

#### VOL. XXIV. BOSTON, {\$3,00 PEB YEAB, ID Advance.} {SINGLE UOPIES, Eight Conts. SATURDAY, DECEMBER 19, 1868.

### Original Poetry. Syiritual

#### Miss Eliza A. Pittsinger, the California Poetess.

lion cet, en's

Ly-Eet. Ly-6679. Sun-East East title, ring

lists uth. . M.

ings P. M. Cre-lith,

at 10

Pro-

oirit ings. nna dur-en's Mrs, or/

eets M W eum

ual-ress-lbe;

and Wm. eum luct

lon'' pital Vor-cen's Con-

Pro-Sun and 2) P. Vice mas ian; ney; n of

Har and ney,

Old lted very

d in arah tary I. H. bsea ulia

tion slay and, mit-

aral bec, ary. sive on-and Al-bun-M.

ER ton,

et

159

NG FD Fhe ega-

158

159

)0,

159

HE 50N

nts. 159

ex ist, the 16c. 158

158

The subject of this notice was born at West Hampton, Mass. Her father was of German descent, and a most humane and benevolent man. Her mother was of Angla Saxon birth, possessed of Mercury, in which he gives a full account of a an amiable disposition and a spirit naturally bold and aspiring. Miss Pittsinger was at a very early ical medium. Mr. H. also gives an account of a age deprived of the companionship of her mother by death, her father feeling his loss so deeply as Chamberlain, in the presence of a select company to unfit him for business. Eliza early exhibited of ladies and gentlemen. We copy the commua disposition daring, impulsive and precocious, nication entire, and availed herself of all the means of obtaining knowledge of all kinds. At the age of fourteen she took charge of the house of her father; at sixteen she was a teacher of a school in Western New York, composed mostly of boys much older than herself. For the three following years she taught school in the summer and attended the Northampton High School in winter, from which she graduated with what is generally considered a thorough New England education. Subsequent-the seems, after being patronized by nearly all the crowned heads and living down all slanders and opposition in Europe, are about to return to their native country. But wonderful as are all the anti-mundance performances of these Brothers, taught school in the summer and attended the

thusiasm in the cause of social and moral reforms. We present below an original poem from her pen. which will give the reader an idea of her style of thought and method of expression.

THE LAURELS.

- BY ELIZA A. PITTSINGER.
- Ob, quiver 'neath the morning sun, Ye arrows, in your speeding ; The Radicals have ever won Their laurels in the loading ! Ye champions of freedom, hail
- Each law-your forces molding, While yet our purpose may unveil Some wisdom in unfolding t
- Oh, would that fortune still might speed Your mission and defend it! But, ah, she gives but little heed Until the strife is ended i
- And yet our cause may never frown On rights predestined equal,
- With stars, like angels, looking down Upon a golden sequel.
- Most graciously within its sphere, Old Earth is onward moving ; Conservatism in the rear The backward march is proving The Radicals are found ahead.
- Grouped in a mass together, Who test, as by a science led, Its mettle, weight and tether.
- Well balanced on a polished plane. Its orbit of extension Unfolds a law from which they gain Its molding, might and tension.

-moving wheels

A Sitting with Charles II. Read-An **Experimental Seance with Anna** Lord Chamberlain, etc.

Phenomena.

Thomas R. Hazard, of Portsmouth, R. I., sends very interesting communication to the Newport scance in Boston with Charles H. Read, the physséance we had some time since with Annie Lord

### SPIRITUAL TRANSFER OF COLOR, &C. "Truth is strange, stranger than fiction."

EDITOR OF THE MERCURY-Many of your fead-ers are pretty well posted up in regard to the physical phenomena that transpire through the organism of the Davenport Brothers, who, it

It shows employed for several years as a proof-reader and reviewer at Rogers's stereotype insti-tution in Boston. In the spring of 1854 she sailed for California, and four years later her songs and lyrics began for make their appearance in the journals of the Golden State. She has there created many warm friends by her fervent patriotism and devoted en-thusiasm in the cause of social and moral reforms. performed.

Read had in his possession three solid iron rings, just large enough to encircle his neck, around which they were occasionally clasped and unclasped by his spirit friends, by means incomprehensible to mortals. A clergyman in Brook-lyn had been a witness, in several instances, to the accomplishment of this feat, and thinking there might be some trick in the rings, he secret conspired with a smith to make one of hardened steel, marked so that it could be identified, of the same size and appearance of those in the posses-sion of Read. This he took to one of the scances and, unobserved, exchanged it for one of Read's rings. Not long after the manifestation commenced, the clergyman was observed making his way to the door in rather an excited frame of why to the door in factor transfer an excited frame of mind; and it after wards transfired that he has-tened to his fellow conspirator, the smith, for the purpose of getting the steel ring removed from his own neck, around which it had been clasped by some hocus pocus incomprehensible to him. The ring, however, being hardened, and fitting, moreover, very closely, could neither be cut, broken or filed, and in despair he was driven, like Saul of old, to apply to a medium for help. The spirits told him that they could do nothing for him through the organism of that mediumistle instrument, but if he would go to a certain me-dium in Akron. Ohio, they would relieve him of the ring. This he was preparing to do, but was arrested from carrying out his intention by anoth-er " miracle," to him almost as astonishing as the first. It seems that he was at that time afflictef with a cancerous tumor on his neck of the size of mind: and it afterwards transpired that he haswith a cancerous tumor on his neck of the size of a hen's egg. This began to subside under the bealing magnetism imparted to the ring by the spirits, and finally entirely disappeared, leaving him satisfied and contented to wear the charmed necklace for life, if necessary, and there on his neck it remained at last accounts. (A striking case "of judgment tempered with mercy.") On seeing a report of the above in some of the New York and Brooklyn papers, well attested, I had a curiosity to see Road and attend one of his scances, during which I witnessed many things quite as astonishing and apparently as inconsistwhich is no more than a fair sample of what i under conditions that render the suspicion of fraud or trick simply preposterous with any wit-ness capable of weighing evidence. On the even-ing I attended Read's scance a respectable Baptist clergyman, who formerly preached on this island, where he is well known, officiated as an only assistant, his province being to sit at a table with a lamp in one hand and a match in the other, to instantly extinguish and relight the lamn when requested. Read was sitting in the middle of a large room with a small table on his right, on which were some bells and instruments of music. The company, composed of some score or more of persons, sat near him. Read rose from his seat, and after sat hear him. Read rose from his beat, and after a fow remarks requested one of those present to come to him. A gentleman stepped forward and agreeably to Read's request, placed his left foot closely against Read's right foot. He also pressed his right hand firmly on Read's loft shoulder, whilst with his left he grasped his (Read's) hair. Read then took hold of the gentleman's left arm with both his hands, and requested him to notify the company present in case the pressure of either of his hands were removed or slackened. This was done in the light. When all was ready, Read said quickly, "Put out the light,"\* and in an instant all was dark and the bells and instruments of music commenced performing, each after its kind, as they careened over our heads around the room. This feat was repeated again and again, whilst all who in turn stood up with the medium, declared positively that Read's hands vere never for an instant removed from their arma When my turn came I placed my foot and hands precisely as has been described. When all was ready, Read called quickly, "Pat out the was ready, Read called quickly, "Pat out the light," and in a moment all was dark. A second could hardly have elapsed when I heard some-thing fall on the floor beside me. Read shouted "Light," and in an instant the lamp was relit, and lo, there stood Read in his shirt sleeves, and his coat on the floor beside me. When I took my sent a skeptical gentleman who sat behind me asted if I fall Read's coat nass from henceth me asked if I felt Read's coat pass from beneath my hand. I told him that I did not, but that possi

by I might have noticed it were it not that my attention was mainly directed to the other arm so as to detect any attempt that might be made by the medium to wildraw his indus from the nade by the medium to wildraw his indus from the nade by the medium to wildraw his indus from the nade by the medium to wildraw his indus from the nade by the medium to wildraw his indus from the nade by the medium to wildraw his indus from the nade by the medium to wildraw his indus from the nade the two from the nade in the nade in the two from the nade in the nade in

utes, and until Read's hands became so swollen and inflamed that it was necessary to release him, which was done, but not a grain of rice had been disturbed, whilst the mark of the cerd on his wrist was deep and distinct. And now, methinks I hear some of your readers say, "And of what use is all this jugglery or legordomain?". Why, simply, I answer—as the spirit friends inform us—to con-vince precisely the class of persons who ask that question the truth of spirit communion. For such cannot, with their educational bins, and in the ab-sence of a proper development of their spiritual faculties, receive the beautiful truths that are being given in this our day to those who are able and fitted to receive them, until their darkened and miseducated minds are compelled by violence, as it were, to acknowledge that there are even as it were, to acknowledge that there are even physical phenomena that cannot be accounted for physical phenomena that cannot be accounted for by virtue of mundane laws, and thus prepare the way for the reception of a class of spiritual phe-nomena, as much superior and more beautiful than them, as the sun is brighter or the heavens are higher than the earth. Similar manifestations as I have described, are now being increasingly exhibited in the presence of many hundreds of mediums. But there is still another phase of spiritual phenomena that goes even beyond these, and would seem to rival the very alchemy of Nature, that extracts from the atmo-

alchemy of Nature, that extracts from the atmo-sphere the varied tints of the rainbow, and trans-fers them with unerring accuracy each to the tree or flower, according to its kind. I allude to what is called by Spiritualists the "transfer of color." is called by Spiritualists the "transfer of color." Some of your readers have probably heard of the "Allen Boy-medium," who was only eleven years of ago. I once attended one of his scances. He performed altogether in the light. All the con-ditions required were that any one of the visitors present should sit beside him and cover their arm with a thick cloth. Allen then grasped the arm beneath the dark covering with both his hands, and whilst in this position instruments of music that were placed in a small dark cabinet (open to

## DR. J. B. FERGUSON.

### BY J. H. POWELL.

In estimating human character it is essential hat we look through party and see our hero as he is prompted by interest, ambition or principle.

It is somewhat difficult, however, for the blographer who is wedded to any specific dogma in religion or politics to do justice to men and women who attain greatness, but who, nevertheless, represent opinions and principles opposed to his own.

I know no study more valuable than biography, which while it embraces an outer does not by any means ignore an inner world-viz, the world of one's self.

Some men achieve greatness in youth, but they are rare specimens of the genus homo. Most representative men touch the pinnacle of earthly greatness about the time their hairs whiten.

The fact shows at least that the world is generally in no hurry to place crowns upon its heroes. Fortunately, Nature molds the genius and God directs the agencies that give him strength. He may long for recognition and feel afraid at times to work for it; nevertheless, if he is truly gifted with the divine afflatus, he shall some time or other do his work, which none can do for hlm.

I do not propose to write a full biography of Dr. J. B. Ferguson, but simply to give a few facts in myown experience in connection with him, leaving those who may feel interested to read

and time devoted to a few, would fu public, interest and instruct thousands, but there are people who are not to be despised who never go to publie assemblies, especially to hear extreme radicalism expounded, who gain much from wellordered and able conversation. It is only saying the simple truth to state that Dr. Ferguson is au fait as a conversationalist.

NO. 14.

I am not singular in this opinion. I frequently heard my friends in England express in unmeasured terms their appreciation of him, not only as an orator, but as a conversationalist and as a man.

I consider that Spiritualism in England owes considerable to Dr. Ferguson. If inspired many noble minds there to increased action in the way of freedom, and I don't think I dream simply when I assert that the wheels of conservative Spiritualism moved a little ahead on the reform track through his inspirations.

It is always gratifying to see men who take the vanguard in the army of Progress stand to their guns in the very teeth of death. The coward soul is always despicable, whilst the brave soul is alone worthy to listen to the plaudits of men and angels.

Dr. Ferguson has stood to his guns, and has well descrived the praise that has been bestowed upon him by the Spiritualists in the old country. Before he returned to America, after visiting France, my friend Mr. Cooper and I resolved to get up a Testimonial to him. Although the time was short, we succeeded in

collecting and presenting to Mr. Ferguson a sum of gold, which, though not large, was sufficient to convince him that we were not unmindful of his services for Spiritualism during his residence amongst us

The Testimonial was presented at a public meeting, and responded to by the Doctor in an able speech on American Politics.

To show that my appreciation of the Doctor as this time is in no way altered, I annex these lines, which I wrote and recited on the evening of the "Testimonial":

"TO DR. J. R. FERGUSON. A conqueror, thou, o'er Belfishness and Wrong : A man ennobled, God-reposing, strong In principles that make the ages grand— A worker for mankind, in every land: A soul-according, truth-inspiring one, Whose holy zeal burns brightly as a sun— Accept our tribute of sincerest praise. And, oh, may blessings cheer thy future days ! As one whose bend in suffering's thorny crown Has bled, while Freedom's sun in blood went down. Because of Blavery's wall and War's red brand, Whose hospitzed in Freedom's sacred aca, Whose every thought and act essayed to free The sous of Ode of every clime and hug To mold the Future moleicel by "The True "— Did'st thou perform, at Duty's highest call, The work that crowns theo patriet of all. We pray that Wissiom's voice may speak thy worth, And when, at last, the world's stern stiffs is o'er. Thy spirit, in its home beyond earth's shore, May work with angels, quenchess in its zeal, Where life and love expand, and spheres reveal Immortal fruits, and flowers divinely chaste, Go thou, oh riend of Truth, across the seal Where life and love on a stift for seal Where life and love expand, and spheres reveal Immortal fruits, and howers divinely chaste, Go thou, oh riend of Truth, across the seal Where life and love on a stift for seal Where life and hope in man, go forth And plead for justice—peace—for Bouth and North," "TO DR. J. B. FERGUSON.

And plead for justice-peace-for South and North,

Speed onward with the ages, Until your flery magnet deals Its lightning to our sages.

V0 01

It is an age of will and steam, Of onergies gigantic. Whose inner forces madly teem With powers wild and frantic. Then quiver through the noisy din, Ye arrows, upward glancing, The Radicals shall ever win Their laurels in advancing.

Sneed Justice with her golden scales. And Freedom, with thy teaching; And speed the law that never quails Before despotic preaching. Speed mind to wisdom, and to mind Speed on the sweet communion Until a silver cord may bind The two in heavenly union

Speed, woman, till the future brings Its mission to ensphere her, And speed the poetess who sings The crowning of her era. Oh, speed the music of each tone To a world-wide destination, Until each clime, domain and zone Give back its inspiration.

Speed, speed the car of progress on, Ye Radicals, unheeding Aught save the creed wherein ye won Your laurels in the leading. Sneed earth to heaven, and heaven to earth: Speed light and revelation ; And let the love of freedom girth The limits of creation.

For the Banner of Light. THERE'S A DEEP AND SURGING

RIVER.

BY BELLE EVELYN. There 's a deep and surging river Running o'er the sands of time. The music of whose flowing Has a soft and mellow chime ; But boneath the rippling wavelets Is an undercurrent strong, That throbs with rostless struggles As it swiftly rolls along.

You may float upon its surface, And watch the shining spray That flashes in the sunlight, As it softly glides away ; Or gather tangled mosses And flowerets fresh and fair. That bloom along its margin. And shed their fragrance there.

But I'd rather hear the whispers Of the wayes that are below. And catch the murmured music Of its stronger, deeper flow. As it rolls in quiet grandeur, And a "harmony" sublime, Beyond the narrow circles That bound the sands of time.

<sup>o</sup> Many persons carp at the fact that heavy physical man-ifestations are solitom performed except in the dark, and ask why they don't do these things in the light? Probably like questions were asked by the same kind of persons when Peter's prison doors were opened in the dark, and the stone was rolled away from the sepulehre of Josus at night. The same law operates now that did then, and spirits in-form us that both the light and the human eye tend to dis-sipate the magnetism or fluid that is indisponsable in pro-ducing the heavy physical manifestations. Mr. Frederick Willis, who was expelled from Harvard University, for accepting and being witness to the truth as it was declared by Jesus, relates that on one occasion whilst Miss Mary E. Currier, of Havorhill, Mass. (an excellent youthfal musical medium.) was sitting alone at the plano in • Many persons carp at the fact that heavy physical man fastations are soldom performed except in the dark an

Miss Mary E. Currier, of Haverhill, Mass., (an excellent youthful musical medium.) was sitting alone ab the plano in a lighted room, he chanced to approach unobserved so as to see in a diagonal direction, when he behold soveral instru-ments of music keeping time with the plano as they flow in circles around the room. That continued until Miss Cur-rier chanced to turn her head and became sware of Mr.-Willis's presence, when in an instant the music ceased and the instruments foll to the floor. Such is the delicate texture of spirit intercourse, hid as it were from the "wise and prudent of this world, but revealed unto babes," alike in the day as it was formerly. this day as it was formerly.

ere placed in a smal ark cabin (open to constant inspection) behind him, would perform, whilst occasionally a hand and arm would dis-tinctly appear in the air near the medium, and at times would pull the hair of some of the persons present. I sat with him in this way, and distinct-ly saw a hand and arm entirely out of the mediun's reach, and at the same moment that I felt both his hands manipulating (as I had requested) ny own arm. On one occasion a skeptle had put some ink on his hair, and then sat near the Allen Boy: soon his hair was twitched, whereupon he solved the boy by the right arm and showed to the company present the mark of ink upon it. The game was at once up! It was very evident that the boy was a *cheat*, a *trickster*, who by some clever legerdemain could pull hair whilst both his lands were manipulating the person's arm whose hair was pulled. But there had been several instances of this sun-

posed trickery, and with different mediums, and posed trickery, and with different mediums, and a number of gentlemen in Boston, including Mr. Colby and Mr. White, editor and publisher of the Banner of Light, a leading and the oldest paper of the Spiritualists, thought the subject worthy of thorough investigation. Accordingly they ar-ranged to loki a circle with Mrs. Annie Lord Chamberlain, one of the best and most reliable mediums for musical and other physical manifestations, under the strictest test conditions. The tations, under the strictest test conditions. The medium was placed in a straight jacket and se-cured firmly to a chair, which was again secured by staples driven into the floor. A circle was then formed in the usual order, composed of Mrs. Daniel Fartar, Mrs. Spaulding, Mr. and Mrs. Wil-son, Mr. White, Mr. Colby, and a number of other gentlemen and ladies, all persons of respectability, and wall known in Boaton. and well known in Boston.

Mr. Colby then quictly left and went to Mr. Mead's printing-office, 91 Washington street, where he procured three different colored inks, red, blue and green, and, on his return, passed benuch big are wintig office for the process he through his own printing-office, from whence he tock a roller inked with black. With this last he blackened the handle of two base drumsticks used in the ordinary manifestations at Mrs. Chamberlain's scances, and with the blue made several dots on each of several bell-handles, and in like manner striped and dotted the handles and other parts of musical instruments with the red and green. This was all done unbeknown to the melium

Mr. Colby then returned to the circle, now impatient at his unexplained absence, and placed the bells, drumsticks, &c., out of the reach of the medium and of all other persons in the room. All present then classed hands round a table (never broken until the scance is over,) as is usual, to form a magnetic battery for the medium to draw power from, with the exception of the performer on the violin (a necessary accompaniment in most musical splrit-circles to promote barmony, ) who was kept in his place by a rope securely fastened around him, the end of which was held by Mr. Wilson. The light was then put out and the mu-sical manifestations commenced as usual, by ringsical manifestations commenced as usual, by ring-ing the bells, beating the drums, playing on the guitar as it flew around the room over the heads of the circle, &c., &c. All this time the medium was fully entranced, and was influenced by her spirit-guides to touch every second the hands of Mr. Colby on one side and Mrs. Hill on the other side, who had been placed there for the express object of detecting any trick or fraud, she being perfectly reliable and competent for the task. In due time the lamps were relit, and, accompa-nied by her husband, the medium was taken into auother room by Mrs. Wilson and a number of

another room by Mrs. Wilson and a number of Dr. T. L. Mehols. Banner of Light Office, B

Supramundane Facts for other and more extended details.

Mr. Forguson was first introduced to me in London, where he came accompanied by the Davenport Brothers, to introduce them to the clite of English society.

During some portion of the time he was in England the doctor made my house his home, and during the whole time I was frequently in his company at private parties, and from the fact of my connection with the Spiritual Times. I had every opportunity of hearing expressed opinions on his character and qualifications. I speak, therefore, of him from personal knowledge, to a great extent, and desire to pay a tribute to him through the columns of the Banner of Light.

From the very first Dr. Ferguson, whilst he was gentlemanly in his bearing to every one with whom he came in contact, openly and fearlessly expressed his bold, broad and uncompromising views on the Spiritual Philosophy.

At the time he was with us the majority of Spiritualists in England were of the aristocratic and middle classes, and it is no injustice to them to say they were, with few exceptions, chained to their established creeds and conservatisms. It was no easy work for a man of broad, liberal views, like Ferguson, to move amongst these people. Yet he was constantly courted and invited to their homes, and in no instance that I know of did he fail to leave an impression favorable to his scholarship and humanity.

It is for this that I honor him. He was never all things to all men," but in all circumstances the representative of himself. What man can be more? But a man may be a representative of himself, and yet, as we are taught to judge men, a very bad man.

I have watched Mr. Ferguson's career closely, during the years I have been acquainted with him, both in the Old and New Countries, and I can here honestly affirm that in calling him a representative of himself I mean to include all the virtues that go to make up the patriot and philosopher.

In England he accomplished a good work, not only in introducing the Brothers Davenport and Mr. William Fay to the public, but in delivering lectures, (all of which he gave to the cause,) which were masterpieces of logic and eloquence, and in private conversation-perhaps the most effective way of reaching certain leading minds. I never saw a man who met my ideal of a private conversationalist like Ferguson. Those who have had the pleasure of talking with him, will not readily lose recollection of his real power in this department of culture.

It is one of the most attractive and instructive methods of imparting knowledge, to do it in a quiet, social way. It is true that the same power

• "Supramundane Facts in the Life of J. B. Ferguson," by

I do not mention the names, some of them o celebrity in letters and law, who considered themselves honored in holding conversations with the Doctor. But I noticed this one trait in his character: he always proved himself as kind and gentlemanly to the servant as the master-in fact, he showed no disposition to ape the follies of fashion, but looking upon humanity as an unit, he acted for all and not the few.

I look over those early days of my acquaintince with Mr. Ferguson with considerable pleasure, and doubt not that most of the Spiritualists with whom he was brought in contact do the ance. I had then and still have the opinion . that a year's lectures on the Spiritual Phiosophy by the Doctor, would do an incalculable amount of good in England. I hope sincerely he may see fit to undertake such a work. I am satisfied of this: No man or woman over entered England as a Spiritualist pioneer missionary, who won and maintained the sympathies of the entire body of known Spiritualists more unmistakably than did he. Such men are greatly needed. There si too much, by far, of disunion amongst Spiritualists overywhere. I helieve sincerely that the Doctor possesses to a remarkable degree the faculty of uniting the fragmentary forces. which, for the want of direction, are at war with each other, rather than at war in union against srror.

It is hardly necessary for me to say anything urther of Dr. Ferguson as an orator, since his reputation in that department is well known in America-and, moreover, his late lectures at Music Hall, Boston, delivered to large audiences of the most intelligent of the public, have not disappointed his friends, and they are very numerous. EBut I deem it more appropriate to the object of this sketch to note the more important fact of his true fellowship with Moral Freedom.

I find in a discourse on "Moral Freedom." which he delivered as far back as 1856, and which he heralds to the public with this most righteous motto, " Let me know no duty but Right," these sentences:

tences: "Our World is its Church; HOMANITY AT LARGE ITS MEMBERS; GOD ITS DIRECTOR AND PROTECTOR. No conflict reigns in the harmony of heaven. There is no dissecting of heart and soul to propidiate the claims of an "angry God." there. No desolated wastes of a common brotherhood to mar our peace. No jealous hope of rivalry to transcend the claims of some unfortunate brother. None of these can chain our thought more. Oh ministering An-gel of Light! I hall thy appearance, to dispel such hid-cous demons, that walk like stately monarths forth, to wield the *righteous* sceptre of hate, to propiliate a claim of unending wrong. Oh God! let thy children learn the los-sons of two, and the fruits of peace will bloom and blossom beneath the withered fig-tree of Hope that has crushed tho hearts of thy people! Then hall all hall for the portals of peace have an infinite embrace for all."

The above extract is sufficient to show the free spirit of the man, who to day is wedded, as in 1856, to principles that grow only in the soil of liberalism. From my knowledge of Dr. Ferguson I am satisfied that he is not the man to pander to mere

### policy. He writes and speaks as he thinks, and he thinks philosophically to boot.

The opponent who should undertake to combat his position would find him, in every point, a strong fortress. I know that he has not the good. will of all in this country, whose feelings are grounded on the vexed question of politics. I have only to satisfy myself that a man is sincere to his highest convictions, to recognize his worth as a man. I have, I hope, outgrown petty prejudices which would cause me to stamp out a man's character because, forsooth, we differ on vexed, or, in fact, any questions.

I know neither Tory nor Whig, South nor North, Republican nor Democrat, white nor black, but man and woman all the world over. It is about as easy to mow off the Alleghanies as to dam up the divergent streams of opinion. The thing is not to be done, and thank God for it! It is in difference that we get the stimulus to thought and learn to he charitable.

It is not my purpose to discuss Mr. Ferguson's political career; I have chosen to deal with him more in his connection with Spiritualism, because I see his worth more in that department, although I have no fear that, however he may have differed from many of his best friends on the question of. politics, his character, as a man and a patriot, would lose, were I to enter upon that part of his career. The age needs men and women, not the mere apologies for such which haunt us in millions like ghosts. Wherever I see men and women true to themselves I feel that life, in spite of all wrong, is attuned to "heavenly harmonies," and a throb of joy runs through my nature. I do nothing by halves, therefore I never "damn with faint praise." I write of Dr. Ferguson as I feel, and believe that my estimate of him is warranted by his past life. My sincere hope is that he may be spared to us many, years to do the work for which he is eminently fitted, both by nature and culture.

Integrity is the jewel of jewels in human character. A man may safely lose fortune, friends, life on earth, but not integrity. Few men that I have met have seemed to me more truthful than Mr. Ferguson. He had, in my presence, opportunities to serve a personal end had he cared to assume a part not belonging to him; but integrity was with him, and there was no danger.

Of the wonderful spiritual manifestations in the doctor's experience I say nothing further than this: that a history as marvelous as any yet experienced of such is contained in "Supramundane Facts." Mr. Robert Cooper has shown his appreciation of Mr. Ferguson by devoting to him a whole chapter of "Spiritual Experiences," a work full of exciting phenomenal facts.

I could extend this sketch beyond the limits I dare ask for in the Banner of Light, and present incidents in the life of Mr. Ferguson, of much interest, but I have fulfilled the task I designed; I have paid a friendly and just tribute to a represontative man who has kept the "even tenor of his way" undaunted by reverses and unbalanced by successes, and who, to quote Wordsworth, can feel, while

l, while "Powers depart, Possessions vanish and opinions change, And passions hold a fluctuating seat; But, by the storms of circumstance unshaken. And subject neither to cellpse nor ware, Duty exists, immutably survives. Charlestown, Mass., Nor. 2, 1868.

### HEAVEN AND HELL. NUMBER TWO.

### BY HENRY C. WRIGHT.

Heaven and Hell-what and where are they? What they are not, human nature decides at once. As the true, infallible interpreter, or prophet of God, humanity, as embodied and made manifest in the experience of every human being, decides that heaven (i. c., man's highest conception of happiness) is not a material appeal to the material senses; not a great city, whose streets are paved and whose houses are built with transparent gold; whose walls and gates are made of dlamonds and most costly gems; which is watered by a cool, deep, broad river of purest water, whose banks are lined with trees, whose leaves ar for the healing of all diseases, and whose fruits are competent to supply all with food. There is not a pope, cardinal, bishop nor priest in Christendom who does not know there is no such city nor heaven for man after he leaves the body. They all know it is as pure a fiction as is the palace or lamp of Aladdin, yet they all preach it as a reality. Hell, as a lake of fire and brimstone, whose fires are kindled by the hot wrath and flery vengeance of an Almighty God, they all know is as pure a fiction as was the Hades of Grecian Mythology; having no existence but in the scheming brains. of the priesthood and their deluded votaries. They all know there is no such lake of fire, into which the greater portion of mankind-all who never heard the name of Christ, and know nothing of his sufferings and death, and have never been "washed in the blood of Christ," (an expression so common, yet so revolting !)-must be plunged, there to writhe and agonize in cternal burning. They all know there is no such hell, yet they preach it, and try to make the people think it a reality. AS TO THEIR LOCATION .- Heaven, or the city of God, the New Jerusalem-as it is called-is located above us, somewhere, far, far above the skies and beyond the confines of earth; and hell. or the lake of fire, is beneath us, far down in some bottomless pit, into which by far the greater part of men, women and children that have left the body have been plunged, and in which they are now writhing in torments that are to be eternal. Children and all are taught to look up for heaven and down for hell. To die and go to heaven is to die and ascend and be carried by bright and beautiful angels up to a place above the earth and above the influences of earth. To die and go to helk is to die and be dragged down into a bottomless pit below the earth. They forget the fact that the earth is a round ball, and turns on its axis once in twentyfour hours, that we turn with it, so that heaven and hell change places every twelve hours; where heaven is at noon, hell is at midnight. But, friend Banner of Light, what do you say about our enjoying heaven, or suffering hell, after we are dead? If the men or women be dead, how can heaven or hell be their doom? If the man be dead, as Christendom affirms, heaven and hell are but mockeries. But the system of religion that talks of men and women as dead and buried, and heaven and hell as some golden city or some lake of fire and brimstone, is simply a system of materialism, making man simply a material being, knowing no heaven or hell but a material one, mere sensualistic enjoyment or suffering. - More of this hereafter.

1

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." [LEIGH HUNT.

### NED RIGBY. PART V.

The clouds that had overhung the sky for so many days had cleared, leaving an atmosphere so pure and invigorating, that it seemed to bring distant objects near, and to infuse into the body a strength like that which comes from the Infinite source of strength.

Nell did not feel this; she only knew that her heart was very glad and happy, as she seated lierself obediently to Joe's command. The waters of the Hudson sparkled in the sunlight, and each wave wore its crest of silver. The wind blew a strong breeze from the north, so that the river seemed to be flowing with unusual velocity. Nell watched it with wonder 'in her little glad heart. Where were all those rippling waves going? Was there an end somewhere for all that silver foam? "Would the little bubbles meet and kiss each other and live together?

She thought these thoughts aloud, rather than asked them of the boys, who were eagerly rowing, but Joe heard her.

"What a goosey!" said he. "Don't you know that the water is going down to the sea, and all the bubbles will break?"

Will they?" said Nell. " They are so pretty I wish they would always stay." 'You are always wishing foolish wishes." said

Joe. "You are a cooty, that's what you are, and you must sit still and mind us boys. Girls have to mind boys."

"Now hush," said Ned. "Nell need n't mind me; I'll mind her. And, Nell, I'll tell you about we were standing on the dock. The bubbles go sailing, sailing on, just so white and shiny, and by-and-by they break, and then they are a part of the beautiful water, and go floating up in the great white clouds. Look! there is one now. See how it glows. Does n't it look like a chariot?"

"I'd like to be a bubble, if I could ride in a silver cloud," said Nell. "Mother said we were like the bubbles, and

our lives were cast on the great river, and byand-by we should come to God." "Don't go to talking religion," said Joe. "I

did n't bargain for that. See! there's Hoboken. Is n't it a pretty row over there? I just begin to feel lively.

Nell kept silence after this, and sent her thoughts down the river, where all seemed life and excitement. She watched the ferry-boats and the steamboats, and the long line of masts that bordered the city like a delicate wall set about for its defence. Her heart was too glad now to talk, for the very air seemed to her to be saying pleasant words for her to hear. She forgot that she ever had a trouble or a heart sorrow. The boat cut through the waters, and before her eyes were half satisfied they touched the pier. Ned landed and helped her on shore, while the other boys waited, as they had agreed, for the man who was to be taken in the boat to some point up the river. Ned and Nell started on their pilgrimage. They hurried up the bank, as men hurry in their lives to the highest spot they can recognize. These two children could not be content on the low-water level; they wanted to ascend for high-

er, purer air. They wandered off until they came to a grove of trees, that seemed to them like a deep forest. Nell jumped about and laughed, full of the gladness that seemed to dwell in the very ground and to drop from the trees. The grass was still green, and little patches of moss lay here and there, with a freshness on them that proved this dreary season-the autumn for the leaves and flowers-to be their springtime.

They gathered the mosses, and Nell picked ike brown beads strung on delicate thread

except their fathers and mothers, and some people think he loved them with a greater love than lives in the heart of any mother. But I do not wish to tell you that it was so; only I want you to know how much love he had, for he said that the kingdom of heaven was like the hearts of little children, and that no one could enter that holv place that did not become like a good, loving child. Now do you understand why I said that you knew something that most men and women have forgotten-the straight and beautiful path to the kingdom of heaven? But I must not forget what I was to tell you-a story about mosses. I stopped one day, because of a railway accident, directly opposite a high wall built of solid, gray stone. It was tedious waiting there, and I dreamed and thought a long time while most of the passengers were fretting and scolding at our long detention.

BANNER OF LIGHT.

At last I, too, was weary and looked out of the window for something to divert me, and my eye fixed on a tiny bit of green moss clinging to the stone wall. It was not larger than a dime, but it was full of beauty and vigor. I looked at its rich tint of green and its deeper shade of brown until I fell into a pleasant, dreamy state that you would call sleep, and this was what I dreamed: A STORY OF THE MOSSES.

