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Original Essay.

PARADISE --- THEOLOGICAL ORIGINAL SIN.

Paradise, whether treated literally, allegorically or imaginatively; whether as a relation of actual circumstances as representative of or as typical of a theory of religion; or whether as a poetical view of the beginning of a human race; in either case, the account as related in Genesis is necessarily confined to a few salient points. We say necessarily; merely because to have given all the minute details of the circumstances which would naturally belong to such a peculiar state of existence would have filled too much space without materially advancing the object of the writer, whatever that object may have been.

If in imagination we carry our minds back to a period when there was no world of society, not a single one of the myriad objects which now constitute themes for the reflections and actions of hundreds of millions of sentient beings, we will be constrained, by the very nature of the problem, to regard the representative man and woman of creation as something radically different from any man and woman of the present age.

It may be claimed that God could have instilled into their minds all the thoughts which afterwards in the lapse of ages arose, and which now belong to mankind. Yes, God being omninotent, of course had the power to do this. But on the other hand, we see that God does nothing in vain; and further, that knowledge has always been progressive; that it only came with the new. added circumstances, as they arose from time to time, and that it is perfectly natural and in harmony with our best reasoning that it should be

Our first parents, according to the accountthe Biblical account of the origin of our race-are represented as sinless, and as living in Paradise: Paradise being, in any view, the idea of a place of perfect happiness. Whatever its precise nature or extent, it was or could only be a part of the creation of God; and could only be some small portion of that earth in which afterwards thousands of millions of human beings come to be born, live their brief lives, and die. Whether if were one mile, or ten miles, or an hundred miles square, it would still be but an insignificant portion of the vast area of the entire globe; vast as compared with that little spot, Eden, though insignificant in comparison with the universe.

On this, or in this little paradise on earth, the poet presents Adam and Eve to us as our far-off progenitors, assumed to be living in the enjoyment of continuous perfect bliss, and consequent ly of supreme happiness. The post himself could of course only imagine, and from his picture form the elements in his possession, or that were in his own mind. Had no account of a Paradise, like Milton's, for instance, ever been written-had it been left to be written by a poet of the present age, very likely the description would have been materially different in many respects. The Paradise of Milton was necessarily lounded, in a great degree, on that which had preceded his age. The Paradise of a more modern poet would of course be founded on a much larger area of knowledge. The Paradise of Moses, or of whoever was the author of Genesis-a point which is uncertain and now of no real consequence-was written in an age of the world yet in its very infancy, as compared with the world we now live in, and seems to have been, apparently, adapted to the prevailing ideas, and of course only level with the knowledge of those times. And this may be said, whether the history be ascribed to the direct or to the indirect inspiration of the Creator. One of the two we may assume it to have been, at least in some respects; it makes very little difference which we believe it to have been, if we rightly appreciate the object of its

Paradise, as briefly described in Genesis, was but a garden; and it is left almost entirely to the imagination of the individual reader to fill it, if he pleases, with beautiful things such as his own mind may picture or conjure to his imagination; the ancient writer, from whatever cause, not having rendered it either very fascinating or very complete. In fact, its beauty and attractiveness are marred almost from the beginning by the introduction of the serpent; which we are therein taught, almost in the same breath, to dread despise, and tread upon, with hate. Elsewhere, in other books, written by theologians, who lived and wrote ages after the period of these paradisaical occurrences, it is alleged that sin came into the world with the offence of our progenitors Adam and Eve, by their disobedience. From this they, the theologians, derived what they call the origin of sin-"original sin" of theology. But this statement is contradicted by the account itself in Genesis; for in that it is plainly shown that sin was already in Paradise with Adam and Eve, in the mind of the serpent, which is there described as a sentient, reasoning being like our first parents, and as knowing more than they did.

Whatever degree of knowledge our first parents may have possessed-which would naturally have been very little, in order that it might heaven; a place less tangible, we mean, to our harmonize with the entire absence of social topics for discourse or reflection then in the world, before society had begun—the serpent possessed much more than the two combined. This is obvious, from the fact stated, that he communicated knowledge to Eve-knowledge which God had through the religious education of his parents, did chosen to withhold from her and from Adam, and which he had yet allowed to the sernent; the serpent thus becoming, no matter how viewed, a God-appointed means for conveying knowledge saic history, so in the heavenly Paradise of the to those who had been left ignorant on vital subjects, as alleged; for God is represented as telling | fact, as it must always be, the leading theme in or commanding his first created pair not to eat | that and every religious poem, or religious work of the fruit of the tree of knowledge, lest they of any sort. For, without sin, there could have should die; or as saying that the penalty was been no rebellion, either in heaven or on the death-a thing concerning which they could not earth, and without rebellion there could have been

time-whilst the serpent, another creature of the same God, endowed with reason and sense superior to theirs, is represented as telling them. practically, that God was a liar; and that if they would eat of it, it would enable them to live for ever, &c.

Here, then, we have EVIL, sin, of the most aggravated character shown to be in the world, and in the Mosaic Paradise, before the committal of any wrong act by our representative parents-so called by theologians. It did not then originate with either of them. It existed outside of and independent of them. If God had not placed there the serpent—a being superior to them in knowledge and intelligence—the inference might be that they would naturally have obeyed the command or rather the instructions of the Creator; for we can hardly conceive of any necessity, at that period, for a command in the case.

All the knowledge, of whatever kind, that they and, must have been given to them by God; and it can make no practical difference, in any view we may now choose to take, whether that was implanted in their minds as they came fresh from the hands of their Maker, or whether it was given to them shortly afterwards through verbal instruction from the same great Being, or through inspiration from Him, or through an agent, transferring to them knowledge which necessarily had been previously given by the same Orgator to the agent, no matter how; all knowledge of course originating with God.

Respecting the alleged theological transgression of our first parents, then, more than one view readily presents itself to the consideration of reflective minds; and this will be very nearly the same whether we regard the whole account as literal, as allegorical, or as figurative. The usual theological view—that which has most prevailed among Christians since the advent of Jesus Christ the Saviour-passes by, or overlooks, or entirely ignores the fact stated in the account, that sin existed before man was tempted; and ascribes to the mere; act of disobedience on the part of Eve. the actual origination and introduction of sin, per se, into Paradise; and consequently into the world. It is clear that sin existed before, and necessarily it existed also in the mind of a God-created, sentient being; and anteriorily of course in the original creative Mind. It existed in the mind of a being oreated as the account shows, pari passu, so to say, with Adam and Eve. and to whom was granted or given even greater knowledge than the same Creator gave to them.

It is in the nature of sin-it is actually sinful, to tempt any one to do wrong. It was sin in the mind of the third party introduced into the gargen of Eden that induced the telling of a lie, (yet was it a lie? for the eating of the fruit, it is stated, did convoy the knowledge of good and evil,) and the counseling of Eve to disobey the command of God. Xet sin, in itself, did not originate even in the mind of that third party. Sin, in itself, can be no more and no less than an act contrary to some known law of God; and those who will take the time to study the subject critically, in all its bearings, will probably find that unless God had. so constituted mankind that they could and would sin there could be no occasion, at any time, for law, or for any command whatever.

The author of Genesis did not for an instant conceive of a Paradise without sin; although theologians have since eliminated a theory, and a doctrine of religion, founded on the idea or assumption that sin had its origin, per se, in the act of our mother Eve in partaking of forbidden fruit. The origin of sin was obviously back of that. The account in Genesis, even if regarded as inspired directly, was probably written in the style or manner of Eastern writing and speaking generally of the days when it was written, and which we observe in the parables spoken (as related by his biographers) by Jesus Christ at a later period. This may be inferred from the striking circumstance that a serpent is introduced, as reasoning and conversing precisely like a human being. But even to those persons who from education or habit can only refer to all the early events of the human race described in the biblical account as literal occurrences, the logical result, on due reflection, must be the same. It is merely a transfer from the imaginative mind of an Eastern writer to the assumed more direct ordination of the Creator, by means of what we now usually regard as alleged miraculous action; though we must observe that the writer or writers of Genesis do not refer to any part of the action in the garden of Eden as miraculous. This is another reason for the very natural inference that the account may have been allegorical, or figurative; though this particular question may not in the present age be a matter of great imnortance. The respective friends of the literal. the allegorical and the figurative meet at last on one common ground when principles are to be studied. Milton's Paradise could be little more than a paraphrase of the original Birtle story of Eden—a poetical presentation in pleating garb of words, in more modern style, and in more artistic shape, of the not less imaginative production of the ancient author. For a garden on earth, Milton substituted a Paradise in the less tangible field of ordinary human senses, and which mortals in this life are, it is supposed, only permitted to view through the eye of imagination, or through the dreams and hopes of religious faith. His poetical imagination, tinged and trained as it had been not allow him to picture even the heavenly Paradisc of his sublime poem without the alloy of sin. As in the case of the earthly Paradise of the Mogreat English poet, sin is found existing; and is, in

possibly have the slightest conception at that 1 no occasion for the intervention of a Saviour of Instead of that, we find that the history states that 1 for them by other intellects, even though those inor without the intervention of a tempter, in the Who shall say? garden, whether in the form of a serpent or in any other form, sin was, and is, an inevitable and abion but of human existence.

The Eden or earthly paradise described, whether considered literally or otherwise-it is quite obvious could not have been intended for the occupancy of the millions who have since lived upon the globe; and since the first created pair, and the serpent, according to the account, were the only three intelligent beings who ever dwelt there, we can but draw upon our imaginative reason for the scenes and events which could make for those beings the parasdisaical happiness.

From the moment, however, that the third party, the serpent, appeared, there must have been an end of perfect happiness, whatever may have been its nature, if we assume, with the theologians, that perfect human happiness cannot exist where sin is a part of the life of the created being. The enjoyments of such a couple, in the very beginbeen of an intellectual character, since nothing had yet occurred in the world-in fact, no world of human beings yet existed—upon which human intellect could feed or grow. The enjoyments there must have been sensual—the gratifying of the natural appetites, without accompanying drawbacks of sickness, sorrow and misery, which

are natural in a promiscuous world. It is claimed by some theologians that the pair first created must have been perfect, as human beings, physically and mentally perfect, so far as the existence of the human faculties are concerned; yet they were, as our reason tells us they must have been, from the very nature of the circumstances, entirely ancultivated, perfect babes in knowledge. The comparative perfection of a well-trained human mind, at the present advanced | Biblical account is allegorical, or as the merely period of the world, is of a higher order, as being figurative expression of the views of the ancient so much nearer, so to speak, to a perfect knowledge of the infinite wonders which belong to the | ten under divine inspiration. divine mind-although the actual, perfect knowledge of infinity can never belong to any created being. Even Jesus Christ, the most perfect-being, theologically, who has ever appeared among men, did not, because he could not, possess anything beyoud that which was given to him by his Father; as some of his own expressions, or those ascribed

The writers of the ancient Mosaic history, as well as most of their readers, from the time the pression that Adam and Eve possessed the same sort and extent of knowledge that the writers and their readers afterwards enjoyed. Yet a very little reflection upon this point must convince any reasoning mind that such a thing was clearly impossible; for how could they have the slightest conception of events, none of which had ever yet been in the world? or what would have been the necessity, for them, of any such knowledge? The necessities, the wants, the gratifications and the miseries of mankind have arisen naturally, as mankind has grown from that small beginning to its present magnitude, and we perceive, if we look closely, that the various sources of happiness and of misery grow together, as nearly as may be, in equal proportion. Hence we may fairly conclude that although Adam and Eve, with their exceedbeen in exact correspondence with their equally limited stock of clothing, could only have enjoyed themselves in a peculiar way in a very peculiar even a fig-leaf for; a Paradise divested, as it must

life and give it value in the present age. Eden, although giving some things with great apparent particularity, presents no hint even recompany was spoiled by the presence of the third subtle serpent began, before Eve yielded; or how the garden; the reason for which driving forth, as the history. Adam and Eve had been specially informed by God that they might eat of every tree. including the tree of life, and were only prohibitwhich would convey to their minds the knowledge of good and evil, though this particular probibition was not given to Eve, but only to Adam, beprohibition.

which might have produced that perennial effect, not be forced to run,into the same mold prepared

any kind. So that, if the system of Christianity, God created a serpent, a sentient, intelligent beinvolving the necessity of a Saviour among men, ing, with much greater knowledge than he gave to was, as it must have been, according to Christian | Adam and Eve, and through that subtle agency ethics, the anterior thought and design of our begulled the ignorant pair into the knowledge of Heavenly Father, so also was the sin, or the acts good and evil, and, also, into the loss of their earthof temptation, and of disobedience, which his ly Paradise; besides thus preventing them from coming might be designed to remedy. Hence the cating of the tree of life. All of which action may logical conclusion is irresistible that whether with or may not have been comprised in a single day. It has been one of the doctrines of theology that

if man had not "fallen" through the alleged solutely necessary concomitant not only of relig-theological transgression of the beguiled woman, DEATH would not have been at any time in the world. But is not this a very grave theological error? It is plain, from the text in the third chapter of Genesis, that the Lord (or the writer for him,) did not create, or rather make Adam and Eve out of the dust in the Garden of Eden, intending them to live forever; because the writer makes the Lord express apprehension that the man might, by enting of the tree of life, and in conse-

quence of such dreaded eating, live forever.

Again, when we recur to the account of Adam and Eye in their earthly Paradise, we are at a loss to know what kind of eyes they had which could not see that they were naked till after they had eaten of the tree of the knowledge of good and evil? This, rightly viewed, may be regarded as another reason against accepting the account idea designed to be conveyed by the writer of as a literal history, and in favor of its allegorical Genesis respecting the earthly Paradise, seems or figurative character. There is another singuto have been rather negative than positive. The lar circumstance: If we study the relation as a literal account of actual events, we would natuning of the life of humanity, could hardly have rally suppose that when the Lord saw Eve break his "commandment" he would, very properly, charge her, and not Adam, with the primary of fence. In strictness, however, and in justice to all of the three parties concerned in the transaction, the weight of punishment should have fallen upon the more knowing serpent rather than upon the poor, ignorant, intellectually inferior woman, who had no reason whatever, so far as the history shows, for doubting anything that the superior intelligence of the serpent might think proper to communicate to her, whereas, if we take matters literally, it cannot be considered a punishment to make a serpent crawl upon his belly, seeing that the Creator so formed the animal that he cannot get along in any other manner. This is another reason for believing that all of this part of the author, notwithstanding that he may have writ-

Thus when we come to study carefully this account of the earthly Paradigo in the Garden of Eden, we find that it would not be, in the least particular, suitable for a world of people advanced in the various fields of knowledge which have since come into the world under the permission and direction of Providence, requiring, even at present, the larger portion of the diversified surface of the earth, which is seen to be adapted in a most remarkable manner to the different peoples writings were first made public to the present inhabiting them-peoples possessing greatly diday—the length of which period is not accurately | versified characteristics. Looking at the matter practically, it is difficult, if not impossible, to conceive of a world more completely suited to the nature of the inhabitants that dwell upon it, taking them just as they are, with all their peculiarities, good and bad. And yet this world, according to the same history, was created first, and man afterwards.

The Heavenly Paradise, described by England's poet. Milton, is a professed work of human imagination—though based on Milton's own particular religious views. It is the same story-a failure in obedience—a changing from a good angel to a bad or fallen angel. The origin of sin-disobedience, (in heaven, or anywhere in the universe,) must be traced eventually, or ultimately, to the will of Omnipotence. It could not exist for one instant without his sanction. But it is not on that account any the less reprehensible. Many minds experiingly limited stock of news, which must have ence a difficulty in reconciling the existence of sin, or disobedience, with the will of the Creator of the Universe. If they will carefully reflect, they will find a still greater difficulty to reconcile the Paradise; a Paradise that we, the inhabitants of existence of anything whatever contrary to the the present world, especially the ladies needing will of Omnipotence. Jesus Christ was sent into several Saratoga trunks, would not care a fig or the world by the Almighty mind, and fulfilled his great mission on earth, as related in the Scriphave been, of the charms which go to make up tures. Out of that arose Christianity, with all its phases, also, we must believe, in accordance with The ancient record describing the Garden of the same Almighty will; and under it have arisen several hundred different religions, the members of each denomination holding to their particular specting the length of time that the assumed respective views and tenets with marvelous tehappy first pair enjoyed themselves before the nacity, and arranging their various forms and ceremonies in accordance, of course, with the peculiar party; or how long, after the temptation of the views of each sect. In all of these numerous differing denominations there are good and bad long after that, before they were driven forth from persons, just as there are in religious societies other than Christian; but the precise view that assigned in the account, being that as the enting any individual among these millions may enterof the tree of the knowledge of good and evil had tain of heaven-or of the future state generally; made them "one of us"-one of the gods, it is to of the mission of Christ; of its extent; of its unibe presumed—if the man and woman were not versality, or otherwise; of its application to the turned out, the man (or woman) might "put forth | millions of mankind who have never been achis hand and take also of the tree of life, and eat | quainted with the history of Christ; and of what and live forever; therefore the Lord God sent him is thought in relation to all of mankind previous forth from the Garden of Eden to till the ground to Christ's advent on earth-can only he known from whence he was taken." Yet, according to to God. That which must be pleasing to God, in all men, of every religion, is honesty of purposewithout that, religion is worse than vanity-and in their conscientious discharge each of his own ed from partaking of the fruit of that other tree personal duty, whatever that may be, so far as he believes it to be right.

One man's conscience cannot be made to do duty for another's. Men's views, even of the very fore Eve was made from a portion of Adam. The same circumstances, it is seen, do not by any theologians assume that Adam told Eve of this means coincide; and this is a truth so marked and so universal that we may safely set it down as an From all this the inference would be that God established, irrevocable law of God; as part of his did not at any time design the first pair to live human system, as he has organized it on earth, forever-in the ordinary meaning of the word life and in connection with a future life. It should -otherwise they might have been guided very not, therefore, be a matter of wonder to a thoughteasily to the tree of life, the eating of the fruit of ful mind that all men's views and opinions can-

tellects, or some of them, may have been inspired. Nor can we undertake to assign limits to the mode, manner or extent, or to the character of the inspirations God may think proper to present, through the minds of his individual creatures, to be disseminated through the world. Poetry, painting, music, and all the diversified and beautiful arts, are, at least, but so many emanations from the Delty, the author of all things; and the divergent and ever contradictory views and oninions of men in the various walks of life, are but the natural result of those very different organizations and idiosyncrasies which different individuals are found to possess. If we once assume these differences to have been the plan devised by the Creator-and how can we ever attain to any other conclusion?-then we must also admit that all of the myriad variations of intellectual differences caused thereby were, in the very beginning, provided for and ordained by the Creator. The same Creator provided the Bible history, both the Old and New Testaments, with all their remarkable statements, as well as all the millions of pages that have since been written and preached about them; and yet we find in the past, and in the present, and we will continue to find in the future, disagreeing and even contradictory views entertained by the best of men upon what are regarded by many as vital points of religion. An enlarged, comprehensive view, embracing all religious, all sects, all denominations, all men, in one whole, must show to the clear thinker that everything is and must be in exact accordance with the Omnipotent will; and that in the arrangements of Providence there can be no such thing as accident; great men and little men are equally the handiwork of the Divine Architect, some vessels being made to honor and some to dishener.

The Becture Room.

Human and Divine Government. A LECTURE BY MRS. N. L. BRONSON, In Music Hall, Boston, Mass., Nov. 8th, 1868.

Reported for the Banner of Light.

Mrs. Nellie L. Bronson lectured on the above subject, at Music Hall, Boston, Sunday afternoon, November 8th, 1868. Had the weather been fine, a crowded house would have greeted this popular trance speaker; as it was, a larger audience than could have been expected assembled to listen to her inspirations, a brief synopsis of which we give

The laws acting upon every human mind, and to which every individual was subject in a greater or less extent, were in the majority of cases determined and founded on the recognized dependence of one member of the human family upon another. That man depended on his brother was clearly demonstrated by the effect upon his being of those rules of action among men which were called wisdom. love, forbearance, or their opposites. And as each man was dependent upon all individual minds around him, so that dependence extended in a degree to every part and particle of matter around him, also. Whatever was offered and accorded by him as such Every mind, as a thinker, depended upon each individual around as an actor. Every theory or principle, whether old or new, just or unjust, upon which man was dependent, directly or indirectly, became a part of himself. If it was untrue, it could be used by the well-balanced mind as an instrument to demonstrate the necessity of truth-as the drunkard was to the temperance man a living example of the benefits arising from total abstinence, as shown by the want of these benefits in one who followed the opposite course. If, on the contrary, the ideas or existences accepted were true, they became so many steps in man's progress to a higher plane.

Each individual was ruled by that government which was solf-defined in his own life; a part of himself by which be became immortal. The deific principle, which was above all. had breathed into each a part of divinity, which was to stand by man's side in all the affairs of life, making him conscious of the tendency of his course toward righteousness or its undeveloped opposite. Eighteen hundred years: had been spent by the Christian world in resurrecting the sins of mankind; if the men and women of to day would in-augurate another period of eighteen hundred years in bringing up to life and light the good in the human heart. there would be a more rapid advance in truth-more hope for the world in coming time.

As we governed ourselves, in our acts, tastes or desires. we assisted in the establishment of government in all around us-we contributed our mite to the great regulating central sun which wascalled God. For each one must possees a delty within himself-there was no God to the worshiper save the one in his own soul-and all man's acts went forward according to the standard, the delty he possessed; consequently the individual down in the depths of sin was just as true to his conception of delty within, as the highest intelligence was to his. Each one carried in himself a delfic spark by which he was closely allied to the divine life. There was no power outside of any individual which you could present as a Saviour-the only thing which could work to that end must be aroused within the manmust be called out of him. Why? Because God's image was stamped ludelibly upon every human soul for purposes of guidance and enlightenment, and only as an individual became conscious of this divine gift within his own grasp. would be heed the voice of restraining, directing morey, and

But some one might say, Man goes on sinning, when he is conscious of the effects of his acts, and is told by the monltor within that they are wrong. To such the lecturer would answer, that the God within, which told this sinner of his wrong-doing, must ultimately become his Savjour! Life was to man in his imperfect state only a school wherein to learn the great truth that every soul upon the earth was allied to its Maker, knowing no death any more than He, and subject to the law of eternal growth through everlasting ages. Therefore in the acknowledgment of this fact we could bow with the Pagan before his idols, with the Brahmin in his sacred groves; we could worship at the shrine of Mahomet : we could commune with any and every God of the past, but in all this we should only be brought nearer to ourselves.

This being the case, if we were self-governed, without be coming subject to any other law, saved by no redeemer except that which is inherent within our own souls, and guided by no light save that which glowed from the inner depths of our own natures-prophesying the capability of upward growth to a higher and holler life-if this was our government it was necessary to become more familiar with its commands and demands, and to comprehend more fully our relations to one another, and to God. We were related to one another not only by our likes and dislikes, which were acted upon by others, but also by the demands made upon us from others. One people might bring forth something greater and higher than another, but they could create no good they had thus inaugurated—they only radiated the light, to the assistance and advancement of all ether nations. The inventor, when, in the silence of his thoughts, he considered the need, the demand of the race, and sought to realize its adequate answer, was only holding conscious communion in the temple of his own soul with, the needy ones of earth and preparing himself, by such communion, to be a reflector of light from beyond-not an originator, but only a channel of supply, by which higher intelligences should be able to fulfill a provision of the eternal law. The phitanthropist-laboring for his kind, in the silence of a prayerful heart-in hours of communion with his own soul, only approximated to the deffic life within him-his prayer was to the interior God; and his deeds of good were performed not in the name of God without and beyond, but in the name of the interior light, the God within.

There was in every soul a divinity. The human spirit was not made dependent upon outward circumstance; for if this was so, no good could come up from the heart of the child; its ignorance-existing by reason of want of experiencewas innocence, its choice was for good rather than evil, its entaught murmurings were noble and divine, and because they were so they proved the natural and spontaneous existence of the Delty in every heart—the ultimate Saviour of all; they proved the existence of a pure and holy spirit, intended to become in adegree, as was Jesus of Nazareth, a ministering angel to the needy, a well-pring of consolation to the serrowing, a helping hand to the fallen, a shield and buckler to the oppressed of earth; not by giving all these by a power from without the individual so relieved, but by drawing out the Saviour which was within each and every soul.

Man looked for no redeemer in the domain of Nature, save in the object needing salvation. If he injured the rose-tree he looked for the inherent life of the tree to repair the diffculty-to be its savjour-he did not expect any outer manifestation from the great central life of all. When he inflicted the wound he knew the power existed in the tree to heal the incision. But min, the crowning work of God, the glorious being upon which was stamped the eternal image, the polished mirror from which was reflected the mercy and wisdom of divinity; man the heir of eternal growth-for eternal life was eternal growth; when growth stopped life stopped-should we deny to him the power which God had implanted in the humblest of natural things? Should we declare that he only, of all the universe, should be dependent upon an outward power to preserve-an external Saviour? Man in the past was wont to look for salvation through blood. Thus the Jew hoped to receive it through the blood of beasts, and governed his actions accordingly; and this conception, acknowledgment of an outward saviour, increased in magnitude, till mankind demanded a grander offering-the blood of their own Creator as a sacrifice for sin. The time had not yet arrived (it was coming by and by) when the mass of mankind could see that all outward systems of salvation were powerless for good-that the Saviour must be called out and awakened in every human heart.

