VOL. XXIV.

{\$3,00 PER YEAR,

BOSTON, SATURDAY, NOVEMBER 14, 1868.

{SINGLE COPIES, Bight Cents. }

NO.

The Becture Room.

Spiritual Manifestations:

The Ministry of Angels in Bible History; Evil Spirits, and Evil in Life and Experience; The Infallible Guidance of Man in his own Soul, freeing him from all fear of Evil in Spiritualism or elsewhere.

THE SECOND LECTURE OF DR. FERGUSON, In Music Hall, Boston, Oct. 25th, 1868.

Reported for the Banner of Light.

Dr. J. B. Ferguson, of Tennessee, continued the course of lectures at Music Hall, Boston, by an address on the above subject, on Sunday afternoon, October 25th. A very large audience greeted the speaker, and the frequent applause with which his remarks were received told that an intense interest was being awakened in the minds of those before him. The singing by the Quartette Club was excellent, and everything passed off as pleasantly and successfully as the most sanguine person could wish. We give below a report of the lecture: Dark, horrific and forbidding views of God,

said the lecturer, invariably gave us dark and forbidding views of man, the universe, or human destiny. So true was this that when we had ascertained the characteristics of a nation's God we could predicate infallibly its characteristics. Man never rose above the God he worshiped. In the discourse of last Sunday he had discussed the nature of spirit and we had found it Divinity, Deity-universal, undefined, and therefore not confined. This is the highest conception of human intelligence, and is the key to all the phenomena of life and the universe. Not a motion of matter nor an emotion of mind which has not spirit for its origin, manifestation and end. Thus we may know that no man is deprived of his God. Even though we may deny our God, yet this denial does not exile the Deity; does not alienate eternal Cause; and often it is the case that the very denial leads to a recognition of its own absurdity. For if man is allied to the Great Infinite Cause, how is it possible for him to be estranged in any condition to which mortality is subject? He may absent himself from a recognition, but it is an issue that he makes with himself, with his own conception of Deity-not Deity with his own interest or his own existence in alliance to an infinite degree of causes which he may not care to see or use for universal benefit to himself and fellow. Thus man is a globe, hung in the centre of the great Infinite Globe of being that encompasses all. And there is not a point in the compass that globe does not take in. For example: can you show me any direction in the immeasurable space that may not radiate from an apple, be it up, down, north, south, east or west? Is there even any fractional radius that does not find its point from the centre? This is man's position. You may turn over and over again forever this globe, and yet you cannot change, in any specific degree, its relation to the great central globe of cause and effect. And it is on this account we may say it doth not appear what man shall be-for no condition, no attainment, or lack of attainment, is a finality in Infinite Cause. So long, therefore, as no man can say of himself I am not, just so long he belies his own birthright and turns avenger on himself, when he denies his spiritual origin, his innate inspiration and the eternity of his hope. This Infinite radius proves his immortality, for there is no point to which it does not turn, and there is none surrounding us from which he may not take a direction that leads throughout the trackless waste of immensity. If a peculiar point or direction is given, it is ever in degree to some other attendant direction. We speak of freedom; but it is not in that sense which serves to shock and tions. startle, or in a defiant manner to shake the withered garments of our social or religious status as they cover some less favored object. We would be free to a Divine prerogative of right that is chained by immortal links to the central heart, whose pulsations beat alike in all, differing only in degree: yes; one almighty all—one unfathomed, unknown all-a part of which all our superstition had either buried in the grave or imprisoned in some selfish, confined heaven, or vainly imploring hell!

The immortal eye of man is set in a globe of glass, so to speak. Its shape is oval. Its light is alike in no given direction; but in all directions in this eye is a lesser globe encased in what we call a physical body, and ever from this the radius is infinite. We ask, Then what part or portion is lost or even obscured to this finite though infinite man? Of what is he deprived? Nothing, only as he will be. If he will look only in one direction he is at fault with himself, and results must follow from abuse or lack of use. And as man is immortal in his inherent nature and, con sequently, in his action, should be ever close his There is no condition but what is a lawful part of man chooses to himself this or that, and vainly himself from a Divine illumination which his imright, say he will or will not, but, by the very act, he invites a result that would have been different had he acted differently. Every act, therefore, it may be blind. He should ever throw away a Nothing but chains to be rent asunder by every is replete with graphic and impressive descrip-

Doubt you will and you must. Too long have public teachers called in question the right to doubt. It is by this path of honest doubt we arrive at clear, consistent and satisfactory views upon all subjects. No man ever had a true consciousness of the power that transmits either his duty or destiny, whose realizations have not passed through the furnace of doubt, fear, critical examination; and when that consciousness is triumphant over all, how Godlike, how irresistible his achievement, his destiny! All honor, then, to an honest doubt, for, when truly heeded, it evolves its own cure; for spirit is universal and its ministrants ever near and ever ready to lead upward the ascending hope of every inquirer at the gate of knowledge and virtue.

The evidences of modern Spiritualism invite criticism, and will be found only more rational, natural and irresistible as they are most scrutinizingly examined. It is folly to speak of them as recognized only by the credulous. The credulity that rejects them will be found to be the weakest and most inconsistent of any characterizing this age. Yes, I say credulity; for it is only a crude credulity that rejects them. You ask, How is this? I answer, The credulity of incredulity is the most obstinate and absurd of all credulity we meet. It rejects the evidence of all ages of all people when it denies the spiritual origin of all, and in the next breath will accept any explanation of fact or phenomena, however baseless, that may be presented. Ask yourself to-day upon what evidence the skepticism of these times is predicated, and what explanation it gives of spiritual phenomena, and you will see it believes not only without fact or testimony, but against and despite of both. What is this but credulity? Let is away with it.

Your Atlantic Monthly for August presents an array of facts and "wonders" such as have been familiar to every observing Spiritualist for the past twenty years; assures us they occurred in a very respectable family"; were witnessed so often and under such varied circumstances as to admit of no question; and, after laboring to show that the facts transcend all scientific estimates of physical law and evinced intelligence and even prevision, such as defeated the purposes and vishes of the writer and all concerned, very patonizingly tells us he is not a Spiritualist. Oh, no! certainly not in the manliness that would acknowledge the honest labor and avowed convictions of hundreds of thousands of observers quite equal to this oredulous, incredulous Neophytol He does not bolleve in spirits, but he believes phenomena displaying marked and, to him, de-feating, intelligence, to have a physical origin? What is this but non-reflecting credulity? Any explanation but the true one! the one the phenomena themselves claim, everywhere and in all time, will be accepted where men are not born to mental freedom!

And here let me ask you upon what evidence the so-called Spiritualists of this century predicate their faith and their asseverations as to the truth of spirit-communion? But first, what is spirit-communion? I answer, the allied power of the human soul, which forces its recognition in all thought, all action. Flesh and blood do not think. We appeal, therefore, in support of what we have seen, heard, over and over again, observed and scrutinized as true beyond question-

I. To the nature of the human mind: every faculty and attribute of which reveals the presence of a power allied thereto, from which it derives its growth and its ever increasing strength.

II. To the history of all human development and attainment, as exemplified in the records of all ages and all nations, whether now designated s poetry, philosophy or religion.

III. The intuition of the human soul whenever made alive to its own needs, wants or aspira-

IV. The analogy of Nature in all her departments, discriminated as mineral, vegetable and animal; each seen to form the base of the other. and thus form a foundation ever for something higher, revealing Nature as a graduated scale of

V. The superstition and enormity of conception ever generated where this intuition is perverted or denied by men and nations temporarily absorbed in mere animal indulgence or selfish

VI. The signal evidences of an Invisible Power directing and controlling the life and destiny of individuals and nations whenever their history becomes sufficiently apparent to admit a classification of events.

VII. The evidences of power and intelligence made manifest in our own time above and beyond all recognized organic life.

Upon these seven pillars of evidence our temnle rests secure against all assault, and inviting to all sincere inquirers for the way of life. In our first discourse we made our appeal to the intuition of every soul. In this we would refer eyes against himself? But let us not mistake, briefly to the history of human development; and our appeal is to the Bible, alike for the an Immortal Whole; none! And hence when general veneration in which it is held by every Christian people, and because it is the most comseeks to make it a whole, he does it by absenting mon and ready at hand among the ancient classics that have come down to us. But even here mortality ever bestows. Man can, by perfect we would be understood. We are not contending for the genuineness or authority of the Bible records. The former may be subject to many qualifications among the learned of all sects absolves some other act. He may have faith, and from a GAUSSEN, who accepts every word as inspired and authoritative, to a Colenso, who blind faith for practical wisdom, inertness for makes one-half apologize for the other, or our action, doubt for confidence, dismay for hope; for modern secularists, who reject it in toto. With manliness or manhood of faith and, hope come us there is no authority but that of truth. And from childhood. It is now fate, but God in Nature | the truth the Bible reflects, like all truth, is imor intelligence, that gives to man his part. Meas- mortal and cannot die. Upon man's spiritual uring, defining events, times, Deity, has been the nature and its manifested alliances to intelliwork of ages, and what has it accomplished? gences that had cast off the fleshy form, the Bible

cations; unequal and fragmentary, it may be, when compared with each oper, and especially with the manifestations of these times, but progressive in their unfolding; and to remove the spiritual from the Bible would be to leave it as dead, hollow and worthless as a human body bereft of its soul. Make any allewance you please or you must for the exaggeration of the narratives, the interpolations of conflicting ages that have succeeded its day; draw whatever distinction you can between the imagery of language in the Orient where its pages were written and in the Occident where we now read them; still, you must see beneath it all the evidence of man's recognition of a spiritual universe and of human immortality as proved by human revelations after the death of the body.

The entire Pneumatology of the Bible may be summed up in three words: Man, angel, God! Man as spirit invested with flesh, angel as man or spirit divested, and Ged as the life of each! We remark also, that according to Scriptural usage, words our translators of the Bible have ended in el are expressive of intimate relation to God. Thus angel is God's messenger or the messenger of the Elohim, and when the name of any angel or messenger is given, such as Gabriel, Michael, a still more specific felation is designated. In the language of our culture, Gabriel places carry this idea thus: Bethel, house of God; Penuel, vision of God, &c., &c. Angel, therefore, as descriptive of a class of beings employed as world so as to promote the welfare of every indiplore anything, may be called an angel; but the having passed through the great experience,

We may grant, with most Protestant and Catholic teachers, that the Bible speaks of an order of details of a manifestation of an angel or angels are given, they are invariably revealed as men. The angels that appeared to Lot and Abraham appeared in human form; spake, traveled, ate and acted as men. The angel that promised a child to the wife of Manoah was called man, lowed the track of this unclean and demoniscal angel, God; and he answered The difference by both the titles, man and angel. The angel that you, which ever soars beyond every ill of this appeared to Cornelius, whom Peter calls an an-life. It is God's witness, and is not made a false

of a spirit or angel. and virtue. Man as a transformed being, having birthright of the soul, and what we call evil as and in either case, but especially as an angel, so good, or something in our condition or surroundfar as he attains to truth and right, he is God of ings that is less than spirit. God and speaks for God; essentially, "a man of In conversation recently with a high dignitary God!" This is the history of the Old Testament of the Roman Catholic Church, who admitted the and the faith of the New. From Eden to Pat- wide-spread facts of this spiritual movement, I that you may readily test their truth or the oppolism St. Augustine, "Many sheep out of the fold, site, as the case may be.

to God, or to universal spirit. paths of an nuseen world.

Yes, all this is admitted, and is not any more

right and freedom are ever the same, one and in- | lection of spiritual manifestations and communi- | past, and antedates all records. Its altars stand or moulder in silent eloquence upon the hilltops of every land. Ever since death removed human beings from sight, their spirits have returned to influence and help those left behind. Hence we find impressible persons through whom spiritmessages have been received among all nations. All along the line of the centuries we see spiritnallight striving to enter the institutions of the world. It flowed in the honeved eloquence of Socrates; was breathed from the Tusculan retreat of Tully; and was proclaimed by Aurelius from the throne of the world. "I fire highers no

But it will be said by our modern churchman or Christian, we grant the ministration of angels, and that angels were once men on earth, but it is evil spirits that now communicate. I confess, said the lecturer, I scarcely know how to treat such an objection with serious consideration; but as it is general we must do so. A statement of the objection is its full refutation in any free or candid mind. I ask you what does it imply to believe spirit-manifestation and communion intercourse with wicked and unclean spirits? We answer, and we appeal to your judgment as men for the truth of our answer. It implies that a creature born without his consent, into a life of trial, suffering and exposure; a creature made subject to every physical accident, pain and disease; to error of judgment, blindness of phasion, signifies President of God; Michael, prince of and the evils inherited from and inflicted by an God; Samuel, heard of God; Lemuel, God with ancestry reaching back thousands of years; that him; Nathaniel, gift of God. Even names of such a weak, erring, suffering, dying creature, has not only been made subject to all'the evil of this life and the danger of unending wretchedness beyond, but that he is so created and so placed agents in the administration of the affairs of the by almighty power, that he may be invaded at any time by unclean and malignant devils, to vidual of the human family, is a word expressive add fury to his passions, defeat to his endeavors, of an office from God to secure this end. One precipitancy to his temptations, and greater cersent by God to announce, teach, perform or ex- tainty to his everlasting ruin; and that while thus exposed, tantalized and endangered, no friend word is usually applied to a spirit once a man on earth—a spiritual being employed by God in human affairs; one who had become an angel by to whisper a word of encouragement or hope! And all this while he is the offspring of an Almighty Father, under a divine government of irresistible power, unerring wisdom and inexhaustible goodness! Oh, it is a fable-a horrific angels who were not men; still whenever the fable, a thousand times told; and no abomination of Henthen Mythology is comparable to the absurdity and enormity of such an idea! The evil communicate, but the good cannot! No wonder that insanity, cruelty and hypocritical trifling with the misfortunes of our kind have ever fol-

The man Moses and the man Elias appear to of a fast decaying Orthodoxy. Every gift of Jesus and his chosen disciples, and commune heaven and every realization upon earth, is a re-Apostle, if you had rather, was ready to worship a mid the sad relentings of his fear, to weep over visions there recorded, he was rebuked in words you and the father who periled his all for your tention, I remember to have collected over one the nearest and dearest ties that bind you to hundred instances of spiritual manifestations your kind, and leaves you a blot upon the page from the Bible records. I will not burden you of a fair and glorious creation. It desecrates the with a reference to these, as any one may find paternity of God to the malice of fabled flends, them at his or her will. But I wish to re- Indeed, you may speak of fabled Gorgons, Hydras, mark, further, that whatever was beyond the Pythons, Devils, but neither Nature nor the chronexplanation of the culture of an Israelite, was as- icled imagery of ages can furnish an emblem that cribed to God; and thus the words of an angel, can portray the ignorance and superstition of or of a wise man, or the remarkable deliverances such a thought. Look at it upon the acknowlof a nation, family or individual, were generally edged and repeated premises of the religious referred to God; but whenever the details are creeds around you. Christ received spiritual given, we find it was through the instrumentality communications from the transformed Moses and Elias—were he and they wicked and unclean The I Am speaks to Moses in the unconsumed spirits? Hundreds of instances of spiritual combush; and yet Stephen, the proto-martyr, tells us munications, making the most interesting portions it was an angel that there and then spake to him, of the Book regarded as infallible—are they from Abraham offers his son to God, and yet an angel wicked and unclean spirits? Do you not see that spoke out of heaven and said, "Abraham, be- this idea would make every prophet, apostle, cause thou hast not withheld thy son from mc !" saint, and even Jesus himself, colleagues of The law was given by God from Sinai, and yet wicked and unclean spirits for the deception of both David and Paul declared it was given by a the world? No! Spirit is Divinity; God is spirit, ministry of angels. Man, angel, God, therefore and therefore there never was, is not now, nor make the whole Pneumatology of the Bible, ay, ever can be, an evil spirit, in any just or rational of all Hebraistic literature. Man, as an animal, use of the word spirit. If God is spirit, all spirit has an angel nature to be opened in intelligence is of God. Spirit communion, therefore, is the passed through the change of death, is an angel: connected with it, will be found to be a lesser

mos, the whole way is marked by spiritual, i. c., asked him how he reconciled the exclusiveness of human, angelic manifestation. Let us put a the claims of his church with these admitted evithought or two here into distinct propositions, dences of spiritual power and hope. Quoting many wolves in," he added : God is not limited I. Angel implies the spiritual relation of man because he has limited us. But, further, he referred to one of the saints who had been for many-II. What the Greeks called Pneuma, Pneu- years obsessed or possessed by evil spirits who matos, the Latins animus, spiritus, we call soul tempted him to all sorts of crime; he asked me and spirit, the Hebrews, the Bible calls angelt how I reconciled such facts to my theory of spirit. Therefore, according to Scriptural usage we may I answered: Did your tempted, obsessed or possay, the spirit in man is the angel in man; the sessed man become a saint? Is he so acknowlspirit freed from flesh is the angel in God. Un- edged in the calendar? and is not sanctity or developed men, i. c., men in whom the principle saintship the highest attainment possible to man, of virtue had not been opened, or had been per according to Catholic teaching? To all these verted and misdirected by passion or misfortune, questions he answered in the affirmative. Then, in the later Scripture usage were called devils or said I, why call ye that evil which eventuates or bad angels. The Scriptures everywhere teach that ends in the holiest and highest attainment of our angelized men, what we now call spirits, inspire, humanity? And I ask the same of you. Show minister to, defend and guide man in the flesh, me a man possessed of what you call an evil and when ready to throw off the fleshly garment, spirit, and I will show you one who, if true to his they receive and attend the soul up the unknown new, strange and always confounding experiences, will transcend in thought, word and deed all not so favored. We ever call that evil which we do true of the Bible teachings than it is of all relia- not understand until we learn better. As well ble history. Spiritual communion marks the tablichide the frosts of winter because they are not the mind awakened to its birthright in God; for birth- tion and statement. Indeed, the Bible is a col- lets of every age, reaching over the unsearchable genial sun-smile of summer as to call that evil

which simply is contrary to our narrow conception or perverted and unnatural taste. Water is water, as pure in that sewer as the dewdrop on the mountain; chemically as pure; all the water is as pure. Where, then, is the difference? In its admixture. So with spirit, It is over pure and incorruptible. In many said conditions of life its inevitable operation will absorb all that degrades and renders infamous our history as men; but still spirit is above form; God is above all real or supposed enorgities called devils; right is above wrong, and, therefore, the triumph, however long

delaged is certain and glorious!
This idea of absolute evil as though there could be two absolutes, or of evil spirits, as though spirit could be evil, is a denial of the deified impress of Almighty God upon the heart of a common, however varied humanity. It is a bugbear to frighten cringing sycophancy that over suffers its soul to be hid in some cast-off, saintly napkin: 'It would throw us back amid the labyrinths of time to be lost amid illusions that have already in the the chorus of angel-volves in many hearts. "It would blevate the stettious drolleries of another day above the consciousness you have of your of it being in God, and all the evidences of humanifarian help as seen faintly in the triumphs of your science and art. Oh, it is a monotonous and worn out note of disord that must be stilled; for it makes humanity lifeless and robs it of every boon that elevates it ibove the brute.

No, I repeat, whatsoever is, is God, and evermore must be! I repeat, What we call evil is only our limited conception of what we know intuitive. ly is embraced in universal good. It is a negative or perverted or lesser good; for as there cannot be light without darkness, so there cannot be good without evil. As well expect heat without cold, summer without winter, day without night, an odd without an even, a spirit without a form, or any other absurdity, as to expect to attain any spiritual good without complying with its conditions of attainment, which our ignorance only too often regards as an unmixed evil. All is good, all is human food, but all is not yet by any fully understood. Hence we were made to learn; and when we shall have so learned as to know what we do and do what we know, we will be disturbed no longer by obsession or possession of any idea of evil spirits.

These spiritual evidences and ministrations reach conditions of human life and human misery and misfortune the white-cravatted clergyman dare not touch. In this I rejoice. The lowliest are not forgotten, the lowest are not forsaken; the poor have the Gospel now as ever, for the poor are often the only free. The rich are often rich in the desolation of their own souls; are owned, enslaved and held by forged chains of gel, is called by Luke "A man in bright raiment." mirror to reflect the conflicting and painful fears | adamantine strength, in the narrowness of greed and self-degradation. How divine, how grateful. how reconciling is it to see these spiritual evidences among the officasts of our social systems, with them respecting the crucifixion. And, finally buke to a thought so derogatory to our nature, dences among the officasts of our social systems, ly, in that most wonderful of all books of Angellot to say biasphemous to its author, God. It inviting and helping to a hope that apans all ology, the Revelations, when the medium, or the robs the sainted dead of their rights to leave man, | space and annihilates all time. Blessed thought. was a man without a woman, a the angel who portrayed to him the splendid human perversity. It makes the mother that hore son or daughter without a mother! and that mother, dead, lives to form a link that binds and interthat forever settle this question: "I am of your good, as some devil, some Gorgon or Argus-oyed | binds the heart of her offspring to Infinite help, brethren the prophets! worship God!" In time flend to watch your frailties, that your hopes may reaching the most forlorn and abandoned of her past when this subject was forced upon my at- be lost and your ruin irretrievable! It sunders children. Truly, truly, none are bereft of this spiritual boon. Its streamer of hope to all is spread by angel-hands and upheld above the den of crime, the haunt of vice, and even the pulpit or drawing room throne of pretension and hypocritical sycophancy to point each to higher and holier attainments. Its unfolding banner is receiving in lettering of gold the inscriptions of dife immortal to inspire every humanitarian effort over the whole earth; and the risen child of neglect and suffering finds it the cloud of his defence; and the charlot of his ascension is forever revealed. And yet you call it evil. Oh, shame on the poverty of soul that in churlishness would rob the fallen of their only hope! Internally or naturally, I repeat, man is pure, and the sad lessons of his impurity and vicious desolation reveal the misdirection of his noble and God-imparted na-

> Man must be free, and his hope should ever be the free evidence of his God in and out of mortal form. Our prejudices and misconceptions ever lead us astray when our horizon is beglouded, and we sink beneath the sphere of our manhood allied to the Infinite. A mind guided by the spirit, living in and of the spirit, lays down the flesh and looks beyond to see the celestial ray that guides it on. The same light is held out to you as to me. Shall we grasp it in the spirit in which it is presented, or shall we huckster these bright evidences of immortal life to amuse the idle and astound the credulous. Monuments could be erected of human hearts that have lost their all by mingling with contending factions whose end never rose above a personal consideration or selfaggradizement.
>
> I know that the morality of Spiritualists is a

> subject of common complaint. But I also know or believe it is equal to that of those who make it, or their estimate of it, an apology for ignoring the highest hope and divinest birthright of the soul. Spiritualists have more light than many-hence their darkness is so readily made manifest. Many religious associations are so bereft of spiritnal light they see not even their own darkness. If ignorance is bliss, let it remain. The man of pure life and humanitarian hopes may be supposed to patronize vice because he will minister to all, but time and the approval of his own conscience will relieve from every misconception, and give power to men in the precise degree in which they in word and deed are true to the inspiration and aspiration of their own souls. I am not near enough to any man to pronounce condemnation or justification. Who am I, or who are you, or what heritage does any boast, to make me, you or him the judge of his equal and fellow? I can only judge myself, and as I do this in devotion to universal truth and right, I bring a power of allied strength that elevates me above all hu-

TT. ants of

w. EM for every the cetings. ecomes \$2,00

RITUAL g some uch as RGAN to say,

33,00

anet.

man approbation or disapprobation, so far as my relation to God is concerned. I am no apologist for vice or crime; at the same time, I do not ascend the throne of Judgment and decide what God or spirit shall do for any, even the least. I ever recognize God in all things, however averse they may appear to a finite conception of duty. I do know unmistakably that there is a programme of events yet to be unfolded that will shame many of our cherished conceptions of what ought to be. It is to be planted in the heart of man by these spiritual evidences born of God, and it shall mature to full vigor and usefulness that no obstacle can prevent. I am equally aware that a long and silent admonition of soul and philanthropic hope, in many who have hailed these evidences, will justly question me, and say where? That thought, that question ascends to heaven, and breathes a prayer that God alone can answer, where or when. Duty is our guiding star, and it ever shines around the shrine of man. and must point the way to a more honored and honorable end than any we have yet accomplished. It will ever dispel the cloud that hangs over the brow of distrust, and its signet with me is already set in recognitions bright of future day. Its celestial gleamings are already in Nature born. And to you, storm-beaten veterans, who have labored and suffered almost as living martyrs for this truth, and amid all the self-seeking and narrow bigotry of misconception and misrepresentation have been true to yourselves and these immortal recognitions, I do say, all hail! Dwarf not your energies. Complain not of your lot, even if bankrupt in purse, lost in reputation and abandoned by your early associates.

Such ever is the fate of Nature's noblest, greatest workers. Nature, however, and Nature's God never forsake their own. Though buried in neglect or harnessed in tented field, or passed by by those invested in glittering robes of palace bright, you are and ever must be the firstlings of an unchanging Divinity; and hope with her ascending star shall shed her lustre, bright with genial warmth, upon your pulsations that carry the visible evidences of life; and still the picturing shall be that spirit triumphs over the diseased and dead consciences of humanity that have so long rendered life a visionary and dread uncertainty, clothed in doubt and fear, as the proressed ministrations of heaven upon the hone of man. Anything is better than to be void of a living hope; for inaction will ever portray humanity as a dark film upon the sightless page of buman erring. The tide of Time with swiftness will bring the ingathered wrongs spread out upon her face to mantle living power, whose unwelcome visitings are the legitimate products of her own divine comminglings.

The lecturer here delivered an apostrophe to freedom as the unfolded divinity in man, measured only by an ever increasing capacity from his God; paid a high and eloquent tribute to the efforts of some world-renowned Bostonians and to Boston for their and her efforts for human freedom, whose echoes, he said, resound throughout the world, and his forcible and eloquent utterances called forth hearty applause. He concluded as follows:

In viewing the prospects of Spiritualists, and indeed of my kind, I am ever made to feel the importance of individual evidences of Right as great beyond expression. No man should, under any circumstances, allow any advice given him to take the precedence of his own judgment. If we can sufficiently free ourselves from the interest which others manifest in our behalf, we will ever be guided aright in ourselves-for there is to us no spiritual manifestation equal to that perennial in our own souls. If God be in us, we should place firm reliance upon his divinity in our own guidance; and, then whatever we may receive, claiming to be spiritual or otherwise, we will be able to appreciate, and apply in the light of the surrounding circumstances in which we may be placed. We should ever try what we receive by the light of truth, reason and judgment, for Reason is God's discriminating angel in every human breast. Matters of association, of feeling, and even of friendship, may often give bias to what is otherwise intended for our good. And let me say, hurriedly as I must now, that however bright the external manifestations of spirit may be, administering to the care of those who seek guidance in them, there is to every soul none so true, so clear, so unmistakable in their nature and character, as those we ever bear in our own breast. Let them ever hold the ascendant, and we have nothing to fear. This you may deem general and vague, but there is nothing more true or practical in God's universe. And when we remember how much of counterfeit we have of all genuine and valuable manifestations; how much is done for appearance sake which does not come from the soul, this truth will be manifest, and in the Infallible guidance—which is only so to each individual, and to him aloneevery honest man and woman may dispense with all fear, all anxiety and doubt. Brighter than the light of the stars; sweeter than the fragrance of the flowers, and more enduring than the everlasting mountains, is that guidance and guardian-

diating every thought, word and deed. Singular Freaks.

ship to man, revealed by the God in man, ra-

EDITORS BANNER OF LIGHT-There is a curious fact in regard to locomotives to which I never saw any allusion in scientific works, and which is totally unaccountable to the best mechanics in this establishment (one of the largest machine shops in the country), and of which I would like some one connected with the Banner of Light to give an explanation.

It is a well known fact to all practical engineers that there are times when locomotives suddenly refuse to properly perform their accustomed work, and the best practical mechanics can see no trouble whatever in the machinery. The difficulty frequently continues for months, and then, to the astonishment of all concerned, the engine will take a new start, and run in perfect condition ten or twelve months, or perhaps longer, without any alteration in the machinery. This statement may at first appear strange, but I advise any one who doubts it to inquire of some locomotive engineer of his acquaintance and ascertain its truth.

Engine 61, on the Erie railway, at one time became so erratic that no engineer would run her. She invariably ran off the track before her trips were completed, and caused continual delays and annoyance on the road, and yet our best men could detect no fault in the machinery. Afterwards, of her own accord, she did her work up properly. If asked for an explanation, the foreman of the shop would tell you, perhaps, that it is one of those things about which we should not trouble ourselves; but, for one, I do not choose to be put off with such an answer, and would like to get a solution from some of your mediums.

Respectfully yours, P. H. RAFTER. Erie Railway, Susquehanna Shop, Scioga Co., Penn., Oct. 23, 1868.

Children's Department.

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

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

WHAT'S THE USE?

"You're always snarling about something, I say, Jim. What's the use?"

' I aint either."

"Now I say you are, and you know it, and what's the use? It don't alter things."

"I don't snarl unless there's something to snarl about. I say it's mean we can't go a fishing, and I'll fret if I've a mind to."

I suppose you will, and much good may you get by it, but I am going to make a boat."

It was a pleasant spot in the garden where this conversation occurred. The afternoon-it was Saturday-was glorious, and any excursion would have been delightful. Jim was disappointed that he was forbidden to go fishing. He had thought about it for a whole week, and had made all his plans accordingly. But his mother had read in the papers that morning of a sad accident that had occurred in a neighboring town, and she had forbidden her boys to go to the pond.

Jim vielded to his usual habit of complaint and what his brother Harry called whining. He knew and felt that it was his habit, but he did not like to be told of it. It vexed and annoved him that Harry had pointed out his folly, and so he would not go boat building or join Harry, but sat down on the grass and twirled his fingers, and twisted the stems of a creeping vine that hung down from the fence behind him. He looked off, far off, to the range of hills, so blue in the clear atmosphere, and up to the sailing clouds and down to the waving grass, but nothing fixed his thought, except that repeated question of Harry's, "What's

What is the use?" said he to himself. "Let me see. I don't get any nearer to what I want. There's Uncle Barney, he's always fretting and growling. - He complains if the weather is hot and he complains if it's cold; and if the wind is east he's all out of sorts, and if it turns to the north it do n't go the right way; and if there 's a mist he's distressed; and if there's a drop of rain he thinks it will storm; and what's the use? He don't alter anything. And then there's father. He's always afraid his grapes will mildew, and his plums fall off, and his pears rust; and what's the use? He don't alter anything."

And he thought and thought, and finally his head fell on the soft grass and he dozed. His thoughts did not sleep, but were more awake than ever, and he dreamed the dream of

SPY POND.

An old man came to live near Spy Pond-a good old man with seven sons, and he had great pride in them. He fancied they were the best sons that ever lived, and that together they could do almost anything that needed to be done for the world. He was a man full of queer projects, and wherever he lived he fancied he was placed there to do some wonderful things.

When he lived at the foot of Scramble Hill he thought the world would be much better off if there were no hill there, and he set his sons at work carrying it off in little carts, which they pushed before them and filled with the soil, and placed in the meadow, at great labor and cost of time. But Scramble Hill, in six months' time. was only a little altered in its shape, with a huge, uncouth excavation on its side.

He next located himself near a forest, and immediately began to consider the propriety of removing the grand old trees, and opening the view, as he styled it to the country beyond. He set his sons at the task, and for months they chorned and felled, but they only destroyed the beauty of the skirts of the forest: the grand shadows with their green mosses, and the beauty of the tender vines were not much disturbed, and Long Woods remains to-day the crowning beauty of the coun-

The old man did not stay more than a year in one place, because all he attempted failed, and all schemes seemed worse than folly.

But now he had come to Spy Pond, a pretty heet of water nestled down among the hills, a mirror for their beauty. All along its shores was a pretty fringe of alders, whortleberry bushes and elders, and on its hordering trees grew vines that formed festoons that linked themselves to the shadows in the water, making deep coves little nooks and fairy chambers. In fact, the whole place was lovely—almost perfect.

The old man and his sons had no sooner be come quite at home in their little cottage, just on the declivity that overlooked the pure sheet of water, than he contemplated some important changes in the locality._...