In the far, far-off time when all the little atoms -don't you know what atoms are? Of course you do not. Well, when you smell of a violet you

take something from the flower that you cannot see, but still something, and we call that little particle of the flower an atom: and everything is made up of those little atoms. Well, when all the little atoms were forming themselves and hecoming objects of beauty, there was some little strife, and if you and I had been there to have listened, and had possessed ears acute enough, we should have heard something like the following:

There was a great prince who ruled all those atoms, and his name was Love. If you get to be old enough to study books of science, they will tell you it is called attraction, but I like to call it the bubbles. My mother told it to me once when | Love. Well, this prince wished all the little atoms to have their own way and be very happy, so he called them up to ask them what they would become.

> I will not tell you how the myriads of atoms came up, first forming into rocks and stones, and into so many, many objects, that it would take me till sundown to give you any idea of them by name. But at last came up thousands upon thousands of atoms and wished to be a rose.

> 'Why?' said the Prince of Power. 'That everybody may behold our beauty, and so

> know of God's beauty,' they replied. 'So be it; for your wish is not wholly selfish,' said the Prince.

And other atoms came up.

'Let us become a violet,' said they.

'For what?' said the Prince.

'That every one may behold our sweetness, and know of the beauty of God.' 'So be it,' said the Prince; ' for your wish is of

God.

'Let us be a daisy,' said others, 'that we may grow in wild places and yet prove that God's beauty is there."

And so were formed the numberless flowers: and each sought to show in some perfect way a little of the beauty of God. But there were still left many more atoms, and they were very bright and shining. But the gardens were filled with flowers, and the bright places were all a-bloom. and so the little atoms lingered. They waited through the sunny days and the days of brightness, and when the shadows had lingered long, they pressed themselves forward and spoke.

'We have seen how your servants have become revelations of God's beauty. They fill the glad places of earth: they make the world like heaven: they are a joy and a consolation; but yet the world is not all beauty. There are stern, harsh places where flowers cannot grow; there are dark, damp places where no seed could live; there are little nooks and corners where no roots could find a hold.

Shall not God's beauty be shown there? Have not the dark corners need of the revelation of handsful of grasses and seed-cups, that looked God? Let us see beauty where there is no beauty; let us form into some shapes that shall represent the love of God to the humble, the stern, the dark, the unlovely. Let us be cheerfulness to the desolate, gladness to the sorrowing, tenderness to the severe. Let us show how God loves the to the severe. Let us show now controves the humble, and the sinning, and the sad." 'My beautiful children,' said the Prince, 'your wish shall be granted. To you shall belong the great power of adorning the unlovely, of spread-ing beauty over harsh things, of bringing out from darkness and desolation a divine life. Men shall read in you how Infinite is the beauty of. God. And so he formed the mosses, and fitted them to grow where no flowers could grow, to live where no plant would vegetate, and to delight in places that the sunshine did not visit, and the Now do you not love the mosses, my children? and the green grass, too." "Who is that coming?" said Ned, looking off to-ward the river. "I hope it is no one that will live in the humble-places of this world, in the 'It's pretty dark at our home,' said Nell, 'but

### Report of the First National Convention of the Friends of the Children's Progressive Lyceum.

Held in Horticultural Hall, Philadelphia, Pa, Nov. 26th and 97th, 1868.

Phonographically Reported for the Banner of Light by Henry T. Child, M. D.

M. B. Dyott, Chairman of the National Committee, called he mosting to order, and nominated Isaac Rehn as President pro tem.

dent pro tem.
Dr. Henry T. Child was appointed Secretary pro tem.
The call of the committee was read.
On motion, a Committee on Gredentials was appointed, consisting of one from each State represented, as follows:
1, Joseph John, Pennsylvania; 2, David Wallen, New Jersey; 3, Almon B. French, Ohio; 4, George B. Davis, Washington, D. C.; 5, Ell F. Brown, Indiana; 6, Hannah F. M. Brown, Illinois; 7, Mary F. Davis, New York; 6, Nettlo M. Pease, Maryland; 9, Jno. H. Currier, Massachusetts; 10, Dorus M. Fox, Michigan.
Mrs. Cora L. V. Daniels offered the following invocation: Divine Spirit, thou to whom we turn as children to a kind-ly parent; thou whose light and life pervade the universe, even as the glad sunshine fills the morning; thou whose presence within our souls inspires a response to thy presence.

ly parent; thou whose light and life pervade the universe, even as the glad sunshine fills the morning; thou whose presence within our souls inspires a response to thy pres-ence in the universe; thou surpassing glory, whose bright-ness lightens all space, we would praise and bless thy name; not alone because the day is assigned to human worship and national thanksgiving; not alone because the clouds of war have rolled away, and the morning of peace has dawnod; not alone because in temple and shrine set apart to human worship the sound of praise goes forth to thee; nor alone because the few of thy children that have assembled here to search carnestly for all truth, to open all our perceptions, but that in all our clouts we would strive af-ter truth, that our thanksgivit. way assume the shape of lov-ing deeds and words; that we are prove our prayers in utter-ances and kindly messanges; and we may express our thanksgiving in all our devotedness of life, that even the little ones of thy hands are given a position for culture. May we see the smile of thy benediction wherever we may turn. Let there be but one spirit here, and may that be for truth. Let this go forth in all your works; let it entwino itself with the love of the angels, until there shall be no two worlds. We thank thee especially that between the two worlds there is the span of the rainbow of promise, on which we cross the dark chasm of death and doubt and fear, and angel ministers pass to and fro, bringing the messages of their divine love. And oh as across the chasm of clouds which this day the sun has rent in twain and the brightness has dawned, so across the night of error, of darkness, and of their divine love. And on 1 as across the chasm of clouds which this day the sun has rent in twain and the brightness has dawned, so across the night of error, of darkness, and of cloud, may each spirit behold that bridge of celestial har-mony, and the prism of angelic light intertwined with earth-ly and cleastial thought, until the two worlds are made one. Let the symbols of heavenly harmony he ours. Let those that are here listen to the precepts of the angels, as they send forth their words and thoughts into all the world, so that whosever is not here may also be reached by the di-vine thoughts. We ask for no special benediction, but that love, encircling all truth, shall lead us on heavenward, and guide us now and forever.

guide us now and forever. A. Jackson Davis said he felt very much like an exhausted receiver. Experience, so far, has shown that Lyceums and Societies work best when they are one in interest, and in-separable. If felt satisfield that if this had been a National Lyceum Convention we should have had representatives

separable. He felt satisfied that I this nad been a stationary Lyceum Convention we should have had representatives from all the States. Mr. Rehn said: I think the Convention which passed the resolution made a mistake, but I think it would be well for us to make the best use of it; it may be a profitable experience. We shall see, perhaps, that the effort to establish the Children's Progressive Lyceum will be best accomplished by a unanimous effort upon the part of all the parsons engaged in the spiritual movement; yot, at the same time, we should not object to any effort to make the movement a succoss.

should not object to any effort to make the movement a suc-coss. Dr. H. T. Child said he did not agree with either of the speakers. There was no evidence that the Fifth National Convention desired to separate Lyceums and leave them out in the cold. The resolution, which passed unanimously in that Convention, was intended to meet a want that has been feit in all our National Conventions. When a time was set apart for the Lyceum it was mostly taken up with, remarks on the beauty and value of Lyceums; and while we con-sider the Lyceum as one of the great practical works of Spiritualism, it is time that something more definite was done in this matter. We need to have reports from the Ly-ceum come up regularly, and we should take inesures to secure them. I do not believe we have made any mistake. Twelve States and the District of Columbia are represented now, and there will be more before we close. If we are true to ourselves and to the great cause we love, we shall make this meeting a success. The Committee on Credentials made the following report: Mrs. Clementine Averili, New Hampshire; J. H. Currier, Albert Morton, Daniel N. Ford, J. Madison Allen, Massuchu-setts; Warren Chase, Margaret A. Rowland, New York; Mary E. Dauls A. Lockean Davis C. B. Compute Lobu

Mrs. Clementine Averill, New Hampshire; J. H. Currier, Albert Morton, Daniel N. Ford, J. Madison Allen, Massachu-setts; Warren Chase, Margaret A. Rowland, New York; Mary F. Davis, A. Jackson Davis, G. B. Campbell, John Gage, Portla Gage, David W. Allen, Kato Brigham, Mary M. Peebles, Wm. D. Wharton, — Patkhurst, — Woodburn, New Jorsey; Miss Mary A. Sanborn, Massachusetts; Mrs. Emily Trega, D. Shepard Holman, Isaac Rehn, Annu Brooks, Harriet H. French, Joseph John, Sarah M. Shumway, Lethe P. Danforth, Mary H. Stretch, Mr. Stratton, Alleo Tyson, Mary J. Dyolt, Michael B. Dyolt, Frederick E. Gourlay, Francis B. J. Read, Dr. C. Wm. Howard, Mary Crowell, Geo. D. Gleason, Henry Fottinger, Sarah H. Anthony, Henry T. Child, M. D., Potor Crans, Isaac P. Walton, James Truman, M. D., Eliza L. Ashburner, Carolino A. Grimes, Isabella Hooper, Wm. White, M. D., Olayton B. Rogers, E. Louisa Howard, Joel H. Rhodes, Anna Gampbell, Elizabeth Corson, Emily M. Watson, Anna Eliza De Hasso, Amanda Pottor, Mary Parmeley, Anna M. Shaw, Anna M. Loury, Simmon Michener, A. Mary Wise, Pennsylvania; Wm. Masson, John H. Waveer, Jacob Weaver, Levi Weaver, Wash. A. Danskin, Miss Nottie M. Peaso, Mrs. Irono Clark, Maryland; Almon B. French, Ohlo; Eli F. Brown, Indiana; Hannah F. M. Brown, George Haskell, M. D., Illinois; Cora L. V. Daniels, Louisiann; M. Putnam, Wisconsin. On motion of Mr. Parkhurst, the delegates from the sov-oral States were requested to confer together and nominate one percen from each State to constitue a Committee on

oral States were requested to confer together and nominate one person from each State to constitute a Committee on anont organization.

On motion of John Gage, this Committee were also made

children to answer. I hope there will be a committee on

Dirichicani and a second in my septements in the second state of combines of this stated. I would be added to bed

we expect to have breakfast at half-past seven in the morn-ing, unless we get up before that time and make the fire and prepare for it? It seems to me we are asking for a remedy where there is no disease; if there is a disease, it is a biameable one, simply a lack of effort on the part of the persons who are foremest in the work. Spiritualism is now more than twenty years old. We have celebrated its twentieth birthday, and yet we hear our friends, grown up people, say that they meet without a question now. Mr. Ford said that the children were not always at the previous meeting. ing, and

Such views of heaven and hell may serve the purposes of a priesthood ambitious to gain power over the souls and purses of men and women, but they are most degrading (all lies are) to the morals of the people.

Half a million persons perished in the recent Algerine famine.

"How can these mosses grow so beautiful?" said Nell. "See! they are like the pretty bonnets in the shop windows. I feel as if I wanted to talk to them, and they would know how glad I am in their pretty, soft bunches. Let us play that they know us and love us a little."

"You can't play love," said Ned. "I love them because they are beautiful, and make me think of my mother. She lived in the country once, and there she found out a great deal about flowers and birds, and she says she has a little place in her heart where flowers live and grow, just as in a garden."

"Isn't that nice?" said Nell. "I wish I had such a garden. I would put the soft mosses in it, and the green grass, too."

stop here. We shan't have a bit of a good time!"

I am sure I hope he will stop and rest."

The gentleman stooped and gathered a little of the moss they had been admiring, and, holding it in his hand, he came directly where they were. His face was whiter than the river's foam, but his eye sparkled and his smile was full of life and gladness.

"I see you are gathering mosses," he said. "I call them the flowers of autumn, and they are like the gifts that come to one after the summer of life is over. Come and sit out here where the sun shines, and I will tell you something about mosses that perhaps you never heard."

"I have heard a great deal," said Ned a little doubtfully, as if he did not wish to leave his present pleasures for those he was not sure of.

"I dare say you have," said the gentleman; but there are so many things to be said that I don't believe you know just what I am going to tell you. Indeed, I am sure you do not, for it is a story.

"Oh, if it is a story," said Nell, "I must hear it and I can't go alone."

Ned followed a little reluctantly, as if some one was interfering with his rights. They seated themselves on some rocks in the warm sunshine.

"Now," said the stranger, "I feel that we are the best of friends, and I can talk with you as if we were old acquaintances. I, love to talk to children, because they know so much."

"We do n't know much." said Nell.

You know just what the flowers and the birds and the trees know; you know something that we that have lived so long have almost forgotten. If you wonder what that is you must ask your mothers at home."

"I have n't any," said Nell sadly.

Part Designation of the Part of the State

"Ah, that is pitiful if true; but you do n't mean it. We all have mothers, but some can't talk with us; and if your mother is an angel, then I shall have to tell you what she would have said. There once lived on earth a dear friend to children, perhaps the dearest friend they ever had

"See how pale he looks," said Nell pityingly. T am sure I hone he will stop and rest." It's preuvy data at the first much cold; we have a big stove.' (I did n't mean cold to your fugers and toes, my

little one, but cold to your heart. Is there not a plenty of love, and will not God's beautiful flowers of kindness and pity, of gentleness and mercy, grow there? I mean, are those that you know best, unkind and fretful? Do they scold and complain, or treat you as they would treat a little wild-flower—tread it under their feet? You need you have to do. You can be the Princes of Love, and gather together so many of the little atoms that come out of your hearts, and put them on to the dark, unlovely places. Do n't you under-

to the dark, unlovery places. Do n't you, under-stand? Your love can make the poorest home re-veal God's love and beauty. Come, now, let us gather a few more of these mosses, and then I must leave you, for I have to go back to the city in the next boat. If you ever go nack to the city in the next boat. If you ever wish to know who I am, here's my card. I am a minister; do n't be frightened. I do n't preach, but teach. Good by. If you will tell me where you live I will come and see you.' Ned gave his number and the street, and they watched the delicate figure as it disappeared be-low the hank

low the bank

Ned looked at the card and read, ' Rev. William Clyve.'

#### Prof. Deuton's Book.

I am much interested with Wm. Denton's "Past

and Future of our Planet, or Lectures on Geolo-gy," which I am now reading. The history of the world, written "as with the point of a diamond in the rock forever," speaks its age in characters that cannot lie. If the world its age in characters that cannot lie. If the world has passed through successive periods of dura-tion, each immensely great, before reaching its present state, which may be reckoned its age of early manhood, we may well infer that duration, at least equally immense, is reserved for it in the future. Whether in some far distant period of coming eternity, the earth will finally be ab-sorbed in the body of the sun, depends, I think, upon the existence and continuance of a resisting upon the existence and continuance of a resisting upon the existence and continuance of a resisting medium through which the earth is revolving in its annual course around him. If the thin and filmy comet of Encke is perceptibly contracting its orbit by reason of such resistance, the denser planetary bodies must, though in an inconceivably less degree, contract their orbits, and after periods of duration, which imagination cannot compass, be resumed into the mass of the sun. J. A. GILLETT.

On motion of John Gage, this Committee were also made a Business Committee. After a recess of ton minutes, the delegates reported as follows: Daniel N. Ford, Massachusetts; Mary F. Davis and David W. Allen, New Jersey; Almon B. French, Ohio; Julius II. Mott, District of Columbia; Ell'F. Brown, Indiana; George Haskoli, M. D., Illinois; Wm. Masson, Maryland; Dorus M. Fox, Michigan; Cora L. V. Daniels, Louisiana; James Truman, M. D., Pennsylvania; Clementine Averill, New Hampshire; Miss C. M. Futnan, Wisconsin. On motion of Dr. Child, it was resolved that the session of the afternoon commence at 3 o'clock, and that of to-mor-row at 0. Adjourned until 3 F. M.

Afternoon Session .-- The Committee on Nominations pre-sound the names of the following persons, who were unani-mously elected:

President—Mary F. Davis, Now Jersoy. Vice Presidents—Dorus M. Fox, Michigan; Michael B. Dyott, Ponnsylvania; Dr. Göörgö Haskoli, Illinois; Mrs. Harriet W. Farnsworth, New York; Miss Mary A. Sanborn, Massachusetts; Cora L. V. Daniels, Louisiana; Nettie M. Massachusetts; Cora L. V. Daniels, Louisiana; Nettie M. Anassachusetts; Cora L. Y. Daniels, Louisiana; Nettio M. Pease, Maryland; George B. Davis, District of Columbia; Ell F. Brown, Indiana; Portia Gage, New Jersey; Clemen-tine Avorili, New Hampshire; M. Putnam, Wisconsin. Secretaries-Honry T. Child, M. D., Ponnsylvania; Han-nah F. M. Brown, Illinois; Jno. H. Currier, Massachusetts. Treasurer-Cornelius B. Campbell, New Jersey.

The Committee on Organization nominated the following Committee on Resolutions: A. J. Davis, Mary J. Dyott, Isaac Rehn, David W. Allon and Mary B. Hosmer. On Finance: M. B. Dyott, Julius H. Mott, Lovi Weaver, Mary M. Peebles

M. B. Dyott, Julius II. Mott, Levi Weaver, Mary M. Peebles and Mary A. Stretch. They also proposed the speaking be limited to ten minutes. Adopted. On taking the chair, Mrs. Davis said: I wish to make a few remarks in relation to the object which calls us to-gether. We are here to-day to consider the question as to what shall be done for the best good of the Children's Pro-gressive Lyceum. Some are in favor of separate, not na-tional organization, in its behalf; and some are decidedly opposed to such an organization, separate from the Ameri-can Association of Spiritualists. Of this we are well assured that all the friends of the Lyceum desire that such steps shall be taken, that such action shall be adopted as will re-sult in the best good for the little ones that the Providence above has placed under our care. As Spiritualists, we wish to make the Lyceum our own elject; we wish to do that for it which shall redound to its benefit: not only to do it this year, but in all the years to come. We feel assured that the year, but in all the years to come. We feel assured that the Lyceum is connected with the spiritual cause in this coun-Lyceoum is connected with the spiritual cause in this coun-try; that depending upon the Lycoum is the great question of the success of Amorican Spiritualism in all the future years. From the garden of God is to spring up those beau-tiful flowers which shall ripen into fruit, that shall be for the healing of nations. Let us consider here as friends what we can do to promote the interests of this great cause, what steps we shall take, what movement we shall project that shall do the most toward culturing these beautiful blossoms in the garden of God. We can come here, and with no antagonism, no bitterness of feeling, can consider any question in relation to this great subject which appeals to us for a wise and loving decision.

All y distant a wise and loving decision. A. J. Davis said : As Chairman of the Committee on Reso-lutions, I wish to remark that these should embody the ma-tured thought of the Convention. It seems to me that we turea thought of the Convention. It seems to me that we are here as students—I mean every person is a teacher, every one is a member of the Lyceum, and we ought to re-solve ourselves into a committee of the whole with an adult group. Now suppose we have questions and get the best answers we can; that is the genius of schooling, that is what we are here for. Let our resolutions be set forth to embody some of the matured propositions while we have a discuss. Then our convictions will go forth to the world. Almon B. French proposed that we consider. "What is the best method of enhancing the interests of the Children's

Progressive Lyceums?" George Davis, of Washington, said: That is a subject which we all desire to hear discussed. I would propose that a committee be appointed on the subject of education, to whom will be referred all matters connected with this sub-

ject. Daniel N. Ford proposed that a book of questions for the Lyceum be published. Mr. Holman said: From my understanding of the ques-tion, I should say No. My reason is that if we print a bun-dred, more or less, questions in a question book, we shut

dred, more or less, questions in a question book, we shut the door at once to progress itself. Mrs. H. F. M. Brown said: I have seen the great need of a question book. I know in our own Lyceum and in other Lyceums that children are often asking questions; and these questions are sometimes very inappropriate. Let us have some kind of a book whereby the children's minds may be brought out. I do not say it is best to have answers. Have a series of questions; something that will come within the comprehension of the young mind. Leave them for the

Mr. Ford said that the children were not always at the previous meeting. A. J. Davis replied: We do not meet to teach these chil-dren; children are educated on the run. What is Bro. Rohn, Bro. Fox and almost all of us doing but trying to get rid of what we have learned in youth, in religion, in politics, rid of what we have learned in yonth, in religion, in politics, in social life. This Lyceum movement strikes a blow at the very root of the whole system of education provailing in the world. If we are not prepared with questions, it is because we have not yet grown up, have only a newspaper senti-mental interest in the matter. All mature, grown-up men and women, these who are intuitive, are full of questions. I never saw any difficulty about this; it was that we could not repress the questions that would be put. I think we should consider the management, or rather the absence of it, which is the most perfect management. We need in-stinctive education of the children, and they learn more by what they see and hear than by books or rules. Mr. Campbell, of Vineland, said: If there is difficulty in raising questions, there will be the same difficulty in raising answers. Let us have a committee to propose both ques-

answers. Let us have a committee to propose both ques

answers. Let us have a committee to propose both ques-tions and answers. The only real argument I can see in favor of these questions is to help along those who are indo-lent. It seems to me the radical element must first pro-duce something, and then the conservative element must go to work to save it. Let us at once become a denomina-tion, and have a series of questions and answers. Let the first one be, "What is the Chief End of Man?" Georgo Davis, of Washington, said : I suppose my experi-ence in forming and conducting a Lyceum is similar to that of most persons who have not had any example or instruc-tion. We obtained a great deal of help from the unabridged Manual. I do not believe that with all our spirituality, and all our former teachings in theology or science or litera-ture, we could have organized and maintained a Lyceum for one year. We have done that, and now we have como here to learn the best way to keep our Lyceum up. We are and all our former teachings in theology or science or litera-ture, we could have organized and maintained a Lyceum for one year. We have done that, and now we have como-here to learn the best way to keep our Lyceum up. We are in earnest about it. I know that we have learned by visit-ing Lyceums in other places. I found that in many respects we had got wrong, and perhaps I might give some instruc-tions to others. I think that Bpiritualism does grow, and that it is progressing every day. Why not, If that fact is admitted, have a work to-day for the Lyceums? The Ly-ceum Manual is very complete in itself, a good book; but it might be extended. Mind and knowledge are extending, and I see the necessity and feel the want of some more complete system. I would like to have other silver-chain recitations, other questions, other songs, and a new system of calisthenics. We can find those by going to many other works. We can buy the "Spiritual Harp." We cange into the recesses of literature and poetry and romance, and there we can find good silver-chain recitations; but we need something in selected form, so that we can go on and con-duct our Lyceums as they should be. I do not think it would be judicious to have two books, because it would be an additional expense and trouble. We cat in one book at \$1. much more than in two at 50 cents each. We should have the instructions and suggestions of our lenders, that we ous gather up all that is good in this new Manual. I would like to learn of them. We have a certain set of songs, which we sing every Sunday. I will admit that should we all do our whole duty completely, we could get along with the present system; but we cannot do that if we study the whole week on the manner of conducting the Ly-ceum. I find great difficulty in getting the best Spiritual-ists to become leaders, and we are obliged to work our Ly-ceums which he manner of conducting the Ly-ceum. I find great difficulty in getting the bast Spiritual-ists to become leaders, and we are obliged to work our Ly

port to the next meeting of the American Association of Spiritualists. "Mr. Holman said : I make this motion with the deliberate

Mrs. Daniels said she would like to call up the question proposed by Mr. Fronch. Mr. French said he had introduced that question, and de-sired to speak on it, but first he felt that it was due from him, as President of the Ohio State Association of Spiritual-ists—Inasmuch as that State was not represented by any one but himself—to state to this Convention some of the reasons that had conspired to prevent that State's being represent-ed. It will be remembered that our into State Convention met a short time after the Fifth National Convention at Rochester, Nearly all our Lyceums are young, and we have no means of being represented. Almost all of them are or-ganized as Societies and Lyceums, and when the objection was made to this Convention as being a separate organiza-tion, our friends thought there was no need to be represent-

Mrs. Sanston said: I would like to add my testimony to what the brother has said. I have felt that if we would

Magic versus Spiritualism-The

Spiritualists Ahead.

and agreed to submit to the test. Accordingly a large and very intelligent audience assembled to witness the result. After Mr. Hartz had gone through his regular performance, he announced that he would leave the stage to Mr. Jackson and

Mrs. Daniels said she would like to call up the question

## BANNER OF LIGHT.

is manifested in the spiritual papers, more particularly the Hanner of Light. The religious reformers on this continent are looking to you for that knowledge which feeds the trush-seeking and aspiring minds. Then go on in the good work. God and the angels are on your side, and success is surely

God and the angels are on your side, and success is surely yours. Mrs. Laura Cuppy is with us overy Bunday, and the largo hall is about full every evening she lectures, and our Ly-ceum averages from ninety to oue hundred and ten regular scholars, and harmony provails generally. William F. Lyon, of this place, has left us for the East, with his family. I think he will enter the lecturing field. I don't know how long I shall continue the same interest I have in the Banner of Light the last ten years, as I am past sity years of age, and have no fired habitation-moth-ing to keep me in one place-yet as long as life and health continue I shall assist to circulate the Janner of Light wherever I may be. I was raised a Methodist, and thirty years a Methodist after two and twenty. For the last four-ieen years I have been a medium for physical manifesta-tions, in which I have had very many remarkable tests and given many extraordinary proofs of spirit friends being prea-ent; have at I chink, with over two thousand persons in California, for table tipping, giving good satisfaction. I have often seen in the years at I have never received one dimEap such service; and I have sat thirteen out of four-teen consecutive nights, often four and two nights a week. I take four spiritual papers, and buy many books, read and lend them.

VERMONT.

A Call. The Vermont Spiritualist Quarterly Mass Convention will be holden at hirldgewater, VL, on Saturday and Sunday; the 2d and 3d days of January, 1869, and the undersigned extend a conflatinvitation to the Spiritualists, and all lovers of Truth.

# DR. H. P. FAIRFIRLD will speak in Battle Creek, Mich., dur-ing December; in Painesville, O., during January. Will an-

MILTORD, MARS, -- Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. Prescott West, Conductor; Mirs. Marie L. Buston, Gpardian; B. W. Gilberi, Musical Director and Corresponding Becrolary: Nuwburgtrour, Mass. -- The Children's Progressive Lyceum meets in Lyceum Hall overy Hunday at 2 F. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-cal Director; J. T. Loring, Becretary. Conference or lecture In same hall at 13 o'clock.

in same hall at 73 o'clock. NRW HAYEN, CONN. -- The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on Mate street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Con ductor.

DR. H. P. FAIRFIRLD will speak in Battle Creek, Mich., dur-ing December; in Paineaville, O., during January. Will an-swer cails for weck-evenings. Address as above. MRS. FAINER, B. FRLTON, HOULD Milden, Mass. HRV. J. FHANCIS, OUGENBURG, N. Y. J. G. FISH, Hammonton, N. J. A. B. FRENCH, Accurer, Clyde, O. Mus, M. L. Stank, Lowell, Mass. N. G. GHERMLEAF, Llowell, Mass. N. G. GHERMLEAF, Llowell, Mass. Interv. JOSEFFTC, Gitt, Blevidere, Hill Du. L. P. GHILGS, Inspirational speaker, will answer calls to lecture. Address, Job Web, Fort Wayne, Ind. Miss, LARA DE FORCE GIOLDON. Address, Treasure City, New Co., Nevada. JOHNS F. GULLD, LAWIENCE, Mass. Will answer calls to lecture.

DR. L., P. GILLOG, ACLANDI, Specker, will answer calls to lecture. Address, box 40; Fort Wayne, Ind.
 Mus, Lar Ra Dk Ponck Goldbon. Address, Treasure City, New Co., Newada.
 JOHNF, GULD, LAWRENCE, MASS, Will answer calls to lecture.
 Mins, C. L. GADE, trance speaker, corner of Barrow and Washington streets, New York.
 SAR ULGRAVES, Inspirational speaker, Berlin, Mich.
 Min, G. GULES, Princeton, Mo.
 DE GAMMAOE, Jecturer, 134 Nouth Tthat, Williamsburg, N.Y.
 Mirs, G. GULES, Princeton, Mo.
 DE GAMMAOE, Jecturer, 134 Nouth Tthat, Williamsburg, N.Y.
 Mirs, G.L.J., Dec. 20 and 27, and Jan. 3. Address, corner Pearl and Brooks atreets, Cambridgeport, Mass.
 E. ANSIE BIINMAN, Agent of the Connecticus Hate Associa-tion, will lecture in Binford, Dec. 20 and 27. Will make ar-rangements to speak evenings in the yichnity of Nunday ap-pointinents. Address as above.
 Moaza HULE, Holart, Lake Co., Ind.
 DANKE, HOLT, Karten, Warren Co., Pa.
 Mus, S. A. HORTON, 24 Wainesht street, Uswell, Mass.
 Mirs, N.A. HORTON, 24 Wainesht street, No. Clarendon, Vt.
 DA, N. HODER, Warren, Warren Co., Pa.
 Mus, F. O. HITZER, 122 Fast Madhon street, Baltimore, Md. J. D. HACCALL, M. D., Waterloo, Wia.
 Du, E. B. HOLDER, J. Budden, finger, Yt. Jankea, J. D., Waterloo, Wia.
 Mirs, M. N. Towsnexy HOADLER, Birldgewater, Vt. Jon. Gun, England.
 Mirs, M. N. Towsnexy HOADLER, Birldgewater, Vt. Jon-don, England.
 Mirs, M. N. Towsnexy HOADLER, Birldgewater, Vt. Jon-don, Shat H. Haknik will answer calls to lecture and attend funcerals. Address, Jox 99, Abington, Mass.
 Was, M. N. Towsnexy HOADLER, Birldgewater, V. Jon-dor, Shat H. Haknik will answer calls to lecture and stlend funcerals. Address, Jox 99, Abington, Mass.
 Was, M. J. DUKER, Jedy, Can occasionally speak on Hundays

Lectures at 19 A. S. And J. F. S. Chulter's a tractory in the control of the c

ville, O. J. B. LOYKLAND, Monmouth, 111. Mus. F. A. LOUAS, Chicago, 111., caro Religio-Philosophical Journal.

Mus, F. A. Jou XS, Chicago III., care Religio-Philorophical Journal.
 Joux A. Lowe, lecturer, box 17, Sutton, Mass.
 Wu, A. Lowe, lecturer, box 17, Sutton, Mass.
 Wu, A. Lover, And S. Chicago III., care Religio-Philorophical Journal.
 Joux A. Lover, Schemer, Jourgan J. Standard, and Standard S. S. Sandard, and Sandard

Thomas E. Moon, inspirational speaker, 20 Howard street,

 bill, Mass.
 Thomas E. MOON, inspirational speaker, 20 Howard street, Bioxion, Mass.
 Mins, TAMOZINE MOONE will answer calls to lecture. Address, 98 Revere street, Bioxion, Mass.
 Min, F. H. MASON, inspirational speaker, No. Conway, N. H. O. W. MANUE, trance speaker, 35 Rutlands Rouare, Hoston. Mins. H. M. W. MINARO, traince speaker, Oswego, 10.
 LEO MILLER PUPPORES spending the winter in the Esat, and will respond to invitations to speak in New England and New York shale. Address, Moont Morriss, N. Y.
 Dit. JOHN MANNEW, Unshington, D. C., P. O. box 607.
 Thi, G. W. MONER, H. JE, trance and inspirational speaker, N. Mass.
 W. MORULL, JE, trance and inspirational speaker, New York shale. Address, Moont Morriss, N. Y.
 Dit. JOHN MANNEW, Washington, D. C., P. O. box 607.
 Thi, G. W. MORULL, JE, trance and inspirational speaker.
 W. MORULL, JE, trance speaker, Joilet, Will Co., HI. MER, HANNAH MONER, trance speaker, Joilet, Will Co., How North, December. New Will speak in Rocheever, N. Y., during December; general address, box 778, Bridge-port, Con.
 MER, MARAH, MIELEN MATTHEWS will make engagements for the winter. Address, care Dr. Roundy, Quincy, Mass.
 J. W. MATTHEWS, Icclurer, Heyworth, McLeon Co., 11.
 DR. JAMAN HELEN MATTHEWS will make engagements for the winter. Address, Irance speaker, Alstead, N. H. Du, JAKES MORRINGN, lecturer, Mellenry, H. M. MATTHEWS, Necture, Mellery, Hardred, Conn. A. L. E. NASH, lecturer, Heyworth, McLeon Co., 11.
 M. MATTHEWS, Icclurer, Bellery, H. K. M. M. MATTHEWS, MORRING, Lecture, Mellery, Hardred, Conn. A. L. E. NASH, lecturer, Mellery, H. Masser, J. W. MATTHEWS, MORTH, MISSON, Lecturer, Mellery, H. M. M. M. M. MANNES, MONRING, Lecture, Hardred, Beaker, J. W. MATTHEWS, MORTH, MISSON, Lecturer, Mellery, H. M. M. M. K. J. MANNES, MONRING, PARAMER, HUBARE, MORRE, MORRE, MORRE, HER, TONSON, W. M. MARS, M ad philosophy of Spiritualism. Mas. E. N. PALMER, tranca speaker, Big Flats, Chemung

36. N. Y. MRS. PIKE, locturer, St. Louis, Mo. MISS NETTIEM. PEASE, trance speaker, New Albany Ind. A. A. PORD, inspirational speaker, Rochester Depot, Loraino Chilo.