We governed ourselves divinely when we held ourselves subject to anything which was productive of good to the soul. We were, however, too apt to be ready to acknowledge God's existence in anything which agreed with our preconceived ideas and opinions, and to declare his absence from anything which waged war upon our errors; when it came to cast out our sins, we were too generally ready to ascribe it to the effect of human laws. There were no human laws. which were not, in a certain sense, divine laws. We should receive nothing as a spirit of holiness unless it made men holy and shone forth as such from the temple of their lives : and all the great wrongs of the past had resulted from the search after a God from without, rather than looking for his laws, his government within humanity. Man's search after light, was only his answer to the promptings of the hidden light in his own soul, leading him to acknowledge its existence; his teply to the efforts of the spirit within, which was seeking to save him.

There was nothing new in life; the germs of all things existed long since, and all their results were but the natural unfoldings of that law of growth, common alike to the ever expanding soul of man as to the perishing things of the material universe. Man created laws through the needs which necessitated them-the want of them felt among the human race. Each man, whether relatively good or bad, felt the necessity of some provision for meting out justice to those who disregarded the natural rights of their kind. We need depend upon no law and no God, only so far as that law meant God, and that God helped us in our developmont. All laws were useless to us till we grew to a need of their provisions. Human laws for the punishment of crime were made in a hope to set aside the Divino law, which recognized no such thing in its economy as punishment, but which in a spirit of loving justice meted out the reward to each according to his acts. And in the inner depths of the. human soul there was no answer to the demands of these laws founded on retribution and vindictive wrath-the Sayiour within gave his venlict for the law of just reward.

If man really understood the operation of the Divine justice, he would see, if he sought for nunishment of the criminal alone, that by the removal of the object of guilt from earthly life, he gave pleasure to it, not pain; the prisoner would go forth from the hard surroundings of the world into the helping society of the meek-spirited angels of God, there to learn and repent of his follies. But if the criminal were kept on earth till his evil deeds were allowed to punish themselves, God could not create a deeper suffering than that which would grow up within his soul. This is but a symbol of the operation of those laws made and attempted to be enforced by humanity in defiance to the Godprinciple within, as compared with the natural working of the divine system. Each law of divinity brought its own compensation. If the storm came and the oak was weak, it fell in the path of the tempest-it had carned the fate by its weakness; but if on the contrary, the oak was strong, and redo out the blast, its victory was its own-it had earned it by its power to withstand. And the same could be said of man under similar circumstances, as he fell before or bid defiance to the rushing winds of temptation.

The laws of life, physiologically, psychologically or psychometrically considered, were divinely bestowed upon human nature, but we were not willing to acknowledge, the psychological law of the mind-to acknowledge it as the divine law of God grown up in our midst, or one dependent upon all others, and therefore dependent upon God. We separated the human law from the divine, and divided the latter as often as we had fancies—as many times as there were different minds. We could not divest one human intelligence of its God, or the necessities of the inherent spirit which rested upon it at its birth. Through our acts we were creators of the law of our reward. When we could find no law to acknowledge, it was because we could not adapt it to our condition, did not understand its spirit-and should we look to such a law for our redemption? No! The only force of law consisted in its applicability to the case in hand-by no other means than by the operation of an understood rule or precept could we hope for salvation! Every man was a creator among men; he was a creator of the truth, which was subject to him and he was subject to it. God made his divine law in the breast of man, and we could not hope to get it from any outside locality. Man had no divinity outside, but that which found a counterpart within himself. Just as his soul took shape and form in entering into mortal life, so with that spiritual counterpart, coeternal with the maker of all beings, the source of existence, the centre upon which all life revolved. It was not what there was without but that which was within each individual, which united us all in the human family, as a brotherhood, and only through that could we hope to acknowledge a Godlike Patherhood

There was nothing in the broad ways of evil or the narrow paths of righteousness that existed independently of all the universe about it. Man might exclude himself from intercourse with human life, and shun all association with his kind, but he would constantly be receiving from and shedding forth an influence upon humanity. As there was no one, to whatever sect he might belong but was dependent upon his fellows, so the varying churches, which were but the aggregate of individuals, were each dependent upon the others-Romanism dependent upon the Protestant Episco. pal, and so on through Calvinism, Methodism, Unitarianism and all the varied forms of sectarian belief; we should not find one which was divested of all connection with the others. If any one individual separated himself from the rest of the race, he would only stand alone in his conceptions, but not as to his acts; he would depend upon each and all his brethren still as regarded the great laws of being. The one true church was the universal church, embracing all God's children in the fold; the Bible, whether of Pagan, of Christian, or the limitless Bible of the universe, formed only a small part of the great whole-was only a ray of

light from the grand altar flame of eternity. The Spiritualist depended upon the Christian for a fact

which he enlarged upon and brought higher in the scale of his conception. Revelation was called so when received by a human agent, but when that agent radiated it and imparted it to others-when it had gone out to other souls-it was called instruction. There was need that more of revolation should come home to us, to all our daily deeds; come home to tell us that when we stooped to help the fallen, when we strove to benefit the lowly of earth, we were acting under the true inspirational law of the great God of the

The lecturer closed by giving in brief a review of her principal grounds of argument, stating that in proportion as man became a holy instrument for the God within him to make himself known, he was subjecting himself to the true government, and following the deific law.

SHAKER LECTURE. Creation and Fall of Man.

Seven Stages of Creation from Adam to Jesus, who was the first Perfect, Natural Man.

BY P. W. EVANS.

The Shakers held a Convention in Boston, Nov. 11th and 12th, in the Melonaon. Delegations were present from five different Societies of the Shaker fraternity, including a choice hand of singers. On the evening of Nov. 11th, Elder Evans, of Mt. Lebanon, N. Y., delivered the following address.]

First Stage-Adam-ends in general depravity and the flowl; from which Noah is the Saviour.

Second Stage-Nonh-ends in universal idolatry; from which Abraham is the Saviour.

Third Stage-Abraham-ends in Egyptian bondage; from which Moses is the Saviour.

Fourth Stage-Moses-ends in Israel's captivity to the Canaanites: from which Deborah was the Saviour.

Fifth Stage-Deborah-ends in destructive civil war is stael: from which Samuel is the Saviour.

Sixth Stage-Samuel, the Prophetic-ends in Israel's cap ivity to the Romans; from which Jesus was the Savious (spiritually).

Seventh Stage-Jesus, or Christianity-begins purely piritual; but will end in a union of Religion and Science-Spirituality and Materialism-new Hoavens and now Earth Let us consider what are the primary abstract elements f Christianity, that are eventually to redeem the whole hu man race.

In the Natural Order, we have, first, the earth, then mar upon it, possessing an indefeasible right to it, existing individually by nutrition; collectively, by generation. The first sins were physiological, relating to these two function of nutrition and generation, which were foundational. They ate and drank unscientifically, until they created the Flood; and, throughout the Seven Stages of Natural Creation, from Adam to Jesus, "the sins of the world" were those of eating and drinking, and marrying and giving in marriage primarily, until they produced the judgment of the cycle, or age, when a Saviour would arise, opening another an higher cycle, by a testimony against the "sins of the world"

peculiar to the last cycle. Thus, First. The Saviour to the antedfluvians-Noah-" was perfect in the work of generation," not marrying until his guardian angel permitted him so to do, at the age of five hundred years; and then using marriage only for the pur pose of reproduction, which is God's law in all the animal creation; while, in dict, He allowed them to cat, as do the Chinese to-day, "all things"; whereas, in the beginning God gave them the "green herb, with its seed."

Second. The second Saviour, Abraham, curtailed the us f animals, as food, to five kinds, viz: doves, pigeons, goats sheep, and oxen, subject to restrictions and reservations. Third. Yet the third Saviour-Moses-during the Vision

I Israel in the Wilderness, lasting forty years, kept the whole people upon one article of diet; and that such as Dr. Alcott could not have objected to; and, with water for their drink. Father Matthew would have been at peace with

When Israel came to himself, in the land of Canaan, ou of the visionary state of the Wilderness, the ideal of G. H Evans, the originator of " Land Reform," in the United States, and the author of "Vote Yourself a Farm," was attained. Every Jew possessed land; and Sylvester Grahan might have lived comfortably upon unleavened bread, with grapes, figs, and pomegranates, in the land of Judea.

Fourth. The fourth Saviour was a woman-Deboral They ceased in Israel, until that I, Deborah, arose; until I

rose a Molher in Ierael." After Deborah's victory, the Israelites never again came under the power of the Cannanites. It was final, as was the song and the dance of Miriam the final triumph of the Hebrews over the Egyptians.

Fifth. The fifth Saviour, Samuel, was a prophet, a Spirit nalist, who established Israel as a kingdom, which reached

The sixth Saviour, Jesus, the perfected Adam, "the Sor of Man," but who, in this world, was constituted and really became a "Son of God," the "first-born of many brethren, who, like him, have also become Sons of God; and many Daughters of God have been added unto them, in this the

The seventh Saviour, Jun Lee!

Jesus was born and grew up a Jew; how did he become Christian? for he is set forth as the first of that order. As a Jew "he loved righteousness, and hated iniquity." and endeavored to keep the laws of Moses. He asked his

enemies, "Which of you can convict me of sinning" against Moses! Yet himself was convicted, and went with the multitude who were bantized into the great religious revival under John, the Jewish Prophet, to confess their sins and transgressions against Moses. Of the thousand of Israel who confessed to John, we may

well admit, that each one (including John himself) had sins of greater magnitude than those of Jesus; yet he more than equaled them in the depth of his conviction and con rition, and in true godly repentance, as evinced in the sin ority and simplicity of his confession to John the Baptist And this, in its turn, convicted John; for he realized that Jesus had been the more faithful disciple of Moses, and that unto him he himself should rather confess.

Thus Jesus fulfilled all the righteousness of the Law of Moses, his "schoolmaster," and prepared himself as a temple for the "Second Adam, the Lord from heaven, the quickening Spirit," the Christ baptized by an Angel from the Resurrection Order, the Christ sphere of dual Intelligences who exist as a mediatorial spiritual link in the chain which joins the grosser inhabitants of all the material worlds in the entire Universe to God, who is still Spirit to all his intelligent creatures in the innermost heavens and can be known to none of them except by revelation; as Jesus declared that no one had, in any age, seen Deity. The Father and Mother of all sentient souls, in all worlds, and in all spheres of all worlds, could only be rerealed by those who were bantized, as he had been, by a Christ-Angel from the Resurrection, non-generative heavens. Hence it is affirmed of him, that "he ascended up far above all (the generative) heavens," to which man alone on this earth ever had access. and from which alone they had received angel visitations

Neither Noah, nor Abraham, nor Moses, nor Deborah, nor Samuel, nor David, had any of them, as Jesus said, (using David as a type) "ascended into the (Resurrection non generative) heavens."

The race has progressed by Dispensations "from faith to faith ": and that which was glorious in one Dispensation ceased to be so when compared with the glory of a succeeding greater Dispensation.

And there appeared a great wonder in heaven; a we man clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried out travailing in birth, and in agony to be de-

The Jewish Church was big with the Messiah-the great hope of the nation. She had brought forth many Saviours, out they were all of the earth earthy. The deliverance which they wrought out was an external deliverance, earthly and did not touch the primary causes of Israel's repeated captivity to the heathen nations.

Because the same serpent that tempted successfully the first human pair, also tempted, not only their posterity, but I think our County Quarterly Meetings, State Conventions the Saviours, who, from cycle to cycle, were raised up for their salvation; and "they all sinned after the similitud of Adam's transgression," the Prophet and the people.

"All the leaders that came before me." said Jesus, "wer thieves and robbers"-sinners. "The serpent is the selfish, sensual nature of man'

(Adam Clarke) and, by the time of the birth of the sixth Baylour—Jesus—it had become a "dragon," or winged serthe "common people" fell; and the lusts of the mind, by which the Saviours and Leaders fell.

And (as heretofore) "the dragon stood before the wo his throne."

Whereas each of the preceding Jewish Leaders had sought to establish a Solomon's Kingdom upon earth, Jesus announced to his expectant friends, the Jews, and his watchful enemies, the Bomans, "My kingdom," which I intend to establish, "is not of this world." That declaration destroyed the hopes of his friends and pleased the Romans, who did not care how many kingdoms he founded in some other world, provided he would allow their subjugated dominions to rest in peace.

"Not by might nor by power, but by my spirit, saith the Lord of hosts." No external weapons to be used against the warring nations of earth; but yet the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ," over which he will reign forever and ever.

The testimony of Jesus would become the Constitution of all human organizations. "That which is natural is first; and afterwards that which is spiritual." The transfer from the outward king-

doms of this world to the true Millennial Order of Christ's Second Appearing kingdom of God, that was to "break in pieces all other kingdoms," was to be effected by the intervention of seven successive churches, and "two witnesses." "In Christ are hid all the treasures of wisdom and knowledge.

The Apostolic Church was based upon the Beven Principles of Revelation, Spiritualism, Community, Peace, Repudiation of Oaths, Oral Confession, Health of body and Cell-

First Church .- Only Jews, whom Moses had disciplined could become members of the Apostolic Church.

Second Church .- The Gentile Church, founded by Peter and Cornelius, retained Marriage and Private Property under restrictions. All its members had been heathen or Gen

Third Church .- The Nicene Church, founded by Constantine, retained Marriage, Private Property and War.

Fourth Church .- The Roman Catholic Church, founded by teo the Great, retained Marriage, Private Property, War, Oaths; forbid Marriage to the Clergy and Monastic orders, and commanded to abstain from flesh meat on certain days and occasions, practiced persecution of heretics, establishing the Inquisition, &c.

Fifth Church .- The Protestant Church, founded by Luther and Calvin denied Spiritualism, substituting the Bible for the Word of God and all Spiritual Manifestations or Miracles; abjured Celibacy and Oral Confessions, holding on to Marriage, War and Swearing; that physical disease was from the Lord, and must be borne with Christian resignation.

The Roman Catholic Church committed adultery with the State, laden with all "the sins of the world," and thus became the "great Whore of Babylon, the Mother of Harlots"; the English Episcopal Church being her eldest daughter and the Elder Sister of the protesting sects.

The Apostacy was finished, and Babylon-Christendom had become the "habitation of devils, the hold of every-foul

spirit, and a cage of every hateful and unclean bird."

And "horns"—infidel powers—Rationalists—grew out of her. They hated the mongrel Churches, Catholic and Protestant, all of them, tormented them with fire and sword, as in the French Revolution, still eating her flesh; and being a component part of her out of which they had grown. It was the Puritanic element, combined with Rationalism,

hat effected the American Revolution and established the Sixth Church.-The Infidel Church of America, which excludes the clergy of Babylon - Christendom - from civil power, declared that all human beings are born equal, posessing an inherent right to land; and that, in religion, there being no Inquisition, all may believe what they please. This prepared the way for the

Seventh Church .- The Shaker Church of Christ's Second Appearing, in which Revelation, Spiritualism, Celibacy, Oral Confession, Community, Non-Resistance, Peace, Gift of Healing, Miracles, Physical Health, and Separation from the World, are the foundations of the heavens; and Religion and Science are inseparable friends evermore; and where the simple word of a Believer is of the same force as the outh of a worldly Gentile Christian, Catholic or Protestant.

THOU ART MINE.

And thou art his, who once wast mine, And can such changes be? Was love an orb that could decline, Within another sky to shine, And leave such night to me?

And thou art his; the heart that thrilled, When I have wildly loved, Its warm emotions are not chilled, Its throbbing passion is not stilled, But by another moved.

And he thy dainty lips can touch,
Those lips that I 're caressed;
To me the privilege was much,
And, tell me, does he deem it such
Who in thy smile is blessed?

And thou art his; and dost thou ne'er, When he repeats thy name, Within thy heart an echo hear Which drowns the accents on thine ear.

Though whispering the same? Are there not still within thy heart, I Though his that heart may be. Some memories even he may start.
From him thy thoughts to hold apart.
And dwell again on me?

Though thou art his, hast thou forgot The love that once I gave? If such be dead, say, is there not Within thy heart some sacred spo E'en cherished as its grave?

And thou art his; yet well I know That which he ne'er may ween. A current 'neath thy life doth flow And when thy spirit sinks below, Then must it dwell therein.

Love has been murdered in thy breast, Making thy heart a tomb Whose darkness passion doth infest, And, owl-like, only leaves its nest To revel in the gloom.

The love's not his that once wast mine, Euch change can never be; Love's not an orb that can decline, Within another sky to shine. And leave such night to me.

The Lyceum Convention.

DEAR BANNER-Permit a few more words, by way of explanation, upon this important question. I also concede the utility of Lyceum Conventions. But the attendance of the greatest number of experienced workers in this garden of our culture-fields will be secured (as a national convocation) if it be understood that the Conventions of the American Association of Spiritualists will devote a proper share of time to the Lyceum interests. In my humble judgment, at least one-fourth of the time of these Conventions should be devoted to this branch of our great work. One-third of the time can be profitably assigned to it without detriment to other branches. The fact that only "three hours" of the four days of the Rochester Convention was thus employed, will have but little weight when we reflect upon the fact that all delegates in that body were so intensely occupied with the one great work of reorganization that none demanded more time upon that subject. When these Conventions are divested of long essays and lectures, which are out of place in these general councils, and the entire time is devoted to the legitimate business of the convocation. (such as the obtaining of statistical information, the arrangement of plans and ways and means for our work, and the comparison of experiences, views and suggestions tending to harmonization and cooperation.) I think that none will question that four, or perhaps three days, will amply suffice for the due consideration of all departments of our

Special Lyceum Conventions would undoubtedly be use ful and promote healthy progress in the good work, but are too expensive when aggregating so vast a territory as is included in the scope of Spiritualism in America. Situated as is the cause in "New England," it may be practically profitable. Portions of the "North-West," of the "Middle States" and other combinations may also make it so. But and the American Association of Spiritualists' Annual Meetings can apply a due portion of time to this most important cause, and thereby subserve all needs of the Lyceum movement and the highest interest of our glorious work.

I hope the friends who shall gather at Philadelphia in Lyceum Convention may wisely conclude to postpone separate organization until after another Convention of the American Association. At all events, I pray and hope for pent; thus bringing forth the lusts of the flesh, by which the highest good and ultimate harmony from its delibera-Dr. JAMES K. BAILEY. tions

A lawyer who recently defended a Brussels editor in a suit man, who was ready to be delivered, to devour her child as for libel, when requested to send in a bill, replied that he soon as it was born"; but "it was caught up to God and would as soon think of making a charge for acting as second in a duel.

Children's Bepartment.

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

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

NED RIGBY.

PART II.

The storm had partially cleared away, leaving morning damp and dull, with a chill air, and a leaden sky. Ned did not awake, and Mrs. Rigby went to her daily task with a heart strengthened by hope as she looked on the sleeping face of her boy. She could not think, as he lay there, that any real harm had come to him. After she had gone from the room, she returned again, and holding her hands clasped above his head, offered a prayer full of sweet motherly love and wishes. Then she felt strengthened to go on her way to the dull task of cleaning. She looked up to the heavy, unbroken sheet of cloud that spread itself like a pall above her, but she remembered in her heart that beyond was the ever shining light, and a half smile passed over her face, and she folded her hands on her breast, and walked on as a thousand other women were walking, but with a heart steadfast with a high purpose, and with a calm repose on a higher power which would bring her life into brightness after a time.

Did she mind as she performed the humble toil that she was doing for others? No. It was all for her boy. Did she notice the harsh, unloving words that were spoken to her? No. She could bear them all for her boy. Her thoughts were far away in that humble room, and she minded no

It was afternoon when Ned awoke from the lethargic sleep of intoxication. His mind was yet in a haze, and he looked about the room with a dreamy sense of doubt. Where was he? where had he been? Gradually there dawned upon his mind the recollection of the day before, and of his great temptation, and sudden yielding to it.

He remembered the row down the river and the landing at a wharf, and the low companions that Joe had called about him. Their low conversation still sounded in his ears. He recalled how he had first been shocked, and then joined in the laugh, and then repeated the words, first timidly, but more and more courageously at each effort. Then he began to think of their efforts to make him drink some rum and water, and how he refused and was laughed at, and then took the class and noured it down, cringing at its nauseous taste He thought how his spirits rose after that, and how much he enjoyed the low mirth of his com panions. He did not hesitate then to use their rude words; there seemed to have risen within him a great courage for evil. He remembered the dreary row home, and how his head began to be dizzy and ache, and that when they landed Joe urged him into a low rum-shop and treated him again." He remembered no more, and as he lay there he wondered who had brought him home and if his mother knew that he was there.

As he looked around the room, his eye fell on the table, set with peculiar neatness. He could but notice that his own china cup and saucer were placed for him, the Christmas gift that his mother gave him, which was used only on special occasions. He recognized, too, the thoughtful kindness that had placed the apple pie on the table near his place, and had prepared the tea on the stove.

A sense of shame came over him, and he buried his face in his pillow, and in a little while the tears began to flow freely. His heart was melted, and he would have given all he loved best for a sight of his mother's face. As he was thinking thus, he heard the outside door open, and a soft step pattered through the hall. He hastily wined his eyes, and raised his head as little Nell Slater. entered, a girl with eyes of heaven's own blue, hair that fell in sunny curls, and cheeks that looked as if soft peach blossoms were lying on a bit of sunlit cloud, so transparent was her flesh, and in such delicate circulation did the blood flow through her veins.

This child, born in the misery of that humble street, springing from its degradation, was like a fair pond lily from the mud of the pond. She seemed like a solitary flower that sometimes springs from the neglected bed in a garden, where rank weeds have taken the place of the once lovely flowers, but where one little seed has taken root and sprung up and put forth its tender blossoms, the fruit of a divine life.

Everybody knew Nell Slater through the whole block. She was cousin to Joe, and lived with Joe's mother. Her mother was a voung woman of beauty and influence, whose life became entangled with that of a desperate man, and little Nell was like all the sweet, sad things that were kept in her mother's memory, and she grew three years in that mother's smile, and then the smile disappeared from her outward life, but still shone down from the heavens. She had lived five years without that smile to look at, but she had lost none of her love or gentleness.

She quietly lifted the door-latch and peeped in. Her eyes gleamed as she saw the table with its white cover and its tempting array of dishes, so unlike her aunt's.

"That you, Nell?" said Ned. "Come in." The little figure flitted in, much as an autumn

leaf flits into the little corners beside some rock or tree. "You sick, Ned? I'm sorry. Shall I go right

home?" " No; come in, Nell, and you run into mother's room and look at my picture-book while I dress me: I don't exactly know how I happened to

sleep so long; 'spect mother went and left me." Nell did as ordered, and was quiet until called. Come now, Nell, we'll have a jolly break fast." "Oh, it's dinner time! breakfast was over long

ago, and I'm hungry as my kitten. Oh how Joe pinched my kitten's ears. I cried a little bit, then I told him I'd tell you, and he stopped. Do you love Joe?" "Just a little bit; but that's no matter; let us

have our breakfast; you shall sit in mother's place, and I'll sit here. Is n't that good? Now let's play that you are the mamma and I the papa."

"And may I pour out the tea really?" said Nell, the earnest pleading looking out of her eyes. "Of course, you must pour the tea, and you

may have the pretty china cup to drink out of." May I, really? You are better than Joe. Joe won't give me anything; he 's ever so cross; you won't like him, will you, when he's cross to me?"

Ned made no answer, but passed the bread and helped the butter very much as if he had been serving a queen. Nell put on a most dignified air and tried to lift the teapot, but it burned her little hand.

cannot be really the mamma; if you would only negroes and Chinamen; 730,000 natives of Euro "I'm very sorry," said she quite sadly, "that I boost up the teapot a little I could play pour it." | pean descent, and about 30,000 foreign whites.

Ned helped her in the very gentlest manner, and they began their dinner. Mall praised everything; she thought the bread and butter delicious, and declared there never was anything so nice as the ple. Ned looked at her with a pleased, happy look, and the weariness passed from his eyes as

it had done from his heart in her pure presence. "Do you love to be good?" said she to Ned, as he took his place by the window, looking out into the dismal street.

"Yes," said Ned, with a very dignified man-

"So do I," said Nell. "Joe loves to be naughty; he says he does. Yesterday he went way off down the river, and when he came home he was drunk."

Who told you so?" said Ned.

"Nobody told me, but I was abed when he came home; they all thought I was asleep, but I heard them tell all about it. It was dreadful. I was scared to death. His father took down the whip and said he'd thrash him, and his mother said she'd turn him out of doors. I laid just as still as I could, but when I saw Uncle Slater kick Joe, and his mother push him, I jumped up and put my arms about his neck, and I hugged and kissed him, and said they should n't hurt him; but he did n't say a word. I would n't let go of his neck, and so they let him be and went to bed. Then I coaxed him and coaxed him till I got him to lie down on the floor, and got my pillow and put under his head.

When I waked this morning his mother was shaking and scolding him, and he said he did n't care, he'd get drunk every day if he had a mind to. And then I was so sorry, and I ran over here and you were fast asleen."

Was I?" said Ned, "I'm sorry,"

"I waited and waited on the step to hear you," she continued, "but you didn't make a sound, and then I went off to play with Susan Devner.' "Susan Devner!" said Ned; "why do you play with her? She is n't pretty like you, and she says

things just like the boys." Nell hung her head, but in a moment looked up and said. "L'must play with somebody; what do you play

with Joe for? Ned looked down now, and did not answer for . thire.

"No matter; because I like to."

"Don't speak so," said Nell; "that's the way Joe speaks. Do you think we get to speak like

those we play with?" "I should n't wonder," said Ned. "You'll speak just like Susan Devner if you play with her. Come and play with me. I'll teach you all sorts of games—real pretty ones, too. There's fox and geese; do you know that?"

"No," said Nell, " I do n't know much." "Ob, but I think you do! and then I can tell you

what you do n't know. Won't that be splendid? You know boys always know so much more than

"Do they?" said Nell a little sadly; "what nakes them?"

"I suppose God did," said Ned.