We must have a few trees cut down there," he said to his oldest son, " for there is altogether too deep a shadow from those dark pines, and then there must be a ditch dug that will allow the water to flow down toward that interval, and we must trim up these vines, and dig a little bay out of the meadow ---

The old man had not ceased speaking, when he felt as if ninched by a thousand needles. He was a man of great vigor and was never ill, and he was greatly terrified by his sensations, and almost fainted. One of his boys ran to the pond for some water, which he dashed hastily into his face. In a moment, new scenes opened before him. He saw ten thousand little imps, each with a lance, and all thrusting at him with the greatest earnestness. How his flesh tingled: his blood seemed filled with a thousand nettles. every heart-beat sent through his veius a poison that stung and irritated him.

"Who are you?" said he, "and why do you torment me, a poor old man?"

"Don't you know?" said a tiny chieftain, with a lance like musquito's sting, and a body like a guat. "We are the imps that the fairies of Spy Pond have sent to punish you."

ing the good and the beautiful into the un-

mproving on the order of Nature. I am removing the shadows, deepening the outlets, and clear-

beautiful, and did you never think that the beau-

You reflect all that is about you. And are you now is.

From Attica I went to Crawfordsville, where I gave five not better for the shadows that have come to

"I don't know wlat you mean," said the old

"Well! you have had disappointments in your life, have n't you? Do n't you remember when you have wanted to to something that you could not do?"

"Certainly, certainly!" said the old man, "a great many things."

"Well! these disappointments were the shadows, like those of he great sombre pines, and were all necessary or the beauty of your life, just as the pine is necessary to the richness of the shadows that fall upn Spy Pond."

"But I'll give up cutting down the pines, if you'll let me dig a tench into the interval. Oh how you pinch me!" cried the old man.

"Let me tell you, the surroundings of that pond are just who is best adapted to it. That fringed border of wilow grass, that row of bushes, that live upon the sandy beach—all those are like the circumstances that surround your life. They all enhance the beauty of the pond, as all the circumstances of your life are just what you want to teach you, and make your spirit reflect the beauty that is alout you."

"Dear! dear!" sail the old man, "Idld n't think that I was put in the world for anything in par-

"Your spirit is the mirror of all that you see and hear and feel-the reflection of the heaven that is about you aid the world around you. Spy Pond shows on its surface every storm-cloud and every clear sky, and not a purple orchis grows on its bank that is not mirrored there. See yourself. then, in that sheet of water, and accept your life as it comes to you, with its disappointments and trials. But don't molest the beauty that for thousands of years has been accumulating about this pond. It belongs to the All-Beautiful; do not dare to molest it! Neither dare to repine at what you can't help. It is no use. Remember this: It's no

Another dash of water awakened the old man. "I say, boys," said he, "go to work! let us build us a house; let us plant corn; let us do anything except meddle with the beauty of Spy Pond. And don't fret, don't repine, don't complain of anything. Do the best you can and leave the rest to

"He's crazy!" said one son.

"He's going to be a minister, I do believe!" said another.

Whatever I am take me as I am. Do n't fret What's the use? What's the use?" Jim awoke with the question sounding in his

"Have I been asleep?" he said, rubbing his eyes, "or where have I been? Down to Spy Pond? No, here I am, just where Harry left me. Oh, I remember all—a dream—all about what's the use of fretting? Let me try it. Here comes Harry. I won't tell him what I 've dreamed."

A few days after Jim was at school. His lessons were hard, his teacher had a headache and was a little cross, and the boys were inclined toplague him. He went out at recess and Dick Stone knocked him over. He was very angry, but the school-bell rang and he smothered his tears and went in. He had no chance to speak aloud his grievances, but still within himself he kept his anger and continually fretted. The teacher was at fault; the boys were at fault; there was nothing right.

Into the school-room the summer sun sent its glowing beams, and the hum of the fives and the monotonous tick of the school clock gave a dream; sense of rest and peace. Jim looked about him and rubbed his eyes for fear of going to sleer. Just then the class in Natural Philosophy was reciting. The teacher began a question:" What's the use?" and poused, for something had diverted his attention. The words felt on Jim's quieted brain like a voice from fairy land.

"Sure enough; what's the use? I'll get my lesson. I can't make Dick over so that he won't get into a passion. I'll attend to myself."

He applied himself to his task and was absorb ed in it when he heard the teacher giving the class a little lesson on manhood:

"You all want to be good and noble men, and the circumstances that are given to you. I've had a headache all day. The use of it has been to make me manly in hearing pain and patient as far as possible. If I have failed a little I hape you'll excuse me. School is dismissed."

The use of a headache!" thought Jim, as he sat down in the garden in the old place. "I never thought of that. The use in Dick's striking me? Why, to make me manly and patient and fergiv ing! I see. So there is use in everything, and the imps that pierced the old man by the pond were right; use in everything, even in a seeding. I'll find, if I can, the use of everything."

INDIANA.

Report of State Agent for September and October.

To L. D. WILSON, Secretary of Indiana State Spiritual Association:

DEAR BROTHER-The past two months have been periods of such unusual nolitical excitement, in which all other intorests were absorbed, that it has been difficult to command the attention of our Spiritualist friends, sufficient for hearty comporation in the direction of organic effort. Nevertheless. I have some progress to report, and think my field of labor looks encouraging.

I have broken ground in several places where no spiritual meetings were ever held, and where it will require time to reap the fruits of organization. There are many such places throughout Indiana, where glorious results may be realized, if our Association will put forth the needed energy and ox ercise the requisite patience. The missionary may not be able to report so large receipts as though his labors were confined to the old well established Societies: but it is in these new localities where missionary work is most needed, and where it must be projecuted, if we expect to multiply our available forces throughout the State.

The first and second week in September I lectured in Cam-The first and second week in September I lectured in Camden, Jay Co., and also at various school-houses in that vicinity. I found in Jay County a large body of active, onthusiastic Spiritualists, when I organized into a Society, comprising about eighty members. Lecturers passing that way would do well to write Hiram Gregg, of Ponnville (Post Office at Camden).

The 12th and 13th of September found me at Muncle, in attendance at the First Quarterly Meeting of the State Association. The weather was very unfavorable and attendance small, but we had an excellent meeting, which was much enjoyed by all present.

clation. The weather was very unfavorable and attendance small, but we had an excellent meeting, which was much enjoyed by all present.

To punish me? and what have I done?"

"You are invading their realm, you are changing the good and the beautiful into the unseemly."

"Oh no, not so," said the old man, "I am only improving on the order of Nature. I am removing the shadows, deepening the outlets, and clearing up the straggling vines."

"Did you not know that the shadows were beautiful, and did you never think that the beautiful, and did you never think that the beautiful, and did you never think that the beauther erstful peace of its shadows? Nature never makes mistakes."

"But just think of those gloomy pines!" said the old man piteously.

"Did you never think how much like Spy Pond was the life of man? We might say that your spirit lies before the fairy world like that pond. You reflect all that is about you. And are your side of the self-companied by a side of the self-companied by the stranger of the sair world like that pond. You reflect all that is about you. And are your side of the self-companied by the straight of the straight of the self-companied by the straight of the straight of the self-companied by the straight of the straight of the straight of the self-companied by the self-companied by the straight of the self-companied by the straight of the self-companied b

lectures and organized a Society, which, from present indications, will soon inaugurate a Lyceum. Crawfordsville is

the county town of Montgomery county, about twenty-five miles south of Lafayette—the garden of Indians. There are evidences of thrift and enterprise about Orawfordsyille one evidences of thrift and enterprise about Unawlordsyllic one does not meet in adjacent towns. A fine college is established there, under the supervision of the Presbyterians, which, I understand, is liberally endowed. The professors were very courteous in showing me the scientific cabinets of fossils and the college library, the former of which are very fine, and well supplied with local and foreign specimens.

Crawfordsyllie is also famous for its fossil crinoids, of the silurian strates some steelings of which are found nowhere.

fossils and the college library, the former of which are very fine, and well supplied with local and foreign specimens. Crawfordsville is also famous for its fossil crinoids, of the silurian strata, some specimens of which pro found nowhere clase in this country. Geologists from every State flock hither to read this wondrous page-of the "Stone-Book," and add to their private collections. L. H. Coney and Lewis Long keep up quite an extensive trade in these fossils to supply public and private cabinets.

One of the oldest and best tried Spiritualists in this country resides at Crawfordsville—Fisher Dougherty—he has preached the gospel of temperance, liberty and Spiritualism, for twenty years in that vicinity. On his own responsibility he has often sent hundreds of miles to procure mediums, through whose instrumentality he has convinced scores of his follow-townsmen of the reality of spirit-intercurse. I think it may safely be said that the liberality which prevails in Montgomery County, in contrast with the bigotry that reigns in adjacent counties, is largely due to the individual efforts of Yisher Dougherty. Long will I remember the hearty welcome I received in Crawfordsville and the many kind friends who bade me God-speed in my public labors.

During the month of October I lectured in Indianapolis, Richmond, Muncle and Chesterfield. In each of these places I found some true, noble workers. Bros. Eldridge, Wilson, Buel and others in Indianapolis, are laboring hard to sustain meetings, and wish to engage the State Missionary to labor with them the ensuing six months. I think with the aid of a competent speaker, a large and influential society can be built up in Indianapolis, which, as a centre, would have a marked influence on our cause in other sections of the State.

At Richmond I met Moses Hull and Mrs. H. F. M. Brown, on the occasion of the yearly meeting of the Friends of Progress. They are busy, carnest and hopeful as ever in their respective fields of labor. I always meet with a warm welcome in Richmond. T

various small towns, and at school-houses in country places, at several of which, no doubt, societies might be formed if I had more time to devote to them.

The months of November and December I expect to devote in the vicinity of Evansville and Terre Haute, and attend the second quarterly meeting of the State Spiritual Association in Terre Haute, about the middle of December. Letters should be addressed to Evansville, care of Dr. A. C. Hallock, until December 10, after that date to Terre Haute, eare of James Hook.

randock, that becomes to, after that date to terre hand, earne of James Hook.

I find the Banner of Light is the principal organ of the Spiritualists of Indiana, taken and read more than all the other spiritual publications, and I encourage its support

I acknowledge the following receipts for September and

Camden, Contribution.... Richmond, Crawfordsville Fisher Dougherty, subscription..... Indianapolis, Jacob Eldridge, Daniel Lang. ... Muncle, Wm. Eynn, Treasurer for State Association.... With many prayers for the success of our glorious cause, I remain yours for truth and progress, E. Whipple;

OHIO. Cincinnati Matters.

To speak of "Cincinnati matters" has grown to be a task; there being none to speak of. Why the great field for effeetige, cooperative labor for the progress of Spiritualism that this city and vicinity is, has become stagmant, is a theme that sends many pangs to my heart in oft repeated' contemplations. We-linve no lectures, no Lycoum, no public seances, nothing to tell the public that Spiritualism has representatives in Cincinnati. I feel like calling upon the Executive Committee of the Ohio Association to send us a 'missionary." For if Ohlo has any "heathen" they can be found in the Queen City.

We have a society, a board of officers, but no hall nor funds. There seems to be no effort to get either the last essentials, and I presume they are both suggestive of an offort and perhaps impossible. It seems to me, however, that a few energetic, progressive and influential men could soon, with the elements here resident; build up a society that would be effective in its work toward instructing, harmonizing and spiritualizing the many that are in need, giving to Cincinnati a desideratum that is needed for its progress

Some good work has been done by regular visits to the county jail, toward giving the unfortunate inmates reading and speech to help them to better conditions. The "Ortitodox" element is here met in force. To counteract their influence in the spread of bigotry and false teaching, to keep them from proselyting to the maintenance and membership | that Mr. Inckson, of his own power, would be utof "their church" from the ranks of the negative and ignoant is a logitimate undertaking, and we, as Spiritualist should holdly strive to do so more than we do. For our fittle efforts we cannot procure enough copies of the Banner of Light or R. P. Journal. We would gladly pay expressage on any sent us.

It gives me, pleasure to conform with a request to send you the following name and address for insertion in the lecturers' column: Mrs. Annie M. Carver, No. 343 W. Fourth street, Cincinnati, O. She is a fine trance and inspirational medium and speaker. She has many friends in this city and vicinity that can recommend her worth to any needing her services. We have many more here that will. when conditions have been thrown around them, develop and be devoted to public usefulness. I sincerely hope the laborers of Spiritualism may all continue to have the help of the spirit-world for effective work, and may, also, rear

the full fruition of such devotion for themselves. . Yours for progress. G. W. KATES. Cincinnati, O., Oct. 20, 1808.

Report of Committee.

To the Spiritual Society and Lyceum of Chyds, Ohio: Your committee appointed for the purpose of presenting to this Society and Lyceum resolutions expressive of its re spect, confidence and cornest good will toward our faithful brother, A. B. French, beg leave to submit the following for

Whereas, Regarding it as highly proper and just that he man testimony should be borne in favor of virtue, honesty and intelligence, whenever and wherever opportunity offer

view of the self-sacrificing efforts, carnest zeal and untiring labor of Bro. A. B. French, for more than ten years in our midst, and to whose influence and constant work the pres-ent flourishing and growing condition of our Society and Ly-coum is mainly due; and

coum is mainly due; and

Whereas, In view of the fact which has come to our
knowledge that our brother has recently been appointed as
the Western Agent of the American Association of Spiritualists, which will necessarily call him to a larger field of
labor and usefulness, and for which we regard him as most
eminently qualified (for raising funds to establish a National
College, where education can be obtained by both sexes upon
perfect equality, free from all sectarian influences;) therefore Resolved. That we most cheerfully and heartily recommen

Resolved, That we most cheerfully and heartly recommend Bro. A. B. French to the confidence, to the hearts and homes of Spiritualists and liberal-minded men and women everywhere, as an honest man, a faithful friend and brother, a highly glied and most eloquent speaker, who will bear with him wherever he may go laboring in the holy cause of recombinations. form, the earnest prayers and best wishes of this Society and

Resolved. That the Secretary of this Society and Lycoun Reserved, That the secretary of this society and Lycoum be requested to forward a copy of the above preamble and resolutions to Bro. A. B. Freuch, and to each of the Spiritualist papers for publication.

Dr. A. G. Newton,
J. K. Richards,
A. L. Bush,

F. A. Perry, for Sec.

F. A. PERIN, Cor. Sec.

WISCONSIN.

Note from a Worker.

EDITORS BANNER OF LIGHT-With your permission I will give the readers of your paper a short account of my labors here in Wisconsin.

Last December I left my place, of labor at La Grosse and Leon, where my time was employed between the two places and made an engagement with the friends at Fond du Lac for five Sundays. At the end of the engagement they wished me to remain, and I have been laboring with them for the last eight months. During this time we organized a Society. under the laws of the State, with the great seal attached thereto; also one at Greenbush. They stand upon an equal footing with the churches, for they can hold property as a Society and are capable of sucing and being sued by law. Each Society is capable of granting certificates of fellowship

to lecturers, authorizing them to solemnize marriage in accordance with law, thus taking the business out of the hands of senseless bigots, and making our cause what it

should be, recognized under the laws of the land. Through the instrumentality of H. S. Brown, M. D., my lot is cast in the "Cream City" of the West for the present. Have been here two Sundays. Good audiences greeted me upon each occasion, and general satisfaction was given. Here, as in many other places, the Spiritualists are afraid to come out, fearing it will hurt their business, and some church-going friend will laugh at them, and they will have to defend the faith that of all others is the most desired by all to cheer them in life, and which, when the last great change comes, will be a light to their weary souls. How long I may remain here time will tell; but I am ready to make engagements with Societies for the winter, or for evening lectures as they may desire. All letters addressed in care of H. S. Brown, M. D., 425 Milwaukee street, Milwaukee, Wis., will reach me. J. L. POTTER. Milivaukee, Oct. 26, 1868.

TEXAS.

Light Wanted.

EDITORS BANNER OF LIGHT-A short time since I became equainted with Dr. Persons, who induced me to subscribe for your very valuable paper. I have received the fourth number, and am very much pleased with it.

I have watched with a great deal of interest to see if any ommunication should appear from any one that I knew in this world. Now if it is possible for you to call back different snirits. I would like to see a communication from some spirit that has passed away in this State; for instance, my father was a Spiritualist. Is it possible to call his spirit? In our family circles, different spirits have promised to communicate through the medium of your paper. We have communications at our house, but we are none of us well developed mediums; hence the communications are indistinct and unreliable, and the truth of Spiritualism is doubled and combatted in this region of the world fearfully. So great is the prejudice, that an open advocate of the doctrine is regarded as an insane or light-minded person. I have taken the trouble to address you, making this request. not that I doubt the potency of the doctrine held by Spiritualists-for, on the contrary, I have an abiding faith in its certainty-but to answer the "flings" and negations of the numerous skeptics. I suggested the spirit of my father, for the reason that he was well known in this State, having resided here many years previous to his death. I desire the advancement of the theory, and believe that if it be in the range of possibility to comply with my request, numbers of persons that are now arrayed against us would at least-if or converted-be stayed in their opposition.

Hoping to be able to serve you in return, I remain with great respect and esteem, fraternally thine,

OSCAR F. HUNSAKER: Gites Box 608, Gaineston, Texas, 1868.

Spiritual Phenomena.

Physical Manifestations in St. Louis. DEAR BANNER-I beg permission to occupy a eliort space in your columns, for the purpose of giving your readers an account of some very remarkable physical manifestations made through the mediumship of Mr. C. W. Jackson, at St. Louis. Mr. Jackson has been holding scances in this city during the past week, and on Saturday evening your correspondent availed himself of the opportunity and attended one of them. When the hour arrived for the commencement of the demonstrations, Mr. Jackson became entranced, and the spirits, through him, delivered a brief address explanatory of spiritual phenomena and the conditions necessary to a satisfactory scance. Mr. Jackson was then seated in the cabinet—a structure resembling an ordinary bed room wardrobe; with no embellishment or artificial fixtures. It might be very appropriately termed a simple, plain bors

A committee, consisting of two gentlemen selected by the audience for their known hostility to Spiritual Philosophy and their utter unbelief in spirit-intercourse, proceeded to tie the medium. For this purpose a rope was furnished and a spool of cotton thread, the aforesald committee very sensibly concluding that it would be exceed ingly more difficult to untie the knots of small thread than those of a rope. Both rope and thread, however, were employed. Some twenty minutes were consumed in pinioning the medium, and every one present expressed a perfect confidence terly unable to extricate himself from his fettered

condition. The door of the cabinet was then closed and the gas in the room partially turned off, not so nuch, however, but what every person in the room was plainly visible to the material eye. In about fiveminutes the spirits requested that the door beopened whereupon it was found that two iron rings had been placed on the medium's arms, and, after an examination by the committee and others, it was agreed that neither rope nor thread had been interfered with.

It is proper here to state that one of the skeptical committee had a private mark on the rope, so that if disturbed in the least the evidence of it would be plainly perceptible. He semarked that it was all right. The door was again closed, and in less time than was required to put them on they were taken off. Still the tying was not molested; door again closed, and, in a very few moments of time, the medium was entirely disenthralled. This was a stunner to our energetic committee-men. Door again closed, and in less time than before Mr. Jackson was tied infinitely more securely and effectively than before. The whisper was heard all over the house, "Don't that get you?" Indeed it was a getter!

The door being again closed, a number of different instruments were played simultaneously and in perfect harmony with tune and time. There was really rich melody in the music. Very suddenly the door was opened, the instruments were seen to fall, and the medium sitting quietly and effectually tied as when last seen. This was repeated a number of times with the same result. The rings were thrown through an aperture in the upper part of the cabinet, when Mr. Jackson was pinioned to the chair. The medium was then brought out in the room and a circle formed around him, he still remaining tied. Instruments of music were placed on the floor close to the feet of those composing the circle, and the lights were extinguished. The instruments were taken up and passed around the circle, touching every one, and at the same time delivering delightful music. A window that was not sufficiently darkened enabled the circle to see the instruments passing through the air with nothing visible holding on to them. The medium was also, by this means, plainly visible all the time, he remaining perfectly quiet in a sitting posture.

In all my investigations and in all the manifestations that I have witnessed, (and I do assure you that they have been many,) these produced through the mediumship of Mr. Jackson far excell them all. He is unmistakably one of the most powerful mediums yet developed, and is inevitably destined to do an incalculable amount of good in furthering the heaven-blessed cause of truth. Wherever he may go, let us say to Spiritualists, Extend to him a welcome hand, for he is an honest young man, simple and plain, and, withal, unpretending. He is a young medium, not having been long engaged in the good work, and he has the assurances of his spirit companions. and controllers that his powers are merely in their infancy. We believe it. May God bless him. E. H. G.

St. Louis, Mo., Oct. 12, 1868.

He who blackens others does not whiten himself.

Written for the Banner of Light.

HEART MUSINGS.

Oh say, my heart, why dost thou sit in sadness, And brood in sorrow on thine earthly way? Is there no hope? is there no ray of gladness To light thee onward with a golden ray?

Look up! the mists of night are surely falling; The morning comes apace along the plain; The bright winged day to thee is loudly calling, Gird on thine armor! be thyself again!

Despair no longer! Brood not o'er thy sorrow, Let buried hopes lie silent with the dead; With earnest faith strive for a brighter morrow, And angel ones will cluster round thy head.

What though thine idol has been rudely shivered. What though it crumbles in the dust of earth? Is there no light? has not thy being quivered With new born glories, struggling for a birth?

What though the clouds of doubt obscure thy vision? The sun still shines with warm and genial ray, With patience wait; swift speeds the morn elysian; Thou soon wilt see the brightness of its day.

These deep afflictions for thy good come ever, To make thee prize that Eden's deathless glow: For what know'st thou of hope, or joy, or pleasure, Unless thy feet have pressed the paths of wee ?

And when thy journey here on earth is ended,

And thou hast crossed the rubicon of life; When to those brighter spheres thou hast ascended. Done with life's turmoil, discords, jars and strife, Thou 'It see the wisdom of these earthly chastenings, And count it well, the trials of the hour.

For greater joys, enduring, everlasting, Will be the guerdon, in thy spirit bower. Then sit no more, oh heart of mine, repining, Look up i an angel band is hovering nigh,

With loving words, and flowers immortal twining. Plucked from the fadeless gardens of the sky. W. E. S. PROCEEDINGS OF THE NEW ENGLAND

LYCEUM CONVENTION. Held in the Melonnon, Tremont Temple, Box ton, Mass., on Wednesday and Thursday, Oct. 28th and 20th, 1868.

Reported for the Banner of Light.

Pursuant to printed call, the Convention met at the Meionaon, and was called to order by the President, Dr. A. II. Richardson, of Charlestown, Mass., at half-past ten o'clock, on Wednesday morning, Oct. 28th. The records of the last meeting were read by the Secretary, L. Dustin, of Chelsen, Mass., and approved; after which a committee of five, consisting of Messrs. A. E. Carpenter. Albert Morton, D. N. Ford, Mrs. D. W. Bullard and Mrs. N. J. Willis, was appointed to nominate a board of officers for the present session, and also to act as a Business Committee.

Remarks were then made by the President, detailing the

good effects produced by the former Lyceum Convention. The present one met in pursuit of the same object, viz., the improvement and advancement of the Lycoum interests. But little success could be hoped for by the Spiritualists if they neglected to put their children in the way of gaining a knowledge of the truth which they enjoyed. He closed by

knowledge of the truth which they enjoyed. He closed by stating that the meeting was now open for remarks.

On motion of Dr. Young, of the Boston Lyceum, a committee of two, consisting of Mrs. Currier, of Haverhill, Mass., and Mrs. Willis, of Boston, was appointed to collect funds in aid of the Convention.

A. E. Carpenter, at the call of the President, addressed the meeting. He said he was full of sympathy with the Lycoum movement. He wished that Spiritualists would feel in a greater degree than at present the important issues involved. The Children's Progressive Lyceum was a natural outgrowth of Spiritualism and spirit-communion, and was the grandest movement which had ever been given us from the higher life. He was astonished that so many Spiritualists were cold and indifferent to the little ones. He was glad to welcome the brothers and sisters assembled, and hoped all would unite heart to heart, hand to hand, soult osoul, for the motives which brought them here received the benediction of the angel-world. In the present session there was much to be done; and first of all, he called upon each one to rise and tell the story of their Lyceum experience.

equicuon of the angel-world. In the present session there was much to be done; and first of all, he called upon each one to rise and tell the story of their Lyceum experience, the efforts put forth and trials encountered, that by this recital all should be encouraged, and should obtain new ideas on the subject. By this they would become acquainted with each other, and learn the fact as to whether we, who had come out of darkness into light, were going to stay out, or were creeping backward to the mists of superstition, that we might grovel there once more.

D. N. Bord, of the First Boston Lyceum, then gave a brief account of the history of that body; it had always had to fight against great opposition; at its opening session it had only three children; its meetings were at first held at 544 Washington street; in about three months the members increased to fifty or sixty. By porsevering effort a library of two hundred and fifty volumes had been created, through the donations of friends, and other means, and the Lyceum now had on its roll of members some one hundred and eighty names. The principal difficulty they experienced was a lack of interest among the leaders, in the mental exercises, and in the keeping of order among their scholars; he hoped the time would come when they would feel as much interest in their pupils as did the sectarian Sabbath schools. He favored the introduction of a printed book of questions which should enable the officers of Lyceum to have present whether vored the introduction of a printed book of questions which vored the introduction of a printed book of questions which should enable the officers of Lyceums to have proper queries to propound to the children. He also recommended to all a variety; as was the case in his, the Boston Lyceum, where the morning of one Sabbath was devoted to singing, recitations, reading of books and class exercises, and the next week questions and answers (given out the week previous from the stand) were made a speciality—thus giving time for all. Connected with the First Boston Lyceum was a benevolent sewing circle, which he thought was a good example to be followed.

be followed.

Dr. Richardson also complained of a lack of efficiency among the teachers; but said that until we could become educated in the work, we must all do the best we could.

Mr. Averill, of Dover, Me, said that the Lyceum with which he was connected, was located far away from any similar institution, the nearest one, at Bangor, Me, being some thirty-five miles distant. One year ago the Lyceum with which he was connected was called into existence, and it was now in very good eitempostance. The number of members new as connected was called into existence, and it was now in very good circumstances. The number of members increased from forty or fifty at the first session, to one hundred at the end of six weeks. They had labored under many trials, among which was the loss, after a lingering sickness of one year, of their faithful Assistant Conductor. His physical loss was severely felt and could not be supplied, although his spiritual prosence, the speaker felt assured was with them always. They had also experienced the want of efficient teachers, and a desire for variety in the exercises, and he had come to the Convention to hear, if possible, of some system of improvement upon the regular form. He thought the Lyceum Manual, although an excellent work, demanded somewhat of a rigid adherence, to its rules, which did not give time enough for the mental improvement of the children. Whenever he omitted the marches, in order to gain time, some one would come and complain that they had brought somebody to see the exercises, and that the most attractive part-had been left out. He joined in the complaint of Mr. Ford, as to the order preserved, but said that as we had, as in ancient times, let down our not into the sea, we must be content with its contents, both small and great. we must be content with its contents, both small and great we must be content with its contents, both small and great, and make the most of it. Our children were no worse than those of the sectarian Sabbath schools; he had himself seen, the day before, at the house of a religious man where he had happened to be, two little sons laughing and playing as they knelt at family prayers; and men who were yet bound by theology, but who were too conscientious to falsify, had said to him, "Go on, Mr. Ayerill, you are doing a good work. We see how in your school who were one reaming about thoy kholts at family prayers; and men who were yet bound by theology, but who were to co conscientious to failsty, had said to him, "Go on, Mr. Averill, you are doing a good work. We see boys in your school who were one roaming about our streets, but your peculiar exercises have attracted them in where they may be kopt from temptation. We wish you could get them all." A great need was to get those Spiritualists interested in the Lycoum movement, who were not already so; all over the country he was certain that at least three tents of our believers were not see interested; many of them indeed were not even favorable to the movement, and refused to sond their children for fear that sembody would say something against them. He had in his youth belonged to the Universalist denomination, which secuted Sunday sehools as institutions of old theology; they tried the experiment, and after awhile it became evident that their children were growing up interested somewhere etw—that their children were growing up interested somewhere etw—that when a faither or mother in Israed ided they left no impression on the mines of their sons and daughters—they left and the search of the search of

could be done; to acknowledge in this field of labor no mas

could be done; to acknowledge in this field of labor no master but the system which, by our own experience, we found for the best good of the cause; for he believed in any improvement which was sanctioned as such by experience.

Dr. Young said there was a great fear among sprittualists lest they should be faught something. Having escaped from the bondage of one creed, they were afiald of being again confined in some other; but if we did not teach our children the divine truths we possessed we should also, as Bro. Averill had stated, "die and make no sign." He deprecated the feeling of jealousy and rivairy which was to be found in some localities. He believed that each individual was, in his sphere, as important to the well-being of the Lyceum as any other; there was no such thing as "higher" and "lower." The leader in his place was just as necessary as the Conductor in his. He complained of a lack of interest, among certain Spiritualists in Boston, concerning this Lyceum enterprise.

the Conductor in his. He complained of a lack of interest, among certain Spiritualists in Boston, concerning this Lyceum enterprise.

Mr. Carpenter was glad to hear from so many Lyceum workers, and hoped the Convention would stick to their text. The laborer in this cause was sure sometime of his rewards, also, were those who were untrue. He recommended the selection of vital questions, but he was to glad that we had escaped from the trammels of Old Theology to desire any return to a printed catechism. We must stand up to the work, for beside the inactivity of many Spiritualists in our behalf, we had to contend with the solid opposition of the thoological institutions of the land.

Dr. Richardson thought there were more present at this opening session than were at, the first meeting of the Worcoster Convention last year. He stated that the principal difficulties experienced in the Charlestow's Lyceum were to be found among the officers and leaders, and not among the children. If officers and leaders, and not among the children in the love principle in the government of a Lyceum, and thought no one was fit to be the companion and teacher of a child, who had not enough of the child in his own heart to recognize them always with a kind word or a smile.

O. H. Read (the physical medium) was glad to hear the universal verilet in favor of the physical exercises in connection with the mental. He had tately returned from Portland, and had found while there considerably opposition manifested to the marches. He hoped to had a statement of the case from the representatives of the Porliand Lyceum. The President then gave notice of an exhibition of the First Children's Progressive Lyceum of Beston, to be given at Tremont Temple at the close of the Convention, Thursday evening, October 20th; after which it was, on motion, voted to adjourn till 2 o'clock r. st.

Afternoon Session.—Convention called to order by the President. While waiting for the report of the Committee

nt Tremont Temple at the close of the Convention, Thursday evening, October 20th; after which it was, on motion, voted to adjourn till 2 o'clock r, M.

Afternoon Session.—Convention called to order by the President. While waiting for the report of the Committee on Nominations, Dr. Urfah Clark addressed the meeting. He was rather delicate in speaking on this subject for fear his ideas might be offensive to many present; for one, he did not think the Lyceum perfect, by any means. Everywhere he leard the same complaint of a desire for preferment and advancement among its officers. He did not think the good men and women engaged in the movement were any more selfash than the rest of humanity, but he considered this state of things to be the legitimate outgrowth of the systematic display in the Lyceum exercises. Wherever among men we found conditions abounding in show and pomp, as amid the old monarchies, the Church, or the army, there we would find the greatest scrambling for place and power. So with the Lyceum movement; the display of banners and regalla brought the same feelings along with them. If the chief object of the Lyceum was display, he saw no fault to be found with men and women for desiring to be first in it. At least one-half of the troubles of the Lyceum were centered in this spirit of show, which also reacted on the scholar—being dull and meaningless to him after the novelty had worn away. He believed in show now and then, but he would not like to see it always, for then it became no longer attractive to him. He believed that the present system of Lyceums would go down unless some new method of creating and retaining the interest of the children and officers could be discovered. But the Lyceum movement istaf he believed would live forover, because its source was from beyond. Change was good; we must not swear allegiance to an everlasting creed. When the old deacon sought to frighten Gerritt Smith, after he proclaimed his brighter faith, by saying, "Well, Mr. Smith, I understand you have changed a lit

Mass.

Corresponding Secretary—Albert Morton, Webster, Mass.
Dr. Richardson, on taking the chair, briefly thanked the meeting for the honor conferred, and hoped to be able to discharge the duties satisfactorily to all.

