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BOSTON, SATURDAY, DECEMBER 12, 1868.

NO. 13.

JACOB, THE ZOUAVE HEALING MEDIUM.

Within a few months past the excitable Parisians have had a new sensation. A "miracleworker," as he was called, was in their midst-Henry Jacob, a trombonist of the Zouave Guard, stationed at Versailles, who, after attending to his duties as a soldier in the morning, came to the city in the afternoon to perform "miraculous cures." The blind, the deaf, the palsied, the sick and the dying were restored at once to health. Actual mobs of crippled and diseased humanity pressed into the court-yard of No. 80 Rue de la Roquette, where he worked his miracles, and came away, it was asserted, whole and well, without taking any medicine, or submitting to any surgical operation. He received no pay for the boon conferred, but rich and poor alike were freely healed. Daily there was to be seen in the neighborhood a great crowd of carriages and pedestrians, attracted by his fame, and two hours before the arrival of the Zouave, the court was thronged with invalids, sitting, standing and lying, who beguiled the time spent in waiting by relating stories of his cures. A score of policemen were always on hand to keep order. As the cured came out, they were greeted with frantic cheers by the spectators, many of whom would climb to the tops of the houses to get a nearer

The newspapers of Paris took up the story of this wonderful man, and heralded his fame as a "miracle-worker" all over Europe. The letter of the Count Chateau Villard, to the Patrie newspaper, giving an account of his visit to the Zouave, paper, giving an account of his visit to the Zonave, was among the earliest testimonials to his success. He drove in his carriage, accompanied by his wife, to the manufactory of M. Dufayet, where Jacob was engaged with several poor and disabled patients. The Count, who had been paralyzed for years, was supported by his footman and a workman, who obligingly lent him his arm from his carriage to the court, where he was allyzed for years, was supported by his footman and a workman, who obligingly lent him his arm from his carriage to the court, where he was allowed to take a place in the circle of the sick surrounding Jacob. Persons were being transported on litters, or carried in men's arms to his presence, many being so utterly helpless as to be unable to sit upright, and only able to support themselves by leaning against each other. As soon as the room was full, Jacob entered and said, "Let no one speak until I question him, or I shall go away." Perfect silence ensued. The Zouave then went from one sick person to another, telling each exactly the disease from which he or she was suffering. Then to the paralytics he simply said, "Rise." The Count, being of the number, arose, and that without the slightest difficulty. In about twenty minutes Jacob dismissed the crowd. M. de Chateau Villard, walked to his carriage without the slightest difficulty, and when his wife wished to express her gratitude to Jacob, he immediately imposed silence, and said, "Other sufferers await me; you are dured; lot that suffice—begone!"

The manner in which his cures were effected and his miracles worked, is thus described by a correspondent of the Birmingham (England) Gazette, and, as the story of an eye-witness, is well worth perusal. He writes:

"The Zouave admits no one to his presence who is not really afflicted with disease or infirmity, those who are led

worth perusal. He writes:

"The Zouave admits no one to his presence who is not really afflicted with disease or infirmity, those who are led to the Rue do la Roquette by curiosity, being compelled to remain in the waiting-room. Fortunately I was furnished with a letter from his best friend, and became privileged at once. I entered hie room with twenty of the most ragged and dirty of the whole mob, and am thus enabled to describe the scene. The Zouave was standing as if in a reverie and dirly of the whole mot, and am thus enabled to describe the scene. The Zouavo was standing as if in a reverie when we extend poll-mell, into the long, low apartment where the cures were performed. He was leaning against the wall, with his eyes half open, after the fashion of Sounambula before entering completely into trance—the only difference being in the intense light shot out from the living orbs beneath the drooping cyclids. He neither spoke nor moved, while his father busied himself in arranging the visitors upon the low wooden benches before him. Every crutch and stick was taken from the infirm patients, and placed in the corner behind the door, mildst the timid whines of the poor, frightened creatures, accustomed to look upon the help afforded by these objects as absolutely



THE FRENCH ZOUAVE JACOB, THE HEALER.

necessary to their safety. When all were scated thus, leaning the one against the other, the father, going close up to the son, whispered in his ear. He was uroused in a moment, and coming forward with a movement brusque and hurried, savering of the military camp, and not in the least of the actionalty of the military camp, and not in the least of the actionalty of the military camp, and not in the least of the actionalty of the military camp, and not in the least of the actionalty of the military camp, and of in the least of the safety of the military camp, and down for a few military case, I am led to suppose him to have been right in all. Presently, however, I observed him to stop suddenly, and its his eye upon one of the patients who sat at the extreme end of the second bench, and after examining him for a moment, turn astile with a slight shudder, which I observed was neither of disgust nor dread, but a kind of involuntary receil. He said abruptly, pointing with his forefinger straight into the face of the individual he addressed: 'I can do nothing for your disease; it is beyond my power; go, and remember it is useless to return.' This, was all, but the works acted upon the man like a magic spoil. He shock from head to foot like the aspen leaf, and tried to gasp out a few words, but whether of prayer or expostulation it is impossible to say, for his tongue seemed paralyzed and clung to the roof of his mouth, while the Zourov turned aside with an indescribable expression of fear, certainly indicative of a kind of intimidation. But the way soon shaken of could be called to the proper unseed. while the Zouave turned aside with an indescribable expression of fear, certainly indicative of a kind of intinidation. But this was soon shaken off, and he again passed before the line, uttering simply the words, 'like and walk.' The sound which simultaneously burst from the assembly could find no fitting description in any language. It was a sort of meaning whine, a kind of infautine wailing, evidently produced by fear and doubt. One feeble old begar-we-man, whose head had stopped its palsied shaking from the moment the Zouave Jacob had fixed his glittering eye upon her, was the one who gave expression to the feeling which had evidently taken possession of them all. 'Oh, how can I move without my crutches?' and, having turned a yearn-

ing look toward the corner where these old friends and supporters were standing, with a host of others, she began to numble and mean most pheously. But the Zouave looked for an instant down the line, with an eminous frown on his brow, as he found that not one of the patients had oneyed mis outper. No prejension to the factic canacter of a prophet or inspired seer was there, for he stampied with such rude violence on the foor that the casement shook again. He almost uttered an eath, but it was unthished, as he once more uttered the command to rise and walk, so that others might be admitted in their place. Then came the most strange and mysterious moment of the whole ceremony. One by one did every individual scated upon those low wooden benches rise and stand erect. No words can describe the singular spectacle offered by this fearing, hepling, doubting crowd, as each one found himself standing firm upon the legs which for years had chased to do their office. Some laughed like foolish children, some remained wrapped in stelld wonder, while many burst into the most heart-rending parexysm of weeping. It was then that the Zouave stretched forth his arm and bade them pause. All was hushed and sheart for a moment. The pause lasted for some time. They been told that it is always so, but have not been able to account for its necessity; and then the door was thrown open, and the crippled and the paralyzed, the halt and the lame of the hour before, walked from that loor for the factor to the fore, walked from that loor for the factor to the fore, walked from that loor for the pause think and the lame of the hour before, walked from that loor for the factor that the lane of the hour before, walked from that loor for the factor that the lane of the hour before, walked from that loor for the more than the fore the late that the lane of the hour before, walked from that loor for the factor that the lane of the hour before, walked from that door was thrown open, and the crippled and the paralyzed, the halt and the lame of the hour before, walked from that long low halt-darkened chamber, with somewhat thind gail, it may be, but with straightened limbs and measured steps, as though no allmost had ever reached them. One or two among the number turned to thank their deliverer, but the Zonavo dismissed them brutally. 'Bo off; don't stand shilly-shally. You are cured, an't you—that's enoughnow pictics mot Lecamp I' In plain English, 'Cut your stick, and begone.' Before deaying the room I turned to look at the single pationt whose case Jacob had pronounced as being beyond his power to cure—the man was paralyzed in both arms, and his neck twisted all awry. It certainly was

a hang-log countenance—worse than any I-ever beheld—and the expression of rage, and hate, and fear which it controved was unmistakable. His feet were paralyzed likewise and twined outwapt. The Zonave's father searched among the sticks, and crutches left in the corner for those which belonged to the only cripple destined to remain so, and as he touched each one, looked with inquiring glance toward the unhappy wretch, who answered with an awkward jerk of his wry neck, null he served upon a sort of wooden sheld or go-cart upon wheels, which the cripple had been used to push before him. A boy came in to help him from his seat, and as he disappeared, supported by this aid, he uttered a polgnant groun, which resounded through the place with the most weird and terrible effect imaginable. I subsequently inquired of the Zonave by what impression he was made aware of his inability to cure. He answered simply that in cases of this kind a vell scened to fall before his cycs and impede his view of the patient."

The special correspondents of English journals

made aware of his inability to cure. He answered simply that in cases of this kind a veil seemed to fall before his eyes and impede his yiew of the patient."

The special correspondents of English journals sent home their various sensational accounts of the wonders performed, commencing when the excitoment was at its height, with exaggerated statements of the proportion of patients cured, and using such phraseology as only superstitions eredulity or ignorance could have employed. Knowledge of the Spiritual Philosophy would have enabled these gentlement oaveid the palpably false and illegical assertions made, and the confuged jumble of "miraculous cures," the mere agency of his own will," "supernatural power," Xee, by which they evinced their inability to understand the nature of the phenomena presented. Accordingly, when the Zouave failed to cure Marshal Forcy of paralysis and General De La Peyrouse of palsy, these veracious correspondents announced at length that this disinterested benefactor of the poor, allicted people of Paris was but a sorry impostor after all.

As Mr. Benjamin Coleman truly remarks in the London Spiritual Magazine:

"It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally remored at first that Jacob had been as "It was generally r

while I am standing in the room looking on." M. Dufayet, his friend and patron, whose premises have been the scene of the Zouave's operations in Paris, states that Jacob has been a thorough Spiritualist from his infancy, and possesses a number of faculties of an extraordinary kind. For instance, his drawings are most beautiful, and the delineation of trees, flowers and fruits, purporting to be representations of growths in the planet Venus, exquisite. He has the power of describing the noral and physical condition of each momber of a family upon seeing one of the family only, and the ordinary physical spiritual manifestations are intensited in him to a great degree. His characteristic in him to a great degree. His characteristic in the subject for a mission of the highest order. Jacob's father, a line, soldierly-looking old follow of about seventy years of age, has also the gift of seeing spirits, and often describes those surrounding individuals as they are engaged in their worldly avocations.

A letter written at the request of Jacob, (who does not understand Ernzilsh,) ly, a friend of his to his healing powers, he wishes me to tell you that he has cured all sorts of diseases, but not all the cases of any sort. Sometimes he is successful; sometimes of the probable that gentleman's busi-

"In regard to his healing powers, he wishes me to tell you that he has cured all sorts of diseases, but not all the cases of any sort. Sometimes he is successful; sometimes

He has no idea why he succeeds better in some cases than in others, and supposes that it must be a result of the Di-vino appointment, which permits some to be healed, while, in the cases of others, a continuance of suffering is appoint-ed for their ultimate good. He also wishes you to know

As Mr. Benjamin Coleman truly remarks in the London Spiritual Magazine:

"It was generally removed at first that Jacob had been as successful with the Marshal as he had been with Count Chateau Villard and hundreds of others who had gone to him, for in that may lie all the difference between success and failure. The man repeatedly announced that he could not cure all who came before him; but he certainly did effect cures of many whom the doctors had failed to cure. That fact, however, goes for nothing with some of the clever fellows who command the columns of our press.

The readers of this magazine are aware that there are many men in America who have, in a greater or lesser degree, the gift of healing, and preeminently among them stands Dr. Newton, who has succeeded, under conditions precisely similar to the Zouave's, in relieving thousands or sufferers; and there must be tens of thousands in Europe, and hundreds of thousands in America, who know that this healing power is a great reality, and who will smile with pity on the Innentable ignorance which the press in Europe, and immediately gnore the diseases, and sometimes from twenty to thirty spirits acting on the invalids while I am standing in the room looking on." M. Dufayet, his friend and patron, whose premises have been the scene of the Zouave's operations in Paris, states that Jacob has been a thorough Suir-Paris, states that Jacob has been at a first that Jacob as possible and capable of appreciating."

At the Camp of Chalons, in 1866, his fame creating the suir

(who is engaged in extensive business as a refiner of metals,) it is probable that gentleman's busi-ness would decline from mere interference. Large ness would decline from mere interference. Large assemblies are contrary to government rules, and the fear was that unscrupulous people might make them a preject for starting a political disturbance. Indeed, an intelligent lady corespondent of the London Spiritual Magazine says: "The truth is, that he has never been in any way persecuted, either by the Government, the Marshal, the priests or the police. This I know from himself; from his father, from M. Dufayet, and from his superior officers. The officers said, 'Do one of two things: if, you wish to set up as a physiof two things: If you wish to set up as a physi-cian, leave the army; if you wish to stay in the army, give up this pursuit, which keeps our bar-rack-yards crowded, pesters us with incessant letters, and makes a fuss and a scandal about one of our men, that is subversive of all propriety, order and discipline.' Jacob had only to let himself be bought out by friends, or to send a proper, petition to his colonel, to be let off sent a proper, pride prevented his doing either. Since his term expired, he has not been interfered with by anybody." His present residence is in the suburbs of Paris,

His present residence is in the submiss of rairs, at No. 10 Rue de Camps, Passy. He refuses to see sight-seers, but attends strictly to his calling, Money, freely offered by the cured and others, he refuses, saying, "The power is not of me; if I sell it, it may leave me"; but he does not object to the patients, or their friends, buying his "carte" portrait from his father, the cost of which is a feare.

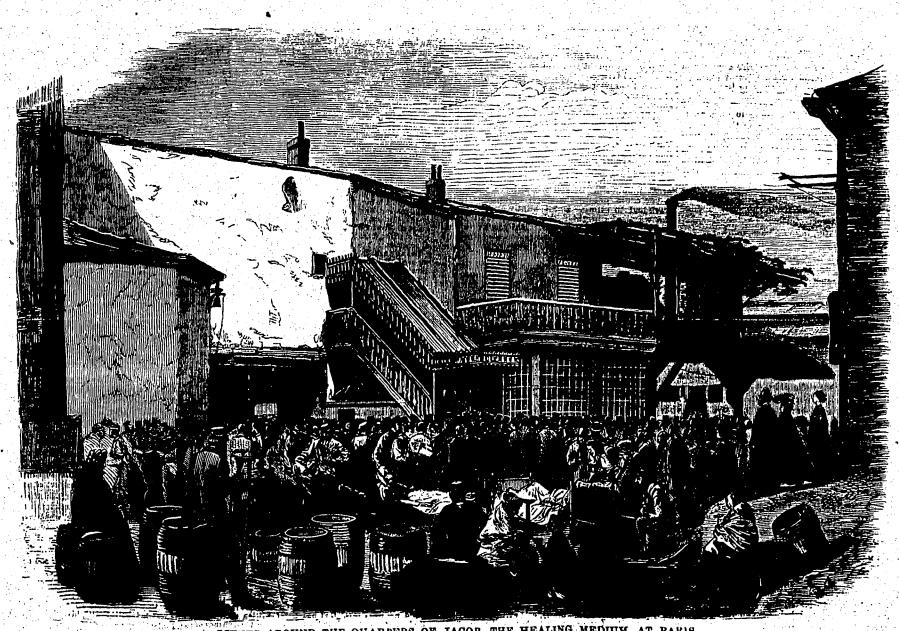
By some visitors he is called "a most intractable, disagreeable fellow, with a sort of conceit about him that must impede his work. He will not allow his father to accept a single shilling, when he might get his living out of gifts from the rich, with which also to help the poor." "He is rude, and though undoubtedly a great medium, will evidently cease to be assisted by the higher spirits if he goes on in this unchristian style," &c., &c. Well, time will determine. It may be that those who are enabling him to perform these cures have also power to guide him aright, both in the appropriate treatment of visitors and to means of support.

A recent visit, made to his present residence, is described by a correspondent of the London Spiritual Magazine, as follows:

"Havingtaken the lourney from London to Paris solely By some visitors he is called "a most intract-

is checified by a correspondent of the London Spiritual Magazine, as follows:

"Having taken the journey from London to Paris solely to gain certain knowledge as to whether Jacob was the possessor of the spiritual gift of healing. I found mysoff at Passy, walking down the Avenue d'Empereur on Thursday afternoon, the lotte of September, 1863, about two clock, and on turning into the opening on the left hand, also found myself in the Rue de Camps. Before the house No. 10, there were about a hundred men and women, a carriage, a country cart and a donkey cart; and in them couches and chairs with invalids. Among the persons standing on the pavement were the palsied, the lame, the bilind, the rheumatic with distorted hands and feet, and others evidently internally ill. The gate bell was rung by one of the crowd. The door was opened by the father of Jacob, and a pass or ticket was given to each, having on it a number—say 8,017: soveral other persons pressed in and got tickets, then returned to the street, and the door was shut. This was repeated till about a quarter to three o'clock, when the gate was opened, and all pressed into the forecourt ill it was full. I entered in with the rest, and found bench seats placed round on which the invalids sat, On a rough calculation linety persons were in the forecourt; one-third were outwardly afficied, one-third inwardly so, and the other placed round on which the histories as a continuous placed round on which is the forecourt; one-third were outwardly afficked, one-third inwardly so, and the other third were friends of the afficted. At a quarter to three o'clock, the invalids were called in rotation according to the number on their ticket; about twenty-eight cutered the



SCENES AROUND THE QUARTERS OF JACOB, THE HEALING MEDIUM, AT PARIS.

house, and the door was closed. In about half an hour the door opened and the twenty-eight came out, and twenty-eight others were let in, in the same manner; and so it continued till all had passed in.