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

J. L. POTTRE, trance speaker, La Crosse, Wis, care of E. A. Wilson.
 LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.
 DE, S. D. PACL, Will answer calls to lecture on Spiritualism.
 Address, Port Huron, Mich.
 MES, ANN M. L. POTTS, M. D. lecturer, Adrian, Mich.
 J. H. Powell, J. Grant's Court, North Mead street, Bunker
 HUI Square, Charlestown, Mass.
 W. K. RIPLEY, Foxboro', Mass.
 W. K. RIPLEY, Foxboro', Mass.
 R. RANDALE, Inspirational speaker, Routh Hanover, Mass.
 R. RANDALE, Town of Mass.
 R. RANDALE, Town of Mass.
 R. RANDOLFH, Care box 3352, Boston, Mass.
 R. RANDALE, Inspirational speaker, Upper Lisle, N. Y.
 MES, FAMN REIN, Inspirational speaker, Khamazoo, Mich.
 MES ALONE RIFLEY, Inspirational speaker, North Ley-crett, Mass.

**OHIO.** Matters in Cleveland.

"Mr. Holman said : I make this motion with the deliberate intention of heading off this move of some to get up a sep-aratic Lyceum Association, distinct from the Association of Bpiritualists. I am one of these who think that when we speak of the Children's Progressive Lyceum, we do not mean a Lyceum of children under fifteen years. I want to take in adults. I am sorry that the group wather of that book was not inspired to add another word, and call them the Children of Light. The difficulty thus far, in this move-ment, is to see how best to educate the Children. I consider that the contemplated movement that we have now seen. Ingly inaugurated here is going to lead us all astray in rela-tion to the interests of the children in a very few years. It is saving to a very few men over twenty-one years, "Take During August and September Mrs. N. L. Bronson lectured in Cleveland. Her ministration was a perfect success. Through her energy and personal efforts a new and elegant hall was seeured for five years, and fifteen hundred dollars raised toward continuing the spiritual meetings in it. Miss Susie M. Johnson followed her, lecturing ing) into the interests of the children in a very few years. It is a to the interests of the children in a very few years. It is saying to a very few men over twonty-one years, "Take the children; do with them as you please. Parents, stay at home and mind your own business; we will take care of your children." This seems to be the effect of a separate organization. I wonder what this new work that is to be got up will be, that is to be filled with these wonderfal things to be adopted with the instructions of men a hundred years old. I want the committee to report these wonderfal things, so that we will nover call another Lyceum Conven-tion, except in the sense in which we call the American As-soclation. I don't know but I have said enough. This Convention may get some ideas to embody in their work. The resolution was not adopted. through November, Edward S. Wheeler, who has been off on a lecturing furlough during this term, has returned to fill out his year's engagement there. The following extracts, taken from a letter written by him, show the condition of things as he finds them on his return. We regret we have not room for the whole of his letter:

that which they have created. For many kind work and generous acts 1 have to thank friends 1 met there for the first time. Returning to Cleveland, I am happy to see the external evidences of progress, the report of which had cheered me before. The Society has hired a fine new block for five years, situated at 200 Superior street, on land where once stood the hospitable home of Mr. Hobs, which many of our medi-ums and speakers will remember. The place was also the site of the publication office of "The Agilator" in its time, and of the book depot of our active co-worker, Mrs. II. F. M. Brown, now of the Lyceum Banner. J. M. Spear and friend Stirling can testify that long ago the pince was con-situated as a Gorman Concert Hall and Lager Beer Saloon, is in the vory contro of the city, and near several churches. Through the interest of the church pool, the Intended use was provented, and King Lager sent elsowhore to hold his court. "The Spiritualists and Liberalists" secured tho building. They much better the fashionable church-geers are pleased, is an open question. The Soleity is wall accommodated. The first floor is en-tiroly used by John Seltser & Co., for the sale of Knabe's pl-anos; the account of the offer and rooms of Dr. New-comer, who is no stranger to spirits or Spiritualists; also rooms for the accounted and for the shifting of seven itroly used by John Seltser & Co., for the sale of Knabe's pl-anos; the second contains the office and rooms of Dr. New-comer, who is no stranger to spirits or Spiritualists; also rooms for the accounted for the hall; ladies and gen-tlemen's dressing rooms, cleak for the hall; ladies and gen-tlemen's dressing rooms, cleak for the hall; ladies, and gen-tlemen's dressing rooms, cleak for the ball; ladies, and gen-tlemen's dressing rooms, cleak for the shifting it up with good cane-seat clairs, restrum, desk, stage, &c. The Lycoum has plenty of room, as the hall will seat from seven to eight hundred persons. The hoor is preared for

Incomestor, Nearly all our Lyceums are young, and we have no means of being represented. Almost all of them are or-ganized as Societies and Lyceums, and when the objection was made to this Convention as being a separate organiza-tion, our friends thought there was no need to be represent-ed in the Convention. I would have preferred that every Lyceum in the State of Ohlo might be represented here. I feel that it is an unwise more. I have found, in my connec-tion with the Lyceum movement in Ohlo, and during the past six weeks, traveling as missionary of the American Association, that there scems to be one general discase, and that is nothing that pertains to the children. I find these oarnees and all anxious to attend, but I also find that there is a want of sympathy, a want of coporation, a want of har-mony, among the officers and leaders of the Lyceums, which is detrimental to the interests of all these. I therefore wrote a letter to our worthy friend and brother, Hudson Tuttlo, desiring him to do something for the removal of these troubles. Wo have a worthy lecturer in the State, and would be glad to organize new Lyceums, but the Lyceums already organized need missionaries to visit them and en-deavor to put the right spirit in them. I think it is far more important to do this than to organize new Lyceums. During the coming winter we want to improve the condition of our Lyceums. I feel that this is the most inmortant work. There is an antidote for this ovil, and it is not among the children ; they are all right. I had the plensure of con-ducting a Lyceum for a fow months, and feel that there is enough in the Lycoum Manual. The more wo cumber the Lyceum with books and forms, the more trouble we shall have. I was about to say that it is not ducetions that we want, it is not songs, it is not new gymnastics, as much as it is soul baptism in the work. If a leader has any earnest-ness in the work, sho or he ought to be able to go to the Lyceum and give good, wholescom, moral instruction. There must be harm

From the St. Louis Republican, Nov. 24. A good deal of interest has been manifested A good deal of interest has been manifested for some days, in consequence of a challenge that passed between Mr. Hartz, the illusionist, now performing at the Philharmonic Hall, and Mr. C. W. Jackson, a so-called spiritual medium. Last night the trial of skill between magic and Spirit-ualism took place between the champions. Hartz announced in his bill, "Spiritualism exposed to-night." Jackson defied the threatened exposition, and agreed to submit to the test. Accordingly a

upils and parents.

# MASSACHUSETTS.

### vember.

GEORGE A. BACON, Scorelary of the Massachusetts Spirit-ualist Association: RESPECTED FRIEND-Sunday, Nov. 1st, was passed with the friends in Fall River, having two vory pleasaut meetings, although the weather was stormy. Great credit is due Mirs. McQuitly, who lectured for this Society a year or more until her health failed and she became a hopoless invalid. She has sacrificed all for the cause she loved, and won the last-ing gratitude of every one who knew her. To her unwearied efforts is due much of the interst which is now manifested in Fall River. It is the intention of the Society to hold reg-ular meetings most if not all the time during the coming wintor.

that he would leave the stage to Mr. Jackson and his friends, who accordingly went forward. A Mr. Goodwin, who appears to be exhibiting Mr. Jackson, or, at least, his principal spokesman, stated to the audience that he proposed to per-form no tricks of magic, sleight of hand, or humbug, but was a searcher after truth, in what-ever shape he might be able to discover it. Mr. Goodwin requested the audience to appoint a committee to impact all matters on the stage

Iterating intertaint, who give the above the store of the store lecture here was poorly attended, on account of the store and darkness. The next evening, at Somerset, I was greeted with a large audience, made up of some of the leading minds in town. A deep interest was manifested, and an earnest desire ex-pressed that they should soon hear from some of the Agents mmittee to inspect all matters on the stage. committee to inspect all matters on the stage. Mr. D. A. January and Dr. Franklin wereselected, and the audience testified their appropriation of

We have not room for the whole of his letter: The tedium of my sermonizing has been relieved by oth-ers, who have encouraged the workers here, feeding them-with the bread of life and the strong who of the kingdom. The people love the teaching of Mrs. Bronson, and when Suske Johnson asks their attention, they wait to hear. The inst has just closed an engagement here, and as I return 1 am conscious of increated room for work. The dilligent faith-fulness of a woman has made free the road of progress, clearing out the dusty rubbish of theological litter with vig-orous hand, and demolishing the antiquated cobwebs of su-perstition with the besom of destruction. Two monthal spoke in Oswego, N. Y., while Mrs. Bronson discoursed to foll houses in Cleveland. The friends in 04-wego form a pleasant community, and are carnest and faith-ful lift help labors for the advancement of the cause of truth. I hardly know of a Society which appeared as pleasant as that which they have created. For many kind words and generous acts I have to thank friends I use there for the first time.

alry and cheerful, and a fine room for spfaking. The Socie-ity are expending about filteen hundred foilnrs in fitting it up with good cane-seat chairs, rostrum, desk, stage, de. The Lycoum has plenty of room, as the hall will seat from feven to eight hundred persons. The floor is prepared for dancing, and our weekly parties put i, well to use. Our affable President, Bro. Prat, still retains his position. The angels keep record of the daily doings of Bro. George Rose, Conductor of our Lycoum; Dr. Parker, our Lycoum librarian, is much interested in the welfare of the children as well as the Society, and, though meeting with heary losses by fire of late, cannot forego the luxury of doing good. Our former faithful guardian, who never missed in her at-tendance upon the Lyceum, has removed to Chicago, and energetic Mrs. Eddle again works for the children in her place. Mr. Henry Thompson is active as Assistant Con-ductor, and others are zealous in help. As a Society, and as a Lyceum on Sunday, in all of which I bear a part; then parties and dancing school for the children, and classes pro-posed for their olders; social assemblies overy week, with Messrs. Roso, King, Fairbanks, Lees and Thompson as manan-gers. The "Social Fraternity" is to give plays and theatricals what the brother has said. I have fell that if we would separate the interests of the two, we would strike a death-blow at our Lyceums. The churches are very wisc, and they keep their Sunday schools within themselves. It is the means of educating the young. My group is advanced; I feel that I may suggest, but I cannot teach. I think the inharmonies of the leaders must be removed before we can do any good. Lot us keep the Society together in all parts except the financial matters, which may be better managed when they are kept her Society together in all parts Adjourned until 0 o'clock Friday morning. [The second day's proceedings will appear as soon as we receive the manuscripts from the reporter.]

Messrs. Koso, King, Fairbanks, Lees and Thompson as mana-gers. The "Social Fraternity" is to give plays and theatricals for our amusement and the profit of the treasury, as well as the relief of the suffering and poor. The "Literary Union" is proposed, with a liberal library and reading room, besides other minor matters, not to forget the day school of Miss Durham, our Assistant Guardian, which carries the mothod of the Lyceum through the week, to the satisfaction alike of public and parents

# Report of the State Agent for No-

## GEORGE A. BACON, Secretary of the Massachusetts Spirit-

At Swansea I met with Mrs. Stebbins, clairvoyant and healing medium, who gave me some very good tests. The lecture here was poorly attended, on account of the storm

and Progress, to meet them at the above named place for the purpose of refreshing our souls with "manna " from the an-gel world, and peaceful social intercourse, thereby gaining strength for a more vigorous labor. In the great cause of love, truth and human progression. A good hotel is near the church, where those who choose to stop can be well accommodated at a reasonable rate, but calculations are being made to board all free that it is possible to find accommodations for. ALL/PECTALISTS POSSIDUE DE DEMO ACCOMBOURLIOFS FOF. C. WALKER AND WIFE, [E.J. ROBINSON AND WIFE, N. LAME "A. E. SIMMONE"" J. M. HOLT "G. G. RAYMOND "G. B. F. WILLST "G. T. MUDDLETON "G. J. E. WILLST "G. T. SWKEBDRY "G.

1.1

F. WREDEN	Ľ.	••		· · ·	L. BILLINGS	••		••
WEEDEN			**		L. L. TANNER	"		••
TOWNSEND.		**			A. S. BAKER	**		٠.
N. WOOD		••	· ••		WM. PIERCE	••		••
KESEDAY	e,	**	: <b>*</b> *		1		1	
		- 1.						

Quarterly Meeting,

**Quarterly Meeting.** A Quarterly Meeting of the Indiana State Spiritual Associa-tion will convene at Terro Haute, Ind., Friday evening, Dec. 18, 1888, to continue until Sunday evening, Dec. 20. As husi-ness of grat importance will come before the meeting, it is carnesity requested that as many as possible will attend. A cordial invitation is extended to every Spiritualist in the State of Indiana to be present. The Executive Board of the State of Indiana to be present. The Executive Board of the State Association are especially required to attend. I. B. Witchen, Sec Y State Spiritual Association. Indianapolis, Ind., Nov. 20, 1888.

### SPIRITUALIST MEETINGS.

### Alphabelically Arrayaed.

Alphabetically Arranged. ADRIAN, MIOH.—Regular Runday meetings at 10% A. N. and 74 p. M., in City Hall, Main atreet. Children's Progressive Lyceum meets at same place at 12 M. Mirs. Martha Hunt, President; Ezra T. Bherwin, Secretary. ABTOHA, CLAINOU CO., OR.—The Society of Friends of Pro-gress have just completed a new hail, and invite speakers traveling their way to give them a call. They will be kindly received.

Traveling their way to give them a call. They will be kindly received.
 BORTON, MASS.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuer, J. Oto, C. C. C. Street, Samuer, The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss. Mary A. Sumborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Necretary, 51 Pleasant street.
 Dudley Hall.—The Children's Progressive Lyceum (sf the South End) has removed from Apringfield street to Dudley Hall. The Children's Progressive Lyceum (sf the South End) has removed from Apringfield street to Dudley Hall., Southern District, where the sessions will be held every Sunday morning at 104 A. M. A. J. Chase, Conductor. Union Hall.—The First Moston Spiritualist Association held meetings overy Sunday, at 10 Mon Hall. Hroadway, at 10, and 70 clock. Mr. Kcene, President; R. H. Gouid, Secretary; Mary L. French, Treasurer.
 Traverance Hall, "The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Noton, every Sunday, at 3 and 7 P. M. Benjamin Odiorne, 81 Lexington street, Cor. Nec. Marchase nod March, Nr., Fanne B. Felton during January; Mrs. M. Macomber Wood during Hard, Sullictor Yeaw during April; J. M. Peobles during May.

Mirs. Sarah A. Byrlies during December and Alfreit, size and the street of the street o

 tary. Children's Lyceum mitels at 10% A. M. Wim, E. Smith, Conductor. Mirs. II. R. A. Humphrey, Girardian.
 PAINSAVILE, O.-Piropressive Lyceum meets Sundays at 10
 A. M. G. Smith, Conductor; Mary E. Dewey, Guardian.
 PHILASVILE, O.-Piropressive Lyceum meets Sundays at 10
 A. M. G. Smith, Conductor; Mary E. Dewey, Guardian.
 PHILASKEPHIA, P.A. Children's Progressive Lyceum No. J. meets at Concert Hall, Cheatnut, above 12th street, at94 A. M., on Sundays, M. B. Dyott, Conductor; Mars Mary J. Dyott.
 Guardian. Lyceum No. 2, at Thompson street cluurch, at 10
 A. M., Mr Langham, Conductor; Mirs. Mary Streich, Guardian.
 Quindry, M. M. Dyott, Conductor; Mirs. Mary Streich, Guardian.
 Quindry, M. M. Andrig, P. M. Mandays.
 Quindry, M. As., Meetings at 2M and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% r. M. on Bundays.
 Quindry, M. Ass., Meetings at 2M and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% r. M. Mary M. Wood dur-ling January; C. Famio Allyn during Fobruary. Children's Progressive Lyceum meets every Hunday, at 24 r. M. Mrs.
 Collins, Conductor; Miss E. O. Buehe, Assistant Conductor: Brogressive Lyceum meets every Hunday, at 24 r. M. Mrs.
 Collins, Conductor; Miss E. O. Buehe, Assistant Conductor: Brogressive Lyceum meets every Hunday, at 24 r. M.
 RockFord, Jundry Wanday ovening at 7 o'clock.
 Bata, Mass., The Friet Sciept of Progressive Lyceum meets In Lyceum Hall, Church street, every Nunday, at 1 r. M.
 Rockinson, Conductor, Mirs, Harmon, Guardian; W.
 Rothinson, Conductor, Mirs, Harmon, Guardian; W.
 Rockinson, Conductor, Mirs, Harmon, Guardian; W.
 Rockinson, Conductor, Mirs, Harmon, Guardian, W.
 Rockinson, Conductor, Mirs, Harmon, Guardian, W.
 Rockinson, Conductor, Mirs, Harmon, Guardian; W.
 Rockinson, Conductor, Mirs Hall. BFRIMOFIKLD, MASS.—The Fraternal Hociety of Hpiritual Ists hold meetings every Hunday at Fallon's Hall. Progress-ive Lycenum meets at 2 p. m. Conductor, James G. Ailber Guardian, Mrs. F. C. Coburn. Lectures at 7 p. M.

Guardian, Mrs. F. C. Colurn. Lectures at 7 F. M. HTOREHAM, MASS. — The Bpiritualist Association hold meet ings at Harmony Hall two Hundays in each month, at 23 and 7 F. M. Afternoon lectures, free. Evenings, 10 cents. Wm. 11. Orne, President. The Children's Progressive Lyceum meets every Nunday at 103 A. M. E. T. Whittler, Conduct or; Mrs. A. M. Kempton, Guardian. HACRAMENTO, CAL. — Meetings archeld in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 F. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Cor. Nec. Chil dren's Progressive Lyceum meets at 2 F. M. J. H. Lewis, Conductor; Miss O. A. Brewster, Guardian. StoAward, Lyceum meets

ductor. NEW YORK CITY.—The Hoclety of Progressive Apiritualists will hold meetings every Sunday in the large half of the Ev-erett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 74 P. M. Children's Progressive Ly-ceum at 24 P. M. P. E. Farnsworth, Secretary, P. O. box 5079.

drei's Progressive Lyceum meets at 2 P. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian, Aroawonz, ILL.-The Children's Progressive Lyceum meets every Nunday aftermoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatlo James, Guardian, The Free Conference meets at the same place on Hunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Channecy Filwood, Kaq., President of Noclety; Mrs. Bursh D. P. Jones, Corresponding and Riccording See'y. Sr. Louis, Mo.-The "Society of Apiritualists and Pro-gressive Ryceum "of RL Louis hold three sessions each Sun day, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 1H A. M. and Sr. M. J. McCord, Vice President: Henry Stagr, Corresponding Secretary; Thomas Allen, Hoerstary and Treasurer: W. H. Rudolph, Librarian; Miss Mary J. Farnhum, Assistant Libratin; Myron Coloney, Conductor of Lyceum; Mas Harnh E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. Taoy, N. Y.-Progressive Spiritualists hold meetings in Har

Mary J. F. Millandi, Sashida H. S., Colok, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.
 TBOY, N.Y. — Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Hiverstreets, at 10 A. M. and 73 P. M. Children's Lyceum at 24 P. M. Belden J. Finney, Conductor; Miss Libble Maccoy, Guardian.
 TOLEDO, O. — Meetings are held and regularspeaking in Old Masonic Hall, Normani street, at 73 P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. A. Wheelock, Conductor; Mrs. A. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.
 VINELAND, N. J. – Friends of Progress meetings are held in Plum-street Hall every Stunday at 10 A. M. and evening. President, C. B. Campbell; Vice Presidents, Mrs. Marab Coonjey and Mrs. O. F. Stevens: Corresponding Recretary and Treasurer, S. G. Sylvester; Recording Necretary. H. Hosca Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardiana, Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardiana, Mrs. Julia Brigham and provide first-class speakers every Thursday evening, at Masonic Budding, Th street, correr of Grand. Tickets of almission, 10 cents; to be obtained of the committee, or of 1. Witl, Neercetary, 5 Fourth street.
 WORCESTER, MASS.—Meetings are held in Hortleultural Hall, every Stunday, at 22 and 7 F. M. E. D. Wentherbee, President; Mrs. Fortlae, Corresponding Recretary, Workester, MASS.—Meetings are held in Hortleultural Hall, every Munday, at 24 and 7 F. M. E. D. Wentherbee, President; Mrs. Julia Brigham and Steven Street, Steven Street, Correr of Grand. Tickets of admission, 10 cents; to Bo obtained of the committee, or of 1. Witl, Secretary, 5 Fourth street.

these gentlemen by hearty cheers. The com-mittee was evidently all right, and the people were satisfied that their interests were in good hands.

A cabinet with two doors, and a round hole the size of a large stove pipe in the top of each door, was dragged to the centre of the stage, and stationed just at the curtain. The automate the mittee, before montioned, examined the cabinet, We inside and out; and pronounced it correct. We may mention that the cabinet stood on legs, which raised it about six or eight inches from the floor, and was clear at the top, with room for those

noor, and was clear at the top, with foom for those on the stage to walk all around it. A strong rope was produced and tested; it proved satisfactory, and Mr. Hartz and his assail-ants commenced the work of tying Mr. Jackson's hands fast together behind his back, under the superintendence of the committee. The rope was wrapped tightly around the wrists and arms of the medium and securely tied. It was arranged in such a manner that mere pulling would only tighten it, and it was plainly impossible for the fingers of the prisoner to reach the knot. The prisoner looked like a victim of execution, and the committee and the avictim of execution, and the committee and the audience and Mr. Hartz all appeared so far satisfied. Dr. Franklin aftermade sure that all should be right, further securing the koot by winding and tying his hand-kerchief over the coils of the rope.

All was now ready. Mr. Jackson stepped into a cabinet and was seated in a chair; the audience were requested to keep silence; the hall was slightly darkened; the cabinet doors were closed; music was played on the piano, and the spirits were supposed to begin their performance in the dark cabinet. The persons on the stage made occasional trins around the interesting piece of farniture on which all eyes were centred. Several minutes passed. No responses from the spiritworld. The audience became restless. Some one cried, "Stop the music." It stopped. Mr. Good-win, the director, cried "Music," and there was cried. Then there were some hisses and groans, music. and evident dissatisfaction.

At this juncture Mr. Hartzstepped forward and announced that it was his opinion the perform-ance was over, but he had no objection if the ance was over, but he had no oujection a sub-audience wished to remain in their seats all night. The Spiritualists were disconcerted, and appar-Hy gave it up, for that occasion at least. Hark! Sounds come from the cabinet. They

proceed from a living man. No one was aston-ished at this, as there was evidently a man inside. The voice said: "If the audience will keep

quiet, we will do what we can." Here was en couragement, and they concluded to keep the couragement, and they concluded to keep the peace. The voice went on for several minutes in some unintelligible jargon, which at length be-came intolerably tiresome, and then broke out in a dogged song, which was more than human nature could stand. Hartz cried "Failure." Dr. Franklin said something like "Humbug." The audience thought "Bahl" and the Director tried to get in a word to plead for indulgence. Four-tean minutes had expired since the ophics door teen minutes had expired since the cabinet door was closed, and just then-it, was time-hands ap-peared at the holes in the doors, the rope fell out of one of them, the doors flew open, and Mr. Jack-son came out freed from his shackles. Loud son came out freed from his snackles. Lond cheers burst from the Spiritualists. Mr. Jackson was smiling. The Director grasped him by the hand and fairly danged for joy. The spirits had apparently triumphed over magic and hard knots. Hartz candidly announced to the audience that he did not know how it was done; if it was a trick, it was one with which he was not acquainted; if it was spirits, it took them a long time to untie a knot. He gave it up, however, that Jack-son had managed somehow to perform a feat which he could not explain by any species of natural magic known to him.

J

pressed that they should soon hear riom some of the Agents again. At Norton and Attleboro' the meetings were small but in-toresting, especially at the formor place, where the Unita-rian minister was in attendance, who came forward at the close of the lecture, and taking me cordially by the hand, said, "I can hearly endorse all that you have told us." I am sorry to say that I have very few such experiences with the close.

the clergy. I effected an exchange with Bro. Storer the third Sunday I effected an exchange with Bro. Storer the third Sunday in November, he speaking in North Bridgewater, and I filling his engagement at Lynn. The Lynn Society is in a fourish-ing condition, and the Lyceum, under the able manage-ment of Mr. Greenleaf, is doing finely. One Sunday was well spent at New Bedford, the friends expressing their sympathy by a marked interest in the loc-tures and generous contribution in all of the Association.

They are desirous of having more meetings. The two last Sundays in Novembor were passed in Mar-blehead, where sufficient interest was awakened, by the asblehead, where sufficient interest was awakened, by the se-sistance of a few good sculs who are willing to work, to or-ganize a Society, who intend having regular lectures during the season. Hon. Frederick Robinson is President, and Jonas Goodwin, Secretary. Competent speakers who de-sire engagements would do well to correspond with them, Measures are to be taken to organize a Lyceum as soon as possible. The prospects of the Marbichead Society are very encouraging. ncouraging

icouraging. Boyeral week-evening engagements have failed, because Boveral week-orbing engagements have falled, because of the bad weather and other unavoldable reasons. One trouble that I meet with, and which perplexes me very much in making my engagements, is the lack of promptness in replying to my letters of application by the parties writ-ten to: many not answering at all, or if they do, not until it is too late to make other arrangements. In this way much time is lost. I do hope that these who read this, that I may write to in the future, will be kind enough to reply as soon as possible, either "yes" or "no," so I shall know what to depend upon. The following contributions have been received: Contribution, Fail Blyers 5,80|A Friend, New Bedfords 2,00

The following contributions have been received: Contribution, Fail Rivers 5,801.4 Friend, New Bedford 5 2,00 Wm. Chapman. 1.00 E. J. Kennton, 1.00 G. P. Andraws, Somerset 100 Jacob Hadley. 1.00 George S. Hood, "I kell Jaseph Hurburt, 1.00 Joseph Marble. 1.00 Thos. Smith, 2.20 Mason Chase, Dighton. 1.00 Friends, 2.20 Sam'l Robinson Swanses 1.00 Rob't Tuckerman, 5.00 Mfr. M. R. Stebbins. 1.00 W. F. Shattuck, Attle-Inarwich Chappengeing, 1.00 Hort Webtart 7.00 1 00 7,00 1,00 1,00 1,00 1,00 2,00 haretta Coly. frs. Knights, frs. Ballard, Marbieh'd frs. M. Bartlett, tary Ballard, .nnic LeFavor, smcs. LeFavor, B. Newton, P. Orne, Bowdoin,

0 ontribution, rederick Robinson, Mar-

bichead..... Luther Colby, Boston... While amount Novem 

### CALIFORNIA.

### Sacramento.

Our friend and earnest, disinterested worker in the cause of Spiritualism, L. Armstrong, sends us a list of ten subscribers, with the money. We cannet refrain from giving our readers a few extracts from his private letter, as they show how zealously he is laboring to spread the light of

truth. He says: You will see by the above list that the Banner of Light is not forgotten in Sacramento, but that an increasing interest terest

1. Barn, Conductor, Sits. D. W. Buind, Guardian. CONGORD, N. II.—Tho Children's Progressive Lyceum nect in Liberty Hall, Statesman Building, every Sunday, at 3 A.M. Conductor, Dr. French Webstor; Guardian, Mirs. Kobinaon Hatch; Asst. Conductor, J. T. Kendali; Necro-ary, C. H. Robinson. The Concord Association of Npiritual-sci holds meetings at the same place every Nunday, at 6 P. M. Jecturers wishing to muke engagements will address Dr. French Webstar. ecturers wishin

CHIGAGO, ILL-The First Society of Spiritualiats hold meet-ings every Sunday in Library Hall, at 103 A. M. and 73 P. M. Children's Progressive Lyceum meets immediately after the moming service.

morning service. OARTHAGE, MO.- The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. FIGAOFING, DOCTOTATY. CLYDE, O.-Progressive Association hold meetings every Sunday in Wills Itall. Children's Progressive Lyccum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

FITCHBURG, MASS .- The Spiritualiats hold meetings every Anday Afternoos and evening in Beiding & Dickinson's Hall. Cho Children's Progressive Lyceum meets at same place at 103 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

Guardian; Fred. W. Davis, Secretary, FORDORO', MASS. - Meetings are held every Sabbath in Town Hall at 12 r. W. Progreesive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addle Summer, Guard-ian. Lyceum paper published and read on the first Sabbath of each month. Lecture. At 13 r. M. Speaker engaged. - Dr. W. K. Bipley until further notice.

W. K. Bipley until further notice. HAMMONTON, N. J.-Meetings held every Sunday at 10 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. U. A. K. Poore, Secretary, Lyceum at 1 P. M. J. O. Runsom, Conductor; Missizizzte Randali, Guardian f Groups.

of Groups. HIMOMAN, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian.

ing. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. HARFFORD CONN.-Spiritual meetings every Sunday even-ing for conforence or lectura at 7% o'clock. Children's Pro-gressive Lyceum meets at 3 p. M. J. S. Dow, Conductor. LowKLL, MASS.-The First Spiritualist Society hold a gen-eral conference every Sunday at 29 p. M., in Lyceum Hall, cor-ner of Central and Middle streets. Children's Progressive Lyceum holds its acsions at 10% A. M. Join Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Low Box. Dor Sa

Cor. Sec. LTNN, MASS. The Bpiritualista hold meetings every Sunday afternoon and evening at Cadet Hall, Market street. Chil-dren's Progressive Lyccum meets in the same hall at 103 A. M. William Greenleaf, Conductor; Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Speakers engaged --Dr. H. B. Storer, Dec. 20 and 27, and during February; Isaac P. Green-leaf during January. LEDNINGER MARKET MARK --The Saldianalist According

ical during January. LROWINGTR. MASS. - The Spiritualist Association hold meet-ings every alternate Sunday at Brittan Hall. Speakers en-raged :--1. P. Greenicaf, Dec. 27; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec. -

LANSING, MICH.-Tho 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.

MCCIS at 1 O CIOCK. MORRISANIA, N. Y.—First Society of Progressive Spiritnal-lits-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. X.

Tunatoe L, G. Gooper, Treasuori, H. D. Filzgenid, Secretal, Sec

Canden P. O., Mich. M. C. BRNT, implicational speaker, Almond, Wis. Sundays engaged for the present. WARREN CHASE, 544 Broadway, New York MES. AUGUSTA A. CURRIEN, DOX 815, Lowell, Mass. ALDERT E. CARFENTER will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massa-chusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass. H. L. CLARE speaker in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Adoress, Painsville, Lake Co., O. DR. J. H. CURLER, corner Broadway and Windsor street, Cambridgeport, Mass. J. P. COWLES, M. D. Oftawa, Ill., box 1374. DEAM CLARE, LYONS, Mich., care Col. D. M. Fox. DE. H. H. CURLER, trance speaker, Lowell, Ind. IRS. AMELIA H. COLEY, trance speaker, Lowell, Ind. IRS. ALLE, C. GRANE, Inspirational speaker, Sturgis, Mich., Card J. W. Elliott, drawer 36. Mass. HISTIN CLARE, Inspirational speaker, West Harwich, Mass. Miss. M. J. COLEW, Changlin, Hennepin Co., Min. Miss. ELIZA C. GRANE, Inspirational speaker, Vincland, Mass. MISTIN CLAREN, Charge Reaker, West Harwich, Mass. Miss. M. J. COLEW, Inspirational speaker, Vincland, Miss. ANKIE M. CARVER, Inspirational speaker, Vincland, Miss. ANNIE M. CARVER, Inspirational speaker, Vincland, Miss. ANNIE M. CARVER, Inspirational speaker, 343 West Fourth treat (inclanse)

MRS. ANNIE M. CARVER, trance speaker, 343 West Fourth

N. J., DOX 272.
MER. ANNIE M. CARVER, trance speaker, 343 West Fourth street, Cincinnati, O.
MER. J. F. COLER, trance speaker, 737 Broadway, New York, MER. J. F. COLER, trance speaker, 737 Broadway, New York, MER. J. J. CLARE, trance speaker, 737 Broadway, New York, MER. J. J. CLARE, trance speaker, will answer calls to lec-ture and attend functual in the vicinity of Boston. Address, 4 Jefforton piace, Boston, Mass.
THOMAS COOK, Berlin Heights, O., lecturer on organization. MER. D. CHADWICK, trancespeaker, Vineland, N. J., box 272. DE. JAMES COOFEE, Bollefontaine, O., will lecture and take subscriptions for the Banner of Light. MIRS. CARRIE M. CENIMAN, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross, MIRS, CARRIE M. CENIMAN, trance speaker, Address during December, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Ful-ton street.
CHAMPERL, M. D., Cincinnati, O. MIRS, CORA L. Y. DANIELS's address during December, Wash-ington, D. C. during Jannar, Boston, Mass.
MIRS LARRE DOFER, Paritional speaker, Cardington, O. GEORGE DETROM, N. By, care, Cardington, O. GEORGE DETROM, N. Rutiand, V. DR. E. C. DUNN, Rocklord, 111. MER. ANNES M. DAVIS, 403 Main street, Cambridgeport, Ms. MISS. CALR QC, DEYNER, Cambridgeport, Mass.
MISS. ANNES M. DAVIS, 403 Main street, Cambridgeport, Ms. MISS, CALR QC, DEYNER, trance speaker, Quincy, Mass.