Corporator, from the Business Committee, recom-

discharge the duties satisfactorily to all.

A. E. Carpenter, from the Business Committee, recommended that this afternoon be devoted to the discussion of subjects bearing on the proper management of Lyceums; each speaker being limited to twenty minutes. Among the questions suggested were the consideration of Physical Exercises, Gymnastics, Group Questions, the propriety of establishing a Question Book, &c. Also some reference should be made to the National Lyceum Convention, to be held during the month of Novomber in the city of Philadelphia. The evening to be devoted to the same duty. Recommendations accepted.

Mr. Furbish, of Portland. Me. wave some recount of his

Mr. Forbish, of Portland, Me., gave some account of his labors in the Lyccum in that city. He believed in the necessity of the physical exercises, Children in our day schools were confined in cramped positions six hours a day, (which had been forbidden in England and Scotland,) and it (which had been forbidden in England and Scotland,) and it was imperatively necessary that one day in the week they should have a chance to stand erect and expand their bodily powers: Some ladies in the Lycoum with which he was connected thought it beneath their dignity to march among the children with a flag, but he was determined as far as his influence could go, that the marches should not be abandoned. We should be true to our own principles, and not endeavor to court the opinion of the public in such things. He alluded to the desceration of the face of Nature by the Young Men's Christian Associations, whose mottoes and cards were to be found all over our land on trees, rocks and fences, like the advertisements of patent medicines; and cards were to be found all over our land on trees, rocks and fences, like the advortisements of patent medicines; and said he believed these Associations were working in an unholy cause—one which they themselves did not believe in—but the Children's Progressive Lyceum was laboring to instill into the minds of coming men and women the living truths which we all did believe.

I. C. Ray, of New Bedford, had come to the Convention to learn something of the Children's Progressive Lyceums, for his had never seen one—there not being any in New Bedford. He hoped those engaged in the education of the children in these institutions would remember that it took a

iren in these institutions would remember that it took a

no man never seen one—there not being any in New Bedford. He hoped those engaged in the education of the children in these institutions would remember that it took a long time and much experience to make a true man or woman: six thousand years, according to Christian reckoning, had been consumed in making the present generation, of which he was one, and it was it a quarter made yet. He hoped the workers in those Lyceums would let this fact influence them in their instruction of the rising generation. Dr. U. Clark repeated a portion of his speech at the opening of the afternoon session of the Convention, for the benefit of some who had just come in.

John Wetherbee, being called upon by the President, remarked that he came to learn, and not to talk. He was always happy to stand before a spiritual audience, whether children or adults, a Lyceum or a Church, and in amusement or in chies, to speak what he pleased, always having the fear of God before his eyes. He felt to receive on this occasion the sontiment of "Junius," "The feather that adorns the cagle's flight sustains his flight; strip him of it, and you pin him to the earth." If we took out all the show from the earth, the Lord have mercy on the beggarly remant. He therefore differed from those who reflected on the display in the Lyceums. He believed that in some past age God said to the wheeling, disconnected atoms in space, "Let there be form!" and there was form; that we could see nothing except by this assembling of particles, and no human being had ever been able to distinguish this form from show. It was to the appeal made to forms and symbols, attracting the attention of its children from age to nage, that the Roman Catholic Church had grown to such mighty dimensions as it had in the past. We needed pictures of form and show to symbolize the holy truths of our divine philosophy to the hearts of our sons and our daughters, before the evil days of "theology" should draw nigh their young souts and they should say, "We have no pleasure in them." We wanted

nominated them as Spiritualists, and they were in duty bound to organize and sustain their name.

Mr. Beals, of Portland, gave an account of the difficulties experienced in the Portland Lycoun, with reference to the objections to marching which some of the ladies had. He did not believe it wrong to mirch on the Sabbath—that day was holy, but so were Monday and Toesday, and every other day of the week. If we would have healthy intellects, we must use all the means in our power to possess healthy bedies.

November next; and, by a subsequent vote, were given the power to fill vacancies in their number.

Mr. Averill made some portinent remarks on dogmatizing and general hellef.

Mr. J. C. Chier detailed an interesting visit he had enjoyed with some of the young members of the Charlestown Lydonian and the lessons of practical life which he had thereby been able to afford them. He made a strong appeal for the clumber of the course of the course of the course of the clumber.

we must use all the means in our power to possess healthy bodies.

Charles Ashley, of Newburypert, made some remarks upon the necessity of all Spiritualists joining in the Lyceum movement. He believed in the Manuat as laid down by A. J. Davis, but if others did jot he hoped they would try to improve on it, rather than inng back and do nothing.

J. H. Crandon, of Chelsea, Mass, being called on, gave a statement concerning the Lyceumin that city; he said they had fought their way up under the names of "atheists," "come-outers," &c.; the officers had worked hard, but the Spiritualists had not given them he encouragement which was due them, either by being present at their meetings or furnishing them with material ad. All the hope of the future rested with the Lyceum, whose pupils were destined to fill the places which should be hade vacant as time rolled on. It was an undenlable fact that too many Spiritualisés.

rurnishing them with material id. All the hope of the future rested with the Lyceum, whose pupils were destined to fill the places which should be nade vacant as time rolled on. It was an undenlable fact that too many Spiritualists were still supporting the old sockities, which they boasted they had progressed beyond, merily for the sake of popularity. Spiritualism could never be a power in the land till its adherents stood straight up belter the world and refused to bow before the idols of any creat.

Mr. Dustin, Conductor of the Chelsea Lyceum, seconded the remarks of Mr. Crandon, his Assistant. For the information of those who had inquired, he would state that the physical exercises and marthing were generally adhered to in the Chelsea Lyceum but that on the second Sunday of each month they were emitted, and singing and recitations in the presence of the regular exercises.

A. E. Carpenter believed in the necessity of physical exercise in connection with mental betton. When teaching school, he had noticed that those scholars who recited immediately after recess, did better than those who recited immediately after recess, did better than those who recited with physical. He believed that A. J. Davis had the true inspiration in this matter, and that those who would study the Manual would not need a question book. As regarded the show in the Lyceum, was not Nature at this time one gorgeous panerama? Was not Gol hanging out his banners all over the forests in intried legacy? Did He not make all things beautiful (whatever the season) and attractive to the eye of man? And should not we endeavor humbly to imitate the grand example? We had had the experiment tried for us of denying all show by the Methodists, who refused at one time to wear gay colors—by the Orthodox, who robed the earth in mourning; let us not follow in the footprints of those old seets, but squire our course with the provisions of natural law. He loved banners, he loved the old flag—wherever It waved in the Lyceum, each child know its golden legend

(the speaker's) Inspiration. So long as his soul lived, and his body gave it the means, of expression, he would labor in the children's cause.

Mr. Carr, of Charlestown, gave a brief account of his experience as leader for three years past, and considered the social element as the bost method of creating an interest among children; to which end he had thrown his house open to his scholars, and they were free to visit and assemble there whenever they chose.

Mr. Dolbear, of Cambridgeport, gave an exceedingly gratifying account of affairs in the Lyceum at that place.

Mrs. Fannio B. Felton, of Malden, gave her experience in the creedal Babbath schools in early life. She was exceedingly interested in the Lyceum cause, but frequently found herself, after delivering two lectures on the Babbath, too much fatigued to attend to the children as she ought. She had found by the little experience she had had that it was more trying to teach the little ones than to instruct those of maturer years, for while the latter would naturally reject what was unreasonable, the former would absorb it, and it would inevitably bear fruit. Want of space prevents the giving of her truly interesting remarks to any greater length.

giving of her truly interesting remains to any greater length.

A committee of three were appointed to draft resolutions, to be presented to the Convention. A. E. Carpenter, J. E. Morso and Dr. H. B. Storer were appointed.

On motion, voted to adjourn until 7 o'clock r. M.

Evening Session .- Convention called to order by the Pre-

Mr. Allen, of the Salem Lyceum, gave an account of the labors connected with the founding and carrying on of that institution; he said that there, as everywhere else, having commenced without knowledge of what they were to do, they were obliged to contend with the results of inexperience but that there were a superfective for the Salem.

Mr. Allen, of the Salem Jyceum, gave an account of the morror connected with the officing and carrying on of that morror connected without knowledge of wint they were to deliver they were olded to connected with the results of leavy terre olded to connected with the results of leavy terre olded to connected with the results of leavy terre olded to connected with the results of leavy terre olded to connected with the results of leavy terre olded to the morror of the leaders, which was very discouraged to the children who came expecting to meet them. In hoped the leaders would feel their responsibility more fully, and labor to instruct on the present to the present the connected of the connected

out it.

Mrs. N. J. Willis made an exceedingly interesting speech on the lessons of the hour, full of inspiration and eloquence. She declared those Spiritualists who hoped for success without work, who disregarded the command of the angel host, "Feed my lambs!" deserved to be brought down into the valley of humiliation, to extract the sweets from the thorns as well as from the flowers.

The idea of a printed question book was discussed pro and con., by A. E. Carpenter, Mr. Fuller, Mr. Spiller (of Stoneham) and others; after which, on motion, it was voted to adjourn, to meet at the same place at 9 o'clock A. M., on Thursday, Oct. 29th.

Thursday Morning Session.—Convention met according

Thursday Morning Session.—Convention met according Thursday Morning Session.—Convention met according to adjournment, and was called to order by the President. The subject of the adoption of a question book was further discussed by Messrs. Carpenter, Averill and Ray, after which Mr. Carpenter, from the Committee on Resolutions, presented the following:

Resolved, That the members of this Convention feel deeply grateful for the nid rendered by the Lyccum Banner, in its noble efforts for the Lyceum cause, and its devoted loyalty to our children's interests; and that we heartly commend this namer to the generous support of all the Lyceums in

this paper to the generous support of all the Lyceums in our country.

Resolved. That we extend our sincere thanks to the Ban-

ner of Light, for its kindness in publishing gratuitously the Call for this and other meetings of the Lyceums, and for the deep interest that it has always manifested in the Lyceum

cause.

Resolved That this New England Lyceum Convention
appoint six delegates to attend the National Lyceum Convention in Philadelphia, to be held the last of November

On motion of Mr. Ray, voted to take up the resolutions On motion of Mr. Ray, voted to take up the resolutions strictim.

The 18th and 2d resolutions were immediately adopted without discussion; remarks, with reference to the third, were made by Messis. Carpenter, Ray, McElroy, Averill; Beals, Wetherbee and others, after which it was, on motion, adopted, the general feeling being that, by such action, they did not intend to offer any encouragement to any project for the divorcement of the Lyceum interests from the general cause of Spiritualism, as represented in its National Convention.

National Convention.

Dr. Young presented, for the consideration of the Convention, two new flags which had been executed and presented to the First Boston Lyccum by J. Walcott; these flags were intended to be used, in the marches, by the Guardian and Assistant Guardian, instead of the American flag.
After remarks by Messrs. Carpenter and Wetherbee and others, opposing the removal of the national flag, it was, on motion, voted to adjourn till 2 o'clock P. M.

Microon Session.—Convention met at the time specified, and was called to order by the President.
Messrs. A. E. Carpenter, Albert Morton, J. M. Peebles, Nelson Ford and Drs. A. H. Richardson and R. Baron were appointed as the six delegates to represent the Convention at the National Convention, to be holden in Philadelphia in

Mr. Averill made some pertinent remarks on degmatizing and general bellef.

Mr. J. C. Cluer detailed an interesting visit he had enjoyed with some of the young members of the Charlestown Lyceum, to the Boston station-houses, court-room and countypail, and the lessons of practical life which he had thereby been able to afford them. He made a strong appeal for the children who were reared in poverty and ignorance all over the city, and hoped, in good time, some system of missionary labor might be devised to reach their case.

The following series of resolutions was then presented for

sens able to afferd them. He made a strong appeal for the children who were reared in poverty and ignorance all over the city, and hobed, in good time, some system of missionary labor might be devised to reach their case.

The following series of resolutions was then presented for the consideration of the Convention:

Whereas, It lies within the scope and purpose of the Children's Progressive Lyceum to labor for the liberation of the human race from overy species of bondage, and for the removal of every impediment to human progress; and Whereas, The numerous diverse, absurd and pernicious Myhabets and systems of (so called) orthography, now in the in the civilized world—by rendering the arts of reading and spelling the most difficult of human attainments, are a most serious obstacle to the acquisition of knowledge, a wicked imposition upon children, a formidable barrier to international intercourse, and consequently a preventive of universal culture and universal peace; therefore,

Retoleed, That a Natural Alphabet (i. e., one applicable alike to all languages, and which furnishes letters philosophical in their forms, exactly equal in their number to the sounds to be represented—any given letter having always represented by the same letter, by rendering the above arts the most casy of human attainments, would prove of essential service to the cause of human progress, and we recognize it as an imperative demand of the age.

Resolved, That the efforts of our brother, J. Madison Allen, to bring out, under the inspiration of his angel-guides, such an Alphabet, merit and receive the hearty sympathy of this Convention.

These resolutions, after a sharp discussion, in which Messrs, Wotherbee, J. H. Rowell, I. C. Ray, Dr. Young, J. C. Cluer and others participated, were adopted.

Mrs. Cora V. Simes read a paper which she had prepared, describing a vision she had had concerning the condug of the Children's Frogressive Lyceum on the earth. Want of space provents its insertion here, but we shall give it to our readers in Lyceum.

Lycoum.

N. Frank White, Eastern Missionary Agent for the American Association of Spiritualists, was called on to speak, but declined, pleading ill health. He, however, assured the meeting of the friendly relations existing between the Association he represented and the Lycoum cause, and that his sympathies were with the Convention in its labors.

A. E. Carpenter hoped all Lycoum workers would derive fresh courage from the meeting which was about closing. He felt in his ismost heart that they were right, and hoped that the benediction of the angels would go with them to their homes.

their homes.

On motion of J. C. Cluer it was voted that the thanks of

the Convention be and are presented to our President, Dr. A. H. Richardson, of Charlestown, for the able and impartial manner in which he has dischurged his duties. After which action the Convention adjourned.

Thus ended the Convention. In its ranks it contained representatives from Worcester, Lowell, Charlestown, Chelsea, Hingham, Newburyport, Salem, Cambridgoport, Springfield, stoneham, East Boston, Webster, East Bridgewater and Bos-

treet, Philadelphia, or corner Broadway and Windsor street, ambridgeport, Mass, J. P. Cowles, M. D. Ottawa, Ill., box 1374. Dr. H. H. Chandall, P. O. box 778, Bridgeport, Conn. Miss. Amelia H. Colby, trance speaker, Lowell, Ind. Ira H. Curris, Hartford, Conn. Dr. Thomas C. Constantine, lecturer, Thornton, N. H. Miss. Eliza C. Chanse, Inspirational speaker, Sturgis, Mich., are J. W. Elliott, drawer 36.

ire J. W. Elliott, drawer 36. Mas. HETTIE CLARK, trance speaker, East Harwich, Mass. Mrs. M. J. Colbun, Champlin, Hennepin Co., Minn. Miss Emma Chadwick, inspirational speaker, Vincland, 1. hox 27.

M.B., M. J. COLBELN, Champlin, Heinepin Co., Minn. Miss Emma Chadwick, inspirational speaker, Vinciand, N. J., box 272.

Miss. ANNIE M. CARVEZ, trance speaker, 343 West Fourth street, Cincinnati, O. Miss. ANNIE M. CARVEZ, trance speaker, 331 Broadway. New York. Miss. J. J. Clark, trance speaker, Will answer calls to lecture and attend funerals in the vicinity of Boston. Address, 4 Jefferson piace, Boston, Mass.

Thomas Cook, Berlin Heights, O., lecturer on organization, Miss. D. Chadwick, trance speaker, Vincland, N. J., box 272. Dr. James Cooper, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light. Miss. Marietta F. Cross, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. Miss. Carrier M. Cushiman, trance speaker, Address during November and December, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fullon street.

MISS. ELIZA C. CLARK, Eagle Harbor, Orleans Co., N. Y. Charless P. Crocker, inspirational speaker, Fredonia, N. Y. Miss. Lurk Cuppy, Nan Francisco, Cal. J. B. Camprell, M. D., Cincinnati, O. Miss. Cora L. V. Daniels's address during November, Philadelphia, Pa.; during December, Washington, D. C.; during January, Boston, Mass.

Prof. Ww. Denyon, Wellesly, Mass.

Miss Lizzie Doten, Pavillou, 37 Tremont street, Boston. Henry J. Durion, inspirational speaker, Cardington, O. George Dutyon, M. D., Rutland, Vt. Dr. E. C. Dunn, Rockford, Ill.

Miss. Carl R. D. Devere, inspirational speaker. Address lienty van Horrs, trance speaker, 48 and 50 Wabash avenue, Chicago, Ill.

Miss. Carl R. D. Devere, inspirational speaker. Address.

HENRY VAS TOLKE, IN A LECTRICAL WAS A CONTROL OF THE MISS CLAIR R. DEEVERE, Inspirational speaker. Address II Nov. 19th, Newport, Me.; after that, Chicago, III., care de. Delaman, trance speaker, Quincy, Mass.

MRR. E. DELAWAR, trance speaker, Quincy, Mass.
A. C. EDMUNDS, lecturer, Newton, Iowa.
DR. H. E. EMERY, lecturer, South Coventry, Conn.
ANDREW T. FORS, Manchester, N. H.
MISS ELIZA HOWE FULLER, inspirational speaker, San Francisco, Cal.
DR. H. P. FARRYIELD will speak in Chicago, Ill., during November; in Rattle Creek, Mich., during December; in Painesville, O., during January. Will answer calls for week evenings. Address as above.
MRS. FANNIE B. FELTON, South Malden, Mass.
RRV. J. FRANCIS, Ogdensburg, N. Y.
J. G. FISH, Hammonton, N. J.
MRS. M. L. FRENCH, inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.
A. B. FRENCS, lecturer, Clyde, O.
MRS. CLARA A. FIRLD, lecturer, Newport, Me.
MISS ALMBIA B. FOWLER, impressional and inspirational speaker, Omaha, Neb.

ISAAO P. GREENLEAF WIll speak in Leominster, Mass., Nov., 15 and Dec. 27; in Stanford, Conn., Nov. 21 and 29; in Somers, Dec. 6 and 13. Address, 1661 Washington street, Boston, Mass. Rev. Joseph C. Gill., Belvidere, Ill.

Dil. L. P. Gingos, inspirational speaker, will answer calls to lecture. Address, box 409, Fort Wayne, Ind.

Miss. LAURA DE FORCE GORDON. Address, Treasure City.

Nyc. Co., Nevada.

JOHN P. GUILD, Lawrence, Mass., will maswercalls to lecture.

Miss. C. L. GADE, trance speaker, corner of Barry of and Washington streets, New York.

SARAH GRAVES, Inspirational speaker, Berlin, Mich.

Mis. J. G. Gilles, Princeton, Mo.

DB. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N.Y.

Miss. Julia. J. Horsain, corner Pearl and Brooks streets,

Cambridgeport, Mass.

E. Ansik Binsman, Agent of the Connecticut State Association, will iccture in Rochville; Nov. 15; in New London, Nov.

22; in Norwich, Nov. 23; in Williamatic, Dec. 5; in Somers,

Dec. 13; in Stafford, Dec. 20 and 27. Will make arrangements to speak evenings in the vicinity of Sunday appointments.

Address as above.

Mosse Hill. Hobart, Lake Co., ind.

DANIEL W. HULL, Fairfield, Iowa.

Miss. N. A. Hourton, 24 Wainesit street, Lowell, Mass.

Miss. N. Ellayroph, Coopersylle, N.Y.

Miss. F. O. HIZER, 122 East Madlson street, Baltimore, Md.

J. D. Hascall, M. D., Waterion, Wis.

Dis. E. B. Holden, impirational speaker, No. Clarendon, Vt.

Charles Holl, Warren, Warren Co., Pa.

Dis. J. N. Hoddess, Grance speaker, will apawer calls to lecture.

Address, 9 Henry street, East Hoston, Mass.

Miss. Emma Handings can be addressed, (postpadd,) care of Mrs. Wilkimon, 8t. George's Hall, Langham Place, W., London, England.

Miss. M. N. Townsend Hoadley, Hildgewater, Vt.

JAMES H. Harnis will answer calls to lecture and attent innerals. Address, box 99, Ablington, Mass.

Will A. D. Hiller will answer calls to lecture and attent innerals. Address, box 99, Ablington, Mass.

Will A. D. Hiller will answer calls to lecture and course of six lectures on evils. Addr

wm. A. D. Habe will answer caus to neture during the winter on all scientific and reformatory subjects, including a course of six lectures on evils. Address, West Side P. O. Cleveland, O.

Lydan C. Howe, inspirational speaker, Laona, N. Y.

Amos Henry, trainer speaker, New Britain, Conn.

Miss Statk M. Jounson's address for November, Cleveland, O., care Ohio Speritudiat, Ill Superior street; will lecture in Chicago, Ill., during December—address, 105 South Jefferson street; permanent address, Milford, Mass.

Wh. F. Jameson, inspirational speaker, Relydere, Ill.

Annaham James, Pleasantville, Venango Co., Pa., box 34.

N. B. Jonss, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

Wh. H. Johnston, Corry, Fr.

Dr. P. T. Joinson, lecturer, Ypsilanti, Mich.

Dr. C. W. Jackson, Dawego, Kendall Co., Ill.

George Kates, Dayton, O.

O. P. Kellono, lecturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Charlon the third Sunday of every month.

George F. Kithilder, Buffalo, N. Y.

Mass. M. J. Kutz, Bostwick Lake, Mich.

Cephas B. Lynn, semi-conscious trance speaker, will locture for the Ohio State Spiritual Association during November, Address, Paliceaville, O.

J. S. Loykland, Monmouth, Ill.

Many E. Londdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mes. L. Londen, trance speaker, New Ipswich, N. H.

Wh. A. Loykland, 28 Bromfield street, Boston, Mass.

John A. Lowk, Returer, box 17, Sutton, Mass.

John A. Lowk, Renganger, and inspirational speaker, will receive calls to lecture. Address, 189 Washington st., Boston, entrance I Gorham place.

B. M. Lawnsking, M. D., and wife, Independent missionaries, will unswer calls to speak, attend Conventions and aing original songs on all questions of reform, including Christianity and Spiritualism, ancient and modern. Address, Worewor, Juneau.

Charles S. Marsh, semi-trance speaker, Address, Worewor, Jun

Journal.
CHARLES S. MARSH, Scinf-trance speaker. Address, Wone-woc, Juneau Co., Wis.
PROF. R. M. M COID, Centralia, III.
EMMA M. MARTIS, Inspirational speaker, Birmingham, Mich.
JARES B. Monnison, inspirational speaker, box 375, Haver-

JAMES B. Monnison, inspirational speaker, box 378, Haver hill, Mass. Thinkas E. Moon, inspirational speaker, 20 Howard street. Boston, Mass. Mill, TANDZINE MOORE will answer calls to lecture. Ad-

HIMMAS E. MION, Inspirational speaker, 20 Howard street. Boston, Mass.

Mis. Tabozine Moore will answer calls to lecture. Address, 38 Revere street, Boston, Mass.

Mis. Mary A. Mitchell, clairvoyant inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week day evenings, in New York State. Address soon. Apulia, Onondaga Co., N. Y.

Dir. James Moritson, lecturer, McHenry, Ill.

Miss Emma L. Morse, trames appaker, Alstead, N. H.

Dir. W. H. C. Martin, 173 Windsor street, Hartford, Conn.

O. W. Manuel, trance speaker, 35 Rutland Square, Boston.

Mas. H. M. W. Minard, trance speaker, Gawego, Ill.

Leo Miller purposes spending the fall and winter in the East, and will respond to invitations to speak un New England and New York State. Address, Mount Mortis, N. Y.

Dir. John Mayliew, Washington, D. C., P. O. box 607.

Dir. G. W. Morrille, Jr., trance and Inspirational speaker. Will lecture and attend funerals. Address, Boston, Mass.

Miss. Hannah Morse, trance speaker, Jollet, Will Co., Ill.

Miss. Sarah Heless Maylinkas will make engagements for the fall and winter. Address, care Dr. Roundy, Quincy, Mass.

J. W. Maylinkas, Mellinkas will make engagements for the fall and winter. Address, care Dr. Roundy, Quincy, Mass.

J. W. Maylinkas, Secturer, Rochester, N. Y.

C. Norwood, Ottowa, Ill., Inspirational speaker.

J. W. MAYHEWS, Secturer, Rochester, N. Y.

C. Norwood, Ottowa, Ill., Inspirational trance speaker, P. O. box 87, Auburn, Me. 1. modition to his practice, healing sick and infirm people in places he may visit, will be pleased to answer calls to feature. This therms pertain exclusively to the gospeand philosophy of Spiritualism.

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

J. H. Mass. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

J. H. Dewell, L. Giegges Court, North Mead street, Burk.

J. H. Dewell, L. Giegges Court, North Mead street, Burk.

MRO. E. N. PALMER, trance speaker, 10g 1 lans, Symmot. Co., N. Y.
MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
J. I. POWELL, I. Grages, Court, North Mead street, Bunk.
Hill Square, Charlespeak, Mass.
MRS. PIRK, lecturer, St. Louis, Mo.
MRS. NETTIK M. PEASE, trance speaker, New Albany Ind.
A. A. POND, inspirational speaker, Rochester Depot, LorainCo., Ohlo.
J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A
Wilson.

J. L. POTTER, trance speaker, La Crosse, Wis., care of L. A Wilson.
Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Dr. N. D. Pace will suswer calls to becture on Spiritualism Address, Port Huron, Mich.
Miss. J. Pupfer, trance speaker, South Hanover, Mass. Dr. W. K. Riteley, Foxboro', Mass.
A. C. Rominson, ill Fulton street, Brooklyn, N. Y.
Dr. P. B. Randoleh, care box 3352, Roston, Mass.
Miss. Jennic, St. 10, 46 Randali street, Providence, R. I.
Rey, A. B. Randall, Inspirational speaker, Upper Liste, N. Y.
Miss. Frank Reid, inspirational speaker, Kalamazor Mich.
Misc. Phalna J. Romeiers, Carpenterville, Ill.
J. T. Rouse, in D., inspirational speaker, Springfield, O.
Muss. E. B. Ruse will answer calls to lecture and attend

Mus. Palina J. Romeits, Camenterville, III.

J. T. Rouse, normal speaker, Iva 408, Galesburg, III.

W.R. Rose, M. D., inspirational speaker, Springfield, O.

Mus. E. B. Rose will answer calls to lecture and attend
funerals, Address, Providence, R. I. (Indian Bridge,)

G. H. Rines, inspirational speaker, Boston, Mass,
Miss Saloge Riplery, inspirational speaker, North Levcreit, Mass.
Austen E. Simions, Woodstock, Vt.

Dr. H. B. Storen will lecture in Philadelphia during January, Address, 56 Pleasant street, Boston,
E. R. Swackhamer, 128 80, 36 street, Brooklyn, N. Y., E. D.

Thie, E. Sprague, Inspirational speaker, Schenectady, N. Y.

Must Fannie Davis Shith, Millord, Mass.

Mrs. S. E. Shight, I.B. Emerald street, Boston, Mass., will
answer calls to lecture.

Mus. Camife A. Scott, trance speaker, Elmira, N. Y., will
answer calls to lecture.

answer calls to lecture.

Mus. Carrie A. N°07T, trance speaker, Elmira, N. Y., will answer calls to lecture.

Mus. L. A. F. Swain, inspirational speaker, Union Lakes, Rice Co., Minn.

Mus. C. M. Stowe, San José, Cal.

Mus. S. J. Swaser, normal speaker, Noank, Conn.

Mus. A. M. Stowe, San José, Cal.

Mus. S. J. Swaser, normal speaker, Noank, Conn.

Mus. Aldina W. Smith, 36 Salem street, Portland, Me.

Anam Smith, Esq., Inspirational speaker, Sturgis, Mich.

Mus. Mary Louisa Smith, trance speaker, Toledo, O.

Miss M. S. Steltevant, trance speaker, Toledo, O.

Miss M. S. Steltevant, Trance and inspirational speaker.

12 Chapman street, Boston, Mass.

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

Mus. C. A. Shebaw, Townsend Center, Mass.

Mus. H. T. Stranns may be addressed at Vineland, N. J.

Mus. H. T. Stranns may be addressed at Vineland, N. J.

Mus. Nellie Smith, impressional speaker, Sturgis, Mich.

SELAH VAN SICKLE, Greenbush, Mich.

Miss Mattie Thumos will answer calls to lecture. Address, Conway, Mass.

Mus. Esther N. Talmadge, trance speaker, Westville, Ind.

Dr. S. A. Thomas, lecturer, Westville, Ind.

P. Bratt Thomas, lecturer, Westville, Ind.

P. Bratt Thomas will answer calls to lecture throughout Maine and New Hampshire curing November. Address, North Attleboro, Mass., box 641.

James Trask, lecturer on Spiritualism, Kenduskeag, Me.

Hudson Tettle, Bertin Helghis, O.

Brendamn Todd, San Francisco, Cal.

Mus. Braha M. Thompson, inspirational speaker, 161 St.

Chir street, Cleveland, O.

J. H. W. Toolies, Providence, R. L.

M. H. W. Toolies, Providence, R. L.

M. H. M. Toolies, Providence, R. L.

M. H. San W. W. Toolies, Providence of the present care Bas

J. H. W. Tooibey, Providence, R. I.
Mis. Charkotte F. Taher, trance speaker, New Bedford,
Mass., P. O. box 392.

N. Firank White can be addressed for the present care Ban
ner of Light, Boston, Mass.

E. V. Wilson, Lomkard, III.
E. S. Wheeler, Inspirational speaker, Cleveland, O.
Miss. M. Macomer-Wood will speak in Leominster, Mass.
Nov. 29 and fice, 13: in East Boston during February. Address, II Dewey street, Worcester, Mass.
F. L. II. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
Mas. N. E. Warners, box 329, Davenport, Iowa.
F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
Mass. N. E. Warners, box 329, Davenport, Iowa.
F. L. Warden, B. D., Inspirational street, Chicago, III.
HERRY C. WHIGHT, care Banner of Light, Boston, Mass.
Miss. E. M. Wolcott, Danby, Yt.
PROF. E. WHIPPLE, Indiana State Missionary, Pennville, Ind.
Miss. A. Willielm, M. D., Inspirational speaker, can be addressed during November, Houlton, No.; during December, box 5079, New York.
N. M. Wright, Inspirational speaker, will answer calls to lecture on the philosophy and religion of Spiritualism. Address, care Banner of Light, Boston, Mass.
Lois Walsbrooker, and be addressed at Carthage, Mo., care of Colby Harrington.
William F. Wennword, I. trance speaker, will locture in

dees, care Hanner of Johl, Boston, Mass.
Lois Waisbrookerch be addressed at Carthage, Mo., care of Colby Harrington.
William F. Wentworth, trance speaker, will lecture in Oswego, N. Y., during November and December—address care of A. M. Richards, Esq., F. O. box 197.
Mrs. Mary J. Wilcoxson will lecture in Springfield, Ill., during November. Address, care J Spettigue, 182 South Clark street, Chleago, Ill.
Mis. Mary E. Wither, 182 Elm street, Newark, N. J.
Dz. R. G. Wells, trance speaker. Address, 14 Brown street.
Prescott Corporation, Lowell, Mass.
Mis. N. J. Willis, 75 Windsor street, Cambridgeport, Mass.
A. B. Wilting, Albion, Mich.
Miss Elviha Wherlock, normal speaker, Janesville, Wis.
A. A. Wheelock, Toledo, O., box 643.
Mrs. S. A. Willels, Lawrence, Mass., P. O. box 473.
Dr. J. C. Wilsey will answercalls to lecture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, lowa.
Rev. Dr. Wherlock, Inspirational speaker, State Center, Ia.
Warran Woolson, trance speaker, Hastinga, N. Y.
Mrs. Hattie, E. Wilson will speak in Mariboro', Mass.,
Nov. 22; in Putnam, Conn., during December.
S. H. Wortham, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance satic, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 143.
J. G. Whitner, Inspirational speaker, Leelle, Mich.
Gilman R. Wastigun, Woodstock, Vt., inspirational speaker
A. C. Woodworth, Inspirational speaker, Leelle, Mich.
Miss. Juliette Yraw will apeak in East Boston, Mass.
Mrs. Fanner, T. Young, trance speaker, Care Banner of Light,
Boston, Mass.
Mrs. Kars, W. J., Young will answer calls to lecture in
the vicinity of their home, Bolse City, Idaho Territory.

