10M A.M and 7M F.M. James Lewis, Fresiding Trustee: E. G. Cooper, Treasurer: H. D. Fitzgerald Secretary. Uniden's Lyceum meets at 27 F.M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian. BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Maratoga streets, at the usual hours of worship. Mrs. F. U. Hyzer speaks till further notice

further notice

Broadway Institute.—The Society of "Progressive Spiritu-alists of Saltimore." Services every Sunday morning and evening at the usual hours. Speaker engaged:—Miss N. M. Pease during December.

evening at the usual hours. Speaker engaged:—Miss N. M. Pense during December.

Belvidbree, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Culidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamieson until Nov, 22.

Battle Creek, Mich.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.

Charlestown, Mass.—The First Spiritualist Association hold regular meetings at Central Hall, No, 25 Eim street, every Bunday, at 2% and 7% r. M. Dr. A. H. Richardson, Corresponding Secretary.

Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Dr. A. H. Richardson, Canductor: Mrs. Biary Murray, Guardian. Speaker engaged:—Mirs. Fannie B. Felon, Nov. 22.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 10½ A. M. Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Corresponding and Recording Secretary, J. Ledwin Hunt, to whom all communications should be addressed—P. O. box 244.

Winnisimmet Division Hall.—The Bible Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Cambellogeport, Mass.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7 r. M.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 72 r. m. J. Close, President. Children's Lyceum meets at 102 A. m. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

CONCORD, N. H.—The Children's Progressive Lyccum
meet in Liberty Hul, Statesman Building, every Sunday, at
9\(\) A. M. Conductor, Dr. French Webster; Guardian, Mrs.
ifobinson Hatch; Asst. Conductor, J. T. Kendali; Secretary, C. H. Robinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at 6 r. M.
Lecturers wishing to make engagements will address Dr.
French Webster.

CORNY PA.—The Children's Progressive Lycoum meeting.

CORRY, PA.—The Children's Progressive Lyccum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

ston. Conductor; Mrs. Tibbais, Guardian.
CLEVELAND, O.—The First Society and Progressive Lyceum
of Spiritualists and Liberalists meets at Temperance Hail every Sunday Conference in the morning after Lyceum session. Lecture at 7½ F. M., by E. S. Wheeler, regular speaker.
Lyceum at b½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.
CHICAGO, ILL—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10½ A. M. and 7½ P. M.
Speaker engaged:—Dr. H. P. Fairfield during November.
Children's trogressive Lyceum meets immediately after the
morning service.

norning service. Carthage, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.
W. Pickering, Secretary.
Giver, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M.—A. B. French, Conductor; Mrs. C. Whipple,

Dorcilesten, Mass.—Free meetings in Union Hall, Hancock treet, every Sunday evening at 75 o'clock. Good speakers

engaged.

DOVER AND FOXOROFT, ME.—The Children's Progressive
Lycoum holds its Sunday session in Merrick Hall, in Dover,
at 10\(\) A. M. E. B. Averili, Conductor; Mrs. K. Thompson,
Guardian. A conference is held at 1\(\) P. M.

Guardian. A conserence is field at 13 P.M.

EITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall.

The Children's Progressive Lyceum meets at same place at 10 A.M. Dr. H. H. Brignam, Conductor; Mars. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

FOXBORO', MASS.—Meetings are held every Sabbath in Town Itali, at 1½ P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor: Miss Addie Summer, Guardian. Lyceum paper published and read on the first Sabbath of each munth. Lecture at 1½ P. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

GRORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

Cimiroyant speaking medium.

Hingham, Mass.—Children's Lyccum meets every Sunday
afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. HARTFORD CONN.—Spiritual meetings every Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro-gressive Lyceum meets at 3 p.m. J. S. Dow, Conductor. Houlton, Me.—Meetings are held in Liberty Hall (owner by the Spiritualist Society) Sunday afternoons and evening HAMMONTON, N. J.—Meetings held every Sunday at 103 A M., at the Spiritualist Hall on Third street. J. B. Holt, President: Mrs. C. A. K. Poore, Secretary, Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian

of Groups.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2½ p. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Uyceum holds its sessions at 10 M. A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

LEOMINSTER, MASS.—The Spiritualist Association hold meetings overy alternate Sunday at Brittan Hall. Speakers engaged:—I. P. Greenleaf, Nov. 15 and Dec. 27; Mrs. M. Macomber Wood, Nov. 29 and Dec. 13; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall, Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock. meets at 10 clock.

Louisville, Kr.—Spiritualists hold meetings every Sunday at 11 A. M. and 7% P. M., in Temperance Hall, Market street between 4th and 5th.