Nell sighed a little sharp but quite solemn sigh, but Ned soon absorbed her in drawing his figure for the game of fox and geese, and they played busily for a long time, until the shadows began to creep into the room. "I can tell stories, too," said Ned. "Do n't you

want me to tell one for you?" "Oh, yes. Is it about the two great bears and

the little bear?' 'Not a bit of it. I read it 'most all, and the rest I made un." "If you made it up it is n't a story at all," said

Nell. "Yes it is; all stories are made up," said Ned nuite grandly.

"If they are I don't want to hear them: I'd rather hear Joe tell about going down the river. That is n't made up."

'How do you know it isn't?"

Nell looked puzzled. She evidently thought she did not know much, as she had before asserted. "Well. I'll tell you a story of an old gray goose. Iv mother tol

Ah!" sighed Nell in a satisfied manner.

Ned began: "There was an old gray goose, and t set and it set and it set on some eggs, and it hatched only one. That was a dreadful misfortune, because a goose expects to have a dozen goslings to lead about. But the old gray goose was a real good mother, and she took real good care of her one gosling, and it grew quite as well as if it had been surrounded with eleven other goslings. But as it grew up it wanted to do something besides eat and drink, and so it went off to visit some turkeys and trot around with them. But the old gray goose didn't like turkeys, so she hissed and she hissed, and she said, 'My dear,

you must avoid bad company.' " "Now I know that's made up," said Nell, "for

zeese do n't talk. "Hush!" continued Ned, "I must tell my story straight through or I shall forget. Well, the little downy gosling heard, but what good did it do to hear? It wanted to see the turkeys just the same; so it ran away again-the naughty little thing! and went to see some ducks. But the old gray goose didn't like ducks, and so she hissed and hissed and said, 'My dear, you must avoid bad company.' But the gosling did n't mind; the naughty thing! and went to see some chickens. But the old gray goose didn't like chickens, 80 she hissed and she hissed and said, 'My dear you must avoid bad company.' But the little yellow downy gosling did n't mind; the old gray goose was in a heap of trouble, in which sa plight an old hen saw her and heard her pitiful story. Then the hen cackled out, 'Ma'am, geese

are geese and goslings are goslings, and if you expect a cunning little downy ball of a gosling to like to stay with an old gray goose, you must expect the little sapling to stand stiff beside the great oak and not whisk around among the other little saplings. Goslings must be goslings-goslings must be goslings, ma'am, and not old gray geese. Roll yourself up like a ball, ma'am, and tumble about in the tall grass and make yourself a fool of a goose, or else let your little yellow gosling seek its fun in wholesome ways.' Is n't that a pretty story, Nell? I've heard it over and over every winter fifty times, and my mother always tells it just as her father told it to her, and I know

every word." "What does it mean?" said Nell; "geese don't talk."

"It means something about you being a chicken and I a gray goose, and I want to play with you." "Does it?" said Nell with delight; and she began capering about the room and Ned ran after and they played "bo peep" and "I spy," and were in a merry frolic when Mrs. Rigby came home from her work and felt her heart merry a that of the singing bird as she listened to the sweet sounds coming from her own humble room It was heaven to her there, and it had two beautiful angels that were singing praises for her heart, in which she joined with true, joyful than kegiving

Cuba has about 1,500,000 population, one-half

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s of Eurowhites.

Written for the Banner of Light.

NOT YET. BY GRACE LELAND.

No, weary heart! Look not out yet for rest.
The toll, the strife are best, Through them theu shalt be blest-That is thy part.

Yes, sorrowing one, I see the tear-dimmed eye, I hear the broken sigh, The burdened spirit-cry, "Alono-alono l" Look bravely up!

Shrink not from sorrow near, Nor harbor dread nor fear: Be brave, be of good cheer, And drink the cup. Be of good cheer;

The stars shall bless thy night, For from the world of light The angels pure and bright Are ever near.

God's ways are best! And when thy life shall be A song of harmony. Thy spirit, glad and free, Shall find its rest!

Sewing-Girls of New York. THEIR WORK AND THEIR EMPLOYERS.

The sewing-girls of New York are of two classes—those who work at home, and those who work in rooms provided by their employers. The former class is smaller than the latter. Where former class is smaller than the latter. Where girls sew at home, it is generally a special necessity that keeps them there. They are cripples, unable to go out; or they have a bed-ridden father, mother, sister, or brother to look after. Are you surprised? Many a poor girl, to whom life is a deathly struggle with starvation and cold, keeps a heart warm with such love as might win the plaudits of angels. I have known more than one case, in which was exhibited the most wonderful abnegation of self, amounting to a devotion of the girl's very life on the altar of filial affection. One such case will tell you the story of the whole.

gathered from the record-books of this society.

Sansame gave a poor girl a piece of twelve yards of bead-work to do, requiring her to deposit a dollar before taking it away. She did it, and returned it, whereupon he declared she had spoiled it, and refused to pay her a cent for her labor. Not only that, but he kept her dollar deposit. In proof that she had not spoiled it, she offered to pay the scamp for the material, and take the work herself; but he would not do that.

Betenoir employed a poor girl at finishing pantaloons, raying her a beggarly price. Of course, the poor thing, when she had a chance to work for better pay, grasped engerly at it. Betenoir was enraged. What business had a miserable needle-girl to want to live? He cursed her for her pertidy in daring to leave him for a better attection. One such case will tell you the story of the whole.

The case of a gentle Mary, who ekes out a miserable existence in Mulberry street. This is one of the vilest of the Five Points streets; but Mary's home is not in the Five Points part of it, being above Canal street. It is a dismal abode for human beings, nevertheless, this forgotten rockery where Mary dwells. Let us look in this girl's daily life a little. With her needle alone she earns the money that pays for all they (herself and her father, who is dying with consumption) have—and very little that is. Put a few questions to Mary; you have earned the right, she feels, by the trifles you have brought her—trifles to us, but ah, what value they possess to her! They represent two good weeks of toil to the poor girl—of such toil, pray God, as your daughter and mine may never know!

"What rent do you pay for this room, Mary?"

"Four dollars a month, sir."

That is a little more than thirteen cents a day, you will observe.

"What do you get for making such a shirt as for her perfidy in daring to leave him for a better place. "Will you please to pay me?" murmured the terrified girl, who could not hear to lose the little sum he owed her. "Yes, d—n you," said he, "I'll pay you," and he kicked her down states

"What rent do you pay for this room, Mary?"
"Four dollars a month, sir."
That is a little more than thirteen cents a day, you will observe.
"What do you get for making such a shirt as that?"
"Six cents, sir."
"What! You make a whole shirt for six cents!"
"Yes, sir, and furnish the thread."
Does not this almost stagger credulity? But there is truth in the girl's face; it is impossible to disbelieve her. If, however, my reader is incredulous, I can assure him that Mary does not tell a falsehood; I know that this price is paid by some of the most "respectable" firms in New York.
"Can't you get work to do at higher prices?"
"Sometimes, sir. But these folks are better than many others, and pay regularly. Some who offer better prices will cheat, or they won't pay when the work is carried home. These folks dive me plants of work and I near have to wait."

which, however, has an almost inconceivable value to them. Here is a fan-maker, there a gatter-maker, yonder a hair-dresser and wighten many others, and pay regularly. Some who offer better prices will cheat, or they won't pay when the work is carried home. These folks give me plenty of work, and I never have to wait; so I don't look around for better. I can't afford to take risk, sir; so many will cheat us."

Respectability is a good thing, you see. Let me whisper a few other prices to you, which respectability pays its poor girls. Fifteen or twenty ceuts for making alinen coat, complete; sixty-two cents are usually very hundrum affairs, but what a story they tell here! These last prices I did not get from Mary. I got them, in the first place from a benevolent lady who works with heart and hand, day after day, all her time, in endeavoring to better the condition of the poor girls of New York. But I got them, in the second place, from a benevolent lady who works with heart and the employers themselves. By going to them, pencil in hand, and desiring the cheerful little particulars for publication? Hardly! I sent my office boy out in search of work for an imaginary "sister," and to inquire what would be paid her. Having inquired, and got his answer, it is needless to say that James concluded his sister could Having inquired, and got his answer, it is need-less to say that James concluded his sister could live without taking in sewing.

So you see that, in order merely to pay her

rent, Mary must make two shirts a day. That tion of our city, were in many cases shaken off, being done, she must make more to meet her and several buildings settled down into the mud other expenses. She has fuel to huy—and a pail foundation, so that they either fell or will have of coal costs her fifteen cents. She has food to huy—but she eats very little, her father still less. the damage is done (California, below Sansome) of coal costs her fifteen cents. She has food to buy—but she eats very little, her father still less. She has not tasted meat of any kind for over a year, she tells us. What, then, does she eat? Bread and potatoes, principally; she drinks a cup of cheap tea, without milk or sugar, at night—provided she has any, which she frequently has not. She has also to buy (I am not painting fancy pictures; I am stating facts, which are not regulated by any rules known to our experience) "a trifie of whiskey." Mary's father was not reared a tetotaller; and though I was, and have no taste for liquor, I am not unable to see how a little whiskey may be the last physical solace possible to this miserable man, whose feet press the edge of a remaining with tears; "and how can I refuse him; and he so nigh his end?"

It is nine o'clock when we say "good-by" to this poor girl. By the dim light of the tallow candle that stands upon the window-sill, she will sit patiently stitching, hours after we are gone. We shall be in our beds, saleap, and still Mary will be sitting there at work—the weary, dreary will be stiting there at work—the weary, dreary will be sitting there are some him and he so nigh his end?"

Her father saleep beside ber; dead stillness all about har the weary thread have the street shouting, "Bress de Lord! It a Jesus, is a Jesus was near at hand. How many church-goers, think you, could sympathize with the negess, in her joyous state, if they too thought the Lord Jesus was at hand?

One gentleman, on being offered a tract, told the gentleman of the gentleman, on being offered a tract, told the gentleman of the g

Her father asleep beside her; dead stillness all about her; the tallow candle flickering feebly with its long wick, which she hardly dares to snuff, because that will make it burn the faster; midnight passed, and the morning hours creeping on—still she sits and sews, with heavy eyes, mak-

of thought.

Colporteurs and street preachers had a Godsend for them, as they supposed, for women and men turned out to distribute tracts and warn the people "to flee from the wrath to come." One ecstatic old negress, whose religious zeal was much aroused, was preparing breakfast at the time of the shock, but dropped skillet and ladle, ran into the street shouting, "Bress de Lord! it 's Jesus; it 's Jesus am a-comin', 'cause de people is so wicked! Bress de Lord! bress de Lord!" Her wrinkled face was radiant with smiles, happy in the belief that her Jesus was near at hand. How many church-goers, think you, could sympathize with the negress, in her joyous state, if they too thought the Lord Jesus was at hand?

One gentleman, on being offered a tract, told the zealot he ought to go home, and feel ashamed to consider people so ignorant of divine laws as to suppose earthquakes were not the result of positive and inherent forces in Nature.

It seems that the damage to buildings was caused more by the length of the shock than its force. The motions were varied; some being quick and short, others long and undulating, giving, in each case, an excellent imitation of your Eastern thunder.

Animals were seriously affected. Startled or frightened, they ran or were paralyzed with fear. The extreme quiet—almost breathless stillness—that follows one of these earth-waves, is very marked—as if a strong man had reached his on—still she sits and sews, with neavy eyes, making shirts at six cents aplece.
This is one poor girl's life. It has a hundred parallels in the city. Whose looks will find them without difficulty. I have looked, and I have found them. Making no pretensions to the title of philauthropist—being merely a litterateur, who have looked in low life for some of my themes—I "say what Yies" and have the satisfaction of

mitting industry. The price to be paid was four dollars. Whether this poor girl accepted the work or not, I do not know; if she did not, another did. And just here we come to the unanswerable argument of the men who hire poor girls at these prices, to wit, that there are plenty who need the work, and will do it at such prices because they need it. Once, when I said a plain word to one such employer, taking the liberty of a friend, he replied good-naturedly, "My dear fellow, what are you talking about? You forget that thoke girls must have work. They are thankful enough to get what I pay them. You men who want to set the world right in a day, don't know what you are doing, half the time. If any girl that works for me wants to stop working at those prices, she's perfectly welcome to stop; there's a dozen want it where one gets it. Why, I'm a philanthropist myself, in one sense. I grind the poor girls! They'd starve if I didn't give 'em work. Keep your indignation for those scamps that cheat the poor girls out of their earnings; the city's full of 'em." "Never mind them, just now. The gist of your argument is, that you take advantage of the necessities of the poor girl. If she did not need your work so badly you would pay better prices. Suppose you could sell girls' fingers for gold. Suppose a girl was starving, and offered to sell you her fingers. You would take them, wouldn't you? What! not if she needed money? She might starve, you know!" "Pool, that's nonsense!" "No, it is only putting the case figuratively. These girls sell you their health, their earnings are a far greater evil than the "respectable" dealers who only pay starvation prices. They are thieves. In many cases they are as notorious for their practices as any well-known thief whose face is in the rogues' gallery. Some of them openly boast of their success in this most villainous of petty villanies. A common practice is, to withhold a little of the girl's pay from week to week, on a plea of being "short," and, when a handsome aggregate has been reac

fluence of some organ music, and favored us with some excellent trance speaking. I was really gratified to hear such sensible and elevating regratified to hear such sensible and elevating remarks in regard to man's present and future condition, and it was the more acceptable to me as my soul has long been weary of such unreasonable doctrines as we have preached to us here by our dogmatical theologians. All parties expressed themselves well pleased with the remarks of the speaker, and affirmed their belief in her spiritual assistance.

speaker, and affirmed their belief in her spiritual assistance.

After speaking, the medium gave several in the audience tests from deceased relatives, which were very conclusive as to their presence, and very gratifying to the recipients.

Our friends did not seem willing to encourage the medium sufficiently to induce her to remain longer with us, and she went to Carbondale.

The scance was gratifying to me, although I did not get such proofs of spirit presence as I could wish, and as others in the audience expressed themselves satisfied of receiving.

I hope some one of the many mediums in the country will make our place a visit this winter. I have had quite a number of inquirers in regard to the matter since Mrs. Scott was here, and I have no doubt that a considerable interest could be awakened here in a short time if a good speaker and test medium should come here.

Scranton, Nov. 5, 1868.

John Phillips.

The Cause in Prompton.

We desire, for the encouragement of the cause of Spiritualism, to give notice to the world, through your columns, that the Spiritualists of Prompton, Penn., are alive and in working condition. Mrs. Carrio A. Scott, of Elmira, N. Y., has just closed a week's labor here. Four lectures, and several tests given in circles, were well received by the public. She is a fine speaker, and an excellent test medium for the circle.

With heart and hand for duty, not forgetting our obligations to thee, we close our communication.

S. H. PLUMI,
MRS. A. PLUMI,
MRS. E. C. SNOW,
R. BUNNELL,

R. BUNNELL. Mrs. F. Bunnell.
Prompton, Wayne Co., Penn., Oct. 27, 1868.

ARKANSAS.

John Samms writes from Little Rock, Ark., as follows:

follows:

I will state a few facts concerning progression and reform in this Southern country. It is not commonly believed or understood here that man or woman can make advancement in anything except some art or trade. As to theology, it is thought to be impossible to learn anything more. There are some twelve churches (Orthodox) here, in a population of five thousand whites and four thousand blacks. I have made some observations here and at the Springs, and find none who entertain liberal or progressive ideas; but all are cramped and contracted in various ways—strictly conservative in the science of theology.

I have spent seven years in the North-Western Territories, and find the native Sloux Indian very much of a Spiritualist. Indeed, the only main difference is they don't understand the idea of progression. But as to the spirit-home, it is all rational and natural to them—corresponding to their present life of graduated happiness.

MASSACHUSETTS.

Report of the Missionary Work for September and October.

To Geonon A. Bacon, Secretary of the Massachusetts Spirit unlist Association:

Much of the work performed by the Agent in the month of September has already appeared before the people in the Much of the work performed by the Agent in the month of September has already appeared before the people in the published accounts of camp-meetings and plenies, which occupied most of my time during the first half of the month. The last part of September and the month of October were spent in traveling and lecturing in different places, weekevenings and Sundays, as usual. Essex County has been the field of my labor a portion of the time, and by dint of considerable effort. I have succeeded in establishing a monthly circuit within its borders. Lectures are to be delivered by one of the Agents one Sunday in each month in Amesbury, Newburyport, Haverhill and Lawrence. Arrangements have been made for week-evening lectures in the vicinity of these places, so as to give the speaker constant employment. It is believed that by a systematic and organized effort of this kind, giving the people lectures at regular intervals, much more will be accomplished than by the erratic method before pursued of visiting a place once, and perhaps not a in for a year or more. The people seem to be pleased with this arrangement, and are glad to avail themselves of the opportunity of having meetings of for d them by the State Association.

At Middleton, where I spent one Sunday, they have started a Children's Lyccum, which holds a session every Sunday, and seems to be in a flourishing condition. Hiram Stiles is Conductor, a good, stanch worker, who, alded by a few earnest souls, is determined to go ahead. May success attend them.

At Hayerhill the last Sunday in September, Bro. Storer

tend them.

At Haverhill the last Sunday in September, Bro, Storer and self, assisted by Bro. Georgo A. Bacon, attempted to hold a sort of Convention, but it came near being a failure on account of the rain, which fell in torrents all day. However, we held three sessions, and the few that were present seemed to enjoy the meeting, gladly assenting to the proposed plan of having regular loctures once in a month. There is a lively interest still existing in Haverhill, which the meetings will have a tendency to increase, until the Lyceum, so long inactive, shall be made once more to live and thrive.

on—still she sits and sows, with heavy eyes, making abirts at six cents apiece.

This is one poor girl's life. It has a hundred parallèje in the city. Whose looks will add them without difficulty. I have looked, and the parallèje in the city. Whose looks will add them without difficulty. I have looked, and the parallèje in the city. Whose looks will add them without difficulty. I have looked, and the parallèje in the city. Whose looks will add them without difficulty. I have looked, and the parallèje in the city. Whose looks will add them the parallèje in the city. Whose looks will add them the parallèje in the city. Whose looked and the parallèje in the city. Whose looked and the parallèje in the city. Whose looked are the parallèje in the city. Whose looked and the parallèje in the city. Whose looked are the parallèje in the city. Whose looked are the parallèje in the city. Whose sail and the parallèje in the city. Whose sail the parallèje in the city. Whose sail the parallèje in the city. Whose sail and the parallèje in the city. Whose sail to the parallèje in the city. Whose sail to the city. Whose sail the city is the city. Whose sail to the city is and the parallèje in the city. Whose sail to the city. Whose sail the city is the

say, "Peace, be still, and knew that I am God."
She might have said Law.

Many curious incidents took place—people finding themselves in the streets in their night garmonts, and in a few cases just out of their baths. One gentleman, a bearder in one of our fabilitionable hotels, found himself in Montgomery street, plate of steak in one hand and cup of colie in the other. He was bound not to lose his breakfast, It had been three years since we had logant in the other. He was bound not to lose his breakfast, It had been three years since we had logant in the other. He was bound not to lose his breakfast, It had been three years since we had logant in the other. He was bound not to lose his breakfast, It had been three years since we had logant in the other. He was bound not to lose his breakfast, It had been three years since we had logant in the other. He was bound not to standing still.

Yours, &c.,

PENNSYIVANIA.

The Light is Spreading.

In my letter of Oct. 7th, I mentioned that we were having our first experience in spiritual phenomenan in this place, and promised to inform the you as to the result. I should have done so before this, but my business has been so pressing that I could not attend to it.

On the 15th of October our place was visited by Mrs. Carrle A. Secot, trance speaker, from Elmira, N. Y., accompanied by her husband. Mr. Scott could not at first learn that there were any Spiritualists in Scranton, but finally, on making inquiry at the post office, learned that I could give him no encouragement, as I did not know of a single person whom I really know to be favorable to the office of some organ music, and favored us with the second of some organ music, and favored us with some excellent trance speaking. I was really gratified to hear such sensitive in firm of twenty who were favorable to the object in view, and Mrs. Scott became entranced, under the influence of some organ music, and favored us with the sensitive in the second of the port. I so the proposed of the province of the province of t

	EPTEMBER.
Orln Josselyn, Hannver, \$\mathbb{\text{M}}. Horrick, \(\text{M} \) H. H. Herrick, \(\text{M} \) H. H. Herrick, \(\text{M} \) H. H. Herrick, \(\text{M} \) H. H. Horrick, \(\text{M} \) H. Hight, \(\text{Saac R}, \text{Lynn}, \text{M} \) Hight, \(\text{Saac R}, \text{Lynn}, \text{M} \) Hight, \(\text{Lynn}, \text{Lynn}, \text{M} \) H. Ferkins, Lynn, \(\text{M} \) H. Ferkins, \(\text{Lynn}, \text{M} \) J. L. Lincoln, \(\text{Lynn}, \text{Lynn}, \text{Lynn}, \text{M} \) John Fuller, Kingston, \(\text{A} \) Friend, \(\text{M} \) W. Williams, \(\text{Galesburg}, \text{H} \) M. Rowell, Boston, \(\text{Orln} \) Orln Russell, Lynnfield, \(\text{Esther Russell}, \text{Lynnfield}, \(\text{M} \)	1,60 Dawlel Farrar, Boston. \$2 1,60 J. W. Heckett, " 1,00 J. S. Thompson, Sharon. Cash. Boston
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H. Potter, K. C. Gleason,	30,00
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LIST OF LEGTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

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

known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.]

J. MADISON ALLEN, East Bridgowater, Mass., G. FANNIE ALLEN Will speak in Cambridgeport, Mass., during November; in Lynn, Dec. 6 and 13; in Least Boston, (Webster Hall,) Dec. 20 and 27; in Vincland, N. J., Jan. 3 and 10; in Brooklyn, N. Y., Jan. 17, 24 and 31; in Rochester, N. Y., during February; in Syracuse during Murch; in Row York, (Everett Rooms), during Ayril; in Salem, Mass., during May. Address as above, or Stoneham, Mass.

Mass. ANA E. ALLEN (inte IIII), inspirational speaker, 129
South Clark street, Chicago, III.

J. Madison Allenance, inspirational and trance speaker, Chicago, III., will abswer calls East or West, Miss. N. A. Adams, inspirational speaker, P. O. box 277, Fitchburg, Mass.

Ilarmson Angles, trance speaker, Calamus Station, Clinton Co., Iowa.

JAMES G. Aller, Springfield, Mass.

Miss. N. K. Andries, trance speaker, Delton, Wis. Dr. J. T. Amos will answer calls to lecture upon Physiology, and Spiritualism. Address, box 2001, Rochester, N. Y., Mary A. Ampullett will answer calls to lecture, afternof functals, &c. Address, care J. Stolz, M. D., Dayton, O. Rey J. O. Barnett, Rynamore, III.

Miss. Sarah A. Rynkas will lecture in Rochester, N. Y., during November; in East Hoston, Mass., during December and March. in New York (Except Hall) during January.

MISS CLAIR R. DELYER, Inspirational speaker, Chicago, Ill., care J. Spettigue.

Mrs. F. Dellahar, trance speaker, Quincy, Mass.
A. G. Edmunds, lecturer. Newton, Iowa.
DR. H. E. Eurert, lecturer, South Coventry, Conn.
Andrew T Foss, Manchester, N. H.

Miss Eliza Howe Fuller, inspirational speaker, San Frac-

Miss Eliza Howe Fulles, adaption and agentic, claid.

DR. H. P. Farrield will speak in Chicago, ill., during November; in Battle 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.

Rev. J. Francis, Ogdensburg, N. Y.

J. G. Figh, Hammonion, N. J.

A. B. Freech, lecturer, Clyde, O.

Mus. M. L. Phench, inspirational speaker. Address, Ellewstrett, Washington Village, South Boston, Mass. Mas. Chana A. Finin, lecturer, Newport, Me. Miss. Alukula, B. Pownen, impressional and inspirational

Mus. M. L. PRENCH, Inspirational speaker. Address, Ellew Mires, Charla A. Figur, lecturer. Newport, Me. Mires Ambeida B. Fowlers, imbressional and inspirational speaker, Omain, Neb. S. Grernle, Lowell, Mass. 15 Asc P. Grernle Per Lecturer. Newport, Me. Mires Ambeida B. Fowlers, imbressional and inspirational speaker, Omain, Neb. S. Grernle 2018. N. S. Grernle 2018

MRS. F. A. LOGAN, Chicago, III., care Religio-Philosophical
Journal.

JOHN A. LOWE, lecturer, box 17, Sutton, Mass.

MISS MARY M. LYONS. Inspirational speaker, 98 East Joffor
son street, Syracuse, N. Y.

II. T. LEONARD, Trance speaker, New Ipawich, N. H.

WR. A. LOVELAND, 25 Brombield street, Boston, will answer
calls to lecture. Subject: Integral Education, or the Era of
our Now Relations to Science.

MRS. A. L. LAMBERT, trance and Inspirational speaker, will
receive calls to lecture. Address, 959 Washington at, Boston,
entrance I Gorham place.

B. M. LAWRENGE, M. D., and wife, independent missionaries, will answer calls to speak, alterni Conventions and
sing original songs on all questions of reform, including Christanity and Spiritualism, ancient and modern. Address_Burdieg House, Buildo, N. Y.
CHARLES M. MARSH, semi-trance speaker. Address, Wondwor, Junean Co., Wis.
Phop. R. M. M'Cond. Centralia, III.

FMMA M. MARTIN, inspirational speaker, Brimingham, Mich.
JAMES B. Monisson, inspirational speaker, 160x 375, Haverhill, Mass.