80 e docon. I Bpiritin its er, for ng rebers of 16t—i1 with

id to

some

have

ed by

great

How

essed

scribe ourth

ew in ferent

pirit?

com-

s well

indla-

uis. руа ge of ough t St. es in rday f the n the

mond the

s exondi-Mr. robe . It nple, tility elief lium. nd a ittee

mall

read.

autes and lonce e ut~ tered d the auch. wast five or beiron , and, thers.

d had

renti-DO. 80 of it that , and m on t mofew lisenrgetic n less nitely The Do n't:

differ-

y and There y sud-

were y and

as reresult. ure in ckson a was ormed ments 10 feet were en up y one, music. kened assing

g permaniassure duced far exof the d is inount of use of r he is 1, and, edium.

work.

rely in bless

ing on neans.

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

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 14, 1868.

OFFICE 158 WASHINGTON STREET. ROOM NO. J. UP BTAIRS.

WILLIAM WHITE & CO... PUBLISHERS AND PROPRIETORS

WILLIAM WHITE, LATHER COLBY, ISAAC B. RICH.

All business connected with the chileral department this paper is under the exclusive control of Lether Colley, whom letters and communications should be addressed.

Marriage and Divorce.

This yifal subject will force itself to the surface at almost every furn. Even the Episcopal Genoral Convention in New York has been compelled to take hold of it, one of the reverend members of that body, from Connecticut, having startled he rest with the statement that in his State there were so many more divorces than marriages, society was menaced with outright demoralization. Of course he laid all the blame, or certainly much the larger part of it, on the facility with which divorces may be procured as if the remedy lay first and last in that direction. And such appeared to be the prevalent opinion. It is much as if a physician, who might be called to a case of cutaneous eruptions, should set to work on the , two hundred years ago. skin instead of finding his curative way at once until this surface wat of doctoring evils is understood to be the wrong one, and finally abandoned, will the correction be applied which is to be eftective for all time.

Then what is the evil, and what the cure? We answer after this fashion; the complaints which we hear on all sides are but the symptoms of the disease beneath, and as symptoms merely we look carefully into their significancy. The very fact that divorces are sought so frequently demonstrates as plainly as need be that marriages are not what they should be. It is simply the direct relation of cause and effect. Happily married people do not want to be separated. Or even if they marry blindly, and passionately, were they properly instructed afterwards from the press, the pulpit, and all public teachers, it would not be long before they would find their way out of the dark in which they grope, and learn to make much, very much of this closest of all human relations. The fault, then, lies with wrong marriages; and the wrong is to be cured only by better education on the subject. It must be got out of the minds of young people, to begin with, that marriage is "a lottery," in which only a certain number draw "prizes" and the rest "blanks," the prizes being only money fortunes. A lower view could not well be taken of this sacred institution. And it must next be instilled into the youthful mind that the relations of the sexes are founded in something far deeper and more lastng than passion; that animal excitement, to which a simpering sentimentality is closely akin, s not the right footing to put the institution upon; and that true chastity of feeling, purity of soul, innocence of thought, and likeness of sympathies are the essential and prime features of a happy marriage. Withoutkso simple a basis to stand it on, these ill-assorted affairs will always continue to make trouble and provoke discussion.

But, we are asked on the instant, how are you coine to work any such ideal revolution as this among the people? We answer, by beginning with men and women carly, as soon as they shall have their thoughts directed to the fact of sex at all. That is the time to instill into their minds proper ideas on this engrossing subject. But we did not purpose in an article like this to epitomize the subject, only to allude pointedly to the fact that it is constantly coming up before different bodies of men, and intruding its demands for

right adjustment. It will have an adjustment, too, and that very soon. This social mockery cannot go on long as it is now going. If there is nothing stronger than mere human law to bind men and women in marriage, and if it be indeed accepted as a bond, then there will be found ways innumerable for setting those laws aside. It is just as easy to unmake as to make. But with the divine laws we may not meddle. "What God hath joined together," that no man has any right to sunder. And we simply insist that heaven's joining be the only one regarded. Lift up the human institution nearer to the divine standard and rule, and we shall soon see an end of these wrotched complaints and these frequent divorces.

Indian War Inaugurated.

Why is it thus inaugurated by Sherman and Sheridan at the moment, when Gen, Grant is virtually elected President of the United States, after the Peace Commission had done so much to prevent berodshed on the northwestern border? Selfishness is the moving lever that is to destroy the Indian, if the policy of such men is carried out unmolested. The telegraph brings us news of regiments on the way to the Indian country, and of actual fighting on the Plains! We contend it is, in the first place, to enrich military and political speculators at the expense of the General Government, the same as was done many years ago by Indian commissioners, who realized millions of dollars by the policy they pursued, who, while sitting over their caps in a country tayern on the border, boasted of what they intended to do, namely, cheat the Indians and the Government at the same time, solely to enrich themselves; and, in the second place, to make prestige for these military chieftains, who seek thereby to secure—at least one of them—the Generalship of the army of the United States, which office is soon to be vacated by Gen. Grant. When will the nation open its eves to these stupendous frauds?

We have liberated the black man from physical bondage at the South, at an enormous cost of blood and treasure; and now we are driving from his native sail the free but man!-subjecting him to worse than negro slavery-starvation and death! and this, too, by a country that calls itself Christian !

We call emphatically upon Congress when it meets to thoroughly investigate the Indian question, that the people, who are already deeply greaning under enormous taxation, may know the why and the wherefore of the failure of the Indian Peace Commission, the inauguration of the war which will cost the nation a hundred millions of dollars—unless speedily brought to a close-and all other particulars bearing upon this important subject. When they do this, they will lessen taxation, satisfy the country, and bring it back to its normal condition. Lel us have justice or ALL—whether they be white, black or red.

"The New England Tragedies."

A continued press of other matter has kept out our intended notice of Mr. Longfellow's last volume until this number. Thousands of readers have in the interim made themselves more or imagery, and style of the author, as well as with which he has treated with such picturesque effect. The exile of the Quakers and the Witcheraft | noting the points. tragedy form two exceptional points of our early New England history. True, Puritanism had a cre of the 29th of November, 1864, as a most infahand wholly of iron, and there was generally an | mous atrocity, and spike of an' incident of that unlovely spirit prevalent in the community; yet bloody afray. Two young Indian girls, one about even from under such a heavy weight humanity | ten, the other twelve years of age, being separated continually reasserted itself, and a poet of sym- from their people, attempted to escape by flight. pathetic insight and exalted spirituality could not have gone amiss in singling out for treatment pursued by twelve solliers on horseback. When those manifestations of its existence and activ-

Mr. Longfellow has not sacrificed historic accuracy to dramatic effect, yet he has been singularly white men approached, leveled their rifles and successful with the latter in bringing out to open | shot them down. Not content with this, they disview the historic scenes and character which il-Instrate the periods chosen for literary treatment, cold blood. Men, wlose mothers had baptized The Endicotts, and the Bellinghams, the Coreys, them in the name of Christ, did this deed of inthe Hathornes, and the Mathers of the olden famy, cowardice and shame! times are brought before the mind almost in the thesh and blood clothing. It is not so difficult, traved Indians on that occasion; their magnaeither to trace the intimate relationship of pres- nimity toward three white guests in their camp more in form than in substance. There are plenty of misguided and half-blinded ministers to-day, The speaker alluded, also, to an Indian girl named preaching in the pulpits; there is a goodly number of narrow-minded journalists and writers whose father, Omwah, medicine-man of the Cheywithout charity; and there are many public magistrates at present wielding power and influence, who would gladly see Spiritualists treated as the devoted Quakers were in Massachusetts Colony

ages that would just as properly have made their Spiritualist? John Milton declared in sheh verse as he alone knew how to build, that mil- sie, in which she succeeds remarkably well. lions of unseen beings walk the earth continually by our side. It is unnecessary to go into anything like a demonstration of what is so obvious. We shall therefore content ourselves with appending to these comments on the rare beauty and simflicity of "The Tragedies," a few quotations out the same for the benefit of such of our readers as may not yet have chanced to peruse the vol-

On page 21 occurs the following passage. Truly we do but grope here in the dark Near the partition-wall of Life and Death, At every moment dreading or desiring To lay our hands upon the unseen door! Let us, then, labor for an inwant stillness— An inwant stillness, and an inwant healing: That perfect silence where the lips and heart Are still, and we no longer entertain Our own imperfect thoughts and vain opinions /But God alone speaks in us."

On page 39: "In the sight of God. Perhaps all men are Heretics. Who dares To say that he alone has found the truth? We cannot always feel and think and act As those who go before us.

On page 60: When Death, the Healer, shall have touched our eyes With moist clay of the grave, then shall we see The truth as we have never yet beheld it." On page 81:

"Oh soul of man.
Groping through mist and shadow, and recoiling
Back on thyself, are, too, thy devious ways
Subject to law? and when thou seemest to wander
The farthest from thy goal, art thou still drawing
Nearer and nearer to it, till at length Thou findest, like the river, what thou seekest?"

On page 107: Some men there are. I have known such, who think That the two worlds—the seen and the unseen.
The world of matter and the world of spirit— And the the hemispheres upon our maps. And touch each other only at a point. But these two worlds are not divided thus. Save for the purposes of common speech. They form one globe, in which the parted seas All flow together and are intermingled

And again: "The spiritual world.
Lies all about us, and its avenues
Are open to the unseen feet of phantoms.
That come and go, and we perceive them not
Save by their influence, or when at times. most mysterious Providence permits aem To manifest themselves to mortal eyes!

These spectral shapes that haunt our habitations-

Are but prophetic trumpets that proclaim The Second Coming of our Lord on earth." On page 112:

On page 109:

A drowsiness is stealing over me Which is not sleep; for, though I close mine eyes, I am awake, and in another world. Dim thees of the dead and of the absent

Come floating up before me. On page 117: "The laws that covers

The spiritual world prevent our so Things palpable and visible to her

The book breathes with these spiritual airs from beginning to end. There may not be any great amount of intellectual power in it, so styled, but the meetings held in Astoria, Oregon, the Secrethe seal of the spiritual is stamped on it visibly. There is profound pathos withal in the poet's treatment of "Giles Corey of the Salem Farms," which will revive in the imagination many a scene over which memory is but too ready to draw the veil.

The Episcopal Church.

Ritualism threatened to be the disturbing element in the late Episcopal Convention, but that body gave it the go-by as if there was no trouble whatever apprehended from it. The fact is, the Convention was afraid to touch it. The High Church party, so called, carried their heads so stiffly it was not indged prudent to meddle with a matter on which they showed themselves quite ready to make a determined stand. So that, for another term of three years, certainly, these mummeries of worship are to go on in that ecclesiastical organization, throwing it open wider than ever to the charge of being "the half-way house to the Church of Rome." What a fuss would be made over all these superstitions practices, if they were followed by Spiritualists! Thank God, our religion is too rational and elevated to need such weak and childish bolstering!

Napolcon's Spirit-Message.

We have received numerous assurances from the readers of the Banner of Light that the communication recently published on our first page was one of the most impressive ever given to the public through these columns. No evidence, except what the message of the spirit itself furnished. was needed to prove the perfect gennineness of the communication. The political and military history of the great Napoleon was given in a few bold strokes. His sorrow for his passionate and solfish actions was unfeigned. His view of life was manifestly enlarged by his experience since abandoning his tenement of clay. That he has progressed wonderfully from the position he held spiritually, while on earth, must have been evident to every one in the least degree familiar with the history of the great conqueror.

Mr. Phillips on Indians.

In our last we provised to again refer to the lecture of Wendell Paillips, Esq., at Music Hall, during which he spoke of our Government's mismanagement of Indian affairs and its conseless familiar with the peculiarities of the thought, quences, in comparison with the English mode of dealing with red men in Canada. But the crowdthe two striking episodes in our colonial history ed state of our columns to-day prevents a lengthy report, and we will content ourselves with briefly

Mr. Phillips referred to the Sand Creek Massa-Hand in hand they ran across the prairie, closely the girls saw that they could not get away they knelt down, throwing their arms around each other's neck, and calnly awaited their fate. The mounted and sabred them-cut them to pieces in

He snoke of the herole defence made by the beent bigotry with the tyranny of the past. It is whom they suspected as spies, but, not having positive proof, permitted them to leave in safety. Em-mu-ne-es-ka, (who sat upon the platform,) ennes, and all her blood relations, were brutally murdered at Sand Creek.

The remarks of the distinguished orator upon the subject of Indians, now agitating the public mind, riveted the closest attention of the audi-One of the leading features, to our view, in ence. The child, Enpany-ne es ka, was one of two to the interior of the demoralized system. Not these two striking dramas by our foremost Amer | captive children taken to Colorada from the Sand ican poet, is the spirituality which veins them all | Creek Massacre, where sie remained until last the way through. We could eite numerous pass- year, when she was sent to Omaha, Nebraska, where Colonel Tappan, of the Indian Peace Comfirst appearance in the Banner of Light. Long- mission, found her and brought her to Boston, and fellow, as a post, abounds in such passages. In put her into one of our public-schools, which she truth, how can a man be a poet without first being has attended nearly a year and made good progress in her studies. She evinces a talent for mu-

Music Hall Meetings.

Dr. Ferguson closed his engagement at Music Hall, Boston, on Sunday afternoon, November 1st. To the regret of a large number of persons, both out of town and in our city, who wished to hear the farewell remarks of this eloquent speaker, the day was stormy and inclement in the extreme, and but few hundreds were able to assemble. The remarks of the lecturer were listened to with profound interest, and all seemed to be lifted to a higher region of thought

"Beyond these chilling winds and wintry skies."

At the close of his lecture it was announced that he would speak that evening at Mercantile Hall. for the benefit of the Children's Progressive Lyceum of this city, L. B. Wilson, the Chairman, then made an appeal to all to assist the Lyceum cause. and spoke of the late exhibition of the Children's Progressive Lyceum, at Tremont Temple, which, though a perfect success as to performance, was a failure in a financial point of view, and declared it to be the duty of all Spiritualists to aid materially the workers in the children's cause. He closed by announcing Mrs. Nellie L. Bronson as the next regular speaker of the

The choir sang Dr. Ordway's new song, "O'er the Graves of our Lovel Ones Plant Beautiful Flowers," after which the audience dispersed to

their several homes. Our best wishes attend Dr. Ferguson in his labors wherever they may be directed.

The Official Report of the New England Lyceum Convention.

We regret to state that after the notes of our reporter were in type, we received the "Official mere expressions of sympathy? Report of the New England Lyceum Convention from its Secretary. Madison Allen. The Secretary gives a brief and succinct account of the doings and sayings of the body in question, and ends as follows:

"Thus closed the second New England Convention called in the interests of the Children's Progressive Lyccoum. Though the attendance was small, the interest was large, the best of feeling prevailed and the constant tendency was toward practical work rather than mere theorizing. It is believed that considerable good will result to that important branch of the great spiritual movement in whose interests the Convention was called."

We are under obligations to Mr. Allen for the report, and should have printed it had it reached us before our own was put to press.

Orcgon.

Spiritualism is finding its way into this far-off region, apparently without much effort on the part of any one. Wherever the human family is located, there the light of Spiritualism is sure to shine, in good time. In forwarding a notice of tary writes, under date of Sept. 27th, as follows:

"From the little, though oldest town in the State of Oregon, situated where the music of the Pacific ocean's roar never hushed, the members of the society of the 'Friends of Progress' greet you. We are desirous of being known to the friends of and lecturers on the Harmonial Philosophy, the friends of and lecturers on the Harmonial Philosophy, who may travel in this neighborhood; and assure them of a kind reception in Astoria. This true that our regularly enrolled members are few as yet—numbering only eighteen—but we have many friends who support the cause but like not the name. We have filed articles of incorporation, own some real estate, and have built a splendid hall, devoted to the advocacy of our spiritual teachings."

Sponging the Printer.

The editor of a Pennsylvania paper, who has doubtless been severely bored by the class to which he refers, nudges them under the ribs after this fashion: "The public have a funny notion about printers. They think it costs nothing to and advertise. So, and thus one after another will sponge an extra paper, a puff, or some socalled benevolent advertisement. They forget that all this business makes them known; they forget that it is the printers' ink that makes ninetenths of their immense fortunes. They forget that it takes money to nay compositors, buy ink, type and paper: and lastly, they forget to even thank you for working for nothing, by gratuitously puffing their business."

A Great Cathedral.

The Roman Catholics of London are about to erect a cathedral that will rival any of the cathedrals of the continent. The site selected is, in Westminster, near Buckingham Palace. The building is professedly a memorial to the late Cardinal Wiseman, who styled himself, as does his successor. Archbishop of Westminster. It is said that it will be eventually the most spacious and attractive cathedral in the world. The ground alone which it is to occupy has cost no less than \$200,000. It will be the first recognized Roman Catholic Cathedral in England since the days of Oneen Mary.

Single copies of the RELIGIO-PHILOSOPHI-CAL JOURNAL can be procured at our counter. Patronize the spiritual papers.

Festival at Trement Temple.

The Children's First Progressive Lyceum of Boston gave one of their justly colobrated entertainments at the close of the New England Lyceum Convention, on the evening of Thursday, October 29th, 1868. The weather was fine, but the various sources of excitement and interest in our city at the time prevented the gathering of such an audience as the eccasion merited. The Committee of Arrangements consisted of D. N. Ford, Conductor, Miss M. A. Sanborn, Guardian, Miss M. F. Haynes, Assisstant Guardian, G. W. Metcalf, Musical Director, and Miss E. Fossenden, Assistant Musical Director. In the absence of J. H. Wilcox, the organist announced on the bills, T. P. Ryder presided at the organ. The Lycoum (mustering some one hundred and twenty-five members) executed a grand Banner March, passing in two divisions through the entrances on the right and left of the stage, around the hall and upon the platform, where were arranged the targets in the order of the groups. Immediately on their arrival they joined in a song and chorus "Beautiful Land," after which they gave a Silver-Chair Recitation under the direction of Miss M. A. Sanborn, Guardian. The Misses Thomas next favored the audience with a duett upon the piano; judging from their extreme youth they give promise of high musical attainments to come.

he audience on the occasion, which was well received: Miss Alice G. Blackmar gave a very fine rendering of "Babie Bell": Master Charles Engel declaimed a piece in German Miss Georgie Caban recited "All quiet on the Potomac," in a touching manner; and "He giveth His beloveth Sleep," was spoken by Miss Lizzie Warren, with good effect. Miss Eya Newhall, who made her first appearance in the public Exhibitions of this Lyceum, recited the "Loss of the Arctic," in a manner which promises much for her elocutionary owers when time shall have ripened her from childgood to womanly proportions. Her woice was full and powerful, and her style utterly devoid of affectation. To

Master Warren Doolittle recited a brief poem, welcoming

ducing when entered into with spirit.

Mr. Charles W. Sullivan then sang "Dublin Bay," a decriptive ballad, finely, and was followed by a recitation, The Diver," by George B. Ford, the elecutionist.

Mr. Charles W. Sullivan and Miss M. A. Sanborn sang 'Mr. and Mrs. Snibbs," (comic) in an inconceivably ludi-

crous manner; they were enthusiastically encored. Mr. Jesse B. H. Shepard, the greatest living male soprane, then sang "Ah! quel l'Amata," accompanying himself on the piane, in a masterly manner. No criticism the way from Rutland, Vt., to Boston can engage from those unacquainted with the high style of art in which her services by writing to her at Fairhaven, Vt., Mr. Shepard performs, could do justice to him. We only until Nov. 12th. She has done us good service here, know that it is entirely beyond human possibility for a full grown male to have (as he has) the deficate trilling, or the rich soaring, mounting notes of a woman's voice. In no other way save on the ground of a spiritual manifestation can this seeming miracle be explained. His singing, which was truly wonderful, was rapturously encored by the au-

truly impressive recitation, entitled "Reconstruction." Her manner, as well as the subject matter of the poem, was full of the patriotic fire of '61.

W. H. Lee, accompanied by T. P. Ryder at the piane, then took the platform, and passed through a severe test as to his abilities as a comic singer. His performances were so satisfactory that he was recalled twice, making three songs in all; the prompt manner in which he responded to the request of the audience was very gratifying to them, and indicative of a spirit of accommodation on his part.

The exercises closed by the singing of the Anniversary Song, "Glory Halleluish." from the new hymn book, "The Spiritual Harp," by the entire Lyceum, the audience being

requested to join in the chorus.

While an intense feeling of satisfaction was prevalent among the speciators, yet they all felt that it was really a culpable neglect on the part of the Spiritualists of Boston that the hall was not full to overflowing. The price of ad- marked attention throughout their entire delivmission was very reasonable; the mental feast of amusement and culture was worth treble the small amount charged at the door. When will our people look the question in the face, and learn that these Lycenms, which are the hope of our cause, must be sustained by material aid as well as

THE OLD AND NEW.

BY JOHN G. WHITTIER. Oh! sometimes cleams upon our sight. Through present wrong, the eternal right. And step by step, since time began, We see the steady gain of man. That all of good the past has had Remains to make our own time glad. Our common daily life divine, And every land a Palestine. We lack but open eye and car To find the Orient's marvels here-The still, small voice in autumn's hush. You maple wood, the burning bush. For still the new transcends the old on In signs and tokens manifold; a Slaves rise up men; the olive waves with roots deep set in battle graves. Through the harsh noises of the day A low, sweet prelude finds its way; Through clouds of doubt and creeds of fear, A light is breaking, calm and clear. Henceforth my heart shall sigh no more For olden time and holier shore; God's love and blessing, then and there. Are new, and here, and everywhere.

A Blind Poetess.

A New York correspondent of the Boston Joural thus notices a blind poetess in that city: "Those who watch our Sunday school literature, especially the hymns, will observe the name of Fanny Crosby. She is one of our most popular and fertile writers of Sunday school songs. She is a thind woman and her bushand is blind, yet they navigate all about the city without any assistance. They were very poor, and were rescued from actual suffering by the liberality of Mr. Perkins, one of our Sunday school by the liberality of Mr. Perkins, one of our Sunday school publishers, who has nearly supported Fanny Crosby and her husband. Her manner of composition-is very peculiar. She takes the subject given to her, retires into a closet, undergoes a sort of spasm or inspiration, under which she writes her hymns. Every portion of her frame is moved, and she comes out with her production in a glow of excitement. Whether she is specially aided in these productions or not, it is certain that these hymns are the most fervent and glowing of any in modern times."

The Spiritual Rostrum.

For November, which may be had at the Banner of Light Bookstores, in Boston and New York, is gaining in favor rapidly.. Bros. Hull and Jamieson are wide awake, and "talk right out in meet- tor of humanity invites an to come and be healed, ing." Mr. Jamieson truly says that the spiritual and those who cannot pay will be treated free. istic press ought to take a position in advance of petty personalities, should be caudid, independent in its utterances, impartial in the discussion of any question pertaining to human well-being, cantile Hall, Summer street, Boston, Sunday welcome criticism, temper its spirit by genial, brotherly kindness, to the end that the children of Relation of Mesmerism to Spiritualism." Admis-Father and Mother Nature may become more re- sion ten cents. Mr. Powell is said to be well incentive of Truth.

The Presidential Election

Took place on the 3d inst. Gen. U.S. Grant and Schuyler Colfax, candidates for President and Vice President, were elected by a large majority of the Massachusetts State Association at Worof the popular vote. They will also have a two-cester, on Thursday and Friday, Nov. 12th and thirds majority in the Electoral College, without 13th. counting New York and New Jersey.

Another Physical Medium.

We have just learned that Mr. Henry Peabody. residing in Middleton, Mass, has become devely regret giving currency to that "Orthodox lie," and oped as a powerful physical medium, of the same phase of mediumship as that of Mr. Charles H. Read, a description of which we have published. We shall be more watchful in future.

Repenting Sectarians.

The Pope's paternal offer to take all repenting sectarians back to the bosom of the Mother Church provokes both humorous and indignant replies. The English ritualists are the only class of nominal Protestants to welcome the invitation. and their organ, the London Church News, complains only that the holy father should be so unjust as to class Anglicans with Protestants, and offers to overlook this little slip in consideration of the general good disposition of the Pope. Rev. Dr. White, a Presbyterian minister at Liverpool, writes a bluff reply to his holiness, declining the invitation to attend the grand council, and saying: "I sincerely congratulate your holiness on the improved tone of your communication. Might, I venture to suggest that you would carry out the assumed spirit a little further, so as to grant to all the inhabitants of Rome liberty to worship God according to the dictates of their conscience; and also to exert your great influence to obtain the release of those who are pining in Spanish and other dungeons in Roman Catholic countries for reading the word of God?"

No more War or Capital Punishment. We clip the following note from the Philadelphia Bond of Peace. It breathes the right senti-

ments:

"I have been reading the Bond of Peace, and cannot refrain from sending my mite to keep the Christlike sheet alive. The world swarms with political and religious journals of almost every shade. But how seldom do we see the pure principles taught and practiced by the meek, loving, forgiving Jesus, advocated in the literature of the age, or hear it preached from the pulpit. And how few who profess

pure principles taught and practiced by the meek, loving, rowerful, and her style utterly devoid of affectation. To the eye of the imagination she forcibly pictured the dark scene when, enveloped in the "cloud of mist that eternally haunts the banks of New Foundiand," the great ship went down into the "deep, deep sea." Miss Emma Quade followed with a piece entitled "The Dying Soldier." "Union and Liberty" was well spoken by Miss Ella Whitney, as also was the "Child's Pastime," by Miss Bertie Lovejoy, who was not much larger than one of the "little chickens" she discoursed about so carnestly.

A song and chorus, "We love our Lyceum," was then given by Miss Addie Davenport and a choir of children, after which a short intermission was taken. At its close the Lyceum, having taken distance, went through the "wing movements" under the direction of D. N. Ford, the Conductor, in a highly greditable manner. No one looking upon this exercise could fall to see the good effects it was capable of producing when entered into with splirit. good angels ever be near to encourage and direct in all is essential to the good work, is the prayer of your devote relend.

R. H. OBEE.

South Newbury, Geauga Co., Ohio."

Movements of Lecturers and Mediums.

William F. Wentworth is engaged to lecture in Oswego, N. Y., during November and December. Miss Lottie Fowler, writes O. Griffin, of Fort Ann, N. Y., " is going to Boston soon, and those on and is a capital medical and business medium." Mrs. M. J. Wilcoxson will lecture in Springfield,

Ill., during November.

J. Madison Allen is in the field as a lecturer. and has been for several years. He is a fine medium and good speaker, and should be encour-Miss Hattie M. Teel, an old favorite with those who have a aged. Some of our speakers have already left regularly attended the exhibitions of this Lyceum gave a the lecturing field because they have not been adequately supported. Others, some of our best speakers, will also leave, unless they are paid for their services. Spiritualists, it behooves you all to keep your lecturers in the field, or our cause will languish.

Warren Chase in Charlestown.

This veteran worker in the spiritual ranks lec tured twice in Charlestown, on Sunday, Nov. 1st, to appreciative audiences. In the afternoon the subject of his discourse was "Protestantism in its various forms;" and in the evening he descanted upon evernal life, involving pre and future existence. Both lectures, replete with common sense and vital truths, were listened to with ery. We regret that the crowded state of our columns at this time precludes the publication of reports of these able lectures.

Troy Lyceum.

Conductor of the Troy, N. Y., Lyceum, writes to the Lyceum Banner the following encouraging words;

"Mr. Finney's leaving has been a great loss to us. His conductorship has placed our Lyceum in a high position, and his loss is irreparable both to Lyceum and society. We yesterday assembled, for the first time since he left, and, I yesterday assembled, for the first time since he left, and, I assure you, I felt highly encouraged again to meet the dear children with their happy faces, and to see the earnest-hearted leaders and officers again ready to join heart and hand in the good cause. We had a full attendance, and all were glad to begin again their labors of love. There is perfect harmony between officers, leaders and groups. Put our Lycoum down for one hundred copies of the Lyceum Banne

New Music.

Oliver Ditson & Co., 277 Washington street, have issued the following new musical compositions: "William Tell." being No. 15 of the Beauties of the Opera Series, arranged for the piano by Adolph Banmbach: "Adele Waltz." arranged by J. S. Knight: "Reception March," as played by Gilmore's full band, composed by A. E. Warren; 'O'er thee alone," a song, by W. T. Wrighton; "U.S. Grant is the man," a song adapted to a faforite melody: "The Woodland Stream," words by Charles Mackey, music by W. T. Wrighton.

Going West.

Bro. A. S. Hayward, magnetic healer, leaves for the West the present week. His headquarters will be Chicago, Ill., where he will treat the sick during the winter months. Mr. H. has been very successful in his practice in various parts of the country, and we bespeak for him a cordial reception in the great West. Address care of the RE-LIGIO-PHILOSOPHICAL JOURNAL

Dr. Newton in Indiana.

It will be seen by a card in another column, that Dr. J. R. Newton, the well-known healer by the laying on of hands," opened an office at the Bates House, Indianapolis, Ind., Nov. 6th, and remains until Dec. 10th. This great benefac-

Lecture Sunday Evening.

Mr. J. H. Powell will deliver a lecture at Merevening, Nov. 15th, at half-past 7. Subject: "The formed upon this subject, and an interesting discourse may be expected.

The Convention at Worcester.

Friends, do n't forget to attend the Convention

We answer, Yes, Bro. Seaver. We have heard of "Materialists remaining firm in that belief in life," but never knew of one remaining so "in death." In regard to the Ethan Allen matter, we so we apologize to Mr. Allen. Thank you, Bro-Seaver, for calling our attention to this oversight.

ALL SORTS OF PARAGRAPHS.

Mr. Albert Morton's appeal to the officers of Children's Lyceums in New England (to be found in another column) should meet with prompt attention. Mr. Morton is Corresponding to have tall candles and incense in the church, Secretary of the N. E. Lyceum Convention, and by that body was chosen a delegate to the National Convention to be holden in Philadelphia November 26th, and intends to be present on that occasion. He is an earnest friend of the Lyceum movement, and it is important that he should have the information he asks for.

Dr. FERGUSON addressed a good audience (notwithstanding the severe storm,) at Mercantile Hall, in this city, Sunday evening, November 1st, having kindly volunteered his services for the benefit of the Children's Progressive Lyceum. His lecture was pronounced by all who heard it in the early history of the United States. to be superior to anything he had previously delivered in this city, able and eloquent as his other efforts were. We wish the million could have listened to him.

tht

all

ınd

ınd

for

e in

Fort

se on

gage

here,

field,

urer

cour-

been

paid

you

ause

s lec-

r. 1st,

n the

deliv-

f our

ion of

Ly.

street,

mposi-

Beau-

ano by

ged by

yed by

arren:

ighton;

to a fa-

words

leaves

narters

he sick

en very

s of the

recen-

the RE-

column,

healer

office at

ov. 6th,

benefac-

bealed,

at Mer-

Sunday

ct: "The

Admis-

well in-

ting dis-

nvention

at Wor-

13th and

We have

hat belief

1g 80 " in

atier, we lie," and you, Bro. rersight

ter-

free.

ton.

We have received a supply of Mrs. M. J. Wilcoxson's new tract and peem, entitled "The Festival Night." The poem was given through her mediumship. The price is only eight cents. Scatter the pamphlet broadcast.

itualism, but first rate spiritual ideas crop out in The Spiritualists are enlarging the amount and its pages. For instance, it says: "Death is but a greatly improving the quality of their literature second birth, as natural as the first; the only possible door to another world. We are exhorted to prepare for death, as if it were a merciless arbiter of human destiny, when in truth it has nothing to do with the soul's weal or woo. Its effect is physical, not psychical. It is only a means of passage from one world to another."

The wife of Dr. J. P. Bryant, the healing medium, died in New York, Oct. 7th, after a lingering illness from cancer of eighteen months.

If cranberries are dried a short time in the sun and placed in bottles filled with them, and then closed with sealing-wax, the berries will keep in good condition for several years.