Anxious to see Jacob and his method of curing, I suddenly remembered that my cyclight was bad (having some eight years ago suffered intensely from inflammation), and on asking for a ticket I received one, and determined to use it. 'Anxious to see Jacob and his method of curing, I suddenly remembered that my eyesight was bad (having some eight years ago suffered intensely from inflammation), and on asking for a ticket I received one, and determined to use it. The following day (Friday), therefore, I was again at No. 10, Rue de Camps, saw the same kind of scene as before, and, in due course, passed through the doorway into a room about twelve feet square. The lame—the palsied, the articled in various ways—nearly all workmen and workwomen—were seated round the room silent. A side door opened, and Jacob entered dressed in ordinary black clothes; he is of ordinary height, firm build, black hair, and respectful manners. As he walked into the middle of the room, he classed his hands, glanced at the cheat of each of the patients, and then stood silent. Quickly he half turned round suddenly, looked at a young women behind—resumed his position—turned again to the woman, went up to her and took her hand. I saw it was distorted. He carnestly but kindly spoke to her, then passed ou to the next patient, and so or round the room. Whether the allment was external or internal, he at once placed his hand on the place afflicted, and the invariable answer to him was, 'Oui. Montieur.' In no case did he look rough, or speak roughly; on the contrary, his voice was often tender when speaking to the patients.' Some three or four he called out into the centre of the room, laid his hand on them; then requested them to exorcise their hands, feet, legs and spine, in positions indicated, and evidently they were surprised at the case they did what he directed. My difficulty in understanding 'spoken French' is very geat, and so had to capted the come for the room, speak and spine, in positions indicated, and evidently they were surprised at the case they did what he directed. My difficulty in understanding 'spoken French' is very geat, and so had to be cured; do nothing to them; avoid coffee, tea, and roast food, and come here in twenty days.' I involuntarily placed my

Numerous letters, asking him for information and instruction in the art of healing, have induced him to publish a small volume, entitled "Pensees du Zouace Jacob," giving a sketch of his life, and many letters which breathe the most pure and lofty thoughts. From this book we make the following extracts, as translated by Dr. H. T. Child. Jacob says:

"You demand of me to know how I came to be a healing "You demand of me to know how I came to be a healing medium; all that I can say is, that I have a conviction that this power is given me for the relief of my fellow-men, and that I have brought it to its present perfection by practicing virtue, fraternity, charity, and love of God, and by instructing all who come to me in the doctrines of Spiritualism. Before my initiation into Spiritualism I was living in darkness; my heart had never felt the sweet flowings of peace; my soul had never known true joy. I lived attached to the world, with all the excitements and turmoffs of materiality, without realizing that there was a heter world.

to the world, with all the excitements and turmolls of materiality, without realizing that there was a better world, which God, the Father of All, had made for the ineffable enjoyment of those who practice goodness here below.

By my initiation into the doctrine of Spiritualism, I acquired a conviction that God in his mercy had sent his good spirits to counsel us and encourage us in the practice of goodness; that he has given us the power to communicate with those who had quitted this world, and who still retain their affection for us

their affection for us This conviction has callightend my spirit; I have seen the

This conviction has enlightend my spirit; I have seen the light, little by little; I was fertified in my convictions, and by this means I became at first a writing medium.

My intercourse with the spirits and their good counsels have filled me with a living faith, and have confirmed me in the truths of Spiritualism, which have strengthened my faith, and by that faith the faculty of healing has been given to me.

My first conscious healing was to make rise from his bee de suffering with the severe pains of cholera. I hands upon him, by impression, and he was soon

Thus, then, my dear friends, with a true and living faith in you, ever practice the spiritual maxims, which are: Love or God, Fraternity and Charity. Love yo one another, and ye will all find that ye possess more or loss of the faculty of relieving each other's pains, and many of you will become skillful healers. Bo ye always charitable and generous, and you will always be aided by good spirits."

TERRA INCOGNITA.

BY SAMUEL W. DUPPIELD.

A little song has come to me, A strain of sadicess from over sea; And I hear its music and love it well. Though the heart which framed it I cannot tell.

A little picture comes to me. A dash of brightness from over sea; There are clasping hands and a holy face— But the name of the artist who can trace?

So I, in faith which comes to me, Where my vaguest fancies stand supreme In a grand perfection beyond my dream.

Oh land unknown! In thee alone Shall formless lyrics to shape be grown; In thee all rhapsody riseth true, And the thoughts of beauty are ever new.

Oh land unknown! where all is host

In thee is my aspiration blessed, For I tell and tarry until I may, With my broken seutences, pass away,

The Etceteras of Publishing a Book. The American Publisher and Bookseller well says,

"There is no class of business so liable to misconstruction and misunderstanding as that of publishers of books. It is difficult for an author to understand the business aspects of publishing a book. In the first place, the expenses of composition, correcting, stereotyping, paper, printing and binding are very large compared sometimes to the size of the book. Then the advertising bills, and two or three hundred gratuitous copies for notice and review, must be added to the cost of publication. Then, of course, store rent, clerk hire and packing expenses, including paper, twine and boxes, should be reckoned as part of the cost of getting up an edition of a book; so that, in most instances, the sale of two or three thousand of a new work hardly pays the publisher for the labor and capital included in the outlay. Now all this the author, unless he or she happen to understand the business thoroughly, rarely comprehends. The elder John Murray, one of the most honorable and generous of publishers, used to say that an author who thoroughly understood all the intricacies and expenses of issuing a book from the press and properly launching it into the hands of the public, was as rare a prize to find as a phonix or

Test Mediums.

I presume, dear Banner, that all investigators in Spiritualism seek knowledge in your valuable paper of those who are good test mediums, and where they may be found. Among the many whom I have consulted. I rank Mrs. Pratt. of 14 Austin street, Charlestown, as being a medium pos-sessing various gifts by spirit development. She is controlled by King Phillip, of Mount Hope, the wise and good Indian Chief; but her especial guardian is Wild Briar, who returns to earth in all his native simplicity; loving justice, hating oppression, shrewd, and showing a knowledge of discase and medicine not often found among the Aberigines of the forests. Those who have sent this spirit on a "trail" can never again doubt the power of spirits to see the present or predict the future. Mrs. Pratt will be found reliable in clairvoyance by those who seek spirit-communion; at least, I have experienced remarkable tests through her me-Yours respectfully, JANE M. JACKSON.

The English Independent says the talk about 'preaching Christ" is too often mere cant, and many a reputation has been ruined by the glib charge of not preaching Christ, and many a reputation has been made by the credit of preaching him, when there has been nothing absent but words in the one case, and nothing present but words in the other."

A-revivalist encountered a large-sized African and asked him: "My good man, have you found the Lord?" To which Sambo replied, in a surprised manner: "Golly, massa, am de Lord lost?"

Department. Children's

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

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

NED RIGBY.

PART IV.

Little Nell was trying to wash the breakfast dishes for Mrs. Slater. Joe had awakened her from her sweet sleep beside Mrs. Rigby with the

"Come, young one! Dad and ma'am will be after us, and they'll have a sharp stick whisking about your ears in less than no time if you are not home by seven o'clock. Hurry and come with me and I'll save you a switching."

Nell did not speak a word. She had awakened from a sleep that brought her visions of beauty, and her heart had been rested as if she slept in her mother's arms. But she did linger, for the old tremor had come to her heart; and the fear that always hung about her had again returned.

"Never you mind, little one," said Mrs. Rigby kindly, as she helped her dress. "I'll coax Joe to wait; and do n't tremble so; nobody will hurt you. Dear me! are these all the clothes you wear? Why, you'll freeze to death! I have a piece of flannel left of Ned's shirt; I was going to make me a waist. I could n't think why I did n't do it; now I see that it was n't meant for me at all. Let me measure you, and I'll make you such a nice, warm garment!

"Will you though?" said Nell, her whole face "But what will you do without it?" glowing.

"Oh, don't you be afraid. I am so much older that I don't mind being a little cold; and then likely I shall get something a great deal better. Don't you know, Nell, that the Good Shepherd knows all about his flock and will take care of them?

"I wish the Good Shepherd would go home with me," said Noll.

"So he will, you little lamb, and he will never forget you. But for fear that you should not see him or know that he was taking care of you. I will go and tell your aunt that I kept you. Come, Ned," she continued, "you put on the kettle and run for the bread, and then I shall be in time for my work."

And so Nell received no whipping that day, and was only sentenced to "do the dishes" and weep the room. And the little hands tolled willingly, and the little feet went in the path opened for them with less of timidity, for Mrs. Rigby had spoken good, true words for her.

The room that Joe's father hired was on the first floor" of a tenement house. It was a back room without sunshine or fresh air. The one window opened into a yard full of all unseemly things, broken pieces of furniture, a bench with washtubs on it, pieces of ragged carpet, and moving about in disconsolate manner were three fowls. When Nell was obliged to stay in doors these fowls were her delight. She wondered what they thought and felt. She watched their movements, and her great pleasure was to save a few crumbs from her breakfast and feed them. The table at which she washed her dishes was in front of the window. What dim light could come down through the enclosure of that back yard fell first upon that table and upon the sunny curls of Nell working there, so that she sometimes looked like the only brightness of the room, and as if what

light came there came from her. "I tell you to mind your work!" said Mrs. Slater sharply. "I reckon those hens can manage to walk a step without your looking ou. I'll have their necks wrung come Christmas! that's what I will. It's always a stopping and stopping with you when you ought to be at work. Come, I'm in a hurry! I want that table in just two minutes."

Nell's heart gave one bound and then fluttered, while her hands became unsteady and her knees seemed to have lost all power to move. It was no wonder that she dropped a cup, which, fortunately, did not break. The great joy she felt as she saw it roll off uninjured brought a smile to her face, and a little, rippling laugh escaped her

"So you laugh, do you? take that, and see how soon you'll laugh again!"

The sharp blow on her ear almost stunned Nell, and she felt her head whirling and whizzing, and a sickness began to creep over her. Just then a gleam of light from the breaking clouds far up beyond her vision shot down through the dismal yard and fell upon her face.

The beautiful sunlight is free and bountiful in its gifts. Men build enclosures to shut it out, but through some little niche and cranny it comes creeping, creeping, stealing away the gloom and shadows, lifting up the darkness, and clothing even unlovely things in some kind of beauty. It falls no more tenderly on the gorgeous lily in the palace garden than on the wayside flower. It gives its glory no more lavishly to the bearded grain than to the humble blade of grass. It falls with its golden gleams on the little child who draws back the embroidered curtains of a Fifth Avenue palace, just as it fell on little Nell's sunny

Just as the golden light broke with some faint promise in that dismal room, the door opened and Ned stood there. "I say, Mrs. Slater, if you please, mother says l

may go with Joe up the river, if you'll let Nell

"But I'd like to know what Joe's going for he's always off somewhere."

"There's a man wants him to go, and will pay him for it. He's to come over to Hoboken and leave Nell and me, and take somebody to row across the river, and then he is to call for Nell and me. Dick Somers is to go along to help."

Nell's face was glowing with a light that the sunshine could not give. To go off in a boat with Ned, and to stop for a ramble on the banks of the river, was a pleasure she did not dare to expect She did not look at her aunt's face, for the fear that she should read her refusal. But Mrs. Slater had something that she wished to do that day that she did not wish Nell to know of, and she was rather pleased than otherwise at the thought of her absence for a whole day. But she was one of those persons who could not give a pleasure outright without taking away as much of it as was possible.

"Pretty business! to take a girl off on the river. What will she do, I'd like to know? Like enough she'll get wet and be sick, and then I shall have a pretty what-do-you-do."

"Oh, mother says that I can take care of Nell, and she wants some of the moss that grows in the woods, and Nell and I am to take baskets and try to gather some, and mother says it will be a real kindness to her to let Nell go, and she will not mind coming over and helping you this evening to cut out Joe's jacket,"

"Well, I do n't care if Nell goes; but she has n't any clothes fit."

"Mother says she can have her shawl, and she has tied a bright ribbon around my hat for her, and I am going to set her feet into my old shoes while she is in the boat."

"Well, well, take her; but hurry off, for I can't. be bothered with fixing her."

In a moment more Nell was in the street, hurrying to Mrs. Rigby's room, that she might be properly fitted for the excursion by that loving, motherly heart. Was little Nell in the same world as a half-hour before, as she stood with her eyes laughing with delight, as Mrs. Rigiby arrayed her in her garments as best she could?

Now here's a nice pair of stockings a lady gave me the other day for Ned; we'll have those first. Oh how warm these dear little feet will be. And now I'll put the shawl on like a cloak. There, see, here are the sleeves, and this is the cape, and it will cover up your dress; and this scarf of mine goes under Ned's hat to keep your ears warm."

And Mrs. Rigby arranged and rearranged the new costume of little Nell, and placed her curls just to suit the laughing face, and kissing her again and again watched her and Ned go down the street toward the river where Joe was to meet them. Her parting words had been, "Do n't forget, little one, that the Good Shepherd has made you one of his white lambs, and that he calls you his own."

"Lucky for me," she said to herself as she reentered her room, "that I know where I am going to-day. Mrs. Clarkson would never say a hard word to me if I was not at my work till nine o'clock. I' do believe she knows just what the Good Father wants, for she always does the very best and kindest thing. But I will never impose day, and I am sure I shall not feel tired, for I' have not to worry for Ned."

And with a light heart Mrs. Rigby went to her daily task. Mrs. Clarkson lived on Twentieth street, in one of those elegant mansions that seem to have had an attractive power, and to have gathered into themselves every object of beauty and use that the art and genius of men have yet produced. And within this home Mrs. Clarkson was the light, the centre, the inspirer of all its beauty and elegance. It all seemed to fit her. and to be made for her.

But within all this beauty and richness she did not grow sordid or selfish. It was merely the centre from which she radiated its beauty and taste. It seemed as if it was right that she should possess so much, because she could not keep her possessions, but ever gave them forth, in delicate sympathy, in thoughtful kindness and loving ten-

Mrs. Rigby had said truly that she was not afraid of what she should meet at Mrs. Clarkson's; n reasonable excuse for her delay would be sufficient. As she knocked at the basement door a bright, laughing face peeped out of the windows. Was that face sweeter than Nell's? was there more grace in the outline of the features? did the hair curl in more soft, wavy tresses? Mrs. Rigby said no, as the delicate hand opened the door for her. She did not venture to kiss that sunny face, she only laid her hand lightly on the gleaming hair, and said:

"Your mother will excuse me for being late. I had to fit off the children for a ride across the

"Mamma don't care, only she wants to see you; and I will coax her to let you tell me all about the children. I wish mamma would let me go across the river. Who went besides Ned? You told me about Ned the other day. Here's mamma in the dining-room. Please, mamma, don't be in a hurry to get the windows cleaned for Mrs. Rigby has a beautiful story to tell me." "I should think my little girl was the story-

teller, for surely none of us have a chance to speak."

Well, mamma, I will be just as still as I can be, if only you will let Mrs. Rigby sit down and tell me all about the river, and who went in the boat. I know if papa was at home that he would

"Sit down, Mrs. Rigby. I am not quite ready for your help, but I will tell you what I have for you to do, and then you can calculate just how much time you can spare for the story."

Mrs. Clarkson gave definite directions concerning all she wished to have done.

"Is that all?" said Mrs. Rigby.
"That is much more than I could do in a day "That is much more than I could do in a day, and quite enough for you, and when you have finished come to me. And, Grace, when Mrs. Rigby has finished the story you must leave her. No one can work well who is likely to be tensed."

Mrs. Rigby's dress was always perfectly neat, and as neatness and simplicity harmonize better with elegance than untily finery, her figure, as she sat beside the window with Gracie leaning against her chair, did not seem out of place. She bent her kindly face toward Gracie, as she said:
"You want a story, and it must be about Nell

the little girl that has gone across the river. Nell

has two wonderful little servants."
"Why, I thought you said that she was ever so poor," said Grace.
"She is so poor that she has but one dress, yet she has two beautiful servants. I call them supply aver the property of the servants. she has two beautitul servants. I can them sunny eyes. Now sunny eyes do everything that Nell wants them to. Sometimes it looks very gloomy in my room, and I get very lonesome, and I can't think about heaven or the good Father. I can't think about heaven or the good Father. Then Nell brings in sunny eyes, and the whole room seems full of light. I even think I see roses and honeysuckles, such as my father used to have by his front door. We poor people often get into trouble, and trouble seems to us like a great mountain. Sometimes I have thought I never could get up the steep mountains that I have had to climb. But if sunny eyes come in the way looks bright, and I can see the track of the angels every step I take. Did you know that the angels every step I take. Did you know that you had two beautiful servants, too, and that you could make all the beautiful things seem brighter

when you let them shine?"
"Let me run and tell mamma that," said Gracie. "She said I could be the light of the house if I would, but I didn't see how; now I think it's

in my eyes."

And Grace ran to her mother, and Mrs. Rigby went to her tasks with a light heart.

[Original.] ANGEL GRACIE.

In memoriam of Gracie L. Peabody, late of New York City, who passed to the Summer-Land Oct. 26th, 1868, aged 7 years, 3 months and 22 days; formerly a member of the Children's Progressive Lyceum at Masonic Hall.

BY J. H. PRABODY.

Gono from this earth,
Little innocent dove,
By angel host borne
To regions of love;
Our dear angel Gracle
Has loft us! Alas!
New to us seem Now to us seem.
The days dreary pass

Lored while on earth, But ah! bitter sighs, Now that she's gone, Dear child of the skies, Escape from us t Well, God surely knows best; He has taken our Gracie, She's sweetly at rost.

Her sweet little prattle,
And inhocent mirth,
Ne'er more will be heard
On this dreary, cold earth!
Gone with bright hosts
Of angels to dwell—
Gone to the Summer-Land—
Sweet one Convol!

The Recture Room.

Destiny.

A LECTURE BY MRS. N. L. BRONSON. In Music Hail, Boston, Mass., Nov. 22d, 1808.