1ecture on the philosophy and religion of Spiritualism. Adress, care lianner of Aight, Boston, Mass.
 Lois WAISSBOOKER can be addressed at Carthage, Mo., care of Colby Harrington.
 WILLIAM F. WENTWORTH, trance speaker, will lecture in Osweço, N. Y., during December-address care of A. M. Richards, Edg., T. O. box 97.
 MER. MART J. WILCONDON, care J. Spettigue, 192 South Clark street, Ghicago, III.
 MER. MART J. WILCONDON, care J. Spettigue, 192 South Clark street, Ghicago, III.
 MER. MART J. WILCONDON, care J. Spettigue, 192 South Clark street, Ghicago, III.
 MER. MART E. WITHER, 182 Elim street, Newark, N. J. DE. H. G. WELLS, Iranuce speaker. Address, 14 Brown street, Prescott Corporation, Lowell, Mass.
 M. B. WILTING, Albion, Mich.
 MISS E.VIRA & WILKELOCK, norms! speaker, Janceville, Wis.
 A. A. WIKEBLOCK, Toledo, O., box 643.
 MRS, B. A. WILLIN, Lawrence, Alman, P. O. box 473.
 DE. J. C. WILLSK Hurlinger Children's Progressive L. J. cums. Address, Hurlingtic Children's Progressive L. J. cums. Address, Hurlington lows.
 MES. HATTE E. WILLON will speak in Putnam, Conn., during December. Address, inspirational speaker, Bate Center, Ia. WARLEN WOOLSON, trance speaker, Rock Grovo City, Floyd Co., lows.
 J. O. WHITNEY, Inspirational speaker, Rock Grovo City, Floyd Co., lows.
 J. H. WARLEN Children's Lycoums. Address, Buffaio, N. S. J. J. WARLEN WOOLSON, trance speaker, Rock Grovo City, Floyd Co., lows.
 J. H. WARLEN Children's Lawrence, Scales, Oct. 20, and 37, in Leominster, Jant Beak, In Salem, Mass., Dec. 20, and 37, in Leominster, Jant. B. (address, Northboro', Mass.
 ME. MARLEN CHILDREN SLOCENS, MASS, NICHO. Mass.
 MARLEN WOOLSON, trance speaker, care Bunner of Lepht.
 MARLEN WOOLSON, trance speaker, Care Bunner of Lepht.
 MARLENTER YRAW will speak in Salem, Mass., Dec. 20

185 Chain W. care J. Spettigue. Ins. E. DELAMAR, trance speaker, Quincy, Mass. Ins. V. M DORN, trance speaker, 48 and 50 Wabash ave-

icago, 111. Epuiros, lecturer, Newton, Towa. . E. Ewkur, lecturer, Nouth Coventry, Conn. CLARA A. FIRLD, lecturer, Newport, Mo. ALMEDIA, B. FOWLER, impressional and inspirational.

peaker, Omaha, Neb. ANDREW T. FORS, Manchester, N. H. MISS ELIZA HOWE FULLER, Inspirational speaker, San Fran-

rett. Mass. ALBERT E. SIMMONS, Woodstock, Vt. Dn. H. B. STORER will lecture in Philadelphia during Janu-ry. Address, 56 Pleasant street. Boston. Mus. FANNE DAVIS SMITH, Millord, Muss. Mus. F. Shoult, 13 Emerald street, Boston, Mass., will mayer calls to lecture.

MRB. CAURIE A. SCOTT, trance speaker, Elmira, N. Y., will answer calls to lecture.

MRB. CARKIE A. SOOT, trance speaker, Elmira, N. Y., will anawer calls to lecture.
 MRS. L. A. F. SWAR, inspirational speaker, Union Lakes, Rice Co., Minn.
 MIB. C. M. STOWE, San José, Cal.
 MBS. J. G. M. STOWE, San José, Cal.
 MBS. M. J. SWAREY, normal speaker, Noank, Conn.
 F. R. SWACHLAMER, 128 No. 3d street, Brooklyn, N. Y., E D.
 DH. E. SPRACE, inspirational speaker, Scheneetady, N. Y.
 MIB. C. M. STOWE, San José, Cal.
 MES. M. STOWE, San José, Cal.
 MES. M. STOWE, San José, Cal.
 MES. M. SWAREY, normal speaker, Noank, Conn.
 F. R. SWACHLAMER, 128 No. 3d street, Brooklyn, N. Y., E D.
 DH. E. SPRACE, inspirational speaker, Scheneetady, N. Y.
 MRB. M. S. STUERYAN, Tarace speaker, Flurgers, Mich.
 MIB. M. S. STUERYANT, trance and inspirational speaker, 12 Chapman affect, Boston, Mass.
 J. W. SEAVER, Inspirational suecker, Byron, N. Y., will answer calls to lectures or attend funerals at accessible places.
 MRB. G. A. SHERWIN, Townsend Center, Mass.
 MRB. M. E. B. NAWYER, Fitchburg, Mass.
 MRB. M. E. B. NAWYER, Fitchburg, Mass.
 MRB. M. E. B. NAWYER, Fitchburg, Mass.
 MRB. M. E. M. SHICKLE, Greenburg, Mass.
 MRB. MATIK THWING will answer calls to lecture. Addresse, Conway, Mass.
 MRE, MORERT TJANONY will apeak in Bolis Co., Mo., during December, Permanent address, Party, Rolls Co., Mo., Muss Mathen, Manoya, Mass, Chapter, Tance speaker, Wille, Ind.

MR. ROBERT TIMONY Will speak in Rolls Co., Mo., during December. Permanent address, Perry, Rolls Co., Mo. Niks, Fariten N. TAMADER, trance speaker, Westville, Ind. DR. & A. THOMAS, lecturer, Westville, Ind. JAMES THARK, lecturer on Nepititualian, Kenduskeag, Mo. HUDBON TUTLE, Revin Heights, O. BERY ANIN TODD, San Francisco, Cal. MESS. MARKING, J. San Francisco, Cal. MESS. MARKING, Providence, R. 1. MESS. CHARLOTTE, F. TABER, Induce Speaker, New Bedford, Mass., P. O. box 392. N. FRANK WHITE, Agent, for the "American Association of Spiritualists," can be addressed through December, Phila-delphia, P.a., care Dr. H. T. Child; through January, Wash-ington, D. C.

delpila, Pa., care Dr. H. T. Child; through January, Wahington, D. C.
E. V. WILSON, Lombard, 111.
E. N. WILSON, Lombard, 111.
E. N. WILSON, Lombard, 111.
E. S. WILSON, Low State Wood will speak in Rochester, N. Y., during January in East Boston during February. Address, 111.
Dewise variest, Worcsler, Mass.
F. L. WILLIN, M. D., 16 West 24th street, near Fifth arenue Hotel, New York.
MER. N. E. WARNER, hos 325, Davenport, Iowa, F. L. WADSWORTH, 359 Houth Morgan street, Chicago, MI. HENRY C. WHIGHT, care Banner of Light, Boston, Mass.; will speak in Des Moines, Iowa, till Dec. 20-address care of Joel P. Davis.

Meak in Dis atomes, town, the Dec. 20-address Care of Joel Mga, E. M. Wolcorr, Canton, Bl. Lawrence Co., N. T. Prec. E. Wuitrick, Ind. State Missionary, Terre Hauto, Ind. Mga, A. Wilnick, M. D., Inapirational speaker, can be ad-dressed during December, box 5678, New York. N. M. Watoiri, Inspirational speaker, will answer calls to becure on the philosophy and religion of Bpiritualism. Ad-dress, care Manner of Light, Boston, Mass. Loia WAISBROOKER can be addressed at Carthage, Mo., care of Colby Harrington.

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

.

#### BANNER LIGHT. OF

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAL, CAMBERWELL, LONDON, ENG. KEBPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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



WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. The For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

This paper is under the exclusive control of LUTIER COLARY, to whom letters and communications should be addressed. 1000

### North-Western Massacres-Peace changed to War.

We are now-the nation, we mean-at war with the Cheyennes, Kinwas, and other tribes of Indians located in the Northwest. We began the war with the Chevennes by burning their village at Pawnee Fork, in April, 1807, and in six months killed six "redskins," at a cost of millions of dollars and the lives of three hundred citizens and soldiers. Broken faith always results in retaliation, with the savage as well as the civilized. The consequence has been that many innocent people on the border have had to suffer for the innumerable shortcomings of selfish officials, who have from time to time been entrusted by the Government with our Indian affairs. We have gone over this phase of the subject before, and warned our people many times that we were drifting into an expensive war, when we could much better arrive at results through carrying out the peace policy. We are not alone in this opinion. The most influontial daily Journals in the nation are looking this important question squarely in the face, notwithstanding the opposition of speculating capitalists and interested politicians, The Boston Evening Transcript of Dec. 1st says:

"General Grant, it seems, emphatically indorses the re-commendation of General Sherman that the Indian Department should be transferred to or merged in the War Depart-ment, and the dealings with the beligerent and restless ment, and the dealings with the beligerent and restless Aborigines be left mainly, if not exclusively, to the military. This policy is based upon the fact that a large proportion of the trouble is owing to the prevent vicious agoncies, where-by any amount of speculation and fraud are indulged in, and the making of money put before the preservation of preace. No doubt there are other causes of disturbance to be found in the original natüre and now demoralized condi-tion of the Indians; but beyond all question the chief diffi-culty is, and has for a long time been, just that urged by Grant and Sherman, and all disinterested persons who have had experience or opportunities for observation on the frondier.

The existing system is wrong in principle and mischlevous in its effects. It offers almost irresistible temptations to rascality. It profors direct bribes to wholesale dishonesty. It increases the suspicions of a race already featous in the extreme, and teaches them new besons of cheating to add to their well-known craftness and disregard of truth and plighted faith. It appeals to the selfsliness and covetous-ness of reckless men to stir up stiffe, and in numerous other ways creates not a few of the difficulties it proposes to remely. This is admitted even by the people of the West, who believe the Indians to be of themselves incarnate fiends, and argue for their extermination. At the East we do not sympathize with such singulary ideas and plans. We be-lieve the Indians have some rights white men are bound to respect. We believe that they have been grossly wronged, whatever binody the outrages they commit. We believe that Government is bound to protect them against fraud and mattreatment, even whilst ruling them, for their good and the good of the sountry, with a strong hand, and com-peling them to keep quiet on their reservations or else-where. The existing system is wrong in principle and mischlevous

But whilst we thus modify and qualify the extreme views But whilst we thus modify and qualify the extreme views of those whose exposure to constant conflict with the savage explains and in a measure justifies their wholesale denunci-tions, we ought to be all the more earnest to have what is almost universally confessed to be a permicious arrangement abelished, and something better and more efficient substi-tuted. In this matter public sontiment must sustain the 'authorities'; because the opposition to the needed reform is of a mercenary character, and the chances for profitable trade will cause it to fight desperately and die hard."

And now we come to Sheridan's late "victories" over the Indians. They may sound glorious, and people may be takon off their feet by the enthusinsm which they unconsciously excite; but justice and truth are not forgetful of the causes which have led to this lamentable result-causes in which the new triumphant whites have had anything but

an innocent part. There is more to be considered than the

victories of force. We owe a duty to ourselves as well as the

Indians. If bad Indians kill some of our people in cold

blood, have we, who are a superior race in intelligence, who

civilization and welfare of the Indians, and the peace of the Plains. Bhould Congress fail to adopt the recommendations of the Peace Commission, the Commission will feel con-strained, as a last extremity, to make the humiliating con-fession that the civil arm of the Government is powerless in the Indian country to protect and civilize its words, enforce the law, maintain the faith and vindicate the honor of the republic. This confession they will make by advising the uransfer of the Indian business from the Interior to the War Department, for the reason that military law is better than no law, and army rule for the Indian is preferable to no rule."

and the second sec

MR. PARKER'S REMARKS. It is useless to be asking where goes the money that is

taken year after year by taxes from the people-useless, I say, to ask, unless all of you, individually, shall make it your right to know. You may rest assured that so long as injus tice is held at a higher estimate than justice amongst you, so long you will have wars and bloodshed, so long you will be taxed to pay for that injustice. So long as A, B, C and D sit quietly at home, not making a single effort, either in thought or deed, to right the monstrous wrongs that are glaring this nation in the face, so long there will be individual and general suffering-bo sure of that. You are just emerging from one phase of civil war brought about by long continued injustice to the negro. What is the result? Green graves all over the South!

Broken hearts, North and South, East and West! Your streets everywhere are filled with your widows and orphans It is time that you began to ask in earnest concerning these matters, which ought to interest every man and woman be longing to this great nation. It was my misfortune-for as a misfortune I can but un

derstand it-in one light, though in another I was fortunate, because I have from thence gained a great lesson-I say it was my misfortune to witness, less than one week ago, that second massacre of the wards of this great nation. I saw there little Indian bables thrown out in the snow, to suffer till death should relieve them. I saw Indian mothers rudely separated from their babies. I saw all manner of out rages perpetrated upon these wards of the nation, by Christian civilized men-men acting under the sanction of this Government. God help is, I say, for it needs help of God ! I saw Indian warriors and chiefs, surprised in their camps who had over been loyal to the whites, who had served faithfully all through the last war, who had given, from time to time, valuable information to the Government con cerning those who were in rebellion against it-I saw those chiefs who had carefully tonded and nursed the sick soldiers of the nation till they were restored to health, and then after giving them their blessing restored them to their friends -I saw them murdered in cold blood. And this under the name of Christianity ! This, by a great nation, to whom all other nations are turning to look for light, for liberty, for the best kind of government. God help the worst, I ay.

It is useless for any man or woman to say, "It is nothing to me. I cannot help these outrages." You can every one of you do something. You can exercise your kindly thoughts You can send out a magnetic influence, to change the great the that is threatening to overwhelm justice. You can all do something, and rest assured if you do not, the conse quences you cannot escape heroafter. Rest assured of it. You cannot escape it. Die you must ; and because you must die you will enter the spirit-world; and what then ? Those oppressed ones, black and red, may come to you, individually, asking what you have done for their people here. See to it that you can give them a good answer. See to it that you, every one of you, can say, "I gave my prayers in your behalf." if nothing more. If you can give nothing more, you can give them. You can send out a magnetic influ ence that will tend to leaven the lump, and make it what it should be. You who have the light-you who know the better way, see to it that instead of asking what becomes of our money, that you know what becomes of it. Inform yourselves. And when justice shall be held at a higher estimate than injustice, then your Government will not be what it is to-day. Members of Congress will not be what they are to-day-a drunkon rubble-fighting, each one, for their own interests.

Oh, God! help the American nation, is my prayer. Fare

### THE OTHER SIDE OF THE QUESTION.

vell.

In justice to all parties we give place in this connection to the following letter from a friend in Kansas; also the reply of the spirit-intelligence controlling at our Public Circle on Tuesday, Dec. 8th, and reported verbatim. We wish it distinctly understood that our columns are open-to a full discussion, pro and con., of this important subject:

a full discussion, pro and con., of this important subject: TUTERA, KANT. Nov. 3004, 1809. EDITORS BANNER OF LIGHT-IN YOU ISSUE OF NOV. 218t is an article upon Indian affairs in Kansas. You criticise so-verely a proclamation of our Governor, also the utterances of other Kansas persons. You are unjust to 'your renders, yourself and us. Their hands dripping with the blood of our settlers, their saddles hung with scalps, their wholo path one agonizing scene of desolution, the savages are still hovering upon our borders. But yesterday there were here in our streets, beging for sustemance, the widows of men recently muriored on the Soloman. Outraged by a whole band, stripped naked, abandence in a cold storm, these poor women were left, descerated and broken wrecks of humanwomen were left, desecrated and broken wrecks of humanity. to die, or what was more cruel still, live. One poor wo bodies of her babe and husband. After terrible descration, in which a daughter twelve years of age shared, a rusty sword was thrust into the poor woman's body, and to her excruciating agony then added that of seeing her daughter bound naked to the back of a pony, and carried into captiv-ity worse than death. Seventy<sup>2</sup>five persons, men, women and children, were killed in one month this fail. These were all settlers, had given no cause, and were totally un-prepared. Gen. Sherman's report, just published, gives full particulars of these atroctices. It is well known that the above commander was one of the firmest peace men in the Commission of which he was a member. He believed in giving the Indians abundant opportunity to be peaceable. odies of her babe and husband. After terrible desecration. commission of the indiant abundant opportunity to be peaceable. He did so, and as his report says, the acts of the Commis-sion were construed to be those of cowardice. They folsion were construed to be those of cowardice. They fol-lowed our retreating troops with rapine and murder. Supposing bands of cruel savages should sweep suddenly down upon your own beautiful town, and under the morn-ing son your desolated hearthstones should be bub bloody mockeries of the spots lately so dear. Wives and sisters disfigured after death and babes brained upon doorstops, are not conducive to the growth of mercy. Neither divine nor human law sanctions forgiveness before repentance, Mercy in this case is justice and batter compatible. Nor numan law senterions lorgiveness before repentance. Mercy in this case is justice, and the latter cannot be ob-tained except by force of arms. These savages live only by hunting. Their villages are moveable, and they treat with contompt the idea of reservations and agriculture. We of Kansas have suffered long and severely. Every mile of our modern backs of the same severely.

ried always against them by our Government. Is it to be wondered at that they are a warlike poople? Can we wonder that with broken vows and unfulfilled pledges staring them constantly in the face, they consider the white man as their enemy? Certainly not. Now since our Father in Heaven hath smiled so abundant-

CARL BOOK AND

ly upon us, hath given us intelligence that the Indian has not, what should we do? Shall we pursue to extermination those who have as much right here as we have? By no means. We know they are human. We know they are capable of being educated, of being civilized. I grant the cry is to the contrary, but I know it to be false.

Congressional proceedings inform us that Mr. Garfield, of Ohio, (from the committee on military affairs,) recently reported a bill to restore the Bureau of Indian Affairs to the Department of War, and after two hours' discussion it was passed -yeas, 109; nays, 38. So much gained. This will cut off, we aope, the "pap" of political scoundrels. Why, it was stated in debate-while the merits of the Indian question were under discussion-that the troops now on the Plains were costing the Government one million dollars per week! What will the already overtaxed populations of the United States say to this? We are well pleased that this whole matter is to be fully ventilated during the present session of Congress.

### Asylums for the Insanc.

Instances of compulsory imprisonment in private and public insane asylums are becoming so shockingly frequent, that the attention of the press is aroused, and there is a very sharp demand made for a thorough overhauling of these questionable institutions. We began the discussion a long time ago in these columns, and appealed to the public to overhaul without any further delay an abuse that would certainly come to a frightful cruption on the surface at some time. A fow signal instances of tyranny, recently, brought to public, view, have excited the indignation in the popular mind which no amount of warning was capable of doing.

The case of Mrs. Merritt, of New Jersey, was one of the nost flagrant that had then made itself known. She had been but recently married—in fact, was a newly made bride. She was torn by violence from the house of her husband to bo incarcerated in the Trenton State Asylum, and her subequent discovery and release, with still other bold attempts to take her back to captivity, are known to all readers. Then followed the case of a Mr. Stewart, a gentleman from Baltimore, who, being in Philadelphia, was deceitfully induced to leave the Continental Hotel and clapped into the establishment of Dr. Kirkbride a place that has grown famous for the imprisonment of individuals thus situated. Only by perseverance of the most untiring kind did this gentleman manage at last to make known his condition, so as to have his case carried before the Courts and his liberty secured.

There is at the present time going on the trial of a still harder case, the intended victim-nay, the actual victim being an old gentleman past his sixticth year, a citizen of Philadelphia, and in the best social standing. His name is Ebenezer Haskell. He was selzed and hurrled off to this same Kirkbride Asylum. Not only was he incarcorated and kept from all communication with his friends, but he was also confined in a small and insufficient cell, dark, damp and cold, with a grated window, and the receptacle of filth; and here his greedy and unfeeling connections shut him up and held him fast, buried, in fact, from the world, for three long years! The Middle Ages have not many horrors to relate that move one's pity and indignation more profoundly. A lawyer who has seen the condition of the cell in which he was confined, describes it as so noisome and disgusting as to be unfit for the kennel of a dog. After much patience and labor, performed of course only when opportunity offered, he succeeded in sawing-off a bar of his gratings, and escaped through the window only to climb a high wall. jump to the ground outside, and badly fracture his leg. Disabled and suffering acutoly, rather than cry out and get relief from his tormentors, he managed to crawl off into some shrubbery where he concealed himself until persons passed by in whom he knew he could confide. To these he gave the alarm, and was immediately carried away to a place of safety. A suit has been tried before a Philadelphia Judge, growing out of this imprisonment; and the Judge took the occasion to denounce the whole abuse in the round. est terms. Other cases nearer home are whispered, but piety keeps the facts from the public.

The outrages providualy practiced in these asylums, in the States of New York, Ohio, Indiana and Illinois-particularly in the lattor State-we have freely commented or hitherto. The public mind is more or less awakened to the character of the practice by which unfeeling wrotches of relatives imprison their parents and benefactors for the sake of getting at the property which they so wickedly covet. These insane asylums which loom up with such a grandeur of proportions in the landscape, advertising themselves as homes, when they are, in the main, cruel prisons, are not known to the public in their true character. Committees do, from time to time, go, through their spacious halls and sounding corridors, but the keepers know what to show and what to conceal. These innocent prisoners are never per mitted to see strangers in whose cars they might as much as whisper their terrible wrongs. The Committees are feasted and complimented, sit down in easy chairs standing on soft carnets, with a library look to the apartments where they are entertained, and they go away and report to the Stato Legislatures that they found such an asylum all that was demanded by the needs of the public, admirably kept and cared for, and superintended by a gentleman of scientific skill, tender sympathies, and the largest benevolence. This farce has been played long enough. People who have seen it are become tired of its continuation, and demand a change that shall be a complete correction of the growing ovil. Society is worse than corrupt; it has become actually barbarous when such practices can be followed with impunity by those who, by obtaining wealth in this infamous manner, assume to set fashions and deal out positions for others about them. Let the light of day into these asylums at once.

Music Rall Meetings-Prof. Denton.

On Sunday afternoon, December 6th, Prof. William Denton addressed a very large audience at Music Hall, in this city. Notwithstanding the snowstorm of the previous day, which had so blocked the avenues leading from the country to the city, people came from far and near to welcome this popular lecturer. His remarks were chiefly confined to a consideration of the views of the Christian world of to-day as regarded the infallibility of the Bible. He said that the principal thing which stood in the way of Jesus, as he endeavored to propagate his doctrine among the Jews, was the tondency of his views to destroy a belief in the divinity of the Old Testament. So with the Spiritual Philosophy now-it found its chief obstacle in the blind acceptation, by the masses, of every word contained in the Bible as divine revelation. It was our appointed work to pull down this idol, which had been set up among us, and let the truth as it was in Nature take its place.

He then proceeded to seek for the proofs of infallibility in religious belief, by asking several practical questions. The Mahometan, being asked which was the holy day appointed by God for the observance of man-wherein to assemble for prayer to be guided in the path of right-would answer Friday; the Jew, Saturday; the Christian, Bunday. And each would prove, the one by the Koran, and the others by the Old or New Testament (according to their individual belief), that their views were right; and, in further proof, would assert, as an evidence of divinity, that in the sadness of their soul they had gone to God in the manner prescribed by those different books, and had felt relief from the burden of their sin. Now if such were the case there were three rules of right, the followers of which were equally sure that they could not be mistaken.,

If the question were asked, "Is it right to partake of intoxicating liquors?" the Mahometan would reply that the Koran forbade it; while the temperance man and the one believing in the use of liquors, both professing to be Christians, and to accept the divine inspiration of every word of the Bible, would be equally certain, by chosen texts, that it favored their views-it was in favor of temperance, and was also in favor of the use of stimulants. Here then was a guide which on one of the most important points of mortal wolfare said on one side : "This is the way to right," and on the contrary side : " This is the way to right."

If the question were asked, "Is it right for a man to have more than one wife ?" the Mahometan would reply that the Koran-Justified him in keeping four, provided he could take care of them. The Jew would say that according to the doctrine of his holy law, one was all which could be ิ กไlowed, and the Christian would proclaim that every word in the Bible, from Genesis to Revelations, taught a monogamic marriage. But the Mormon, also claiming to be Christian, would hold that a man had a right to as many wives as he pleased. In refutation of this statement, the Christian might turn to the second chapter of Genesis and state that God only took one rib out of Adam to make a wife-if he had intended more he would have taken more To which the Mormon would respond that things did not commonce in their fullest fruition, but reached it in slow degrees-that according to the Bible Adam had one wife, Abraham two, Jacob four, Gideon ten, David twenty, and Solomon, the wisest man earth ever saw, had seven hundred wives and three hundred concubines. But the Shaker, also claiming to be a Christian, would totally repudiate the Mormon doctrine, and declare that, according to the Bible, the world was perfect at its creation, and so was Adam, till by his unwise demand he obtained a wife, and with her came "Death and the devil, and all our woes ! " Now after these men had fought through the Bible, in their discussion, was the question settled by it whether a man should have one, ten or twenty wives?

So, in many other of the practical questions of life, the ovidence of the Bible was contradictory. It was a double guide, standing at the cross-roads, with as many hands as a Hindoo god, and the traveler was at a loss which of its routes to pursue. What then should be done? We must follow reason, which taught that whatever was for the good of humanity was right, and the opposite was wrong. By its aid, and that of scientific investigation, we were able to solve the doubtful questions. We should find that there was no day so holy that man might not do his necessary work : that intoxicating liquors contained alcohol, "an acrid poison," and, therefore, were not fit to be taken into the system ; that, as the sexe were nearly equal, if one Solomon had a thousand female to himself there must necessarily be nine hundred and nine -nine old bachelors. In this connection the lecturor paid high compliment to woman and her mission, and said that wherever she was degraded by usage and custom she dragged man after her. He closed by urging all present to follow the divine light within.

The grounds taken by the lecturer were exceedingly bold and fearless, and, coming from a gentleman of his position carried with them great weight and influence to the minds of the audience .- Many will be led thereby to investigate more fully the "infallible guide of faith and practice" which their fathers have handed down to them, and much good will result from the examination. We are happy to say that. yielding to the request of many friends, Prof. Denton will

# DECEMBER 19, 1868.

### New Publications.

THE AMERICAN ODD FELLOW has issued its December number, which is a fine one even for that storling monthly. This is the last number of the Seventh Volume. The table of contents is rich in character and variety. The volume for 1860 promises to be superior at all points to anything which the enterprising proprietors have furnimed the Order in the past. Among its prominent features will be a reliable history of Odd Followship in Europe and America, correspondence from every jurisdiction; proceedings of Grand Bodies, laws and regulations of the Order, orations and addresses, anniversaries, celebrations, and rounions, with other matter of equal interest to the fraternity. Also tidings from the lodges and encampments in all parts of the world, besides literary matter, original and selected, in fresh and ample variety. The Odd Fellow is as attractive as a Monthly Miscellany to the general reader, as it is interestng and valuable to the members of the fraternity.

Mary B. Hosmor has got out a little affair, admirably adapted for Children's Lycoums, which she names "A OHILD'S DRAMA: Who is my Neighbor? In One Act." This timely production may be had by addressing her at No. 163 Fourtconth street, Washington, D. C. A few such moral dramas will work wide and permanent good among the little ones who attend on the Lyceums.

THE CHRISTMAS FONT, by Mary J. Holmes, author of "Tempost and Sunshine," is a very pretty holiday book from Lee & Shepard, published by Carleton, of Now York. it is a captivating story for juvenlles, from a favorite author.

"THE WICKEDEST WOMAN IN NEW YORK" is the title of an excruciatingly comical take-off, by C. H. Webb, who wrote those other well-known literary caricatures, "Liffith Lank" and "St. Twel'me." The illustrations by Howard are in character, and the press work is woll done. Of course such a brochure is from the press of Carleton. Its few pages are a perfect armory of puns, satire, wit, and sharpedged jokes, all aimed at the follies of the time.

THE OLD FRANKLIN ALMANAC for 1809 is published by A. Winch, of Philadelphia, and may be found on Williams's counter in Boston.

CHARLIE BELL is the title of the second of the Elm Island stories, by Rov. Elijah Kellogg, which series is proving very popular among the boys. Charlie is an English orphan, lung at an early ago on the sea of life, and finally makes the harbor of Eim Island, where his experience is described. Published by Lee & Shepard.

ROSAMOND DAYTON, by Mrs. H. C. Gardner, is a fresh publication in handsome form by Lee & Shepard, the story inculcating the single important truth that "accountable beings have no right to live just for themselves." The author would impress the lesson of unsolfishness upon all her readers, and awaken a desire for active usefulness.

GLOVERSON, and His Silent Partners, by Ralph Keeler, is the title of a new story from the press of Lee & Shepard. The author is a Californian-the same who made the tour of Europe on foot for \$181 in currency, and subsequently delivered the lecture named "Views Barefooted." The present story is located on the Pacific Coast, and describes with much power the character and scenery of that interesting part of the continent. The author displays humor and pathos in close neighborhood, showing his power as a storytoller. The characters are in great variety and strongly marked in their delineations.

LIFE'S UNFOLDINGS, or the Wonders of the Universe Revealed to Man, by the Spirit Guardians of David Corless, comes from the Religio-Philosophical Publishing Honse, Chicago. Its title acquaints the reader with its character. It is a pamphlet that contains much substantial matter, given by the higher intelligences : and no reflective reader will feel satisfied to have its grand and sweeping suggestions in reference to the universe pass without improvement

### A Good Christmas Present.

EDITORS BANNER OF LIGHT-It is a well-known fact, as has been stated, that spiritual papers have a too limited circulation. It may be accounted for only in this wise: Spiritualists do not realize the necessity of the work, and it is difficult to introduce them among a bigoted people.

I propose that each subscriber of the Banner of Light obtain at least one new subscriber during the month of Decombor. Perhaps some friend who is unable to pay for the paper would accopt it vory gladly as a Christmas present. should not the friends of reform be as energetic in the promulgation of truth as are the sectarian denominations in the spread of their doctrines?

Individual exertion will be necessary for the accomplishment of the desired end, which may only be obtained by a letermined effort. Surely these who have the cause at heart will not be remiss in the performance of duty. That which is worth something costs something ; so science has had to contend against projudice, superstition and bigotry ever since its first introduction among mankind.

Opposition will only be the means of introducing Supray. ALISM to the attention of the people, and, therefore, let none be intimidated nor disheartened for this reason. I enhe sum and name for a new su Morris. Conn., Dec. 2, 1868. T. L. WAUGH. Thank you, friend W., for your appropriate suggestions to the friends of the cause; and we only hope they will be-

call ourselves Christians, a right to pounce at night upon a village composed of men, women and children, and indiscriminately butcher in cold blood these children of our common Father, and do even worse than that? The great spiritworld is cognizant of all we do, and justice will be ment out according to our due. Listen to the statements of de who was an eye-witness-although a snirit out of the fleshto the last great massacre on the Plains. THEODORE PARxER, at our circle, on Thursday afternoon, Dec. 3d, commented upon the Indian question in this wise :

"I have received this question, with the request that I answer it here and at this time : 'What becomes of all the money that is collected by Government (meaning, I suppose, the Government of the United States,) by levying large taxes upon the people?' I propose to answer it by reading an articlo which appeared in the New York Daily Tribune of Dec. 3d, for it will give a more clear explanation than I could by any possibility do :

"Mr. A. H. Jackson, of New York City, has compiled from the official record and will soon publish an exhibit of the cost and causes of the several Indian wars during the last thirty-seven years, beginning with the black Hawk war of 1831-32, which cost directly \$2,000,000, and indirectly, in the thirty-seven years, leginning with the black hawk war of 1831-32, which cost directly \$2,000,000, and indirectly, in the destruction of property, employment of militia, volunteers, pensions, etc., \$3,000,000 more, making an aggregate of \$5,-000,000, attended with a loss of 4,000 of our people. Officers of the army and Government, including the present. Secreta-ry of the interior, who served through this war, are unable, even at this late day, to tell what was the roal ause of that conflict. They are confident that it was forced upon the in-dians in the interest of broken-down politicians and specu-lators. The Seminole or Florida, war lasted nearly seven years, employing the army and navy, the militian of Florida and volunteers from some of the other States, costing 15,-000 lives and \$100,000,000. The number of indians engaged was estimated by the Iudian Agent at 500 warriors; the army officers estimated their number at 1,000. Nearly 300 of the Indians still remain in the evergivies of Florida. The others were moved west of the Missispipi. These in Florida insis that they were never whipped. The first cause of this outbreak was an interpretation given to there treatlos: on requiring a removal of the Seminoles, the whipping of Insist that they were never whipped. The first cause of this outhreak was an interpretation given to three treaties: this outhreak was an interpretation given to three treaties: and became the loader of the war party. At about the same time a difficulty occurred with the Creeks. Cherokees and other Indians, costing in the aggregate \$1,000,000. In 1852 we had the Sloux war on the Pialans; the cause: an Indian killed a cow worth \$10, the property of a Mormon. This war lasted nearly four years, and cost about 300 lives and nearly \$40,000,000. In 1864 came the Cheyonne war, which lasted nearly a year, costing 1,000 lives, and, with the Sloux war at about the same time, \$60,000,000; cause of the out-break with the Cheyennes: a false charge made against them of stealing a horse worth \$50; with the Bloux: the opening of a road and the establishing thereof in their com-try, in violation of treaty stipulations. The war with the Cheyennes ended with a treaty of peace in the fall of 1863, was recently made by the Peace Commission.