A naughty little boy, being told by his mother that God would not forgive him if he did a certain act, replied: "Yes, he would-God likes to forgive little boys-that is what he is for."

To make a valuable speckled dog bullet-proof. Mark Twain says, "Take off his hide and line it with sheet iron. Russia iron is the best, and is slicker and more showy than the common kind. Dogs prepared in this way do not mind bullets."

A new sect of religionists has appeared in Russia. They acknowledge a Divine Being, but deny ered. every other doctrine or practice of a Chrisitan sect. They are suffering severe punishment from the Russian government for their "unbelief and abandonment of all forms of Christian faith and practice." About fifty of the leaders are now in prison. But the "heresy" is not suppressed.

A daughter of Mrs. Mühlbach, the novelist, is a young actress. She lately incurred the displeasure of a Berlin audience and was hissed. She burst into tears, and the audience, seeing her distress, applauded her as heartily as they had before hissed her.

A lady advertises for sale, one babboon, three tabby cats and a parrot. She states that, being now married, she has no further use for them, because their amiable qualities are all combined in her husband. What do you think of that, Hud-

A lady, in a crowd of children in France, being bitten by a mad dog, held on to the animal till he could be secured, and thus saved the lives of the others. For this bravery the Government has given her a gold medal, her life happily being minds of the country desire to withdraw their children from spared.

A boarding-house keeper in Springfield is in the habit, when her boarders neglect to pay up and illiberal organizations, we cannot afford to do without promptly, of placing an extra fork by their plates, timation to " fork ove

One of the editors in Reading had a clean shirt, about which he made a brag, and abused his cotemporaries for having none. It afterwards appeared that he had stelen it off a pole from a brother editor who was in hed waiting for it to dry. Poor editors!

Earthquakes were of frequent occurrence in New England during the first century after its settlement by the Puritans.

The use of bread containing mould ought to be rejected; indeed, several cases of poisoning have been observed by the use of mouldy bread. Johier has signalized the poisoning of three animals which had eaten mouldy bread. Westerhoff has made known the case of poisoning of two children who had taken rye bread containing the mucor mucedo, the most common species of mould.—Journal of Chemistry.

Alice Carey has lately been compelled to resign her position as President of the New York Sorosis, in consequence of severe hemorrhage of the lungs. Fanny Fern will probably be her suc-

A recent writer declares that the English people only think a newspaper article right or wise because it exactly represents what had been vaguely coming up in their own minds. Some people in this country carefully imitate their ancestors over the water in this respect.

Rev. Thomas K. Beecher declares the difference between Presbyterians and Congregationalists to be of as little account as that between tweedledum and tweedledee, and laughs at the mutual jealousies of the two denominations.

A little girl in Rochester stole a piece of candy, and her mother, in order to show her what hell is. where little girls who steal candy go, roasted them sent, through negligence to conform to the the child's hands over the kitchen fire. The pious necessities of the case. demonstrator of such a delightful doctrine was arrested for inhuman cruelty, but, no doubt, will be let off with a severe "talking to."

The New York Post is of the opinion that the sidewalk of the future will be paved with wood, and the sooner the best shape for the blocks and the best manner of laying them are decided upon, the better it will be for pedestrians.

The Bishop of Carlisle, England, is vexed by a ritualistic "burial guild of the Holy Trinity for the improvement of funerals." They propose to burn wax candles night and day by the corpse, to carry a cross at the head of the funeral procession, and offer prayers for the rest of the departed soul. all of which the bishop says is wicked, opposed to one of the thirty-nine articles of the Anglican Church and rank popery, full of "blasphemous fables and dangerous deceits," and so he will have none of it—if he can help it.

Two new volumes by Mrs. Mary Howitt, one of the most popular living authors, are announced in London. One is "John Oriel's First Start in Life," with twenty-one engravings; and the other, liberally illustrated, is "Vignettes of American History," being an account of the principal events

A monthly magazine, called "The Bible Repository," has been established at Salem by Rev. Rufus Wendell, to advocate the doctrine that the righteous only are immortal, and that there is to be no eternal punishment. The pretended believers in the infallibility of the Bible readily construe it so as to justify the most absurd notions and dogmas.

THE RADICAL.—The November number is a sterling one. Everybody should subscribe for the Radical. It does not profess to be devoted to Spiritualism, but first rate spiritual ideas group out in The Spiritualism of Light office, The Spiritualism of as they themselves become better acquainted with its mysteries. These two works are pamplilets or tracts, prettily got up, and their titles bespeak their contents and character.—Revolution.

The population of Holland, at the close of 1867, amounted to 3,592,416 souls, of whom 1,782,212 were males, and 1,810,204 females.

Among the names mentioned for President of Harvard College, is that of Col. T. W. Higginson. But there is not much liopethat so liberal and able a man will get the position.

The Jesuit missionaries are making great progress in China. They are building magnificent cathedrals in the chief cities, that in Canton costng three millions of dollars.

The dyes now largely employed in woolen fabrics are often deleterious, and even the time-honored red flannel, as it is now manufactured, may be positively injurious when worn next the skin. owing to the danger of absorption. It is better to use white than colored under garments. So says the Journal of Chemistry.

Town Cousin—Althymy dear, when you've lived a little longer in London, you won't be quite so green. Country Cousin-Better green than with-

The amount of freighting business done by the Boston and Albany railroad is enormous, and is still on the increase. Eight day and five night freight trains each way, from Boston to Springfieldevery twenty-four hours, is about the average

To the Officers of New England Children's Progressive Lyceums.

The first Convention of the National Children's Progressive Lycoum organization meets in Philadelphia, Nov. 26th. In order to ascertain the present condition and needs of the Lyceums and prepare for future work, it is necessary we should have full reports from the officers. The writer, as Corresponding Secretary of the New England Lyceum Convention desires full reports from all the Lycoums in New England, stating date of organization, numbers of members enrolled, leaders, average attendance, books in library, and all facts in relation to working, success, equipment, and other matters which will be of assistance in forming accurate estimates of the work accomplished and to be done in the future. The last New England Convention received but few and meagre reports; and the principal object it accomplished was to demonstrate the necessity for greater unity of action. In union is strength; and if the progressive the bondage of sectarianism, they must be willing to learn a lesson from the orthodox element they dislike, and organize for work. While avoiding the cramping effects of creeds the machinery necessary to forward the work of progression, views of the duties they owe to each other, and to hasten the era of the republic of heaven upon earth. To expedite the work of making a report in season for the National Convention, officers will please communicate soon as possible. Address. ALBERT MORTON. No. 20 Hanson street, Boston.

"Disembodied Man."

EDITORS BANNER OF LIGHT-Permit me to inform the public, through your columns, that I have placed the balance of the second edition of my above-named work in the hands of William White & Co., of the Banner of Light, who will furnish it, so far as it goes, at \$1,00 per copy, postage 6 cents. The same house will also hereafter constitute the medium through whom such works as I have written or may write will go forth to the world, one of which, "Pre-Adamite Man," will soon be obtainable of them.

My correspondents will please direct all letters. other than for books, to me at Berlin, Wis., during my three months' tour through the West, and absence from my office in Boston, Mass.

Respectfully, P. B. RANDOLPH.

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring subject themselves to in consequence of the nonreceipt of their papers at the places they desire.

THE HARVESTER: For Gathering the Ripened Crops on every Homestead, Leaving the Unripe to Mature. By a Merchant. Boston: Wm. White & Co., 158 Washington street. Chicago: Western News Company, corner of Dearborn and Madison streets. Pp. 150. Price \$100.

A copy of this beautiful little volume has been laid on our table. We have not given the book a thorough reading, but from the cursory examination we have given it we would most cordially recommend it to all who are desirous of knowing how the great work of Harvesting is going on in the world of human intellect. It would seem from reading the author's preface that the thoughts embodied in this little volume were not his own, but those of the angels. In his preface "The Spirituelle."—We are indebted to the kind courtesies and polite attention of the fair and gifted authoress, Mrs. Abby M. Laffin Ferree, for a copy of a neat and attractive quarto, which lias just been issued from the press of William White & Co., Banner of Light office, Boston and New York, entitled "The Spirituelle, or directions in development." All who indeed desire the dead to still be near them, will be anxious to seek the instructions contained in this useful and much needed volume. It can be had at Parker's Periodical Store, No. 458 Seventh street, Washington. The cost of obtaining it is only thirty cents. Washington Evening Union.

The Boston and Albany railroad will soon be connected with deep water at East Boston, having repaired and relaid the ralls of the old Grand Junction railroad from Brookline through Cambaldge to Somerville.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

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

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis comprising twenty-two volumes, interence this, three only paper: Nature's Divine Revelations, 30th edition, just out. Avols. Great Harmonia, each complete. Physician, Teacher, Ser. Reformer and Thinler. Maylo Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses, Hilstory and Philosophy of Spirit Interceurse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Religion, Present Age and Liner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Manual, Arabula, or Divine Guest, and Steller Key to the Summer-Land—lant two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$25; almost valuable present for a library, public or private.

Four hooks by Warren Chaso—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

nplete works of Thomas Paine, in three volumes, price ir pastage 00 cts.

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

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

Aw. Can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by Ruman London; price \$3.00, postage 20 cents. "Ideal Attained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conflucted monthly, and devoted to zoistic and other sciences as well as Spiritualism.

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

"Young England" is sold, but we have another rare and remarkable English book, CALISTIENTS, on I Pestalozzian principles, by HERRY DE LASPEE, showing every position of the human body, it two thousant figures (only one copy, price \$5.00). Teachers of gymnastics, if not in possession of a copy of this book, would ind it of great value; but as a library book it is not valuable for reading, as its 16i large pages are mostly taken up with the engravings.

American Association of Spiritualists.

Prematurely born. We believe it was; but it was born of the Fifth National Convention after five years of incubation. We thought it should be six—perhaps seven would have been better—but both worlds conspired to push it into life at Rochester, where the rappings were christened, and where, with uncovered heads, standing on their feet, the whole body of that Convention, solemnly, unanimously breathed it into life and gave it a form for future action, and over five hundred dollars in greenbacks for swaddling bands, with a solemn pledge of support, which we trust will be faithfully carried out as it was spontaneously given. This premature child is not expected to build a college this year, nor establish a central bureau next, nor to sift the chaffy literature of Spiritualism for several years to come, but it will live and breathe and grow, walk and talk, and with its twenty thousand circulars, and two or more missionaries, may awaken some new interest in local and State organizations, which is at present all it proposes to do.

If a child is prematurely born it is not best to strangle it; better give it good nursing and coax it into ripened growth. We have had some useful experience in such matters. Over thirty years treatment of the great number of questions subage a living form breathed in our own household, mitted to her at the opening of the meetings was at least two months before its proper time. This truly wonderful and frequently elicited irrepressiwas largely premature, and the learned and skill-ble applause, while the exalted, moral and reliful physician, who then held a professorship in a gious tone of her discourses throughout secured medical college, told us to make no preparation for it, as it could not live; but it did live, and grow and walk and talk, took its diploma in college, wait with joyful expectation her return to us in and honorable discharge after three years service in the army, and now carries saddle-bags like the M. D. who pronounced sentence of death on it for truly and respectfully yours, being born too soon. Another premature instance occurs to us in the full-grown manhood, mentally and physically, of our Bro. Dr. R. T. Hallock. Strangulation would have been bad policy in either of these cases for many in this world, or for all but the churches, which might have been stronger without them; and we think the churches are all that could be benefited by the premature death following the premature birth of this young child. We propose giving it milk awhile, and if it does well give it honey, and to prevent be being carnivorous or combative never give it meat nor blows, and if it is naturally depraved, regenerate it blows, and if it is naturally depraved, regenerate it as the churches do sinners. If it should grow in this county three months, and has been the into strength as a fabled Samson, and use it as means of awakening an interest in the minds of the Bible says he did, we will shear off its locks. skeptles that will tell for the good of the cause the Church as he did wth Pharaoh, we will send it Lawrence Co., N. Y., where all letters should be into the mountains with the chosen people. If it attempts to build a tower like Babel, we will cleave its tongue and distract its language (if that is not already so). But if it follows the pattern of a Jesus, who was said to be born in a stable, and was surely premature to the Jews, if not to the world, we will nurse it and teach it a trade, and when it is thirty years old let it go out preaching, if the world is ready then. Viewed in any light, since we cannot tell for some years what it will do nor what it will be, and as it can be made into almost anything by proper treatment and education, we give in our single voice for saving it and nursing it into life, and developing its powers for good uses. It cannot do much good or evil in one year, and as the next Convention will decide where it shall be schooled, and whether it shall be, or whether it shall be sent into Egypt to escape death, or be strangled, and will have full nower and authority to dispose of it, we hope it will live and do well till it is one year old, at least.

Holy Days.

During our half century of life we have been utterly unable to find the least evidence that one day or hour of time is more holy or sacred than another, and have never been able to find the time when it was right to do wrong, or wrong to do right. The Jewish Sabbath and Christian Sunday are alike to us, and both like any other days in the week, so far as any sacredness exists in the time thus designated. As a legal day of rest for man and beast, we would not have it to hunt up the names in our mailing machine, but abolished. But as a day in which it was a crime sides lessening the annoyance such subscribers, a do any act which was not a crime on any to do any act which was not a crime on any other day, we cannot regard it. If, as is claimed by Jew and Christian, one-seventh of the time is set apart by the "Creator of heaven and earth" as holy time, we do not see why he has not given some sign by which we should know the exact time when it should begin. After once starting it aright, by deciding the year by the seven-day rule, we could keep it correct afterward, but of course it would begin at the same hour and minute all over the earth, and consequently must begin at some place each hour and minute of the twenty-four-hour day, and terminate accordingly. It might begin at ten or eleven A. M. or two or four P. M. in New York, and thus divide the sunshine part into holy and part unholy time, so we could shut up our shops and wash up a little before the holy hour reached us. But as it is now claimed, we have no data to establish even any part of the holy day. The Jew has one, the Christian another, and somewhere every day in turn is counted the especial holy time, and hence one neutralizes the other, and all or none is holy. The changes from old style to new style in reckoning and other corrections and changes in the time-table since the date of Christianity, have rendered it utterly impossible to fix any point of time as the original beginning of the day of rest of the primitive Christians, and still more remote and uncertain is the time of the Jews, and hence and uncertain is the time of the Jews, and hence and when your thirst you would allay, Drink water, pure and good:

And teach your Boys, when they want "Clothes," At prices which are fair,

To purchase them at George Fenno's,

At Twenty-Two Dock Square.

all the authority we have now is the Church authority, and as our churches are very unreliable authority, we are of opinion that the law can make a day of rest of one in seven, and the Church cannot make it holy.

Gone Home.

The blshops, clergy and laymen of the Episcopal Church, including Howell Cobb, who went to his spirit home some days ago, have terminated their three weeks of the Triennial Convention, held in this city. So far as business was concerned it was a "mountain in labor," from which a mouse was born, if anything. It did nothing prematurely, because it did nothing except talk and enjoy a good social visit; settled no questions of issue between its members, nor any between it and the truths of modern sciences, which have made sad havoc with its creed. Its elegant display and long speeches were mainly for show of learning and dignity of manners, and had nothing for real religious or spiritual effect. It has proved conclusively that it is a church of forms and ceremonies, which "makes clean the outside of the cup and the platter" and is careful of the tithes of "mint and cummin," and leaves the poor out in the cold to spiritually freeze and starve. Good-by, bishops, and may the "Lord have mercy on your souls." We are sorry for the churches that have to feed on such husks when there is spiritual bread enough in our Father's house for all.

Mrs. Allyn's Lectures.

EDITORS BANNER OF LIGHT - At the last lecture in this city by Mrs. Allyn, a question by some one in the audience seemed to give her more difficulty than any other; and as it was one in which I felt some interest, I submit it to you and, if you are willing, to your readers for consideration. I cannot give you the exact words, but it was in substance this:

"You told us last Sunday evening that when in your trance state your spirit was out of your body, could discern your body from that separate condition, and sometimes traveled away to other places, to see your little boy, or for other nurposes. Now I would ask whether it is optional with you to return to your earthly form or not, as you choose; and, if you can leave the body and not return, whether the time may not come when all shall possess that power, and thus trumph over death and all its terrors?" triumph over death and all its terrors ?"

I do not pretend to give the precise words of the question, but such was its exact purport, to the best of my recollection. I was struck with the force of the idea, and have thought much of it since. The Scripture says, "The last enemy to be destroyed is death." Would not this power, imparted to man, be his destruction, at least so far as man is now—that whereon he prevs?

Mrs. Allyn has had a splendid success in her meetings here; no one ever more so. Her evening meetings were very long and, to her, very laborious, but she held her great congregations almost as entranced as herself to the last moment. Some of her extemporized poems exceeded any I for her the admiring approval of all true souls who had the good fortune to hear her. We shall April next. I write in haste, but am, Messrs, Editors, most

FITZ EDWARD SMITH.

New York, Nov. 1, 1868.

Mrs. Wolcott's Lectures.

At a meeting held in West Stockhold, St. Lawrence Co., N. Y., Nov. 1st, the following resolutions were unanimously passed:"

Mrs. Wolcott has lectured for the Spiritualists

it follows the pattern of Moses, and deals with hereafter. She is now settled in Canton, St. addressed. Friends of liberty and truth now have an opportunity seldom enjoyed in this county, of hearing a good lecturer on spiritual and humanitarian subjects.

J. K. DEARTH, Secretary.

Music Hall Spiritual Meetings.

Services are held in this elegant and spacious hall every SUNDAY AFTERNOON, AT 21 O'CLOCK, and will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat), \$3,00; single wimission, ten cents.

Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street. Mrs. N. L. Bronson, of Ohio, will lecture Sunday afternoon, Nov. 15.

To Correspondents.

[We cannot engage to return rejected manuscripts.] An Essay entitled ." Paradise--Theoretical Original Sin," as been received and filed for publication.

J. F. S., WASHINGTON, D. C.-The bubble ignominiously burst, as all such schemes do. Like attracts like. Selfishness begets selfishness. Experience is a severe schoolmaster; but sometimes necessary to bring such people to their senses.

Business Matters.

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

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

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

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Answers to Sealed Letters, by R. W. Flint; 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. N7.2w*

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

N7.4 w C. D. & I. H. Presno, Proprietors.

MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Terms \$2,00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J. N7.3w

THE THREE QUESTIONS. What shall we cat? what shall we drink? And what for clothing wear?

Of all the questions we can think, These the most common are.

In answer to the first we'll say— Eat plain and wholesome food; And when your thirst you would allay,

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy. November

number now ready. JEANNIE WATERMAN DANFORTH, Clairvoy-ant and Magnetic Physician, gives correct diag-noses clairvoyantly, and heals diseases in trance state. Residence 313 East 33d street, New York. N74w

REMOVAL.—DP. E. F. GARVIN gives notice to his friends and the public generally that he has moved the office and manufactory of his popular medicines from New York to 21 East Concord

street, Boston, Mass. MRS. L. F. HYDE, Business and Test Medium, has rooms at the same place. Mrs. H. was formerly of Boston, but latterly of New York.

Special Notices.

In theory beautiful, in practice perfect; NEG-ATIVES for CHILL or AGUE, POSITIVES for FEVER; hence Mrs. Spence's Positive and Negative Powders know no such thing as full in Citata. T.S. AND FEVER, DUMB AGUE, CONGESTIVE CHILLS, and FEVER AND AGUE.

MATHILDA A. McCord, 513 Chestnut street, St. Louis, Mo., ceps on hand a full assortment of Mysiritual and Liber-1 Books, Pamphiets and Periodicals. Banner of Light al-

Aug. I.

Agents wanted for Mrs. Spence's Positive and Nega-TIVE POWDERS. Printed terms sent free, postpate. For address and other particulars, see advertisement in another

Spiritual and Roform 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.

ADVERTIBEMENTS

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

EP Advertisements to be Renewed at Continued Rates must be left at our Office before 13 M. on Thursdays.

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

TF For New Advertisements see Eighth page.

DR. J. R. NEWTON WILL HEAL THE SICK AT-

BATES HOUSE, INDIANAPOLIS, IND., From Nov. 6th until Dec. 10th.

A cordial invitation to come and be cured without fee or rewant is extended to all who are not well able to pay. WILL BE PUBLISHED IN A FEW DAYS,

PLANCHETTE'S DIARY,

KATE FIELD. FAITHFUL record of the sayings and doings of one of these little three-legged sybils, during the space of three manners, under the author's "mediumship," With a brief utility of the various theories by which these curious phe in man are accounted for.

Lightsomely printed, paper cavers. Price 50 cents.

J.S. REDFIELD, 100 Fulton street, New York City.

Nov. 14.-2w

PRACTICAL RESULTS OF SPIRITUALISM, PY PRACTICAL TESTS, as evinced in a life-sketch of DAbraham James, and his wonderful Oil Discoveries in Pleasantville, Pa., under the control and direction of his "Spirit Guides," Written by Rev. J. M. PEEBLES, Just published, For sale by WM, WHITE, & CO., Banner of Light Office, Boston; also, BIVANCH OFFICE, 5th Brondway, New York, and AIRI MIAM JAMES, Lock, Box 7, Pleasantville, Pa. MIS, H. F. M. BROWN, General Western Agent, Post-office Drawer 2056, Chicago, Ill. Price, postage paid, 40 cents.

MRS. E. S. SMITH,

CLAIRVOYANT PHYSICIAN, No. 1 Groton street, Boston.

Rours from 10 a. u. to 4 r. u. during which time she will

examine, advise and heal the afflicted of whatever disease can
be cured. Females are particularly requested to text her
powers. The spiritual community will be pleased to know
that there is a new medium through whom such works are
porformed as to prove they are beyond human agency, as well
as prove the truth (did they need one) of their beautiful faith.

Nov. 14—1w²

MRS. PLUMB,

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

MRS. PLUMB cures Cancers and Tumors. Fevers. Paraly is is all those that other physicians have given over, please give her a call. Frices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will examine Diseases at a distance, for \$1 and return stamp; Correspond on Business, answer Scaled Letters, look for Lost or Stolen Property for \$1 and return stamp, each.

Nov. 14.—1w*

PLANCHETTE OUTDONE! Have you seen the Electro-Magnetic Disc!

DERSONS may by the aid of this valuable combination of metals ascertain who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnette Disc is in common use by professors throughout Europe. It can be obtained only by addressing CHARLES VAUGHN, 59 Bunker Hill street, Chaplestown, Mass. P. O. Box 198, by enclosing 50 cents, and 3 red stamps. Wholesale price, 45,0) per dozen.

Nov. 14.—1w*

DR. W. H. COLLINS,

The Great Heating Physician, IFEVES the alck, at No. 27 Boylston street, without the use Lof medicine; relieves all pains in a few minutes, whether acute or chronic. Patients visited at their homes is desired. Consultation free. Office hours from 9 to 12 M. and 2 to 6 P.M. Satisfaction given in all cases of no pay.

LIGHT IS BREAKING! THE Spirit the builder and the destroyer. Henco those who understand the evolution of spiritual forces are the true healers. As such are needed, such has been found in the mediumistic development of MRS. J. S. GURNEY, No. 15 Pine street, Boston, Mass. She can there be consulted upon all inharmonious conditions known to mostals, with a certainty of relief. Office hours from 9 to 12 M., and 2 to 6 P. M. Tucsdays, Thursdays, Fridays and Saturday evenings from 7 to 9.

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

OBED GRIDLEY, M. D.,

44 THE Celebrated Naturepathic Physician," office 44 Essex street, Boston, Chronic diveases only treated. Dr. Gridicy possesses a remarkable get for describing the location and nature of diseases, also for prescribing remedies for their removal. Office hours from 10 A. M. to 4 P. M.

Nov. 14:—2w*

MRS. GRIDLEY (formerly Mrs. Spatford,) has returned to Boston, after an absence of a year, and taken rooms at No. 44 Essex street, where she will be pleased to resume her slittings, in answer to the earnest solicitations of her former patrons. Hours from 10 to 12 A. S., and 2 to 5 P.M. Nov. 14.—2 w.*

DR. JAMES CANNEY CHESLEY, No. 16
Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures all curable diseases, of mind and body; instructor and developer of clairvoyance.

PROF. ARTHUR HODGES, No. 16 Salem street, the wonderful medium, Test, Personating, Business and Medical Clairvoyant, examines persons at any distance.

BELL JENKINS, No. 16 Salem street, the wonderful Test Medium. The spirit of your friend taxes control and talks with you the same as if living. Examines and prescribes for diseases. Circle, Sunday, Tuesday and Friday, evenings, at 13 o'clock.

nt 17 o'clock.

A LADY experienced and successful in teaching Plano-Forte, Thorough Bass and Vocal Music, desires a situation as Teacher in a family or to a limited number of pupils. A comfortable room with or without board, desired as an equivalent for services. References and testimonials given. Address, "MUSIC TRACHER," care of Ditson & Co., Washington-street, Boston. Spiritualist family preferred.

MRS. M. CHASE, Medical and Magnetic Charvoyant, No. 75 Lafayette Avenue, Brooklyn. Mrs. Charvoyant, No. 75 Lafayette Avenue, Brooklyn. Mrs. Chase is eminently successful in treating Humors, Rheumatism, Disease of the Lugs, Ridneys and all Billons Complaints. Parties at a distance examined by lock of hair. Also gives business interviews.

MRS. M. A. PEARSON, Test Medium, former-ly of No. 6 Carver street, is now at No. 4 Kneeland place, leading from Kneeland street. Circles Monday and Friday evenings.

MRS. H. A. EMERSON, (Late Mrs. Caswell,)
Will give Clairvoyant Examinations of disease at the
residence of G. H. Davies, 42 Spring street, East Cambridge,
until rooms can be found in Boston.

THE COMMUNIST—published monthly by the
RENNION COMMUNIST now successfully established in
Southwest Missouri—advocates common property, cooperative labor and unitary homes. 50 cents per year: specimen
copies sent free. Address, ALCANDER LONGLEY, No. 316
Chestnut street, St. Louis, Mo.

1w*—Nov. 14.

Message Department.

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

Mrs. J. H. Conant,

while in an atnormal 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 cyll. 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 ber reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

These Carles are held at No. 158 Washington STREET. Room No. 4, quy stairs,) on Monday, Tuesday and Thues-DAY ASTERNOONS. 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 almitted. Seats reserved for strangers. Donations solicited

Mas. Conant receives no visitors on Mondays, Tuesdays. Wednesdays or Thursdays, until after six o'clock r. w. She gives no private sittings."

Invocation.

Our Father, Wisdom, and our Mother, Love, we rejoice that thou dost condescend to dwell with humanity, taking up thine abode in houses made with hands, and breathing thy life through every conceivable form. Thy wisdom doth paint the flowers and doth deck the heavens, and thy love doth give unto the soul all that it hath need of: and the perfectness of thy life doth march through the imperfectness of human life, transforming all into thine image, and recognizing all as of thee. We praise thee that thy blessings are broadcast, that thy sinner as thy saint receives thy blessing, and ever stands within the holy embrace of thy love. The tiny cups of the flowers understand thee, oh Lord, and as they turn upward to receive thy blessing there seems to be an inward faith even in the flower. It seems to say to our souls, "Thy God is my God, and the blessing which the great Infinite Father dispenses to me he dispenses also to all human souls." We are glad that thy lessons of love and wisdom are written everywhere; that the walls of all Nature are inscribed by those conditions of being that talk of thee. Ye are glad that the heavens are filled with thy glory, and that the earth is the great workshop of thy handiwork. We thank thee that under the earth there is a great laborator, where the great even in the flower. It seems to say to our souls. earth there is a great laboratory, where thy great soul is ever active, bringing forth new conditions, that the earth may praise thee. We thank thee that thou dost dwell everywhere; that wherever we go we find thee there—in the silence of the desert wild; there thou art. Thou dost speak through the murmuring waves of the ocean, through the soft summer breeze. We behold thee we behold thee in the grand mountain, in the still, quiet valley. In all things, oh Lord, we read thy love; and the tpsalmist was not mistaken when he said that the heavens do show forth thy glory, and the earth thy handiwork. Oh our Fa-ther and our Mother, we bless thee for the great ideas that are struggling to gain a foothold every-where on earth, and that the hearts of thy chil-dren are beginning to open to receive these great truths that thou art dispensing to human life. Oh we praise thee that we know there is no death; that the grave has been robbed of its gloom; that death no longer has a sting but life eternal is everywhere present. We know thou wilt send thy ministering angels to watch by the bedsides of the sick and the suffering. We know thou wilt also send them to tenderly guard the steps of the little ones of earth, and that thy holy love will embrace all; that no condition of being will be exempt from the gentle dews of thy love, but like soft summer showers it will fall upon every like soft summer showers it will fall upon every soul, and whether we will or no, we shall be blessed. Oh may these mortals begin their kingdom of heaven here, by learning to do thy most holy will, by consulting thy holy oracle that stands between themselves and thee, their reason, and ever bowing before that altar may they talk with thee, and worship thee in spirit and in truth. May they go from this place with higher, holier and grander resolves. May they feel that they are but a part of the great brotherhood and sisterhood of God. Oh may they remember, too, that hood of God. Oh may they remember, too, that thy children are everywhere, and forever destined for good, and may every duty be done by them, and well done, so that their mantle of righteous-ness may be washed clean while here, and their wedding-garment ready for the great change which awaits the soul. Amen. June 30.

Questions and Answers.

CONTROLLING SPIRIT.—If you have propositions, Mr. Chairman, we are now ready to consider them.

QUES.—Is this earth-sphere we live in the at-

mosphere, combined with other elementary prinmosphere, combined with other elementary principles? When the spirit leaves the body—if very pure—does it not ascend to a high altitude above the atmosphere, and live in the element called electricity? If the spirit is gross or unprogressed, is it not obliged to remain on or near the earth until it has become purified?

Avs—It is not necessary that the soul should

Ans.-It is not necessary that the soul should pass out of the atmosphere of the earth in order to dwell in the highest state of heaven. The atmosphere which belongs particularly to the soul may be found everywhere. There is no special place set apart for it. It has an existence wherever there is harmony. Whenever and wherever the soul is happy, when it rests in a state of contentment and peace, then it is in that rarefied at-mosphere which you call by the term heaven. It is not necessary that the soul should rise, pass he he carthly atmosphere, one more rare-fied and electrical as belonging to human things. You are so apt to confound the conditions which belong to mind and those which belong to matter, that it is almost impossible to make you un derstand that heaven, or the atmosphere in which the soul lives, is not a locality. It can be here; it can be millions of miles away; it can be every-where. It is a mistaken idea that there is a land where the soul gravitates after death, sixty, seventy, a hundred or more miles out of earth's atmosphere. This is reasoning from an entirely material standpoint, and the soul takes no part in

Q -You say the soul has always existed as an individual entity—that is, it existed in embryo prior to conception. Is not that the case with all organizing life germs, whether vegetable or ani-

A.—Yes, I so believe.

Q.—It has of late been asserted by the intelli--Yes, I so believe. gence controlling that the motive power control-ling the body exerts outside of the body, and controls and guides it as the musician does his instrument. If that is the case, why have we been told differently—that the spirit existed with-in the body, and left it at death? Again, if the spirit exists outside of the body, where did it come from? Did it emanate from the body or did it Did it emanate from the body, or did it exist as an entity prior to the existence of the

A.—Both statements are equally correct. Allow me to illustrate. There is a life-principle within the flower, and that life-principle exists beyond the externally seen boundaries of the flower. It is not confined entirely to the inner, but goes beyond the material boundaries of the flower is is not confined entirely to the inner, but goes beyond the material boundaries of the flower, is
attached to the form, belongs to the form. Some
spirits exercise their power upon their machine,
the human body, from the external to the internal, while others exercise their power from the
internal to the external. Some work from within
to the without, others the reverse. There are no
two souls playing upon these human instruments
exactly alike. Every one varies. It may recomexactly alike. Every one varies. It may seem to the outside observer that the musical performer always acts from the external to the internal, but that is a mistake. So far as your external senses are able to perceive, he does; but there are senses that go beyond them. I know of many musical performers who perform from the intermusical performers who perform from the internal to the external, even in the crude things of
this life. It is common, and you can do no other
way than to measure all by your human senses,
and whatever cannot be measured by them you
cannot understand. The soul cludes this power.
You cannot grasp it. You cannot throw it in the
scales of your human senses, there to be weighed.
You cannot bring it within the scope of your analetical understanding there to be analyzed. You

ject, and I act from the external to the internal. I possess myself of all the faculties of her being. I possess myself of all the faculties of her being, but I do so from the external. A certain part of my life becomes absorbed, but it is a very small part. There are other spirits who become largely absorbed, so much so that they are obliged to act from the internal to the external. That is because the law of the life of the subject has a stronger controlling power than the external foreign spirit has. I stand upon the outside and draw out the forces, while others are attracted to the inner and throw out the forces. The sun sheds his rays upon the earth, and calls out from her glorious upon the earth, and calls out from her glorious storehouse, but a certain portion of the sun's rays are absorbed by the earth. Study from Nature's great volume. It is open; it is free; and whoso would make it his own must study earnestly for

atoms compose the soul, as certain material atoms compose the body. All souls are compounded differently. The component parts of my soul differently. The component parts of my soul differently. The component parts of my soul differ from yours. And so it is throughout the vast mitted such an outrage against our family and chain of eternal life. But the life-principle, the eternal all-pervading essence I believe to be the same in the Bushman and the Hottentot as in the Apple Saver.

that of the non-clairvoyant." Anatomists do not seem to find any. And if the cause is not in the organization, what is it?