Reported for the Banner of Light.

The subject of the lecture was selected by a committee chosen from the audience, and was read by the Chairman after Mrs. Bronson came upon the rostrum. A large audience assembled to listen to her inspiration, and her discourse was exceedingly well received. We give below a brief synonsis:

"Destiny," the subject selected by the committee, simply nquired, What is the future for man? Not for humanity as ciple, each law embodied in every human being? From whence did these gifts come to man, and by what power were they transmitted from one to another along the pathways of existence? By whom were we given these nowers by which we could write our mental daguerreotypes upon the blackboards of Nature, so that time could never erase them? Some said from God, but the lecturer declared that each man or woman, according to his or her capacity, shed | mand it for the real knowledge one would get by attendan influence upon the life of those around, which went to make up the sum total of all life.

The prophets and sages of old, in those utterances which they gave forth in their times, and which they believed to have been inspired by God, were only influenced by the needs of humanity, and being assured that in the fuliness of time those needs should be supplied, prophesied to that effect. All men were a prophecy, to-day, of what to-morrow would bring forth. There was nothing which destiny had found a limit to; nothing known in the angel world or our own, which contained not a prophecy of what should come in future days. Each individual was destined to fulfill the law of his own nature, as a creative being, an offshoot from on her goodness, so I will work all the harder to-/ a creative God. In this sense all were creators; but no one had the power to go beyond his own concentions.

The grand destiny of the race depended upon the labors of that race in becoming acquainted with and thoroughly using all the powers and forces implanted within it. In science, the destiny of any truth was to bring forth good to humanity; therefore this truth prophesied good. But the good must come of labor, not of foreordination; just as the earth brought forth her treasures to man when he worked for them. The germs of the beautiful and good were implanted in man's heart for what purpose? That they might be improved to the answering of his spiritual needs, either here or hereafter: as man satisfied his bodily hunger by taking the germs of the grain and scattering them in the cultivated field, staying not his labor at planting time, but continuing it on till a harvest rewarded his tell in the autumn of the year; and even then, after he had resurrected it, grown to an hundred-fold in bulk, it was not fit for conmption till it be submitted to the refining domands of the spiritual tonant of his body. When we looked upon a flower, and perceived its beauty with the natural eye, and inhaled its fragrance with the natural sense provided for the purose, we were also ministering to the delight of the soul, which was receiving that which quenched its thirst-perceiving in the blossom before it the image of its God.

Wherever growth was, there was God; wherever there was growth, there was law; wherever growth existed, there the Law-Giver was at work. Life was but a synonym for growth or progress, only that we applied the term life to natter, and progression to the soul. In all life, whether in physical or spiritual, each depended, in a certain sense, upon the influence of his brother. Every sense, talent or emotion of man depended upon those of some other one, and could not live without him; and the influence which each cast out was an unfailing index to assure the observer where was the God of the individual. Facts developed that which was inherent; there was nothing within us which would not shine forth in some wise, making known its presence, however carefully concealed by us; as in the instance of the hypocrite, who for a season could cloak his real character. it time and acquaintance would finally reveal what was written on the inner man by the stylus of the soul. There was a relation within us which bound us to all the rest, and re could not evade that relation, or hide the outgrowth of our own lives. The man of sixty, with his head white with the frost of age, was but the fulfillment of the prophecy waste to bimeelf, when a child, and a prophecy of what was to come in the world of spirit.

If any asked the question: Are we to receive in the here after-the spiritual life-great, transcendent truths and revealments as an answer to the asking of our souls? she (the lecturer) would answer, No! not without labor and suffering-labor to obey the law within ourselves-the law of God in the human soul. Suffering was not intended, in itself, to bestow upon its victim a crown of glory; only when its action upon the divine law within had led him or her to be ready to go forth, perceive its uses, and receive the corthe fulfillment of our duty to humanity and to God. The oak, growing on some lofty eminence where the storm wind raved about it, struggling to force its roots down among the crevices of its rocky habitation, might think itself useless to God's creatures. But when, in the fullness of time, its limbs, toughened with strugglings, were converted by man into the ribs and stanchions of the ship, whose mission it was to go forth and do battle with the elements, we could perceive the usefulness of the winter storm and the lonely, unsheltered existence which had knit the giant form of the tree as with bands of iron. And the same was true of the sufferings of the human soul; these were the instruments to bring a perfection which should in its turn bestow good to the race at large; for one so schooled was able to impart strength to the weaker of his brothers, and thus meet the needs of humanity.

Let us question ourselves as to our adherence to the light we had. How many of those present were willing to go out into the streets of Boston and take the fallen by the and, calling them brothers and sisters, and assuring them, as such, of a warm welcome back to purity and strongth again. How many were ready to do this? Were there ten who dared promise this within and to their interior selves, even if they dared not to speak it aloud to others? Until we could do this, not in the name or for the sake of God, but for our own—until we acknowledged these fallen ones—we had not the spirit; we were only llying a life of deception to ourselves, and inhabiting the descried temples whose silent aisles should be prossed by angel-foot. Thus man's soul depended upon communion with others—upon communion with the angels and with God, and it was his destiny to discover, by gradual experience, that what he did for others was only an answer to the promptings of his own soul.

Religion was only a prophecy in the past of what the future should bring. The idolators who bowed before their hand-made delities, the followers of Brahma and Mahomet, or the Christian world of to-day, were only links in the great chain which stretched from God, the Creator, to the end of time; from the commencement of growth to the limit of progress. could do this, not in the name or for the sake of God, but

of progress.
Did any ask, By what means, then, are events foretold, if

Did any ask, By what means, then, are events forecond, it we are only to receive those rewards as we labor for them? How can we write down principles for our guidance, unless we are dependent entirely upon an independent spirit who has marked out our lives? Why, some spirit, observing your interior needs, and, knowing by the eternal law of demand and supply, that sometime the answer to your wants would come, did not find it difficult to say as much. The prophet Estable saw the need of a reform in men and manprophet Isaiah saw the need of a reform in men and man-ners, law and morals, and the elevation of the standard of

prophet Isalah saw the need of a reform in men and manners, law and morals, and the clevation of the standard of universal justice, and knowing that each necessity brought its supply in due time, prophosied that the Messiah should one day here. So, in the history of our national affairs, those whose Browwers spent among the people and who saw the needs manifested, were able to prophecy the occurrence of events which have lately transpired in the fulfilling of natural demands. It would not be difficult for any one, perceiving the outreaching spirit of this age, to prophecy that fifty years hence there should be given a brighter light, a mightler truth than had ever dawned on the world, because the great necessity and clamoring of the human family would bring forth the answer to their desires. Life as it was, and had ever been, was but the prophecy of what came forth to the soul as an answer to the needs of humanity.

Each one met his own destiny, and was accountable only for that given by the Oreator; we could not go beyond it, and God had no power to lay it aside, for he could not put down his own laws. Each light was only the prophecy of a greater to come. The salvation destined for each was fitted to his case. The child prophesied that within it were the germs of an immortal life which were destined to improve and progress, either up or down, either here or hereater. The child-idiot prophesied his own salvation from idiocy; the child born in the manacles of slavery prophesied the coming of its freedom. No one was, therefore, destined to fulfill the law as regarded any one else, but only for themselves, and all work in this direction would be to them a source of happiness. Whenever we perceived a need in ourselves, lot us feel assured that it should in doe time be supplied.

No one could prophesy for the life of any other individual.

ourselves, lot us feel assured that it should in doe time to supplied.

No one could prophesy for the life of any other individual till he had made the subject his mental glays—slave to his opinions and ideas. No one was destined to redeem the world, nor was Jesus. God had never written such laws. Each must save himself in the hilliment of the demands of divine light within. According to his needs would be the ordained salvation of every individual, for justice was the supreme law which governed destiny.

Spiritualism Discussed.

Hospitalier Hall, on Sunday evenings, is wide awake with pouters, and packed full of spoutees. As far as attendance, interest and spirit are concerned, it is (in slang phrase) a "live institution." It has come down, I think, from the ast generation, not always held in one place, but the pedigre of it is tolerably unbroken from the days of Abner Kneeland, whose successor, Horace Seaver, still hammers there against bigotry and ignorance. This meeting was born, and lives, to supply a want. There appears to be no head, but like the animal naturalists tell us of that extemporizes a leg when it wants one, so this aggregation extemporizes its. head, and when that head disappears the animal do n't die.

In a word, the thing seems to run itself. I have been in the habit, for a score of years, of occasionally looking in and enjoying the fun-(that is the word to use in this connection). There have always been men who are argumentatively inclined, with a flow of words, who one great family, but what was to be the future of each in-dividual, what the result of each talent, each gift, each prin-it is said, "never die out of the earth." So in these meetings the supply of language ever finds sources of outlet. Some have grown grey in the work, and very likely this meeting bounds the whole of their active mental life-that is, in some cases.

I am not, in this communication, proposing to publish 'Hospitaller Hall," which, though supplying a want, is not always lovely for the light it sheds; neither would I recoming constantly; it is a rough affair, with, generally speaking, some considerable oratorical talent. I have tried to study up its features, to see what its life and permanence depend upon. I have come to the conclusion that victory there is more essential than truth, and the active or talking members find its chief benefit as a mental gymnasium, acquiring readiness; thinking quickly; to make the most of what knowledge they may have, and while doing all this, furnishing cheap entertainment to a crowd who might go further and fare worse.

You will find here men who pretend to be "defenders of the faith once given to the saints." I hardly think pure church-members or evangelical saints go there, so these who take the Christian side lack heart; but having organic parnostness, (a good imitation of sincerity,) which enables the sides to be represented, the talent is decidedly on the Infidel side. I of course include the exponents of Spiritualism; not that they are infidel, but in making a division I use the common language, and that, you know, reads, "He that is not for the Church is against it."

Every conceivable subject of life and morals gets its turn for handling, and those which involve modern Spiritualism are as attractive as any, and bring out the most talent; but a good, thoughtful Spiritualist would, at any such meeting, pity the ignorance and misconception manifested by those who generally speak in opposition to our philosophy. I have often found myself, however, appreciating the negative arguments, seeing readily, beyind the manifest shallowness, the workings of the spirit-world; and many a fluent opposer, writing himself down an ass, is but an automaton without knowing it, the strings being pulled by the unseen world; but "where ignerance is bliss, 't is felly to be wise."

Not long since, Mr. Wetherell, the present lender of the conservative part of the institution, suggested the following question for discussion, asking a man ready on spiritual subjects to open the question, who consented. The question referred to was this:

"What has modern Spiritualism taught in morals that is good, that is not and has not been taught by Christianity for eighteen hundred years?"

This individual, in the ground he took, rather flanked the opposition. It was prepared to claim every good point, but was nonplused to see a prominent Spiritualist take the ground that there was nothing new. I do not propose here to give a report of the speeches, pro and con, but to give in brief the ideas advanced by the man who took prominently the spiritual side; first, because they appeared to me as sound: second, because the ten points he offered as modern Spiritualism, upon reflection appear worthy of being in print. They were offered hurriedly, the number "ten" was accidental; and they have so fully my endorsement, as covering modern Spiritualism, that I have written this long article just for the sake of bringing forward these ten points,

which will be found in the following remarks: Repeating the question as above, he said he claimed for it nothing new, only a better setting for an old jewel. He ciaimed for it truth, because it was not a new matter. If it was new, he would have fears that it might be one of the idiosyncrasics of human nature, and would pass away. He did not expect that the race would ever pass beyond and igtion, but like any positive truth, he expected it to shine

Referring then at length to Christianity and what it had taught, he said, "So of modern Spiritualism, a more perfect conception of a fact that had existed and been taught with more or less distinctness from the earliest to the present

orighter and brighter unto the perfect day.

"Now," says he, "what are some of the features or moral these," said he:

"That there is an infinite intelligence, which people call

That we live after the body is dead and buried That the said spirits are around us, more or less, good and bad, and can and do communicate with mortals.

That heaven and hell are conditions, not localities. That the wages of sin is death; that is, we make our fuare condition ourselves by our lives in the form. That there is no Saviour, in an especial sense, but each

must work out his own salvation. That under or in certain conditions mertals are inspired hence inspiration is a permanent fact in human history. That there is no authority but truth; hence he Bible is not God's special revolution; truths in it and elsewhere are

secred, and a man's highest convictions of right must be his authority, and take the consequences. That human progress, here and hereafter, is a feature of human nature, that means, in the long run, universal sal-

vation. That while it teaches the communication of spirits, it teaches also that we must try the spirits, receiving nothing that our highest reason condemns; and whether the communications come through the Bible or the departed, we are

to receive only what to us is true and good, and reject all that is not. These are my ten commandments," says he, "or rather my ten tablets or truths, taught me from the modern Mount Sinal-the angel-world."

"He that hath ears to hear, let him hear" what the spirits say to the children of men.

"I think," says he, referring to the question under discussion, "in human progress we are having a more rational conception of an old thing. The stars are not new; they look down upon us now as they did upon our fathers. The telescopes and star-gazers of to-day tell a more rational story of them. Once they were made only to shine on us by night and mark the seasons, but now though this be true, beyond all this, they are now worlds of great magnitude, bent on their own destiny-but they are the same old stars nevertheless; our conceptions of them have been altered and enlarged. And the same of spirits. They came to us in questionable shape in the olden time, because our vision was dim. Now we are but little below the angel;

souls; but not now and never to be discretely separated from the white-robed messengers of the living flod. 'How beauteous are their feet
Who stand on Zion's hill.
Who bring salvation on their tongues,
And words of peace reveal.'

and shall one day form a part of the great congregation of

If that can be said and sung of those who came with the ancient gospel tidings of salvation, more or less, how much more can it be when applied to the loved ones we have lost, whose still voices ignite thought, whose footsteps leave no

track behind? Not purposing to make a long article of this, and having prought out the idea I had in my mind, I may as well end here; just referring again to Hospitalier Hall-the point where I started from—to say, though it is not a spiritually disposed meeting, still that subject often finds expression, as I have stated; and the thoughtful who are interested in this subject can readily perceive, even in these rough places, the power behind the throne, which is greater than the throne itself; and thus in high places and in low places, in private and in public, the work goes bravely on; and in reference to this hall we can say with the poet Gray, with reflections from a different source and from the living, no from the dead-

*Perchance in this suballowed spot is found
Some heart once pregnant with celestial fire.
Whose hands the rod of empire might have awayed,
Or waked to cestacy the living lyre," who was not buried with his body under a tombstone, but still plays his part in the heavens above or in the earth

Boston, Mass., 1808.

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Written for the Banner of Light. FREEDOM.

BY MRS. ELIZA M. HICKOK.

Far, far o'er hills of golden light, Where heaven's dews are sparkling bright. Where never cometh darksome night, There, echoing with a glad refrain, O'er mountain, valley, hill and plain, The song of earth's redeemed-sweet strain! Though suffering long, they reached that shore Where life's tempestuous scenes are o'er, ... And discord cometh nevermore.

On earth they trod a thorny way, Through lonely night and weary day, But ne'er forgot to watch and pray. Life's sky no longer overcast, Their night of gloom and wee is past, And morning's sweetly dawned at last. . . Those hearts who bravely suffered here, Who dared do right, and felt no fear, But know their Father ever near.

Though grief's wild billows, mountain high. Seemed toworing till they reached the sky, Still faith and hope was all their cry. If darkness shrouded all the light In gloom, like that of deepest night, Still would they catch some glimmer bright, Nor quite despair, though left alone-No friendly hand, no kindly tone, No heart responsive to their own.

They suffered long; they murmured not, Nor deemed their own too hard a lot; They cast aside each worthless thought-For simple truth they only sought. And though on earth their lives were fraught With much of grief, it wisdom brought. Now joy and peace with them abound, The burden of their life laid down : Who bore the cross now wear the crown.

MARYLAND.

The First Spiritualist Congregation of Baltimore.

MESSAS. EDITORS-Some time has passed since I have had the pleasure of contributing to your columns, but it is not because my interest in the success of the Banner of Light or my devotion to the Gospel of Freedom has diminished.

Day by day that world which was once enshrouded in darkness is growing more and more distinct to my spiritual perceptions. My intercourse with my own dear friends and kindred, as well as with hundreds of other spirits who have passed the "Shining River," is as free and unrestricted as my converse with the mortals around me.

The dear partner of my life is so susceptible to the influonce of the invisibles, that they (under the supervision of our spirit-guides) control her organs of speech with the greatest facility, exhibiting all the peculiarities of character which distinguished them when they were dwellers in the material world. Under such circumstances it would be impossible for me either to grow cold in the work or to forget the debt of gratitude I owe to those bright beings, who have literally led me from darkness into light.

I deem it important that Spiritualists in all parts of the country should make known the progress of the movement through the columns of your ably conducted journal; and with your permission will make some reference to our growth and development in Baltimore.

During the excitement and confusion consequent upon the late sectional conflict, our lectures were necessarily suspended, but private circles were held regularly and frequently, and the interest in the subject suffered no diminu

In the autumn of 1865, our public meetings were resumed and Mrs. F. O. Hyzer, passing from Washington through our city, was induced to remain and give us a single lecture. The audience were so much pleased with this initial discourse that we secured her services for two months during the winter, and at the close of this short term we persuaded her to remove her family to Baltimore, and from that time to this she has been permanently stationed with us. I know there exists, in some minds, a strong antinathy to

this system of locating speakers, but I have long since been satisfied that whenever our inspirational media become so thoroughly unfolded, spiritually and intellectually, as to enable thought to be transmitted through them with freshness and originality, avoiding repetition or tiresome common-places, it would be better both for speaker and people, enabling them to grow into more perfect rapport than is possible when the medium is flitting from one point to another every thirty days. It not only rests the physique of the medium to retire to a quiet, pleasant liome after the labors of the rostrum, but the happy influences of the home circle give strength and polse to the mind. Under such circumstances the spirits controlling or inspiring can certainly develop the powers of their instrument with more accuracy-can surely educate the faculties and establish more perfect sympathy and oneness of condition than when the medium is constantly passing from house to house, mingling with foreign magnetisms, and being overtaxed, as all media al demands of every new circle into which they are thrown.