Choice the second with a troaty of peace in the lan of 1605, but that with the Sloux continued until the treat which was recently made by the Peace Commission. The Choyenne was was resumed and continued seven months in 1807, in consequence of the burning of their vil-lage by Gen. Hanceck. It cest about 300 lives, and from \$(0,000,000 to \$15,000,000, and is not fully settled up yot. On the Pacific slope, during the last 20 years, Indian out-breaks have cost in the aggregate, \$300,000,000. In New Mozice Torritory, since we acquired it, three campaignes against the Navajoes have cost \$30,000,000. The cause, the custavement of Navajoes women and children by the Mexi-caus. The troubles in that Territory with Indians have in-creased its cest to this Government to \$150,000,000. Indian troubles, on a small scale, in some of the States and Territo-rice, with the expenses growing out of a war, the claims for destruction of private property, will make our indian troubles foot up nearly \$1,000,000,000 during the last 40 years, and in almost every case the fault was with the whites. The foot up nearly \$1.000.000.000 during the last 40 years, and in almost every case the faolt was with the whites. The present conflict with the Choyennes, Apaches, Arapahoes, Kiowas and Comanches, grew out of a failure to falfil treaty agreements, and the blundering of some of our military of-ficers. To destroy the roving Indians, as is foolishly pro-posed by some, will cost, taking the Beminole war as a cri-terion, 37,000 of our own people, and \$1,000,000, and keep 100,000 troots employed ton years. Gommissioner W. G. Taylor, Gen. A. H. Torry and Col. S. F. Tappan, of the Indian Peace Commission, are in Washington, Bonator J. B. Henderson, Lleut.-Gen. W. T. Sherman, and Gen. John B. Sauborn, also of the Commission, are zepocled to arrive there on the reassembling of Congress, and then an earnest effort is to be made to induce Congress to pass such laws and make such appropriations as may be necessary to

laws and make such appropriations as may be necessary to enable the Peace Commission to carry out its policy for the

vestern border could be marked by a grave covering some poor victim of Indian violence. The present outrages commenced in the following man The present outrages commenced in the following man-ner: A band of Indians approached, in time of profound peace, while they thomselves were loaded with annuities, the farms of some settlers on the Soloman. Asking for coffice, it was given them, when they dashed the liquid in the faces of the women, saying it was offered in tin cups. Then outraging the poor creatures, they passed on. A few hours after, renching another settlement, their thirst for blood seemed to have been aroused, and they commenced the work of slaughter. So unprepared were the settlers, that, far as known, not one Indian has yet been killed or harmed.

Our noble. Governor has taken the field. And for this, you blame him. At the commencement of a severe winter, with a young wife and babe, and one of the happiest home in the State, he resigned his position to take regiment, and is now far away on the Plains. Facing the "My people's blood is crying to me from the ground; I must go;" and ho did, and is now sharing in the hardest service known to any army. One of the kindest-hearted men in the State, a devoted husband, and long known as "Our honest Governor," ho little deserves the cansure you have been pleased to bestow. W.

#### THE SPIRIT'S REPLY.

Your correspondent has portrayed but one skie of the picture, only that which looks dark to him. The old adage, that "one story is good till another is told." will hold true in this case. It should be remembered that for centuries the whites have been the aggressors. The Indians have been driven from their hunting-grounds, and all manner of lies have been perpetrated upon them by falso Indian agents, by persons who have sought to make themselves rich out of the Indian, by had politicians, who have hoped to build up a political fame through their downfall. Government has made large promises, but fulfilled scarcely any.

It is nothing at all for the Indian to go starving upon the Plains. It is perfectly humans for Christian soldiers to murder Indian women and babies, but it is terribly inhu mane for the savage to do the same.

They who can stand apart and view both sides of the question, can alone give righteous judgment in the case. If our Government had taken proper care of these wards of the nation, all this would never have been. If our Government had but profited by the experience of other nations, t would have been better.

Governor Crawford no doubt entered the field against the Indians from honest purposes. He believes he is doing right; and, because he does, we cannot consure him. But we do carneally pray that the North and Bouth, East and West, will rise up and ask to know whence cometh the wrong ? Who is the aggressor? None should believe the voice that comes from the Plains or from the Spirit-Land; but every one should sock to know for thomselves.

The record of this Government with reference to the Indians is exceedingly dark. The black flag has been car- time to time attest.

1.

### Our Lyceums.

The CAMBRIDGEFORT LYCRUM meets at Williams Hall, in that place, at 10} A. M., on every Sunday. Its board of management consists of Martin Barri, Conductor, Henry Newman. Assistant Conductor. Mrs. D. W. Bullard, Guardian, Mrs. J. Dolbear, Assistant Guardian, and an earnest and truly effective list of subordinate officers. It has on its roll of membership (including officers) one hundred and ninetynine names; avorage attendance, one hundred and twenty five. Number of books in the library, two hundred and twenty-five, all of which were donated to it by the friends of the cause. This Lyceum displays over its restrum a banner inscribed "I saved mankind by living, not by dying. Do thou likewise. Joshua, the Crucified." Two groups, "Union" and "Harmony," under charge of competent leaders, have been organized for the accommodation of older persons who wish to show their sympathy with the Lyceum movement. The music, which has been made a speciality, is furnished by a band of volunteers, under the direction of Mr. Phillips, Violinist, the other members being, Messrs, Leavitt, Pianist, Robinson, Cornet, and Wiggin, Clarionet.

The exercises on the day it was visited (Sunday, Nov. 29th) consisted of singing, by the Lyceum, Silver-Chain Recitations and wing movements, (which were excellently performed) followed by the recitation of lessons in the groups, and the answering of questions, Several declamations were given with spirit. The Lyceum then performed a grand Banner March, followed by a target march, and the exorcises closed with Silver-Chain recitations and singing.

Everything seemed to indicate that a great deal of work was being put into the Lyceum, and its results were apparent. Although almost the youngest Lyceum in the vicinity of Boston, its faithful laborers have every reason to be satis fied with what they have accomplished in the past, and a glorious prophecy for future good is foreshadowed in its wellordered sessions, and the unanimity with which old and young participate in its exercises.

#### A Beantiful Picture.

Fabronius, Gurney & Son, of New York, publish "God's Acre," in chromo-lithography, a copy from Miss Osborn's painting of that title. It represents two poor sisters wending their way through a snowstorm to lay a winter wreath on the grave of their parent. The picture is one of true pathetic power, and this faithful and spirited copy is so vory near to a painting as to deceive the majority of those who look at it with such sincere interest.

#### Born into Spirit-Life.

It will be seen by reference to our oblivary notices that Mrs. Julia A. Field, of Ocean Springs, Miss., has passed to spirit-life. She was an earnest believer in Spiritualism. and a lady of considerable literary attainment, as some of her poems which have been published in our paper from

Prof. Denton Next Sunday.

Let overy one remember that this interesting speaker occuples the platform at Music Hall during all the Sundays of December, and govern themselves accordingly.

### Sentenced.

The Supreme Court which has been in session over ock, in Plymouth, Mass, trying Deacon Samuel M. An drews, for the murder of an old man named Cornellus Hoimes, his friend and benefactor, closed the case on Tues day, December 8th. Andrews was found guilty of man slaughter, and sentenced to the State Prison for the term of twenty years. Were he a Spiritualist, he would have doubt less been convicted of murder, and hung, and creedism all over the land would have said "Amon I" to the verdict of the court. But he wasn't. On the contrary, he was a member of the Church-yes, a deacon-in good standing which mainly accounts for the light sentence he received we have not the remotest doubt.

Here is a nut for the pious editor of the Springfield Re publican to crack.

We are glad, however, that Deacon Andrews was n't sentenced to be hung, for the spirit-world do n't want any such culorits there. He would doubtless had he been executed become one of Elder Grant's demons ! The Crisis will please note.

### Woman Suffrage.

The Woman's Suffrage Association have enlisted Mrs. Lucy Stone Blackwell, Rev. Olympia Brown, Rev. B. F. Bawlos, Roy, Mrs. P. A. Hanaford, R. F. Fuller, Esg. (bro ther of Margaret Fuller D'Ossoli), Col. T. W. Higginson and other excellent speakers to represent their cause throughout the Commonwealth, and open the way for woman to the ballot-box.

A Woman Suffrage Convention will meet at Concord, N. II., December 22 and 23.

Senator Pomerov has prepared a bill proposing an amend ment to the Constitution of the United States enfranchising all citizens of both sexes, leaving the States to fix the ago at which any citizen may become eligible.

### Movements of Lecturers and Mediums.

Cephas B. Lynn, inspirational speaker, can be addressed during December at Geneva, Ohio; at Sturgis, Mich., during January.

Dr. P. B. Randolph, the lecturer and author, can be addressed at Davenport, Iowa, until Jan. 1st; after that time at Kansas City, Mo.

Mrs. M. J. Wilcoxson is engaged to lecture in Music Hall, Chicago, during January.

Amos Hunt, trance speaker, has removed from New Britan, Conn., to Coldwater, Mich.

### Removal.

The South End Children's Lyceum has removed from Springfield-street Hall to Dudley Hall, in the Southern District. This locality is so far removed from the other Ly. coum which meets in Summer street, we doubt not it will tend greatly to increase the number of the members of the South End Lyceum. The hall is a very good one, and centrally located.

Prof. Weldon, the chorister of the Society of Spiritualists and Liberalists meeting in Grosby's Music Hall, says the Rostrum, has introduced the "Spiritual Harp" into the choir. He says it is the Music and Psalm Book for Spiritual ists.

THEODOBE TILTON. of New York, delivers the next lector before the Parker Fraternity, Dec. 15.

1. s. V

ANOTHER.-Andrew Barraus, Canton, Mo., writes: "Wo want the Banner of Light scattered like snow-flakes o'er the country, and, to do this, let each of us pledge a new subscriber by the first of January, which I do, and, failing, will myself pay the amount."

induced to respond the moment they read your letter.

If our friends generally throughout the country make a strong effort to sustain the Banner of Light, they will enable us to make it still more useful and acceptable to all thinking and liberal minds.

TO THE EDITORS OF BANNER OF LIGHT:

It was with feelings of the deepest regret, coupled with surprise, that I perused in your issue of December 12th the report of Bro. N. Frank White, as Eastern Agent of the American Association of Spiritualists. The grounds taken in that report are, to my mind, reprehensible in the extreme, inasmuch as they tend to array the National Association against any and every one who is not immediately ready to acknowledge its existence and efficiency. Any new thing must show to the world that it is really what it claims to be, before it can expect to be generally accepted. There are Spiritualists in our country fally as old in experience. and as full of earnestness in the cause, as the gentleman in question, whose opinions are not yet made up on the suboct of a National Organization, and who believe, with yourselves, that the movement is rather premature.

Although when Bro. N. Frank White snoke in Chelses he was well received, and we did what we were able to to asalst the Bociety whose claims he endeavored to present, yet I think I represent the feelings of all when I say that the unkind expressions toward the Banner of Light, made use of in that report, meet with our unqualified disapprobation. Has it come to this, that whenever a tried and faithfal servant in our Spiritual Zion-one whose life and energies for years have been given to the cause he loves-shall differ in opinion from one who has but lately "fleshed his maiden sword," the junior shall be sustained by the great body of Spiritualists in impugning the motives and deriding the opinions of him who is a veteran in our ranks? For my part, I utter a solemn protest against it, believing as I do. with Bro. Bacon, that "it is always best that the friends of . the cause should work together in unity and harmony."

"A FRIEND OF THE A. A. OF SPIRITUALISTS. Chelsea, Mass., Dec. 10, 1868.

### Worthy of Imitation.

The following letter, for sufficient reasons, we take the liberty to publish:

EDS. BANNER OF LIGHT-Gentlemen: Seeing a wish ex-pressed in a late number of your paper that each old sub-scriber would make you a Christmas present by sending a new subscriber to the Banner for one year, I have found mine, and herawith remit three delivered. EDS. BANNER OF LIGHT-Gentlemen : Seeing a and berewith remit three dollars to pay one year's subscription. Very respectfully yours, WILLIAM KEITH. subscription.

We thank you, Bro. Keith, with all our heart and soul. It is our prayer that you may be blessed with a competence. while here in the form, and, when you pass on, enjoy the fruits of your earth-labors in the consciousness of having done your duty.

#### Hannah Gage.

[The following message was received at our public free rcle Dec. 3d, with a request that we publish it in advance.] I am weak-exceedingly weak. I wish you to say that I, Hannah Gage, died in Berlin, England, at four o'clock this morning. Bay to my relatives in Baltimore and in Washington, I am dead. Matters of great importance to them. consequently, will need their attention immediately. Remember, this morning.

: ··· Chicago.

### **DECEMBER** 19, 1868.

### ALL SORTS OF PARAGRAPHS.

The next public free meeting of Temperance Fraternity Temple of Honor, No. 2, will be held on Friday evening, Dec. 18, at Templar's Hall, 460 Washington street. All are Invited to attend.

20 Miss Eliza A. Pittsinger, the California Poetess, whose poem, "The Laurels," will be found on our first page, will shortly give public readings of some of her favorite productions, in Boston, of which due notice will be given hereafter. We advise all who are interested in the diffusion of advanced ideas to patronize this lady in her entertainments, as we are sure, from her reputation gained elsewhere, they will not be disappointed.

Owing to the crowded state of our columns, we this week use nonparell type on the 4th and 5th pages of the Ban-

THE CHILDREN'S PROGRESSIVE LYCEUM OF CHARLESTOWN will give an entertainment on Wednesday evening, Dec. 16th. in Washington Hall, 16 Main street, near City Square, which which will consist of drama, music and tableau,

A benevolent lady in Boston, Mrs. Parkman, gave each of the twenty-four members of the Soldiers' Messenger Corps, on Saturday, Dec. 5th, a stout overcoat and a pair of rubbers.

Horace Seaver, Esq., will lecture before the Society of Spiritualists in Central Hall, Charlestown, Sunday, Dec.

Miss Augusta Evans, the Southern novelist, was married a few days ago to L. M. Wilson, President of the Mobile and Montgomery railroad.

Spiritualism is progressing here, writes Henry Strong, from Cameron, Mo. Lecturers are needed, as the field in Missouri is large, and much opposition is manifested by the churches.

Good artists in music and drawing-the mosquitoes.

Spiritualism is not only a philosophy of the intellect, but a religion of the heart.—J. O. Barrett.

The Portland Press says that the Superintendents of the Eastern and Boston and Maine Railroads have decided to make no change in the trains running between Portland and Boston. The 6 o'clock P. M. train, both ways, is to be a permanent one. This announcement will afford satisfaction to our mercantile community, who are deeply interest ed that the evening trains should be kept on through the winter.

THE BANNER OF LIGHT.—This paper now has a world-wide reputation for earnestness, ability and devotion to the cause of Spiritualism. The hand they tender us is warmly received. The Banner of Light will at all times be found in the front rank. Its editors are talented men, and it has a most enviable corps of correspondents. Success to the Banner.—Wisconsin Spiritualist.

A vocalist says he could sing, "Way down Old Tar River," if he could only get the pitch.

We feel that a beautiful calm is yet to overshadow hu-manity. Progress will not cease, but will manifest itself noiselessly. Where now base contentions exist, heavenly reciprocities at last shall provail.—*Cephas B. Lynn, in the* Ohio Spiritualist.

According to the report of the Commissioner of Agriculture, our wheat crop is 220,000,000 bushels; Indian corn, 900,000,000 bushels; and cotton, from 2,000,000 to 2,800,000 bales. A very fair show. The army worm has destroyed \$40,000,000 worth of cotton.

A Lee, Mass., lady has earned \$900 in five years with sowing machine. And the Chronicle boasts of another lady who has given birth to nine children in ten years.

Vermont contains no town six miles square with more than 6000 inhabitants, it has no house that is not within a half a mile of a school, and not more than a hundred native born citizens over twenty-one years of age who cannot read and write.

MR. DENTON has for years been known as a popular lec-turer upon geology, distinguished by a power to engage and satisfy the attention of his audiences. He has now subjected the matter of his lectures to the test of publication; and, considering their original purpose, the test is a severe one. But the result is a book which is hardly less than the beau ideal of a scientific treaties, designed strictly for popular reading. The glow and viviances of Mr. Denton's style, the fullness of his knowledge, his commanded illustrative facts, and his sanguine anticipations for the future—all these combine to sanguine anticipations for the future-all these combine to give his exposition attractiveness and value. It is "intersting as a novol."-Commonwealth.

United States Treasurer Spinner closes a long letter upon the finances, written on the 3d inst., by saying that to him "it is manifest that there is but one way for the nation to travel in safety; and that is on the road that leads most straight forward and direct to the permanent resumption of specie payment."

The astonishing spectacle was witnessed in Troy the other day of a consultation of three homeopathic physicians with two of the allopathic school, at the bedside of a lady who be at the point of death. The consultation resulted in a dead lock, for the lady is recovering.



FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books. Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, nineteen cloth, three only paper : Nature's Divine Rev-elations, 30th edition, just out. 5 vols., Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Marbinger of Health, Answors to Ever-Recurring Questions, Morning Lectures (20 discourses, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Thilosophy of Special Frovidences, Harmonial Man, Free Thoughts Concerning Re-ligion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Ara-bula, or Divine Guest, and Stellar Key to the Summer-Land -last two Just Issued, and must highly interesting and in-structive. Whole set (twenty-two volumes) 28; a most valuable present for a library, jubile or private. Four books by Warren Chaso-Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Bent by mail for 20.0.

omplete works of Thomas Paine, in three volumes, price

Interpreter and the second second

### "Eureka."

Christianity had very little-Spiritualism has very muchfor man in regard to his future life. They had faith; we have knowledge in its place. They had hope of meeting some friends whose bodies were dead, in the future : we have the realization here and now. They had few facts and many fables; we have many facts and few fables. They had enthusiasts ; so have we. They sowed to reap in days of ignorance and superstition, and reaped largely; we sow to reap in days of science and knowledge, with superstition and prejudice to ovorcome, and science and knowledge to help us. They ran into contentions, strife and fanaticism; to less extent we do the same. They grew and prospered under persecution ; so do we, and also without it. They believed some truths which we know, and we know some truths they did not believe, and do not now, for the want of our facts which they reject. They took hold of the highest type of mankind and the most advanced notions of their

day; so do we in ours.

not sectarianism.

Christianity, in the minds of the most ignorant and superstitious people, is little better than Paganism. Spiritualism, in the most ignorant part of Christendom, is little better than its old roligion. Honce, it may be safely said, "we have found it"; but cannibals cat human beings; hence to them the body is most sacred only as food. What could cannibals do with Spiritualism, or even with Christianity ? What is gold worth with no commercial or mechanical value attached? What is religion to a horse or dog? or what is astronomy or geology to a baby ? Give it milk and then bread, and let it grow to religion, which is in its nature, as it is not in the horse and dog. "Milk for babes and meat for strong men." is an old saying. Idolatry for the childhood of the race, Christianity for its boy and girlhood-for its romping days of wild-oat sowing. Fear of hell and hope of heavenscare with a devil and allure with the lovely Jesus, when people have nother time nor capacity to reason-when a raional religion is not required, but a passional is, then Christianity fills the demand. But we are fast going out of the condition, and a rational religion is required. Free religionist-what is its significance? Do not straws show which way the wind blows? Intelligent minds everywhere begin to see Christianity is sectarian in name and character. Now is the time to show that Spiritualism is rationalism and

"Temple of Isis,"

Is the title of a novel book that is not a novel. It is rich, rare and racy. Only a small edition is published, and we purchased the whole edition of the American Literary Bureau, knowing the readers of the Banner of Light would want them all, if we seed get its quality impressed on the minds of our readers. It does not claim to be a work on Spiritualism, nor to advocate it, but, notwithstanding, it is rich in our philosophy. We append a few brief sentences, to show its character. For sale at our offices; price 50 conts.

"Bad is it when the autumn of feeling fails in life's spring. The winter of the heart is severest in the summer-time of life. As wealthy men leave the every-day city life at different

As wealthy men leave the every-day city life at different seasons to realde elsewhere, so I have learned to make my home in a region—for which I leave this world at times— passing through gates of intelligence barred against the in-trusion of most men, and where, to their mental eyes, the atmosphere would be blinding. In fact, mest of the few whose homes have been there, have walked with blasted vision: If I have brought from that more real interior country a portion of the sunlight, and fashed it across these pages, let not the bewildered reader too quickly suppose I have been merely plunging him into obscure carthly dark-ness; but let him calmly reflect whether or not his eyes are dazzled by that sunlight. I am well aware, however, that therefore I expect little sympathy. Man—not his endowments—is responsibility individual-ized. Bome of whom the world recollects little may have been more responsible than the most famous, the former being greater than their endowments, the faculties of the former into the later, and the future carth-life is told as cortainly as necessity is time and space. Let us not seek eigenmatance, hur make the most of the

addressed to the Secretary, H. T. Child, M. D., 634 Race street, Philadelphia, so they can come before the Board as early as practicable. It is desirable to have it held at some convenient locality for such States as have organization, and are accessible by railroad, as delegates from State and Territorial organizations only are to be represented in the next session

BANNER OF LIGHT.

### J. W. Van Namee.

This able and zealous worker in the lecture field, who has long been disabled by III health, thus writes to a friend in New York, under date of "Monroe, Mich., Nov. 28:"

"Yesterday I returned from Kalamazoo, where I has "Yesterday I returned from Kalamazoo, where I had been attending the Quarterly Meeting, and officiating as speaker. We had a delightful time. I am happy to say that my health is so far restored as to permit me to enter the field again as an active worker. I am now open for en-gagements as trance speaker, and to deliver impromptu perms on subjects chosen by the audience, and ahguid be glad to accept engagements in or near New York after the first of January next. My spirit friends have been kind to me, having healed my lungs when medicines failed, giving me strength when

My spirit friends have been kind to me, having healed my lungs when medicines fulled, giving me strength when I was weak; and I bless them, and shall devote the rost of my life to speaking the beautiful truths which tell of **the** power to aid and benefit mankind. The good work is going on in the West. Hundreds are being brought to know the truth, and to feel the joyous in-fluence of heaven's smiles. The good angols are fitting many for labor in the field of Reform, through whose min-trations there is work may now four outputs of

hady for abor in the held of kelotin, through whose mini-istrations thirsty souls may sock the pure fountains of truth, and be prepared for a better and a truer existence. I was initiated into the 'Order of Eternal Progress' on Monday night last. They have a flourishing sanctuary at Kalar, acou, and I hope to be the means of establishing one in New York."

Bro. Van Namee may be addressed to the care of J. Win chester, 36 John street, New York.

### Extraordinary Cure by Dr. J. R. Newton.

Below will be found an affidavit setting forth the facts in egard to the cure of disease by Dr. Newton, which borders somewhat on the marvelous, yet we are fully aware that the Doctor possesses the power to do wonderful things in the healing line. We especially put this statement on record, that our friends in Europe may know that Dr. N., the celobrated healer, is yet among us, doing great good to suffering humanity.

INDIANAPOLIS, IND., Nov. 30th, 1868. DR. J. R. NEWTON-Dear Sir: Duty impels mo to give you plain statement of my life's sufferings, and cure by you,

a plain statement of my life's sufferings, and cure by you, which you may publish. I. Abraham Clarke, of Indianapolis, Ind., 21 years old the 25th inst., having been a paralytic cripple over since I was three months old, unable oven to lift my hands up to my head or walk without great difficulty, and so nervous I could hardly stand or sit still, and at times suffering so great pain that my wallings were intolerable to these around me, on Saturday last, Nov. 28th, went with my mothor to see if you could cure me, for I had heard so much of your wonderful power of curing all kinds of diseases without medicine which all other doctors said were incurable, that I had futh you could.

which all other doctors said were incurable, that I had faith you could. To make a short story, I say, you cured me perfectly, with one treatment. I areas upon my feet, walked without ilmp-ing, with a firm, easy step, raised my hands above my head; then I took a large, heavy chair in either hand by the leg of each, holding and balancing them above my head as few well men can do. And, to sum it all up, I say that I am made whole and sound as any other living man, as far as I know or others discern, and for the first time in my life am in the full enjoyment of health. And I thank my Heavenly Father that I am a well man. My former life and suffering seem like a dream. seem like a dream. In gratitude, I am your friend,

ABRAHAM CLARKE. INDIANAPOLIS, Nov. 30(A, 1808, Personally appeared before me, Abraham Olarke, who do-poses under oath that the foregoing statement is every word

ино. Subscribed and sworn to before me, J. P. Pinkerton, a No-tary Public, in and for the County of Marion, State of Ia-diana. J. P. Риккентон, Notary Public.

The foregoing statement of my Son, Abraham Clarke, is all true.

### "The Harvester."

# The San José Mercury BByB : "This work is dedicated 'to Science, the Unwritten Law of God." It is an effort to blend the fundamental principles of Ohristianity with the phenomenal facts of modern Spirit-ualism, making the whole to harmonize with the highest unfoldments of science. The book is torsely written, and is evidently the production of a master pen."

### Westward Hol

DEAR BANNER-I have a call from Terre Haute, Ind., to ecture on Sundays for twelve months. I shall start within a few days. Please allow me to say that I shall be prepared to accept work engagements, and can for the present be addressed care of James Hous, Esq., Terro Haute, Ind. To the many kind friends I part with in Boston and vicinity, and to all the workers on the Banner of Light, I give my spiritual hand of friendship. J. H. POWELL. Dec. 10th. 1868

### Boston Music Hall Spiritual Meetings. Services are hold in this elegant and spacious hall overy

BUNDAY AFTERNOON, AT 21 O'OLOCK, and will continue until next May, under the management of IMPROVED VOX HUMANA

Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets

### Special Notices.

MATHILDA A. MCCORD, 513 Chestnut street, St. Louis, Mo., keeps on hand a full assoriment of Spiritual and Liber-al Books, Pamphiets and Periodicals. Banner of Light always to be found upon the counter.

Agents wanted for MRS. SPENCE'S POSITIVE AND NEOA-TIVE POWDERS. Printed terms sent free, postfaid. For address and other particulars, see advertisement in another column.

### Spiritual and Reform Books. MRS. H. F. M. BROWN, AND MRS. LOU, H. KIMBALL,

137 MADISON STREET, CHICAGO, ILL., Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18. .

BE YE HEALEB of whatsoever Disease ye have by the GREAT SPIRITUAL REMERTY, MIRA. SPENOF'S PONITIVE AND NEGATIVE FOWDERS. Send a brief description of your disease to PROF. PAYTON SPERCE, M. D., BOX 5817, NEW YORK CITT, or disease to be a sender when the provided in the second nd those mysterious, wonder-working Powders ill be mailed to you, post paid. 1 box 31. 6 boxes 35. 199.

### ADVERTISEMENTS.

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

12 Advertisements to be Renewed at Contin-ued Rates must be left at our Office before 12 M. on Thursdays.

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

### For New Advertisements see Eighth page THE NEW YORK LEDGER FOR THE NEW YEAR, 1869.

The Great Family Paper.

**BEECHER'S SERMONS** 

The Great Family Paper. THE LEDGER is the most interesting paper in the world. More people take the Ledger than take any other paper in the country. It has the largest number of great and distinguished writers. It contains the purest, sweetest and most delightful love stories, striking narratives, and instructive biographical and historical sketches. All questions growing out of the domestic relations, lovers' quarrels, law and business matters, are regularly answered in its columns. A vast amount of useful information is given through this attractive dopartment of the Ledger. The principal Distors of Divinity and Clergymen write forit. WILLAM COLLEN BRYANT, the great American poot, has translated, expressly for the Ledger, a thrilling Spanish Novel, which we shall publish during the one wyer. Rev. Dr. Two is now engaged upon an Original Story, which will be continued through twelve numbers of the Ledger.

Ledger. We are now publishing a series of twelve short true stories, by twelve of the most distinguished clergymen in the United States.

by twelve of the most distinguished clergymen in the United Blates. Our standard, popular writer, Mr. SYLVANUS CONB, Jr., is as interesting as ever, and will continue, as heretofore, to write only for the Ledger. The millions of admirers of Mrs. SOUTHWONTH will find her original stories only in the Ledger. Miss DUPUY will continue her dramatic stories, and FANNY FRIN her sparkling sketches. ALIOE CARY, ETHEL LYNN, Dr. CHARLES D. ULAUETTE, and all our other present writers, are refiguaged for the Ledger. Two for our contributors have been ministers to the confer-rofis will be an elected Prosident of the Online States. MENNEY WARD BREGUER will continue to Garnish his weekly articles, and JAMES PARTON his blographical sketches. ALIOE CARY, ETHEL LYNN, Dr. CHARLES D. ULAUETTE, and all our other present writers, are refiguaged for the Ledger. Professor WILLIAM HENNY PACK, Joint G. SAXE and MANY KYLE DALLAS will hereafter write for no paper but the Ledger. Two of our contributors have been ministers to the couter of St. James. Within the past year the son of another of our contributors has been elected Prosident of the United States. The BEST that a long experience enables us to select, and that money, without stint, can buy, will be constantly sproad before the readers of the Ledger. The reader always gets more than his money's worth in the Ledger.

Our Terms for 1869 --- Now is the Time to

Sur Aerms for 1960---Now is the Time to Subscribe. Single copies, \$3 per annum: four copies, \$10, which is \$2,50 a copy: eight copies, \$20. The party who sends us \$20 for a club of eight copies, \$20. The party who sends us \$20 for a copy free. Postmasters and others who get up clubs in their respective towns can afterwards add single copies at \$2,50. E27 We employ no travoling agents. Address all commu-nications to ROBERT BONNER, Publisher, Dec. 19.--1W

SYSTEMATIO: PERSISTENT: JUDICIOUS!

### EVANS'S ADVERTISING AGENCY. 106 Washington street, Boston,

Is conducted on the principle of recommending to its patrons as such papers as will repay their investment. Having special arrangements with all the leading **Religious**, Agricul-tural mad Liferary Fugers in the country, we are enabled to offer SUPERIOR INDUCEMENTS to advertisers to give us their orders. Sond for Our Oircultr. Dec. 19.-4w

IMPROVEMENT IN CABINET ORGANS.

(Potented 1868.)

THE



**OUR YOUNG FOLKS** FOR 1869.

THE Conductors of "OUR YOUNG FOLKS" intend to pro-serve the high literary character of the Magazine and at the same time to give it a more comprehensive and practical cast than heretofore. They feel confident that the arrange-ments they have made for the coming year will answer all reasonable demands of parents and educators for a Magazine at once entertaining and useful. The following are some of the principal features of

5

OUR YOUNG FOLKS FOR 1869:

The Story of a Bad Boy. By T. B. ALDRICH. One f the brightest and most entertaining stories ever written for youthful readers. Gardening for Girls. By the Author of "Six Hundred Dollars a Year."

How to Bo it. By Ebward Evenert HALE. A series of articles for young folks-suggesting How to Talk: How to Read; How to Write; How to Travel; How to Act in Noclety, and How to Work.

The World we Live on. A valuable series of articles, by Mrs. Prov. AGASSIZ, telling about Coral Islands, Coal Deposits, Earthquakes, &c.

Biographical Sketches of the Great Navigators, Voyagers and Discoverers. By JAMES l'ARTON. American History. By J.H.A. Bone. Articles of great interest and value on "The Blound Builders of the West," "The First New England Thankssiving." "Salem Witch-craft," "King Phillp's War," "Fere Marquette and the Mississippi Explorations." Glass - Making, Coal - Mining, Ship - Building, Watch-Making, and other attractive branches of in-dustry. By J. T. TROWBRIDGE.

Nature and out-door Life. By the Author of "The Seven Little Sisters," also by W. F. G. SHANKS and CHARLES J. FOSTER.

Numerous Full Page Illustrations. By the best

Artists. Regular or Occasional Contributions from Mrs. NTOWR, MRS. DLAZ, MIRS MULDOK, MRS. WHITNEY, MRS. AUSTIN, MISS FILLERS, "SOPHIE MAY," MRS WELLS, MRS. THATTER, "A OUT FANNY," MRS. WEEKS, MISS F2KSCOTT and other popular writers.

FIELDS, OSGOOD & CO., Publishers,

(Successors to TICKNOR & FIELDS.)

Dec. 19.-4w 124 Tremont street; Boston.

TWO DOLLARS.

THE AMERICAN TRAVELLER (weekly), and BOSTON TRAVELLER (aemi-weekly), particularly adapted for country circulation. Every week during the year they will contain one of

BEECHER'S SERMONS.

Full Reports of Current News, Editorials, Correspondence and Miscellaneous Articles,

Giving in each issue over

Thirty Columns of Reading Matter,

Making them, at the low price at which they are offered, the BEST and CHEAPEST PAPERS IN THE COUNTRY.

WOBTHINGTON, FLANDERS & CO., Doc. 19.-4w Publishers, Traveller Buildings, Boston.

THE NURSERY,

A MONTHLY MAGAZINE FOR YOUNGEST BEADERS

25 PICTURES IN EACII NUMBER. Subscribers for this delightful little Magazine who send their money before January 1, 1869, will receive the December number gratis. Now is the time to subscribe. TERMS: 1,50 a year, in advance. Liberal discount to cluba. A sample number, with Prospectus and Promlum List, mailed for 10 cents. Address. JOIIN L. SHOREY, Dec. 19-4 $\pi$  13 Washington street, Boston.

WILLCOX & GIBBS

SEWING MACHINE OFFICE,

328 WASHINGTON STREET,

Corner of West street.

A FEW important questions to those about purchasing SEWING MACHINES, which should be answered satis-

-52 -

Declamations. By Rev. ELIJAH KELLOGG. Dialogues. By Ergs SAUGERT.

To discover how many ldle men there are in a place, all that is necessary is to set two dogs to fighting.

The population of the United States, taken by revenue officers, approaches thirty-seven millions. About a ninth of the whole are colored persons.