A.—Some souls have the power, from time to time, to gain the ascendency over matter, overcoming its laws, over-reaching its boundaries. These souls are able to perceive things beyond the boundaries of time or the present. They are able to extend their perception into the past and the future, as into the immediate present. These are called clairroyants, seers, persons gifted with second or abnormal sight. I do not know that these persons possess a different material organization from all other persons. I believe that the faculty or power of clairvoyance rests more with the spirit than with the body. I believe it is a spiritual rather than a material gift.

Q.—Will ether probably be dispensed with, in the progress of Spiritualism?

A.—I think it will. For as true Spiritualism advances science will week the spiritualism?

A.—I think it will. For as true Spiritualism advances science will week the spiritualism?

A.—I think it will. For as true Spiritualism advances science will unfold better means than

that of which you speak.

Q.—Is not the time coming when the majority of mankind will become clairvoyant, and he able to see and understand the laws of spirit-life, and introduce them on earth in the shape of social, political and religious instruction, causing the kingdom of heaven to be established here?

A.—That good time which prophets and seers have foretold in by gone ages, is still, I believe, in the distance. Yet I have faith to believe that the race is approximating to it, because I know that the soul is rising in the scale of infinite wisdom. I believe that there will come a time in the history of this earth when all inharmonious the history of this earth when all inharmonious conditions shall have passed away; when every man and every woman shall be a law unto themselves; when they will so perfectly understand themselves and their relations to all others and to God, that they can govern themselves, and will ever live in accordance with a high and holy moral, as well as a high and holy physical law.

Q.—What is your opinion of the story of the flood? that God gct angry on account of the wickedness of mankind and swept them off, with the exception of Noah and his family?

A.—In my opinion it is a monstrous myth—

A.—In my opinion it is a monstrous myth— nothing more, nothing less. It is a child of darkness, and has no place in the light of this generation. It may seem to have a place, but in reality it has not. It is a monstrous fable, and ought to be placed in the category with Esop's fables and Mother Goose's melodies. Now pardon me, if I seem to speak out of place or what is not true. I have no wish to even think hold was it is been here a year.

Well, I do want to be burned up, and then, do n't you see, I shan't have anything to feel bad about here. Good by. [Do n't hurry.] I must go now here it given your age.] Yes, I have. [I was; I 've been here a year.

June 30. have no wish t even think blassbemy, mu less speak it. I have a deep and lasting, and I trust divine reverence for all holy and true things. but I have the utmost repugnance for all that is untrue, particularly when it forces itself upon the soul and claims to be a religious truth.

Elizabeth Moore.

not so. By some strange mishap our letters were not received. He did not receive mine and I did not receive his. He had been in the habit of

find difficulty in approaching him.

My daughter's name, Maria Elizabeth; and she is in New York city, earning her living as her mother did before her death. Oh if I am only a she is in Shall bless you and all those who successful, I shall bless you and all those who have aided me. [Have you a way provided to reach her?] Yes. My daughter has recently received—in some way, I cannot tell how—several numbers of your paper, and she has becomed through my influence, strangely fascinated, and wants to see it every week. So I hope to lead her on till my message appears. I am weak, you see, very weak. [You will not be so weak next time.] time.] Bless you, bless you.

Sylvester Jennings.

Sylvester Jennings, sir, a native of Hartford, Conn. The fair spirit who preceded me has so well-nigh exhausted the vital forces, that I shall doubtless find it very difficult to proceed. I died of no lingering disease myself, and should return way than to measure all by your human senses, and whatever cannot be measured by them you cannot understand. The soul eludes this power. You cannot throw it in the scales of your human senses, there to be weighed. You cannot bring it within the scope of your analytical understanding, there to be analyzed. You cannot kill it; it escapes death. It is a subtle instelligence that predominates over all things. I believe it has ever had an existence, and ever when the vital forces, that I shall doubless find it very difficult to proceed. I died of no lingering disease myself, and should return exempt from this extreme physical prostration. The returning spirit, I am told, remembers the scenes through which it passed during the last it always desires something it has not yet attained. The poor man descenes through which it passed during the last interested the soul when it will cease to want, there never can come a condition to doubless find it very difficult to proceed. I died on blingering disease myself, and should return exempt from this extreme physical prostration. The returning spirit, I am told, remembers the stages of its earthly life, and remembering them, impresses them so vividly upon the machine it controls, that the psychological influence is something them, impresses them so vividly upon the machine it controls, that the psychological influence is something in the world be thoroughly happy. I died, as I before remarked, of no lingering sick of the soul when it will cease to want. There never can come a condition to doubles a should return exempt him the soul when it will cease to want. There never can come a condition to doubles it will cease to want, the soul when it will cea

ning, and passed out like a flash of the breath of our Father, the Infinite Spirit. I had no warning. At one breath I was here, and the next instant beyond the conditions of time.

beyond the conditions of time.

All my near family and friends have migrated from the old State of Connecticut to a younger one—that of Missouri. And it is there I hope to reach them. Some numbers of my family are reach them. Some members of my family are very strongly religiously inclined, and are disposed to believe in the theory that the soul, if it is outside of some particular church, cannot lay any claim to the kirgdom of heaven, the land where the soul finds rest and happiness. Now as I died without making any preparation therefore and as I was not attached to any particular church, my friends sorrowed over my death, and have always been in doubt with regard to my immortal state. While they expect to meet other Q.—If man is dual—animal and spiritual—will vou tell us what kind of thoughts belong to the animal and what to the spiritual?

A.—All thoughts belong to the spirit, of whatever class, whatever kind. The dog thinks, and he has a spirit. It is not the body, for the body the spirit has left. The horse exhibits intelligence, which is thought; and what is true of these two domestic animals, is equally remains after the spirit has left. The horse exhibits intelligence, which is thought; and what is true of these two domestic animals, is equally true of all. The wild beast of the forest, when lying in wait for his prey, thinks, meditates, plans. What is it that plans, that meditates, that lies in wait? Is it the body? Seemingly it is, but really it is not. There is a soul in all things, and it is that that does the thinking.

Q.—Is the difference we see in the natural ability or minds of men to be attributed wholly to organization and circumstances, or is there more soul, spirit or mind element in some than others from the beginning.

In self included, and that the resurrection day was when my spirit cok its flight from the body. The resurrecting angel is the death angel, and the process was, in my case, the lightning. I am here by the will of the Great Spirit which every will. I came into human life by his will. I trusted him all the days of my life, which were, in years, thirty and one. I felt that if there was a supreme controlling power, I was always safe in his presence, whether I placed my name to any particular creed, or whether I lived apart from the beginning. soul, spirit or mind element in some than others from the beginning.

A.—The soul, when expressing itself through earthly conditions, is obliged to conform to the law of earthly conditions, and as all earthly subjects, or human bodies, vary in character and in being, so the expression of no two souls can be precisely alike. And as all bodies are differently constituted, so are all souls. There is a law by which souls are aggregated, as there is a law by which souls are aggregated. Certain spiritual atoms compose the soul, as certain material atoms tality is not the gift of one more than another. It comes to all, and all receive it, whether they mitted such an outrage against our family and many friends, who upon his death bed prayed for annihilation, is here standing by my side to-day. He did not ask for immortality. He prayed God that he might not have it. Still it was his. The be attributed to the peculiar organization of the clairvoyant. Will you tell us how it differs from that of the non-clairvoyant. Anatomists do not not nave it. Still it was his. The mantle fell upon his shoulders, and he was resurrected at death to a newer life, though he prayed for the contrary.

am come here to reach my father and my mother. My father is a cotton merchant, and my mother is a Virginia lady. My father came from the West—from Illinois, the place where Mr. Lincoin lived. Do yon hear? [Yes.] Me and the baby died of the fever, and I want to go to my father and mother and tell 'em how that we—we can talk this way. My Uncle Clarence, my father's brother, is here, and he helps me. My father used to call him a Western sprig of the law. He was a lawyer. He is here, and there aint no lawyers in heaven. [How came he there?] Why, he is n't a lawyer now. My father said of all things that he abominated most in all the professions, that he abominated most in all the professions, was the profession of law. If he had his way he should make a big fire of all the Cokes and Blackstones. [Would burnzall the law-books?] Yes; should make a big are of all the law-books?] Yes; for, you see, he lost a great deal once by getting into law, and he didn't like it never afterwards. (The spirit seemed to hesitate about speaking, and the chairman told her to say whatever she

Well, then, I do n't think I was buried in a very well, then, I don't think I was buried in a very good place. Why, you see, my body was put in a box and put right into a place, and all—all plastered over. [In a tomb?] I don't know. No, it was put in the wall. I didn't like it hen, and I don't like it now. [Would you rather have it don't like it now. [Would you rather have it taken out and buried?] No; burned up. [I think your father would not like to do that. He might bury it.] No; I should n't like that. I read a hook when I was here, and I told my father about it when he brought me home in the boat, and he said. What an idea! where did you get that?" Well, I do want to be burned up, and then, don't

Scance conducted by Theodore Parker; letters answered by "Birdie" Wilson.

Invocation.

Thou living Spirit, in harmony with Nature's never weary voice we breathe thee our song of praise. We would once more turn to thee with our prayers. We would once more lay our gifts upon the sacred altar of human life, and through Elizabeth Moore.

I come to reach my child. It is fourteen years since I left here. I am a stranger to this way of coming, but I hope to be successful. My name, Elizabeth Moore. My child, when I left here, was but eight years of age. Two years before her father had gone to California and we supposed him dead, but he is not. After ceasing to hear from my husband, I was obliged to turn my attention to something by which I could support myself and child. I did so till consumption—of which the most of my family died—overtook me, and then I was obliged to leave my little one to the mercy of the world here. I thought her father was dead and she was an orphan, but I see it is not so. By some strange mishap our lefters were not received. He did not receive mine and I did not receive his. He had been in the habit of

I am sure he will be rejoiced to hear from her. I It has come casting its roses at the feet of human-want her to give him such evidence that she is ity. It has come with its fragrance and its life, his child that he cannot be mistaken. She can, I and it hids the soul look forward to a higher and know. I told her all about her father. I gave better life; to a holier and more perfect state of her the entire history of our married life and long existence; to a day when the soul shall underbefore. I want her to remember to give as much stand thy power, and, feeling it, shall realize that of that as she can, because he believes she is which it so earnestly sighs for. Our Father, who dead, and may think he is being imposed upon. art in heaven and in earth, hallowed be thy You see? [Yes.] I also have a hope of reaching name. May thy kingdom come, and the will be him, although he is an English materialist—bedone on earth as it is done in heaven. Give us lieves in no state after death. He always reputhis day our spiritual bread, and forgive us our diated the idea of a future life, so you see I should trespasses only as we can forgive those who tresfind difficulty in approaching him. temptation, but deliver us from all that is evil and dark; for thine is the kingdom and the power and the glory, to-day and forever. Amen. July 2

Questions and Answers.

OUES.—The spirits teach continuous progress in the other as well as in this life. If this be true, it is plain, then, that there is continuous wont, the mind ever seeking for some unattained, fancied good. Now, if want is dozging us hereafter eternally, as it has in various forms in this world, (although the Bible pronounces a blessing upon those who hunger and thirst after righteousness. why is n't annihilation, or mere existence where there is no want nor hunger, better than a state

of eternal unrest and incomplete satiety?

Ans.—The soul is so constituted that it must ever want. There never can come a condition to

lions desires something more. I should not wish to change my condition of soul-life for one of contentment and rest, such as knows no action such as reaches out to no glorious future. No, I would rather struggle amid the wild waves of ocean forever and forever than to know that luxurious ease that the soul in its ignorance asks for.
You may rest assured that, go where you will, you will carry your souls with you, and, having them with you, you will always want. The soul cannot rest. There is no such thing as rest for the soul, in the absolute. When it attains one glory, one blessing, it asks for another; when one mountain height has been seeled, there are still mountain height has been seeled, there are still mountain height has been scaled, there are still mountains beyond. When one glorious truth has been analyzed there are still more to analyze. God is

infinite, and, because he is infinite, the soul ever must reach out, if it aspires toward him.

Q.—How can the Deity be regarded as infinite in love and wisdom when he compels us through this and the life to come to be continually unsatis-

A .- It is because of his infinite love and his infinite wisdom that he compels us to be unsatisfied. There is no such thing as perfect satisfaction. You never will reach that fabled state. You may always speculate about it, but, like the ancient

promised land, you will never reach it.
Q.—If the doctrine of relocarnation is true, is it not possible, if not probable, that the spirits of the old sages, such as Pythagoras, Socrates, Plato and those living in their time, may have been re-incarnated more than once since the period in which we have the history of their names, or may not even now be occupying bodies of flesh and blood on the earth?

A.—This is by no means-impossible, for I be-lieve it comes within the law of natural progress. There are very many souls in the spirit-land who have a distinct remembrance of an earth-life prior to the one which blessed them just before the last change called death. Pythagoras has a distinct recollection of a former life, of a double earth-life. recollection of a former life, of a double earth-life. He remembers his name, the sphere in which he am away from here I am all right. You see, labored; he remembers his sayings, the duties he performed, the crosses he bore and the battles he fought. Indeed, the whole seems to be spread out before him like a living panorama of himself bard work, and the very thought of what you in the past. And what is true of him is also true of many others. But all are not equally gifted; you are in this condition.

A.—Give and take is in the order of life with us as with you. We live by change, we progress by change. The form which we once had we have no longer; but the elements that were given in the make up of the past form are used to sustain the resurrected spirit. The earth sends up of its fullness, throws off of its great stock of spirit-life to us, and we receive it. It becomes our sustenance, and, in turn, of our abundance, we give to the earth of our high thoughts, our achievments in the spirit-world. We send down our thoughts through various avenues to earth, and the earth receives them and is blessed by them, and yields more fruits in consequence of having received of our precious stores. As man progresses in the scale of wisdom he learns what the earth contains, and, having made himself acquainted in that direction, he goes straightway to work to possess himself of the bounty that the earth is ready to yield up. So the earth receives the blessing of man's wisdom in food and, in turn, gives him of her precious fruits.

Q.—It would seem, from certain phenomena, that man is dead; that there is an animal man which includes the physical body, and, also, a spiritual man that sometimes does and sometimes does not inhabit the body, or that sometimes leaves the physical body and makes itself manifest and holds converse many miles from its living body, and that the animal man may bold converse with those around it at the same time. Is this true? and, if so, what part of the animal man goes with the spirit man at death, or are they forever separated at that time?

A.-I believe there is a distinct separation between the animal man and the spiritual man at the chemical change called death. It is the sun-dering of these fine fibres that connect the two together that cause the disturbance which you per-ceive in the passing spirit.

ceive in the passing spirit.

Q.—Is sexual instinct from the animal or spiritual plane of our being?

A.—Clearly from the animal.

Q.—If a man has had a prior existence, how can it be reconciled with the idea of progress that a man with the wisdom of Socrates can go back into the infentile condition?

upon the mountain of transhgura- | Fro the outer life by the darkest conditions of expe-

Q.—But how can you reconcile it with the idea

Q.—But how can you reconcile it with the idea of the spirit's growth that the spirit of a man should occupy the body of an infant.

A.—Spiritual growth does not by any means signify spiritual stature. If, in the external spirits were constantly growing, they would fill the universe by and-by. There is a boundary to the stature of every spirit, a time when it hath perfected itself so far as form is concerned. But the fected itself, so far as form is concerned. But the inner life of the spirit is not confined to form. It inner life of the spirit is not confined to form. It grows beyond form. A man may gather unto himself all the wisdom of the age, and yet dwell in a hovel, be cramped within the small confines of a deformed physical body. The spirit may be in itself as large as the universe, and in form exceedingly small. You must not attempt to measure the spirit or its capacities by form, for you will be lost at once. You will perceive, as the ancients did, that the spirit must live outside of all form and independent of all form.

O—Do we retain all our memories, good and

Q.—Do we retain all our memories, good and evil, in another state of existence? only be awakened into conscious action by certain conditions being brought to bear upon it. For instance, I may have forgotten a certain incident of my earthly life, and by some word or deed on your part, or the part of some one else, that transaction may suddenly be awakened into conscious ness. I do believe that memory is eternal; that have ever belonged to us, that still belong to us, and also all the great eternal future that is before ms. I believe that the presences of eternity.

I am free! I am free! You see, I made some objections against the old gentleman's notious, and he said to me, "Bpy, you are under age yet, and you will do as I tell you." "All right," says I, "so I will." But you see I 'vereturned with my freedom papers. I am all right. Tell the folks to give themselves no uneasiness about me. Goodlay.

July 2.

Timothy Farris.

I got permission to see. Twenty-one, now. A.—I believe that memory is eternal; but there are certain states when it seems to slumber, and can

the soul to part with, but there are bodies that the soul will outgrow, have no longer need of, and, therefore, it will be called upon to part with them. Q.—How do you account for the apparent decay of mind as the body decays?

for the soul never retrogrades. Souls are never weak. It is only the outside that is weak; the soul is of the Infinite, and knows no weakness.

.

Section .

Q.—How in regard to what we call insanity?
A.—There are no insane spirits. The inharmonious manifestations, which you call insane manifestations, do not belong to the spirit.
Q.—I understand spirits to say that when this body is laid off, the real man finds more favorable conditions, also that there are different spheres in the spirit-world, higher and still higher, and that spirits take higher positions, pass on to higher spirits take higher positions, pass on to higher

A.—Yes; they do.
Q.—And continue to do so?

-Forever and forever. A.—Forever and forever.

Q.—Then how do you reconcile that with the return of the spirit to the infantile condition.

A.—In this way, as I before said. The spirit progresses in cycles, The expression may be childlike, while the indwelling spirit may be Godlike.

Goddike.

Q.—Is it necessary that they assume that condition?

A .- I believe that all the experiences through A.—I believe that all the experiences through which souls are called to pass are experiences of necessity. The soul has need of every one of them, and is made all the better for passing through them. I believe that there is a divinity that always goes with us, that dictates in the smallest as well as the largest concerns of life. I believe that the power that guide the course of the falling sparrow, guides the course of every spirit and never deserts it, always knows what is best for it, and always does what is best for it. July 2.

Charles Smyth.

I have tried since 64, four years, to come back in this way. The boys told me about coming, and I have been trying ever since I heard about it to come here to my mother and my brothers and sister. I was put through rather a hard course in a rebel prison, and I came out rather the worse for it. [I see you are weak.] So I am; but when I am always from here I am always from here I are always from here I.

of many others. But all are not equally gifted; though many millions may have been reincarnated many times in earth-life, there are few who, in the present, remember such a condition.

Q.—We are in this state of being, if honest, compelled to tug and toil and take life to sustain life. Now what sustains life in your state of being, and how obtained?

A.—Give and take is in the order of life with us as with you. We live by change, we progress by change. The form which we once had doubt for want of attention, and principled, Ill., nineteen years before I went out by death. I was nineteen years before I died—in July—and I was nineteen in June. What makes me so anxious to come back is, that my mother's heard very was shot for stealing water, and another that I was cut up after I was dead, and a great many such stories, but they are all untrue. I died, no doubt, for want of attention and proper things to eat, but I was n't cut up after death—I was n't

shot, or anything of that sort.

I would like to have mother, if she can, take brother Ben and find some one of these folks, and I know I can come and talk with her, and then I can tell her all about my death, and all about everything that she may want to know. I want her to take Ben, because I know he isn't afraid of any of these things, and then he will help me, too. Ben is my twin brother, you see. And all the time—so I have learned since—all the time I was time—so I have learned since—all the time I was in prison and sick, it was almost impossible for him to keep any food on his stomach, and he fell away to a skeleton. And he didn't begin to rally till I died. A strange law! Ben would have gone to war as I did, but he was n't accounted fit for service on account of a cataract over one eye. He regretted it very much, and so did I, for we bated to be separated.

I have kind of blocked out the way for my letter, my message, to go, but I shall have to whittle

ter, my message, to go, but I shall have to whittle it into shape. I 've outlined it, you know, sketched it, but it is n't a definite way yet. That is the work of the future. The names that we were called by in childbood and still were attached to us occasionally, I happen to think of. I don't know as I remember where we got them, but I know we were always called Buck and Chub. He was Buck, and I was Chub. Please say that Chub is weak here to-day, but is strong enough when away from human bodies.

My christened name was Charles—Charles

Smyth. Some sound the y, but I never did. July 2.

Isaac S. Eldredge.

I don't like to be the bearer of bad news, but I think I will for, convenience's sake. Two weeks ago I was fortunate enough to step out. I have ago I was fortunate enough to step out. I have a father and mother in New York, and they are not aware of my death. And I thought it would be a kind of good way of doing up the thing, to come and let them know. Isaac S. Eldredge, my name, sir. I met with an accident on board the bark "Outario," two weeks ago, which in about two hours resulted in my death. As soon as it is a man with the wisdom of Socrates can go back into the infantile condition?

A.—Progress is not pursued in a straight line, but all progress is by cycles or circles. Soils revolve as planets do. The planets revolve; they are constantly, so far as motion is concerned, repeating themselves. But they do not go backward in the scale of being. They are constantly in this way. I knew something about these going onward; and so it is with souls. Though I may be to-day upon the mountain of transfiguramay be to-day upon the mountain of transfiguration, surfounded by all the glory of heaven, tomorrow I may be dwelling in the hells of the
morrow I may be dwelling in the hells of the
ralley, surrounded by all dark, poisonous vapors. Yet I never cease to progress. I am still
a child of the law, and it still holds me in its iron
grasp. Progress has been very imperfectly understood by human life. You are very apt to
think that the soul can progress only in a straight
line, upward. That is a mistake. Some of the
finest glories of the soul have been expressed in
the outer life by the darkest conditions of expecapital. And the offices are always open. And capital. And the offices are always open. And if I had n't searched into these things when I was here, I should n't have known how to come back here. Tell her, from me, to lay down some of her prejudices, and to look the thing fair in the face. If it don't look well, need n't look more than once. [Do they live in New York city?] Yes, and if they should tell you anything about me, it would be that I was a wild boy, and they thought it would straighten me out to send me to sea. Well, I am straighten de out to send me to sea. Well, I am straightened out, all right. My mother will sorrow deeply, I know, but I am all right. Say to my father, I am all done losing on horses now. He will understand it. Suppose he will say he is very glad of it. No chance now—not on the old plane—for me to ruin him, as he many times affirmed I would, and I suppose I should. It's all right. Got a new track to go on; capital one! [You see the way clearer now.] Yes; good chance to draw smart here, I tell you. The idea of sending me to sea! Well, I did the best I could at it, but, you see, it was n't in my line. Good-day to you. [Give me your age.] Twenty-one; twenty when I started out—that is to say, when I went to sea. Twenty-one, now. I am free! I am free! You see, I made some ob-

have ever belonged to us, that still belong to us, and also all the great eternal future that is before na. I believe that we are blossoms of eternity. We have the past, the present and the eternal future within the structure of our souls.

Q.—Are not spirits all mediums of a higher, unseen and perhaps unknown power?

A.—They certainly are; being all links in one vast, eternal chain, they are all connected one with the other, all constantly giving to each other, constantly receiving.

Q.—Is it known that spirits, at any definite period of time in the future, die and again appear in a still further new existence?

A.—There are changes in the spirit-world analogous to the change you call death.

Q.—Is the process similar to the death of the body?

A.—Not precisely, as you might imagine. The soul is constantly dying there as here. By dying I mean changing. There are marked and distinct changes in the spirit-world just as there are bere. To be sure, there are no physical bodies to die, for the soul to part with, but there are bodies that the foul will outgrow, have no longer need of, and, there are become and perhaps unknown power?

I got permission to come back here, sir. The name I bad when I was here was Timothy Farris, and I belonged here in Boston. It is a year is, and I belonged here in Boston. It is a year is, and I belonged here in Boston. It is a year is, and I belonged here in Boston. It is a year is, and I belonged here in Boston. It is a year is, and I belonged here in Boston. It is a year is, and I belonged here in Boston. It is a year is, and I belonged here is I want some way to come back to my wife and tell her of the death of her oldest hor ther in the old country, and she has some property by him that will make herself comfortable and the children. That's what I try hard to come here for. [What was his name?] Dennis Crogan, and he islhere, and he was very well of in the world, and he's left all he had to her. And now what I want to say is, I'd like to have her, when the news comes to her, which it want them to be sent to school, and I want them to have a decent education and a decent place in the world here. [Will not your brother's friends send word to her?] Oh yes, the letter is coming, and I know she will be all upside down and inside out about it, and not know what to do, and I come to help her and I want to tall her first it's A.—It is dependent upon human organs for its side out about it, and not know what to do, and expression while here. And if those organs of coming, and next I want to tell her first it is expression are weak, the expression of the spirit will be correspondingly weak.

Q.—On passing into the spiritual state will all its former brilliancy return?

A.—Yes; it will attain the noon-tide of its life, the right man to see about it, yes, sir, and he will make it all right.

It is a year ago I died. A had sickness took me off in about nine days. [Your letter will not here will not here will not here.]

make it all right.

It is a year ago I died. A bad sickness took me off in about nine days. [Your letter will not be published under three months.] Oh the devil! That's a fix then, sure. Oh the Lord! Why is that, then? [Because so many have given mes-

sages before you.] Oh yes, sir, and they all come in ahead of me. [Your name will be published next week.] Oh dear! Well, how about if I ask the priest to come here and get it before it. The priest to come here and get it before it. The priest to come here and get it before it. The priest to come here and get it before it. The priest to come here and get it before it. The priest to come here and get it before it. The priest to come here and get it before it. The priest to come here and get it before it. The priest to come here and get it before it. The priest is the priest to come here and get it before it. The priest is the priest to come here and get it before it. The priest is the priest to come here and get it is greatly and the priest to come here and get it. The priest is the priest to come here and get it is greatly and the priest to come here and get it is greatly and the priest to come here and get it is greatly and the priest to come the priest are mediums.] Yes, sir, they are, and yery good ones, too. But the worst of it is, it's all within a small circle, in a half bushel, like. They keep the whole thing inside of the priests are mediums.] Yes, sir, they are, and yery good ones, too. But the worst of it is, it's all within a small circle, in a half bushel, like. They keep the whole thing inside of them selves. [But they can't always.] I do n't know, sir; they are a long time letting it out. Three months! Well, it will take about three months to turn things round, straighten them out and get into working order—about the time she gets the new from the old country. Oh dearl if it is interest the priests are mediums.] Yes, sir, they are, and yery good ones, too. But the most and the priests are mediums.] Yes, sir, they are, and yery good ones, too. But the worst of it is, it's all within a small circle, in a half bushel, like. They keep the whole thing inside of them selves. [But they can't always.] I do n't know, sir; they are a long time letting it out. Three months? Well, it will be a be a priest to

Johnnie Joice.

Good-day, sir. [Is this you, Johnnie?] Yes Good-day, sir. [Is this you, Johnnie?] Yes, sir. [I begin to recognize you when you come.] I should think you would. I've been often enough. [How is your friend getting on?] Oh he is getting on, but rather slow, [Is he on the right track?] Yes, sir; but it's slow work, and he has so many other irons in the fire, too—can't all get along very fast. [Were you with him this morning?] Yes, sir; and that's what brings me here to day. He is all right, as far as he has got.

got.
It's only about nine days ago since my gentle-It's only about nine days ago since my gentlemanly murderer said something like this: He had got a plan now that would lay that devilish spirit, and he was well satisfied he should hearno more from him. That's me, you know. I don't know what his plan was, nor I don't care anything about it; but I know I've just as much power to come here to-day as I ever had, and I guesa a little more. And I want to ask him this one question: ask if he knows what's become of the letter he wrote thirteen days ago—thirteen days from to-day. He will say, "No, but I'd like to right well." Well, I shau't inform him. He wrote the letter, and he is satisfied it did n't even start for the place he intended it should, but start for the place he intended it should, but where it went to he don't know. But by-and-by that letter will face him. He will see it, fresh

that

eeks

are ould

it is

the the

nd?l

h the

ulars etting a will

'll do

t this

any.

And I was

back

me of

in the

city?]

d they

me to

t. My am all

ing on lose he

, as be

pose I

now.

in my r age.]

that is

me ob

et, and says I,

folks to

fuly 2.

hy Fara year

est broproper-fortable to come

off in the

want her ill make

James.

of going the chil-

hing, nor

nt them

place in 's friends

coming.

and in o do, and r first it s

r. Riley's d ho will

will not

the devil! Why is ren mes

May the blessing of our good Father be ministered unto each one of you through the ministry of the angels, and when your hour of change shall come may the grave be robbed of its gloom and death of its sting.

July 2.

MESSAGES TO BE PUBLISHED.

Monday, Sept. 7.—Invocation: Questions and Answers: Chariotte Hepworth, of South Hoston, to her son: Gibert Jordan, of Boston, to his friend William C. Stacy: Michael Fagan, of Boston; John Sheldon, of Waltham street, Boston, to his parents; Botsey Brown, of Derry, N. H., to her children. Tuetday, Sept. 8.—Invocation: Questions and Answers; Oren Follows, of Northfield, Vt., to his cousin, John Fellows; Laura S. Uice, of Hambleton, Canada; Thaddeus Stovens; Reading from Longfellow's song of "Hawatha," by "Prairie Flower."

Laura S. Ulce. of Hambleton, Canada; Thaddeus Stovens; Reading from Longfellow's song of "Hiawatha," by "Prairie Flower."

Thirday, Sept. 10—Invocation; Questions and Answers; Mr. Tingley, of Willimantic, Ct.; Elizabeth Nichols, of Augusta, Mc.; Elisiah Fish, of West Gloucester, Mass., to his son Charlie; Mrs. Surratt; Bradford Williams; Benny Flerce, son of Ex-President Flerce; Reading by "Prairie Flower."

Monday, Sept. 14—Invocation; Questions and Answers; Marcia Invis Wayland, of Boston, to her mother; Henry Smidt, of New York, to his brother Gustave; James Henderson, 4th Wisconsin, U.o. 1, to his family; Alice Jacques, to her father, Col. Jacques, of South Carolina.

Tuesday, Sept. 15—Invocation; Questions and Answers; Mary C. Stevens, of New York, to her mother; Nat. Hayes, Co. D. 22d Mass.; Isalah Williams, of Raleigh, N. C., to his family; Reading by "Prairie Flower."

Thiraday, Sept. 17.—invocation; Questions and Answers; Lizetis Peak, of the family of bell-ringers; William Christic; Alice Washburne, of Welr Village, Taunton, Mass.; Dennis Curran, of South Boston; William Berry.

Monday, Sept. 21.—Invocation; Questions and Answers; Dr. J. P. Smith, former President of Homerton Divinity College, near London; Edith Cutter, of New York, to her mother; Namuel C. Barrows, of Brownsville, Mo.; Evelyn Andrews, of Trey, N. Sept. 22.—Invocation; Questions and Answers; Mary Anaetta Hollingsworth, died at Belfast, England; Thomas Brady, of Roxbury, Mass., to his friends; Johnnie Jole.

Thursday, Sept. 24.—Invocation; Questions and Answers; Charles Alexander Thompson, of Savannsh, Ga., to his mother.