I have seen the correctness of my views upon this subject illustrated in the constantly growing strength of Mrs. Hyzer. Since she has been with us there has been a rich unfoldment of spiritualized intellectuality, which never fails to be manifested when she appears upon the restrum It is the custom with us to have the "subjects" selected by a committee chosen from the audience; and no matter how abstruce or metaphysical they may be, they are always treated with an ability that elicits expressions of wonder and admiration from the most cultivated among her hear-

In 1883 we leased Saintoga Hall for our exclusive use, and in 1865 became incorporated under the laws of the State, and were at once recognized as a religious body by the city authorities, who placed a street lamp in front of our hall, every church, under our municipal ordinances, being ontitled to a lamp at the expense of the city.

We have an excellent choir, led by Prof. W. E. Masson a most accomplished and successful teacher of music, who is also Musical Director in our Lycoum. Our organist, Master Arthur Leonard, though only in his thirteenth year, is perfect master of the instrument, and the melody of sweet voices, giving forth the beautiful inspirations of the "Spiritual Harp," adds greatly to the pleasure of our meetings.

Gur Lyceum is growing steadily, under the efficient man agement of Mr. Uriah Jones, Conductor, and the carnest devotion of Mrs. Wilhelm, who so admirably fills the posi-

We have attentive Guardians, and groups of happy little ones, and when in full enjoyment of the exercises, the scone approaches more nearly the heavenly condition (so says an old friend) than he supposed could be realized on earth.

While the number of our congregation has been steadily increasing, we have been doing a still more important work abroad among the community.

Those who were, a few years ago, disposed to laugh at Spiritualism, and sneer at Spiritualists as ignorant or demented, have learned to listen with wonder at the intellectual power displayed in Mrs. Hyzer's discourses, and now adont a respectful tone when speaking of the subject. There is to-day, I think, less prejudice against Spiritual ism in Baltimore than in any of the Atlantic cities.

From our first organization hore, we have endeavored to exhibit to the community that Spiritualism did not unfit man or woman for the performance of their legitimate duties; that while it quickened the intellect and developed a more happy and harmonious condition, it also strengthened the moral character, and gave a higher and healthier tone of thought and action.

We have thus for many years enjoyed a remarkable degree of harmony, and been free from the fanaticisms and

gree of harmony, and been free from the fanaticisms and vagaries that in some places have brought discredit on the cause.

Within the last year or two, however, a person from Buffalo has settled in our city, and from some cause unknown to the friends here, has avowed and exhibited a most bitter and uncompromising hostility to Mrs. Hyzer, declaring that he would drive her from the rostrum of Saratoga Hall, and that she should not remain in Baltimore.

His personal quarrel we, as Spiritualist philosophers, could not espouse, and as Mrs. Hyzer, during her residence here, has wen the respect and esteem of our people by the perfect propriety of her deportment, she was unanimously slopted, as were also the following (marked "platform"):

"We hold those truths to be self-evident:

Ist. That all mankind are created free and equal, and are endowed by their Creator with certain intilinable rights, among which are life, liberty and the pursuit of happiness.

2d. We hold that the term mankind, in its more enlarged and the house of the higher spheres of immortal life also; and 3d. That all the human intelligences of God are consequently bretten, connected to each other as by a myriad-linked golden chain, which cannot be sundered, and from which it is impossible over to sever even one of its interween linked golden chain, which cannot be sundered, and are platform"):

**the volt these free and equal, and are endowed by their Creator with certain intilineable rights, among which are life, liberty and the pursuit of happiness.

2d. We hold that the term mankind, in its more enlarged and yellowed by their Creator with certain inclineable rights, among which are life, liberty and the pursuit of happiness.

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2d. We hold that the term mankind, in its more enlarged sense, embraced to each other as by a myriad-linked golden chain, which cannot be sundered,

were given on two Sundays of October. Being a novelty in that section, the meetings were well attended and the lectures were satisfactory. Thus far all was well ; but imagine the dismay and mortification of all those who had been earnestly laboring for years past to remove the prejudices which were at one time so strong, and to place the subject of spirit-intercourse in its true attitude before the public, when we read one morning not long since in the Baltimore Sun the enclosed advertisement:

"THE BALTIMORE PROGRESSIVE SPIRITUALISTS ARE GOING TO DANCE.—The time has come for social, moral and religious people to dance with an eye single to the glory of died. The strictest principles will govern these Sociables. Due notice will be given of the time and place."

This advertisement has done more to bring ridicule upon Spiritualism and Spiritualists (for the public will not discriminate between these glory-to-God dancers and the conregation at Saratoga Hall) than a year of laborious intellectual effort in the dissemination of our Divine Philosophy will offace.

I trust you will not regard this reference to what others' are doing as improper, or made under the influence of antagonistic feelings. It is not so. We who have, with years of laborious devotion to the cause of truth, built up not only our much-loved Society, but a respectful appreciation of our work in the community, have a right to draw the line of distinction between ourselves and those whose thoughtlessness and folly brings discredit upon Spiritualism and Spiritualists. WASH, A. DANSKIN, President of the First Spiritualist Congregation of Balti-

Baltimore, Md., Nov. 21, 1808.

NEW YORK.

Convention of Mediums and Speakers at Buffalo, N. Y.

Reported for the Banner of Light.

In answer to a published call for a Convention of Mediums and Spoakers, a goodly number from various localities assembled at Lyccum IIall, Buffilo, N. Y., Nov. 11th, 1898.

J. W. Scaver, of Hyron, N. Y., being called to the chair, made a few appropriate remarks, stating the object of the meeting and his willingness, to work for the furtherance of its aims and objects.

made a few appropriate remarks, stating the edject of the meeting and his willingness, to work for the furtherance of its aims and objects.

Miss Kitty Maynard, of Buffalo, was then chosen Secretary, and Mrs. S. A. Burtis, of Rochester, Assistant Secretary, after which B. A. Beals, of Versailles, N. Y., sang a song entitled "Voice of Progress."

Bro. Seaver then gave an invocation, under spirit-control, followed by S. H. Wortman, who addressed the meeting, proposing a motion for a permanent organization for the benefit of mediums and speakers.

A motion was then made by P. I. Clum, of Rochester, N. Y., that a committee of seven be appointed on organization.

Dr. Bamuel Underhill, of Ohio, spoke on the question, opposing organization, fearing, as with the Quakers of old, a downfull through arbitary rule, &c., if mediums and speakers formed exclusive organizations, but favored the idea of frequent meetings or conferences for social interchange of thought and experience for mutual benefit.

S. H. Wortman, P. I. Clum and Mr. Tilliou, of Le Roy, N. Y., spoke in favor of organization.

A motion was then put, and carried, to nominate a committee of seven on Organization, after which Bro. Seaver read an opening ode, entitled, "Angel Greeting, to our well-beloved brothers and sisters assembled in Convention, Nov. New York.

11th and 12th, 1868," and also a letter from Warren Chase, of

11th and 12th, 1268," and also a letter from Warren Chase, of New York.

"A motion was then made by Mr. Clum to appoint Mr. Scayer as one of the committee on Organization, and chairman thereof. Carried; and S. H. Wortman, of Buffalo, P. I. Clum, of Rochester, Mrs. Hazen, of Buffalo, P. I. Clum, of Rochester, Mrs. Hazen, of Buffalo, P. A. N. Avery, of Syracuse, and John Sybrant, of Johnson's Creek, were then appointed with Mr. Scaver, as committee on Organization, followed by remarks from Mr. Sybrant and Dr. Samuel Underhill, regarding resolutions, organization, &c.

The President then announced, as committee on Resolutions, B. A. Beals, Mr. Rice, of Greggsville, and Mrs. Mary Lane, of Buffalo, N. Y., and the Convention was then adjourned till 2 r. st.

Afternoon Session.—Opened by song from Bro. Beals, "Let

Lane, of Buffalo, N. Y., and the Convention was then adjourned till 2 r. M.

Afternoon Session.—Opened by song from Bro. Beals, "Let us spoak of a man as we find him;" afterwards an invocation by Bro. Seaver, followed by a cordial invitation to all mediums and speakers present to address the meeting.

The Convention then called for and listened to the reading of a communication purporting to come from our ascended brother. John Pierpont, relating to the present meeting of the Convention, &c. After this, Mrs. Throop, of Batavia, N. Y., a lately developed musical medium, gave, under inspiration, an instrumental piece of music.

Dr. Samuel Underhill then rose, wishing to hear from members of the Convention all they knew concerning "the pranks the little mischlevous Pianchette is playing throughout the land." He related many interesting experiences with the same, and was followed by Miss Katle Johnson, of Buffalo, N. Y., a young and artiess girl just budding into mediumistic life, who came forward, and, though not an acknowledged medium or Spiritualist, "felt impressed" to relate her experiences with 'the witch Planchette," as she thought them rather singular, and enough to convince her that the powers moving it must be spirite, as they, claimed to be when Planchette wrote for her.

Mr. Tillou, of Le Roy, knew nothing of the Planchette. but spice of the happiness and knowledge obtained by him through the spirit-papers and through his own mediumship. Lester Brooks, one of the first investigators of the Spiritual Philosophy with the "Fox girls," was then called for and related his early experiences and the blessings that had flowed from the investigations then made.

After a few remarks by Mrs. Smith, of Michigan, Dr. Samuel Underhill, of Ohio, spoke at length upon various phases of his mediumship and of the laws and chemical changes of electricity and its application to subjects, and its control by spirits.

Missie by Mrs. Throop, followed by remarks from Mr. Rice.

spirits.

Music by Mrs. Throop, followed by remarks from Mr. Rice,
Mr. Sybrant and Mr. Seaver, after which the Convention
closed for the day with music by Miss Johnson, of Buffalo.

Thursday Morning Session.—Meeting opened with song from Bro. Beals, "Beautiful Hills," and an invocation by S. II. Wortman, who concluded with an address on medium-

After a song by Bro. Beals, "I live for those who love mo," a semi-circle was formed, and Mr. Giffing, of Geneva, N. Y., under a powerful control, spoke at some length, and afterward in an unknown tongue with impressive gestures. Mr. Tillou then rose to greet the friends assembled, both in and out of the body, and was responded to by Bros. Rice and Giffing, under spirit control.

Mrs. Smith, of Michigan, then gave a short poem—"There are isles above, by angel feet pressed," Ac., after which Mrs. Mary Wakeman, of Rochester, in a qualit way peculiarly her own, related how she had been raised from the most obdurate skepticism and physical ills to the realization of "the light and life" afforded by an acceptance of the Spiritual Philosophy, and closed by reading a poem appropriate to her remarks, and written by her under influence during the Convention.

the Convention.

Dr. S. Underhill then, obeying the inspiration of the moment, recited most effectively a beautiful peem suited to the occasion, after which Dr. John Swain, of Buffalo, made a few remarks, and Bro. Scaver read a letter from Abraham James, of Picasantville, Penn., setting forth the need of, and the certainty of ero long having a spiritual paper well established in the "Empire State," and which would be eminently fitted to care for the interests of the cause and over the long stablished.

eminently fitted to care for the interests of the cause and our glorious philosophy.

Music by Mrs. Throop, and a few words from Dr. George Dutton, of Rutland, Vt., who spoke in response to spirit direction, and was followed by remarks on various subjects from Df. Underhill, J. W. Scaver, Dr. Swain and others, after which music by Mrs. Throop, and the Convention adjourned

Thursday Afternoon Session.—Assembled at 2 r. m. Song by Bro. Beals—"Oh why should the spirit of mortal be proud?" followed by an invocation and some very pertinent remarks from the spirit of a colored brother, through the

remarks from the spirit of a colored brother, through the mediumship of Bro. Beals.

Mr. Seaver then read the report of Committee on Organization, &c., as follows:
"Your Committee on Organization, for an Association of Mediums and Speakers, report that, after fully and freely canvassing the subject, we have concluded it unadylable at this time to form such an Association. But we recommend that Conventions of Mediums and Speakers be held quarterly, and that a committee of three be appointed by this Convention to call the next one, selecting time and place, and that they also report at that time a plan for an Association."

and that they also report at that time a plan for an Association."

The report was unanimously adopted.

The report on Resolutions was then read by Mr. Rice, as accepting the following:

Resolved, That in view of the unfavorable surroundings, and want of previous understanding of the important conditions necessary to the successful development of media, we recommend the establishment, in due time, of some adapted institution to aid in their development, such schools to be presided over by deputations from the Higher Life, and that such institutions also be under the spible direction of capable, harmonious and inspirational persons, (male and female, if practicable,) furnishing conditions favorable and conductive to more rapid and perfect development.

Resolved, That in connection with institutions for the development and aid of media, it is desirable that a special department be also afforded for the mental discipline and qualification of spiritualistic speakers and lecturers.

These resolutions were ably discussed by Mr. Rice, Mr. Clum, Dr. Underhill and others, after which they were unanimously adopted, as were also the following (marked "Platform"):

"We look these truths to be self-evident:

the inalienable rights, as much as is the right to hold intercourse with brethren yet in the mortal body.

6th, We further hold that the exercise of these God-ordained and inalienable powers and rights is indipensably
necessary, in order that earth's inhabitants may be taught
most important lessons relating both to this and the future
life, and necessary also for the happiness of our ascended
brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest
themselves, by becoming guides, teachers and guardians to
those they love on earth, and their instructors in relation to
the philosophy of the heavens.

7th, Therefore, we repel, in kindness yet with determined
framess, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of this indispensable, God-ordained, natural power of mediumship; and
while we thus firmly ropel all imputations against our character or standing in society on this particular account, we
would not for one moment shrink from merited consure or
condemnation should we be guilty of immornities or crimes,
in common with other members of society.

8th, We therefore hold that all attempts on the part of
Church, State, or individuals to restrain or prevent the exercise of this natural, inalienable right of moliumship, by
clerical or statute laws or ordinances, or by the tongue of
slander and falsehood, are but so many efforts to thwart the
accountilement of the will and nurses of God and the

clerical or statute laws or ordinances, or by the tongue o slander and falsehood, are but so many efforts to thwart the slander and falsehood, are but so many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and archangel-world, and will only result in briefly retarding the spread of these heaven-by truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such mediumistic agencies of their good name and influence, shame and contempt are in reserve, and will continue till ample restitation is made for the injury thus indicted.

Mr. Clum then moved that Bro Seaver be appointed Chairman of the committee of three. Carried, as was also the motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the wish of the Convention, that she convey it to Bro. S. Jones, for publication in the Religio-Philosophia.

comb, of Ruffalo, and afterwards handed to Mrs. Gordon, of Chicago, Ill., at the wish of the Convention, that she convey it to Bro. S. S. Jones, for publication in the Religio-Philosophical Journal.

Remarks were then made by Mr. Hoag, of Courtland Co., N. Y., Mr. Tillou, Dr. A. B. Hayward, of Boston, Mass., J. W. Beaver, and Bro. Hill, of Buffalo, an aged veteran in the spiritualistic ranks, who spoke on the subject of religion, reciting with happy effect Prof. Wm. Denton's excellent-poem on "What is Religion?" &c., after which Dr. Samuel Underhill (another zealous silver-crowned veteran in the ranks of the army of the angel-wrid, and "the sere and yellow leaf" of life) thrillingly repeated, "The Angel-Child," a poem by Lizzle Daten.

Music by Mrs. Throop, and then the meeting adjourned to

8. H. Wortman, after which, speaking from Prof. Hall and Dr. Underfaili.

Music by Mrs. Throop, and after a song from Mr. Hill, Mrs. Whitcomb, of hutfalo, was called for, and responded in a few, but beautifully inspired words.

Dr. Havons, of Buifalo, and Dr. Win. Martin, of Rochester, then made a few remarks, and after a song by Miss Eitzgorald, of Buifalo, Bro. Soaver, with a short but appropriate address, declared the Convention adjourned till max February, time and place to be given hereafter, at the pleasure of the committee appointed for that purpose, and to be published in the Banner of Light.

J. W. SEAVER, President.

Miss Kitty H. Maynard, Secretary.

Mrs. Sanah A. Burtis, Ass't Secretary.

American Association of Spiritualists.

FRIEND COLBY-The enclosed I received last evening, in a letter from Col. Fox, with a word to minutes later, and I should never have written the effect that I might hand them [the two reports over to the Banner of Light, but one of which I see you have already printed.

Individually, I am very sorry that Bro. White interpreted the position of the Banner of Light as he has. I much profer the kind and truthful words of Bro. Warron Chase, in this week's issue You eminently deserve them, and more too.

While the American Association is a growing fact, "a foregone conclusion," it is always best in such matters, as indeed in everything else, for friends of the cause generally to work together in unity and harmony. The sacredness of the cause which we all have so much at heart, and which we are trying to help as best we can, and in a manner which seemeth to us just and proper, calls for this and righteously demands it. Hence I regret every expression or thought originating in the East or West, the character of which tends to irritate rather than allay this necessary and desirable result. Very truly yours,

Boston, Nov. 24, 1868. GEORGE A. BACON.

REPORT OF THE EASTERN AGENT FOR THE MONTH OF OCTOBER

REPORT OF THE EASTERN AGENT FOR THE MONTH OF OCTOBER.
COL. D. M. FOR, President Americing Association of Spiritualists:

Dear Bin—I have the pleasure to report through you to the Association the result of my labors, as Agent for the Eastern District, for the month of October. I found my work somewhat obstructed in Now England by the coolnoss and partial opposition of the Banner of Light, and I also found the heat of a political campaign standing considerably in the way. I see, however, nothing but oncouragement for the practical work the Association has commenced, and find the people generally in favor of the movement; it is a new thing, however, and our slow New Englanders want to think about it awhile. Under those adverse circumstances I feel that my efforts have been successful, and the seed has been sown in the field of my October labors, which will soon produce a rich harvest.

about it awhile. Under those alverse circumstances I feel that my efforts have been successful, and the seed has been sown in the field of my October labors, which will soon produce a rich harvest.