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

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

hill, Mass.
Thomas F. Moon, inspirational speaker, 20 Howard street.
Bostom, Mass.
Miss. L. H. Lacy, trance speaker, No. 364 Green street, between the and loth streets, Louisville, Ky.
Miss. Tabrizise Moons: will answer calls to lecture. Ad
dress, 38 Revere street, Bostom, Mass.
Miss. Mary A. Mitchell, clairvoj ant inspirational speak
er, will answer calls to lecture upon Spiritualism, Sundaya
and week day evenings, in New York State. Address about
Apvilla, Ononidaga Co., N. Y.
Mr. F. H. Mason, inspirational speaker, No. Conway, N. H.
Dr. W. H. C. Makhin, 173 Windsor street, Hartford, Conn.
O. W. Manuel, trance speaker, 35 Rutland Square, Boston.
Miss. H. M. W. Minald, trance speaker, Oavego, ill.
Leo Miller purposes spending the fall and winter in the
East, and will respond to invitutions to speak in New Englan?
and New York State. Address, Mount Morris, N. Y.
Dr. John Mayliew, Washington, D. C., P. O. box 607.
Dr. G. W. Moerill, Jr., trance and trapirational speaker,
will lecture and attend functals. Address, Hoston, Mass.
Miss. Anna M. Middlenger, and Prapirational speaker,
will lecture and attend functals. Address, Hoston, Mass.
Miss. Anna M. Middlenger, and Prapirational speaker,
Will Lecture and attend functals. Address, Hoston, Mass.
J. W. Mattiews, lecturer, Heyworth, McLeon Co., Hi.
A. L. E. Nashi, lecturer, Heyworth, McLeon Co., Hi.
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J. W. Mattiews, Lecturer, Heyworth, McLeon Co., Hi.
A. L. E. Nashi, Linding in the laptrational speaker,
J. W. Matting Herner, Inaddition to his practice, healing sick and
Street and attender in addition to his practice, healing sick and
Street and attender in addition to his practice, healing sick and

C. NORWOOD, Ottawa, III., inspirational speaker.

J. WH. VAN NAMER, Mouroe, Mich.

W. M. Oder, Salem, III.

4 Grorge A. Peirece, Inspirational trance speaker, P. O. bog

87, Auburn, Me. In addition to his practice, healing sick and
intim people in places the may visit, will be pleased to answer
cates to lecture. His themes pertain exclusively to the gospel
and philosophy of Spiritualism.

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

Co. M. Y.

I. Powell, I. Grant's Court, North Mead street, Hunker
Hill Square, Charlestown, Mass.

Mis. J. Pupper, Trance speaker, Bouth Hanover, Mass.

Dr. W. K. Hilley, Forshoro', Mass.

A. C. Romissos, HI Fulton street, Brooklyn, N. Y.

Dr. P. B. Randolan, care box 3332, Boston, Mass.

Miss. J. B. Rose will answer calls to lecture and attent
funcials. Address, Providence, R. I. (Indian Bridge),
C. H. Rines, inspirational speaker, Froper Lisle, N. Y.

Miss. Frank Rild, inspirational speaker, Ralamazoo, Mich
Miss. Palins J. Romers, Care box despenders, R. I.

Miss. Randoll, inspirational speaker, Kalamazoo, Mich
Miss. Palins J. Romers, Capentervifie, III.

Miss. Randoll, inspirational speaker, Kalamazoo, Mich
Miss. Palins J. Romers, Capentervifie, III.

Miss. Randoll, inspirational speaker, Kalamazoo, Mich
Miss. Palins J. Romers, Capentervifie, III.

Miss. Randoll, inspirational speaker, Romer, North Levterett, Mass.

Attern P. Stimmors, Woodstock, Vt.

Dr. H. B. Stoners will lecture in, Philadelphia-during Janumy. Address, 65 Pleasant street, Roston.

E. R. Swachmare, 128 So. 3d street, Brooklyn, N. Y., E. D.

Dr. E. Sprace, inspirational speaker, Schenectady, N. Y.

Mics. Fanner, R. Scott, trance speaker, Elmira, N. Y., will
answer calls to recture.

Miss. Carmer, A. Scott, trance speaker, Elmira, N. Y., will

nswer calls to octure.

MRS. CARRIE A. SCOTT, trance speaker, Elmira, N. Y., will

answer calls to lecture.

Mrs. Carrie A. Scott, trance speaker, Elmira, N. Y., will answer calls to lecture.

Mrs. Carrie A. Scott, Inspirational speaker, Union Lakes, Bice Co., Minn.

Mrs. C. M. Stowe, San José, Cal.

Mrs. G. M. Stowe, San José, Cal.

Mrs. A. J. Sware, normal speaker, Noank, Conn.

Mrs. A. J. Sware, normal speaker, Noank, Conn.

Mrs. All Sware, normal speaker, Portland, Me.

Anhan Smitt, Esq., inspirational speaker, Sturgis, Mich.

Mrs. Mrs. Carrier, 160 ston, Mass.

J. W. Seaver, inspirational speaker, Sturgis, Mich.

Mrs. M. Sturtervant, trance speaker, Toledo, O.

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

Miss M. S. Tuttavant, Itance and inspirational speaker,

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

Mrs. G. A. Shuewin, Townsend Center, Mass.

Mrs. H. T. Strakes may be addressed at Vincland, N. J.

Mrs. M. E. B. Sawyer, Fitchburg, Mass.

Mrs. H. T. Strakes may be addressed at Vincland, N. J.

Mrs. Mattie Thurne, Universal speaker, Sturgis, Mich.

Relat Vansickie, Greenbush, Mich.

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

Mrs. Estrieu N. Talmadge, trance speaker, Westville, Ind.

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

J. Burtt Thomas will answer calls to lecture throughout Maline and New Hampshire curing November. Address, North Attleboro', Mass. Nos 641.

JAMES TRASK, lecturer on Spiritualism, Kenduskeag, Me.

Hudbon Tettle, Beilin Heights, O.

Benjamin Todd, San Francisco, Cal.

Mrs. Sarahi M. Thompson, impirational speaker, 161 St.

Clair street, Clevelanté O.

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

Mrs. Sarahi M. Thompson, inspirational speaker, New Bedford, Mass. P. O. box 392.

N. Frank White, Agent for the "American Association of Cheroly Mass. Service and Mass. Characteries and midl December care Wurton.

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

MBS. CHARLOTTE F. TABER, trance speaker, New Bedford,
Mass., P. O. box 392,
N. Frank White, Agent for the "American Association of
Spiritualists," can be addressed until December, care Warren
Chase, 548 Broadway, New York; through: December, Philadiciphia, Pa., care Dr. H. T. Child; through January, Wash
incton, D. C.
E. V. Wilson, Lombard, Ill.
P. S. Wheeler, inspirational speaker, Cleveland, O.
Mas. M. Macomber Wood will speak in Leominster, Mass.,
Nov. 28 and lice, 13; in East Boston during February. Ad
dross, Il Dewey street, Worcester, Mass.
F. L. H. Willis, M. D., 18 West 24th street, near Fifth avenur Hotel, New York.
Mas. S. E. Warden, hox 329, Davenport, Jowa
F. L. Wardent, care Hanner of Light, Hoston, Mass.
Mas. E. W. Wolcott, Canton, St. Lawrence Co., N. Y.
PROF, E. WHIPPLE, Indiana State Missionary, Fennville, Ind.
Mass. A. Willer, M. D., 18 ministional speaker, can be ad
dressed during November, Houlton, Ne.; during December,
box 5579, New York.
N. M. Wricht, Inspirational speaker, will answer calls to
lecture on the philosophy and religion of Spiritualism. Ad
dress, care Bunner of Light, Boston, Mass.
Lois Warsbrookker can be addressed at Carthage, Mo., care
of Colby Harrington.
William F. Wilstworth, trance speaker, will lecture in

dress, care Banner of Light, Boston, Mass.

Lois Waisbrocker can be addressed at Carthage, Mo., care of Colby Harrington.

William F. Wentworth, trance speaker, will lecture in Swego, N. Y., during November and December—address care of A. M. Richards, Esq., P. O. box 1917.

Mrs. Many J. Wilcoxson will lecture in Springfield, Ill., during November. Address, care J. Spettigue, 192 South Clark street, Chicago, Ill.

Mrs. Many E. Wither, 182 Eim street, Newark, N. J.

Dr. R. (). Wells, trance speaker. Address, 14 Brown street, Prescoil Corporation, Lowell, Mass.

Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass. A. B. Whitiso, Albion, Mich.

Miss Elviha Willelock, normal speaker, Janesville, Wis. A. A. Wheelock, Toledo, O., box 643.

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

Dr. J. C. Wilsky will answerealls to lecture on Spiritual ism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Lowa.

Rey. Dr. Weeblock Inspirational speaker, Ratto Center, Ia. Warners Woolson, trance speaker, Hastings, N. Y.

Mrs. Hattie E. Wilson will speak in Putnam, Conn., during December.

S. H. Wortman will accept calls to lecture in the trance

Mns. HATTIE E. WILSON Will speak in Tuthania, Confin, diring December.

8. H. Worthan will accept calls to lecture in the trance state, sho to organize Children's Lyccums. Address, Buffalo, N. Y. box 1454.

J. G. Whittee, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

ELLIAH WOODWORTH, inspirational speaker, Leslie, Mich. Gilman R. Washburn, Woodstock, Vt., inspirational speaker A. C. WOODBUFF, Battle Creek, Bitch.

Mas. Juliette Yeaw will speak in East Beston, Mass. during November; in Mariboro', Dec. 6; in Schuate, Dec. 13; in Saleun, Dec. 20 and 77; in Leominster, Jan. 10. Address, Northboro', Mass.

Muss. Fannie T. Youno, trance speaker, care Banner of Light, Boston, Mass.

Boston, Mas. W. J. YOUNG will answer calls to lecture in the vicinity of their frome Boise City, Idaho Territory

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od she beran after, spy," and igby came merry as ed to the able room. wo beauti-

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

Banner of Tight.

BOSTON, SATURDAY, NOVEMBER 28, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLST. ISAAC B. RICH.

All business connected with the editorial department finis paper is under the exclusive control of Lunium Collay, o whom letters and communications should be addressed.

The Working-women.

In the city of New York has been successfully organized a Central Working women's Association, on the occasion of whose organization Mrs. Mary F. Davis, wife of Andrew Jackson Davis, made an address embodying the points of agreement. They were of decided interest, and very clearly and strikingly laid down. They touched the dignity of labor, excellence of performance, social interchange among working-women, and the immediate aims of the organization. A committee was raised to correspond with Miss Anna Dickinson, concerning a public lecture on behalf of the new project, and to wait on the venerable Peter Cooper, and solicit the use of the Cooper Institute Hall for its delivery. Both pieces of business having been satisfactorily performed, Miss Dickinson subsequently lectured according to programme. It was an effort well worthy the fair speaker and the object in which slie was enlisted. Provious to the lecture. Mrs. Davis prosented herself to the large audience and read the Platform of the Working-women's Association, already referred to.

Miss Dickinson opened her most interesting performance by relating an anecdote of Rev. Dr. Mublenburg, of Revolutionary times, who ascended his pulpit one Sabbath morning and preached with much earnestness on "Christ crucified." After the sermon was over, he descended into his anto-room, and displayed himself to his astonished people in full military costume. "My friends," said he, "there is a time for preaching, and a time for fighting, and my time for fighting has come." So, continued the speaker, there has been a good deal of speaking, of writing, and of discussing over this woman's question, and the time has now come to stop preaching and go to tighting. There is no argument so powerful with the people as that of success, none so effective as their own efforts triumphantly achieved. The world belongs to those who take it, not to those who beg, and pray, and entreat for it. This was. a law of humanity, applicable equally to women and men; unless as in the view of a Hartford Assurance Company, women are not considered human beings. That company makes provision in case of accidents occurring to men, but not to women.

But there are those who declare that the world is not to be taken by women; that she shall taste its oil and wine, but may not cultivate the plants. She is to sit enshrined in some man's heart, and take of the good things there offered. That was all very well, if the heart were good and the offerings abundant; but in looking into the hearts of men, one was considerably surprised at their barrenness. She declared that it was not good for one to do the thinking of another, of one conscience to carry the responsibility of another conscience, of one life to attend the work of another life. For herself, she would much rather eat crusts and wear calico, than blaze in jewels for which she had given no equivalent in labor. Better the stings of conscience and the harrowings of remorse, than an aimless existence, for there could be no pleasure that did not cause some degree of pain. The Malay language employed the same word to signify women and flowers. The duty of woman there was to be both sweet and dutiful. They were never to toil or spin. After a while, some man was to come along and pluck one of these flowers, and place it in his button-hole. All very well if an orange-blossom, a pansy, a violet, or a buttercup; but what if it be a sunflower or an onion blossom? After the flower wilted with such wearing, it was thrown away as being of no further use. She would prefer to have the resebud in her garden, than to have it withering and wast-

It is impossible to find sound, healthy beings in a community, who are constantly consuming but never producing. Work is healthy both for body and mind. A woman is a nothing, who lives only to please and be pleased. Match-making demoralizes the whole nature. Women are crowded out of fair chances in society. Mason's in New York receive four dollars per day, and clerks only two dollars, the mason works but eight hours a day, and the clerk a great deal more; yet there are many thousands more of clerks than of masons. If these clerks would thin out, and seek some manly avocations, that would make an opening so far for women. Miss Dickinson's sketches of the horrors of the poor working-woman's life in the great cities were fearfully graphic, and must have left a profound impression on her listeners. She handled dandy sentiments and characters with keenest satire, tore up all the stale pleas for a male monopoly of all the positions, and closed with an effective appeal for the class on whose behalf she appeared.

Those who do not clearly see the necessity of this movement for the protection of laboring women, are invited to peruse an article on our third page, copied from Putnam's Magazine, setting forth some of the rascalities and cruelty perpetrated on the half of humanity that should be upheld and protected from such degradation and injustice. Such treatment is a shame and a curse to any community.

Testing Spirit Messages.

On our sixth page will be found a message from Mrs. Surratt, who has come, she says, at the urgent call of friends who desire information upon certain political points. Now, as we had no material, mundane information in regard to Mrs. 8.'s visit at our circle, will the friends-if any did actually call upon her to answer certain questions through our medium—have the kindness to so inform us? It is but simple justice to us and our medium that those people who receive tests of the return of their spirit-friends, free of cost-and there are hundreds who do-should be independent enough to make the knowledge public. We often hear it hinted by the friends of many who have received spirit messages through these columns, that the statements contained in them were true; yet these people do not endorse them or us. But we have no doubt time will right this matter —when the community is cleaned from the gross errors entailed upon them by Old Theology

Music Hall Meetings.

PROPOSITION TO MAKE THEM PREE.

On Sunday afternoon, November 15th, a very large audience assembled at Music Hall, in this city, to listen to an address, by Mrs. Nellie L. Bronson. This lady, who is an unconscious trance speaker, the previous Sunday gave notice that on this occasion the subject for the lecture should be selected by a committee chosen from the audience. The committee of five who were selected, reported the following: "Immortality - what are its proofs?" The lecturer then proceeded to deliver, in an able, rapid and forcible manner, a direct demonstration of the various evidences of afterlife. Her remarks were received with evident interest by all. We shall publish a report of the lecture soon.

At the close of the lecture, the controlling influence made an allusion to the present manner of conducting the meetings in Music Hall, as follows:

"We desire to congratulate the Spiritualists of this vicinity for the condition of things which we find here. You are by no means bound by the chains of bigotry, or sleeping a sleep which knows no waking,' but you are alive and earnest for the giving forth of good. But we regret to say, as yet, you are keeping your light under your own bushels. Freely the angels give, and we beseech you to give forth that which ye have received as freely. We know this will involve increased labor and toll on your part; but those who strive in this cause shall not lose their reward, but receive in the life immortal an everlasting crown. We ask you, as Spirit ualists, to open your doors, and make your meetings free to

We hope the above suggestion, coming to us as those who are already blessed with a knowledge | Lucy Stone, Bronson Alcott, and others, of and a belief in the great truths developed in our heaven-born philosophy of Spiritualism. If the meetings cannot be made free this winter, steps should be taken now to secure for the next sea- find in the editorial columns of the Ohio Spiritualson the accomplishment of such a desirable object. There are various potent reasons why our rity and principle which the Banner of Light would meetings should be free. We have to contend gladly keep in circulation: meetings should be free. We have to contend against the strong prevailing prejudice of having a price at the door—when all other denominations throw open their doors free to all who have a desire, or can even be persuaded by the extra attraction of grand musical entertainments, to attend the sectarian church services. Another strong argument is found in the fact that in the same hall, in the forenoon of the same day our meetings are held, the doors are opened free to hear Mr. Alger, one of the most liberal Unitarian preachers in the city, seconded by a choir of twenty-four finely cultivated voices. With but little effort the sum of \$13,000 was raised among liberals to sustain and phase of aristocracy, except that of worth, as heretoof \$13,000 was raised among liberals to sustain this enterprise-\$7,000 of which is appropriated to the music. The Spiritualists of this city are far more wealthy and numerous than the above Society, and we see no possible reason why at least a third of the amount cannot as readily be raised by Spiritualists to have our gospel, which we know is the true bread of life, given to the people without a tax at the door. Let a determined effort be made, and success will surely be the result. Can we do more good for the souls and future welfare of the human family than helping them to obtain the light we possess in regard to the great hereafter? Pray do n't let this matter go by with a mere passing thought, but give it an earnest consideration, and act promptly. A united effort would very soon set in operation a work that can but result in everlasting good to all engaged in it—the worker and the giver—and especially

to the receiver of immortal truths. Next Sunday is the last we shall be favored with an opportunity of listening to the glorious truths from the invisible world through the mediumship of Mrs. Bronson, whose inspirations have given such general satisfaction here for the last three weeks. She goes hence to Portland during the month of December, and will be succeeded here by Prof. Wm. Denton. We congratulate our friends in Portland on the truly rich spiritual feast in store for them.

"Dividing the Word,"

We have noticed in one or two daily papers that each Saturday give a fractional column of what is called "Religious Intelligence" to their readers-the Transcript, for instance-the habit of invariably separating the Spiritual announcements from the rest, thereby setting them outside the general, legitimate and the regular movements of the day, and seeking by the means to clothe them with a distinction which implies the existence of something to condemn. In the Transcript of October 24th and 31st occur fair illustrations of our statement. The excuse offered is. that Spiritualist notices for Sunday do not reguularly belong to "religious" matters, but rather to the division of "addresses," and so they are placed under the head of "Sunday Addresses.' In the two numbers of the Transcript referred to. however, while Dr. Ferguson's "address" is put outside the list of "Religious Intelligence,", and below it, we find an "address" on India, an "address" on Joan of Arc, by Mr. E.P. Whipple, and a "lecture" on "The Moral Aspects of the Political Canvass," all carefully set down under the "Religious Intelligence." We would like to ask the Transcript if it has been approached by any of the ruling sectations for the purpose of persistently discriminating in this way against Spiritualists? Is it the worship of the popular or the free? Is not Dr. Ferguson on the "Spiritual Philosophy" as religious as Mr. Whipple on Joan of Arc"? These notices are all paid for alike. Can it be that sectarianism so openly rules the public press of the country? It would

A Concession to our Faith.

We were very much pleased to read in a recent issue of the Independent, an article by a "D. D.' on the subject of Materialism and Spiritualism It rips up the notorious materialism on which the faith of the sects is too plainly founded, and charges them with having grown insensible to the first and simplest principles of genuine soul-life, or Spiritualism. Says the writer, in so many words: "With the exception of a few philosophers, so called-scattered here and there along the track of history, and hardly sufficient in number to form a decent quorum-men have in all ages believed and affirmed the essential doctrines of Spiritualism. Philosophers have reasoned about them, and proved them; and the common mind has accepted them. They are too firmly anchored to be displaced from human thought. Instinct suggests them; our soul-wants demand them; tradition transmits them; and religion, as a universal fact in humanity, constantly appeals to them." We want no clearer or more pointed testimony to the faith that makes this world one with all worlds, and their inhabitants children of a common Father and Mother. Spiritualism is religion itself. It is not superstition, but actual faith. And that faith becomes verity when it is buttressed by such proofs and manifestations as are to be seen all around us in the life we are leading to-day.

A woman suffrage Convention has been called to meet at Vineland, New Jersey, on the 2d of

The Woman's Convention.

.This Convention assembled in Horticultural Hall, in this city, on Wednesday, the 17th, in the midst of one of the severest storms of the season. The attendance, however, was good, and the spirit manifested decidedly liberal. James Freeman Clarke was chosen President, and a list of male and female Vice Presidents were selected. Speaking on the subject of woman's enfranchisement was at once opened, the larger part of the speakers for a time being men. Among these were Mr. Clarke, Samuel E. Sewall, who discussed woman's legal relations to the body politic, and others. Mrs. Julia Ward Howe followed and Lucy Stone proceeded with her usual point and power. As we go to press before the Convention had concluded its second day's proceedings, we are not able to give a complete view of the proceedings. Letters were read from Gov. Bullock, Rowland G. Hazard, John Neal, and others. They were all of special application to the discussion in hand, and were received with great favor by the Convention. The arguments for the enfranchisement of woman were none of them very new, the most practical statement perhaps being that of Mr. Sewall, who reviewed the entire legal relations and proprieties of the ques-

In the evening, although the storm continued, the hall was packed to overflowing with some of the most respectable and intelligent men and women of our city, and all appeared to feel an absorbing interest in this question, which is assuming an importance and magnitude that will not it does from our co-workers in the higher life, will let it go backward. Able and telling speeches be endorsed and put into practical operation by were made by Rev. R. B. Stratton, of Worcester,

Admonitory.

Here is a noble admonitory atterance which we ist. It has the true ring of that golden coin of pu-

with the lowest classes of seciety—not in profession merely but in action—and as completely indifferent to every form and phase of aristocracy, except that of worth, as heretofore? If not, then they are a curse rather than a blessing.

Just as surely as the laws of Nature exist, thousands of persons who are intellectually free from the Old, but not morally grown to its requirements, much less to the status of the New, will, as soon as Spiritualism becomes measurably popular in a community, attach themselves to it. There are others already identified with it who tremble before the earnest utterance of radicalisms the world stands in need of, and which they know in their very souls are great, glorious truths, sparkling from the fount of inspiration.

Oh, let us remember that 'the cause' of practical justice to the humblest individual, recognition of real instead of reputed worth, and the calm, friendly but unflinching criticism of all popular weaknesses, delusions and shams is above all isms whatever, and is the very essence of the multiplied messages from the higher life. Let us, be valinat workers in this Incoming Dispensation, with an eye single to the glory of Good, and with a nurpose so holy that every organization and instrumentality in our hands shall be a beacon to guide humanity to more exalted stations." encon to guide humanity to more exalted stations.

Physical Manifestations in Woonsocket.

The Providence Journal of Nov. 13th contains juite a lengthy account of a scance held in Woonsocket, R. I., recently, by Mr. Chas. H. Read, the well-known physical medium, now resident of this city. About one hundred persons were present. The account says:

ent. The account says:

"Two gentlemen, Messrs. N. T. Verry and B. W. Johnson, were then selected to the him into a chair and confine his limbs together, which operation, according to their judgment, was carefully and effectually done, the knots being tied over with a small colored string, and the position of the chair upon the floor precisely indicated with pins and a pencil, while a few beans were put in each of his hands. The committee were the last to leave the platform on each occasion of an examination, and know, if we can know anything, that no person approached it during the short intervals of darkness, which were from twenty to sixty seconds, when the developments took place. The first examination when the developments took place. The first examination showed one of the rings to be upon the medium's arm; others followed in rapid succession, showing a ring upon the other arm, the ring off one arm through the coat sleeve of an outside coat, which lay near by; the stool hung upon an arm; the rope rings taken from the table, and lying upon the top of the medium's head; a tumbler removed from the stool to the top of his head, and various other similar manifestations. During all this time, the committee, after repeated close examinations, were unable to detect any movement of the chair from its original mostition, or any change

peated close examinations, were unable to detect any move-ment of the chair from its original position, or any change in the cords which bound the subject.

In one instance the coat of the mediam was removed from his back and laid upon the floor, which we are willing to confess somewhat surprised us, as we naturally expected that any such movement would have been felt by the per-son having his hand upon it."

Nearness of the Spirits.

We are convinced that those who closely follow the Message Department of the Banner of Light from week to week, receive a substantial benefit from the same which cannot be measured with words. Among the messages of the present week is one in particular—that of Elisha Fish—which for directness and simplicity is as striking as any of its kind. It can be readily understood by those who read with faith. The mystery of spirit-return is here all dissipated. We should none of us forget the great fact which this spirit brings out, viz., that our friends in the spirit-lifeare very near to us when we think not of it. Our Messages are commanding the attention of "divines" and men of science, and their legitimate influence is being felt daily among all classes more and more.

Fraternity Lectures.

Miss Anna E. Dickinson gave her lecture on A Struggle for Life," before the Fraternity Course, in Music Hall, in this city, Nov. 17th, to the largest audience of the season. The hall was literally packed. Her lecture was keen and telling. She maintained woman's right and need to labor in any and every occupation for which she may deem herself fitted. In some of her more pathetic statements, the audience was excited to an intense feeling of sympathy.

The next lecture will be by Gen. J. L. Chamerlain, Nov. 24.

Gratitude.

A few weeks since, Mr. Chas. H. Read, the physical medium, was sick with fever. He was restored so suddenly and effectively, that he feels under grateful obligations to his benefactor. In a note to us he savs:

"I wish to express my gratitude publicly to Dr. W. H. Collins, physician and healing medium, of No. 27 Boylston St., Boston, for I sincerely believe had it not been for him I should now have been in my grave. I was attacked with what is termed inward fever and neuralgia. I applied to the best of physicians, and got no help. Dr. Collins came in to see me, and in three days from the time he first saw me I was up and about my business."