That the people are hungering for the truths of Spiritualism is becoming more and more apparent every day. One of the Ohio State Missionaries. Cephas B. Lynn, writes to the Spiritualist as follows:

'Evidences on all sides strengthen previous convictions that State Associations in their present method of working, are manifestly beneficial to our Cause. Everywhere the

are mannesty periodicial to our cause. Everywhere the people want to know 'when the next speaker is coming.' They love the teachings, the elevating moral sentiments and broad humanitarian affirmations of your locturers. Thoughts that heretofore have been crushed, loap into active life when the carriest auditor hears them elaborated by some inspired teacher."

A CAPITAL PLACE-Mrs. J. J. Fontarivo's Lunch Room, 134 Washington street. Here one can at all hours procure soups, steaks, chops, cutlets, omelets, ragouts, haricots salads, coffees, etc. Entrance No. 1 Spring Lane.

Mr. Sumner recently introduced into the U.S. Senate a bill to enforce the several provisions of the Constitution, abolishing slavery, declaring the immunities of citizens, and guaranteering a republican form of government by securing the elective franchise to citizens deprived of it by reason of race, color, or previous conditions. It was read twice and ordered to be printed.

### Half an ounce of alum in powder will purify twelve gallons of corrupted water.

The American Social Science Association have opened an office in Boston, at 13 Pemberton Square, where the new secretary, Mr. Villard, has his headquarters, and where the excoutive committee transact their business.

Gov. Geary, of Pennsylvania, has informed Hester Vaughn the condemned child-murderer, that the sentence of the law will not be executed on her; and it is stated that it is probable a pardon will be granted her, when two prominent gentlemen of Philadelphia will pay her expenses home to Eng-Innd.

The toll-gate has been removed from the Milldam. There is now no toll-gatherer on any read leading from Boston.

Miss Adelaide Phillips has accepted an offer of a fouryears' engagement to sing in opera, in Paris, and sails from Boston in the spring to fulfill the same.

Maretzek's opera troupe is coming to Boston soon.

Rev. Henry Giles, of Quincy, is yet alive, but prostrate beneath his incurable malady. His friend, F. J. Nicholis, of Boston, will, during the lecture season, as for the past three years, devote his time to delivering the lectures and sermons of this brilliant and unfortunate man for his benefit. and lyceums in engaging Mr. Nicholls in his friend's behalf will do well in double measure.

#### Mrs. Scott-Siddons netted \$5000 during her stay in Boston

Rev. Henry Ward Beecher, it is announced, has been for-Roy. Henry Ward Beecher, it is announced, has been lor-bidden by vote of his church to baptize a child when neither of the parents are members. He has publicly stated that "he would conform to the instruction, although he did not believe in the propriety of it, and outside of the church he would administer the baptism to any child, one of whose parents were a Christian."--N. Y. Standard.

2 Mr. Bonner, of the New York Ledger, has succeeded in making even a Prospectus that is readable. It is one of the most interesting of the new advertisements in our presont number. From it we learn that Roy. Dr. Tyng is writing a long story for the Ledger.

cortainly as necessity is time and space.

Let us not seek circumstance, but make the most of it Knowledge is of the phenomenal, faith of the enses for Knowledge is of the phenomenal, faith of the essential; the former pertains to science, the latter to religion; but men have ever scught a resting-place in the beness for faith; hence the diversity, foolishness, and faisity of their events and religious ballow

creeds and roligious beliefs. Each former state of existence must fit itself to the mold of the later. Each later state is the result of all former states. Death is the breaking of the mold, and the com-mencement of the search for another. Foolish and useless would it be for us to believe or assert that that which we cannot conceive as possible must therefore be impossible. If this be but a dream, no faith ever presented greater in-conting to cause must the headler and greater increeds and religious beliefs.

If this be but a dream, no faith over presented greater in-centive to cause men to be nobler and greater. Other faiths may place obstructions in the way of the advancement of character; this never can, for it tolls man that he is mold-ing himself here for his place in the higher race to come after him. Ambition may well be starticel at the thought that the desire of the worship of men may end in being de-spised by the greater than men. Transmigration is the long road of progression; cons of cons are given us for the race in phenomenal being, necessity's guidance perhaps ending with manhood, the will guiding thoreafter. Each state of existence is a part of the road run between pauses. Not perhaps those supposed by their fellows to have suc-ceeded best in the part of the same road run together, have gained the greatest advantage; but these alone who have gained the is emphatically a text-book, we leave further ox-As this is emphatically a text-book, we leave further extracts for further notice, meantime advise our friends to send at once and secure a copy. It is a pamphlet of sixtyfour pages, well executed and well worth its price.

Another Valuable Invention-"Na-

### tional Corn Husker."

An interview with Mr. D. A. Dickinson convinces us that this machine, or some one like it in the main, is to stork a greater revolution in the great cereal regions of this country than the wheat harvester did. With this machine the corn is not only stripped of its husk after the car is broken off and thrown into it, and the ear prepared for the sheller, which is attached when required, but the husk is freed from particles of stock and fitted for the paper-mill and mattressmaker.

We have seen specimens of several varieties of paper made in Germany from husks, superior to the paper in ordinary use here, which is made from rags, and are glad to learn that a great reduction of cost is likely to follow the application of this machinery and now raw material to the manufacture of paper. There is no doubt that paper of various colors and excellent quality, in great variety, can be cheaply manufactured from corn-husks. Illinois and Iowa must reap a rich harvest from this source of present, almost entire wastage, from their numerous corn-fields. The rich prairies and bottom lands of the United States may yet enrich the nation, as they have many farmers already.

### National Convention.

The officers of the American Association of Spiritualists whose duty it is to call the next Annual Convention, which is to convene on the last Tuesday of August next, desire the friends in such localities as are suitable for said Convention to take early steps, by correspondence or otherwise, to present the advantages of their respective localities for the same. All communications on the subject should be

(accuring a resorved seat), \$2,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and invite attention, believing that it i likely to prove at the Banner of Light office. 158 Washington street.

Prof. William Denton

will lecture every Sunday afternoon in December.

#### Spiritual Periodicals for Sale at this Office :

THE LONBON SPIRITUAL MAGAZINE. Price 30 cts. per copy THE LONDON BFIRITAL MAGAZINE. Frice 30 cts, por copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London. Frice 25 cents. THE RELIGIO-PHILOSOFHIGAL JOURNAL: Devoted to Spirit-ualism. Published in Chicago, Ill., by S. S. Jones, Eaq. Single copies can be procured at our countors in Boston and New York. Price 8 cents. THE ROSTRUM: A Monthly Magazine, devoted to the Har-monial Bulescohr. Published by Hull & Jamleson Chicago.

nonial Philosophy. Published by Hull & Jamleson, Chicago, Ill. Single copies 20 cents. THE RANIOAL: A Monthly Magazine. Published in Bos-ton. Price 30 cents.

### **Business** Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.D5.

COUSIN BENJA'S POEMS are for sale at this of fice. Price \$1.50.

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

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

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. D10.2w

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

C. D. & I. H. PRESHO, Proprietors. D5.4 w

MISS M. K. CASSIEN will sit for spirit an-swers to sealed letters. Terms \$2.00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J. N28.

MRS. F. W. GADE. (formerly Mrs. E. C. Morris, MRS. F. W. GADE, (Idmeriy Mrs. E. C. Morris, 599 Broadway,) will be happy to receive earnest inquirers for the investigation of Spiritualism and its various phenomena, at her residence, 35 Green-wich avenue, New York. D19.

DR. E. F. GARVIN, of New York, continues to treat successfully patients afflicted with consumption, catarrh, &c., with his new discovery—a pro-cess for dissolving and volatizing, for the first time, Wood Tar. Consultation free. Rooms, No. 21 East Concord street, Boston. D12.

TEST MEDIUM.—Mrs. Hyde will give scances at her rooms, No. 21 East Concord street, Boston, every day, for a short time only. D12.

### DID N'T KNOW THEM.

Sometimes you know it happens so, Sometimes you know it happens so, That we our dearest friends do n't know; The reason is, sometimes, you know, That sings we met they 've altered so. We 've been impelled thus much to say, By what occurred Thanksgiving Day. Some city boys went out not far, To spend the day with Grand-mamma; To spend the day who Grand manna, She gazed on them with much surprise, While she could scarce believe her eyes, And asked—Where did you get these "Clothes"? They smiled, and said, "At GEOBGE FENNO'S."

anufacturer THE MOST POPULAR IMPROVEMENT

EVER MADE

# in instruments of this class. In instruments of this class. It is now several years since the invention and application to such instruments as the VOX HUMANA, which was first applied by its inventor to the Organs of Mason & Hamilin, who were urged to introduce it to the public. In its then imper-fect state, and especially considering its liability to get out of order, they were unwilling to adopt it. From that time con-tinuous experiments for its improvement have been made in the factory of the Mason & Hamilin Organ Company and elso where, which have at last been eminently successful, the ro-sult being the MASON & HAMLIN IMPROVED VOX HUMANA, combining several patents.

combining several patents. In combination with the ADTOMATIC BELLOWS WELL, used only in these Organs, it wonderfully increases the capacity and beauty of the instrument, imparing delicious qualities of tone, and producing novel and exquisite effects; especially adding to its variety and delicacy of expression, and increasing some-what its power The peculiar excellencies of several Orches-tral Instruments are successfully imitated; and altogether, as frequently characterized by organists, "the effect is fascina-ting." It is simple in construction, iree from liability to get out of order, and requires no additional skill for its use, being operated by the ordinary action of the beliews, requiring no separate pedal.

#### Styles and Prices.

Attention is invited to the new styles of Organs, and new scale of prices announced this month.

- NEW STYLE. NO. 21-FIVE STOP DOUBLE REED CABI-NET ORGAN, with Vox Ilumana. Case of solid Black Walput, carved and paneled, new design, Stops, Dia-pason, Viola, Meiodia, Fluite, Vox Humana. The best Or-gan Q its size that can be made. Price \$170.
- NEW STYLE, No. 22-The same Organ, in Rosewood Case, Price \$200.
- NEW STYLE, No. 39-The same in Pipe Organ style of Case. Carved and Paneled, Wainut, with richly Gilt Pipes, Price \$300.
- NEW STYLE, No. 27-SUB-BASS AND OCTAVE COUPLER CABINET ORGAN, FIVE STOPS-Dispason, Principal, Octave Coupler, Sub Bass, Vox Ilumana. Solid Walnut Case. Each key commands four separate reeds or vibra-tors. An Organ of surpassing power and brilliancy, and great variety. Price \$250.

STYLE NO. 1-FOUR OCTAVE ORGAN-Solid Wainut Case, plain, Price \$50.

STYLE No. 3-FOUR OCTAVE DOUBLE REED ORGAN. Solid Wainut Case, plain. Price \$75.

STYLE A-FIVE OCTAVES, ONE STOP-TREMULANT, with one set of Vibrators throughout, and Knee Swell. Carved and Paneled Walnut Case. Price \$100.

STYLE C-FIVE OCTAVES, FIVE STOPS, VIOLA, DIA PARON, MELODIA, FLUTE, TREMULANT, with two sets of Vibrators throughout, and Knee Sweil. Carved and Pan-eled Wainut Case. Frice \$125.

### MANY OTHER STYLES AT PROPOR-

### TIONATE RATES.

The superiority of the MASON & HAMLIN ORGANS is well es-tablished. They are the ACKNOWLEDGED STANDARD OF EX-OELLENCE among instruments of the class; were awarded the PARIS EXFOSITION MEDAL, and have been honored with an amount and degree of commeniation from the musical profes-sion of this and other countries never given to any other in-

A new descriptive and illustrated catalogue, just issued, will be sent free to every applicant.

The MASON& HAMLINORGAN COMPANY,

### Warerooms, No. 596 Broadway, New York,

and No. 154 Tremont street, Boston Dec. 19.-3w

DIANIST'S MATINEE contains National **PIANIST'S MATINEE** contains National Airs of 30 countries, Onera Melodies, Sonatas, Bongs with-out works, Four-handed Picces, Polkas, Redowas, Marches, Quicksteps, Easy Picces Fingered for Beginners, 100 Fancy and Courta Dances, 50 waitzes, 26 sets of Quadrillos, (including Lancers, Caledonian, Prince Imperial, the German, Grand Duchess, Belle Hiene, Ac., With calls. Over 300 piecos of Propular music, containing the latest compositions of Stranas, Gungi, Parlow, C Faust, Acc, being a Musical Library in Itself. Price, boards, morocco bacas, \$3; cloth sides; Turkey morocco backs and corners, \$4; same, full gilt, \$5. A first-class mu-sical present. Sent by mail, postpaid, on receipt of price. Dae 10 - 400 103 Court street, Boston.

Dec. 19.-4w

A SEW IN(i MACHIVES, which should be answered satis-factorily before a purchase is made: Why is an this Blachine be used successfully by everybody t Why is at the most serviceable f Why has it the most serviceable f Why has it the most rapid Machine? Why is it a silent Machine? Why is it a silent Machine? Why is it a silent Machine? Why cannot it sumers and Feller the best in use? Why cannot it sumers and Feller the best in use? Why cannot it sumers and Feller the best in use? Why cannot it sumers and Feller the best in use? Why cannot it sumers and Feller the best in use? Why cannot it sumers and Feller the best in use? Why cannot it sumers and Feller the best in use? Why is its seam less liable to the in use or wear, than the "Lockfitch," while it can be more easily taken out if desired? W hy has it obtained in the highest Newing Machine Court yet hold, the "Grand Triat" at Island Fark, a certificatie of honor ranking it securicen imme as available as the competing "double thread "one? Why has there been made and sold PIFTT PAR CENT, more of "double thread " one? Why has there been made and sold PIFTT PAR CRNT. more of the Willcox & Gibbs Machines than any of the double-thread Mashines in the same number of its earlier years? If such results are had, with little advertising, is it not be-cause the Machine has more merit than any other? OFFICE-B203 Washington street, Boston. 4w-Dec. 19.

**FARTHERS, READ.** "STERILITY IS LAID."-PROP. VILLE'S NW STSTERM OF AGUIDULTURE. Pamphlet, Price 25 cents, Address, JOHN A. RIDDLE, Mancussfren, N. H. Contents:-Cause and Remedy for Po-tato Disease; Special Fortilizer for Potatoes; Experiments with Nitrogen, Potasi, Lime and Phosphate of Lime; Fure Sand for Noil; A complete Manure; How to Analyza Solls, &c., &c. Ville's aystem is endorsed by Journal of Chemistry, New York Marking, &c. Tried practically by members of Budford Farmers' Club. Accust confed in every lose. Agents wanted in every town. 4w-Dec. 19.

WANTED---AGENTS---TO SELL THE AMERL-OKNED.---AGENTS---TO SELL THE AMERL-OKNES. Price 825. The simplest, cheapest and best Knit-ting Machino over invented. Will knit 20,000 stitches per minute. Liberal inducements to Agents. Address, AMERI-GAN KNITTING MACHINE CO., 332 Washington street, Boston, Mass., or St. Louis, Mo. 4w-Dec. 19.

### Carpets---Save your Money---Carpets.

CATPELS—Save your money—carpets. THE BOSTON AND MAINE CARPET CO., Omce 136 Han-over street, Boston, Mass., will, on receipt of \$4,00, send 20 yards Scotch Carpet, and make it withou extra charge, when size of room is sent; or instead of making, will send 2 handsomely painted Cloth Window Shades, valued at \$2,00. For \$10,00 will send 20 yards heavy Cottage Carpet, make as above, or send 2 splendid Glit Band Shades, valued at \$4,00; instead of Window Shades, when desired, samples of Carpets will be sent, velued irom 50 cents to \$5,00 per yard, from which a carpet suitable for any room can be scleeted, saving expense of visiting the city. Extra yards of carpet at same rates. 4w-Dec. 19.

### THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

THE magic control of the **POSITIVE AND NEG-ATIVE POW DERS over discasses of all kinds, is** wonderful beyond all proceedent. They do no vio-lence to the system, causing no purging, no nausenting, no vomiting, no narcotizing. MEN, WOMEN and **OHILD REN** find them a silent but sure success: The **POBITIVES** cure Neuraligh, Headneb, Ehen-matism, Pains of all kinds: Diarthosa, Dysentery, Vomiting, Byspepsia, Flatulence, Worms; all Female Weaknesses and derangements: Fits, Cramps, Bt. Vi-tus' Dance, Spasms; all high grades of Fover, Small Pox, Mensies, dearlatina, Eryspelas; all **Indammations**, acute orchronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; **Oatarrh**, Consumption, **Bronchitis**, Coughs, Colds; Scrotula, Nervounces.

Biophenitis, Counts, Coust, Beroutis, Activations, Biophensiness, ac. The NEGATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Bindness, Deaf-ness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous ormuscular Prostration or Belaxation. Both the POSI CIVE AND NEGATIVE are need-out of the sense.

Both the POStRIVE AND NEGATIVE and head ed in Ohllis and Fever. PHYSICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free. Fuller lists of diseases and directions accompany each Box, and also sent free to any address. Send a brief description of your disease, if you prefer special written directions. directions. ----

Malled postpaid	(	11							1.00 1.00
at these	1	1 1 1	" loxe		Po	 	Ne	<b>F</b> • 1	5.00
PRICES	i U	Ř.	46	-	-	1 <b>-</b> -			9,00

Send money at our risk. Sums of \$5 or more, ifsent by mail, should be in the form of Money Orders, or Drafts, or else in registered letters.

OFFICE, 37] ST. MABES PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your druggist hasn't the Powders, send your money at once to PRUF. SPENCE, as above directed.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass.

. F • • --------

#### LIGHT. BANNER OF

# Message Department.

HACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it boars, through the instrumentality of

Mrs. J. H. Conant,

6

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. 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 MONDAY, TUESDAY and THURS-DAT 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. Seats reserved for strangers. Donations solicited.

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

#### gives no private sittings. ====

### Invocation.

they have the power to return, they come back reporting that there are no natural beauties in Spirit eternal, thou who art the past, the present and the future of the soul and the atom, we would rise out of the mists and fogs of ignorance into the clear atmosphere of thy truth. Even as the spirit-world, no natural scenery. They have heard of it, but they have not seen it. It is all imagination—so it is to them. But to those who have been more fortunate, it is not imagination. the gloom of night is lost in the glowing arms of day, so would we lose our ignorance in thy wishave been more fortunate, it is not imagination. The happy child that returns from the spirit-land will tell you of the flowers, the birds, the glorious spiritual prospects, everything that goes to gladden the soul. Perhaps at the next breath one will return saying, "There are no flowers, no fruits —I see nothing of the kind. My spirit-home fur-nishes nothing of the kind." Has one been false? No; both have told you the truth. Your spirit-home is by no means the subjit home of any other dom. And laying aside all that shall impede our progress, all that shall hinder us in the great march of life, we would press on with earnestness unto that heavenly future which awaits every soul. Thy presence we know can never be every sout. In presence we know can never be absent from us. Thy love is everywhere, and the manifestations of thy power are ever present with us. Thou dost speak to us from all condi-tions of life. Thou dost manifest thy wisdom and, thy power and thy love to us everywhere home is by no means the spirit-home of any other spirit. Your surroundings are dependent upon yourself. You are attracted by a spiritual law of wherever we go, there then art. Even in the midst of the ills of time then hast thy dwelling-place, and in the heaven of eternal life there gravitation that you cannot thwart to your proper places in the spirit-world. That place has its natural spiritual scenery, or it is devoid of it. Perhaps there are trees and flowers, grasses and thou art also, ever speaking to the soul in tones of power and love and wisdom, calling it nearer and still nearer to thee, molding and shaping it according to thine own divine wisdom. Whether we will or no, we are fast losing our darkness in thy light. We hear thy voice, and whether we will or no, we must answer. We see thy hand-writing upon the walls of eternity; we must re-cognize it, and study it each one for ourselves. mists and fogs of your former superstition will pass away. You have believed in a personal Deity seated upon a great white throne. You will We would worship thee, oh Lord, to day more devoutly, more truly than ever before, because light of God's wisdom and truth shines into your souls, just so fast you can perceive the truth in all its simplicity. We tell you again and again there are beautiful things in the spirit-world-trees, flowers, grasses, fruits-all that you have here 'are faithfully represented there—you may be sure of that. to day we are nearer thee. To day we have lost something of our darkness, and gained something of thy light. Forever and forever the wheel of progress is turning for us, and steadily we are marching up the steeps of wisdom and love. Wo praise thee, oh Lord, though the utterances of our lips, ay, and of our souls, cannot serve thee. Thou hast all praises. Thou art surrounded by an atmosphere of prayer. The soul ever praises and ever prays; and yet since thou hast so conatituted it that it must pray and praise, we know that thou wilt receive the prayer and the offering of praise, whether thou hast need or no. We do petitions cannot alter thy fixed laws, but they can change ourselves. They can lift us into clear-er light, and make us more ready to receive thy truth-can bring us into a condition of harmony with higher principles, with diviner have-can write upon the tablet of each in-ner life a holy inspiration. Father, lead us nearer unto thy kingdom of heaven day by day. and show these mortals that the kingdom of heaven may be found on earth as in the spiritland. Teach them, through thine unchangeable laws, that thou art with them ever, and that their deeds, their thoughts go to make their heaven, here and hereafter; so may a consciousness of the heaven begin here, and their dweiling-place in thy kingdom be an ever-present reality. Sept. 24.

### Questions and Answers.

CONTROLLING SPIRIT.--If you have proposi-tions, Mr. Chairman, we are ready to consider

them. QUES.—Have the movements of Planchette, anything to do with Spiritualism? ANS.—Spiritualism, properly defined, means the science of life; and all things that ever were, that are, or ever will be, are inseparably connect-ed with the science of life. All their manifestaed with the science of file. All their mannesta-tions, whether seen or unseen, are governed by the science of life. Planchette is not an excep-tion. This little simple machine in the hands of intelligence is capable of working wonders. The

what will come, never desert it. Catherine Young, died at Jamaica Plains, July last. Sept. 24. rich and poor, educated and ignorant, the good and the bad, all will agree to the same general fact. 'If a spirit world exists, and the occupants thereof do really communicate with us here on earth, why, the unbeliever questions, do not the spirits unanimously agree, as above, in regard to the tangible reality of things purporting to exist in their sphere? 'A,—All the phenomena of Nature, and all the forms in Nature that have an existence with you,

### Annie Rogers.

thereof do really communicate with us here on earth, why, the unbellever questions, do not the spirits unanimously agree, as above, in regard to the tangible reality of things purporting to exist in their sphere? A.—All the phenomena of Nature, and all the forms in Nature that have an existence with you, have also an objective existence in the spirit-world proper. There are things, places in the spirit, world, as well as thoughts. The peach and the pear, the glorious forest-tree, the mountain and the eccan, if not exist alone in the imagina-tion of the spirit, or in the memory of what has been. But they are living, tangible, present real-tities. Your correspondent asks why the spirits do not all agree mon this subject. It is very elear why they do not. The Western prairie, when told of the swarms of intelligent beings that fill your. Eastern citles, doubts you, cannot believed having no knowledge of these Eastern cities, he would return telling you that his spirit-world was a prairie or a bunting-ground. You should not forget that the spirit-world is only a comlition of places where there are no trees, no flowers, not-places where there are no trees, no flowers, not-regetables, none of the beautiful to you, and there are places where there are no trees, no flowers, not-places where there are no trees, no flowers, not-places where there are no trees, no flowers, not-regetables, none of the beautiful to you, and there are places where there are no trees, no flowers, not-places where there are no trees, no flowers, not-they have the power to return, they come ba

Séance conducted by William E. Channing; letters answered by "Cousin Benja."

### Invocation.

Thou guardian spirit in whose keeping this hand-some day reposes; thou who art Father and some day reposes; thou who art Father and Mother of the day and of our souls, whose pres-ence we can never escape, whose power is ever present around us and within us, whose wisdom changes our ignorance, whose brightness turneth our darkness into light; thou Spirit of the seasons, thou Spirit of our thoughts, thou Jehovah of the Jew and the Gentile, the sin-ner and the saint, to thee we pray. We seek ner and the saint, to thee we pray. We seek to pray to thee as this day prays to thee, and to praise thee as this day prays to thee, and the shades of yesterday, and is rejoicing in the glorious light of the present; so would our souls leave the darkness of the past and bathe in the sunlight of the present. So would we part with the darkness of our ignorance and embrace the wisdom which belongeth unto thee. Thou art ever saying unto us in tones which we cannot mis-take, "Come up higher—nearer, ever nearer unto me." And we hear thy voice, and, as best we may, auswer it; bringing all our deformity, all our ig-norance, all our ill-shaped garments which we have woven amid the shades of time, we cast them off in the temple of thy wisdom, knowing that thou wilt change them into things of use and beauty, knowing that thy power will be sufficient for all our needs. And whether shadows encompass us around to day, or we dwell in sunlight, by-and-by when the soul rises out of the mists and fogs of ignorance and superstition, then it will understand wherefore come the shadows, and wherefore the sunlight. In behalf of thy children on earth, oh our Father and our Mother, we praise thee. We praise thee for the gift of this autumn day. It seems to us like a thing of beauty, whose perfect life is a fair representation of thine own divine life. Oh, grant that thy children may to-day write some new record of holiness and truth day write some new record of homess and truth upon its face. May this day be unto their souls a harbinger of good tidings. May it speak peace to their souls, informing them that thou art as near unto them as the sunlight is to the day, and that thy love and thy mercy will never forsake them. We praise thee that thou art permitting us to wan-der again amid earthly scenes, taking upon our-alize humonity with early up to make as passing selves humanity with all its weakness, passing through degree after degree of human life, till it would seem that we should have lost heaven and all its joys. Yet for the experience we are glad, oh Lord, and we would not that thou shouldst reoh Lord, and we would not that thou shouldst re-move one of the crosses from our pathway. Only give us strength to bear, only give us the will to perform our duty, and we, oh Lord, will march up the steeps of time gathering new light, new truth, unfolding our spirits with greater glory and great-or power, till we shall stand in thy courts of wis-dom and understand thee in thy grantuess hetter than we can understand thee to day. We bear thee the thoughts of thy children who are gathered here. We hear thee their prayers and their praises. We hay them like flowers upon the altar of life, asking that the angels may water them.

of life, asking that the angels may water them that they may become blessings in the future to each one, so that thy kingdom may begin with the soul here, and something of thy greatness be realized in time. Amen. Sept. 28.

### Questions and Answers.

one of Saturn's rings, what are you to suppose? Why, simply that that is my dwelling-place, my spirit-world: I live there. Another returns, tell-ing you the spirit-world is here upon earth. What are you to infer? Why, that that individual's spirit-world is there. They have told you the truth. One man here upon earth says: "I see no beauty in the spirit product of the says in the second beauty in the science of geology. It is an abstract, useless science, something that I do not see how useless science, something that I do not see now anybody can take pleasure in investigating." Another says, "My heaven is in the science of geology. It is glorious to me. It lifts me beyond earth even while I am delving into earth's deep-est centre." There is a contradictory report certainly, and coming from minds on your earth, too. What are we to say to these contradictory reports? What are we to say to these contradictory reports? That there is a lie resting between the two? Oh, no; the man who could see no beauty in the sci-ence of geology has told the truth; there is none to him. The man who sees all beauty there has told the truth; his heaven of beauty is there. Q.—What surrounds the North Pole? Describe its surroundings. If you cannot, why can you pot?

not?

A .--- Life surrounds it, and all the various conditions of life incident to that climate. It would be impossible to describe minutely and clearly to human comprehension the surroundings of the forth Pole

Q .- What is the difference between soul and spirit?

A .- The difference between soul and spirit exists only in term, not in essence. Essentially they are one.

O.—Is there not some indwelling power interi-

Q.—1s there not some indwelling power interi-or to the spiritual body? A.—Most assuredly. The immortal essence, that which survives change, the change of time and eternity, dwells within the spirit-body and acts through it. Q.—Is the spirit-body being built up with the blysical?

physical? A.-The spirit-body is, indeed, to some extent,

A.--The spirit-body is, indeed, to some extent, built up by the physical. Q.--What is the breath of life? A.--God. What is God? Natural law. What is natural law? Eternity. And so we might go on, accumulating definition after definition, and amount to nothing after all, because we cannot define God. He is the whole of which we are a part. Sept. 28.

### Philip T. Clark.

Philip T. Clark. (On first taking control the spirit was occupied with the left arm, rubbing and pressing on it.) [What is the matter with your arm? Is it gone?] Yes.' I have tried ever since my death to report in this way. I was wounded at the battle of Seven Pines. That is what we called it. I do n't know what name you have given it now. Was taken prisoner, and was obliged to have my arm taken off at the shoulder. I had no good care; was put in a bad place. I laid out nearly all the time after till I died, with no covering at night except my blanket and—oh, well, it is a bad re-view to make! I don't like to make it. I was carried to Belle Isle. I suppose you have heard of it? [Yas.] My mother, sister and brother never knew how I died, and they have always been anxious about the matter. My father has since died and come to me, so of course he knows. It will be perhaps a satisfaction for them to know that I met my cousin, my father's oldest brother's youngest child, there. He was on some sort of rebel duty, I can't tell what. He came the very day I died and did by have. I made rebel duty, I can't tell what. He came the very day I died, and did all he could for me. I made him promise that he would not let my folks know how I died. He has kept his word. I was second lieutenant in the first Pennsylvania Artillery, Co H. I died, you see, from exhaustion, and I feel it here. Philip T. Clark.

here, Philip T. Clark. One word more to my cousin, Edward Clark: You have kept your promise faithfully; but, as I have thought it best to come this way and give the information which I thought then best to withhold, of course you are at liberty now to corrob-erate my statement, and I wish you to do it, so that I may be understood and identified to the No one-armed soldiers in heaven! you may be

 In the strict of the strict strict strict strict strict. The strict strict. Strict stri churches, that I never myself became a member of any one; and, were you to talk with those I left here, they would doubtless tell you that I wan-dered so far from God as to be no longer a sub-ject of his mercy. They have said they should be rejoiced to know that I was no more on earth; simply because the fates took me in another di-rection from what they did them—I did not be-lieve in their religious theories—they were un-kind to me. I went away, and I did as best I could, but I went with their condemnation. It is useless for a person to condemn, to pass judgment 'upon another, unless they have passed through upon another, unless they have passed through an experience so nearly like the person that they an experience so nearly like the person that they judge as to give them knowledge of the whys and wherefores of the case. Nobody can, in truth, pass judgment upon another till they have stood just where the person stands whom they judge. My aunt, a good, plous lady, wrote to me some two years—it is over three years—ago, and in that letter she set herself up as my judge. She be-lieved I had gone so far from God that I could never retrace my steps. "There is such a thing," she said, "as sinning against the Holy Ghost and committing the unpardonable sin, and I believe committing the unpardonable sin, and I believe you have committed the unpardonable sin." I have containing found good favor in the spirit-world since my death. I have met with dear friends, and when I expected they would con-demn me I received no condemnation. Nothing but love and mean when a content of a method but love and mercy was extended everywhere and I found that there was no church in heaven. I was infidel here—infidel to the received religlons of the day. I did not believe in the Bible as my friends believed in it, and I used to say some very hard things concerning that book, one of which was, I should be very sorry if I were blessed with children to see them reading the Bible, much less wrapped up in it, believing in it as infallible. Now my dear, good, pious aunt, will be kind enough, I think, to acknowledge, at least, that I live, and live because God wills that I should, And whenever her prejudices have so far de-parted that I can come into communication with parted that I can come into communication with her I shall endeavor to, and will inform and en-lighten her with regard to the place she is com-ing to. Her dear good husband, whom she used to talk so much about, whose opinion, in religious matters, she used to always hold up as the right, has changed here in the spirit-world, and grieves over her spiritual darkness. He says were she as hearty an advocate for truth as she is for error, she might do a vast amount of good. Now that this dear, good aunt, does not believe that I can return, let her give me the privilege of communi-cating with her face to face. Test it. "Try the spirits," says your Bible. If you wish to obey the dictates of that—to you—holy book, try me, for one. If I cannot prove myself one, I shall at least be very much mistaken. Perhaps it would be proper to say I was brought Perhaps it would be proper to say I was brought up by this aunt of whom I have spoken. I was in my twenty-eighth year when I died. Goodday. Sept. 28.

## DECEMBER 19, 1868.

### Manfred Cloutman.

Manfred Cloutman. Manfred Otoutman, sir. I have wanted to come, oh, so much, since I found myself outside of the body, but the unbelief of those so dear to me here prevented. But I have been urged to and as-sisted by our dear friend and family physician, Dr. Watson. He has aided me here. He said to me: "Manfred, your love for your mother should determine the question for you. Go." My last impression in dying was that I had dis-obeyed my mother, and in consequence I should bring great sorrow upon her, and upon all our family and friends. That disobedience rose be-fore me like a great black shadow. I could seem to hear her saying, "Manfred, do n't you go into the water." But I went, and I was drowned, and they suffer. [What caused you to sink?] It was cramp. I was heated. I had been playing base-ball about three hours on the Common, and was very much heated. I should have known better. As quick as I swam outside—while I was inside the atmosphere did not strike me—but as quick as I swam outside and the air struck me, the seemed to go over my body entire, and I had no power to swim. [You did not go far from the hath-house?] Not more than three strokes. All the boys that were there at the time were smaller than myself, so they could render me no assist-ance. [Was there no boat near?] No, sir. I have a thousand things in my mind to say to all the dear ones I have left, but I cannot say them unless they are present. [Your mother suffers very much.] Yes, sir. Tell her I will try here, in my new home, to bring such conditions around her as shall repay hor for the sorrow I have brought upon her in my death. 'I would be remembered in love to all the dear ones I have left, and I want them to know that the greatest favor they could confer upon me would be that of thinking of me as near and not dead. T are

left, and I want them to know that the greatest favor they could confer upon me would be that of thinking of me as near, and not dead. I am under great obligations toward our friend, the doctor. Tell my mother he attended me at my spirit-birth. I found myself supported in his arms when I came to consciousness on the other side, Good-day. Sept. 28.