Sunday, Oct. 4th, I spoke in the city of Chelsea, where everything pertaining to spiritual matters has been quiet for some time. My receipts from collections, after paying for hall and printing, were nine dollars and sixty-nine cents (\$9,00); from Annual Memberships, thirty dollars (\$30,00); in all, thirty-nine dollars and sixty-nine cents (\$9,00). Sunday, Oct. 11th, I spoke in Taunton, Mass., another quiet piace, where they have not sustained meetings regularly. My receipts from collections were three dollars and thirty cents (\$1,00); in all, one hundred and thirteen dollars and thirty cents (\$110,00); in all, one hundred and thirteen dollars and thirty cents (\$110,00); in all, one hundred and thirteen dollars and thirty cents (\$110,00); in all, one hundred and thirteen dollars and thirty cents (\$110,00); in all, one hundred and thirteen dollars and to the sunday, Oct. 18th, spoke in Charlestown. Found the Society nearly in a collapsed condition, but think I have laid the foundation for future work; got no Annual Memberships there, as all were engaged in the struggle to keep up their meetings, and felt they had nothing to spare. Receipts from collections, seven dollars (\$7,00). Roston, that week, I received ten dollars (\$10,00) for two "allal Menberships, Bro. G. A. Hacon has a few names, but for is not much to be done there until the effect of Bro. Gay's opposition wears, away, which will be very soon. It is not much to be done there until the effect of Bro. Gay's opposition wears, away, which will be very soon. It is not much to be done there until the effect of Bro. Gay's opposition wears, away, which will be very soon. It is not much to be done there until the effect of Bro. Gay's opposition wears, away, which will be very soon. It is not much to be done there until the effect of Bro. Gay's opposition wears, aw

five dollars each, one nunded and eighty-four dollars and thirty-ine cents (\$184.99). I inscribe the names of members in order, on another page.

In concluding my report, allow me to say, that I find the money that I raise for Annual Memberships is, with few exceptions, to be raised by application to separate individuals, and I cannot depend much upon an appeal to an audience, though fthat, of course, opens the way for the coming week's labor. I think, considering the difficulties in the way this month, there is no reason to complain. As the objects of the Association become better known and the friends of the cause loss shy, the Annual Membership fund will rapidly increase. Our wealthy people do not assist as yet, and money is rather searce this way with those who wish to help this fall, but I have many promises as times grow easier. I am more than encouraged, and although the labor is constant and severe, and not remarkably pleasant, I am content to continue in it, feeling that after the political excitement is ended and I can get an opportunity, now and then, to get in a week evening, I can do much better.

Respectfully yours, N. Frank White.

November 1st, 1808.

NAMES OF MEMBERS.

Chelsea, Mass.—F. G. Davie, \$5,00; Charles W. Drake, \$5,00; J. Edwin Hunt, \$5,00; J. W. Edminster, \$5,00; J. S. Dodge, \$5,00; Robert Bohamio, \$5,00.

Thunton, Mass.—Natham B. Seaver, \$5,00; Mrs. Robert White, \$5,00; John Enton, \$5,00; Mrs. Hunnah Phillips, \$5,00; James F. Phillips, \$5,00; E. Hathaway, \$5,00; J. R. Williams, \$5,00; B. W. Eddy, \$5,00; C. R. Atwood, \$5,00; Mrs. B. W. Pratt, \$5,00; Mrs. Ballie Bosworth, \$5,00; W. R. Potter, \$5,00; Mrs. Ballie Bosworth, \$5,00; W. R. Potter, \$5,00; Mrs. B. Wilbur, \$5,00; W. H. Harris, \$5,00; Mrs. T. B. Wilbur, \$5,00; W. H. Harris, \$5,00; Mrs. Mary A. Sweet, \$5,00; Wilbur F. Allen, \$5,00; W. B. Presbrey, \$5,00.

Mrs. Mary A. Sweet, \$5,00; Wilbur F. Allen, \$5,00; W. B. Presbrey, \$5,00.

Mrs. Mass.—Mrs. Albert Mortan, \$5,00,

Mrs. Mass.—Mrs. Albert Mortan, \$5,00; Horace Reed; \$5,00.

FATTH.—Uncle Lougee, of Somersworth, N. H., is a rare humorist. He is of the positive order of minds. One morning he met a neighbor whose brother was very low with fever. "How is your brother, Mr. Rollins?" queried he. "No better; we are afraid that we shall lose him," returned the neighbor. "What doctor do you employ?" "Dr. J." "Get Dr. Elliott." "I have just been there for him, and he has started for my brother." "He has started, you say?" "Yes." "Mr. Rollins," exclaimed the sententious humorist in great earnestness. "your brother lives!" And he did, and is alive to this day.

Written for the Banner of Light. "SPIRITUELLE." Inscribed to Mrs. A. M. Zaflin Ferrec.

BY 8. ADAMS WIGGIN.

Strange book of inner life and lore, Rich with the gems of the other shore, Jeweled in gold with hands of love, Pure from the fields the spirits rove!

What blessed deeds of lith and trust. Devoid of passion, pride and lust, Thy tender human pages shrine! What gleamings of the life divine!

What loving thought thy rays disclose, What pity for another's woes, What grace of languaged beauty rare,

Illuminate thy treasures fair ! In thee we read thine author's heart; Thou art of her the better part,

The soul, the woman's inner fane, The snow-white dove without a stain. Executive Mansion, Washington, D. C., Nov. 20, 1868.

Spiritual Warning-Another Life Saved, in Davenport, Iowa.

EDITORS BANNER OF LIGHT-In your issue of Oct. 10th, in an article from Des Moines, you make mention of the mediumship of Mrs. Hattie P. Glover, (who is now located here as a clairvoyant physician and medium.) Although she does not claim to be a test medium, she has a list of over twelve hundred names, mostly persons in this State, to whom she has given tests in the last two years, many of which are much more pointed and perfect than the one I m about to relate. I am an engineer, and have run the engine I am about to speak of nearly six years. On the evening of Oct. 27th, while receiving a communication, (through Mrs. Glover,) she Thursday Evening Senion.—Opened with music by Miss said, "You are in much danger of being killed be-katle Johnson, of Buffalo, N. Y., followed by invocation by fore many days," She then described a steam-be It Wortman, after which, speaking from Prof. Hall and boiler, the inside of which presented a foaming. boiler, the inside of which presented a foaming, gaseous appearance, and said the accident would result from that. But my spirit-friends would try to warn me in time to avert it. I knew it meant an explosion. One week after, while about my work, an impression that seemed an audible voice came to me, saying, "Stop it." I obeyed quickly, and stopped the engine, for I remembered the warning; found on examination my pumps choked, and the water in the boiler frothing, so that it appeared to be above the middle guage. After wetting my fire out, I found my boiler nearly empty. I cannot too sincerely thank my spirit-friends for this warning. Five this article.

Once before I was saved from a similar accident by impressions from spirits, through myself. I am at times impressible, and have been used to heal by laying on of hands.

Our cause is not so prosperous here as it might be, as no efforts for lectures or other public demonstrations have been made in the last year. Henry C. Wright is speaking in Rock Island

this month. It is from the Banner of Light we get the most of our spiritual light at present. Long may it wave, as freedom's bright flag, over conservatism's Yours for progression,

DAVID B. FULLER. Davenport, Iowa, Nov. 13, 1868.

Quarterly Meeting.

A Quarterly Meeting of the Indiana State Spiritual Association will convene at Terre Haute, Ind., Friday evening, Dec. 18, 1868, to continue until Sunday evening, Dec. 20. As business of great importance will come before the meeting, it is carnestly requested that as many as possible will attend. A cordial invitation is extended to every Spiritualist in the State of Indiana to be present. The Executive Board of the Single Association are especially requested to attend.

In D. Wilson, See'n State Spiritual Association Indianapolis, Ind., Nov. 20, 1868.

LIST OF LECTUREES.

PUBLISHED GRATITIOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behoves 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.]

this column is devoted exclusively to Lecturers.]

J. Madison Allen, Ancora, N. J.

G. Fannik Allen, Ancora, N. J.

G. Fannik Allen, Millspeak in Lynn, Mass., Dec. 6 and 13; in East Boston, (Webster Hail,) Dec. 20 and 21; in Vincland, N. J., Jan. 17, 24 and 31; in Rochester, N. Y., during February; in Syracuse during March; in New York, (Everett Rooms), during April; in Salem, Mass., during May. Address as above, or Stoneham, Ms. Miss. Anna E. Allen (intel Hill), inspirational speaker, 129 South Clark street, Chicago, Ill.

J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West,
Miss. Aldams, Inspirational speaker, P. O. box 277, Fitchburg, Mass.

DR. H. P. FARRTER, D. will speak in Battle Creek, Mich., during December; in Painesville, O., during January. Will and Swer calls for week-eyenings. Address as above.

MRS. FANSIE B. FELTON, Nouth Maiden, Mass.

MRS. FANSIE B. FELTON, Nouth Maiden, Mass.

MRS. FANSIE B. FELTON, Nouth Maiden, Mass.

MRS. J. FERNCH, Declarer, Clyde, O.

MRS. M. L. FERNCH, Inspirational speaker. Address, Ellery street, Washington Village, Nouth Boston, Mass.

N. S. GERNER, Lowell, Mass.

ISAAP P. GERENLEAF Will speak in Somers, Conn. Dec. 6 and 13; in Leoninster, Wass., Dec. 21. Address, 1001 Washington Street, Foston, Mass.

ISAAP P. GERENLEAF Will speak in Somers, Conn. Dec. 6 and 13; in Leoninster, Mass., Dec. 22. Address, 1001 Washington Street, Foston, Mass.

IRV. JOSEPH C. GILL, Belvidere, III.

BY. JOSEPH C. GILL, Belvidere, III.

BY. JOSEPH C. GILL, Belvidere, III.

MRS. JULIA J. HUBBARD, corner Pearl and Brooks streets, Cambridgepont, Mass.

E. ARSIE HISAAN, Agent of the Connecticut State Association, will lecture in Somers, Dec. 13; in Stafford, Doc. 20 and 27. Will make arrangements to speak evenings in the vicinity of Sunday appointments. Address as now.

MISS. MISS. M. HISTON, Philipheld, Jowes.

MISS. S. LIE HADDEN, 20 Wilmot street, Lowell, Mass.

MISS. S. LIE HADDEN, 20 Wilmot street, Worcester Mass. Charless Holt, Warren, Warren Co., Pa.

MRS. E. C. HAYTON, Cooperaville, N. Y.

MRS. E. C. HAYLON, 122 East Maddeon street, Baitmore, Md. J. D. HARCALL, M. D., Waterlon, Will.

JIN. F. N. HOLDEN, Inspirational speaker, No. Charendon, Vt. DR. J. N. HOLDEN, Inspirational speaker, Will snawer calls to lecture. Address 9 Benry Street, East Boston, Mass.

MISS. EMM. HARCHES et also maddressed, (postpaid), care of Mrs. Wilkinson, St. George a Hail, Langham Place, W., London, England.

MISS. EMM. HARCHES will be maddressed, (postpaid), care of Mrs. Wilkinson, St. George a Hail, Langham Place, W., London, England.

Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.
Mrs. M. S. Townsend Hoadley, Bridgewater, Vt.
James H. Hannis will answer calls to lecture and attend fanerals. Address, box 99, Abington, Mass.
WM.-A. D. Hune will answer calls to lecture during the winter on all scientific and reformatory subjects, including a course of six lectures on cylls. Address, West Side P. O., elbydond, O.

ville, O. J. S. Loveland, Monmouth, III. Mas. F. A. Logan, Chicago, III., care Religio-Philosophical Journal.

MRS. F. A. LOGAN, Chicago, Ill., care Religio-Philopelical Journal.

John A. Lowe, lecturer, box 17, Sutton, Mass.

WM. A. Lowe, lecturer, box 17, Sutton, Mass.

WM. A. Lowelland, 28 Brounfield street, Boston, will answer, calls to Jecture. Subject: Integral Education, or the Era of our New Relations to Science.

MRS. A. L. LAMBERT, trainee and inspiritional speaker, will receive calls to becture. Address, 929 Washington st., Boston entrance I Gotham place.

B. M. LAWRENGE, M. D., and wife, independent mission-aries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Spiritualism, ancient and modern. Address, Burdiol, S. V.

MRS. L. H. LACY, traine speaker, No. 364 Green street, between 9th and 10th streets, Louisa ille, Ky.

MANY E. LOGGBOS, inspirational speaker, 69 Montgomery street, Jersey City, N. J.

MRS. L. W. LITCH, 6 Townsend Place, Boston, Mass.

MRS MARY M. LAOSS, inspirational speaker, 89 East Jeffer son street, Synamse, N. V.

H. T. LOGNARO, trainee speaker, New Ipswich, N. H.

CHARLES S. MAROH, Schiletrainee speaker, Address, Wong-woo, Juneau Co., Wis.

PROV. R. M. M. Cond. Centralla, Ill.

EMBA M. Martis, inspirational speaker, box 378, Haver hill, Mass.

Thomas L. Moors, inspirational speaker, box 378, Haver hill, Mass.

Co., Obio. J. L. Porten, trance speaker, La Crosse, Wis., care of E. A

Roston Mass. Wh. J. You's a will answer calls to occure in Mr. & Mrs. Wh. J. You's a will answer calls to occure in the vicinity of the Ir home. Body City! Idaho Ferritory

winter on all selentific and reformatory subjects, including a course of six lectures on evils. Address, West Side P. O., Cleveland, O.
Lyman C. Howe, inspirational speaker, Laona, N. Y.
Amos Hert, trance speaker, New Britain, Conn.
Miss Ryste M. Jons on will speak in Chicago, III., during Recember—address, 168 South Jefferson street: permanent address, Milford, Mass.
W. F. Jameson, clittor of Spiritual Rostrum, drawer N.
Sed, Chicago, III.
Ambaras Jamis, Picasantville, Venango Co., Pa., box 34.
B. B. Jonks, Esq., Chicago, III.
Hankyr A. Jons S. Leq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day.
Wit. H. Johnson, lecturer, Vpsilanti, Mich.
Du, C. W. Jackson, Oswego, Kendail Co., III.
GLOBER KATES, Hayton, O.
O. P. KELLOGG, Iceturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Chardon the third Simday of every month.
Geomer F. Kitthiog, Buffaldo, N. Y.
Mas, M. J. Ketz, Hostwick Lake, Mich.
CEPIAS B. LANN, semi-conscious trance speaker, Pain-a-ville, O.
J. S. Loyeland, Monmouth, III.

EMILA M. MARTIN, Inspirational speaker, Birningham, Methabase B. Moderison, Besidiational speaker, lox 378, Haver hill, Mass.

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

Miles, Thomas E. Moone will answer calls to beture. As dress, 98 Revere street, Boston, Mass.

Miles, T. H. Mason, Inspirational speaker, No. Conway, N. H. O. W. Many E., trance speaker, 35 Ruthand Square, Boston, Mass. H. M. W. Minard, trance speaker, Davego, 111.

Lao, Mileer purposes speading the winter in the East, an will respond to favilations to speak in New England and New York State. Address, Mount Morris, N. Y. Dia John Mayhel, Washington, D. C., P. O. box 607.

Dir. G. W. Moirella, Jia, trance and Inspirational speaker, will beture and attend funerals. Address, Boston, Mass. Miss. Hannal Morse, trance speaker, Joliet, Will Co., III. Miss, Anna M. Middlenhook will speak in Rochester, N. Y., during December; general address, box 778, Bridge port, Com.

ter, N. Y., during December; general address, box 778, Bridgeport, Conn.

Mrs, Baran Heles Matthews will make engagements for
the winter. Address, care Dr. Roundy, Quincy, Mass.

J. W. Matthews, becturer, Helyworth, Mickeon Co., Ill.
Dr. James Morrison, lecturer, McHenry, Ill.
Miss Esma L. Morris, 173 Windsor street, Hartford, Conn.
A. L. E. Nash, Lecturer, Rochester, N. Y.
C. Norwood, Ottawa, Ill., inspirational speaker.

J. W. H. VAN NARGE, Monroe, Mich.

W. M. Oden, Salem, Ill.

187, Auburn, Me. In addition to his practice, healing sick and
infirm people in places he may visit, will be pleased to answer
calls to lecture. His themes pertain exclusively to the gospei
and philosophy of Spiritualism.

Mrs. E. N. Palanh, trance speaker, Big Flats, Chemung
Co., N. Y.

Mrs. Phee, lecturer, St. Louis, Mo.

20., S.Y.
Mus. Pice, lecturer, St. Louis, Mo.
'Mus. Pice, lecturer, St. Louis, Mo.
'Muse Nettie M. Pease, trance speaker, New Albany Ind.
A. A. Posto, inspirational speaker, Rochester Lepot, Loraine
Co., Ohlo.