New Edition of the "Pre-Adamite Man."

This week we shall issue the fourth thousand edition of the above named work. It has made its mark, and will continue to be read by all thinking minds for years to come. It has been out of print for a number of months, but the demand for it has been so urgent we have felt obliged to issue a new edition. Orders will now be filled promptly.

Spirit-Messages.

The following communications were given at our public Free Circle, through Mrs. Conant, Monday afternoon, Nov. 16th. Their importance requiring publicity at once, we give them below:

SAGOYEWATHA.

Sagoyewatha comes again to speak for his people. And again the Great Spirit has taken his blanket from the sun's face in token of his blessing. The white man says that Sagoyewatha's people are wrong, and that they are right. I look at the stars and I do not see them falling upon the earth. They keep their places. I look at the water, and it does not ask to become the earth. It remains the water. I look at the grass. It does not ask to be the sunlight. It is content to receive its color and its beauty from the sunlight. I look everywhere in Nature, and I behold all things keeping their places and being satisfied to keep them, except when I look at the white man. He seems satisfied nowhere. His feet ever ache to trespass upon the ground that does not belong to him. His hands are ever greedy to grasp that which belongs to another. When he has one blanket, he wants more. When his stomach is well-filled, he asks for more. When his wigwams are overflowing with game, he asks for more. When the Great Spirit gives him all the broad Eastern lands, he asks for the West. The waters hold on their bosom his many white-winged canoes. They carry his thoughts to every land, and he is not content. Sagoyewatha looks to his people. He sees them satisfied

with their game, with their hunting-grounds, with the waters that the Great Spirit has filled with fish. He sees hem content to rest under the sunlight of the West. They come not East. He sees them remaining true to their Indian life, but he sees the white men coming step by step, taking a seat here and a seat there, till his people are driven to the furthest West, and still, the cry is, "Go further. Give us more." Full many round harvest moons he has watched the course of the white man and of his people from the beautiful hunting-grounds beyond the River of Death And he has learned from the Great Spirit that he sees in all things, to judge wisely. He sees much good in his white brothers, and he sees much evil, also. . He sees their course against his people, and he hears the cry of his oppressed people, that comes up like great storm-waves to the hunting-ground of the hereafter; and can he rest? Can the wa ters of the great ocean' rest when the storm passes over them? No, they cannot.

To-day Sagoyewatha comes to pronounce a blessing from his people in the upper hunting-grounds upon those great hearts in white jackets, in another smoke city-Manhattan. They are good, and he sees their goodness. Their hearts are strong, and he sees their strength. Their heads and their hearts are one, and they are determined to do something for the red man. It is well. The Great Spirit will bless them, and the blanket of his love and justice and wisdom will be thrown around them, and fastened well, so that it cannot be shaken off from their shoulders They need not fear. When yonder council comes together in the city where the Great Father dwells, that council will talk loudly and long against the red man; but in its last private theatricals. All are extremely interesting, and full hours the voice of justice will be heard, and the dews of of point; while the burlesques are laughable, and the farces peace will fall, and the white man's hearts will be touched. and the red man's cause will be spoken well of. They need not fear. The death of the Commission in yonder great West, did not come out of time. For the treacherous hearts and heads, known under the name of your Sherman and your Sheridan, had need to be cut off, and there was no way of cutting them off except to disband the Commission and send them again out among their white brothers, to gather better material with which to build council fire where the Great Spirit may himself come and be vorshiped.

Sagoyewatha knows that many of his people are on the war path, and he knows, also, that they have gone there because of the oppression of the white man. He knows that their women and their pappooses are starving, that their bodies are not covered, and their stomachs are empty. The white man has made yows that he has not kept; has written promises that are all unfulfilled. Would the white man stand still and let those of his own being starve before his eyes? No, he would go to war. The scalping-knife and the tomahawk would be dug up, and his arrows well pointed. And can he expect less of his red brothers, from whom the Great Spirit has in his wisdom withheld the wisdom of books and great thoughts? He should not.

Know then, white men, that Sagoyewatha comes to say to those great hearts who have the cause of his people dear to them, they need not fear. Though many wrongs will gome. though injustice will live for many moons to come, yet the time will come when their works shall bear fruits, and the tree of life shall hang-in plenty with them; when the red nen, like their darker brothers at the South, will rise up in the dignity of their own life, and the white men will acknowledge them as their brothers.

Sagoyewatha has done, and so he goes. Good-moon

ELIZABETH CROSSE, OF LANSING, OHIO.

Those friends who so kindly have cared for it since my death are fearing that they may not be able to much longer. and are casting about to know what they shall do. I come to tell them to be patient. The father is on the way from California, and will soon be there to claim it. Thanks be to this glorious way of return! I have been able to reach him in his Western home, and have made known my wishes to him, and he is on the way to the Atlantic States; so let them have patience. [We will publish this in advance, if necessary.] Yes, do. They said you would.

Oh, I have tried so hard to come! I feared I might be afflicted as I was because I dreaded it so. But never mind;

the coming pays well for the suffering. Say I shall be hanny! hanny! hanny! when my child is well cared for, And I shall never cease to return whenever I

My friends know something of this truth. [Do you wish this message directed to any one in particular?] They will

get it. Good-day, sir. Five months dead, with consumption. A New Institution of Learning.

A new Free Institute of Industrial Science of Worcester County, at Worcester, was dedicated last week. The establishment of such an institution by the munificence of generous men of Worcester County, in a section of New England especially noted for excellence in the mechanic arts. not only reflects honor upon the projectors of the enterprise, but will do incalculable good in satisfying, in a measure, a want which has long been felt by young men for a more practical education than our colleges or even scientific schools afford. It unites a machine shop with a scientific school the theoretical with the practical, and is, we believe, the only free institution of the kind in the

A Very Interesting Book.

An English work, written by Mrs. Catherine Crowe, entitled " Night Side of Nature; or Ghosts and Ghost Seers," has met with remarkable success. Edition after edition has been sold, and yet the demand steadily increased till all were exhausted. We have another edition in press, which will be on sale during the week. The many orders we have received for the work will then be filled at once. Though it is a good-sized book, of over five hundred pages, neatly printed, it is sold at the moderate price of one dollar and twentyfive cents; postage sixteen cents when sent by mail. Its already acquired popularity is sufficient commendation for the work.

Editorial Change.

The Present Age of Nov. 14th announces that L. B. Brown, Esq., has retired from the editorial department of that journal. Col. D. M. Fox. his able co-laborer, remains in the editorial chair, but says he is soon to have another assistant, well-known to the readers of the Age, as a contributor.

An intelligent Scotch traveler, who gave espepecial attention to school visiting, says: "In most of the American schools whipping is discontinued, and, in many places, prohibited by law; and yet I can testify, from my own observation, that the order maintained in those schools is more perfect than I have seen in similar schools elsewhere."

New Publications.

THE PHILOSOPHY OF DOMESTIC LIFE, by W. H. Byford, M. D., of Chicago, is a very neat publication from the prolific press of Lee & Shepard, and contains numerous thoughts and suggestions that are likely to be of wide advantage to all who will give heed to them. His remarks on the married state, and the proper preparations for it, are especially fit for the serious contemplation of all readers. In general, he claims to have presented in his pages a body of unmethodized knowledge on the subject of the demostic relations, which it is of the highest importance that every one should be familiar with.

LION BEN OF EHU ISLAND, is the opening of a series of stories, to be called the "Ehu Island Stories," by Rev. Elijah Kellogg, author of "Good Old Times," and other juvenile volumes. The second of the series will be "Charlie Bell, the Wait of Ehu Island." The author declares his design in this series to be the placing before American youth the home-life of those from whom they sprung; the boylife of those who grew up amid the exciting scenes and peculiar perils and enjoyments incident to frontier life, by sea and land; and that type of character which has transformed a wilderness into a land of liberty and wealth." There is much vivacity and freshness in this narrative, the incidents are attractive, and the characters striking and impressive. It should be a success. Published by Lee & Shepard.

CHANGING BASE; or, what Edward Rice Learned at School, by William Everett—is the title of a racy juvenile from Mr. Everett, who has in these pages, like "Tom Brown" before him, tried to revive some of his delightful school reminiscences in Boston. The boys, the studies, the games, and the incidents he sketches on his pages will challenge the admiration of the youthful render and lead him to thank the accomplished author for what he has here given him. Published by Lco & Shepard.

THE CORRESPONDENCE OF GERRITT SMITH WITH ALBERT Bannes, is published on an ample page by the American News Company. It embodies some of Mr. Smith's most candid yet pungent Scripture criticisms, which show him to be the thinker, who is thereby qualified to be the reformer. This correspondence should be read by all who would have their superstitious fears cleared up by reason and common

J. P. Mondum publishes, in paper covers, "THE IGNORANT PHILLOSOPHER and Adventures of Pythagoras in India," by Voltaire. This is the pith of the celebrated French philosocluding with a subscription to the few simple truths which were the result of the masculine thinking and modest bearing of John Locke. It is a convenient compend of views on all the prevailing schools of philosophy, and furnishes at glance a proper idea of them all in close relation.

THE MINIC STAGE is the title of a very neat book out of Lee & Shepard's press, by George M. Baker, who has already produced a similar taking brochure, with the title of "Amatour Dramas." This new book is composed of a series of dramas, comedies, burlesques and farces, for public exhibitions and some of them "screaming."

Lee & Shepard also publish "Dr. Howell's Family," by Mrs. H. B. Goodwin, author of "Madge," "Sherbrooke," &c It is a deeply interesting story, and well sets forth some very valuable lessons in domestic life. We approve of many of its sentiments most cordially. The Doctor's character is an excellent one.

Our Young Forks for December has articles from Mary i. Prescott, William Winter, the author of "Leslie Goldthwalte," Harriet Prescett Spofford, the author of "John Hallfax," and others, the same coming very close to the tastes of the juveniles, and their illustrations showing brilliantly. This magazine is an established success, and many a boy and girl would "cry their eyes out" to be deprived of it now.

THE ATLANTIC MONTHLY for December does not offer quite so long a list of fresh papers as usual, but they are all of the first class. We will cite but a few, and leave the reader to find the rest, and feast on them, in the pages of the magazine itself: Our Painters, Hooker, Cooperative Housekeeping, Our Paris Letter, and A Day at a Consulate This monthly maintains its place in the front nobly, and is a glory to our current literature.

PUTNAM for December is varied and lively, offering No Love Lost, A Day of Surprises, The Poetry of the Alphabet, A Study of Still Life-Paris, Lotters on Woman Suffrage, A Pinch of Salt, One Year More, Planchette in a New Charncter, Stonewall Jackson, and the Treasury Department (with portrait of Secretary McCulloch). For sale by A. Wil liams & Co.

"The Harvester."

Dr. R. T. Hallock of New York writes as follows concerning this new work, recently from the press of Wm. White & Co:

the press of Wm. White & Co:

"This little book consists of gleanings from the field of principles sown of yore by the great Husbandman of Palestine, with an effort, by the light and heat of modern science, to convert the same into good and wholesome bread for present use. In fact, it shows the author in the threefold character of Harvester, Miller and Baker.

As a Harvester, he has gathered a noble crop; as a miller, right finely has he ground it—almost too finely, or at least, too many times over, it might be objected—but as baker, although he serves his leaves hot from the oven of an earnest and noble purpose, there will be two classes of customers who will not be likely to patronize him; while a third ought to find, and doubtless will find them nourishing food. Of the first two classes, one of them, like the clay caters of the South and the tobacce eaters of—everywhere, is so viliated in taste—by reason of having been fed on straw for so many hundred years—that its numerous and respectable members universally prefer it to the product of grain. Those will smell infidelity directly his cart drives up to their doors, and will dismiss it at once with a sniff. The latter of the two will be sure to seent superatition. These are not straw eaters, however, not they; but shell eaters, rather. With this class, the experience which the venerable old planet has undergone is of paramount importance, with humanity upon the planet, except to find the exact point in geologic Scripture where it lost its tail, it has no concern. Their doctrine is, 'The past is played out,' so far as human affirmation is involved. 'There is much wisdom to be extracted from ancient rocks, none from ancient men.' In fact, not being able to find their bones, they doubt their ever having existed. As if man, like a megatherium, ceuld leave nothing behind him but his carcase. They forget that the footprints of man are to be traced upon mind rather than upon mud like those anteditivan blids and reptiles. Besides, they are larger to the first the bes

quence.
With these, 'The Harvester' will probably find but a poor market; his broad being too deficient in lime and sandstone-to be suited to their taste. He seems to be emained to be a sandstone-to be suited to their taste. poor market; his bread being too deficient in lime and sandstoned to be suited to their taste. He seems to be emphatically of the opinion that Jesus may yield something for the benefit of the student, as well as Darwin. And that class of minds, (a growing one, let us hope) who have a taste for the investigation of principles as well as forms, will be apt to agree with him. As 'The Harvester' reads the footprints of Jesus upon his own mental experience, instead of the mud of scholasticism, he reconstructs him very differently from the models furnished by scholastic theology. In common with other constructors of past history, he throws rather a dim and uncertain light, perhaps, upon his origin; but once verified, he produces him, not as the third part of God, saving the world by prevailing upon the other two-thirds to forget both the wrath and the justice which had been fulminated against it, but as a rational being—in of teacher by a faithful report of what he had discoveries of the spiritual laws applicable to man both now and forever; and, at the last, reappearing after leaving the body, by way of demonstration that man is a spiritual being and their perpetual subject. He insists that these discoveries of the Nazarene are entitled to the first place in the grand aggregate of what is called Modern Science, and that they hold harmonious relation to its every department; that they are an exposition of great spiritual realities, which men must verify before they can ever enter the Kingdom of Heaven here or horeafter. The book is well worth the reading."

The Great Sea Monster

Now on exhibition at 68 Union street, Boston, is a wonder to behold. It was recently captured in Passamaquoddy Bay, Maine, after having had seventy-two balls shot into its body, besides a spike nail, the latter shot proving effective in despatching the monster. This huge animal is thirty-three feet in length and twenty-one feet in circumference. It has two legs resembling an elephant's, six feet four inches in length, and its mouth measures five and a half feet, set with innumerable small teeth. It has a picked nose, somewhat resembling that of a sturgeon. Its estimated weight, when captured, was eleven tons. It has an enormous dorsal fin, two side fins and a broad shark-like tail, While examining this wonderful hybrid we were agreeably surprised on witnessing two curiosides at once, for Barnum

was there himself. A blithe heart makes a blooming visage.

· ALL SORTS OF PARAGRAPHS.

A recent medical writer states that the vices of the American character may be briefly summed up as follows: 1st. An inordinate passion for riches. 2d. Overwork of mind and body in the pursuit of business. 3d. Undue hurry and excitement in all the affairs of life. 4th. Intemperance in eating, drinking and smoking. 5th. A general disregard of the true laws of life and health.

Dora d'Istria, the authoress, who is acquainted with fifteen different languages, has written books in six of them, and is noted alike for her genius and her beauty, has been elected a member of the Italian Academy of Belles Lettres. This is the first time the honor has been conferred on a wo-

George Thompson, the English philanthropist, is weak in health and friends, as the latter could only raise seven hundred pounds for him after reneated efforts.

Fish learn to swim in schools.

A PLEASANT FAITH .- In the Advent paper

"I spect's so it won't poke itself in other people's

Vesuvius has become very much agitated, and a new cone has been formed, from which streams of lava are being ejected.

Stockton, Cal., has an artesian well a thousand feet deep, which discharges 360,000 gallons of hot water daily.

FOOL OF THE DEEPEST DYE.-"Do you see | and what we thought the growing necessity and that man there?" "Yes; what of him?" "He's a fool of the deepest dye." "How so?" "Why. he's over seventy, has magnificent white hair and beard, and yet dyes them to a muddy black."

A girl who was asked if she liked the "Grecian Bend," said, "She much preferred a Yankee beau.'

The shortness of life is very often owing to the irregularity of the liver.

Over six hundred thousand acres of land on the Hannibal and St. Joseph Railroad, have been sold to emigrants within the past six months.

Massachusetts has one mile of railway to every six square miles of territory, Connecticut one to seven, Rhode Island one to eleven, New Hampshire one to fourteen, Vermont one to seventeen, while Maine has one to every sixty-two square miles of territory.

It is calculated that since the establishment of the decimal system in France, gold and silver money has been coined by the Paris mint to the amount of no less than twenty-eight hundred millions of dollars.

A German philosopher predicts that Europe and America will'be submerged in five hundred million years, and no one dares contradict him.

A young woman at Natick is about to apply for admission as a student at the Universalist College at Somerville. She has friends in the vicinity of the college with whom she will board, thus obviating a former objection to the admission of women to that college.

Quebec fears that the present thaw will ruin the sleighing.

HON. MOSES KIMBALL has been nominated of Boston.

A girl in Ohio bruised her lip. Her mother wiped the oil from the bowl of her pipe and ap- actuated and governed his editorial conductorplied it to the bruise and the effect was convul- ship of the Banner of Light-sent out through his or chewer cannot kiss a woman without peril to

her life. "Ma. if I should die and go to heaven, should I wear my moire antique dress?" "No, my love; we can scarcely suppose we shall wear the attire of this world in the next." "Then, ma, how would the angels know I belonged to the best society?" It was difficult for the child to make ma's notions of theology and fashion blend.

The results of the English parliamentary elections, so far as known, are very satisfactory. The Liberals have made a gain of forty-five members, and, we believe, with the unfortunate exception of John Stuart Mill, none of their representative men have suffered defeat.

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"THE PRACTICAL OF SPIRITUALISM."—This is a large pamphlet by J. M. Peebles, and it contains a biographical sketch of Abraham Jones, and a "a biographical sketch of Abraham Jones, and a historic description of the oil-well discoveries in Pleasantville, Pennsylvania, through spirit di-rection." It is possible, and very probable, that Mr. James discovered an oil-well, but that spirits directed him is as doubtful to our mind as the stodirected him is as doubtful to our mind as the stories of the Arabian Nights; and if such fantasies constitute "the practical of Spiritualism," then its practical seems to us very unreal and visionary. Well, religion is full of vagaries, and the Spiritualists appear to have their share of them. But those who desire to read the narrative of the wild and the wonderful, can obtain it for 40 cents.

The cable telegraph announces the death, last Saturday week, of Gioacchino Rossini, the great Italian dramatic composer, at Passy, near Paris, France, in his 77th year. He was born at Pesaro, a small town in Italy, Feb. 29, 1792.

All are not thieves that dogs bark at.

Why is the letter G like a new bonnet? It turns pretty looking lasses to pretty looking glasses.

The estimated cost of conveying a ton of merchandise a mile on the ocean is from half a cent to one and a half cents; on the lakes two cents; on the river two and three-fourths cents; on the canals two to five cents; and on the railroads from three cents to thirteen and a half cents.

When a twister, a twisting, will twist him a twist, For twisting his twist, he three twines doth intwist: But if one of the twines of the twist do untwist. The twine that untwisteth untwisteth the twist.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

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d can now supply a few complete volumes of twelve num-

A PLEASANGEATH.—In the Advoit paper published in Battle Creek, Mich., one of the sisters hopes that she may "find mercy and be hid in the day of the fierce anger of the Lord!" Another paragraph in the same paper says, "The wicked will soon know what is meant by the terrible threatenings of God!"

A war of extermination is going on between the colonists and natives of New Zealand.

A white boy met a colored lad the other day, and asked him what he had such a shortnose for. "I spect's so it won't poke itself in other people's specific and the large anger and eigenst life graph likeness of the author, A. J. Davis, of which We have a few yet left. To scure this liberal discount you must send soon. "Young England" is sold, but we have another rate and remarkable English book, Calistriavisor, or Pestalozzian principles, by Herry De Lasper, showing every position of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its 164 large pages are mostly taken up with the engravings.

Organization.

Soon after the action of the National Convention at Rochester, in concentrating its previously scattered action by the appointment of trustees to collect and disburse funds, &c., we had a short article in this department of the Banner of Light, and our late President, Isaac Rehn, had also a similar one at the same time, on the steps taken, constant demand for further and more effective action by the National Convention. We did not intend to convey the idea that much of the contemplated business of the new organization could be even laid out for one or two years, as it would take at least one year to secure a safe legal organization which could hold the legacies and donations that are awaiting some secure deposit for the use of the Spiritualists and furtherance of the

We had not at the time contemplated the formation of a college board, nor even a missionary work, nor the raising of funds for any purpose at the present time, except to legalize the board and its officers, and to print and distribute circulars, an address, and resolutions for public action on contemplated objects, and to call attention of friends to the subject. But we found the same earnest zeal in the trustees that actuated the Convention, and consented to putting two missionaries in the field, partly as an experiment, to see what effect it would have on State and Local Organizations, and fully determined to oppose any further action, and to restrict this if it should retard or disarrange the State and Local Societies and the raising of funds for their support; or even f it did not, as we expect it will, prove a help to them, for we have ever held the Local and State Organizations as paramount to all else, and of the first importance in this great work of reconstruction. Thus far we have seen no injurious effect but shall soon have further evidence in the reports of these able workers, and act accordingly.

The editor-in-chief of the Banner of Light-whose twelve years of the most efficient and faithful labor in this cause ought to be (and is to all who truly know him) a perfect assurance that his whole heart and soul are in the work, and watching its interest and prosperity everywhere, and who is by the Republicans as their candidate for Mayor also known to most of us who have been with any selfish or personal motive, with the high purposes and broad philanthropy that has ever ns and death. From this we see that a smoker department a word of caution and a healthy and well-timed criticism on what seemed to be a premature action of the National Convention, and what would have been so, had it attempted at this time, without funds, or by crippling State and local action, to raise them to carry out the majestic objects contemplated for future action. The

articles of the editor were surely well timed, and not by any means severe, personal or improper, coming as they did from a guardian of the cause and a well-wisher of us all who had his twelve years' labor and his all involved in it with many of us. We did not see or feel any cause for alarm, nor the slightest opposition from his course, but only a healthy and highly appropriate criticism. Nor have we any evidence that Bro. Rehn did.

(We have felt all that our elder brother said to be correct in regard to the premature action, provided the objects to be carried out ultimately were to be pressed at once to public support; and in such case we are still of opinion that the organization would prove abortive; but our object is to hold it up, and to effect and perfect its structure, preparatory to the proper time when means can be raised and the great work accomplished without crippling in any way Local or State Organizations, and greatly to the support of the press and the literature, all of which need at this time much better support than they receive.

We hear complaints constantly from our speakers and mediums that most of them are not supported as they should be. It has ever been so, and at no time more so than now, after twenty years, and more than twenty thousand complete demonstrations of the truth of spirit communion. It should not be so with the millions of believers. But some excuse is found in the many who are unworthy, or betray the cause like Judas, or deny it like Peter; and yet even these again find excuse in the starving support they receive at its hands. Time will remedy all, if we hear all sides and patiently wait while we faithfully work to accomplish unselfishly the great object which our spirit friends have in view, of regenerating society, religiously and socially, so as to escape its present depraved and selfish condition.

"Christianity" vs. Spiritualism.

The twine that untwisteth untwisteth the twist.

Why is a watch-maker like a clock? Because he is a timekeeper.

Baron James Rothschild, head of the house of Rothschilds, bankers, died in Paris, France, Nov. 15th.

"Have I not offered you every advantage?" said a doting father to his son. "Oh, yes!" replied the youth; "but I could not think of taking advantage of my father!"

A well-known authoress gives it as an item of domestic felicity, that the man of the family should be absent at least six hours per day.

Jean Paul says, "Remembrance is the only paradise out of which we cannot be driven away."

"Christianity" y vs. Spiritualism.

"Some people talk of believing only what they can sec, what they can handle, what can be made evident to some of their sense. They say, 'I will believe in a thing only when 'I can see it, or whon I can touch it. They are like Thomas, who would not believe in Christ's resurrection until he had thrust his hands into the wounds in his side. Some men who believe in Spiritualism are of this class; they will not believe in Spiritualism are of the same of the same of the will be had thrust his hands into the wounds in his side. Some men who believe in Spiritualism are of this class; they will not believe in Spiritualism are of this class; they will not believe in Spiritualism are of this class; they will not believe in Spiritualism are of this class; they will not believe in Spiritualism are of this class; they will not believe in Spirituality in the intuitions of the soul, in the sectre whisperings that the martyr hears when he is ready to change earth for heaven, in the chambers of the soul, in the sectre whisperings that the martyr hears when he is ready to change earth for heaven, in the chambers of the soul, in the sectre whisperings that the martyr hears when he is ready to change earth for heaven, in the chambers of the soul, in the main dwhen all without is dark. In the intuitive conviction and consciousness is the true basis of all spirituality, not in the material demonstratio

Sermon on the Mount; but they do not know about these spiritual and super-sensual things; they believe only in that which they can see and handle:"

which they can see and handle?"
We clip the above paragraph from the Liberal Christian, under the name of E. H. Chapin, D. D. On its face it is a superficial endorsement of the truths of Spiritualism, while it is a right-handed stab at the phenomena on which that philosophy rests. Having built our structure, he would have us take out the foundation, and he would not hesitate to cast off all the miracles and phenomena of the New Testament, evidently, as equally useless to the Christian. A few moral precepts are all he requires, and on these let the priests build up a creed and doctrine for the people to helieve, on the word of the well-paid preachers. Spiritualists will not be caught with this balt. The senses are of some use to us, and of more use than priests in forming our religious belief. We would sooner shake hands with a denizen of the other world, as ap evidence of his or her real existence; than take the testimony of our brother We clip the above paragraph from the Liberal lel Wise, D. D.—says: for it when he had no fact or evidence on which o base the faith he would teach to us. A well authenticated message from the spirit-world is to as a better evidence of that world than any sermon of a mere believer can possibly be, who him- Mr. L. B. Wilson. Engagements have been made with able self refuses to listen to them, and certainly the testimony of those who live there, concerning the condition of that life, is better than the speculative belief of those whose only knowledge is Irawn from the Jewish and Christian history. But to the latter part of the paragraph we object still more. We says, "All men admit that Christianity is a glorious system." We do not admit it, nor would Bro. Chapin, when a majority of its believers decide what Christianity is, for the decision would leave him far out in the cold, with no chance of being a Christian, and indeed it would eave also all his protestant brethren and Orthodox adversaries out also, so they would have to set up in a rebellion, or might steal the old name of Christian, if they choose, qualifying it so as to distinguish them from the genuine Catholic Christian Church, or they might join the Spiritualists and have a rational religion without the name of Christian.