Thomas Brady, of Adaduty, Mason, to his control folce.

Thursday, Sept. 24.—Invocation; Questions and Answers; Charles Alexander Thompson, of Savannah, Ga., to his mother; Gen. Robert McCook; Catherina Young, of Jamaica Platins, Mass.; Annie Rogers, of Provincetown, to her mother.

Monday, Sept. 28.—Invocation; Questions and Answers; Philip T. Clark, 1st Pa. Artillery, Co. II., to his cousin, Edward Clark; Adelia Justin Weber, Windsor, Ct., to her aunt; Jennie F. Strong, of Unity, N. H.; Manfred Cloutman, to his mother and friends; Hugh McDonald, to his brother, in New York.

mother and friends; Hugh McDonald, to his brother, in New York.

Tuesday, Sept. 29.—Invocation; Questions and Answers; Ebal C. Kimball; Stella Davis, of Richmond, Va., to her parents; Dr. John C. Hill, Assistant Surgeon of the 19th Mass.; Thomas Bent, of Kansas, to Col. Chivington.

Thomas Bent, of Lead in California, Sept. 30th, 1868, to his aunt, in Schuylkill, N. Y.; Lizzie Garland Siacy, of Haarlem, N. Y., to her sister; James Durgan, of New York, to his wife.

Monday, Oct. 5.—Invocation; Questions and Answers; Of New York; Maj. Gen. Benjamin Lincoln, of Hingham, Mass., an officer in the Continental war; Mary Jans Adams, of Charlestown, to her brother Thomas.

Tuesday, Oct. 6.—Invocation; Questions and Answers; Susio C. Hodges, wife of Capt. Cyrus Hodges, of New York; Andrew J. Jellison, of Keckuk; Lieut. Win. C. Townsend, Co. 1, 24 Alabama Infantry.

Tuesday, Oct. 27.—Invocation; Questions and Answers; Elisha Hammond, of the ship "Delta," died at Valparaiso; to his wife and brother; Aunt Betsey Hammond, of Hartford, Conn.; Sam. Fellows, of Kansas.

Obituary.

Joseph G. Hicks, of Portsmouth, R. I., cast off his earthly

garment Oct. 8th, 1898.

He was a firm believer in the Spiritual Philosophy, and one who by the noble qualities of his nature won the love and admiration of all his numerous friends. After a mission here of fifty-nine years, during which is was ever an early and inte worker in the field of industry, fearing neither the perlis of the sea nor the dangers of foreign lands, but ever battling bravely with the hardships of life for the advancement of his family, both spiritually and intellectually, he has finally, after a sickness of over eighteen months with paralysis, passed on to the brighter sphere.

During his long suffering the loving care of his helpmate, children and friends has been sorely tried in the scales of human affection, and in nowise found wanting. The great patience which he has shown during his saffering has been quite worthy of note, he being perfectly helpless billed and with a mind weakened with disease for a period of some six months previous to his departure. He often imagined that he was at sea, or in some of the various places through which he had traveled, and his description of the visions was wonderfully accurate and minute. If

Toward the close of the sickness he seemed to realize that he was going home, and he seemed quite anxious to have his wife go with him, as he would off turn to her and say, "Mother, alm two most you?" Mother, you it go home with me, won't you?"

MRS. J. E. KENYON, Clairvoyant and Test MRS. J. E. KENYON, Clairvoyant and Test Medium, delineates character by intograph; sees spirits and describes absent friends, and also prescribes for the sick, absent or present. No. 62 West Cedar at reet, lioston. Ilours from 9 to 12 M., 2 to 5 F. M. 4w*-Oct. 31.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, lioston, Mass. Nealed letters answered by enclosing \$1,00 and two red stamps. Circles Thursday evenings.

NOTICE.

DR. WILLIAM R. WIIITE, Medical Electrician, and teacher of the same, Curea all Diseases that are Curable.

Mrs. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communi-

Clairvoyant and Spirit Medium. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2.00.

Office No. 4 Jefferson place, from South Bennett street, between Washington street and Harrison avenue, Boston, Mass.

Office hours from 9 A. M. to 4 P. M.

Oct. 3.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HABRISON AVENUE, BOSTON.

"I HIOSE requesting examinations by letter will please on close 81.00, a tock of hair, a return postage examp, and the address, and state sox and age.

13w-Oct. 3.

MRS. A. C. LATHAM,
MRDICAL CLAIRVOYANT AND HEALING MEDIUM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
222 Washington street, iloaton. Mrs. Latham is eminently successful in treating ilumors, Rheumatism, discases of the
Lungs, Kidneys, and all illilous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Oct. 3.

MRS. S. GREEN,

TRANCE and Healing Medium, has taken rooms at No. 124
flarrison Avenue, where she will be pleased to receive
calls from those who wish to consult her. Terms moderate.
Oct. 31.—4w*

ELECTRICIAN and Magnetic Physician, 1661 Washington street, Boston, Mass.

MRS. A. J. KENISON, Clairvoyant, Healing and Test Medium. Magnetic Romedies, Syrups, &c., can be obtained at 187 Harrison Avenus, between Lovering Place and Asylum street, Boston.

1104-Sept. 20.

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1605 Washington street, Hoston. Sept. 26.—13w*

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) 13w-Oct. 3.

Miscellaneons.

SOUL READING,

MAGNETIC PHYSICIAN.

Opposite Davis street,
BOSTON.
Office hours from 9 A. M. to 4 P. M. Other hours will visit the sick at their houses.

4w*-Oct. 24.

MRS. A. B. FORREST.

MRS. C. N. BROWN, Business and Clairvoy-ant Medium, No. 7 Sheafe street—few, doors from Cook street, Charlestown. Terms 81,00. 2w*—Nov. 7.

MRS. L. G. RICHARDSON, Magnetic Healer, 58 Essex street, Chelsea. Poor treated free.

NEW MUSIC.

FOUR ODES FOR MALE VOICES.

Music composed expressly for the use of the Fraternity of Odd Fellows, by M. Keller.

l'nice 50 cents.

TOGETHER ALONE.

Words by G. W. Birdseye. Music composed by M. Keller. PRICE 35 CENTS.

THERE'S A SHIP UPON THE OCEAN.

Subject from Dickens's "Mutual Friend." Words by G. W.

PRICE 35 CENTS.

FAR FROM MY COUNTRY. Song, written and composed by M. Keller PRICE 30 CERTS.

THE MUSICAL TREFOIL.

Three Songs in one Number: "Happy Song Bird of

the Wildwood," "Home," and "I can ne'er Forget Thee." EACH NUMBER 30 CENTS.

FRIENDSHIP, TRUTH AND LOVE.

Solo or Duett. Words and Music by M. Keller.

PRICE 35 CENTS.

EMERY N. MOORE & CO.,

Printers and Engravers,

No. 9 Water street,

(First door from Washington Street,) BOSTON, Mass.
This Job Printing promptly and neatly executed.
Oct. 3.

AUCTIONEERS, appraisers, and real estate agents. Office No. 50 School street, Boston. T. M. GRIDLEY. GEORGE K. DANIELL.

ROOMS TO LET, for transient or permanent longers, with or without partial board. Mis. N. J. ANDREWS, No. 1081 Washington street, Boston.
Oct. 31.—11w*

' NEW PAMPHLET.

THE SPIRITUELLE;

DIRECTIONS IN DEVELOPMENT.

ABBY M. LAFLIN FERREE.

Birdseye. Music by M. Keller.

MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwaukee, Wis. E. C. WEBSTER.

Convention of Mediums and Speakers.

Arrangement have been made to hold a Convention of Mediums and Speakers at Lyceum Hall, corner Court and Pearl streets, Buffalo. N. Y., on Wednesday and Thursday, Nov. 11th and 12th, commencing at 10 o'clock.

A cordial and fraternal invitation is extended to all embraced within this call to assemble in harmonious counsel, to discuss the important interests pertaining to our heaven-horn philosophy and religion, and to receive the pentecostal baptism awaiting us from the angel world.

This well known hospitality of our Buffalo friends will doubtless, as heretofore on similar occasions, he extended to those in attendance.

Byron, N. 1., Oct. 1, 1888.

Massachusetts Binte Convention The Massachusetts Spiritualist Association will hold a two days' Convention in Horticultural Hall, Worcester, on Thurs day and Friday, Nov. 12th and 13th. A large attendance is de Sired. WILLIAM WHITE, Pres. Bired. George A. Bacon, Sec'y.

> New Books. SECOND EDITION.

THE SPIRITUAL HARP,

The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. Q. BARRETT. E. H. BAILEY, Musical Editor.

THIS work has been prepared for the press at great expense

and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. I need only be examined to merit commendation. The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest.

where it went to he don't know. But by-and-by that letter will face him. He will see it, fresh and good as new.

Now he is just as sure to be brought to justice as I live, and he may just as well own up to-day as any time. I know money will carry you. a good ways, but there 's a point beyond which it can't carry you. [Do you mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is at liberty?] Not exactly. I mean to say he is in one sense at liberty, and in another he is not. [I mean what we call at liberty—walking about the streets.] No, he is not doing that exactly. I know why you sak. You are right.

By the way, did you tell our friend what I asked you to? [I told him not to be discouraged; to keep straight forward, and he would certainly succeed; that you were with him at all times. Yes, sir. [He said he could n't stop if he wished to; something impelled him on.] Yes, sir.

I am very much obliged to you for what yon have done for me, and I suppose if I need more you will help me still further. [In everything that is right.] I shan't ask for anything that is n't right. Good-day, sir.

Benediction.

Benediction.

May the blessing of our good Father be ministered unto each one of you through the ministry of the angels, and when your hour of change shall come may the grave be robbed of its gloom and death of its sting.

July 2.

Benediction.

July 2.

Benediction.

May the blessing of our good Father be ministry of the angels, and when your hour of change shall come may the grave be robbed of its gloom and death of its sting.

July 2.

Gilt.			extra f	88,00
6 c				810,00
12	• •	 • • • • • • • •	 	 19,00
^25	"	 • • • • • • • •	 	 88,00
50	44			72,50
*	C 30 40 5		cents	

When sent by mall 20 cents additional required on each copy.

When it is taken into consideration that the Spinitual Harp is a work of over three hundred pages, comprising some of the choleest music and poetry ever put in print-such as 80NOS, DUETS and QUARITETS, with PIANO, ORGAN or MELOBEON accompaniment-none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE & CO., Pub lishers, (Banner of Light Office, 153 Washington street, Boston, Mass., and 344 Broadway, New York.

For sale also by J. M. PEEBLES, Hammonton, N. J.; J. O. BARBETT, Nycamore, Ill.; E. H. BAILEY, Charlotte, Mich., and by Liberal Booksellers throughout the United States and Europe.

Just Issued by William White & Co., Boston, ONE OF THE FINEST AND MOST PHILOSOPHICAL WORKS EVER WRITTEN, ENTITLED,

THE HARVESTER:

Gathering the Ripened Crops on every Homostead, leaving the Unripe to Mature.

BY A MERCHANT.

THIS Book is the result of a constant and laborious study into the listory of the rise, progress, and introduction to the world, of the various Arts and Sciences, and also a comparison of the incidents connected with the experiences of men who have advanced beyond their age in the development of Literature or Art, Beligion, Politics or Trade. The subject grows a vast in importance and so interesting in detail, that the best powers of the author's mind became thoroughly involved in sympathy with every effort of the men who in every age have struggled to advance into the mystic labyrinths of the Great Unknown.

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

SECOND EDITION.

Just Published by William White & Co. THE LIVING PRESENT

DEAD PAST:

OR GOD MADE MANIFEST AND USEFUL IN LIVING MEN AND WOMEN AS HE WAS IN JESUS, BY Henry C. Wright, Author of "The Empire of the Mother," "The Undecome Child," "A Kiss for a Blow," "The Self Abnegationist," Marriage and Parentage."

PRICE: Cloth 75 cents, postage 8 cents; paper 50 cents, post-

g . (cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

A NEW SCIENTIFIC WORK, PROF. WILLIAM DENTON. ENTITLED

LECTURES ON GEOLOGY, The Past and Future of Our Planet.

Price \$1,50; Postinge 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORES, 158
Vashington street, Boston, and 544 Broadway, New York.

UNDERHILL ON MESMERISM,

WITH CRITICISMS ON ITS OPPOSERS,

previous to his departure. He often imagined that he was at sea, or in some of the various places through which he had traveled, and his description of the visions was wonderfully accurate and minute. It is a scene of the sickness he seemed to realize that he was going home, and he seemed quite anxious to have his wife go with him, as he would off turn to her and say, "Mother, and two most home? Mother, you'll go home with me, won't you?"

We would offer to the many friends he leaves our heartfelt sympathies, and trust that his mission in the splitt-life will be the means of convincing many to a belief in our glorious philosophy. "CERES."

CRITICISMS ON ITS OPPOSERS,

AND a review of himbugs and humbuggers, with practica in instructions for experiments in the science—full directions for using it as a remedy in disease—how to avoid all dangers, the philosophy of its curative powers; how to develop a good clairvoyant; the philosophy of seeing without eyes. "The profession of mental communion without sight or sound, between bodies far apart in the flesh—communion of saints, or with the departed: by Samuel Underfull, M. D., Lt. D., Late Professor of Chemistry-etc. Price \$1.33: Postsye 12c.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 losophy.

T will be seen at a glance that this is just the work needed by thousands. PRICE 30 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street. Boston, and 544 Broadway, New York; also at J. C. PARKER'S, 458 Seventh street (opposite Post-Office), Washington, D. C. MEDIUMSHIP: ITS LAWS AND CONDITIONS; WITH Brief Instructions for the Formation of Spirit Cir-cles. By J. H. Powell, author of "Life Incidents and Poette Pictures," etc. Price 25 cis.; postage 2 cis. For sale at the BANNER OF LIGHT BOOKSTORES, 188 Washington street, Boston, and 544 Broadway. New York.

Mediums in Boston. Acw Pork Advertisements. New Pork Advertisements.

PANORAMA!

AM overwhelmed! There is nothing, and to compare with it-nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me. For four years the uninterrupted stream has continued to pour in upon me, daily increasing in volume and power. Here comes a letter from II. A. Tatum, of Aberdeen, Miss , telling me of the cure of Consumption, Chills and Fever, Billions Fever and other diseases, by the POSITIVE AND NEGATIVE POWDERN; and here comes one from N. Church, of Oskaloosa, lowa, saving that the NEGATIVE POW-DERS have cured a child of Denfness of six years duration. There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the POSITIVE AND NEGATIVE POWDERS have cured his child of Cholera Morbus. his wife of Chills and Fever and Enlarged Spleen. and his neighbor of Neuralgia; and there is one from Mrs. M. Calvin, of Danby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSI-TIVE AND NEGATIVE POWDERS, have cured her husband of Junudice and of that unmanageable disease, Dinbetes, herdaughterof Erysipeins, andherself of Neuradgin. In one case it is a lady in Sacramento, Cal., who is cured of Cutarrh by the POWDERS, and who straightway administers them to others and "cures up Spasms, Fevers, Measles, and fairly routs everything"; in another NELLIE STARKWEATHER, Writing Test Medium, No. 4 Newton Place, Boston, Mass. Oct. 31.-13w* case, as reported by Mrs. P. W. Williams, of Waterville, Me., it Is a lady whose eyesight is restored from a state of Illindness, caused by a shock of Palsy two years before. Away off in Maryaville, Cal., Thomas B. Attkisson, who has the Chills, buysabox of MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS of a passing tin peddler, MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass. and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm "; and John Wreghit, nearer by, at East Walnut Hill, Ohio, has a great and unexpected wonder worked on him by MRS. S. J. YOUNG, Medical Clairvoyant and Itusiness Medium, 56 Pleasant street, Boston, Mass. Oct. 3.—13w* the POWDERS," they cure him of a Rupture of twenty-five years duration, to say nothing of his cured Rhou-MRS. ARMSTEAD, Test, Clairvoyant and Business Medium, No. 3 Winthrop place, leading from 1819 Wahington street, Boston Highlands.

MISS M. E. COBB, Healing and Trance Medium, rear 233 Gold street, South Boston. mistism. From the east, Mrs. N. S. Davis, of West Cornville. Me., reports that the doctors declare that Mrs. Melvin Lincoln must die in three days, and thereupon she takes the POWDERS, and in four days is sented at the MRS. EWELL, Medical and Spirit Medium, oct. 24.—13w* breakfast table, with her family; from the West, C. L. Child. of Decorah. Iowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to MRS. E. A. HOWLAND, Clairvoyant, Psycho-Boston and taken rooms at No. 16 Salem street. Oct. 24.—4w* himself cured his wife of Kidney Compinint, and his grandson of Croup. On the one hand, Nelson S. Woods, of Swan City, Neb., shouts that the POWDERS have knocked his rheumatism higher than a kite"; on the other, a neighbor of II. Webster, of East Pembroke, N. Y., declares that he will not take one hundred dollars for bis half box of Powders, because with the other half he cured his Cough and Kidney Complaint of four years standing. Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who whah, and will visit them in person, or send their autograph or lock of half they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disaves, with prescription therefor; what husiness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3 cent stamps. Seth Tobey, of Tunnel City, Wis., has his hearing restored; and Jacob L. Sargent, of Plainview, Minn., has his sore lips of fifty years duration cured by a single box of the POSITIVES. But enough. The panorama is endless. The stream flows onward, a living, moving demonstration of the power of spirits and their mission of morey to hu-

manity.

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

THE PONITIVE POWDERS CURE Neuralism, Gott, Celic, Pains of all kinds; Cheiera, Blarrhon, Bowd of Complaint, Dysentery, Nausca and Vomiting, Dysentential of the Complaint, Painful Menstruction, Failing of the Womb, all Female Weaknesses and Brangements; Cramps, Fits, liydrophobla, Lockjaw, Mt. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlainta, Eryspielas, Pacumonia, Pieurisy; all Indiammattons, acute or chronic, such as Indiammation of the Lungs. Kidneys, Womb, Bladder, Storaach, Prestate Glaud; Catarrh, Conumption, Bronchills, Coughs, Colds; Merofula, Nervousness, Siceplessness, &c.

THE NEGATIVE POWDERS OURE Pacratyles of Palsy; Amauresis and Deamess from paralysis of Palsy; Amauresis and Deamess from paralysis of the person of the person of the person. HAS REMOVED FROM 161 COURT STREET TO
SEI WASHINGTON STREET, Room 4, MAGNETIC Physician. Office hours from 9 A. M. to 3 P. M. Special attention given to Rheumatism, Neuralgh and Paralysis. Office No 91 Harrison Avenue, Boston, Mass.

MEDICAL Chirroyant. Examinations and prescriptions promptly attended to by letter Remarkable success. in humors, fiver, lung and kidney complaints. Address, enclosing 1, Winchester, N. H. MRS. MARY LEWIS, by sending their autograph, or lock of hair, will give psychometrical delineations of character, answer questions, &c. Terms \$1,00 and red
stamp. Address, MARY LEWIS, Morrison, Whiteside Co., ill.
Nov. 7.—20w*

THE NEGATIVE POWDERS OURE Paratysis, or Palsy; Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nerveus centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extrem Norvous er Muscular Frostration or Helaxation.

For the cure of Challis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Fositive and Negative Powders do no violence to the system; they cause no purglug, no manea, in coverniting, no marcotizing; yet, in the language of 8. W. Richmond, of Chenoa, ill., They are a most wonderful medicine, so silent and yet so effections.

As Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary atacks of dis case before a physician can reach the patient. In these respects, as well as in all others, the Fositive and Negative Fowders are AT San Francisco, Cal., DR. J. M. GRANT
Live Powders are

THE GREATEST FAMILY MEDI
Office 410 Kearney street.

THE GREATEST FAMILY MEDI-

CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such Fever, the Positive and Separate we give the Sole thing as fail.

To AGENTS, male and female, we give the Sole Agency of entire counties, and large and liberal profits.

PHYMICIANN of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most graifying success. Therefore we say, confidently, to the entire Medical Profession.

"Try the Powders." Try the Powders." Printed terms to Agents, Physicians and Druggists, sent

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

Mailed, postpald, on receipt of price. PRICE 1 Box, 44 Pos. Powders, \$1.00
1 " 44 Neg. " 1.00
1 " 22 Pos. & 22 Neg. 1.00
0 Boxes, " " 9.00

Sums of Sorover, sent by mail, should be either in the orm of Post Office Money Orders, or Drafts on New York, or lise the letters should be registered.

Money mailed to us is at our risk. OFFICE, 372 St. MARKS PLACE, NEW YORKS Address, PROF. PAYTON SPENCE,

M. D., Box 5817, New York City. For sale also at the Banner of Light Office No. 158 Washington St., Boston, Mass., and by Bruggists generally. For sale at the BANNER OF LIGHT OFFICE, 158 Vashington street, Boston, Mass. June 27. DR. WILLIAM CLARK'S

SPIRIT MAGNETIC VEGETABLE REMEDIES,

PERSONAL. G. P. Andrews will the wants of suffering humanity where Rheumatism and all other pains are the cause, by the laying on of hands, at his place in Somerser, Mass, during the Fall and Wintermonths, on Thursday, Friday and Saturday of each week. If the pattlent is not benefited, no charge. Terms reasonable. The poor free.

HIS Magnetic Syrup cradicates humors, mercury, and all impurities from the system.

His Magnetic Dysentery, Cholera Morbus and Cholera Oordini relieves and currs the most severe cases. His Magnetic Noevine strengthens and equalizes the nerves and circulation.

His Magnetic Fulmonary and Bronchiai Syrup clears the air-cells and cleanses the membranes from unhealthy mueus collections.

Price \$1.50 per bottle, each kind, sent by express.

His Magnetic Tonic and Strengthening Powders enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition; are invaluable in all cases of DEBILITY and WEANNESS of the BLOOD; in CONSUMPTION, DROPSY, long continued AGUE, ONSTRUCTED MENESS, &C.

Price 50 cents per package. Sent by mail postage paid.
Address, HON. WAIREN CHASE, General Agmit, Banner of Light Office, 544 Broadway, New York, or Dr. Win. Clark's medium, JEANNIE WATERMAN DANFORTH, Clairvoy, and and Magnetic Physician, 313 East 33d street, New York City.

Nov. 7.

HOLMES'S MAGNETIC INSULATED

WRITING PLANCHETTE, Holmes's Alphabetic Planchette,

MADE of material suited to the magnetic currents of the human system—given to him from spirit-land—will answer mental or oral questions by writing or spelling the answers. Any person can work them, even a little child. Every progressive mind should own one.

Manufactured and Sold by Holmes & Co., 146 Fulton street, New York. Either kind sent by express, securely packed, with full directions, on receipt of post-office order for \$1,50; or hy mail, prepaid to any part of the United States, on receipt of post office order for \$2,00. Where post-office order cannot be obtained send registered letter.

Nov. 7.

DR. J. P. BRYANT Heals the Sick at his Residence, 325 WEST 34TH STREET, New York City.

I. O. O. F.

THE AMERICAN ODD PELLOW!

AN ILLUSTRATED MONTHLY MAGAZINE.

DEVOTED to disseminating a knowledge of the Sentiments Principles, Operations and Condition of THE INDEPENDENT ORDER OF ODD FELLOWS.

THE INDEPENDENT ORDER OF ODD FELLOWS.

Published in New York City.

BY JOHN W. ORR, P. G. P. and P. G. M.

THE ARERICAN DOD FELLOW IS the Official Organ of the Grand Lodge of the United States.

Since the commencement of this Magazine (Jan'y 1, 1862), it has received the most flattering commendations and culoglarms from acorea of subsectivers, and the Grand Lodge of California, Connecticut, Indiana, Maine, Maryland, Pennsylvania, Michligan, New York, New Jersey, Rhode Island, New Hampshire, Ohio, Kentucky, Canada West, Wisconsin, Orgon, Illinois, Tennicases, and others, have endorsed and recommended it to the patronage of all the brethren throughout their respective jurisdictions, while the GRAND LODIGE OF THE UNITED STATES, at its session in 1862, adopted it as an organ for communicating more directly with the Fraternity at large, and recommended it to the patronage of Odd Fellows everywhere.

TRIMA—\$2,00 a year; ten copies for \$18,00. Specimen copies will be sent, postage prepaid, on receipt of 20 cents cach.

JOHN W. ORR,

April 21.

WANTED

April 21. 90 Samuel WANTED

WANTED

In a Pannily of Three,

A SMAIL, trusty, woman or girl, capable of assuming the spousibility, and can come well recommended. Liberal wages and a good home will be given. Address.

W. P. and PET ANDERSON,

Care Hon. Warren Chair, M. Broadway, New York.

c. H. Foster,

29 West Fourth street, NEW YORK.

NO EXCUME FOR BRUNKENNEMS.

PALLOU'S WHINKE HISHOCLINATOR, a tried and unfailing remaily. Will be sent by mail on receipt of \$5.00. Call on raddress 11. S. BALLOU, but Broadway, New York.

Sept. 26.—8w* Oct. 3.

\$1000 For Year quaranteed and steady em-DIOUU FOR YEAR quaranteed and steady emcounty to sell our Patent White Wire Clothes Lines (Eserlating). Address White Wire Clothes Lines (Eserlating). Address White Wire Co., 75 William street, New York, or 16 Dearborn street, Chicago, Ill.

DIVORCES legally obtained, desertion, drunkmens, Ac., sufficient cause. No publicity, no charge until divorce obtained. Advice free. M. HOWES, Attorney and Councellor at Law, 78 Nassau street, New York, Aug. 21.—13ve

MRS. H. S. SEYMOUR, Business and Test Mo-dlum, No. I Carnill Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. Oct. 24.-6w*

MRS. R. L. MOORE'S Clairvoyant Prescrip-tions are giving universal satisfaction. Send 41, 2 stamps and lock of hair, with age and sex of patient, cars of WARREN CHARE, 544 Broadway, New York. Sw-Nov. 14. N. B. MRS. J. COTTON, Magnetic Healer, office hours from 9 A. M. till 8 P. M. 72N°-Aug. I.

MRS. B. B. FISH, Clairvoyant Physician, 13
Oct. 17.—13w°

Miscellaneons.

BREAST-PINS AND CHARMS

SPIRITUALISTS PROGRESSIVE MINDS.

CHILDREN'S PROGRESSIVE

No. 1—Pin—For Spiritualists.

1 — Charm—For Spiritualists.

2 — Pin—For Lyceums.

2 — Charm—For Lyceums.

3 — Pin, with Glass, and Silver Band.

4 — Pin,

4 — Charm.

11 — Pin, with Glass, and Gold Rand.

4 — Pin,

For descriptive Circulars, or the Emblems, apply to the nanufacturer, M. B. DYOTT, 114 South 2d street, Philadel-blus, Ph. For sale at the BANNER OF LIGHT BOOKSTORES, 159 Washington street, Boston, and 544 Broadway, New York. Sent by mail, postpaid, on receipt of price.

CASTORIA. A Pleasant and Complete Substitute FOR CASTOR OIL.

PROBABLY no greater general want exists than for a harm less yet electual purgative. The initions of Pills annually used in apite of the many objectionable features pertaining to them, and so often felt by the sick, show conclusively that, a simple cathartic, adapted to all needs and ages, is really required.

them, and so often folt by the sick, show conclusively that, a simple cathartic, adapted to all needs and ages, is really required.

CASTORIA is the prepared prescription of an ost Physician, and is simply a well-known purgative, so combined as to render it perfectly palatable, and still retain its laxative properties. Prescred ictihout alreadol, it may be given with perfect safety to the youngest child or most delicate female whenever a cathartic is required, and having all the desirable qualities of Castor Oil without its nauscons taste, it is the mildest yet most effectual Family Medicine offered to the public.

L'ulike Pills, it is not liable to gripe, or its use to be followed by constipation. By gently yet surely curing Contiveness, it prevents attacks of Piles, and for DYSPEI'SIA, INDIGESTION, SICK HEADACHE, LIVER and BILIOUS COMPLAINTS, and especially for disorders of the Stomach and Borels in Children, CASTORIA is a safe, pleasant and effectual reinedy. One trial will convince you of its desirable qualities, and its cost is no more than for the cheap physics which flood the market.

Prepared by Dr. S. PITCHER & CO., 29 Brattle street, Boston, Mass.

For safe by all.Druggists and Dealers.

Price 25 cents por bottle.

ADDRESSED TO INVALIDS.

ADDRESSED TO INVALIDS.

S. B. BRITTAN, M. D.,

MEMBER OF THE

New York Eclectic Medical Society,

WIIO has made an almost life-long study of the Constitu-tion of Man, the Philosophy of the various forms of Dis-case and Professional Treatment on Natural and Physiological principles, is now established at No. 7 Bruen Piace, Hill street, Newark, N. J. where the subtile agents known to Medical Reformers are scientifically applied.

Special attention given to all phases of Organic Disease, Physical Weakness, Functional Inharmony, and Decay of Vital Powers peculiar to the Female Constitution.

Fatlents from abroad can be provided with board, at convenient places, and at very reasonable prices, in Newark.

See Send for a Circular.

Address as above.

Oct. 17.—8w.

TO BE LET FOR A TERM OF YEARS.

THE estate of the subscriber in Watertown, at the corner of Arsenal and Elm streets, consisting of a large house with sixteen rooms, including a bath room and appurtenances, shed and a barn with stalls for four horses. The whole in per fect order and repair. The house is "back plastered" and otherwise thoroughly built and flaished. There is a force pump in the kitchen; a furnace in the cellar, the floor of which is laid in cement and the top celled. Gas pipes are carried into every room and entry. There are two and a half acres of land well stocked with fruit and shade trees and various small fruits. The house is haid a mile from the Brighton station on the Boston and Albany railroad, and about one elipith-of a mile from the horse cara to liostop and the station of Gooch's crossing on the Watertown branch of the Fitchburg railroad. The estate can be viewed on application to the subscriber-at his office, No. 30 Court street, between the hours of 11 A. M. and 2 P. M.

LOOOK'S TO BE LET FOR A TERM OF YEARS.

COOK'S

Wonderful Alphabetical Combination PLANCHETTE.

I AS not only proved eminently satisfactory as a means of receiving communications from spirit friends, but its great auxiliary efficiency in the rapid development of mediums constitutes one of its greatest recommendation; to the favorable consideration of the public. By the use of this Planchette, mediums are greatly facilitated in their development. All those who have experienced its truly wonderful powers are outspoken in its praise, and conflaily recommend it. Constantly kept on hand by MATILDA A. McCURD, No. 513 Chestinut street, St. Louis.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at the Banner of Light Office, for 25 CERTS RAGH:

JUDGE J. W. EDMONDS,
EMMA HARDINGE,
EMMA HARDINGE,
EMMA HARDINGE,
EMMA HARDINGE,
ANDREWJACKSON DAVIS,
ANDREWJACKSON DAVIS,
JOAN OF ARC,
MRS. J. H. CONANT,
J. M. PEEBLES,
PINKIE, the Indian Maiden; 50 cents.

Sent by mail to any address on receipt of price. TRACTS! . TRACTS!

First Edition 100,000. Hair Sold.

NOW ready, a series of short, pointed articles, "Pebbles,"
in the form of four page Tracts, prepared expressly for
general distribution. By Lois Walsbrooker. Terms,

50 cents extra on each 1000 when sent by mail.
For sale at the BANNER OF LIGHT BOOKSTORES, 158
Washington street, Boston, and 544 Bruadway, New York.

Western Bepartment.

J. M. PERBLES......EDITOR.

INDIVIDUALS subscribing for the HANNER OF LIGHT by mail, or ordering books, should send their beters containing remittance direct to William White & Co., 158 Washington street, Boston, Mass. Tost-Office Orders, when sent, should be made payable to William White & Co., and not J. M. Perries. This course will save much time and trouble. Local matters from the West requiring immediate 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. Perries. Fersons writing us in November and December will direct to sons writing us in November and December will direct to St. Louis, Mo.

Alcott's Tablets.

A score of moons have changed from old to new since we were privileged with an afternoon in the library-room of Emerson—the most suggestive, the richest afternoon of our life. His spheral presence was an intellectual baptism. Departing, he said," You should see Alcott."