Miss Nettern, Person, Personal Speaker, New Albany Ind.
A. A. Post, inspirational speaker, Rochester hepot, Loraine C., Ohio,
Oline Ofter, trance speaker, La Crosse, Wis., care of E. A. Wissell, Control of the Contro

ress, care Hanner of Light, Boston Mass,
Lois Waisbrooker can be addressed at Carthage, Mo., care
of Colby Harrington.
William F. Wentworth, trance speaker, will lecture in
Diwego, N. Y., during December—address care of A. M. Richarls, Eq., P. D. box 297.
Miss. Mary J. Wilconkon, care J. Spettigue, 192 South
Clark street, Chicago, Ill.
Miss. Mary E. Wither, 182 Elm street, Newark, N. J.
Dr. R. G. Wells, trance speaker. Address, 14 Brown street,
Prescott Corporation, Lowell, Mass,
Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass,
A. B. Whiting, Albion, Mich.
Miss. Edvilla Wilkelock, normal speaker, Janes Ille, Wis,
A. A. Wheelock, Toledo, O., hox 643.
Mrs. S. A. Willis, Lawrence, Mass, P. O. box 473.
Dr. J. C. Willis, Willis, Collider's Progressive Lyceums, Address, Burlington, 1082.
Mrs. Hattie E. Wilson will speak in Putnam, Conn., during December. Address, 70 Tremont street, Hoston, Mass,
Rey, Dr. Wheelock, Hispitational speaker, State Center, Ia.
Wanking Morthale, Markey and Speaker, State Center, Ia.
Wanking Noolson, trance speaker, Hastings, N. Y.
S. H. Workman will accept calls to lecture in the trance
state, also to organize Children's Lyceums. Address, Buffalo,
N. Y., box 154.
J. G. Whittsky, Inspirational speaker, Host Grove City.
Floyd Co., Iowa.
ELIJAH Woodworth, Inspirational speaker, Lesile, Mich.
Mrs. Julieffer Evan will speak in in Scituate, Mass, Dec.
13: In Salem, Dec. 20 and 27: In Leoninater, Jan. 10. Address, Northborol, Mass.
Mrs. Fanner, T. Yor Sc trance speaker, care Hanner of Light,
Rosan Mrs. Washell, J. John S. W. William Wellow Mrs.
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Mrs. Julieffer Evan will speak in Julieffer Freiter, Mrs.
Mrs. Julieffer Evan will speak in Julieffer Lower Light,
Hoston

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

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 12, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. matter must be sent to our Central Onice, Boston, Mass.

LEWIS B. WILSON......ASSISTANT EDITOR. TT All business connected with the reliconal department of this paper is under the exclusive control of Linkin Collar, o whom letters and communications should be addressed.

The Conflict of the Age.

We are more and more confirmed, by the confessions of the theologians themselves, that the contest which has begun and is to be continued for the greater part of this century, is one between the forces of Spiritualism and Materialism. A book has been recently written by Professor Fisher, professor of church history in Yale College, reviewing the evidences of "the Supernatural Origin of Christianity"; and in his introductory essay he admits the fact that the skepticism of the present day is earnest, and that "the writers are men whose lives and characters forbid the idea that their unbelief is intended as an excuse for licontiousness. Denying revealed religion, they cling more tenaciously to their moral instincts; their tone is one of earnestness; their inquiries are marked by a profound conviction of the possibility of finding truth; not content with destroying, their aim is to reconstruct." This is more just than common toward the men who combat old theology on its own chosen ground. We shall make substantial headway when the senseless prejudice against inquirers is beaten down. so that the substance of the issue can be got at: A reviewer of Prof. Fisher's book observes that it is painful that such fairness as he manifests should be worthy of remark, but, he adds, "it is an excention, among books written by theologians for popular reading, in defence of their own views, to find one of which it can be truly said." And, after a careful examination of its aim and charactor, he closes with the following paragraph, which has a welcome significance: "We hope this book will be very widely read. Nothing is more unfortunate in the education of the American churches than the lack of an intelligent interest in the great strife of ideas between Spiritualism and Materialism, between faith and disbelief, which is the chief battle this century has to decide. Our pulpits themselves are generally ignorant of what is doing, both in attack and in defence of the positions upon which their safety depends. Yet the noise and daplers of the struggle are at their very doors, and the time is near when, prepared or unprepared, they must take part in it."

The writer is evidently enlisted on the side of theology, for he merely means to convey by "Spiritualism" his idea of the supernatural. Spiritualists, on the contrary, mean by the supernatural about what is commonly conveyed by the word superstitious. We hold a faith in what is spiritual as being what is perfectly natural; that there bye the natural, which is the divine. law; and that to preach the supernatural is to preach the superstitious. Between this genuine Spiritualism and the superstitious materialism of old theology the conflict is at present going on, and few are the pulpits that comprehend the na-

ture of the struggle, or how near it is to them.

Spiritualism in Brazil.

We have before us the translation of a letter from Lima, in Peru, written by a person of character and standing, in which is given the art of natural, or magnetic healing, by certain classes of doctors in Brazil. The writer is conversant with the people of that part of South America. and recites facts of great and general interest. They are of special interest to ourselves, as to all the readers of the Banner of Light also, because the system of curing diseases which is followed by these native doctors is based on the acceptance of great spiritual truths. Their practice may be more or less confounded with rank superstition, but any one at all conversant with the laws of communication and influence will be readily able to separate what is real and true from what is exaggerated and the offshoot of mere mysticism.

There are classes of these doctors, who are in reality mediums. They hold themselves subject to the directions of a leader, whom they style their Master Spirit, and who does not hesitate even to use corporal punishment in order to keen them in subjection. On stated days the sick are brought to a designated place of meeting, usually in a scattered neighborhood outside of a city, where the circle of doctors is to be held. The time chosen is usually just at night, and the healing process consumes the whole of the time until morning. The lights are turned down as low as possible for the larger portion of the session. Several spirits dictate modes of cure, and present themselves to the different doctors as called for.

The medium doctors never attempt cures while in their natural state, but use certain charms for inducing a condition much like somnambulism. They smoke tobacco, and blow the smoke over their arms and person. After they sit silent for a while, they walk to the nearest wall of the room and strike it hard with the palms of their hands. He personates always the spirit which is supposed to take possession of him, and not himself but the spirit is addressed by those present. A variety of superstitious incantations are practiced, and movements are made in the same spirit. The sick are intuitely examined, passes are made, and the prescriptions ordered for their diseases. The remedies are generally herbs, barks, and rosin. So wonderful are many of these cures, people from choice pass by the educated doctors and apply to these natural magnetic physicians.

That the laws of magnetic influence work in tropical countries with amazing effect, is no new fact in the history of modern scientific investigation. Climate and habits of living make everything different from what it is in the temperate belts. These are the laws which are illustrated very profusely in the work of Spiritualism, and daily and hourly vindicate themselves by their successful application to human life and welfare. Spiritual Philosophy is fast assembling a large range of facts for the study of the world, gathered from countries where they have existed in full force from early times. Before denouncing the philosophy, it would be better for prejudiced persons to look up and investigate the facts that are strewn on every hand.

Food for Reflection.

We stated in our last issue that the spiritual periodicals in this country were not adequately supported, and never had been; and added that unless the friends of the cause bestirred themvoted to our beautiful Philosophy than at presnot aware that one of our papers had in the meantime suspended. We have just received letters of good composition and good delivery. from San Francisco, Cal., informing us that the publishers of that paper have labored both early our heaven-born Philosophy on the Pacific slope; but have been obliged to suspend their labors for lack of patronage, notwithstanding there are thousands of Spiritualists in California. The fact is, Spiritualists, a majority of them, worship the "almighty dollar" as devoutly as do our brethren in the Church, and more so, in fact, for the creedists to fully support their organs.

In alluding to the demise of the Banner of Progress, the Religio-Philosophical Journal holds the following appropriate language:

"The golden rule is the only rule which will ever guarantee success to our cause. Our friends—Spiritualists—love to see good newspapers published—love to see the love to see good newspapers published—love to see the cause advance—they love to see the devotees increase in numbers—they leve to boast of the many millions in the, United States—they love to hear good lectures—they leve to hear good lectures—they leve to hold sweet communion through the instrumentality of mediums. But many do n't love to pay anything for all of these things they so love! Hence the mortification and regrets at failures. In one sense, they are not failures, they are lessons ever pointing to the beacon light inscribed, 'whatever we would that man should do not ye had. soever ye would that men should do unto you, do ye also unto them,'

unto them.'

We speak words of truth when we say to Spiritualists, so long as we cling to the plane of schishness; we shall be donned to disappointments, that bring in their train repeated sorrow. Saught but the observance of the golden rule—the level—the balancing of the scales, will insure success. This principle is equally applicable to publishers of papers as to subscribers; to all men and women in every pursuit of life."

While we regret being obliged to chronicle the demise of one paper in California devoted to our cause, we rejoice that another has made its appearance, namely, "The Spiritual Light," published in San Francisco, by George G. W. Morgan, Esq. the first and second numbers of which have been received. The editor in a note to us says: " It is my intention to establish a paper that shall reflect credit on the cause and on myself. I pur- which he undertook. pose giving verbatim reports of the best lectures delivered on this coast," etc. If our brother does ceed. At any rate, he has our sympathy, as all devout workers have.

The second number of the "Spiritual Light" contains a pungent editorial, entitled "Spiritualists, learning, nor eloquence, nor intellectual range, to the Rescue!" which we copy in this connection as peculiarly significant:

as peculiarly significant:

"Money is as necessary in religion as in war—Spiritualists are as well able as other people to support their lecturers, (newspapers, also;) then why this remissness? It is well known that many have come month after month to the lectures and the confercices, who have never contributed one dollar to the income of the Society. If the Trustees had the money that was thus withheld from them by these deathcads, there would have, been no necessity for their present action. Our lecturers are as worthy of being paid in others, and think it a shame that they are not; but how can't the Trustees do so, unless the members supply the means? It is said: 'Oh there are plenty of rich people who can pay.' If there are, they do not. It is like drawing teeth to get money out of some people. We have no terrors to inspire the minds of delinquents with, as the 'Orthodox' churches have. Spiritualism ignores that, but we all recognize that our future bliss is to be expected in the realization of earthly duties well performed, and that our penalty will be the remembrance of meannesses, pettinesses, &c., and that will be bad enough for some people, if we are not greatly mistaken."

Pursuing the Indians.

Sheridan has got his force all mounted, three thousand strong, and armed with breech-loading carbines; and with them he has gone forth to "kill-kill-kill" the hostile Indians. The grounds of their hostility are nothing to the point. There are four tribes to be assaulted-the Cheyennes, Arrapahoes, Kiowas and Comanches. They are to be pursued down to the branches of the Canadian River, along the borders of Northern Texas, and there attacked in their villages, which contain the stores of buffalo ment and pony feed for the winter. The plan is to destroy these important stores, and thus starve the Indians out. rooting them up entirely and destroying them as organizations.

cently sent in by this fighting officer, we find an acrimonious if not a contemptuous, allusion to the Peace Commissioners, as being the cause of this latest manifestation of hostility, equally with the conduct of the false and corrupt Indian agents! The General has allowed his prejudices to master his strong common sense. With such marked developments of the partisan warrior, it was to be expected that what he said of the causes leading to this Indian war he would say emphatically; but he is not warranted, by any fact so far known, in ascribing to the Peace Commission such a result as he chooses to lay to their charge. We shall now see him reduce his own theory to practice—that there is no way of making peace with the Indian but by exterminating him. That may be the military recipe for ending troubles which we have been mainly the cause of ourselves, but it speaks little for our Christian civilization.

Aid Needed.

The Spiritualists of America are aware of the fact that we have established free circles at this that could not otherwise do so, to reach their earth successful prosecution of the work. friends who are skeptical in regard to the return of the spirit after death, and of affording those unable to pay a fee an opportunity of witnessing the manifestations. It is needless to add that many have been convinced of Spirtualism by the publication of characteristic messages in these col-

This department of our institution requires large outlay, and has consequently drawn some what heavily upon our exchequer-so much so. that at times we have seriously thought we should be obliged to suspend it. But our spirit friends have counseled us to continue these pubprovided to insure us against permanent loss. But to day our rents are again doubled, and the Movements. donations are lighter than ever before. Under these circumstances, we ask, in behalf of the time and lend us a helping hand. By so doing they will hereafter not only benefit themselves, but aid a class of spirits who will be under lasting obligations.

Missionary Work.

A. E. Carpenter proposes to lecture in the following places during the month of December: Ware, Dec. 7th; Monson, 8th; Holyoke, 9th; Hadley Falls, 10th; Whateley, 11th; Hatfield, 12th; North Hadley, Sunday, 13th; Conway, 14th; Shelburne Falls, 15th; Charlemont, 16th; Greenfield. 17th; Montague, 18th; Leverett, 19th; North Leverett, Sunday, 20th; Orange, 21st; Athol, 22d; Baldwinsville, 23d; Winchendon, 24th; Ashburnham, 25th.

Spiritualist papers.

Rev. O. B. Frothingham on Theodore Parker.

On Wednesday evening, December 1st, Rev. O. B. Frothingham delivered the sixth lecture of the Parker Fraternity Course, at Music Hall, this selves, there would soon be fewer journals de- city. His subject was "Theodore Parker." A large audience assembled to listen to the speakent. At the time of pering the article we were er's essay, which fully sustained the author's reputation as one combining in himself the merits

He said that more than eight years ago-on the Banner of Progress has ceased to exist. The 10th of May, 1860-Theodore Parker was laid to rest among the violets and daisies of Italy. Mr. and late, with ability and zeal, to promulgate Parker could not be said to have been one of the calm, eternal men. like Plato, Descartes. Spinoza or Emerson, who sat apart from and above mankind in an atmosphere of pure thought. He was eminently a man of utility, a thorough worker, who had both his feet planted on the solid earth. His fidelity to his place and his hour was his genius; the strength of generations was in this single man. The very slight respect for institutions, which seemed to exist in the mind of Mr. Parker, might possibly be traced to the fact that while one of his progenitors had been a "churchmember," the feelings of whole past generations of his ancestors were expressed in the ejaculation of the babe, "Oh do n't!" as the baptismal water ouched his face.

In all the "rudimentary qualities of human nature," Mr. Parker was especially strong; fidelity, love, courage, zeal, contentment-all these he had in more than ample measure. Intellectually his wonderful receptive faculty was his most marked peculiarity. What seemed his creative power as a writer was, perhaps, rather his power of packing up the truth in a portable compass. His mind was always open to be instructed from any and every source. Emerson, Spurzheim, Wordsworth, Carlyle and Coleridge, all found an appreciative student in him. He was deeply interested in the cause of social reform; and Mr. Garrison and Horace Mann, the advocates of abstinence and of equal rights for women, found a warm and steadfast friend in him. And "he aided the hand of the Dial in its attempt to mark the progress of celestial time." He was no skeptic, but put his whole heart into every labor

His life taught, first of all, the great lesson of sincerity. He always believed "in his rational this, and eschews personalities, he ought to suc- | self," and acted up to his belief in a straightforward and manly way, wherever he was placed. What he was called to be, he was all over." His "grand characteristic was character"-not though these were all his in an unusual degree. As might have been expected, this tremendous earnestness and directness of character was very offensive to his enemies, for the very reason that it made such havoc in their ranks.

Mr. Emerson had said that it was a fault in Mr. Parker that he over-estimated his friends. but it might be said, to balance this, that he did not hate his enemies. 'Even clerical malignity, which was more "vitriolie" than any other, did not sour the sweetness of his nature. He had no foes but the foes of his ideas, and they would have been his friends if they had known him. And as the best proof of the tranquility and peace of his spirit, it is to be noted that in his last three years of painful sickness he said he had not had an unhappy hour.

It was impossible to fit Mr. Parker upon any Procrustean bed of opinion; his feet stuck rigidly out and condemned the bedstead. Political parties could therefore do but little with him. He was a steadfast friend of Temperance, yet opposed the Maine Liquor Law; an active friend of the poor, yet called the society for the prevention of pauperism a society for the gradual diffusion of poverty. He lent all his powers to the enfranchisement of the negro, but negro worshipers got little comfort from the man who said that the blacks were sluggish in mind, and who called them equatorial grasshoppers. It was his love for humanity, and his desire to elevate it and to elevate the whole of it, that made him sympathize with all the great philanthropic enterprises of the day.

Mr. Parker foresaw the war, prophesied its coming years before it came, and was in correspondence with leading minds of the land as to the shape it would take, and the results that would flow from it. The war had helped to enthrone Theodore Parker, the "man who more than any other aided in precipitating the great conflict, and who, more than any other, fortified the conscience of the North." The lecturer spoke with great beauty and feeling of the loss sustained in the death of Mr. Parker, and closed with an eloquent defence and exposition of Mr. Parker's work as a reformer in theology.

Our Lyceums.

The CHARLESTOWN LYCEUM, at the time it was visited by our reporter, (Sunday, Nov. 22d,) held its sessions at Central Hall, No. 25 Elin street, in that city, and was-owing to the recent resignation of Dr. A. H. Richardson, as Conductorin charge of its Assistant Conductor, G. W. Bragdon. Mrs. Mary Murray, Guardian, Mrs. Mary Rowell, Assistant Guardian, and an able and efficient body of Guards, Group Leaders, and other office, for the double purpose of aiding spirits, officers, lent their energies with a good will to the

The exercises commenced with singing, followed by Silver-Chain recitations and Wing Movements; after which the groups spent a short season in the consideration of their lessons. Questions were then answered, first by the groups in their order, and then by volunteers from the wings. Declamations followed, which were of the true stamp, and Miss S. M. Adams (a very young miss, by the way) sang a song, accompanying herself with the piano. Mrs. Mary Rowell read a poem entitled Address to Youth," from the Banner of Light after, which the Lycoum executed a Grand Banner March, and soon after, a Target March. A numlic scances, assuring us that means would be ber of small misses then sang "Gather them In," from the Luceum Banner, and after a song, from the These assurances have proved true in the past. ["Manual," the exercises concluded with Wing

This Lyceum has on its roil of members one hundred and forty names, (exclusive of officers and spirit-world, the friends to come forward at this leaders, who number twenty-nine); average attendance, ninety-five. Number of books in the library, two hundred and eighty-one. There appears to be no reason why the Spiritualists of Charlestown should not be proud of this Lyceum; it gives great promise of usefulness in the future, and is deserving the hearty encouragement and support of all who believe in the truth of our new dispensation.