### Hugh MacDonald.

I am somewhat oppressed by the excitement of the lad who has just left. Now, Mr. Chairman, you will please report me as Hugh MacDonald. I have a wife and two children in New York State. I have also a brother there, and quite a number of friends. I suppose in order to identify myself I must give something of my life. My father, then, was a clergyman, born in Glencoe, Scotland. My mother was of Irish birth. She was born in the north of Ireland, and shortly after their marriage herself and my father emigrated to this country; and on the passage, just before entering New York, I was born. I was before entering New York, I was born. I was twenty-four years on this side, and I have been four years on that side. I was shot, but did not die upon the field. I was taken care of, and died happy. Say that, will you? [Yes.] Say, too, I have met many of the friends who went before, and they join me in sending back their love, their kind wishes.

kind wishes. The brother I have in New York may be used in this way. I want to use him. I want him to know first I can come, and I want him to be will-ing I should come to him personally. He knows nothing of this—nothing at all. He is younger than myself—a little more than three years. Say to my wife I am satisfied with the disposi-tion made of the children; I am satisfied. And tell her that the stories that have been reported, realling of a fortune in the old country for the telling of a fortune in the old country for the MacDonalds of our family, is false. Do n't run after it; it is false; will only lead to disappoint-ment. Better stay where they are. You understand? [Yes.] Sept. 28.

Scance conducted by Theodore Parker; letters answered by George A. Atkins.

### MESSAGES TO BE PUBLISHED.

pen is said to be mightier than the sword. The small things of life are sometimes made use of by the larger things for immense good. Spiritual-ism being the science of life, properly speaking, and this same little instrument being a part of the science of life, of course they are connected Disembodied spirits in making themselves under-stood to mortals, are willing to make use of all the agents in Nature, from the universe itself to the little Planchette. Do not for a moment supnowever, high in the spirit parts with any of its dignity, however, high in the spirit realms it may be, by condescending to communicate with life here, even by and through the Planchetto. In fact, all means by which intelligence can be conveyed from the post-mortem life to your life here will be made use of, you may rest assured of that The from the *post-mortem* life to your life nere will be made use of, you may rest assured of that. The windows of God's heavens are opened, and it is not very likely that they will be closed again, certainly not so far as the present race is con-

Q.—Aro the spirits which formerly existed in bodies on this earth limited in their movements to this earth's atmosphere, or can they communi-cate with existences in other planets?

A.—Spirit, as such is superior to matter. The laws governing in spirit are superior to those governing in matter. Spirit is a positive, potent force. Matter is a negative agent. This being true, spirits can just as well travel to the distant stars and communicate with the inhabitants, stars and communicate with the inhabitants, having made themselves acquainted with the conditions thereto, as they can communicate here with the friends they have left in their old earth homes. The soul or spirit possesses an unlimited power, but it does not know of its possessions only step by step. It cannot control the eternal forces that belong to itself. Only step by step can it march up the steeps of eternal wisdom. Just so far as the soul understands itself and its relations to its surroundings just so for can it Relations to its surroundings, just so far can it control those surroundings, and no further. Q.-If they can communicate with existences in other planets, what is the nature of those ex-

istences?

A.—The existences or inhabitants of the differ-ent planets are determined according to the phys-ical life of the planet. You of the earth are earthy. You are bounded about by the laws of earth, so far as your physical forms are concerned. You are children, in body, of the earth, and you must pay natural homage to your common moth-er. This being true of you, it is equally true with regard to the inhabitants of other planets. They partake of the constitution of the planets upon which they live, of which they have been them-selves born. If the planet is old, and is in a rare-fied condition, has passed through many cycles or degrees of development, the inhabitants will cor-respond in intelligence to the condition of the planet. Souls, or their bodies, at least, can only grow or unfold as their parents, the planets upon which they exist, grow or unfold. You are de-pendent for growth and development upon the earth, and as the earth becomes more and more perfect, your bodies become more and more per-fect, and better fitted for the soul to manifest through. A .- The existences or inhabitants of the differ-

Q.-Are the forms upon those planets similar to our own?

A.-Upon some of them they are.

CHAIRMAN,—The following question was sent to us for publication, with the request that some Spiritualist should make it clear, if possible. I will present it here:

will present it here: Q.—Are the elements in the world beyond sub-jective or objective? That is to say, communi-cations purporting to come from the spirit-land state that trees, mountains, rivers and flowers exist there. Do they exist simply in the imagina-tion, subjective, or are they a reality, objective? If you step into my parlor, you, in common with others, agree that there are windows, chairs and pictures in the room; take the entire community,

I again said, "If I survive the battle which I am just now entering upon, I shall hope to see you soon." I also advised her to send my sister to Ohio as soon as she could; if there was any way of passing her, to be sure and avail herself of it. I speak of these things, Mr. President, because I hope they may identify me. My last letter was dated September 15th, 1862, and on closing it up I found I had made a mintake in the date, so upon the back of the envelope I corrected it, September 16th, and on that morning, at about ten in the forencon, we went into action. If there are per-sous within reach of my mother whom we can use in this way, I desire her to seek them out and give us the privilege. My father joins me in send-ing great hove to our friends here. Good-day. Sunt 24 Sept. 24.

rivers, perhaps not. The great scroll of spiritual revealments is fast being unrolled, and slowly the

pass away. You have believed in a personal Delty seated upon a great white throne. You will by-and-by lay that false idea under your feet and embrace one more rational. Just so fast as the

light of God's wisdom and truth shines into your

Charles Alexander Thompson. I am here hoping to reach my mother and sis-ter. I am from Savannah, Ga. I was in com-mand of the Second Light Battery at the time of

my death. My father was captain in the Third Virginia Cavalry, and was killed in action about four days after I died. I was shot through the lungs, and lingered a number of days, so like many others I bring back my old, last feelings of

name is the set of the

from Ohio. That was his native State. My

mother was born in Indiana; daughter of a clergyman, Elihu Prescott. I am attended here

by some thirty-seven members of our family, on

both sides, and they are all equally anxious, with myself, to present themselves as living spirits after death to those they have left here. I am par-ticularly anxious to be successful in coming here,

because my mother has the misfortune to be very much afraid of death. I have heard her say she could never remember of hearing the subject of

could never remember of hearing the subject of death mentioned without its causing her great un-happiness, throwing a shadow over her spirit. I wish to remove it. Since there is no death in the absolute, it is folly to be troubling one's self about it. Change I know there is, but no death. Death only exists, if at all, in the fear that mortals have of abouting.

of changing worlds. On the morning before my last action, I sent a

letter to my mother, in which I told her that I should endeavor to get a leave of absence as soon as we had passed through that action which we were anticipating. And at the close of my letter I again said, "If I survive the battle which I am

### Gen. Robert McCook.

Gen. Robert McCook. [Where have you heen for some time past?] On duty. I am here to make good a promise which I made to some of my brother officers some ton days since, reckonmy brother officers some ten days since, reckon-ing time a little ahead, say to nine o'clock this evening. For curiosity, and to kill time, to dis-pose of an hour that there seemed to be no partic-ular way to dispose of, these friends of mine sat down to the table to "call up the spirits," as they said. If there was any possibility of the return of spirits after death, they desired to be gratified. Well, feeling a disposition to gratify their curios-ity, I announced myself, and in order to test me still further, and the phenomena, they requested that I should visit some distant place, and comstill further, and the phenomena, they requested that I should visit some distant place, and com-municate through some person in such a way as to preclude the possibility of deception, and at that place to speak of the occurrences of that evening. They said, "Now, Bob, if you will do that, we will believe." So you see why I am here. I should be very glad to throw my mite into the scale toward turning it in favor of one of the greatest of all philosophies, but I am well aware that there is an almost unlimited amount of rub-biah in the other scale, and it will take many bish in the other scale, and it will take many thousand mites like mine to balance the thing. thousand mites like mine to balance the thing. Nevertheless, if we all refused to do because we cannot do the whole, your world would be very badly off. How soon do you publish? [We pub-lish your name week after next, your message in about two months.] Very well. During that time they may remain in joyful anticipation of something that is to come. Good-day. Sept. 24.

### Catherine Young.

I return to testify concerning the truth of Spirit-ualism. I tried to believe in a spirit-life before my death, and sometimes I did. I was a medium myself, but as my sufferings increased I lost my power, and with it the faith. I thought if it was fort me. There were times when it seemed as if

fort me. There were times when it seemed as if I were deserted almost by God, and then I thought, "perhaps it is because I am wrong— perhaps I am pursuing an untruth." So I turned from Spiritualism to the Church. Perhaps you will remember my son Charlie-came here with a request to Dr. Newton, that he should go out to see his mother—Charlie Young, [I think I remember. It was some time ago.] Yes; and the doctor came to see me. I thank him—thank him for his kindness. My life here might have been prolonged many years had I submight have been prolonged many years had I sub-mitted to the operation that was necessary to be performed.

But I thought there were very few chances for

QUES.-It is said that if a piece of iron be laid in the ground a few inches deep directly north and south for the space of two years, it will be-come magnetized. If that be true what effect would it have upon the human body to sleep in the same position? Would it not help the vital forces and digestive organs, and promote medium vital ship?

Ans.-Nature seems to have instituted a multi-ANS.—Nature seems to have instituted a multi-tude of ways by which all things may receive their proper magnetic equilibrium. It is a well-known scientific fact that a piece of iron placed according to your description will become to a certain extent magnetized. It will part with a certain amount of its electric force, and gain a superabundance of magnetic life. The same would no doubt be true with regard to the animal man, but I am not so sure that it would be the best meth-od for him to pursue in order to gain or retain life. Since man is subject constantly, perpetually, etersince man is subject constantly, perpetually, eter-nally to the conditions by which he finds himself surrounded, acted upon constantly by unseen, outside forces, it is not always possible for him to pursue a certain definite course of action. These external circumstances will force him to deviate whether he will or no. The magnetic and electric force of the universe is superior to his will. He may determine that he will lie with his head north all his life, whenever he sleeps, but a force superior to himself will, in nine cases out of ten, dotermine otherwise. There is a perpetual war-fare kept up between intelligence as exhibited in human life and that intelligence that is manifested in the order of Nature, and this warfare is one of use, for it brings out the latent faculties of the tides have their use. Just as sorrow brings out the finer qualities of the soul, so these cross magnetic and electric tides bring out the finer quali-ties of the physical life. An even plane of exist-ence, it is very evident, was not the design of the

Creator in any one case. Q.—The great point sought after by me is a knowledge of the immortality of the soul. I see many communications in the *Bunner of Light*. Are these confirmed by their friends? I have noticed a few. I can make full allowance, I think, for contradictions in the communications from for contradictions in the communications from spirits, but there are some I cannot account for. For instance, I notice that Robert Hare's father communicates to him through Mrs. Gourly, and locates the spheres around the earth concentrical-ly, the sixth and seventh being about sixty miles from the earth; and A. J. Davis, in the "Stellar Key," locates them within the milky way. This he does by and through independent clairvoyance, and also philosophically. Now the question arises with me how such a mistake or contradiction could arise, allowing both accounts to be honest-ly given, which I have no reason to doubt. A.—These statements are by no means state-

ly given, which 1 have no reason to doubt. A.—These statements are by no means state-ments of facts, but simply of individual opinions. The-spirit-world is, indeed, sixty miles from the earth. It finds a place in the milky way. It is in every star. It reaches throughout all universes, and it is here in your midst. It is the infinite world of mind, made up of different degrees or subereed if you may so places to divide it second world of mind, made up of different degrees or spheresylf you may so please to divide it, accord-ing to the different degrees or spheres of mindbin the spirit-world. Classes or groups of spirits in the spirit-world, so called, are very apt to band themselves, too, by location. They are aggregated together by the law of their being, and they gravi-tate to certain localities, in accordance with the law of their being and the law of Nature that is outside of themselves. But I thought there were very few chances for me to get well after the operation, so I preferred to die as I was. I see now I could have lived; but it is just as well. [What was your disease?] Dropsy of the bowels and the lower limbs. Oh I suffered so intensely, I wonder at myself for being willing to come back here, even for a few moments, my suffering was so great before I died. I want to tell all my dear ones who believe in this Spiritualism, that it is more than true—the half has not been told. And if they would only hold fast to the good of Spiritualism, and let the evil pass by, oh how much better it would be for them. Never desert it, as I did—oh no, no. Let

### Jennie F. Strong.

I have been here in the spirit-world not two months, so I have not learned much, but I have come to know that I can return. I left a father come to know that I can return. I left a father and mother, brothers and sisters here. They are all anxious to hear from me. I want you to tell them that I have a beautiful spirit home, and I think it was very good in our Father God to re-move me thus early, because I escaped so many of the hard conditions of this world, and because now I shall be able to do a great deal toward making a beautiful home for the dear friends that by-and by will come to me. I don't want them to think of me as dead, but only think of me as having gone to some beautiful place out of their having gone to some beautiful place out of their sight. Do n't think of me as dead, for it makes a dark sbadow in my spirit home. I am Jannie F. Strong. I went from Unity, N. H. I was seven-teen years old. Sept. 28.

### **Obituaries.**

[Obiluary notices sent to us for insertion must not make over teenly lines in any one case; if they do, we shall be obliged to charge twenty cents per line for all over that number. Those charge usen in consistent interport and over the manager interport making a less number published graduitously. The pressure of other matter upon our space compels us to adopt this course. Relieved from earth, by passage to higher life, from Ocean Springs, Miss., Mrs. Julia A. Field, on the 18th of November

1868. A faw weeks since I received a letter from her (which she was only able to write at Intervals, as she sat in bed) with the request that I should write her obituary "when all was over," and send it for publication in the Banner of Light. A letter from her husband, Dr. Fleid, Informs me of her departure. Her obituary has been already written in increaseable charactets of living light upon all that came within the sphere of her puptient the stinguistic of the sphere of her puptient. The stinguistic of the sphere of her puptient is spiritualized far beyond the condition of most in form of clay, we must rejoice in her emancipation from many lis which flesh is left to a diversify and see, as she expressed it, the pathway before her, and it was "beautiful beyond the power of language to convey. New Orleans, Nov. 25th, 1868.

Departed, Nov. 3d, of consumption, Miss Julia W. Hubbard, only daughter of Dr. Lawrence and Julia Hubbard, formerly

only daughter of Dr. Lawrence and Julia Hubbard, formerly of Windsor, Vt.—adopted daughter of Henry Esty, of East Westmoreland, N. II., aged 18 years and 9 months. She spoke cheerfully of her approaching departure, often en-ceuraging her auxious friends with smiles and words of cheor —assuring her weeping mother and brother that she should still commune with then. She was a bright light in the home circle, affectionate and spiritual, and seemed better adapted to celestial climes than to the cold blasts of earth-life. A fond mother and brother sustain an irroparable loss in her early departure, and many loving friends will mourn. We shall miss dear Julia's sweet smile of welcome while we remain on this mundane shore, but wo believe sine will often come to light our pathway by her spiritual presence, and will holp open the door which leads into the bright mansion of a higher life.

sion of a higher life. S. HELEN MATTHEWS.

Passed on to a higher life. Sept. 20th, from the town of Wal ham, Mass., Mrs. Elizabeth S. Bothamly, wife of Mr. Gcorgo Bothamly, aged 61 years.

Bothamly, aged 61 years. Thus in the order of Nature death comes, and is as perfectly natural as life. The operation of the immutable law of cause and effect has plucked another flower, from the tree of morial life and fransplanted it in immorial gardens. Firm in the good faith, which through investigation, had become knowledge, our slater crossed the silning river and entered the Summer-Land. A loving wife, a tender mother and a friend to all in trials and suffering, she will be missed by all who knew her, whom to know was to love. May the blessed assurances of a happy reunion, when time shall be no more, with the com-panion lett below, comfort and sustain him, and ell friends realize that she is not dead but only new born and about to commence her labors of love in a higher sphere. J. H. C.

DEATH OF THE BODY-THE SPIRIT CANNOT DIE .- At the residence of the writer (his father-In-law), on the 23d of No vember, at 6 o'clock P. M., Mr. George C. Bunker, aged 44 years 9 months and 27 days, was received by the angels into

spirit-life. Mr. B. was a great sufferer in his last days, but his sufferings were greatly alleviated by the perfect knowledge he had of the atter life, as made known to him by the glorious truths of Spiritualism. Mr. Bunker was a medium, and, with his wife, was among the first to receive the glorious tidings of immor-tality by actual demonstrations and communion with the in-habitants of the Summer Land. [Present Age please copy-] St. Charles, Ill., Nov. 29th, 1868. LEONARD HOWARD.

Born again, Nov. 7th, 1868, Alexander V., son of William I. and Eunice F. Wallace, of Sacramento, Cal., aged 3 years and

and Linke F. Walkee, of Sacrimento, Cai, nged 3 years and 5 days. His funeral address was pronounced by the writer, and while speaking she observed a butterfly hovering over the wreath of pure while blossome laid by fouring hands upon the tiny one-ket that ensurined the childish form, and it rested there like, the dove, benutifal emblem of immortality, speaking to the soul not of death and the gloom of the grave, but of the glo-rious translation of an emancipated spirit. LAURA CUPFY. San Francisco, Cat., Nov. 10, 1868.

Changed to an angel, Oct. 5th, 1868, Clarence Asa, the secnd son of G. W. and S. E. Ingles, aged 6 years 6 months and 4 days.

s uays. Mourn not, fond parents, for your darling child, for he will often come to you, saying, "I still live, and am al ways with you." G. W. I.

### **DECEMBER** 19, 1868.

## BANNER OF LIGHT.



with all its attendant ills, will find in the use of the TONIC a new lease of life

### NOTICE.

It is a well established fact that fully one-half of the female

JOHN JENNINGS, Pastor of Baptist Church, Westfield, Mass. CHARLES L. FOWLE, ESQ., 121 Summer street, Boston.-Dear Sir:-I reply to your inquiry of yesterday that the Spongo Cushions in use in Congregational Church at Orange, (Rev. Geo. B. Bacon's) give, so far as I know, entire satisfaction;

OR, NATURE VERSUS THEOLOGY. By Andrew Jack-son Davis. Price 20 cents; postage 2 cents For sale at the BANNER OF LIGHT HOOKSTORES, 158 Washington street; Boston, and 544 Broadway, New York.

NEW EDITION-JUST ISSUED. MORNING LECTURES.

Twonty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW TOLK IN THE WINTER AND SPRING OF 1863.

nopulation ment of good health ; or, to use their own expression, "never feel well." They is are languid, devoid of all energy, extremely nervous, and have no appetite. The TONIO l prove invaluable in these cases.

### TESTIMONIALS.

### Hon. George W. Woodward,

Chief Justice of the Supreme Court of Pennsylvania, writes:

PHILADELPHIA, March 16, 1867. I find HOOFLAND'S GEBMAN TONIC is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. GROBGE W. WOODWARD. Yours truly,

> A Hon. James Thompson,

Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866. I consider HOOFLAND'S GEBMAN TONIO a valuable medicin in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

Yours truly, JANKS THOMPSON.

From Rev. Jos. H. Kennard, D. D., Pastor of the Tenth Bapilit Church, Philadelphia.

Di. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all and cases declined; but with a tear proof in various in-tear proof in various in-may own family, of the use-GERMAN TONIG, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but isually, I doubt not, it will be very beneficial to those who suffer from the above causes.

from the above causes. Yours very respectfully, J. H. KENNA. Eighth, below Coates street.

### CAUTION.

HOOFLAND'S (JERMAN ) TONIG is counterfeited. See that the signature of C. M. JACKBON is on the wrapper of each bottle. All others are counterfeit.

Principal Office and Manufactory

AT THE

GERMAN MEDICINE STORE,

No. 631 ARCH STREET,

PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor,

Formerly C. M. JACKSON & CO.

### PRICES.

HOOFLAND'S GERMAN TONIC is ; ut ap in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50.

Do not forget to examine well the article you buy, in rder to get the genuine.

For sale by Druggists, Storekeepers and Dealers everyero, or sent by express on eccept of the money. Jan. 4 .- obwly

Geo. B. Bacon's) give, so far as I know, entire satisfaction. They were selected attor careful comparison and inquirr, with some hesitation, because we were warned by those interested in other materials of various objections to them Several months' use has not, however, shown any of these objections to be well founded. I never sat on pleasanter cushions, and so far, at least, they seem to justify all you claim in their be-half. Respectfully Yours, LOWELL MASON, JR. New York, Nov. 17, 1868.

Acto Fork, Rob. 11, 1665. AUBURNDALE, MASS, Nov. 16, 1663. C. L. FOWLE, ESQ., Agent Patont Elastic Sponge Co. Dear Sir:-It gives me great pleasure to inform you that the 68 Church Cushions covered with Green Terry that you fur nished for the Auburndale Congregational Church in July Iast, are zeverything that we could desire. You will remember that our committee made diligent in guiries of those who had used the Elastic Roongo Cushions, before adopting them. Rome of us were prejudiced against them on account of their being a new article. Our inquiries satisfield us that we were in error. I am happy to say that during four months' trial I have never heard any expression with regard to them other than that of entire satisfaction. CIIAS, W. RUBINSON, of Com. on Repairs.

OFFICE OF THE TRIBUNE, NEW YORK, July 8, 1868. Dear Sir:--If you would do so, or could get it done without extra trouble, I wish you would have a Bed and two Pillows of Elastic Sponge made up for me and sent by Harlem R. R. to HORACE GREELEY, Chappaqua, Westchester Co., N. Y. Bend Bill to me here.

NEW YORK, Aug. 16, 1868. Dear Sir:-I duly received the Bed and Pillows and found them all right-at least I could suggest no improvement. I enjoy them thoroughly. I am ready to pay for them and to be quoted as one of their admirers. Yours, etc., HORACE GREELEY.

I OUTS, CUC., OFFICE SOUTH BOSTON RAILROAD Co., } South Boston, Nov. 10, 1868. } MESSRS. C. L. FOWLE & CO., -OENTLEMEN: -- About five months since I had a set of your Elastic Sponge Cushions put into one of our cars. The car has, been in constant use since. The cushions appear to be as clastic and plump as they were when they were put into the car. I am satisfied that Elastic Sponge is far superior to anything now in use for car seats. Yours truly, Supt. So. Doston R. R. Boston. Oct. 22, 1868.

BOSTON, Oct. 22, 1868. MESSRS. CHAS. L. FOWLE & CO.—The Elastic Sponge Mattresses and Pillows you manufactured for me have proved highly satisfactory. They have qualities which, i think, adapt them especially for hospital use, and I do not hesitate to re-commend them to Superintendents of Hospitals and public institutions. S. F. COUES, M. D., Burgeon U. S. N.

OFFICE OF THE COMPANY, 20 INDIA WHARF.

SELLING AGENT, C. L. FOWLE,

. 191 Summer street, Boston, Mass. Dec. 5.-4w



DAVISON'S THORNLESS RASPBERRY Priants for rale by tho pieco, dozen, hundred or thousand. For particulars ad iress Journ GAGE & SON, Dec 12.-10#\* Vineland, N. J. SPIRITUALISTS' HOME.-Board by the Day or Week, at 54 Hudson street, Boston. 6w\*-Nov. 21.

ેટ 🥐

MEDICAL

BLESSING

OF THE AGE.

Dr. Kennedy's Rheumatic and Nen-

ralgia Dissolvent. READER, you may consider this a sort of a sproad-eagle heading, but I mean every word of it. Thate been there. When your system is racked with

NEURALGIA,

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

(that I have just got through with.) that most awful, most heart-withering, most strength-destroying, most splrit-break-ing and mind-weakening of all the diseases that can affilet our poor human nature; When you have the LUMBAGO,

Directions to Use.

EMERY N. MOORE & CO.,

No. 9 Water street,

GRIDLEY & CO.,

timed send registered latter.
 Dec. 5.
 C. H. FOSTER,
 29 West Fourth street,
 NEW YORK.
 Oct. 3.
 MRS. R. L. MOORE'S Clairvoyant Prescriptions are giving universal satisfaction. Send \$1, or the large contained the second registered latter, with aga and sex of patient, cars
 WARLEN CLASS, 544 Broadway, New York. Sw-Nov. 14.
 MRS. H. S. SEYMOUR, Business and Test Merstreets, third floor, New York. Hours from 2 to 6 and from to 50 - -56w
 Totor. 5. -56w
 TAYNANIE WATERMAN DANFORTH, Clair Yoyanta and Magnetic Physician, gives correct diagnose, clairvoyantly, and heals diseases in trance state. Residence Distact and angleting. Statistical correct diseases.
 N. B. MRS. J. COTTON, Magnetic Healer, Dec. 5. -56w
 TARS, E. B. FISH, Clairvoyant Physician, 13 of the advenue, oopposite Cooper Institute, New York. Clair Statistical Context and Agnetic Physician, gives correct diagnose, clairvoyantly, and heals diseases in trance state. Residence Distact and the class the advenue, opposite Cooper Institute, New York. Clairroyant Physician, 12 Current and Finance at 22w - Aug.
 THE GREATEST
 THE GREATEST

50 ." 72,5 When sent by mail 20 cents additional 72.50

When sent by mail 20 cents additional required on each copy. When it is taken into consideration that the SPIRITUAL HARP is a work of over three hundred pages, comprising some of the choicest music and poetry ever put in print-such as SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment-none, we venture to say, will demus at the above former.

**K**EADER, you may consider this a sort of a spread-eagle When your system is racked with **RHEUMATIO** pain, and you cannot even turn yourself in bed, or sitting in a chair, you must sit and suffer, in the morning wishing it was inght, and at night wishing it was morning; When you have the **NEUTRALACIA** 

NEW PAMPHLET.

### THE SPIRITUELLE:

DIRECTIONS IN DEVELOPMENT.

ABBY M. LAFLIN FERREE.

IT will be seen at a giance that this is just the work needed by thousands. Price 30 cents, postage 2 cents. For sale at the BANNER OF LIUIT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York; also at J. C. PARKER'S, 458 Beventh street (opposite Post-Office), Washington, D. C. Dec. 12.

### **MEDIUMSHIP**:

ITS LAWS AND CONDITIONS;

WITH Brief Instructions for the Formation of Spirit Cir-cles. By J. H. POWELL, author of "Life Incidents and VV cles. By J. H. Powert, author of "Life Incidents and Poetic Pictures," etc. Price 25 cts.; postage 2 cts. For sale at the BANNER OF LIGHT BOOKMTORES, 158 Washington street, Boston, and 544 Broadway, New York.

OR MAN'S ONLY INPALLIBLE RULE OF FAITH AND PRACTICE. By Henry C. Wright. Price: Paper 35 cents, postage 4 cents; Cloth 60 cents, postage 6 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York

CONTAINING MEDICAL PRESCRIPTIONS FOR THE HUMAN MIND AND BODY. BY ANDEW JACKSON

AUCTIONEERS, Appraisers and Real Estate Agents. Office Aug. 29. AUCTIONEERS, Appraisers and Real Estate Agents. Office Aug. 29. Aug. 29. Aug. 20. A

BY ANDREW JACKSON DAVIS. 1 vol., 12mo., price 81.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. THE SIXTH EDITION OF

POEMS FROM THE INNER LIFE, BY LIZZIE DOTEN.

Price-plain, \$1,25, postage 16c. ; full glit, \$2.00, postage free.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Tashington street, Boston, and 544 Brondway, New York.

THE APOORYPHAL NEW TESTAMENT. BEING all the Gospels, Zpistics, and other ploces now ex-tant, attributed, in the first four centuries, to Jesús Christ, his Apostics, and their companions, and not included in the New Testament by its completers. Price 81,25; postago 160. For sale at the BANNER OF LIGHT BOUKSTOKES, 158 Washington street, Boston, and 544 Broadway, New York.

An Original Book!

NEW EDITION.

MAN AND HIS RELATIONS. ILLUSTRATING, THE INFLUENCE OF THE

MIND ON THE BODY,

THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ANS AND THEIR FUNCTIONS, AND TO THE ELK-MENTS, OBJECTS, AND FILENOMERA OF THE EXTERNAL WORLD. BY PROF. S. B. BRITTAN, M. D.

TABLE OF CONTENTS:

The Tenant and the House; Electro-Physiological Discover-les; Circulation of the Animal Fluids; Conditions of Vital Harmony; Physical Causes of Vital Derangement; Voluntary and Involuntary Facultics; Influence of the Passions on the Secretions; The Mind as a Destructive Agent; Renovation Powers of the Human Mind; Mental and Vital Powers of Re-alstance; Evils of Excessive Piocration; Mental Electrotyp-ing on Vital Surfaces; Influence of objects and Ideas upon the Mind and the Morals; Relations of Mind to Personal Heauty; Relations of Mind to the Character of Offspring; The Senses and their Functions; The Mind and Human Magnetism; Magnetism as a Therapeutic Agent; Importance of Magnetism in Surgery; The Phantom Creation; Psychological Hallucinations; Mental Vision; The Law of Prophecy; Apparitions of the Clairvoyant Night; Sommanubulism and Somilogubar; Thes Clairvoyant Night; Sommanubulism and Somilogubar; The Clairvoyant Night; Borshing Death; Philosophy of Inspiration; Itation-ale of Worship; Natural Evidences of Inmortality. ED One elegant volume, 8vo., linted happer-extra vol-tium cloit boards-with Sice Engraved Portrait. Price 5,50, postage free — For sele at the BANNER OF LIGHT BOOKNTOPES 182

Postago free For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. FOOTFALLS

ON THE

BOUNDARY OF ANOTHER WORLD. WITH Narrative Illustrations. By ROBERT DALE OWEN, formerly Member of Congress, and American Minister to

CONTENTS. PEFFACE.—List of Authors Cited. BOOK I.—PRELIMINARY. Statement of the Subject Cited; The Impossible; The Miraculous; The Improbable. BOOK II.—TOUCHING CERTAIN PHABES IN SLEEP. Sleep in General; Dreams. BOOK II.—DISTURBANCES POPULARLT TEAMED HAUNTINGS; General Character of the Phenomena; Narratives; Summing UD.

UP. BOOK IV.-OF APPEARANCES COMMONLY CALLED APPARE-rows. Touching Hallucination; Apparitions of the Living; Apparitions of the Dead. BOOK V.-INDIGATIONS OF PERSONAL INTERFERENCES. Re-ribution: Guardianship.

HOUKION; Guardianship. HOOK VI.-THE SUGGESTED RESULTS. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index.

Index. Price \$1,75, postage 25 cents. For sale at the BANNEB OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, Now York.

ATLANTIS, AND OTHER POEMS. BY AMANDA T. JONES.

Price \$1.25; postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

Wholeasle Agents - George C. Goodwir, Mass. Wholeasle Agents - George C. Goodwir, M. S. Burr & Co., Rust, Bro & Bird, Carter & Wiley, Gliman & Bro., Weeks & Potter, Reed & Cutler, Boston; W. F. Phillips, Y. W. Perkins & Co., Portland; Joseph Balch & Son, Provi-dence, At retail by all Druggists. NEW EDITION-JUST ISSUED. 24w-Nov. 14. Printers and Engravers,

ERRORS OF THE BIBLE. Demonstrated by the Truths of Nature ;

NINTH THOUSAND ..

(First door from Washington Street,) BOSTON, MASS. THE HARBINGER OF HEALTH.

# BANNER OF LIGHT.

## Mestern Department.

1-

J. M. PREBLES......EDITOR.

J. M. FERELS. INDIVIDUALS Subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to WitLIAN WHITE & Co., 158 Washing-ton street, Boston, Mass. Post-Office Orders, when sont, should be made payable to WILLIAN WHITE & Co., and not to J. M. PERELS. This course will save much time and trouble. Local matters from the West requiring immediato attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PERELS. Per-sons writing us in November and December will direct to Bt. Louis, Mo., care Mrs. M. A. McCord, 513 Chestnut street.

### The Genuine Spiritualist.

He is investigative, spiritual-minded, tolerant. He accepts all the phenomena as real that are real to him; all the philosophy as true that is born into his soul as truth. He is unassuming, humble, yet firm for the right, and unflinching on the plane of moral principle. His science is religious. His religion, warm with tenderest sympathy, is reasonable and rational. His love is not passion, but a holy, emotional affection. rooted in God. He keeps his word sacred. He abounds in charity.

"It is a little thing to give a cup of water, "It is a little thing to give a cup of water, Yet its cooling draught, dnained by fevered lips, May send a shock of pleasure to the frame, More exquisite than when metarian juico Renews the lift of joy in happilest hours. It is a little thing to speak a word of common comfort, That by daily use hath almost lost its sense; Yet, on the ear of him who thought to die uumourned, 'T will fall like cholcest music."

He lives to-day, for to-morrow, for eternity. He is above the commission of a mean act. He filches no secrets entrusted to the keeping of others. He is not one thing to a neighbor's face and another to his back. He never dirks in the dark. He uses no ignoble, tricky insinuations in controversy. He takes selfish advantage of no man's

"Erring, and base, and dark enough. But holiest angols, they draw near, And shall we stand afar? And shall we stand afar? Our cruise of oll will not grow less If shared with hearty hand, And words of peace and looks of love Few natures can withstand. Love is the mighty conqueron<sup>2</sup>. Toye is the beauteous guide-Love, with her angel eye, can see We 've all our better side."