What the Christian system is, is first to be settled before it is glorified. Certainly it is not Univer salism, either by Christian or infidel interpretation A man may call himself a Christian, but if fourfifths of the Christians reject him by their tests he can hardly claim his to be the Christian system; but even with an interpretation broad enough to take him in, we do not subscribe to his statement for it is still too narrow and sectarian for us.

What he says about Christ may do for the read ers of his article generally, and for his heavers a church service; but he cannot be ignorant of the historical fact that the Christ of the Christians was in character and history drawn more from the Hindoo Chrishna than from the Jesus of Judea. and the Oriental myths and secret symbols of the Essenes and early Masons brought most of the divinity and mystery to the adopted name which this generation is taught to worship. He would doubtless claim that it was not important to the faith and good works of Christian believers whether Christ was a real person or a fiction, so that the represented character was perfect, and accepted as a pattern, and here the matter in confroversy

The Indians.

We often see passages in our papers like the following, which we clip from the New York Sun, and often without comment, showing the utter heartlessness of our busy, commercial people, on the treatment of the Indians. Were it any other race of people on earth, there would be symnathy and indignation aroused in the community, but the grasping spirit of avarice has too deen an interest in exterminating the Indian, and we cannot make the people see the more than barbarous cruelty of our army and frontiers men. The paper says, "It is urged in extenuation," &c .- of course some pretext will be trumped up to cover the crimes, but such excuse will not answer for the conscience, nor for an outraged people: "CHIEF OF THE APACHES KILLED.

"CHIEF OF THE APACHES KILLED.

The Commissioner of Indian Affairs to-day received information from La Paz, Arizona, of the killing of Coshackama, head chief of the Apache Mohaves, together with two of his captains and several of his followers. It appears from all the ovidence collected, that on the morning of the 25th of September, about daylight, a party of travelers, numbering thirteen, in the employ of two neighbors, Chenewith and Finter, assembled at La Paz, and arming themsolves, proceeded to the camp of some Apache Mohaves, probably thirty in number, and commenced an attack by firing on the Indians, resulting as above stated. These Indians belonged to the Colorado River Reservation, just above La Paz, and had been in town the entire day preceding the killing. They have always professed friendship for the whites, and willing, at all times, to assist in recapturing property stolen by maranding bands of Indians residing in the neighboring mountains. On the person of the chief were found certain papers showing the estimation in which those Indians were noted by the citizens in the vicinity of La Paz. No one in La Paz participated in or knew anything about the killing. It is urged in extenuation of the act that these Indians killed a Mr. Brown of Granite Guich, had stolen mules from Buffman and Chapman near Wicketsburg, and were responsible for all the depredations committed between La Paz and

Philadelphia Lyceum Exhibition.

The following is the programme for the Grand Combination Exhibition of the Children's Progressive Lyceums, for the benefit of the National Lyceum Convention, at Horticultural Hall, Broad street, above Spruce, Thursday evening, November 26th, 1868:

ber 26th, 1868:

Part I.—Grand Musical and Floral Tableaux, representing sunshine, spray, rainbow and dew drops, with a full chorus, from the Cantata of "A Spring Holiday"; Marching with Mags, by Lyccums; Silvor-Chain Recitation, by Lyccums; Free Gympastic Exercises—with music-by Lyccums; Quartette, from Baltimore Lyccum; Recitation, from Vineland Lyccum; Gymnastic Wand Exercises—in costume—with music; Plano Solo, "Home, Sweet Home," with variations, Master F. Shelling; Recitation, Mr. F. Gourisy.

Part II.—Gymnastic Dumb Bell Exercises—in costume—with music, by Infant Group; Recitation; Trio for Plano, "The Gipsy Polka," by the Shelling Children; Gymnastic Ring Exercises—in costume—with music; Bong; Recitation, Allec Rutter; Gymnastic Club Exercises—in costume—with music; March of the Angels, by thirty-two young ladies.

dies.
M. B. Dyott, Lyceum Conductor. Doors open at 7 o'clock, commonce at 71 o'clock, precisely. Tickets 50 cents, or five for \$2.00; children under twelvo years, half price. Tickets for sale by the officers and members of the Lyceum, at M. B. Dyott's, 114 South Second street, at Trumpler's Music Store, 920 Chestnut street, and at the door.

Notice.

Delegates to the National Lyceum Convention who arrive in Philadelphia, November 25th, will meet the Committee of Arrangements at my house, No. 284 South Third street. Those who arrive on the 26th, the day upon which the Convention meets, at Horticultural Hall, Broad street, above Spruce. Upon the evening of the 26th, a Grand Combination Exhibition of the Children's Progressive Lyceums. and upon the evening of the 27th a Sociable will be given at Horticultural Hall. The proceeds of both these entertainments are to meet the expenses of the National Convention. M. B. Drorr, Chairman Committee.

Author's Notice.

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

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

A CHALLENGE!—M. M.

M ZHREY'S MUSEUM (new series), is the beat Maga-Nalison of course, is the beat Maga-Nalison. Monthly, only 81.50 per year. I CHALLENGE COM-Nalison. Monthly, only 81.50 per year. I CHALLENGE CM-Nalison. Monthly only 81.50 per year. I CHALLENGE CM-Nalison. Monthly, only 81.50 per year. I CHALLENGE CM-Nalison. Monthly only 81.50 per year. I CHALLENGE CM-

A WONDERFUL MICROSCOPE.-The editor of the New York Sunday School Advocate-Rev. Dan-

Music Hall Spiritual Meetings.

Services are held in this elegant and spacious hall every BUNDAY AFTERNOON, AT 21 O'CLOCK.

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will lecture Sunday afternoon, Nov. 20.

Spiritual Periodicals for Sale at this Office:

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

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

THE RADICAL: A Monthly Magazine. Published in Hoston. Price 30 cents.

Business Matters.

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

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THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. C. D. & I. H. PRESITO, Proprietors.

Miss M, K. Cassien will sit for spirit answers to scaled letters. Terms \$2.00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J.

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

BE CAREFUL.

Let all be careful how they spend
The precious hours of life;
Each every other one befriend,
Avoiding angry strife.
Be careful when with men you deal,

You no injustice do; So you to conscience can appeal, That you've to all been true. Be careful when you wish to buy
BOYS' "CLOTHES" at prices fair,
That to GEORGE FENNO'S you apply, AT TWENTY-TWO DOCK SQUARE

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TO WHOM IT MAY CONCERN:

THE UNDERSIGNED, having been affilted with Rheuchmatism which bastled the skill of the best physicians, for a change of climate went to Fort Snelling, Minn. I became acquainted with the celebrated Indian Doctor, Medicine Bottle, who, with Little Six. were awaiting their execution for murder. Previous to his execution, Medicine Bottle entirely cured me, and I purchased the receipt of him and have cured many persons since. For all persons afflicted with Rheumatism or Neuralgia and wishing a cure. I will carefully prepare the remedies for just what they cost me, which is \$5,00 per quart. Address,

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Nov. 28.—2w

A CHALLENGE !---M. M.

MERRY'S MUSEUM (new series), is the beat Magazine for young people, nublished. I CHALLENGE COMPARISON. Monthly, only \$1.50 per year, with Liberal Fremiums and Liberal Terms to clubs.

The Send two stamps for a specimen number. Agents wanted. Address, HOBACE B. FULLER, Publisher, Nov. 28.—5w

14 Bromfield street, Boston.

THE FULFILLMENT

DREAM.

MRS. JANE M. DAVIS, now residing at No. 19 Second street, Winona, Minn., sends me the following interest ing record of facts, in a letter dated Oct. 29th, 1868;

" In the spring of 1966, my friend, Mrs. C., a member of the

Episcopal church in Milwaukee, Wis., where I then resided, came to me in much distress of mind and body, saying tha she could not live in that condition, and that she was afraid she should go crazy; her head was in such a confused state. She was very nervous, and, in fact, seemed to have everything the matter with her-her greatest trouble being womb difficulties. She further said to me; 'I dreamed that my father came to me last night and said, "Go to your friend, Mrs. Davis; she will write to New York for something that will cure you." As soon as she said this, the first thing I thought of was Mrs. Spence's Positive and Negative Powders, although I had not yet used or seen them. I accordingly wrote to New York for them. By the time they got to Milwaukee, Mrs. C. was prostrated in bed by what seemed to be Nervous Fever. and the doctors attending her falled to break it up. I gave her the Powders. In three days she was able to attend to her household duties. They cured her; and I thank God for the means of alleviating suffering."

The above record of facts shows that the spirit-world is bound to this by ties of affection, which is ever scoking the happiness of those on whom it is centered. But we have thousands of facts, equally well authenticated, which have one since convinced us, Spiritualists, of the truth of the above inference. I have not recorded the above facts, therefore, for the purpose of proving to Spiritualists what they are already convinced of by overwhelming evidence, but I desire more especially to show their bearing upon other points of general interest.

I have, on a former occasion, stated through the Banner of Light that the formula for the preparation of the Positive and Negative Powders was given through the mediumship of Mrs. Spence, and that, thus far, they are therefore a Spiritual Preparation.

I have, also, on a subsequent occasion, informed the readers of the Banner of Light that the spiritual intelligence which gave the formula for the preparation of the Positive and Negative Powders, also stated that a spiritual power for the curing of disease would be imparted to them, and would accompany them as they were sent abroad over the earth; and I also stated that other mediums, in different and often remote parts of the United States, independently of each other, were influenced by their own special controlling spirits to write to me, reiterating the assurance that the Positive and Negative Powders do contain a spiritual healing power, and that that power goes with them. In this respect, also, I stated that the Positive and Negative Powders are a Spiritual Preparation.

I have, moreover, on numerous occasions, in the Banner of Light, piled facts upon facts and evidence upon evidence, not only of the broad and, I may say, universal application of the Positive and Negative Powders to the healing of diseases of all kinds, but also of their effecting cures, so extraordinary and unexpected, that in a less enlightened age, and among a iess philosophic body of people than the Spiritualists, they would have been called miraculous. In this respect, also they are preeminently a Spiritual Preparation. What I now wish to impress upon the readers of the Banner

of Light, is the plain inference which is to be deduced from the above dream, and numerous other facts of a like nature that are constantly accumulating on my hands. Almost daily I am written to or called upon, either by patients who inform me that they have been directed through a medium or a clairvoyant to use the Powders, or by mediums or clairvoyants themselves, who have been impressed or instructed by spirits to obtain the Powders, sometimes for themselves, and at others for patients who have consulted them in regard to their health. The inference, or rather the fact, is this: that the Positive and Negative Powders are an object of general and universal interest in the spirit-world, and that, in a larger sense than any hitherto explained, they are a Spiritual Preparation. In other words, they are a Spiritual Preparation. not simply because the controlling influence of one madium is interested in promoting their scientific and spiritual value, nor simply because one spirit, or a limited number of spirits, are engaged in imparting to them those wondrous powers which they possess and sustaining their great healing virtues, but because apirits of all classes and in all localities do contribute to impregnate them with a spiritual healing, and do impress, advise, urge and influence persons in the body to seek the Positive and Negative Powders as a fountain of health, that they may be made whole of whatsogver disease PAYTON SPENCE. they have.

New York, Oct. 12th, 1868. Nov. 28.

Correction Correction**

Correction

*

A clergyman writes: "I am a minister of the gospel, but am not afraid, to laugh. Send me the 'Banner' another year, and consider me a 'life subscriber.'" Another says: "Your expose of swindlers savel me 45 in one month." A former soldier says: "In the army, in 1864, your 'Banner' served to while away many an lour, and now in the mines of Montana we must have it." Clubs of five, ten, twenty, and fifty are in order. Terms, with splendld engraving on roller free, and over the splendld to every subscriber—Single copy, 75 c.; 3 for \$2; 5 for \$3,25; 10 for \$6,25; 20 for \$12. Stard BOON. WE KEEP OVEN ORD. MONEY refunded to EVERT OND HEADTH SATISFIED. Header, try it. See Tribune Weekly, but subscribe NOW. Sirkemens 5 cents. Beventy five cents only for a splendld \$2 engraving and paper a whole year. Address Nov. 28.—1w

MRS. PLUMB, Portoctly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden

town, Mass.

MRS. PLUMB cures Cancers and Tamors. Fevers, Paraly-Mais; all those that other physicians have given over, please give here call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will ex-mine Diskases at a distance, for \$I and return stamp; Correspond on Business, answer Healed Letters, look for Lost or Stolen Property for \$I and return stamp, each. Nov. 28.—1w

DR. JAMES CANNEY CHESLEY, No. 16 slean, cures all curable diseases, of mind and body; instructor and developer of clairvoyance. mu developer of cinitroyance.

Prof. Arthur Hodges, No. 16 Salem street, the wonerful medium, Test, Personating, Business and Medical Clairoyant, examines persons at any distance.

voyant, examines persons at any distance.

Hell Jenkins, No. 16 Salem street, the wonderful Test Medium. The spirit of your friend taxes control and take with you the same as if living. Examines and prescribes for diseases. Circle, Sunday, Tuesday and Friday evenings, at 75 o'clock. Admission 25 cents.

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MISS M. E. COBB, Medical Clairvoyant and Healing Medium. Cares Neuralgia, Rheumatism, Scrotula, Canker, and Consumption in its first stages. Charges according to circumstances. Also letters answered by mult; six questions for 50 cents. Rear 233 Gold street, South Boston. Nov. 28.—2w

MRS. J. E. KENYON, No. 62 West Cedar Street, Boston, Clairroyant, Healing and Test Medium. Public Circles Saturday evenings at 72 o'clock. Admission 25 cents.

JEANNIE WATERMAN DANFORTH, Clair-voyant and Magnetic Physician, gives correct diagnoses clairroyantly, and heals diseases in trance state. Residence 313 East 33d street, New York. Nov. 28.

MRS. A. BABBITT, Medical, Clairvoyant and Test Medium. Circles Bunday and Weinesday evenings, at 68 Warrenton atreet (formerly Warren), Boston. Nov. 28.—2w*

MRS. F. W. GADE, (formerly Mrs. E. C. Morris, 599 Broadway,) will be happy to receive carnest inquirers for the investigation of Spiritualism and its various phenomena, at her residence, 33 Greenwich avenue, New York.

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

2w°—Nov. 28.

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 abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undereloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

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

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

Invocation.

Oh living Spirit, who feedeth us day by day from the fountain of life, who giveth us dominion over every living thing, clothing the heavens with the glory of the moon and stars by night and the sun by day, making every star point with index finger toward some mystery yet un-solved, we bow our faces before thy greatness, seeking to worship thee in thought and deed, that our lives may become a perpetual song of thanksgiving and praise. Thus may we enter the king-dom of heaven within us; thus may we wor-ship the Lord our God, whose name the eternal nges do not know, whose being we may never comprehend. Amen. Sept. 10.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready, Mr. Chairman, to consider your queries.

Ques.—Why do coming events cast their shadows before them? For instance, the writer lately met with a disaster, previous to which he kept telling his friends that something disastrous was going to happen, and it did. Can it be accounted for?

Ans.-Oh yes, upon scientific principles. Everything that lives in forms, which your human senses can take cognizance of lived in a form which the spirit senses are able to take cognivance of before it entered the merely external form. Everything lives in eternity is governed by the eternal law, has existed in the past, lives in the present, and claims an existence in the future. To my mind, immortality is the gift of all things. The old adage that "coming events cast their shadows before them," is eminently true-and those sensitive persons whose internal lives are in close communion with the other life, are able to behold these so-called phantoms, to recognize their presence. You call them apparitions, forewarnings, and you suppose, sometimes, that they are specialities, sent by God to inform you of danger: This is not so, It is simply the exercise of a scientific law, and as you come within the sphere of law, you recognize it. Millions of unseen, unrecognized worlds exist, beyond the reach of the eye or the telescope. When one after another is brought within the range of human rights galaxies descent man vision, science does not think of saying, "This is a special interposition of divine providence." No. The time of such folly has gone by. Everything that has existence at all, even in the most phantom-like'shape, exists by law. There is nothing like imagination, not as you define it. There is no unsystematized vagary in all God's realm. Everything that is, is by virtue of naturally. law, and in so far as you understand the law and can come into communion with it, so far you sense that which in the external you cannot see, cannot hear.

Q.—Is it true that there are mediums in every

A.—Certainly, it is true; for you cannot find a single atom, from the grain of sand to the human soul, that is not a medium for spirit. Therefore, all things are mediums. Every family, then, has then has them.

Q.—Is, it possible that an internal disease—curable tan be cured by simply laying on the hands externally?

A.—Certainly, it is possible; for the magnetic

A.—Usertanily, it is possible; for the magnetic currents or healing magnetism that is used in the laying on of hands, passes more than over the surface of the animal life—it permeates the inner being. And if the internal disease were out, and the external could by any possibility be cured by healing magnetism, it can be cured just as well internally as if it were external.

physicians contend that diseases -Manv will run out of the human system in time. For instance, a person has the dyspepsia. Physicians say the stomach will get so weak it will completely refuse to digest anything, and when it gets to this pitch it will react—the person will get well again.

A .- No. it is not true. Indeed, we have abun-A.—No, it is not true. Indeed, we have adundant evidence to the contrary. If it were true, you would never die by disease, because when the disease had reached its height, the enemy would turn and recede, leaving the body to regain health. But seven times out of ten, disease, and health. But seven times out of ten, disease, and health. But seven times out of ten, disease, and health. But seven times out of ten, disease, and health. gain health. But seven times out of ten, disease, if not dealt wisely with, will so far prostrate the forces of the body as to produce the chemical change called death.

Q.—Can infants, of a few weeks old, recently

deceased, return and give an intelligible, oral message through a medium? If so, please give an explanation.

an explanation.

A.—No, they cannot do so. That is one of the things that are impossible. If you are told that they can, do not believe it. The child of three weeks old enters the spirit-laud as a babe, nothing more. Could it talk here? No. Could it manifest intelligence here? No. Then do not look for it, simply because it has passed through the change called death.

Q.—What was the cause of the explosion of the planet, which originally was located between

planet, which originally was located between Mars and Jupiter, whose fragments are now found as asteroids?

A.—Your correspondent seems to take it for granted that such a planet has exploded. We do not believe it. I know that there is a theory which would seem to take such a position among certain scientists, but I cannot believe it. Plan-etary life does not work that way. There is per-fect order exhibited in all the heavenly bodies— no deviation from law, and what is the law of one planet, is the law of all.

CHAIRMAN.—The next question pre-supposes an affirmative answer to the preceding, but I will

read it:

Q.—When such circumstances existed as would lead to such a catastrophe, why did not the deity or the spirits interpose to prevent such an unfactionate result?

anicitidate result?

A.—Such a condition of planetary life exists only in the minds of those who do not understand that life. Again, we say, planets do not explode. That is not a part of the law.

CONTROLLING BPIRIT.—At the close of this scance, the same Indian child who read here two days since will read a poem, a singular poem, entitled "No Sect in Heaven."

Sept. 10.

Mr. Tingley.

Well, how do you do, Mr. White? You invited me to visit you should I come to Boston, but I never thought that I should come in this way so soon. Mr. Tingley. [Ah, I am glad to meet you.] It is true! The glorious religion is true! I bless God every day that I knew of it before my change. [You could hardly persuade yourself of its truth previous to that.] I had the light! I had the light! I carried it with me. had the light! I carried it with me.

Elizabeth Nichols.

I have no right to come. [Oh yes you have.] I might have been here in a body of my own. I say I might have—perhaps—I do a't know. I committed suicide. Oh I wished I might come, and have thought so much and tried so hard, now I am here, I must speak.

My family thought I took my life because of domestic trouble. It was not so—It was not so. I always felt, from my youth—I know not why—that I should die so. And there were times when this feeling would come over me with such an irresistible power that it was terrible. At last I

Elisha Fish.

I would like to communicate with my daughter and my grandson. It is a blessed privilege that departed spirits have, to return to earth and watch over and aid those who are still toiling watch over and and those who are still tolling through the rough ways of this earth. It may seem to those who do not understand life as they should rather strange that the dead should wish to return, looking into the affairs of the friends they have left and assisting them. It seems strange, no doubt, to those who have pictured to the medical assisting them. themselves a heaven in some distant locality, a fixed state of the soul after death. But it hap-pens that the desarted spirit is not so far away, after all; not sent away to mourn the absence of those who remain on the earth, for very, very of-

those who remain on the earth, for very, very often we remain so near them that the spirit who does not understand itself might marvel that it is not recognized; that its presence is not felt.

My grandson, Charlie, has been making some changes of late. He thinks he is in the right way—and so he is, in part. But I should be very sorry to see him living any kind of life that is not a spiritual life, as well as a moral and material one. I want him to remember that he has loving friends on our side, who would regret any misfriends on our side, who would regret any mis-step he might make. If he remembers that, all will be well. I shall watch over him, and do all in my power to make a good man of him, and one that will be an ornament, I hope, rather than a

disgrace to this world of humanity.

Tell Margaret I have seen the hard places she has passed through, and shall not fail to be near

nas passed unrough, and shall not fail to be near her, to aid whenever it is possible for me to.

And my dear friend Haskell—oh, tell him how much I thank him for his kinddess to Margaret and Charlie. I shall never forget it; and if I can not pay him in the currency of this world, I can in that which is batter and will

n that which is better, and will.

I am Elisha Fish, of West Gloucester. Good-Sept. 10.

Mrs. Surratt.

I am here in answer to the urgent call of friends who desire knowledge upon certain political points. I know not why they have importuned points. I know not why they have importuned me so strongly to return, giving them information, but I know that they have done so. And I hope that my coming to answer their call will at least, if it does nothing else, afford them some knowledge of the life to come. I hope that their faith will be strengthened in that which they now are pleased to term the super-mundane, the something

pleased to term the super-mundane, the something which is beyond this world; when in truth it is a part of this world.

One question which I am called upon to answer comes to me in very plain terms. It is this: Tell us, was not Mr. Johnson deeply implicated in Mr. Lincoln's murder? I do not know that Mr. Johnson had anything to do with changing Mr. Lincoln's life, and if I did, I should not furnish such information to those who remain on the earth. I am aware that they implore me to give all the knowledge I may possess concerning this subject, so that they may act upon it when he shall have so that they may act upon it when he shall have no that they may act upon it when he shall have passed from the presidential chair. All the pleading of human hearts could not affect me in this direction. I do not know that Mr. Johnson is guilty; and if I did, I certainly would not return

guilty; and if I did, I certainly would not return giving information against him.

There are ways which are known to earth's people by which they may, under all circumstances, if they choose to do so, ferret out the delinquent members of society, and bring them to justice. It would avail very little were I or any other spirit to return giving information. Since we have no voice in the courts of this, world, we are not allowed there. We are abut out from the are not allowed there. We are shut out from the society of those we once called our friends, as from those we called our enemies. We stand upon the other side of the hedge of life, and although our voices may be heard, yet the cry is perpetually raised, "We do not know you."

I am further asked if I am not sorry that Mr.

Johnson was not convicted. By no means. I am satisfied to leave all such matters in the hands of those who understand the case better than I do.

Again I am asked, "Do you hold spiritual communication with Mr. Johnson?" I do not, except as I may be said to hold communication with all I know. I think of them. If they receive the reflex of my thoughts—and that may be called spirit communion—then I do commune with Mr. Johnson. I am Mrs. Surratt. Sept. 10.

Bradford Williams.

Tell Luther that I still live, and what is more and better, am able to return to communicate with mortals, thanks to the lessons he gave me before I died. Bradford Williams.

Benny Pierce,

My father is very sick, and I would help him. I can only do so by your consenting to transmit my message immediately to him. [Do you mean by letter?] Yes. [We will do so.] Then tell his physician to cease giving him_narcotics, and give him small doses of willow, charcoal, and the best of brandy. Do this, and he will recover. I am Benny Pierce, son of Ex-President Pierce. Goodday, sir. day, sir. Sept. 10.

Prayer by Theodore Parker; reading by "Prairie Flower"; letters answered by "Cousin Benja"

Invocation.

Invocation.

Thou Great Spirit, whose visible and invisible forces fill us with wonder and praise, whose shrine receives the worship of the Christian and the savage, whose voice we hear in the winds and in the waters, whose wisdom filleth the waters with fish and the woods with game, who setteth the moon and stars to watch us by night and the sun to warm and light us by day, who speaketh to the Indian through the falling leaf and the muttering thunder, and to the white man through written thoughts and great words, we bring thee all the deeds of our past and present life, asking thee to frown upon the bad and smile asking thee to frown upon the bad and smile upon the good, so that we may know good from evil, and in knowing may become the children of light, whose garments shall be whiter than the snow, whose faces brighter than the sun. Sept. 14.

Questions and Answers.