By reference to the column of "Spiritual Meetings," it will be seen that this Lyceum has lately removed to Washington Hall, and that Mr. G. W. Bragdon has been elected Conductor.

Obituary notices sent to us for insertion in the Banner of Light must not make over twenty lines in any one case; if they do, we shall be Mr. Carpenter will have with him copies of all obliged to charge twenty cents per line for all the latest published spiritual books, and will take over that number. The great pressure of other subscriptions for the Banner of Light and other matter upon our space compels us to adopt this

Music Hall Meetings.

Mrs. N. L. Bronson closed her engagement at Music Hall in this city on Sunday afternoon, Nov. 29th. A large audience assembled to-listen to her remarks upon this subject: "The Inspiration of earnest truth, forcibly expressed, and seemed to find an echo in every heart. We shall print a synoptical report of the address soon.

At the close of the lecture several questions were propounded by persons in the audience, regarding certain phases of the spiritual phenomena. In her answers she stated the absolute necessity of every one's using reason as their guide to media for the purpose of being elevated, and, fearing to announce themselves, sometimes took the name and personality of some one known to the individual inquiring. This would account for | the contradictory statements sometimes made. She also advised media to be certain of the aid and defence of a guardian spirit or spirits before they gave themselves up to promiscuous influences. Lying spirits on earth, becoming unclothed of the the low plane to which they gravitated at the change called death; therefore it became a medium to endeavor to fit him or herself to be in rapport with truthful ideas and intelligences, that, by-this means, strength might be generated to help the erring ones who would else come but to deceive. Our senses must be the avenues by which we ascertained the fact of a general inspiration or an individual one; and this test could apply only to each mind as regarded its receptivity; one man's conception could not do for another's.

The singing on the occasion was very fine, consisting of two selections from the "Spiritual Harp" and Dr. Ordway's song, "Come, darling, come to the spirit-land."

The Chairman announced that Mrs. Bronson and generously offered to give a lecture in the evening in Mercantile Hall, the entire proceeds to be given to the Children's Lyceum. [And here we will say that the lecture was a most excellent one, and met with a general appreciation by the audience. The subject was: "Has the Spiritualist creed? and what constitutes the pearly gate of the future?" Better, indeed, would the world be to-day if the human family lived up to the teachings laid down by the speaker; and the future would be all the more glorious if we paved our road to the pearly gate in the manner eloquently suggested.l

Prof. William Denton,

The able and eloquent lecturer, whose scientific elucidation of the Spiritual Philosophy has attracted so much attention of late, follows Mrs. Bronson, in Music Hall, for four Sundays. As was the case last year, he will fill the hall with searchers after truth.

Written for the Banner of Light. HOPE.

BY JOHN WILLIAM DAY.

Oh glorious morning! o'er the pligrim's way Thou stream'st, a vision from the hills afar-A reflex of that broad and glorious day

Where risen, triumphant souls in glory are ! Thy mounting beams 'round Reason's colder star Throw warmest light-Fruition's golden flame; Life's crowding clouds, perchance, may briefly mar Thy conquering course, but Death presents no claim To stay thy rising tide, which erst from Eden came!

Thou shin'st forever: 'mid the Springtide's glow-The warm, rich gales of Summer's ripening hours-The wild, weird winds of Autumn, when they blow, Chanting a requiem through earth's gloomy bowers. Thy light immortal streams from heavenly towers Across the tide; but mortal eyes are dim We call it night when life's fair, fragrant flowers Fade from our sight beyond earth's cloudy rim, And all our cherished Joys in Grief's black deluge swim!

But still thou shin'st; thy light shall pierce the gloom When we are drawn to our Emanuel nigh, And, all the lesson learned, the heart finds room For humble, patient trust in God on high. The Master spake, 'neath a Judean sky, The words that oped the blind one's faded sight; So each dark trial opes the spirit's eve And gleams, a Christ, amid celestial light, When from our rayless orbs is swept the doubting night.

Oh Father God! thou art the same to all-The martyr, or the wand'rer from thy face! Thou bid'st, for each, the fruits of labor fall, Appointed, as thy recompensing grace Beholds the needed gift. Oh may our race. In coming years, with hope and love be crowned; Light thou the weary path we dark'ling trace, And o'er our spirits pour that calm profound

. . . .

Befitting deathless souls to thy great bosom bound! Boston, Nov. 30th. 1868.

An Unworthy Critic.

The spirit of Rev. John Plerpont has lately been warning the Spiritualists, through "The Banner of Light," against the evil influence of the free love decirine, which prevails so extensively in that sect, and the Banner inderses his warnings, and declares that longer silence on the subject is positively criminal. The Republican used to admonish the Spiritualists, some years ago, on the same subject, but they did not take it kindly: indeed, the Banner pretended to dony the facts. Now that the vileness has become so gross that even the spirits come back to pretest against it, the Banner declares its determination to repel every attempt to engrat free love upon Spiritualism. This conversion to decency comes late, but is better late than never.—Springfield Republican.

We give all that the Republican has to observe on this subject, that it may see we have not gar bled its statements. All that we wish to do now is to say that the Republican's charge, that "the Banner of Light pretended to deny the facts" of Free Love, is wholly without truth. We never alluded to such a state of affairs inside of Spiritualism without condemning it. We have invariably deplored all these debasing practices, whether followed, as they notoriously are, within the fold of Old Theology or nearer. home. The Republican is guilty of a certain meanness in crediting the Banner of Light with repudiating Free Love only after "the vileness had become so gross that the spirits came back to protest against it." It is so ready to ascribe interested and unworthy motives in others, we are not at liberty to believe it is above their easy reach and influence itself.

The Funeral of Mr. Foster.

We mentioned in our last issue the sudden departure to spirit-life of N. A. Foster, Esq., editor of the Portland Press, which took place in this city, November 20th. Funeral services were held in the First Parish Church, in Portland, on the 24th. Mr. Foster was a believer in Spiritualism, and the services were conducted by Spiritualists, M. A. Blanchard, Esq., a prominent member of the society, making a brief address, giving a sketch of the life of the deceased, and inviting his friends to speak as they should be moved by the circumstances of the occasion. He was followed by Dr. R. T. Hallock, of New York, who made some excellent remarks touching the religious opinions of the deceased, and explained the general belief of Spiritualists in regard to death and the life hereafter.

See advertisement of an Automatic Gas Machine for sale.

Holiday Books.

The Banner of Light Bookstore offers to buyers of Holiday Gifts as rich and varied an assortment of Books as any publishing house in the country. It not only offers its own splendid collection of the Past and the Present. Which is Divine? and liberal and reformatory volumes, large and small, How do they Differ?" The lecture was full of but its proprietors possess facilities for filling orders for books from other houses, which belong to the system of few book establishments. We have on our shelves all the works of Andrew Jackson Davis-earliest and latest-the writings of Prof. S. B. Brittan, the works of Prof. Denton. The Harvester," Mrs. Crowe's "Night Side of Nature," Lizzie Doten's "Poems," "The Spiritual Harp," (an elegant and popular book,) besides in investigation. Many undeveloped spirits came | juveniles, games, toys in nameless variety. Our bookstore is well worth a visit, to see what a wealth of good things can be packed into a limited compass. We ask the readers of the Banner of Light to run their eyes searchingly over the list of our own publications, and see if there is not something to select for a gift to a friend or relative. The mature and the child-like can be equally suited, and what we do not ourselves publish, we can as readily supply to order as any other house in flesh, were lying spirits still, until brought up from the country. Now is the time to look about for presents; do not let the business all be crowded into a day or two before Christmas and New Year's. Take time to deliberate; choose wisely, and purchase according to ability and inclination. Again we say, run over the list of the books for sale in the Banner of Light Bookstore.

Movements of Lecturers and Mediums.

Mrs. N. L. Bronson, during the month of December, will lecture before the Society of Spiritualists in Portland. It is her first appearance in that city, and we congratulate our friends there in having secured the services of so able an inspirational exponent of the Spiritual Philosophy.

The Rev. J. C. Gill, formerly a Universalist clergyman, but recently converted to Spiritualism, having associated himself as a partner with Hull & Jamieson in the publication of the Spiritual Rostrum, will answer calls to lecture on Sundays in towns and villages in the vicinity of Chi-

Edward S. Wheeler is lecturing again in Cleveland, Ohio,

J. Madison Allen lectures in Ancora, N. J., durng December.

Mrs. Ada Ballou has gone into the missionary field in Minnesota.

Seward Mitchell, of Cornville, Me., writes: "I feel an earnest desire to say a word to the friends of Spiritualism in relation to the beautiful truths we have lately heard through the mediumship of Mrs. Clara A. Field, of Newport, Me. To all those who love truth and desire its promulgation, they can find in Mrs. Field an excellent and deeply interesting speaker. She has given five lectures in this vicinity, and gave excellent satisfaction. Mrs. Field ought to be kept at work all of the time, and be well paid for it. The truths that come through her reach the people's hearts and supply their wants. To all lovers of truth in Eastern Maine, I would say, give Mrs. Field a generous call; open your hearts, houses and nurses."

Catholicism.

The Catholics boast most of their progress in England. Ten years ago their public services were conducted almost in secret, and their places of worship were few and difficult to find. Now they are springing up everywhere. A magnificent metropolitan cathedral is going up close by Buckingham Palace, and a new church has just been built under the very walls of Windsor Castle. They have had for some time a Roman Catholic archbishop in England, and it is now announced that they are to have two cardinals. while the hierarchy is to be restored even in Scotland, and an Oxford man is to be created archbishop there. Only a week or two since, the only daughter of the bishop of Oxford, and her husband, himself a clergyman of the Established Church, have gone over openly to the Romish Church.

Spiritualism in a Nut-Shell.

The following sentiment was uttered by Mrs. Bronson in one of her recent lectures in this city. It is brief, but contains a world of truth:

"Everything preclaimed from the spirit-world rested upon one platform: That the individuality of every man, woman and child was present in eternity, just as much as the presence of him who gave us the powers of a life after we had outgrown the tenement of clay. In every sentiment expressed has this lesson been found, and over acting by the side of this declaration was a companion law which proclaimed that a man's love for God was enhanced in proportion as he loyed and did good deeds to his follow man." tion as he loved and did good deeds to his fellow-men

New Publications.

THE NURSERY for December cannot delight the "very young Juveniles" more than it has pleased large numbers of the older ones. The illustrations are positively irresistible. Miss Humphreys uses the pencil of a genius. "Grandmother's Come" is a picture to make old and young laugh together. We do not wonder at the marked success of this popular little monthly. It is a perfect beauty. Published by John L. Shorey, Boston.

MERRY'S MUSEUM for December, published by H. B. Fuller, Boston, closes a successful volume. The new volume promises to bring increased attractions to its readers, of whom there are delighted thousands. "Merry" gives fine pictures and rare reading.

An Energetic Worker.

We learn from the Religio-Philosophical Journal that "between October 1st and November 24th of the present year, Bro. E. V. Wilson delivered fifty-four lectures, wrote a hundred and twenty letters, besides his articles in the Frontier Department, and traveled twenty-three hundred miles. What apostle of Spiritualism has done more?"

THE SPIRITUAL ROSTRUM. - This excellent monthly magazine for December has been received. The Discussion between Moses Hull and Rev. George Clendenan is continued. An article-from the pen of J. O. Barrett, Esq., "Invisible Agency - Church Atheism," is capital. Other articles upon various subjects are also very readable, especially Bro. Jamieson's reply to Rev.

Robert Collyer. Vide the following extract:

"If we should say that Christians delight in spending nearly all their time in counting beads, praying and fasting, it would not be more wide of the mark than when Bro. Collyer declares that the 'practical result' of the spiritual revolation is the destruction of the 'finest energies and accomplishments of this life.' He says that those who receive the phenomena of Spiritualism with perfect good faith, will denothing for the uplithing of our common humanity.' There are thousands of Christians whose principal occupation consists in religious ceremonics, moaning and groaning, 'We are all miserable sinners.' These same Christians do not so much as lift their little fingers to relieve freezing, starving humanity—perishing at their own doors, and right before their own eyes. They will supply them abundantly with tracts. The managers of the Banner of Light supply them with bread!" Robert Collyer. Vide the following extract:

A very handsomely printed card, done in colors and bronze, large size, of the Banner of Light, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call attention to it. Now is the time to use every effort possible to get the Banner of Light before the public. We hope our friends everywhere will bear this in

ALL SORTS OF PARAGRAPHS.

A correspondent asks if there is a library in this city where spiritual publications can be procured. A large number of such works can be found at the free public library. That, at present, is the only place we know of, where they are generally kept in a library. Our correspondent adds: Would it not prove remunerative for the proprietors of some of our circulating libraries to keep spiritual publications with their others, and thus supply a great want at a moderate cost?"

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Mr. Hartz, the illusionist, and C. W. Jackson, the physical medium, have been testing each other's powers before a St. Louis audience. The trial of skill between the two champions, says the St. Louis Republican, resulted in favor of Mr. Jackson, the Spiritualist. A large and very intelligent audience was present, and the excitement ran high for a time. We shall print the Republican's report entire in our next, preferring that the writer, who is a skeptic, should be heard in lieu of one from the spiritualistic standpoint.

The monster Hybrid, now on exhibition at 68 Union street, is attracting the attention of scientists, but they do n't seem to come to any definite understanding as to the genus of the animal. There are other natural curiosities at this locality worth beholding.

We have received the report of the proceedings of the National Convention of Children's Lyceums, which convened in Philadelphia last week, and shall publish it in our next issue.

table freighted with an abundance of spiritual food. It is a talented little sheet. Hudson Tuttle is just the man to manage it.

THE OHIO SPIRITUALIST comes to our

The next lecture before the Parker Fraternity will be given by George William Curtis, cial importance was useful in civilization. But Tuesday evening, Dec. 8th.

NEWSPAPORIAL.-It gives us pleasure to learn, as we do from the last number of The Present Age, that our friend and brother, Dean Clark, has become one of its editors. Mr. C. is a sterling man; we have none in our ranks more sincere, more energetic, or more self-sacrificing; and we sincerely hope his editorial career may be a smoother one than ours has been. We can but congratulate Bro. Fox on this accession to his editorial corps.

Alexander Campbell Tate, the new Archbishop of Canterbury, England, is a Scotchman. He has an income of about \$35,000 annually, and other sources of revenue will make it at least \$50,000. He has precedence before all peers who are not princes of the blood. Some difference in his circumstances and that of the "meek and lowly" Master, whom he professes to follow.

The Banner of Light has steadily grown more interesting for the past twelve years. Determined not to be equaled by any other spiritual journal, it is now more than half of it printed on new non-pariel type, thus enabling it to give its readers at least one-third more matter than formerly. Success must, as in former years, continue to perchupon its folds.—The Spiritual Rostrum.

All the post-office clerks in Cleveland are fe-

The new suspension bridge at Niagara Falls. with a single span of 1264 feet, will be completed

A hotel to cost three-quarters of a million is to be built in Chicago.

United States.

The wife of a poor cab driver in London has peculiar circumstances: One was born on the 5th. one on the 6th, and a third on the 8th. The woman is progressing favorably.

of Boston, has taken rooms at the Rock Island | them to that end. House, Rock Island, Ill., where he will treat the sick, without medicine, by the laying on of hands.

Parepa-Rosa has arrived at Chicago, overland from California.

Powers the sculptor, is coming home, after an absence of thirty-four years.

The New York Times very properly thinks that Rev. Dr. Ewer, in attempting to show that "Protestantism is a failure," has proved, by the same reasoning, that Christianity is a failure.—Boston

The time of travel between New York and San Francisco is now but eleven days. Only about three hundred and sixty miles of the whole distance is performed with coaches, all the rest by rail being constructed. .

In raply to a letter from the Honorary Secretary of the National Sunday League, Mr. Stuart Mill says that he has repeatedly stated at public | twenty papers start, run a short time and disapmeetings that he should vote for the opening of pear, before even one could reach a substantial places of instructive recreation, such as museums | and supporting circulation. Speakers and wriand libraries, on Sundays.

The Jesults, who have been driven from almost every country of Europe, are coming to this country in large numbers. The Liberta Catholica says that 3129 Jesuits are now employed in missionary work, and it seems that of these there are no less than 759 is the United States-including fathers, scholastics and brother coadjutors.

A civil marriage has just taken place in Spain. Before the revolution such a thing was considered both illegal and rebellious against the Church.

Corn sells in Texas for ten cents per bushel.

A physician attributes much of the sickness in winter to the bad effects of coal gas. He says in nine out of ten houses that he enters he notices coal gas in the air they breathe. Many times he finds the damper in the stove pipe closed to save coal, and the result is a room full of gas, not noticed by the inmates, perhaps, but by those who come in from the fresh air.

A fever induced by exposure in the observation of the August eclipse of the sun was the cause of the death of the King of Siam. He was a monarch of high scientific attainments.

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to tombs, no hearses nor funeral processions, no physwhich they desire them forwarded, when they ical icebergs nor drifting snow storms, no broken change their localities; otherwise, we must wait until they do so. A little care in this particular cold, bare-footed women on frozen pavements, will save us a deal of perplexity in endeavoring such as greet and grieve us here—where poverty to hunt up the names in our mailing machine, beis only heart-poverty for such as deserve it, and
sides lessening the annoyance such subscribers the hunger is of the soul that has not earned its subject themselves to in consequence of the non- food-aland where flowers are in perpetual bloom, receipt of their papers at the places they desire and love is abundant for every deserving soul, them sent, through negligence to conform to the where "attractions are proportioned to destinies," necessities of the case.

Hebs Hork Department.