The true Spiritualist is sincere, candid and enthusiastic for the truth he cherishes. He is a practical reformer. Despising policy, he is guided by principle. If he come into possession of others' counsels, his lips wear a padlock. He never tampers with sealed letters or examines others' papers, though lying before him in unguarded exposure. He may be trusted anywhere, everywhere. He is as polite to his own family as others. His night-wanderings in commercial cities are as sacred to the pure and divine as though white-robed angels walked by his side. He seeks no praise, listens to no fulsome flattery from silly women or designing men. He intrigues for no office; he would sooner fail of his rights than secure them through dishonorable means. His daily bread is honestly carned. If he hears of others' failings, he goes directly to the party or parties in fault, and not to another. If he have reproof for another, he is gentle in administering it, yet straightforward and manly. He seeks to lift up others, to brighten the golden chain of friendship, to educate the intellect, spiritualize the nature, and live himself in obedience to the divine laws of the Infinite. He is kind to the poor, the unfortunate, the sick, the dying. He

"Goes to the pillow of disease Where night gives no ropose, And on the check where sickness preys, Delights to plant a rose."

Dear reader, are you a Spiritualist? Is such your profession? Do your professions and practices correspond? If not, correct your practices -correct them at once-or forever renounce the sacred name, Spiritualism.

"H. C. Wright and Mother Goose." Through the kindness of the writer, we are in receipt of a namphlet just from the press, bearing

### ance of the Spiritual Philosophy by the thinking class of the present age.

A. H. Love, whose heart ever pulses to the good of God's dear humanity, sends us proceedings of the Second Anniversary of the "Universal Peace Society." It is an excellent document, freighted with such peace teachings as were heralded by angels on the evening of the Galilean teacher's birth.

Items and Correspondence.

and the second second

David II. Shaffer forwards us an interesting reports of several city clergymen's sermons. We subjoin the following, which is somewhat remarkable coming from the pulpit of a "Christian Church":

Church": "Other things being equal, the Church that adopted an infailible creed would always be the strongest. The chief weakness of Protestantism was that it had nothing settled and certain to offer. It had pretended to oppose an infailible Church with an infailible bible, and studtified itself with conflicting human creeds in addition to the Bible. Protest-antism, as a whole, was better than Catholicism, but Cath-olicism was more consistent and powerful than Protestant-ism. There was much that we called infidelity that was not the worst thing in the world, as it was not so much a denial of the truth of the religion of Christianity. Catholicism was called religion. Rationalism was the protest of the in-tellect against the corruptions of Christianity. Catholicism and Protestantism had alike failed to meet the demands of human nature; and that which was called infidelity was frequently, in fact, only a rejection of those systems. Catholicism was not gaining strength from this declension of the Mother Church. There was a better day coming." In Appleton's Biographical Dictionary, edited

In Appleton's Biographical Dictionary, edited by Rev. Dr. Hawks, speaking of Julian and his times, we find the following comparison drawn between the tendencies of early Christianity and a more enlightened prevailing Paganism:

a more enlightened prevailing Paganism: "Unfortunately the early Church was intelerant, and had learnt too soon the process by anathema; and it is equally true that intelerance was especially foreign alike to the re-ligion of Rome, and the philosophy of Athens; the first having ever admitted without scruple new gods to seats on its Olympus; and the latter inspired by the Alexandrians, endeavoing at that period to discorn the secret meaning of all forms and modes of Mythology, resolving them into symbols."

Julia C. Franklin, Howard, Steuben County, N. Y., in a letter of interest writes:

"Oh woman, crush beneath your feet the idol fashion and the tyrant custom! Riso in the dignity and divinity of your nature, and asserting, maintain your rights to purity and freedom; for in this course only can you display your ar-tistic skill on the maternal plane, and build wisely for eternity.

Long Settlements-Judge Archer, Mo. The question of employing speakers for one, three, six months or a year, is yet an open one. Wise or unwise, the tendency is to yearly settlements. The Societies of Chicago, Detroit, and other cities in the West, have recently written us to this effect. Substantial people tire of ceaseless curiosity and change.

Judge Archer, of Hannibal, Mo., writing us of this matter, savs:

"Soon as any interest is created by an able speaker ho leaves, and we subside into our original status. We have now become convinced that these spasmodic offorts, weekly or monthly, avail but little. In order to grow, we need a permanent speaker around whom we can rally-one who can exert a good social and moral as well as intellectual in-fuence.

the material to be worked into a large Spiritualist Society. Spiritualists, to be consistent, can support only such Socie-tics. Can you refer us to such a speaker, with any pros-pect of securing his services ?"

ring to the wisdom of " Long settlements for Speakers," says, that

"Only such locturers will oppose it as have but eight or sixteen lectures that they reel off in rotation, as they jour-ney from one locality to another.  $\circ \circ \circ$  Only such con-gregations will oppose longer settlements as have itching ears for excitement, sensation and spasmodic novelties."

### St. Louis Lyceum Festivities.

the golden gateways of love and wisdom require little training. Such rightly born need no "new birth"-only aids in the line of culture and natural growth. Holidays are children's blessed days. They will soon be upon us. Lyceums, make ready.

The St. Louis Progressive Lyceum, under the able conductorship of Myron Coloney, Esq., prom-ises a rich feast of "fun and reason" for Christmas and New Year-Christmas tree. Christmas carols, calisthenic exercises, marches, distribution of presents, "grand ball," with Xanpis full band. On New Year's Eve, an original drama of "life as it is," entitled, " Man and Woman," by friend Coloney. The plan well conceived, is beautifully eliminated, even to minutest details. The cast of characters embraces nearly the entire Lyceum. It cannot fail of proving a grand success. Mr Coloney has few if any superiors as a Lyceum Conductor.

Liberal and progressive minds have outgrown their reverence for the Church and the Bible. They see the weakness of the one and the fallibility of the other, and care not how roughly these are handled; but they want a religion that is stable in its nature, progressive in its tendencies, and

pure in its practical results. The Harmonial Phicopy of the "Cincinnati Commercial," Containing losophy is beautiful in theory; but then they ask, Is there not an equivocal clause that will open the flood gates of promiscuous licentiousness? If so, better the old with all its errors and falsities. I speak advisedly upon this subject. Spiritualism

has been my religion for fifteen years. During the past three years I have preached its glorious truths as strength and opportunity permitted, and have thus become acquhinted with leading Spiritualists in this section of country; and I know that the brave men and women who are now building up this thriving State have brought to their new homes that love of moral purity which made the home of their fathers the praise of the whole earth. No question is oftener asked concerning prominent lecturers and mediums than this: are they free-lovers? Be sure that such, when found out, will find no welcome with the Spiritualists of Minnesota.

We would rather that the truths of Spiritualsm should never be preached amongst us, than that they should be proclaimed by those who leave in their wake the virus of this social leprosy. The beauty and sanctity of the marriage relation are indeed lost amid a multitude of abuses, but these abuses are not to be removed by striking at the very foundation of domestic and social happiness.

Duty to ourselves and the interests of Spiritalism both demand that

### "If we have whispered truth,

Whisper no longer, But speak as the tempest speaks, Sterner and stronger."

MARY J. COLBURN. Champlin, Minn., Nov. 25th, 1868.

### Illinois Missionary Bureau.

Harvey A. Jones, President.
Mrs. H. F. M. Brown, Vice President.
Mrs. Julia N. Marsh, Scoretary.
Dr. B. J. Avory, Treasurer.
Minitionaries at Large-Dr. E. C. Dunn, Rockford, Ill., P.
O. box 1000; W. F. Jamleson, editor of The Spiritual Rostrum, drawer 6003, Ohicago, Ill.
Societies wishing the astrojees of the Missionaries abauld rum, drawer 6000, Chicago, Ill. Societies wishing the services of the Missionaries should aldress them personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary cause

Will be acknowledged through this paper each month. Contributions to be sent to Mrs. Julia N. Marsh, No. 92 North Dearborn street, Chicago, Ill.

### New Advertisements.

### E. D. MURFEY'S GREAT PURIFYING LIFE TONIC,

NO. 2, NO. 2, IS the only sure and permanent remedy for Purifying the Blood and entrely driving from the system all Scrofulous, and Cancerous Afflictions, White and Glandular Swelling, Tumors, Ulcers, Sait Rhuem, 8kin Diseases, Rheumatism, 42, &c. Also the polson of Syphilis in all its forms is who Ky wiped from the blood and body, it matters not of how long standing; also erupive and ulcerated diseases, hereditary or otherwise, and all chronic affections of the Liver, Kidneys and Bladder existing in male or female. This Tonic is made from Roots and Barks, (not any mineral or poisonous drug used,) and will not injure the most delicate but will beautify the complexion, (by cleansing the blood,) and rostore the patient to Purity, Life, Heaith and Happiness. Price 2(00 for pint, 35.30 for quart bottles, sent by express. Prepared by E. D. MUEFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 1w\*-Dec. 19.

MRS. M. E. BEALS,

### TEST,

Office hours for private sittings, 9 A. M. to 6 r. M.

Free Circles Every Wednesday and Friday, at 3 P. M.

Every Tuesday, Thursday, Friday and Sunday evenings, at a o'clock. 425 1-2 WASHINGTON STREET, 425 1-2

(Opposite Essex,) Boston. Dec. 19. lw\* MRS. PLUMB



PLANCHETTE'S DIARY.

EDITED BY KATE FIELD.

NEW CHRISTMAS DRAMA,

WHO IS MY NEIGHBOR?

A ND Target Recitation, Song and March. Just the plecent for Lyceum exhibitions. Recommended by the Commit-tee on Literature appointed by the National Lyceum Conven-tion. Bound in one volume, and for sale at 25 cents por copy or five copies for one dollar. Address, MARY B. HOSMER 163 14th street, Washington, D. C. 1w\*-Dec. 19.

A NEW EDITION

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

PRICE, \$1,25.....POSTAGE 16 CENTS.

CHAPTER I.

THE UNIVERSE:

THE SOLAR SYSTEM,

EARTH,

CHAPTER I.—"The great Moral and Religious Changes of the Nimeteenth Century." CHAP. II.—"Sacrifices." CHAP. II.—"The Laws of Men." CHAP. VI.—"Justice and Charity." CHAP. V.—"Experiences." CHAP. VI.—"The Necessity of Sin and its Uses." CHAP. VI.—"The Necessity of Sin and its Uses." CHAP. VI.—"A Lecture." This book should find its way to every family. The views of the book are now and startling, but its position is fundament-al, and will doubtless be maintained when assalled, as it must bo, by those who yet live in the sphere of selfishness and bigotry.

bigotry. Its liberality reaches the very shores of infinity. It is born of Spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its trathful descriptions of self-conceived goodness everywhere, in morals and religion, are withering. Through sacrifice and sin it shows the open gate of heaven for avery human being. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 54 Broadway, New York.

A NEW SOIENTIFIO WORK,

THE PRINCIPLES OF NATURE,

AS DISCOVERED IN THE DEVELOPMENT AND

STRUCTURE OF THE UNIVERSE.

Laws and Methods of its Development ;

EXPOSITION OF THE SPIRITUAL UNIVERSE,

Given inspirationally by MRS. MARIA M. KING.

Given inspirationally by Miss. MARIA M. KING. This work is one of the most important contributions to the spiritual and physical science that has yet been made by any modern seer or secress. All sincero Spiritualists should have a copy of the work, and give it a careful study, for it will not bear a hasty reading, like a sensation novel. The book con-tains 327 neatly-price pages. Price \$2,00; postage 24 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

SEXOLOGY

AS THE

PHILOSOPHY OF LIFE

IMPLYING

Social Organization and Government,

History of its Development:

CONTENTS : —"The great Moral and Religious Changes of the

SECOND SERIES.

BY CHARLES LINTON. EXCELLENT STEEL PORTRAIT OF AUTHOR. 363 pp. Price 82:50; postage 30 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 148 Washington street, Boston, and 544 Broadway, New York.

SECOND EDITION.

AN OBIGINAL AND STARTLING BOOK! THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

WHAT is the moving power of Planchetto? Is it a trick and impositiou of the manipulators? as many believe; Is it Electricity? as others maintain. Is it the Devil? as the Church deciares. Or is it another phase of Spiritualism? Every one interested in these questions should procure this pamphlet. Price 50 cents. Send by mail to J. 8, REDFIELD, Dec. 19.-2w 140 Fulton street, New York. SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE DEEN CONTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT PROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA. BY HUDSON TUTTLE.

Price \$1,50; postage free. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. NEW EDITION-JUST RECEIVED.

THE APPROACHING CRISIS; BBING A REVIEW

DR. BUSHNELL'S RECENT LECTURES

SUPERNATURALISM. BY ANDREW JACKSON DAVIS. Author of "Nature's Divino Revelations," "Great Har-monia" etc. etc.

Price-paper, \$1,00: postage 12 cents. For sale at the BANNEK OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

THE HYMNS OF PROGRESS: BEING a Computation, Original and Select, of Hymns, Songs and Readings, designed to meet the progressive wants o the age in Church, Grove, Hall, Lyceum and School, BY LEVI E. COONLEY.

12mo., 224 pages, large type; cloth bound in various colors. Price 75 cents; postage 12 cents. For sale at the JANNER OF LIGHT BOOKATORES, 158 Washington street, Boston, and 544 Broadway, New York.

THE HISTORY OF THE

SUPERNATURAL

SUPERNAL RNATOURAL IN all Ages and Nations and in all Churches, Christian and Pagan demonstrating a Universal Faith. By WILLIAM HOWITT. "Thore are two courses of Nature—the ordinary and the ex traordinary."—*Dutler's Analogy.* "Thou canst not call that madness of which thou art proved to know nothing."—*Tertuilian.* Two volumes. Price \$3,00; postage 48 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 644 Broadway, New York.

A BOOK FOR EVERY FAMILY.

### Being a concise exposition of the laws of universal develop ment, of origin of systems, suns, planets; the laws governing their motions, forces, etc. Also, a history of the developmen of earth from the period of its first formation until the pres THE ART OF AMUSING;

A collection of graceful arts, merry games, odd tricks, curi-ous puzzles, and new charades; with suggestions for private theatricals, tableaux, all sorts of parlor and family amuse-ments, etc. A volume intended to amuse everybody, and en able all to amuse everybody else; thus bringing about as near an approximation to the nilliennium as can be conven-iently attained in the compass of one small volume.

BY FRANK BELLEW.

Elegantly printed and beautifully bound, with nearly 150 liustrative pictures by the author.

Price \$2,00; postage \$0 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. A. J. DAVIS'S WORKS, IN GERMAN.

MAGIC STAFF,

With steel portrait of author. 662 pp. 43,50; postage 32 cents. THEE REFORMER. Being the fourth volume of the Great Harmonia. Illustrated. 520 pp. 42,75, postage 28 cents.

ARCANA OF NATURE----Vol. I. By Hudson Tuttle. Paper, \$2,50, postage 8c.

**Evening Circles** 

fluence. It is the social element in a good degree which sustains the churches, and we cannot afford to ignore the same in-strumentality. 0 0 0 0 0 0 There is no liberal Christian church here, and we have

E. V. Watson, Fleming, Ill., in a letter refer-

Local Societies, as independent organizations, must decide these matters for themselves.

Children coming into mortal existence through Business, and Medical Clairvoyant Medium

the following significant title: "The Holy Bible and Mother Goose, as an infallible and authoritative rule of faith and practice-what is the differcuce between them?"

Henry C. Wright, so long known in the humanitarian field of reform and progress, is no " infidel." This word, from the Latin Infidelis, is compounded from " in" (not) and " fidelis" (faithful), and literally means unfaithful. The real infidel, then, is the man who is unfaithful to his soul's highest convictions-unfaithful to the divine principles of truth, justice and love. But was there ever a man more faithful to his convictions of right, to his convictions of truth, than this New England reformer? and, what is equally noble was there ever a man more brave and faithful to utter them? .. These extracts are samples:

to uttor them? 'These extracts are samples: "The Bible and Mother Goose are to be taken for what they are worth—cach reader being his own judge. A text from Mother Goose cannot prove anything to be true or false. Neither can a text from the Bible. Nothing is true because it is in the Bible. Truth is truth, whether found in Matthew or Mother Goose. 'Love your neighbor as yourself;' Love your enemices;' Bless those who carse you; 'Give only what you are willing to take;' 'Forgive as you would be forgiven;' 'Overcome evil with good;' 'Suffer rather than to make others suffer;' DIR narmer max suff.;' Never grow rich by making others poor. Never feed yourself by starving others. Never build yourself a house and home by making others houseless and homeless. In all your undertakings do the best you can, and be glad if others can do better. Never feed, speak or act unkindly, unjustly or maliclously toward others because they do toward you.'

What is right in Ged is right in man. What is wrong in man is wrong in God. Both are under the same laws of love and justice. No power in the universe can, without wrong, destroy the life or liberty of man. Witnoss the slaughtor of the Midianlice, men, women and

destroy the file of liberty of man. Witness the slaughter of the Midlanites, men, women and children (Deut., chap. 31). Also, the slaughter of the Ama-lekites, by Saul, for what their ancestors had done four hun-dred years before. The command is, 'Go, smite Amalek I Slay both man, woman, infant and suckling i' This savage, cruel and utterly fiendish command is profaced by a 'Trus satrat THE LORD or Hosts' (I Sam, chap. 16). Also the people of Canaan were merclicesly murdered-men, women and children. The expression is, 'Utterly destroy-with the edge of the sword-overything that breathes, as the Lord God of Israel commanded i' (Josh., chap. 10). Theso were malignant and murderous deeds, no matter what or whose 'Lord God commanded them to be done.' The destruction of the human race-of all the men, wo-men and children (Noah and family excepted) by a flood, as the story is told in Genesis, chapters 6, 7 and 8, was a col-lossal crime against justice and humanity, no matter by whom nor for what the wholesale murder was committed. I take the story, as it is understand in Christendom, as a lit-ored ford:

whom not for what the wholesale murder was committed. I take the story, as it is understand in Christendom, as a literal fact."

The author speaks of that expensive, deleterious and exceedingly "filthy " habit of tobaccousing in this felicitous style:

using in this felicitous style: "Never quote the Bible to prove any principle to be true or false, or any practice to be right or wrong. Yet, while I say this, there is one text which I have heard quoted to prove that it is right to chew tobacco, and which I am dis-posed to take as an infallible rule and of divine authority. A tobacco chewer, who had rolled the foul weed as a sweet morsel under his tongue for fifty years, insisted that the Bible suthorized hum to continue the practice. 'What is your text?' said one. 'Why,' said he, 'LET HUM THAT IS FILTH BE FILTHY STILL!' I was beat; I simmered down. No Bible text, brough to prove the doctine of miraculous conception, vicarious atonement, or of a deputy Saviour or an eternal heil, so beyond all question and forever settled, those matters as does this toxi demonstrate the right of man to chew tobacco. 'HE THAT IS FILTHY LET HIM BE FILTHY to chew tobacco. "HE THAT IS FILTHY LET HIM BE FILTHY still!" Ho! all yo chewers and smokers of tobacco i cemo-to the light shed on your path by this text i Accept this as God's truth, as the inspired word of God going to prove that white A MAN Officers of shokes TOBACCO HE IS FILTHY AND MUST BE FILTHY STILL!"

These pamphlets-one copy twenty-five cents, five copies one dollar, may be procured at the Banner of Light Office, Boston, Mass., and of Mrs. M. A. McCord, St. Louis, Mo.

### Progressive Lyceum Answer.

Do you discern any difference in what you call Divine life and the life you see around you ?"

I recognize all phases of life as emanations from one grand principle, but each emanation is not is sonsequence divine. The difference I ob serve between them, is one of condition and de velopment, rather than of origin. The word divine is not rightly used as the name of a princinle, but adjectively, descriptive of a high condition, or a high phase of development, it pertains to that which is superior, deific, or spiritual, in contradistinction to that which is inferior or material.

We speak of divine law, as opposed to human law, of divine influence as opposed to evil, of divine will as the foundation of all moral excel lence. We call divine that which is super-excellent, as the divine art, a divine person; and we speak of divine life as opposed to that which is low and undeveloped.

That essence of life which permeates the crude ore differs from those above it; so with that of the vegetable and the animal kingdoms, none are of that phase which we call divine. But when we observe the spirit of man, we find it capable of development to the divine condition, and here we find differences in the degrees of divinity, corresponding to the degrees of spiritual development. All are not yet divine, but all may become so in their future progress.

EDWARD P. FENN. Constellation Group, No. 14. St. Louis, Mo., 1868.

#### Pierpont and "Free Love."

DEAR BANNER - Your endorsement of the noble testimony which the immortalized Pierpont bears against modern free-loveism, must meet the approbation of every true and noble soul.

It is certainly high time that every spiritual paper in the land spake out in terms of unmeasured condemnation of this pernicious doctrine, which intermingles its baleful insinuations with the principles of our pure and beautiful philosophy.

Our opponents charge the Spiritualists, as a body, with the advocacy, or at least with the palliation of this monster crime against society, and our too general silence upon the subject is construed as evidence against us. "Why do n't your papers and lecturers," say they, " boldly and emphatically denounce this abomination, and thus vindicate themselves from so foul an aspersion?' I verily believe this unwise silence upon so important a subject is a great hindrance to the accept-

# Porfectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden street, Charles-town, Mass.

MRS. PLUMB cures Cancers and Tumors, Fevers, Paraly-sis; all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will ex-amine DiseAses at A DistANCE, for §1 and return stamp; Correspond on Business, answer Sealed Letters, look for Lost or Stolen Property for \$1 and return stamp, each. Dec. 19.-11\*

#### SAWYER'S BUSINESS COLLEGE. 274 Washington street, Bosto

Founded by James French, Eso., 183 OPEN DAY AND EVENING.

10R practical instruction in all branches of a thorough Business Education. Separato department for ladies udents aided in obtaining employment. Sond for Circulau Terms, &c. GEORGE X. SAWYER, Principal. of Terms, &c. Dec. 19.--13w

### **PLANCHETTE OUTDONE!**

Have you seen the Electro-Magnetic Disc! **DERSONS may by the ald of this valuable combination of** metals ascertain who are mediumistic, and all the re-markable manifestations of Electro-Psychology may be in duced. The Electro-Magnetic Dies is in common use by professors throughout Europe. It can be obtained only by addressing GHARLES VAUGIN, 59 Bunker Hill street, Charlestown, Mass., P. O. Box 198, by enclosing 50 cents, and 3 red stamps. Wholesale price, \$5,09 per dozen. Dec, 19.--11\*

### DISEASES TREATED BY LETTER.

DISCISSION INCERTICAL BILLETIER. D. Cure of chronic diseases of every description, are put up expressly for each individual case, and sent to any part of the United States, postpaid, on receipt of §2 and a. description of symptoms, in the handwriting of the patient. During the last three years hundreds of invalids have availed themselves of this cheep and effective mode of treatment, with the most grati-fying results. Let none despair until, they have tested the merits of his Homeo-Magnelic medicines. Address him until further notice, NEW ALBARY, IND. Dec. 19.

### IMPORTANT ANNOUNCEMENT!

KNOWING well the demand of the Age, this experienced Secrat Psychometrist will write out Charts of Future Destiny in regard to every momentous safiair in life; also pre-dict events with great satisfaction and accuracy. Terms for Charts, from 31 to 35. Enclose fee, with correct age, or time of birth; whether born high tor day; if married, and sex. Psy-chometric Delineations of Character from lock of hair, 50 cta; more extended, \$1,00. Strictly confidential. Address, C. H. HAMPTON, Box 2008, or No. 4 Pine street, Boston, Mass. Dec. 19.-1w<sup>2</sup>

### MRS. E. S. SMITH,

CLAIRVOYANT PHYSICIAN, No. 1 Groton street, Boston, C Hours from 10 A. M. to 4 P. M., during which time she will examine, advise and heal the afflicted of whatover disease can be cured. Females are particularly requested to test her powers. The spiritual community will be pleased to know that there is a new medium through whom such works are performed as to prove they are beyond human agency, as well as prove the truth (did they need one) of their beautiful faith. Dec. 19.-1w<sup>4</sup>

NEWSPAPERS FOR SALE. DACK numbers of the Banner of Light, at \$1,00 per hundred. Dec. 19.-tf 138 Washington street, Boston.

A NNIE DENTON CRIDGE continues to A make Psychometric Examinations. Terms for metals, oil, &c., \$5,00; for character, (sometimes obtaining glimpses of the future,) \$2,00. Address, No. 16 Phil. Row, lith street, East, Washington, D. C. Send for Circular. Dec. 19.

A DELINE S. INGRAHAM, having returned to the city, will receive her friends, and those seeking her, rofessionally as Clairvoyant, Psychometrist and Test Me-lum, at 136 Bleecker street-corner Laurens-New York. Dec. 19.-2w\*

MRS. ARMSTEAD, Test Medium, No. 3 Win-throp place, leading from 1819 Washington st., Boston. Dec. 19 - 5w\*

### DR. J. R. NEWTON

WILL HEAL THE SICK AT BATES HOUSE, INDIANAPOLIS, IND.

Ξ.

From Nov. 6th until Dec. 1st. From Dec. 1st to 10th at Richmond, Ind. A cordial invitation to come and he cured without fee or reward is extended to all who are not well able to pay. Nov. 14.

> 1-

	By Mrs. Elizabeth Osgood Goodgeh Willard,	ARCANA OF NATUREVol. 1. By Hudson Tuttle. Paper, \$2,50, postage 8c.
		For sale at the BANNER OF LIGHT BOOKSTORES, 158
	Is the title of a new work of the most vital importance to so interval in its present condition; containing the most deeply important philosophical truth, suited to the comprehension of every intelligent reader. The most fundamental, vital truths	Washington street, Boston, and 644 Broadway, New York. NEW EDITION-JUST RECEIVED.
	are always the most simple. The nature of this work is an explanation of the causes and	THE PRESENT AGE AND INNER LIFE;
	laws of motion, sex, generation, organization and control in the solar and human systems, showing their perfect correspond enco with each other and with the laws of social organization	A SEQUEL TO
	and government. Its object is the revolution and reform of society, in con-	SPIRITUAL INTEROOURSE. MODERN MYSTERIES CLASSIFIED AND EXPLAINED
	formity with natural sexual law; giving woman her true place   in its governmental orders.	BY ANDREW JACKSON DAVIS, Author of "Nature's Divine Revelations," "Harmonia,"
	The laws of Nature as explained in this work settle the con- flict between the laborer and the capitalist to the mutual	etc., etc., etc.
	benefit of every member of the social system. One vol. large 12mo. about 500 pages, bound in cloth. Price	Price, \$2,00; postage 24 cents. For sale at the BANNER OF LIGHT BOOKST. RES, 158 Washington street, Boston, and 544 Broadway, New Fork.
	\$2: postage 24 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.	NEW EDITION.
Į	NEW EDITION.	WHATEVER IS, IS RIGHT.
	Just Published by William White & Co.	BY A. B. CHILD.
	THE NIGHT SIDE OF NATURE;	<b>FBIOR \$1.00</b> ; FOSTAGE 16 CENTS. <b>FOR sale at the BANNER OF LIGHT BOOKSTORES</b> , 158 Washington street, Bioton, and 344 Broadway, New York.
	GHOSTS AND GHOST-SEERS.	NEW EDITION.
	BY CATHERINE CROWE.	A B C OF LIFE.
	PRICE \$1.25: postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 153 Washington street, Boston, and 54 Broadway, New York.	BY A. B. OHILD.
-	<b>RECONSTRUCTION OF THE UNION.</b>	PRICE 25 CENTS; POSTACE 2 CENTS. POR sale at the BANNER OF LIGHT BOOKSTORES, 158 Weshington street Rosten, and Albreadoury New York
	IN A LETTER TO	I Washington street, Boston. and 544 Broadway, New York.
	Hon. E. D. MOEGAN, U. S. Senator from New York,	<b>BANNER OF LIGHT:</b>
	FROM <b>JUDGE EDMONDS.</b>	
	Price 50 cents; postage 4 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158	An Exponent of the Spiritual Philosophy of the Nineteenth Century.
	Washington street, Boston, and 544 Broadway, New York.	PUBLISHED WEEKLY
	A BOOK FOR THE CENTURY!	AT NO. 158 WASHINGTON STREET, BOSTON, MASS.
• .	WOMAN AND HER ERA. BY MRS. ELIZA W. FARNHAM.	BRANCH OFFICE, 544 BROADWAY, NEW YORK.
	Two Volumes, 12mo., nearly 800 pages.	WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE,   LUTHER COLBY,
r	Price, plain muslin, \$3,00: postage free. For sale at the BANNER OF LIGHT BOOKSTORES, 158	ISAAC B. RICH.
•	Washington street, Boston; and 544 Broadway, New York. NEW EDITION-JUST RECEIVED.	LUTHER COLDYEDITOR, LEWIS B. WILSONASSISTANT EDITOR,
	A DISCUSSION	AIDED BY A LABGE CORPS OF THE ABLEST WEITERS.
	FACTS AND PHILOSOPHY	TEEMS OF SUBSCRIPTION, IN ADVANCE:
	OF	Per Year
	Ancient and Modern Spiritualism.	Single Copies
5.	S. B. BRITTAN, AND DR. B. W. RICHMOND.	When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post office
[	Price, 82,50; postage 28 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 644 Broadway, New York.	Subscriptions discontinued at the expiration of the time
	THE APOSTLES.	paid for. Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.
í	A NEW BOOK BY RENAN, author of "The Life of Jesus," being Part Second of "The Origins of Christianity."	POST-OFFICE ADDRESS,-It is useless for subscribers to write, unless they give their Post-Office Address and name of
•	AT THE LOW PRICE OF \$1.75.	State. Subscribers wishing the direction of their paper changed
l	For sale at the BANNER OF LIGHT BOORSTORES, 158 Workington stretcher and the BANNER OF LIGHT BOORSTORES, 158	I from one town to another must always give the name of the
r	Washington street, Boston, and 54 Broadway, New York. NEW EDITION.	Town, County and State to which it has been sent. Town, County and State to which it has been sent. By Specimen copies sent free. Bubscribers are informed that twenty-six numbers of the.
0	JESUS OF NAZARETH;	Jean. ADVRETISEMENTS inserted at twenty cents per line for the
	OB	All communications intended for publication, or in any
-	A TRUE HISTORY OF THE MAN CALLED JESUS CHBIST.	way connected with the Editorial Department, should be ad- dressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked " private" on the envelope.
	EMBRACING his parentage, his youth, his original doc. trines and works, his career as a public teacher and phy-	All Business Letters must be addressed :
i	Licia of the people, also the nature of the great conspiracy against him; with all the incidents of his tragical death, given on spiritual authority from Spirits who were cotempo- rary morials with Jesus while on the earth. Through ALEXANDER 8MYTH. <b>Price \$1,75</b> ; PostAC24 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 188 Washington street, Boston, and 544 Broadmay. Naw York	"BANNER OF LIGHT, BOSTON, MASS.,' William White & Co.
n r	rary mortals with Jesus while on the earth. Through ALEXANDER SMYTH. Price #1.75: Post of 24	WHOLESALE AGENTS:
e 1	For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.	NEW ENGLAND NEWS COMPANY, 100 Washington st. Boston,
j.	THE GREAT LYRICAL EPIC OF THE WAR.	AMERICAN NEWS COMPANY, 121 Nassau strept, New York City. WESTERN NEWS COMPANY, Chicago, 11
r	GAZELLE:	York City, WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.
•	A TALE OF THE GREAT REBELLION.	JOHN J. DYER & CO., 35 School street, Boston.
0	This book has all the beauties of a poem, the interest of a	A. WILLIAMS & CO., 100 Washington street, Boston. WARREN OHABE, at our New York Branch office, 544 Broadway, Room No. 6.
5, 15 1,	Price 81,25; postage free. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.	<ul> <li>WARKEN, ROOM NO. 6.</li> <li>C. W. THOMAS, 431 Fourth avenue, New York.</li> <li>HENRY WITT, 67 Fourth street, Brooklyn, N. Y.</li> <li>GEORGE H. HEES, west end Iron Bridge, Oswego, N. Y.</li> <li>E. E. ROBINSON, 8 Market street, Corning, N. Y.</li> <li>MHS. H. F. M. BROWN &amp; MRS, LOU. H. KIMBALL, Room</li> <li>21, Pone Block, 137 Madiaon street, Oblego, 111</li> </ul>
_		GEORGE H. HEES, west end Iron Bridge, Oswego, N. Y. E. E. ROBINSON, 8 Market street, Corning, N. Y.
d er	BY HUDSON AND EMMA TUTTLE,	W D 71FPPP 100 South Third Americ Bills datable De
C-	Price, in cloth, \$1; postage, 20 cents. For sale at the BANNER OF LIGHT BOOMETOPRE, 100	JOHN BIBCH, southwest corner of Fourth and Chestnul
 I-	the struct, boston, and out broadway, New York.	DAVIS BROTHERS, 53 Exchange street, Portland, Me.
•	THE CRUMB-BASKET.	.C. H. ANDERSON. 458 Seventh street (opposite the Post office), Washington, D. C.
	BY ANNIE DENTON CRIDGE. Just the Book for Children's Progressive Lyceums.	SUBSCRIPTION AGENTS: MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room
	Price 50 cents; postage 4 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 155 Washington street Boston, and 544 Broadway, New York.	21, Pope Block, 137 Madison street, Chicago, 11. J. BURNS, 1 Wellington Boad, Camberwell, London, Eng-
••	Washington street Boston, and 54 Broadway, New York.	land.

Suffrage for Woman.

Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, THE REASONS WHY. By Lois Waisbrooker. Price 25 Contex postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. shall be enlitted to a copy of the BANNER OF LIGHT one year.