Detween 4th and 5th.

MILFORD, MASS.—Children's Progressive Lvceum meets at
Washington Hall, at 11 A.M. Prescott West, Conductor; Mrs.
Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director
and Corresponding Secretary.

and Corresponding Secretary.

Manchester, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 63 p. M., at Museum Hall; corner of Elm and Pleasant streets. Daniel George, President; R. A. Seaver, Secretary. Progressive Lyceum meets every Sunday at 10½ at the same hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

Morrisanna, N. V.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Flith street. Services at 3½ p. M.

Milan, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Kewburyfort, Mass.—The Children's Progressive Lyceum

NEWBURYPORT, MASS —The Children's Progressive Lyceum meets in Lyceum Hail every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Directr; J. T. Loring, Secretary. Conference or lecture in same hall at 72 o'clock.

NEW HAVEN, CONN. — The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Unildren's Progressive Lyceum meets at 10% A. M. E. Whiting, Conductor.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday to the least to Be NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Everett Rooms. corner of Broadway and Thirty-Fourth street. Lectures at 10½ a. m. and 7½ p. m. Children's Progressive Lyceum at 2½ p m. P. E. Farnsworth, Secretary, P. O. box 5573. OSWEGO, N. Y.—The Spiritualists hold meetings every danday at 11 a. m., and 7½ p. m. in Mend's Hail, corner of East 4th and Bridge street. The Children's Progressive Lyceum meets at 2 p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, fluardian. Speaker envagei:—William F. Wentworth during November and December.

PLYMOUTH, MASS.—Lyccum Association of Spiritualists hold meetings in Lyccum Hall two Sundays in each month. Children' Progressive Lyccum meetr at 11 o'clock A. M. Speakers engaged:—Mrs. Pannie B. Felton, Dec. 6 and 13; Dr. J. II. Currier, Jan. 3 and 10.

Dr. J. H. Currier, Jan. 3 and 10.

PUTNAM. CONN.—Meetings are held at Central Hall every sunday at 13 P. M. Progressive Lyceum at 10 A. M.

PORTLAND, ME.—The Spiritualist Association hold meetings every sunday at 13 P. m. Progressive Lyceum at 10 A. M.

PORTLAND, ME.—The Spiritualist Association hold meetings every sunday in Temperance Hall, at 3 and 7 N o'clock F. M. fames Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10 A. M. Wm. E. Smith, Conductor, Mrs. H. B. A. Humphrey, Glardian.

PAINESVILLE. O.—Progressive Lyceum meets Sondays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey. Guardian.

PHILADELPHIA. PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 3 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary 3. Dyott, Guardian. Lyceum No. 2, at Thompson street, church, at 10 A. M., Mr Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7 P. M. on Sundays.

Quinot, Mass.—Meetings at 2% and 7 o'clock F. M. Pro-QUINOT, MASS.—Meetings at 2% and 7 o'clock r. m. Progressive Lycoum meets at 1% r. m.

ROCHESTER, N. Y.—Religious Society of Progressive Spirit ualists meet in Scilizer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged:—Mrs. Sarah A. Byrnes during November; C. Fannie Allyn during February, Children's Progressive Lyceum meets every Sunday, at 22 F. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 102 A.M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

ROCKFORD, ILL.—The First Society of Spirituslists meet in Brown's Hall every Sunday evening at 7 o'clock.

SALEM, MASS.—The Children's Progressive Lyceum

BALEM, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall, Church street, every Sunday, at 1 r. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Koott Lake, Secretary. Meetings are also held in Lyceum Hall.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritual-lets hold meetings every Sunday at Fallon's Hall. Progress-ive Lyceum meets at 2 p. m. Conductor, James G. Alibe; Guardian, Mrs. F. C. Coburn. Lectures at 7p. m. Guardian, Mrs. F. C. Coburn. Lectures at Tr. M.

STONEHIAM, MASS.—The Spiritualist Association hold meet
ings at Harmony Hall two Sundays in each month, at 23 and
H. Orne, President. The Children's Progressive Lyceum
meets every Sunday at 104 A. M. E. T. Whittier, Conduct
or Mrs. A. M. Kempton, Guardian.

Springfield, I.L.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest cornor Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Becretary. Children's Progressive Lyccum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

ductor; Mrs. E. G. Planck, Guardian.

STCAMORE, I.L.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society, Mrs. Sarah D. P. Jones, Corresponding and Recording Secty. Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y,
St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyccum" of St. Louis hold three sessions each Sunday, in Philiarmonic Hall, corner of Washington avenue and
Fourth street. Lectures at II A. M. and S. P. M.; Lyccum 2 P.
M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice
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