Through the kindness of a literary gentleman, we have just seen Alcott in his "Tablets." Tasting his soul in the magnetism of his words, we pronounce the feast royal. Rivers of thought from Alcott swim no sum or drift-wood. His "Metamorphoses" translated us for the moment into our soul's native home-those preexistent heavens so beautifully pictured by the Grecian,

Concord." A New York letter writer gives the following as a sample of his theosophic conversa--tions:

w What is your opinion of Emerson, Mr. Alcott ?"

s "What is your opinion of Emerson, Mr. Alcott?"

"Emerson is a wizard, an enchanter. He is descended from a fine race, His father was a genius; his mother a woman of heauty. A dozen generations of culture are behind him. He fascinates you in spite of yourself. He gets possession of your secret. He is so magnetic he fills you with his thought to the exclusion of your own. Emerson has the finest brain in the country. He is a poet, a prophet, a seer. He is in advance of the century, and nothing can crowd him out of the age he has illuminated by the radiant warning of his individuality." wonder of his individuality."

Again: "Do you consider meat injurious as an article of food?"

"The man who cats meat must have the beast in him al-"The man who cats meat must have the beast in him always. A meat-cater cannot have fine manners, any more than the person who carries his flored log into well-bred company. Meat is out of all fitness, the opposite of spiritual food. We should subsist on vegetables and fruits to be divine. That which is above us is better, than that which is below. When we pluck the apple above our head, eating is an aspiration; and the clustering grapes of our own arbor shed their soft purples in mellowing light upon the whiteness of our souls."

Alcott's usual conclusions are like this:

"The time has sped; it may not be recalled. Many fine

"The time has sped; it may not be recalled. Many fine thing might have been said; but sympathy cannot be created. The flour was not proplitious; the gods were not willing. Fate rules all; spirit flows to spirit by an eternal law that cannot be governed. The stream of congeniality pours into the river of God."

It is very evident that through the law of assimilation, connected with the soul-forces of action and reaction, men grow to act, to think, to be like what they subsist upon. If not discernible in the present, the fact becomes manifest in future generations. Refined food for thinkers.

"Bowls of sunrise for breakfast, Brimful of the East, Foaming flagons of frolic, His evening's gay feast, Mingles morals idvilic With Samian fable

Sage seasoned from cruets Of Plutarch's chaste table... Thus baiting his genius. Brings poets and Sybil's To sup at his board.

His gifts unabated, Transfigured, translated— The idealist, prudent Saint, poet, priest, student, Philosopher, he."

Mauhattan, Kansas.

Autumn mornings in the southwest-how beautiful! When delicate shadows fall penciled upon the sere grass; when hazy sunbeams kiss the quiet, wide-stretching prairies; when corn-fields bustle musically with ripeness; when earth and heaven seem blending, and life a glad, trembling, waiting deliverance and ascension into upper kingdoms, it is sweet to go away from the multitude out into God's sky-roofed cathedral to -worship. Aspiration is prayer. Deep soul-reflection,

Tread softly on Nature's brown carpet. It is the Infinite's weaving. Exquisite the mingling of hue and shade. The spear-shaped blades of grass point upward. They struggle against the law of gravitation. This is the paradise of insect life. Rising through effort, their wings murmur

We are standing this moment upon a high rainfretted bluff, admirably terraced by Nature's formative hand and robed in shadow-broken gray, caluly awaiting winter's winding sheet. At the foot of this bluff rolls the Big Blue, with fine mill privileges a few miles above; a little to the east nestles Manhattan, close by the junction of the Blue and Kansas rivers, numbering nearly afteen hundred inhabitants. On the right of us is an elegant stone edifice, the State Agricultural College, with a real estate endowment of ninety thousand acres of land. Manhattan, between one and two hundred miles west of the State line toward the interior of Kansas, is surrounded by a magnificent country, abounding in great variety of scenery.

Considering the population there is a strong liberal element, and quite a large number of Spiritualists in this vicinity. They are not legally organized, however, as in Topeka.

There is an amusing tendency in this glorious western country to paint in high colors, and confer honorary titles. Captains, majors and colonels are scattered around as loosely as profusely. Seminaries are termed universities, schoolteachers professors, traders merchants, and villages ere they are aware, awake cities. Last season, E. V. Wilson delivered a deeply interesting course of lectures in this place, accompanied by numerous and satisfactory tests. The hall during our stay has been nightly crowded.

Accompanied by Judge Humphrey of the Eighth Judicial District, we start westward, Nov. 1st, for Fort Ellsworth, Fort Hays, and still onward, perhaps, toward Colorado. We are anxious to see the herds of buffaloes now crossing the country in armies to find the fresher pasturage of more southern latitudes. Fort Ellsworth is some distance south and west of the recent Indian depredations on the Republican and Solomon rivers. Of these (with causes) we shall give an account in a future communication. Gen. Sheridan is now in Topeka, making arrangements for raising a second regiment, to move against the Indians as soon as they retire to their winter lodges.

We take pleasure in acknowledging our obligations to Judge Humphrey and family for personal kindnesses.

Woman's Suffrage.

Keep these phrases before the people: human rights, equal rights, Governed implies the God-given right to vote for those privileged to govern. Kansas seems alive to the interests of woman. At the election in Topeka last spring there were eighty votes cast by women. All through Kansas they are permitted to vote upon school matters in country districts. It is lamentable that they do not all avail themselves of this opportunity.

Apropos. The reader is aware that there has been a war of ideas raging for several years in glorious triumph.

the University of Michigan, touching the comparative merits of Allopathists and Homeopath ists-big pills and little pills. Dr. Haven, President of the University, recently argued at great length against the establishment of a chair of Homeopathy, and at the same time argued with equal fervor in favor of the admission of women to the university. Young ladies, abundantly qualified, have frequently been refused, and yet the Institution claimed to be the People's College. The President now favors the joint and coequal education of the sexes. Surely, the world moves, "Michigan University is not wholly fossilized. Equal rights and privileges will soon be established in our colleges and universities, before the law and at the ballot-box."

Topeka. Kansas.

Though Lecompton was capital for a time during the Territorial organization, when the State Constitution was adopted, Topeka, because of central position and other, advantages, was decided upon for the permament capital.

It is admirably located upon the Kansas River, and presents the appearance of enterprise and thrift. The most important buildings are of stone, the country abounding in stone quarries and extensive coal deposits.

Westward is the watchword. It is the energetic of the East that settle the West, and while securing and beautifying their prairie homes they wisely encircle their social centres with books, literature, educational advantages, and the freshest thoughts of the hour.

The West is radical. Its suns, skies and broad prairies all inspire and intensify this tendency. Progress permeates the very atmosphere. Life in these new States is real and earnest. The wide fields, rich harvests and generating in general support of the properties of the hour.

The West is radical. Its suns, skies and broad prairies all inspire and intensify this tendency. Progress permeates the very atmosphere. Life in these new States is real and earnest. The wide fields, rich harvests and generating a properties of the harvests and generating in properties and the state of the suns and the suns properties and the suns p Alcott is a heart-neighbor of Emerson, "sage of ing and beautifying their prairie homes they

these new States is real and earnest. The wide fields, rich harvests, and generous, off-handed, whole-souled people, all cliarm us.

Grains and fruitage the present season have generally been good throughout the State. This was specially true in the more eastern counties. Apple trees, necessarily young, begin to bear sufficiently to confirm the most honeful.

bear sufficiently to confirm the most hopeful prophecies. The peach crop was abundant. One gentleman near Topeka marketed for them. sand bushels. There was a time that sold for fifty cents, and even twenty-five cents per basket. Grapes grow luxuriantly. Many farmers are putting out extensive vineyards. California will not excel some portions of Kansas in purpling vineyards. No portion of the broad, free West can present greater inducements to Eastern settlers than Kansas. Its growth, thrift and present attainments absolutely astonished us.

During our stay in Topeka we were kindly entertained at the hospitable home of F. P. Baker, Hall every Sunday morning and evening. Lycenin between services. Jeremiah Brown, Secretary. During our stay in Topeka we were kindly en-

worthy of high commendation. Some two miles southeast of Black Jack, in Douglas Co., the friends of progress have recently perfected an organization, with Mr. Snyder as President and Mrs. E. J. Partridge, Secretary.

In Topeka the Spiritualists have a thorough legal organization, Dr. F. L. Crane President, and Mrs. J. Crowe Secretary. They own a fine cabinet organ and have regular Sunday meetings. They intend, within the coming year, to erect an elegant hall of their own. Blessings upon the workers in this movement.

New Lecturer.

Robert Tegart, formerly a Methodist clergyman in Canada West, has, through reading and investigation, become a believer in the Spiritual Philosophy. He has already commenced the proclamation of the new gospel, though officially connected with the Methodist Church. 'He will find a wide field in the West all ready for cultivation. The people everywhere are calling for testmediums, lecturers and liberal reading matter.

Lyceum Matters.

As there is to be a Convention for the benefit of the Children's Progressive Lyceum, I thought I would make a suggestion for its consideration. As far as my experience goes in the Lyceum, there seems to be a great want of means to instruct the children. Some of the leaders are as ignorant of our philosophy as the children themselves, and as a natural consequence not much instruction is derived from them. What we want are primers, one for the small children, and one for the children in the higher groups, questions and answers embedying, as near as can be, all the facts and principles of our philosophy. I think the National Lyceum Convention should appoint a committee to prepare the work, and that Warren Chase and A. E. Newton should be on that committee. A. MCFARLANE.

Genesco, Ill., Oct. 28, 1868.

Address of the Ohio Executive Board, It was the expressed desire of the First State Convention

It was the expressed desire of the First State Convention to incorporate and vigorously push the missionary work in the State. The means placed at the disposal of the Board were limited, and they did not deem it advisible to engage more than one laborer. The work was entirely new and necessarily experimental, but has been attended with unlooked for success. It was soon found that one agent was entirely inadequate to the demand. From every part of the State the ery came up to the Sceretary, "Send us our missionary," It has been impossible to satisfy this demand. Aided by the experience of the past, the new year is opened by a band of eight missionaries, at the head of which is placed the already tried warrior, Bro. Wheelock. They are all armed and equipped to go at a mement's warning against the enemy.

placed the already tried warrior, Bro. Wheelock. They are all armed and equipped to go at a moment's warning against the enemy.

A much greater work has been accomplished during the past year than appears at a cursory glance. Seven Lycoums and several excitetes have been established, and the disjointed fragments of Spiritualism and Liberalism have assumed a consolidated form. The Ohio Spiritualism have assumed heavy responsibilities and is reposing faith in the Spiritualist of the Estate and expecting aid from them. It is notime to turn back: we cannot do it if we would. We must press onward. Friends of Liberalism and Spiritualism everywhere, we look to you for aid. You ask for missionary laborers, we endeavor to supply your desire, but do not think, because they are missionaries, they do not need compensation. They need it the more. If you overpay them it will balance the engagements they make that do not pay, or the deficiencies of others who jerhaps at the same time are receiving no compensation. Our place is to make the gains of one halance the loss of another, thus equalizing the borden and keeping all these laborers engaged. It is apparent at once that it is impossible for the Board to keep the missionaries in new and unjaying localities all the time. The old fields must yield the necessary support, and hence we ask societies to engage our missionaries for a portion of the time, thereby enabling the Board to keep the missionaries to your officers, who one and all receive hot a single dollar for all they may do, but to pay the missionary agents. The ploneer work they are called to perform is severe and wearing, and they should receive the wages they so richly deserted. Hurson Turne, Rec. Sec'y.

Self-lenial leads to the most exalted pleasures, and the conquest of evil habits is the most Ohio Missionary Work.

Cephas B. Lynn proposes, in behalf of the State Association of Spiritualists, to speak in the following places: Monroe Centre, Nov. 8th; Kingsville, 10th; Conneaut, 11th; Pierpont, 12th; Andover, 15th; Farmington, 22d; Chagrin Falls, 22th, Friends will arrange accordingly. This young brother is one of the best speakers we ever heard, under reasonably favorable conditions. Will those interested see to it that "all things are in according to the best speakers." 2—Oho Spiritualist. readiness "?-Ohio Spiritualist.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

Aprilan, Mich.—Regular Sunday meetings at 10 M A. M. and 73 r. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.
Astoria, Classop Co., On.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

Conductor.

BUFFALO, N. Y.—Meetings are held in Lyccum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and M. P. M. James Lewis, President; E. C. Cooper, Vice President; J. Lane, Treasurer; E. Woodthorpe, Secretary, Chikiren's Lyceum meets at 2½ P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Mary Lane, Guardian.

Baltimore: Mol.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Byzer speaks till further motice.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10 and 70 colock. Culidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamieson until Nov. 22.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ P. M. J. Close, President. Children's Lyccum meets at 10½ A. M. Bart Conductor; Mrs. D. W. Bullard, Guardian. M. Bar Conductor; Mrs. D. W. Bullard, Guardian.

CONCORD, N. H.—The Children's Progressive Lyceum meet in Liberty Hall, Statesman Building, every Sunday, at 19 A. M. Conductor, Dr. French Webster; Guardian, Mrs. Roblinson Hatch; Asst. Conductor, J. T. Kendail; Secretary, C. H. Rubinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at 6 P. M. Lecturers wishing to make engagements will address Dr. French Webster.

CORY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Langston, Conductor; Mrs. Tibbals, Guardian.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 7 P. M., by E. S. Wheeler, regular speaker, Lyceum at 9 A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

Chicago, Ild.—The First Society of Spiritualists hold meet-

tis, Guardian; T. Lees, Secretary.

Chicago, Ill.—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10½ A. M. and 7½ P. M. Speakers engaged:—Mrs. Nettle Coburn Maynard during October; Dr H. P. Farneld during November. Children's Progressive Lyceum meets immediately after the morning service. DORCHESTER, MASS.—Free meetings in Union Hall, Hadcock street, every Sunday evening at 72 o'clock. Good speakers engaged.

engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive
Lyceum holds its Sunday session in Merrick Hall, in Dover,
at 10 A.M. E. B. Averill, Conductor; Mrs. K. Thompson,
Guardian. A conference is held at 12 P. M.

Guardian. A conference is held at 12 P. M.

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

The Children's Progressive Lyceum meets at same place at 16 place.

A.M. Dr. H. H. B. Bigham, Conductor; Airs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

FOXBORO', MASS.—Meetings are held every Sabbath in Town Hall, at 12 p. X. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 12 p. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

HAMMANTON, N. J. —Meetings held exery Sunday at 104

HAMMONTON, N. J.—Meetings held every Sunday at 103 A.M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore. Secretary. Lyceum at 1 P. H. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian

of Groups.

LOWELL, MASS.—The First Spiritualist Society hold a gereral conference every Sunday at 2½ r. M., in Lyccum Hall, corner of Central and Middle streets. Children's Progressive Lyccum holds its session, at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Par Sec.

COT. Sec.

LEOMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged:—I. P. Greenleat, Nov. 15 and Dec. 27; Mrs. M. Macomber Wood, Nov. 28 and Dec. 13; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

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

meets at 1 o'clock.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 64 p. m., at Museum Hall, corner of Elm and Picasant streets. Daniel George, President: R. A. Scaver. Secretary. Progressive Lyceum meets every Sunday at 104 at the same hall. R. A. Scaver, Conductor: Mrs. Fannie C. Sheapard, Guardian.

MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. z. street. Bervices at 3 P.K.

Milan, O.—Spiritualists' and Liberalists' Association and
Children's Progressive Lyceum. Lyceum meets at 101 A.M.
Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Hudson Tuttle Conductor; Emma Tuttle, Guardian.

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

NEW HAVEN, CONN.—The First Spiritualist Association hold meetlugs every Sunday at Todd's Hail, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% a. M. E. Whiting, Con-

ductor.

New York Citt.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Eyerett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 1½ P. M. Children's Progressive Lyceum at 2½ F. M. P. E. Farnsworth, Secretary, P. O. box 5679.

OSWEGO, N. Y.—The Spiritualists noid meetings every Sunday at 11 A. M., and 7½ P. M. in Mead's Hail, corner of East 4th and Bridge street. The Children's Progressive Lyceum meets at 2 P. M. J. L. Peol, Conductor; Mrs. S. Doolitte, Guardian. Speaker eneage 2:—William F. Wentworth during November and December.

PLYBOUTH. Mass.—Lyceum Association of Spiritualists

PUTMOTTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. Fannie B. Felton, Dec. 6 and 13; Dr. J. H. Currier, Jan. 3 and 19.

Dr. J. H. Currier, Jan. 3 and 19.

PUTNAM. CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 1½ A. M.

POETLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyccum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. H. E. A. Humphrey, Gtardian, PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian, Drys. 1987.

A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian, PHILLABELPHIA, P.A.—Children's Progressive Lyceum No. 1. meta at Concert Hail, Chestnut, above 12th street, at 94 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary S. Dyott Guardian. Lyceum No. 2, at Thompson street chouch, at 10 A. M., Mr Lausham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hail, at 11 A. M. and 7; P. M. on Sundays.

MOCHIETEN N. 7.—Patietics Medical Computation Spirit

ROCHESTER, N. T.—Belistons Society of Progressive Spirit ualists meet in Scilitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged:—Mrs. Sarah A. Byrnes during November: C. Fannie Allyn during February. Children's Progressive Lycenm meets every Sunday, at 23 P. N. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

sistant Conductor.

EIGEMOYD, ISD.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 16t A. M. Children's Progressive Lyceum meets in the same hall at 2r. M.

SALEM, MASS.—The Children's Progressive Lyceum meets in account Hall, Church street, every Sunday, at 1r. M.

A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Meetings are also held in Lyceum Hall.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritual at shold meetings every Sunday at Fallon's Hall. Progress ve Lyceum meets at 2 r. m. Conductor, James G. Allberguardian, Mrs. F. C. Coburn. Lectures at 7 r. m. Guardian, Mrs. F. C. Coburn. Lectures at 7F. M.

Bromenam, Mass. — The Spiritualist Association hold meet
ings at Harmony Hall two Sundays in each month, at 23 and
7P. M. Afternoon lectures, free. Evenings, 10 cents. Wm.
H. Orne, President. The Children's Progressive Lycaum
meeta every Sunday at 103 A. M. E. T. Whittier, Conduct
or; Mrs. A. M. Kempton, Guardian.

meeti every Sunday at 197 A. M. E. I. Waltuer, Conduct or; Mrs. A. M. Kempton, Guardian.

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

Sycamober, Ill.—The Children's Progressive Lyccum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; assision one hour: essiys and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.

St. Louis, Mo.—The "Society of Spiritualists and Pro-MIS. Barah D. P. Jones, Corresponding and Recording Sec'y.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and Sp. M.; Lyceum 23 P. M. Charles A. Fenn, President; Mis. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Farah E. Cook, Guardian of Groups; Mis. J. A. Coloney, Musical Director.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall

Gonuector of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Sacramento, Cal.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis Conductor; Miss G. A. Brewster, Guardian.

Trot, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Riverstreets, at 10 J. M. and 7 P. M. Children's Lyceum at 23 P. M. Selden J. Finney, Conductor; Miss Libbie Maccoy, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10 J. A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary, H. H. Ladd. Children's Progressive Lyceum at 12 J. P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Williamsburgo, N. Y.—The First Spiritualist Association

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 67 Fourth street.

WORCESTER, MASS.-Meetings are held in Horticultural Hall, every Sunday, at 2½ and 7 r. m. E. D. Weatherbee, President: Mrs. E. P. Spring, Corresponding Secretary. MASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7½ P. M. Lecturers engaged:—November, Nettle Pease: December, Cora L. V. Daniels; January, N. Frank White; February and March, Netlile J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm. Children's Progressive Lyceum every Sunday, at 12½ o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

Hew Advertisements.

THE LARGEST, CHEAPEST AND BEST!

ELECTION IS OVER, PEACE PREVAILS,

PROSPERITY ABOUNDS. And Now is the Time to Subscribe for

MOORE'S ... RURAL NEW-YORKER.

THE GREAT NATIONAL RURAL; LITERARY AND FAMILY WEEKLY!

VOL. XX, FOR 1869-VASTLY ENLARGED AND IMPROVED

THE RURAL NEW-YORKER has long been the Leading and Largest Circulating Newspaper of its Cless. It has constantly increased in Circulation, Influence and Reputation—fairly acquiring, by superior ability and enterprise, the first rank in its important sphere of Journalism. But in order to immensely augment its Usefulness and Power for Good, its Founder and Conductor has determined to so enlarge and improve the RURAL that it shall be the

LARGEST, BEST AND CHEAPEST PAPER OF ITS CLASS IN THE WORLD!

This is no idle boast, for we mean all we say or imply; and all who have noted our promises and performances for twenty-five years—while conducting the Michigan Farmer (1843-1845), Genesee Farmer (1846-1849), and the RURAL NEW YORKER since January, 1850—know that OUR PLEDGES ARE ALWAYS FULLY REDERMED.

SIZE, STYLE AND CONTENTS.

Our purpose is to excel all past efforts by making the RURAL about DOUBLE ITS FORMER SIZE, giving more reading in the Leading Departments, adding several New Features, and employing, as Editorial and Special Contributors, many of the ablest Practical, Scientific and Literary writers—Men and Women of great Experience, extensive Knowledge, and high Reputation.

The KURAL New-YORKER for 1869 will be published on a Mammol's Sheet, comprising

16 LARGE QUARTO PAGES OF 5 COLUMNS EACH!

Printed in Superior Style, on Book Paper, and Appropriately Illustrated. In brief, it will be ABLY EDITED, FINELY ILLUSTRATED, NEATLY PRINTED, AND ADAPTED TO THE WHOLE COUNTRY. Its ample pages will embrace Departments devoted to or treating upon

voted to or treating upon
Agriculture,
Horticultore,
Rural Architecture,
Sheep Husbandry,
Coston Outture.
Grazing, Breeding,
Dairy Farming,
Poultry, Bees,
Laudscape Gardening,
Entomology,
With Hiltstrations, Tales, Essays, Sextences, Porter WITH ILLUSTRATIONS, TALES, ESSAYS, SEETCHES, POETEY, MUSIC, REBUSES, ENIGNAS, &C.

THIS GREAT ENLARGEMENT

Involves wast Labor and Expense, but we possess means and facilities for its successful accomplishment. Indeed, our Experience, Paith and Knowledge of the Wants of the Feople, in both Town and Country, assure success.

The paper will excel in all the essentials of a Progressive. Timely, Entertaining and Useful Krall, Literary, Paulty and Brisness Newspapers and the issues of Vol. XX, for 1869, will more than ever before manifest the true spirit of its Motto. "Excelsion," and Objects, "Progress and Improvement"—maxing

THE BEST WEEKLY IN AMERICA!

With Offices and Managers in Rochester and New York—the Heart of a famed Rural District, and the great Business and Commercial Metropolis—the Rural possesses unequaled advantages and facilities.

Reports of the principal Cattle, Graix, Provision, and other Markets, will be a Prominent and Reliable Feature of the Enlarged and Improved Rural. Crop Reports will also be given

The RURAL is not a monthly of only 12 issues a year, but a Large and Beautiful WEKKLY of 52 Numbers! In nearly doubling its size, its Price is not increased!

Whether located in Country, Village or City, You, Youk Family and Neighbors, want the Rural, for it is superior in Value, Publist and Vehicles of Contents, and Adapted to the Wants of All.

Both People and Press pronounce the Rural the Best Paper in its Sphere. Try it and see.

TERMS OF VOL. XX, FOR 1869:

TERMS OF VOL. XX, FOR 1869:

Single Copt, 83 a Year; Five Copies, 814; Seven for \$19; Ten for \$25. &c., with free copies or premiums to Club Agents. Now is the Time to Subscribe and Form Club. 2 Laberal indugements to Local Club Agents, but no traveling canvassers chiplored. Specimens, Show Bills, &c., sent free—or the 13 numbers of this Quarter (Oct. to Jan.) on trial, or as specimens, for NNLT FIFTY CENTS. Post-Office Money Orders, Drafts and Registered Letters may be mailed at the risk of the Publishers. Address, D. D. T. MOORE,
41 Park Row, New York, or Rochester, N. Y.

Nov. 14.-1w

THE GREATEST MEDICAL

BLESSING OF THE AGE.

Dr. Kennedy's Rheumatic and Neuralgia Dissolvent.

READER, you may consider this a sort of a spread-eagle heading, but I mean every word of it. I have been there. When your system is racked with RHEUMATIC

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 night, and at night wishing it was morning.

When you have the WEUBALGIA,

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

When you have the

SCIATICA,

that I have just got through with,) that most awful, most neart-withering, most strength-destroying, most spliit-breasing and mit-d-weakening of all the diseases that can afflict our the strength of the diseases that can afflict our the strength of the s

ng and miles, soor human nature; When you have the LUMBAGO,

lying and writhing in agony and pain, unable to turn yourself in bed, and every movement will go to your heart like a knife; now tell me if relief and a cure of any of these diseases. In a few days is not the Greatest Medical Blessing of the Age, tell us what is!

Directions to Use. You will take a table-spoonful and three spoonfuls of water

bree times a day and in a few days every particle of Rhen matic and Neuralgic pain will be dissolved and pass off by the Manufactured by D. KENNEDY, Poxbary, Mass.

Price \$1,50 per bottle.

Manuactured by D. K.E.N.EDI, EOXDUTY, ARRIVA WHOLES & FORTH, George C. Goodwin & Co., M. S. Burr & Co., Eust, Bro & Bird, Carter & Wiley, Gliman & Bro., Weeks & Potter, Reed & Cutter, Boston; W.F. Phillips, Y. W. Perkins & Co., Prortland; Joseph Baich & Son, Providence. At retail by all Druggists.

New Books.

NEW LONDON EDITION.

SUPRAMUNDANE FACTS

Rev. Jesse Babcock Ferguson, A.M., LLD INCLUDING

TWENTY YEARS' OBSERVATION

PRETERNATURAL PHENOMENA. EDITED BY

T. L. NICHOLS, M.D.,
Forty Years of American Life," "Biography of
the Brothers Davenport," &c., &c. We have just received a supply of this very interest ng work from the pen of one the ablest writers of the day

which we can furnish our patrons at a greatly reduced price.

PRICE, 82,00 Postage Free. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

JUST PUBLISHED.

Longfellow's Latest Work, "NEW ENGLAND TRAGEDIES."

Henry Wadsworth Longfellow.

THIS beautiful poem makes 179 pages; is elegantly printed on tinted paper and bound in a substantial manner. Fif-teen thousand copies have already been sold.

PRICE \$1.50; postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. A RARE BOOK!

JUST PUBLISHED BY WILLIAM WHITE & CO. of the Banner of Light Publishing House, THREE VOICES.

By Warren S. Barlow.

A POEM IN THREE PARTS.

Part I-The Voice of Nature: Part II-The Voice of Superstition; Part III-The Voice of a Pebble.

T is one of the keenest satirical expositions of the superstition, bigotry and false teachings of the age, which has ap T is one of the keenest sharical expositions of the superant tion, bigotry and false teachings of the age, which has appeared for a long time.

Elegantly printed on heavy, fine papers, bound in beveled boards, in good style; nearly 200 pages. Price \$1,25; postage locents. Liberal discount to the trade.

For sale at the BANNER OF LIGHT BOOKSTORES, 138 Washington street, Boaton, and 544 Broadway, New York.

ARABULA,

THE DIVINE GUEST, Is selling rapidly, because it supplies a deep religious want in the hearts of the people. The third thousand is just from the press, and orders can now be filled without delay. Best literary minds are gratified, while truly religious readers are spiritually fed with the contents of this volume.

All who want to understand and enlay the grand, central truths of The Harmonial Philosophy, and all who would investigate the teachings and Heligion of Spiritualisms, should read this inspired book. It contains a New Collection of Gospels by Saints not before canonized, and its chapters are teeming with truths for humanity, and with fresh tidings from the beloved beyond the tomb.

Price \$1,50; postage 20 cents. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORES, 136 Washington street, Boston, and 54 Broadway, New York.

A NEW INSPIRATIONAL WORK. Just Published by Wm. White & Co. EXTRACTS FROM UNPUBLISHED VOLUMES.

DIVINE ATTRIBUTES AND THE CREA-TIONS, THE SUN, THE MOON, HOMER, HESIOD, SOCRATES. Elegantly printed on fine tinted paper. 230 pages. Price \$1,00; postage 8c. 41.00: postage 8c. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

TREATING UPON

NEW EDITION-JUST ISSUED. ERRORS OF THE BIBLE Demonstrated by the Truths of Nature;

OR MAN'S ONLY INFALLIBLE RULE OF FAITH AND PRACTICE. By Henry C. Wright. Price: Paper 35 cents, postage 4 cents; Cloth 60 cents, postage 8 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. FIFTH EDITION—JUST ISSUED. The Lite-Line of the Lone One;

OR,
AUTOBIOGRAPHY OF, THE WOBLD'S CHILD.
BY WARREN CHASE.
Two steel-plate Portraits. Price \$1.00; postage 16 cents.
For sale at the BANNER OF LIGHT BUOKSTORES, 168
Washington street, Boston, and 544 Broadway, New York. THE CRUMB-BASKET.

BY ANNIE DENTON CRIDGE. Just the Book for Children's Progressive Lyceums. Price 50 cents; postage 4 cents.
For sale at the BANNER OF LIGHT BOOKSTORES, 158
Washington street Boston, and 544 Broadway, New York.

CONFESSION.

FOR sale by A. WILLIAMS & CO., 100 Washington street, 4w -Oct. 24. A Sinspirational Poem, given through the mediumship of A Mrs. M. J. Wilcoxson. Price 8 cents. postsage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

BANNER OF LIGHT:

An Exponent of the Spiritual Philosophy of the Nineteenth Century. PUBLISHED WEEKLY

BRANCH OFFICE, 544 BROADWAY, NEW YORK. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

AT NO. 158 WASHINGTON STREET, BOSTON, MASS.

AIDED BY A LARGE CORPS OF THE ABLEST WRITERS. TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year......83,00

Six Months 1,50
Single Copies Scents There will be no deciation from the above prices.

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post office noney order. subscriptions discontinued at the expiration of the time

paid for.
Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—It is useless for subscribers to
write, unless they give their Post-Office Address and name of
State. Subscribers wishing the direction of their paper changed

rounce town to another, must always give the name of the from one town to another, must always give the name of the Town, County and State to which it has been sent.

Subscribers are informed that twenty-six numbers of the BANKER compose a volume. Thus we publish two volumes a vest. ear. Advertisements inserted at twenty cents per line for the

And the communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Editor, not intended for publication, should be addressed to the Editor, not intended for publication, should be marked "private tion the enveloped All Business Letters must be addressed: "BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co. WHOLESALE AGENTS:
NEW ENGLAND NEWS COMPANY, 100 Washington st.

Boston.
AMERICAN NEWS COMPANY, 121 Nassau street. New York City.
WESTERN NEWS COMPANY, Chicago, Ill.
A. WINCH, Philadelphia, Pa. RETAIL AGENTS:

JOHN J. DYER & CO., 35 School street, Boston.
A. WILLIAMS & CO., 100 Washington street, Boston.
WARMEN CHASE, at our New York Branch office, 544
froadway, Room No. 6.
C. W. THOMAS, 41 Fourth avenue, New York.
HENRY WITT, 67 Fourth street, Brooklyn, N. Y.

C. W. THOMAS, 431 Fourth avenue, New York.
HENRY WITT, 67 Fourth street, Brooklyn, N. Y.
GEORGE H. HEES, west end Iron Bridge, Oswego, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
MRS. B. F. M. BROWN & MRS. LOU, H. KIMBALL, Room
21, Pope Block, 137 Madison street, Chicago, 111
W. B. ZIEBER, 16 South Third street, Philadelphia, Pa.
JOHN BIRCH, southwest corner of Fourth and Chesinui
streets, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
C. H. ANDERSON, 438 Seventh street (opposite the Post
office), Washington, D. C.

SUBSCRIPTION ACESTS MRS. H F. M. BROWN & MRS. LOUIE. KIMBALL, Ecom 21. Pope Block, 137 Madison street, Chicago, Ill. J. BUENS, I Wellington Road, Camberral, Leadon, Eng-land.

Publishers who unsert the above Prospectus three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the BARKER OF LIGHT one year. It will be forwarded to their address on receipt of the papers

24w-Nov. 14. with the advertisement marked.