Ques .- Will the intelligences controlling give me their views with regard to the probabilities of my success in bringing our red brethren into better conditions through the agency of Spiritual-

CHARLES DA CARROLL MADE LA CAR

could not resist it. It used to make me sick for months, and no one could tell what alled me. They called it despondency, melancholy, and nervousness. It was a mental state, and not at all induced by domestic trouble. I never had any to speak of—I never had any such as caused me to take such a step, and I regret, oh, how much that that reflection has been cast on any of my family, because of the manner of my death. It is said that no suicide shall enter the kingdom of heaven. No, oh no. That is not true. I believe that when the unhappy circumstances attending my earthly life and death have been outlived, I shall be happy, and I want my friends to know it. I shall be happy. The gares of heaven will not be closed upon me, for heaven is a mental state, not a locality. [You probably lived out the law of yeur being.] I think so. The longer I live in spirit the more I am satisfied that I did but obey the law. Elizabeth Nichols, of Augusta, Maine. I dide nine years ago.

I only want the folks to know there is hope for me, although I am not happy now. [Had you not better give some of their names, that they may know you have not forgotten them?] My sister Elizabeth Richols, in the first was my experience. I won't be hers. I know it sometimes is the experience of a whole family. But it won't be so with her.

Elisha Fish.

dian, determines also concerning the white man. Much as we deplore the position that the white man holds to the Indian, per right in all this seeming and holds to the Indian, per right in all this seeming it to the glory of that Great Spirit whom the Indian have been been blought, sold, traded away for this or that. They have heel sacred has been trampled upon. For centuries they have been hunted down like dogs, and have had no rights. Their old hunting grounds have here restored to them; their children have been neatered; their old men and the visit and have hed no rights. Their old hunting grounds have here restored to them; their children have been liberated; their old men and the vinit and have hed a spirit of right in the universe, so surely all these monstrous wrongs will be transformed, and transformed by this same science of life that we all are beginning to understand.

Q.—Was Christ, the Nazarene, a medium es-

day?

A.—It is believed that Christ was a medium—
that he was acted upon by spiritual powers as

mediums are to-day. Q.—Are the spiritual manifestations in the Scriptures of the Old and New Testaments essentially the same as those of to-day?

A.—I so believe. Q.—Spiritualism has been in the world, in some form, ever since the human mind was devel-A.—Always. And I believe it will always remain in the world, and not only in this but in all

other-worlds.
Q.—I suppose all beings and all worlds are subject to the same spiritual laws as well as natu-

A —I so understand it. A.—I so understand it.

Q.—Cannot the letters purporting to be answered by Cousin Benja, he more satisfactorily answered than they have hitherto been?

A.—Provided the questions therein contained are of such a nature that they can receive satisfactory answers.

factory answers.
Q.—The failure, then, is because of the way in which the questions are propounded, is it?

A.—In nine cases out of ten.

Sep

Marcia Davis Wayland.

Marcia Davis Wayland.

I have been here months ago, but then I did not reach my mother. To-day I know I shall, and so I prayed for admission here. I have many things I wish to say to my mother that I cannot say here. I wish to speak with her. I have much to tell her that will cheer her in the way of life, and make her see differently from what she sees just now. I thought I should not think of the disease I died with, but I found myself, as soon as I was here, wondering if it would trouble me as it did before I died. I suffered from weakbees and inability to speak aloud. Tell mother that it did before I died. I suffered from weakness and inability to speak aloud. Tell mother that Frank is here, too, and would be so glad to speak with her. I am Marcia Wayland. Do you remember me? [Oh yes. Of what place?] Here. Boston. This is to my mother, my dear, dear mother. [What is her name?] Hannah Radcliffe. I am Marcia Davis Wayland. Sept. 14.

Henry Smidt.

I was born in Holstein, and I died in the city of New York, where I had been for the last seven-teen years. My own name, sir, is Henry Smidt. I am here to come into communication with my brother Gustave. He is in New York. He is one of the persons what—sometimes the things will move in the room—frighten him very much! he not know anything about these things (Spiritualism), and I wish to come into communication to ism), and I wish to come into communication to tell him about it. I know it is your custom to hear what each one died with. I suppose it was inflammation of the lungs. I took a very bad cold, and had a pressure here, (in the chest) and I had fever. [Was it congestion of the lungs?] I think so. I was sick fourteen days—then I died. And I want to tell Gustave, when I came here into the spirit-world, I found our father here. He'd been here about nine days when I came.

Gustave will remember it was talked in our family about strange, supernatural manifesta-tions. He has the gift; come down from the pa-rents, you see. And he should n't have any fear, but talk to it, like as he would to a friend. It gave me much sadness, and our father, too, much sadness, when he did not know what use to make of the great power that is given him in that way. Gustave once said to me, "I think, Henry, this is some punishment what has come in consequence of some bad deed done in the family." or some bad deed done in the family. That is not so, you see. It is natural to him. It comes because he has the power, the gift, to make the things move. Now you understand why I come? [Yes.] I would say to Gustave, he had better go on making guitars just like as he has. It is better for him than to go out into the musical world and for him than to go out into the musical world and try to perform. It is better that he remains making the instrument. We talked of it when I was in the body. Now I see it is better that he be as he is. We once, together, took your paper, and we read these letters. We did not understand, but now I see I can impress him to get it again. I shall try, and if I do not succeed I shall beg you to send him the one that has my message.

James Henderson.

I am James Henderson, sir, of the 4th Wisconsia, Company, I, and I've been dead—I do n't like to say the word, but I must, I suppose—sluce May, 1862. I have tried very hard to return, but have never been successful till now. I was nineteen years old at the time of my death. I was nine-teen the 2d of May, 1862. I have a brother three years older than myself. He was killed at the first Bull Run fight. And be, also, is present and desires to come into some sort of nearer relation to the people we have left here. It is not very pleasant to be accounted dead when you know pleasant to be accounted dead when you know very well you are living. I had no sort of an idea of these things before I died, but very soon learned about them after I come here. You see, so many of the boys know about it that It don't take long for the news to fly. What one knows they all know. [A large company of you.] Yes, sir; so large I don't think you could count us in a day. You would have to work pretty fast to do it in a year. My sister Mary will no doubt be very much frightened at anything of this kind, but she may as well be frightened as to be always on the wrong track. You see my people were sort of Methodists—inclined strongly that way, and did not know much about these spiricual things. Don't make no difference here on this side what Don't make no difference here on this side what you are. I don't see but what we boys that never you are. I do n't see but what we boys that hever made any profession of religion get along quite as well as those that have. It is a very good thing to have some kind of a religion on your side, but I don't think it amounts to much here. We should be very glad to talk with our mother and get her in the right way. By the way, tell her that Uncle Jesse died years ago. He went out to Marion to see about setting up some man out to Mexico to see about setting up some ma-chinery and that was the last we knew of him here. Mother always thought he was alive some here. Mother always thought he was alive some-where, but for some unaccountable reason we didn't hear from him. Tell her from him that he died of a sickness that didn't last but about three hours, the first year he went there. She always had a vague hope that he would return rich as a Jew. But you see he won't return with much of the currency that belongs to this life, but I take it he has got considerable of that that belongs to the life where I am now. He is well nosted. better conditions through the agency of Spiritualism.

Ans.—It is the opinion of your speaker—and what is his is the reflection also of many thousands—that this same Spiritualism, which is, in other terms, the science of life, will finally right the wrongs of the red man, will finally bring him, in this life, where he should be; will give him those rights which he in his inner life has always demanded of the white man, which the white man has never accorded to him. Civilization brings with it the spirit of greed, avarice, the cry for more, while Nature teaches that enough is enough, and more is but a curse. The Indian is satisfied when all the wants of his nature are supplied. The white man is never satisfied. And yet we should not censure the white man because he is thus always unsatisfied, at least not too severely, because the same great power that determined concerning the natural life of the In-

get the road clear.] Yes; some clothes for the baby. [Yes.] I was something of a joker when here. I thought I would n't get into it on coming back. But I believe, if I was in ever so tight a place, I thought I would n't get into it on coming back. But I believe, if I was in ever so tight a place, I should always see sunshine enough to crack a joke at. I was n't one of your desponding kind, sir; never had to take a glass of whiskey to raise my spirits. They was always up, and early, too. Nor did I have to smoke a cigar or pipe, as so many of my comrades did when they had the blues; always managed to keep them off without anything of the kind. [You'seem' to have retained your blue coat.] Oh, yes, sir. I'm just the same; and it annoys me terribly to hear then speak of me—talking of me as if I was dead. I do n't like it it gives me a cold shiver all over! Did you ever have the shakes? [Not the Western shakes.]

I had them once sweet, I tell you; and in this new life I feel as if they were coming on when I hear folks talk about my being dead. So you see how closely we are allied to you in this life. [I hope you can eradicate some of those ideas from their minds.] I hope so. If I do n't, it won't be my fault, that's all. Time's up, stranger, so goodday.

Alice Jacques.

Fassed away in Morristown, Vt., Aug. 20th, Mrs. Mary Willins, wile of Mrs. James Pike, aged 48 years.

For many weary months Mrs. Pike was tossed upon a bed of sickness, until death kindity came and gave rellef to her suffering sufferings and introduce her immortal spirit to the endicas in light and better life. Consumption, tata source and introduce her immortal spirit to the endicast himself in the endicast plot of the pall rand better life. Consumption, that sail is the endicast of a lighter and better life. Consumption, that so diskness, until death kindity came and gave rellef to ber suffering sufferings and introduce her immortal spirit to the endicast indication and place and parties of the mean part of the rail parties. I he may be lessed consciousness of the nearly call parties of the mean part of the rail parties of the results of the mean parties of the mean parties of the mean part of the rail body of the mean parties of the mean parti

they do n't take care of any of these people so we can come. Oh, they're a set of heathen! "You tell my father so. [I will tell him you say so.] Well, I do say so! [You mean in respect to this particular phase of life.] Yes, and every phase. If I was here I should n't live there now. [You thought it the best place in the world before you passed away, did you not?] Yes, I did. Well it was nice to me then, because I did n't know anything about these things you know, but now I do I could n't those things, you know; but now I do, I could n't live there where people do n't know anything

about them.

Tell my father it is me that impresses him in dreams, will you? [Yes.] I try very hard to come, but it is very hard work when nobody knows you want to come, do n't you see? [You had better request him to come North.] That is what I want. Of course be will understand that if there's nobody I can speak to him through there, he must come where I can if he wants me to speak, and I think he will. Don't forget old Molly, will you? She is a good old colored woman, and she would like to come back. She has man, and she would like to come back. She has got a heap of things to say, if she comes. [She was a servant in the family?] Oh, yes; took care of me. She says the spirits used to talk to her in the night before she died. [Didn't she tell any one?] Oh, yes, she did; but then, you see, she was only a colored woman, and nobody paid any attention to it. What is your name? [My name is White.] You know it is right I should know your name as well as you know mine. [Certainly.] You are Union, ain't you? [Yes.] So am I. Yes, I am. My father was, too. [How many brothers or sisters have you?] None. [You are the only child?] Yes. [I should think your father would want to hear from you.] So should I. [And you have tried hard to come back, have n't you?] Why, yes; I've just about turned the world upside down! Good-day, str. Sept. 14.

Prayer by "Ne-wan-dah." a Navaice Indian: questions answered by Thomas Paine; letters answered by Francis White.

MESSAGES TO BE PUBLISHED,

MESSAGES TO BE PUBLISHED,

Tucsday, Sept. 15—Invocation; Questions and Answers;
Mary C. Rievens, of New York, to her mother; Nat. Hayes,
Co D, 22d Mass.; Isaiah Williams, of Raleigh, N. C., to his
family; Reading by "Prairie Flower."
Thursday, Sept. 11.—Invocation; Questions and Answers;
Lizetta Peak, of the family of beli-ringers: William Christie;
Alice Washburne, of Weir Villago, Taunton, Mass.; Dennis
Curran, of South Boston; William Berry.
Tuesday, Nov. 10.—Invocation; Questions and Answers;
Henry Jewell, of Savannah, Ga., to his sons, Thomas and
Stephen; Susle C. McDonald, died in Scotland; James Clay,
to his sister, in Taunton, blass.

Monday, Nov. 16.—invocation; Questions and Answers;
Edward R. Tanney, of Leesburg, to his mother; Elizabeth
Crosse, of Lansing, O.; James Brown, of Boston; "Sagoyewatha."

Written for the Banner of Light. WAVE-VOICES.*

BY LITA BARNEY BAYLES.

It makes me sad to sit by the sea, The tossing, angry and conquering sea! And watch its wild waves come and go. With their terrible burden of weary woe. I think of the hearts that are far away, Who are sad with me, as I sit to-day; The fathers and mothers and sisters dear. Who are weeping with me in their comfortless cheer: For far away o'er the ocean wide Went the sailor-boy from his fair, young bride: And he came not back, for the hungry wave Yawned for its prey and he sank in its grave.

It makes me sad to sit by the sea, The smooth, deceitful, treacherous sea! Beautiful ever in storm or in sun And beautiful still with its horrid work done. When the sailor hath stood by his ship to the last, And every hope hath forsaken and past. When tossed on the billows and lab'ring in pain, The good vessel settles to rise not again. And carried below to its bright, coral caves Are captain and seamen beneath its blue waves-Still beautiful then, in its dread and its might, As when the bright sun gilds its surface with light.

It makes me sad to sit by the sea. The foaming, lashing, murderous sea ! For I know in its depths lie the bleaching bones Of many of earth's most precious ones; And the mothers are looking far over the wild And desolate sea for the favorite child-He went from his home on a sunshiny morn, But he ne'er shall return, mother, ne'er shall return For your darling boy, with the calm, clear brow And smiling lip, is so silent now! And the golden hair that you loved to twine Round your finger of old, floats out on the brine! It makes me sad to sit by the sea.

The calm, delightful, wonderful sea f To think of the treasures thou st hidden there! Oh, sea, when wilt thon give up thy fair? "They slumber not here!" the low-voiced sea replies "My office was only to close their earth-eyes. I cradle their bodies to calmest repose; I rid them of life, with its loves and its wees; But I hold them not; for on bright spirit-wings Each freed soul arises and joyfully sings: And though I may bury their bodies at will, The life of the spirit defleth me still i

But be not too sad when thou look'st on the sea, The beaming, translucent, kaleidoscope seal Not long, and the faces in mourning to-day Shall brighten to hopes that shall ne'er pass away; For there, in the beautiful haven above. The crew of the lost ship are gathered in love, And mothers and fathers and sisters and wives Are garnered forever to heavenly lives: And love shall lamenting go never again For the darlings by ocean's malignant power slain, And joys from the mystical change shall arise, For 'tears shall forever be wiped from all eyes.'"

Dedicated to my friend, Mrs. Jenny 8. Hull, of New York

Obituaries.

Passed away in Morristown, Vt., Aug. 20th, Mrs. Mary Wilder, wife of Mr. James Pike, aged 48 years.

Alice Jacques.

I am Alice Jacques, daughter of Col. Jacques, of South Carolina, and I am eleven years old now. I was nine when I left. And if you will say to my father and all my people that I come back, I will thank you very much. [I will, with pleasure.]

Will you say more for me? [If you wish.] Will you say more for me? [If you wish.] Will you say if wish to come home? [Say anything you like and we will repeat it for you.] Will you say that old Aunt Molly helped me to come here. Ond that I hope she will get the privilege of them to call for her so she can have a bridge to come over on? Tell Aunt Harriett to do it, will you? [Yes.] And tell the girls I thank them for the flowers they planted on my grave; will you do that? [Yes.] I didn't like the cross. [Did they put up a cross?] Yes, a cross carved on the stone. I didn't like that, but I liked the flowers very much indeed; I liked the rose-tree very much inde

of little Henry was held at the Universalist church in Morisville, where the witer delivered a discourse from the words:
"Suffer little children to come unto me, and forbid them not,
for of such is the kingdom of heaven."

Left ua for the ondless activities and glories of the heav enly
life, on the morning of Oct. 8th, our belo ved brother, William
Truman, only aon of Sylvestor and Mrs. Jodema Carpenter, of
Eden, Vt., aged 17 years 9 months and 27 days.

Truly the hand of affiliction and sorrew is heavily resting on
the hearts of our brother and sister Carpenter and their little
family. A darling son, na affectionate brother, has been suddenly summoned from the hallowed endearments of "home,
sweet home," to a brighter mansion in our Father's house
above. When the flery hand of typhold fever was laid upon
his youthful form, he was away at school in the neighboring
town of Craftsbury, and as soon as the intelligence of their
son's liness reached his parepts, his mother started to bring
him home, where he could be tenderly nursed and cared for
among the magnetic and loving influences of the place of his
cartilly, yes, of his heavenly birth. Everything was done by
fond parents, devoted sisters, kind neighbors and friends, to
keep back the stealthy tread of the approaching Angel of
Death, but all to no purpose. A week from the very day when
his feverish frame was borne homeward, we smoothed his pale
brow in death, folded tenderly and tearfully his arms across
his lifeless bosom, and resignedly committed to the care and
instruction of angel teachers his beautiful and glorided spirit,
His illness was brief but beatific. Through the few waning
hours of his earthly beling, he was in constant communion
with the inhabitants of the spirit-land, and by various motions and manifestations gave us to understand that a glorious
company was hovering near, ready-to glvo welcome to his
spirit when his life-bark should drift away from its earthly
moorlings and launch forth, with its snowy salis freshly unfurled, upon the sh wo watch for the echoes of thy well-known trend. Thou art gone from us in body forever, and our eyes tun to the sunny clime beyond, whose ambrosial atmosphere thou art breathing, and where, we trust, we shall at no distant day receive a cordial welcome from thine immortal lips. The writer officiated at the burlal of his body, and spoke from the words, to a large congregation, at Edon Mills, in the Methodist church, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."

Eden Mills, 17. JOSEPH D. STILES.

Passed on before us, on the 24th of October, 1868, that noble soul, Thomas Irish, M. D., of Ann Arbor, Mich., aged 65 years.
Our dear brother was a prominent man in the community in which he lived, and one of the earliest phoners in our giorious philosophy. He was highly appreciated as a physician, and to know him well was to know a brother whose whole soul was devoted to the cause of spiritual communion. His disease was dieeping Lethargy, and he only aroused ta consciousness long enough to recognize his companions of earth-life ore he was received by those heavenly ones who had gone on before to the happiness of the spirit-land. It is remarkable that three or four of his skeptical friends acknowledge that they saw and recognized him before the burial of his body. His funeral services were conducted by Bro. A. B. Whitney, in a discourse appropriate to the occasion. The faith of Bro. Irish was unshaken to the end, and he looked forward to the new birth with joy.

P.T. JOHMSON, M. D.

Passed to the higher life, from his home in Memphis, Scotland Co., Mo., on Monday morning, Oct. 12th; 1888. Welcome Manchester, aged 55 years 10 months and 13 days.

The deceased was formerly from Kirtland, Lake Co., O., and emigrated to Missouri two years ago last April. he was for many years previous to and at the time of his death a full believer in the Spiritual Philosophy, of the day, and knew that the angels were waiting by his conch to convey him to his home in the Suminer Land. He was one for our best citizens. His hand was ever open to those in distress. He was liberal and enterprising. He was an affectionate husband and a kind father, He cleaves a wife, an aged mother and three daughters to mourn his toss in the form, but with their knowledge of spirit intercourse, they know be will still watch over them until they join him in his angel home.

Passed to spirit-life, from Cady's Falls, Vf., Nov. 4th, 1868. George A. Tinker, in the 75th year of his age:

Call for a National Convention of the Friends of the Children's Progressive Lycenus.
At the Fifth National Convention of Spiritualists, teld at
Rochester, N. Y., Aug. 25th, to 28th, 1868, composed of delegates from fifteen States, the District of Columbia and
Canada, the following resolution was unanimously adopted:
Resolved, That we recommend to the Children's Progressive Lycenum to form State Associations, and from these a
National Organization, to hold periodical sessions, and that
a committee of five be appointed to carry out this matter.
In pursuance of the objects of the above, the committee In pursuance of the objects of the above, the committee have decided to call the First National Cenvention of the friends of the Children's Progressive Lycoums, to be held at Horticultural Hall, (Broad street, above Spruce,) in the city of Philadelphia, to commence on Thursday, the 26th day of November, 1868, at 10 o'clock in the morning, and continue in session two days.

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

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

M. B. Duott, 114 South 2d street, Philadelphia;
MARY F. DAVIS, Orange, N. J.;
WARREN CHASE, 644 Broadway, N. T.;
A. E. CAPPENTER, Boston, Mass.;
H. F. M. BROWN, P. O. Drawer 5056, Chicago, Ill.
The days will be devoted to business; the first evening, each large the Children's Progressive Lycoum will give a ecided to call the FIRST NATIONAL CONVENTION of the

H. F. M. BROWN, P. O. Drawer 5956, Chicago, III.
The days will be devoted to business; the first evening, 26th inst., the Children's Progressive Lycoum will give a grand Exhibition, and upon the evening of the 27th a Sociable, the proceeds of which are to be devoted toward defraying the expenses of the Convention.

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

Quarterly Meeting.

The Second Quarterly Meeting of the Ladians State Spiritual Association will convene at Terra liaute, on Saturday and
Sunday, Dec. 21 and 22. All friends of our cause are carnestly invited to attend, as important business will claim the attailer of the Association.

ention of the Association, as important outliness which is the Association of the Associa

Miscellaneous.

THE PILCRIM.

MERIT will succeed. 300 Entertainments of these Paint-lings, Songs and Music Lectures, and Grand Transition Scenes, were given in New York City.

TREMONT TEMPLE.

Every ovening except Saturday, at 74; P. M., 24, except Monday and Tuesday.

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A Copy of Pilgrim's Progress presented to every one who attends.

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ESPECIALLY devoted to the interests of the American housewise. Containing practical lints and suggestions for the Verauda, the Drawing Room, the Dressing Room, the Dilang Room, the Library, the Conservatory, the Nursery, Dispensary, the Kitchen and the Parlor. Only 81 per year. November and December numbers page to now subscribers, Specimen copits Fars. Agents wanted.

GEORGE E. CROWELL, Publisher, Brattleboro', Vt. Nov. 21.—4w

STOVES, RANGES, FURNACES. W. B. WADMAN,

THE BARSTOW RANGE, THE BARSTOW COOK. THE BARSTOW FURNACE.

WADMAN'S PATENT COAL SIFTER.

Call and see for yourself, at 83 and 85 North street, near Blackstone street. ALSO AT

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Nov. 21.-iw No. 186 Federal street, Boston. THE CHURCH UNION.

THE CHOKCH ON THE LANGEST RELIGIOUS PAPER IN THE WORLD. It is the leading organ of the Union movement, and opposes ritualism, close communion, exclusiveness and church caste. It is the only paper that publishes Henry Ward Brederies Sermons, which it does every week, just as they are delivered—without qualification or correction by him. It advocates universal suirings; a union of Christians at the polls; and the rights of labor. It has the best Agricultural Department of any paper in the world; publishes stories for the family, and for the destruction of social evils. Its editorial management is impersonal; its writers and editors are from every branch of the Church, and from every grade of society. It has been apily termed the freest organ of thought in the world.

in the world.

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DROBABLY no greater general want exists than for a harm less yet effectual purgative. The millions of Kills annually used its spite of the many objectionable features portaining to them, and so often feit by the sight, show conclusively that a simple cathartic, adapted to all needs and ages, is really required. simple cathartic, adapted to all needs and ages, is really required.

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Unlike Pills, it is not liable togrips, or its use to be followed by consulpation. By gently yet surely carring Osativeness, it prevents attacks of Piles, and for DYSPEPSIA, INDIGESTION, SICK HEADACHE, LIVER and BILIOUS COMPLAINTS, and especially for disorders of the Stomach and Bossels is Children, OASTOBLA is a safe, pleasant and effectual remedy One trial will convince you of its desirable qualities, and its cost is no more than for the cheap physics which flood the market.

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J. M. PEEBLES,
PINKIE, the Indian Maiden; 50 cents.
Sent by mail to any address on receipt of price.

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minute. Liberal inducements to Agents. Address, AMERICAN KNITTING MACHINE CO., 332 Washington street,
Boston, Mass. Nov. 21.

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DIRECTIONS IN DEVELOPMENT.

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It 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. O. PARKER'S, 458 Seventh street (opposite Post-Office), Washington, D. C.

Nov. 21.

Mediums in Boston.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend st., Boston. Terms 25 cfs. Nov. 21.—4 w*

NOTICE. DR. WILLIAM B. WHITE, Medical Electrician, and toacher of the same, Cures all Diseases that are Curable.

Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2.00.
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Office hours from 9 A. M. to 4 P. M.

Oct. 3.

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192 Washington atreet, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price 81,00. 13w—Oct. 3.

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ELECTRICIAN and Magnetic Physician, 1041 Washington street, Boston, Mass. MRS. GRIDLEY (formerly Mrs. Spafford,) has returned to Boston, after an absence of a year, and taken rooms at No. 4 Essex attrect, where she will be pleased to resume her sittings, in answer to the carnest solicitations of her former patrons. Hours from 10 to 12 A. M., and 2 to 5 P.M. Nov. 28.—1w

MARY M. HARDY, Test and Business Me-AVI dium, No. 93 Popiar street, Boston, Mass. Nealed letters answered by enclosing \$2,00 and two red stamps. Circles Thursday and Sunday evenings.

MRS. A. J. KENISON, Chairvoyant, Healing and Test Medlum. Magnetic Bemedler, Syrups, Accan be obtained at 187 Harrison Avenue, between Lovering Place and Asylum street, Boston. NELLIE STARKWEATHER, Writing Test
Medium, No. 4 Newton Place, Boston, Mass.
Oct. 31.—13w*

MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1604 Washington street, Roston. Bept. 28.—13w*

MRS. R. COLLINS still continues to heal the oct. 3.—11w SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Oct. 3.

MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant street, Boston, Mass. Oct. 3.—13w* MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Séance \$1,00.

Miscellaneous.

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where the subtile agents known to Medical Reformers are scientifically applied.

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

Send for a Circular.

Address as above.

S. B. BBITTAN, M. D.

Oct. 17.—8w

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M.R. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3 centatamps, MR. AND MRS. A. B. HEVERANCE, No. 402 Sycamore street, Milwaukec, Wis.

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WILL HEAL THE SICK AT BATES HOUSE, INDIANAPOLIS, IND., From Nov. 6th until Dec. 10th.

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Nov. 23.—2w*

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

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MRS. A. B. FORREST. MAGNETIC Physician. Office hours from 9 a. m. to 3 P. m. Special attention given to liteumatism, Neuralgia and Paralysis. Office No 91 Harrisen Avenue, Boston, Mass. Oct. 3.—9w*

MRS. M. CHASE, Medical and Magnetic Clairveyant, No. 75 Lafayotte Avenue, Brooklyn. Mrs. Chase is eminently successful in treating Humors, Rheumatiam, Disease of the Lungs, Kidneys and all Billous Complaints. Parties at a distance examined by lock of hair. Also gives business interviews.

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Disease by the "laying on of hands." Nervous Affections, Spinal Difficulty, Neuralgia, Rheumatism, &c. Office
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Fatients visited. Terms moderate. 2w*-Nov. 21.

A NNIE DENTON CRIDGE continues to A make Psychometric Examinations. Terms for metals, oil, &c., \$5,00; for character, (sometimes obtaining glimpses of the future,) \$2,00. Address, No. 16 Phil. Bow, 11th atreet, East, Washington, D. C. Send for Circular. 2w-Nov. 2l.

M. A. MOORE, Clairvoyant and Healing Me-house every Thursday evening at half-past 7. Corner of Chelsea street, near Main street, South Maiden Admission 25 cts.

MRS. MARY LBWIS, by sending their auto-tions of character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., ill. Nov. 1.—20w*

MRS. C. N. BROWN, Business and Clairvoy-ant Medium, No. 7 Sheafo street-few doors from Cook street, Charlestown. Terms \$1,00. 3w*-Nov. 21. MRS. L. G. RICHARDSON, Magnetic Healer, St Essex Street, Cholsea. Poor treated free.

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Aug. 29.
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der, Stomach, Prostate Glaud; Catarrh, Consumpton, Bronchits, Coughs, Colds; Scrofula, Nervousness, Sieeplessness, &c.

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For the cure of Chills and Fever, and for the prevention of conditions and early of the prevention and cure of Cholera, both the Positive and Negative Powders do no violence to the system; they cause no purging, no namean, no vomiting, no narcottelling; yet, in the language of 8.

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His Magnetic Tonic and Strongtheothing Powders enrich the blood, strongthen the system, give tone to the stomach, and reators the organs to their natural healthy condition; are invaluable in all cases of Denility and Weakerss of the Blood; in Consumption, Droper, long continued Acue, Obstracted Merses, &c.

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Nov. 7.

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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.

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Nov. 7.

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4w-Nov. 7.

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N. B. MRS. J. COTTON, Magnetic Healer, 451 3d avenue, near 33d s.reet, New York city. Office hours from 9 A. M. till 8 P. M. . 210 - Aug. 1.

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

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Miscellaneous. THE GREATEST

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OF THE AGE. Dr. Kennedy's Bhoumatic 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 WEURALGIA,

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

When you have the SCIATICA, (that I have just got through with,) that most awful, most heart-withering, most strength-destroying, most splitt-breaking and mind-weakening of all the diseases that can afflict our poor human nature;

en you have the LUMBAGO, Iying 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 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 three times a day, and in a few days every particle of Rheu-matic and Neuralgic pain will be dissolved and pass off by the

Manufactured by D. KENNEDY, Roxbury, Mass. Wholesule Agents.—George C. Goodwin & Co., M. S. Burr & Co., Rust, Bro. & Bird, Carter & Wiley, Gliman & Bro., Weeks & Potter, Reed & Cottor, Boston; W. P. l'hillips, Y. Werks & Co., Portland; Joseph Baich & Bon, Providence. At retail by all Druggists.

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E. H. BAHLEY, 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. It need only be examined to merit commendation. The growing interests of Spiritualism demanded an origina singing book. Everywhere the call was foul and earnest.

The authors have endeavored to meet this demand in the beautiful gift of the Spiritual Harp.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular

music, it is doubtless the most attractive work of the kind

ever published.

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Word of Warning.

The child by stumbling learns self-balance. Experience is often a rigid school-master. Lecturers learn wisdom by our folly. Called to administer consolation upon a funeral occasion a few years since in Michigan, the family requested that an Orthodox clergyman, friend of theirs, be invited to take a part in the exercises. Certainly, was the roply. After the discourse he was to offer the closing invocation. Rising with great precision and elongating his cadaverous countenance, he let fly an argumentative prayer of nearly a half hour's length, stale and lip-worn, about the " providence of Jehovah," the fearfulness of " falling into the hands of the living God," the rejection of Christ's sacrificial blood" and the final" adjudication at the day of judgment." The people said in their hearts "Amen," very soon after he commenced. This should have Been a life-long

But when, in Topeka, Kansas, a few weeks since, invited to conduct funeral services in the Congregational Church, over the remains of a loved sister-friend, highly esteemed, a Presbyterian clergyman desiring, the family permitted him to make remarks relative to the excellences of character peculiar to the deceased. The privilege granted, the "situation" was to be improved. Stepping behind the desk, he launched out in sepulchral tones upon the "terribleness of death." It was the "King of Terrors!" he said, and the one thing most "dreaded by all men." Then twisting in the atonement and declaring there was no salvation only through belief in and a right application of the blood of the Lord Jesus, he affirmed that the departed" whispered her belief in Jesus Christ" to him in the last hours of her existence.

To Evangelical clergymen believing in an angry God and endless hell torments, and conscious of their own imperfections, we can readily perceive why death should be " terrible!" but to Spiritualists it is the opening door, a beautiful translation to the better land-life eternal!

We have not the least objection to a regiment of sectarian ministers being invited to take a part with us in funeral services, but from this time henceforth they shall do their officiating part first-If a canvas must be daubed, let it be done before even an ordinary artist has, with practiced brush, put on the first delicate shading.

Our Bible Borrowed and Stolen.

The London News, the leading Liberal paper of

"A curious book is announced to appear shortly in Paris, ontitled 'The Bible in India.' The author states that he found in the 'Vedas' the greater part of the Biblical sto-

Historic research has proven to the best scholars that old India colonized Egypt. Abraham was doubtiess a fugitive from Hindostan, the home of Brahminism. He is reported, in fact, to have come from Uz of the Chaldees, a point on the Euphrates, or further east.

The Egyptians related to the ancient Brahmins either by colonization or commerce, and the Jews coming up out of Egypt," the similarity of their religious dogmas and ceremonies are traceable as naturally as easily.

The practice of circumcision, still in vogue with the Jews, claimed by Moses as a divine ordinance, revealed to Abraham, is proven by Egyptian monuments to have been there established long before the birth of Abraham. This polygamy-patriarch did not practice it till his return from Egypt. Herodotus wrote, that in his time The Phonicians and Syrians say they learned circumcision from the Egyptians." In the Christian dispensation, we are gravely told by divines that baptism takes the place of circumcision. The Jews prefer the old ceremonial method of sanctifled seal-ship.

The Urim and Thummim, which play a prominent part in the Pentateuch, were once not inappropriate symbols of Re, the God of Light, and Thmci, the Goddess of Justice, worn on the breasts of Egyptian judges. The Grecian word, "Themis," evidently comes from Thmel.

Relative to "the significance of the Cherubim, Hongstenberg says that their real agreement in this particular with the Egyptian Sphinxes cannot be doubted;" and the learned Kitto, to make the proof of their similarity still clearer, introduces several engravings of Egyptian Sphinxes.

The Egyptian priests took off their shoes when entering their sacred edifices, and fires were kept continually burning in their temples: so Joshua took off his shoes in the "holy place," and fires were ever kent burning upon Judean altars. Roman Catholics substitute candles. We anxiously await the appearance of this new book from a French scholar and traveler, to be entitled "The Bible in India," showing that the majority of our Biblical stories are taken from the " Vedas," and other sacred books of ancient India:

"What Shall I Read?"

Thus inquiringly writes a young man, anxious to prepare himself for the lecture-field. The question showing a desire for future usefulness, deeply interested us. In order to teach in the realm of science or morals, an individual must knowmust be versed in relation to the subjects he proposes to elucidate. After a close perusal of the works of Theodore Parker, Andrew Jackson Davis and other Spiritualist writers, read the " Westminster Review," " North American Review," "The Christian Examiner" and the "Radical. These, with the monthly and weekly periodicals of Spiritualists, in connection with reflection and the inspirations and impressions of attending spiritguides, will enable you to edify audiences and beautify our common humanity.

St. Louis Lyceum Journal.

This neat and spicy monthly, in the interests of the Children's Progressive Lyceum, makes its appearance promptly on each Convention day. It is ably edited by Mr. S. P. and Mrs. Mary A. Fairchild, and is certainly a credit to the Spiritualists of the city.

Many Spiritualists are not yet educated up to the point of seeing the necessity of these Lyceums. In some localities they are the only live elements. There should be but two services held on Sunday—the Lyceum first, followed by a short lecture in the morning, designed in part to interest children and youth, and a regular discourse in the evening, combining both the docrinal and practical of Spiritualism.

Mormons Claim to be True Christians.

Owing to the near approach of the Pacific Railroad to Salt Lake City and the prospect of an in-Mormon leader recently declared his policy in the New Tabernacle.

With due selemnity we submit a portion, copied teach it, but the Old Testament part of the Christian Bible does. Abraham had two wives, Jacob seven hundred. But listen to the prophet, Brig- things pertaining to the outer and inner man. ham Young:

ham Young:

"Where is there a Christian sect now on the earth, except the Latter-day Saints, who preach the gospel that Jesus taught—faith, repentance, baotism for the remission of sins, the laying on of hands for the gift of the Holy Ghost—asked of the Christian world, 'Where is heaven? where does the Lord dwell? What kind of a being is he, and is he a being of tabernacle? To all of which their reply-would be, 'We do not know.' And they have mystified the character of the beity—our Father and our God—to that degree that every person is left in the dark, feeling his way to the grave through a dark, cold, unfriendly and benighted world as best he may. Is this the state-of Christendom? Yes, verily it is. They have mystified everything concerning God, heaven and eternity, until there is no man on earth, when you turn from the Latter-day Saints, who is capable of teaching the people the way of life and saivation.

Are we worse than other Christians?, It so, wherein? Do they pray? So do we. Do the Christian world believe in

when you turn from the Latter-day Saints, who is capable of teaching the people the way on life and salvation.

Are we werse than other Christians? It so, wherein? Do they pary? Bo do we. Do the Christian world believe in Intruding upon the rights of their neighbors? No; neither do the Latter-day Saints. Do the Christian world believe in Intruding upon the rights of their neighbors? No; neither do the Latter-day Saints. Do the Christian world believe in the Christian world believe so believe in charity? Yes; and the Latter-day Saints nore abundantly. Do they believe in God has the Father and in God the Son? Yes; so do the Latter-day Saints. Then wherein do we differ? Why, the Latter-day Saints. Then wherein do we differ? Why, the Latter-day Saints believe that God has spoken from the heavens. The Christian world do not believe this. They do not believe that the Lord has called upon his people to come out from amongst the wicked world; but the Latter-day Saints do believe so. Is there any harm in their believing so?

Our outside friends say they want to civilize us hore. What do they mean by civilization? Why they mean by that to establish gambling holes—they are called gambling hellsgrog shops and houses of ill-fame on every corner of every block in the city; also swearing, drinking, shooting and do they man to city the summary of the south.

Procuring the past year several of these literary curiosities from England, relating to the Brahminical writings, we propose to occasionally transcribe an extract. Here follows one touching the post year several of these literary curiosities from England, relating to the Brahminical writings, we propose to occasionally transcribe an extract. Here follows one touching the post was a special and undivided, and holds divine converse with Brahm line who perceives, perceives through the spirit, was designed and undivided, and holds divine converse with Brahm the who perceives perceives through the spirit, the lamp and centre of the body and of all the

"The spirit wanders during the time of sleep to places where the eye, the ear, and the other senses cannot reach, attording a great light. It wanders also in dreams to other localities and illuminates all the senses. In deep sleep it is united and undivided, and holds divine converse with united and undivided, and holds divine converso with Brahm. He who perceives, perceives through the spirit, This is the lamp and centre of the body and of all the senses. In it resides memory and reflection. Within it is contained the past, present and future. It is imperishable. In the spiritual man lives the immortal person of circular form; and in the centro of this person, this inward light shines clear as a smokeless flams. In the cavity is Brahm's dwelling place—a small, sliver-tinseled lotos-flower, surrounded with ethereal light. O O This refined ether does not change and does not die with the body; it is the essential life removed from all evil—from age—and not subject to disease or dissolution. He who does not know this Afma, goes out of this world into the universe to receive the reward of his services. But he who knows the spirit, and listens to the Divine Volce, departs with power over his wishes and receives oternal rewards."

American Association.

REPORT OF A. B. FRENCH, WESTERN AGENT, FOR THE MONTH OF OCTORER To H. T. CHILD, Secretary, Philadelphia, Penn. :

DEAR SIR-In submitting my report for the month of October, I should full to give the public a correct idea of the prospects of the Association, did I not in connection therewith allude to the circumstances under which I commenced the work. Few at least of the Spiritualists in the several localities I have visited, were aware to what extent the Fifth National Convention had succeeded in bring-

ing "order out of chaos," while those who were apprised of its aims and objects, had their zeni to aid in their promotion measurably weakened by the want of a hearty cooperation on the part of those who were expected to be first and foremost in presenting its claims.

I therefore commenced the work relying entirely upon the objects of the Association to meet the wants of the Spiritualists of the State. That it does so to a greater extent than the most sanguine members of the Board had anticipated, I think the first month's bloos have fully downwint. think the first month's labors have fully demonstrated.

I should be wanting in courtesy did I fail to observe, that at an hour when the more timid despaired of our ability to establish a National College, the Ohio Spiritualist and State Missionaries urged its importance upon the Spiritualists of the State with a generosity worthy the great cause in which we labor. After consulting with several members of the Board, it was thought best to solicit subscriptions for the College upon the following conditions: One-half of the subscription to be payable'when official notice should be received from the Association that one hundred thousand dollars had been subscribed for that purpose, the balance within six months from the date of said notice.

In several localities where subscriptions have been com menced they have falled to report to me at present writing. A can only report those taken personally, and at no place from which I report have I received all the subscriptions that will be given for the purpose indicated. I am satisfied that a milority of those who have subscribed, would gladly double the amount rather than have the enterprise fail. I have therefore to report the following subscriptions:

OHIO.	
D. U. Pratt, Cleveland \$100,00 A. J. Fitch, Thompson 810	0 (
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(Mrs. C. A. Kidde, " 15,00 land	10.
Harvey Watson, "10,00"	•
Total	00

I have also received the following donations:

ienova, Painesville, Thompson, Monroe Center, Andover, Cleveland and Kirtland, and delivered fifteen lectures, most of which were given to large and appreciative audiences. I have endeavored to urge the necessity of establishing Societies and Lyceums where none have existed—and made it a special duty to meet with the Lycoums already established, and extend to them my earnest sympathy and encour-

Indulging the hope that the objects of the Association may be fully realized. I am, fraternally yours, A. B. French.

It is a well established fact that stars change their color. Sirlus was described as a flery red star by the ancients; some years ago it was a pure white, while it is now becoming a decided green color. Capella was also called a red star by the ancients; it was afterward described as a yellow star, and is now bluish. Many other instances of change of color, though less decided, have been

The second secon

Note from E. V. Wilson.

EDITORS BANNER OF LIGHT-My appointments are as follows: December and January in creased influx of "Gentile" strangers, the great | Buffalo, N. Y. Parties along the New York Central Railroad, New York and Erie Railroad, and Lake Shore, as far West as Erie, Pa., wanting week evening lectures, will address me at Buffrom the Deserct Eccning News. The Christian falo, N.Y., or at my home, Lombard, Dupage Co., world will duly consider. True, he says nothing Illinois. I shall be in Buffalo on the 3d of Deabout polygamy. The Mormon Bible does not cember, and will be on hand for week-evening engagements. Shall go West on the 1st of February, 1869. Our cause is in good condition, and several, and Solomon, the reputed wisest man, I have all I can do. Am well cared for in all

Your good paper is found in every town, and it proves a glorious one. Long may it wave over the free and progressive minds of the land, for where our papers are read, bigotry, superstition and slavery die.

Bless the glorious gospel of Spiritualism. E. V. WILSON. Thin ever, Keokuk, Iowa, Nov. 10, 1868.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

ADRIAN, MIOR.—Regular Bunday meetings at 10 M A. M. and § P. M., in City Hall, Main street. Children's Progressive yeeum meets at same place at 12 M. Mrs. Martha Hunt, 'resident; Ezra T. Shorwin, Secretary.

Banderort, Conn.—Children's Progressive Lyceum meets every Sunday at iv A. M., at Latayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Quardian; Mr. Glines, Musical Conductor

Conductor.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Lyceum Hall, corner of Court and PearLetreets, every Sunday at 10% A. M. and 7% P. M. James Lewis, Presiding Trustee; E. G. Cooper, Treasurer; H. D. Fitzgerald Secretary. Children's Lyceum meets at 2? P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. U. Hyzer speaks till

further notice.

The Society of "Progressive Spiritualists of Baltimore." Bervices every Sunday morning and successing the busual hours. Speaker engaged:—Miss N. M. Pease during December.

Pease during December.

BELVIDERE, ILL.—The Spiritual Society field meetings in Green's Hall two Sundays in each month, forence and evening, at 10½ and 7½ o'clock. Calidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, WOOd, Assistant Conductor; Mrs. Hiram Bidwoil, Guardian, BATTE CREEK, MICH.—Meetings are held in Wakelee's Hall every Bunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.

UMARKETOWN, MASS.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2½ and 7½ r. M. Dr. A. H. Richardson, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Br. A. H. Richardson, Conductor; Mrs. Mary Murray, Guardian.

Guardian.

CHELERA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 10\frac{1}{2} A. M. Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Sallsbury; Corresponding and Recording Secretary, J. Edwin Hunt, to whom all communications should be addressed—P. O. box 444.

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

CONCORD, N. H.-The Children's Progressive Lyceum

meet in Liberty Hall, Statesman Building, every Sunday, at 91 A. M. Conductor, Dr. French Webster; Guardian, Mrs. Robinson Hatch; Asst. Conductor, J. T. Kendall; Secretary, C. H. Robinson. 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. Coarr, P.A.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A.M. Mrs. Lang-ston, Conductor; Airs. Tibbals, Guardian.

sion, Conductor; hirs. Tibbals, Guardian.

CLEVELAND, O.—The First Society and Progressive Lyccum of Spiritualists and Liberalista meets at Temperance liall every Sunday Conference in the morning, after Lyceum session. Lecture at 13 P. M., by E. S. Wheeler, regular speaker. Lyceum at 93 A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

CHICAGO, ILL—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 103 A. M. and 73 P. M. Speaker engaged:—Dr. H. P. Fairfield during November. Childron's Progressive Lyccum meets immediately after the morning service.

norning service.

CARTHAGE, Mo.—The friends of progress hold their regular
nectings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Becretary. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Itali. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers ngaged.

engageu.

Dover and Foxoroff, Mr.—The Children's Progressive
Lyceum holds its Sunday session in Merrick Hall, in Dover,
at 103 a.m. E. B. Averill, Conductor; Mrs. K. Thompson,
Guardian. A conference is held at 12 f. m.

Guardian: A conference is held at 13 P. M.

FITCHBURG, MASS.—The Spiritualists held meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 103 A. M. Dr. H. H. Brignam, Conductor; Mrs. Wm., H. Simonds, Guardian; Fred. W. Davis, Secretary.

Guardian; Fred. W. Davis, Secretary.

FONDONO', MASS.—Meetings are held every Sabbath in Town Hall, at 19 r. W. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addle Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 19 p. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

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

HINDGRAM, MASE.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Ghardian.

HARTORD CONN.—Spiritual meetings every Sunday every

HARTFORD CONN.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3P. M. J. S. Dow, Conductor. HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings HARMONTON, N. J.—Meetings held every Sunday at 103 A M., at the Spiritualist Hall on Third street. J. B. Holt, Presidents, Mrs. C. A. K. Poore, Secretary. Lyceum at 17. M. J. O. Bansom, Conductor; Miss Lizzie Randall, Guardian of Groups.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 23 p. M., in Lyccum Hall, corner of Central and Middle streets. Children's Progressive Lyccum holds its sessions at 10 M A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. B. Greenleaf, Ucr. Sec.

Cor. Sec.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hall, Market street. Children's Progressive Lyceum meets in the same hall at 10½ A. M. William Greenleaf, Conductor; Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Rpeakers engaged:—Dr. H. B. Ntorer, Nov. 29; C. Fannie Allyn, Dec. 6 and 13; Isaac P. Greenleaf during January.

LEOMINSTEN. MASS—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged:—Mrs. M. Macomber Wood, Nov. 29 and Dec. 13; I. P. Greenleaf, Dec. 21; Airs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

LANSING, MICH.-The First Society of Spiritualists hold

regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

neets at 1 o'clock.

LOUISVILLE, RT.—Spiritualists hold meetingsevery Sunday at 11 a. M. and 7 ½ p. M., in Temperance Hall, Market street between 4th and 5th.

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

MANCHESTER, N. II.—The: Spiritualist Association hold meetings every Sunday at 2 and 63 p. M., at Muscum Hall, corner of Elm and Pleasant streets. Daniel George, President; R. A. Reaver, Secretary. Progressive Lyceum meets every Sunday at 10 at the same hail. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

Mornisamia, N. Y.—First Society of Progressive Spiritual-

Morniamia, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. M. Milas, O.—Spiritualists' and Liberalists': Association and Children's Progressive Lyceum. Lyceum meets at 40 A. M. Hudson Tuttle-Conductor; Emma Tuttle, Guardian.

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Hunday at 2 r. 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 7½ o'clock.

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

NEW YORK CITT.-The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farusworth, Secretary, P. O. box 5679 Oswsoo, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M., and 7% P. M., in Mend's Hail, corner of East 4th and Bridgestreet. The Chidren's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. Speaker engaged:—William F. Wentworth during November and December.

PLYMOUTH, 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. Faulte B. Felton, Dec. 6 and 13; Dr. J. H. Currier, Jan. 3 and 10.

P.T. M. CONT.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyccum at 10½ A. M. Postrossive Surday in Temperance Hall, at 3 and 7% o'clock P. M. James Furbish, President; II. I. Hull, Corresponding Secretary. Children's Lyccum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. II. R. A. Humphrey, Guardian. PAINEBYLLE O.—Progressive Lyccum meets Sundays at 10% of the progressive Lyccum meets Sundays at 10% of the progres

PAINEBUILLE, O.—Progressive Lycoum meets Sundays at 10 a. H. A. G. Smith, Conductor; Mary E. Dewey, Guardian. PHILADELIPHA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hell, Chestnut, above 12th street, at 9\frac{1}{2}, A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7\frac{1}{2} r. M. on Sundays.

cert Hall, at II A. M. and 7½ P. M. on Sundays.
QUINCY, MASA,—Mectings at 2% and 7 o'clock P. M. Proressivo Lyceum meets at 1% P. M.
ROGHESTER, N. Y.—Religious Society of Progressive Spirit
nalists meet in Selitzer's Hall Sunday and Thursday evenings.
W. W. Parsells, President. Speakers engaged:—Mrs. Sarah
A. Byrnes during November; C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday,
at 2½ P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

ilstant Conductor.

Balem, Mass.—The Children's Progressive Lyccum meets
in Lyccum Hall, Church street, every Sunday, at 1 p. M.
A. C. Robinson, Conductor; Mrs. Harmon, Quardian; W.
Scott Lake. Secretary. Meetings are also held in Lyccum
17-11

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

Guardian, Mrs. F. C. Coburn. Lectures & T.F. M.

STONEHLAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 23 and 7 F. M. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orno, President. The Children's Progressive Lyceum meets every Sunday at 103 A.M. E. T. Whittier, 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. Lamplear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. B. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

St. Louis, Mo.—The "Society of Roiritualists and Pro-

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

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lycoum" of St. Louis hold three sessions each Sunday, in Philiparmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A.M. and Sp. M.; Lycoum 23 pr. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Famham, Assistant Lubrarian; Myron Coloney, Conductor of Lycoum; Miss Barah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Troy N. W.—ProgressiveSpiritualists hold meetings in Her.

TROY, N.Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and Riverstreets, at 10½ A. M. and 7½ P. M. Children's Lyccum at 2½ P. M. Belden J. Finney, Gonductor; Miss Libble Maccoy, Guardian.

Conductor; Miss Libble Maccoy, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Itall, Summit street, at 7½ r. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Itall every Sunday at 10 Å 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 12½ r. M. Hoses Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSSURG. N. Y.—The First Sultitualist 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 center; to be obtained of the committee, or of II. Witt, Secretary, 67 Fourth street.

Woncester, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. President; Mrs. E. P. Spring, Corresponding Secretary, Washington, D. Q.—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 71 p. M. Lecturers engaged:—November, Netile Pease: December, Cora L. V. Daniols: January, N. Frank White; February and March, Neille J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm, Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhow, President.

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Nov. 28.—1w*

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