BANNER OF LIGHT BEANCH OFFICE,

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on Complete works of Thomas Paine, in three volumes, price *86: p-stage 90 cts.
Persons sending us \$10 in one order can order the ful amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law. We can now supply a few complete volumes of twelve num

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

Sond us five dollars, and we will sond by mall Arabula. Stollar Key, Memoranda, and the large and elegant lithograph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount yoff mits send soon.

"Young England" is sold, but we have another rare and remarkable English book, CALISTIENTS, on Pestalozzian principles, by HENRY DE LASTEE, showing every position of the human body, in two thousand flagres (only one copy, price \$5,00). Teachers of gymnastics, if not in possession 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.

Missionaries.

We have never had much faith in foreign missionary schemes, except so far as their commerhome missionaries and domestic visiting has ever been a source of double profit to the churches, and can be to Spiritualism, increasing the funds and a knowledge of the subject presented at the same time.

We would suggest to all our missionaries, both State and National, to carry with them at least specimen copies of some of our best books and pamphlets, and either supply all orders for books themselves, (as we did for many years of itineracy,) or send the orders to either office of the Banner of Light, where they can always be supplied, and where, if said missionaries will make the arrangements for supplying such trade, they can get sufficient discount to pay them for all trouble, so they can do it either for the party employing them or personally on their own account, as the cause will be equally promoted in either case, and that should be the ruling motive in all missionary labor. The power of our literature is not half felt as it should be throughout the country. Two or three hundred valuable, interesting and instructive volumes of books, besides all the trash, which is on a par with theological nonsense, is a powerful layer to move public opinion if well circulated, and every means to spread it should be promptly attended to by those engaged in the work. We could make out-a "kit" of books for \$50, or even for \$20, that would stir up any small neighborhood, and arouse the ire of some of the priests and zealous church-members, and awaken an interest and discussion that could not fail to advance our cause, as every discussion of its principles does.

We also recommend to our missionaries not to complain or find fault with the betraying Judases It is stated that three hundred lady graduates and denying Peters, (some of whom are meof medical schools are now in good practice in the diums,) which they may find on their journeys, as these are often doing more and better work for the cause when opposing it than when degiven birth to three children under the following fending it, and although they are to be pitled, and will have to repent, as Judas and Peter did, yet they have their work also to do which others could not do, and the cause often prospers more and better with them on the outside, and the A. S. HAYWARD, magnetic physician, recently spirits who control them often know it, and use

"Woman's Advocate,"

Is the name of another new paper which has recently sprung up-a production, like many others, of the almost universal agitation of the woman's rights and w and out of marriage. As one who has spoken and written on this subject for over twenty years, we welcome every new convert and new agent in the cause of woman, and her social, political and religious rights; and from recent agitations which have gladdened our heart, we see and feel the signs of progress in the direction of securing to woman equal rights with man, in every sphere of action, and which we have so long advocated. But we also see that much effort will be lost for want and the distance in coaches is lessening three to of concentration of talent and means on a few of four miles a day, so rapidly is the Pacific Railroad the most prominent movements till they are permanent and safe against failure.

Our experience in the cause of Spiritualism has been a good lesson, in which we have seen over ters, also, who started out devoted to the cause. full of zeal, and richly laden with spirit messages or Harmonial Philosophy, were by scores driven into other business to earn the necessaries or comforts of life, until many of the ablest we ever had are not now registered on our rolls of active work-

We hope the cause of woman will not suffer from the same errors, but that those who are interested will put their means and minds together and support both papers and speakers which can do the most and best for the cause, and increase the numbers as the cause can sustain them. We differ with some of our friends in opinion, but for ourself we believe that the Revolution is an able and faithful advocate of the cause of woman, and is doing an immense amount of good work, and we hope no effort will be spared by the friends of woman to extend its circulation and support it in the good work, and also the Woman's Advocate, both of which, with the cause, we bid God-speed.

Summer-Land.

Almost every day we hear from that beautiful country which has been so attractively named by our Brother Davis, and often so beautifully described by him and others. During the last year several very dear personal friends have gone there to dwell, some of whom add their testimony to others, bearing witness to many statements of its loveliness, and almost making our heart yearn to join them in that country where there are no graveyards, no tombstones nor limbs nor bruised heads, no starving children, nor tf and rewards never fail to the deserving. We

often think what a pity our Christian brethren could not have the evidences we have of the reality, the nearness and universality of that country, and how utterly regardless is the law of its rewards and punishments of their and our religious belief, and how exactly they square

Notice.

Mrs. H. F. M. Brown, one of the Trustees of the American Association of Spiritualists, under re appointment of the Board as their Agent and a Avesionary, will spend the next months of January, rebruary and March in the South, and can visit Misiouri, Kentucky, Arkansas, Tennessee and perhain Mississippi and Louisiana, if the friends wishing a visit from her and willing to assist in furthering the objects of the Board and her visits will wrig her soon at Chicago, Ill., P. O. drawer 5056. She will speak in public, give scances in private families where she stons when convenient, take subscriptions for the spiritual papers, and orders for all books on our catalogues, which will be promptly mailed as directed. Will the friends in Louisville, Nashville and Memphis, please write her soon, if they desire a visit?

Mrs. Brown will also, acting in the same capacity and by the same authority, start, the first of May next, for California, on the overland route, so the friends in Omaha and at other points on or near the route can have a stop-over visit from her, if suitable arrangements are made in season. She will spend six months in this capacity of Missionary for the Board in California and on the route, and we bespeak for her the notice, attention and cooperation which her deserved rep utation and the cause demand.

We are sure Mrs. Brown will be greeted with a hearty welcome-by-her-many friends, who have known her personally, or as a writer and an able and faithful laborer in this cause for many years. The friends can address her from California and on the route as above till the time of starting.

Mrs. Neilie J. T. Brigham in New York.

DEAR BANNER-The enclosed notice of Mrs. Brigham's last Sunday morning's discourse is from the New York Herald of this morning. I send it to you as one of the "signs of the times," it is so very unlike the ridiculous no-tices that Spiritualists and their speakers have been accusomed to receive from that fournal. Of course it does but feeble justice to one of the most finished and beautiful discourses we have ever listened to in New York, but it is repectful and good, so far us it goes.

Mrs. Brigham has Just completed one of the most successful courses of lectures we have ever had here. If large, intelligent and constantly increasing audiences are any indication of success. She has spoken to the hearts as well as the intellects of the people, and made multitudes of varm friends in this metropolis, where a few weeks since she was an entire stranger. May the good angels sustain her wherever she may labor, and bring her to us again with the birds and flowers, and the warm sunshine of another Yours for the cause,

New York, Nov. 30, 1868. P. E. FARNSWORTH.

New York, Nov. 30, 1803.

P. E. Farnsworth.

The Spiritualists.—Discourse: on the Harmony of Life. By Miss. Nellie Brigham, whose recent Sunday discourses at the Everett Rooms, corner of Broadway and Thirty-Fourth street, the favorite place of spiritualistic Sabbath gatherings in our city, prove her to be one of the most brilliant woman critors of this sect, gave a discourse Sunday for noon at the same place to a large and attentive audience.

Aunouncing "Harmony of Life" as her theme, in a strain of most impassioned and impressive eratory size climinated the subject with most elequent force of diction, richness of libertan and cogency of argument. Her strong point was that there is good in every life, and that harmony or a life pure and true and beautiful is the result of the development or training or bringing out of this innate goodness, and editors arroundings and strangely perverse crockedness of conduct, she claimed, often concade the latent good in the human heart, but these were only as the deep and cold and white snow drifts of winter, which under the saus rays disappeared and gave place to the blooming flowers of spring. It was the right kind of teaching, the saulight of geneleness that wakened to view the hidden goodness, that gave growth to peace and joy, that evolved farmony of life. She carried the Illustration further, comparing this innate good to the calmuss of the deeper depths of ocean, underlying its tempest-tossed waves, and to the sun, moon, and stars, that, though concealed by dark rolling clouds, were still in their places shining with undiffered brilliancy. How to produce harmony of life comprised a considerable portion of her discourse. Preaching total depravity of the human heart, she bysisted, was not the way to do it, and so, too, preaching predestination and the burning hell set apart as the everlasting abiding place of the wicked in the life to come. Modern Orthotoxy, in fact, did not clicit a very warmly culogistic notice at her bands, and those who sat down to the tables of Luth waves wash to smoothness the jugged rocks, so the augusticities of life and conduct she would smoothen by patience, gentleness and goodness. The rich purple bloom of the grape when once brushed away could never be restored. The human soul was to be treated gently. Kind deeds should be she sermons. Christian charities should be the great moral teachers. These and these only should inclue to harmony of life here, and lead to the higher and more pure and beautiful life hereafter.—New York Herald.

Dr. R. T. Hallock in Portland, Mc.

Editors Banner of Light -The Spiritualists of this city have recently been lifted to a higher plane of moral and philosophico-religious being by a series of unwritten lectures by Dr. Hallock, of New York, the experienced scientist and fearless expounder of the gospel of Spiritualism. We need in the lecture field at present more speakers like him-of large literary and scientific culture, sound logic and fearless expression: We should not be ashamed to hear him defend his cause in the presence of the most accompli hed scholars of the world. He knows whereof he speaks, and speaks as one having authority.

At the close of Dr. Hallock's lectures, on Sunday last, the following resolutions, offered by the President and seconder by S. B. Beckett, Esq., after being ably supported by Hon. J. . Woodman, were unanimously adopted:

C. Woodman, were unanimously adopted:

Resolved. That Dr. R. T. Hallock, of New York, distinguished as a physician, scientist and philosophical Spiritualist, should receive our hearty thanks for his cloquent and practical lectures before this Association,

Resolved. That his lectures are eminently such as are needed at the present time, and that we therefore recommend him to all Association that would employ a speaker distinguished for learning and cogent argument.

Parliand Mr. New 20, 1868.

Portland, Me., Nov. 30, 1808.

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

BUNDAY APTERNOON, AT 24 O'CLOCK, and will continue until next May, under the management o Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat). \$2.00; single admission. ten cents, Pickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street.

Prof. William Denton

will lecture every Bunday afternoon in December.

Spiritual Periodicals for Sale at this Office:

The London Straitual Madazine. Price 30 cts. per copy. Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. The Religion-Philosophical Journal: Dovoted to Spiritualism. Published in Chicago. Ill., by S. S. Jones. Esq. Single copies can be precured at our counters in Boston 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 Boston, Price 30 cents.

Business Matters.

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

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, 85 and four three-cent stamps.

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Good Boys will never tell a lie,
Will never curse—nor savear—
And daily they to school will hie,
Their books to study there;
And they will never disagree,
Will get their lessons well,
And each will most ambittous be
The best to read and spell;
Such Boys should have good "Clothes" to wear,
And if they "Il please to call
At George A. Fenno's—in Dock Spiare. At George A. Fenno's-In Dock Square, He'll gladly "suit" them all.

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MATHILDA A. McCond. 513 Chestnut street, St. Louis, Mo. Recesson hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Bander of Light alrays to be found upon the counter.

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MRS. PLUMB cures Cancers and Timors. Fevers, Paralysis; all those that other physicians have given over, please

Miss. PLUMB cures Cancers and Tumors. Fevers. Paraly-Miss; all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will ex-amine Direases at a Distance, for \$1 and return stamp; Correspond on Business, answer Sealed Letters, look for Lost or Stolen Property for \$1 and return stamp, each. Dec. 12.—1w*

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Bours from 10 a. M. 10 4 P. M. during which time she will examine, advise and heal the afflicted of whatever disease can be curred. From ites are particularly requested to test her powers. The spiritual community with the pleased to know that there is a new medium through whom such works are performed as to prove they are beyond humin agency, as well as prove the truth (did they need one) of their beautiful faith.

Thee, 12-1w*

IMPORTANT ANNOUNCEMENT!

KNOWING well the demand of the Age, this experienced Seer and Psychometrist will write out Charts of Future Destiny in regard to every momentous affair in Hie; also predict events with great satisfaction and accuracy. Terms for Charts, from \$1 to \$5. Enclose fee, with correct age, or time of birth; which her born then to raday; if married, and sex. Psychometric Delineations of Character from lock of hair, 56 cts.; more extended, \$1.00. Strictly confidential. Address, C. H. HAMPTON; Box 2008, or No. 4 Pine street, Boston, Mass. Dec. 12.—1w*

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Dec. 12.—lw*

FOR SALE. AN AUTOMATIC GAS MACHINE—has been in use about two years. It is in perfect order. This machine furnishes gas light fully equal to the very best coal gas. It burns clear, brilliant and steaty. The machine can be seen at the store of THEREIT WARE, 27 and 29 Bromfleld street, Boston.

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A. S. HAYWARD, of Boston, will heal the sick without with medicing, by his vital magnetic gift. Rooms at Rock Island House. MRS. H. A. EMERSON, (Late Mrs. Caswell,) will give Calryo ant Examinations of disease at the residence of G. H. Davies, 42 Spring street, East Cambridge, Duc 12 -2w*

DAVISONS THORNLESS RASPBERRY rlants for a cosy the piech, dozen, him and or thousand or particulars ad iress JOHN GAGE & SON, Dec. 12.—10.4 Vineland, N. J.

MRS L. W. LITCH, Trance Healing Medi-dum, Rooms 2 Garraux Place, Rear 39 Portland street, Roston. Circles Tuesday and Friday evenings at 33 o'clock, Wednesday afternoon at 22.

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III. Bingle copies 20 cents.

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

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

Passed home to join her children and friends, from Charlestown, Mass., Nov. 22d, the spirit of Mrs. Mary A. Hodges, aged 42 years 3 months.

Blest he that truth that comes to strengthen and console the bushand and remaining children, and may they ever be guided by that bright light that now enables them to say by this bercavement, "Father, thy will be done."

BANUEL GROYEL

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UNSTRUCTIVE AND AMUSING.

THE CRAIG MICHOROCOPE—This celebrated patent in strument is simple, cheap, and of permanent availability. An obtical wonder. It magnifies to magnifies the spirit of Mrs. Mary A. Hodges, aged of not the definite shape of the pollen of flowers, the numerous of a dy, the tubular structure of hair, the adultrations in food &c. distinctly visible. It shows the "trichina spiralis" of pork. first discovered in this country with this instrument, uric acid, &c. it requires no focal adjustment, therefore it is made entirely different from all other microscopes, hence its low price and high magnifying power, and its adaptation to the family circle as well as actantific use; and it is a beautiful gift for a filend. Mailed for \$2,75. Wholesafe terms liberal. Address Z. I. VJSE, Rockland, Me. 3teowis*—Nov. 28.

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1. International cases, have demonstrated the truth of the following conclusions:

1. Disease, can be cured by the combined use of Medicine and Magnetism, when either relied upon abone would fall.

2. No IDES assects to treated with the positive certainty of a cure being effected, unless themagnetic system is properly contonied by Magnetic treatment at the same time flat the physical system is undersoing medical treatment.

3. All diseases that have in a dready destroyed vital organs necessary to continue life, can be cured by a publicous medical treatment, us not vegetable remedies and a scientific application of the Magnetic healing power.

All cases treated af the institute, or closwhere, are examined, received for treatment, and CURES GUARANTED I upon the hasts formed by the above conclusions. Cancer and Consumption are the great specialities: while Paraivels litequation, Dysnepola, Asthum, Heart Disease, St. Vitus Dance, Fits, Neuralyta, all diseases of the Head. Eves, Ears, Throat, Lungalityer, Kidneys, Spiren, Bowels, Limbs, all Serodinous and other Sores, are treated with reliable and existin results.

other Sores, are treated with reliable and certain results.

BRIEF SIGETCHEN from the Autobiography of the Chairvoyant Sisters, Victoria (Mrs. Dr. Woodhull), and Tennessee Chailin, formerly known as the Wunderful Children, showing some of the Inchents that have attended the development and practice of that, remarkable SPIRIT SIGHT and HELLIND POWEER, that have so often development and enfounded the skeptical Victoria GG. erich was bornin 1838, and Tennessee Chaptus in 1818. At the age of few months, it began to be observed that they were independent of and in addition to their natural rest; these continued, with more or less frequency, until they began to talk, when it was observed that they were continued, with more or less frequency, until they began to talk, when it was observed that they were conversing with some among nervous. At about the age of averther states with state anseen pervous. At about the age of a dering these singular trances—would say: "They had been to see their styles, and who were a good and kind to them that they wanted to go and see them very often." They would often wander to unfrequented spots, and there remain alone for hours, "to bear from their sisters," as they said. At light, when all else were asleep, they would often get up and go to the windows, to see the beauful persons they are onto digits." They would go anywhere at any hour, fear being unknorn to them.

DEVELOPMENT OF CLAIRVOYANCE OR SPIRIT

At about the age of seven, an important advancement was made in their development; from the unconscious trance in which they had "seen and heard," they came into tail independent Clairwayance, or that condition in which spirit sight and hearing are obtained, when in the conscious mornal state, it this condition, when their minds are called to any particular subject or matter, all the circumstances connected there with instantaneously come without the spece of their sight and comprehension, and are related to the inquirer.

ILLUSTRATIONS.

On September 7th, 1968, the Propeller Hippocampus was lost on Lake Michigan; my business partners, Coulodge, Batley and Maple, were on her. Supposing them tool, I called on Miss. Tennessee to consult about arranging our business, When I told her the boat and all on board were lost, she said; when I told her the boat and all on board were lost, she said; so all fare not lost; quite a number are sweet, and will be here in two days; two of your men are among them. She described them so that I recognized Cooledge and Balley. The Hill the saved arrived, Cooledge and Balley among them, No news of the boat had come previously.

AMES KIRRY.

Sworn to before me this 24th of September, 1968. DANLE.

No news of the boat had come previously.

AMES KIRRY.

Sworm to before me this 21th of September, 1808. DARILL POMEROY. Solary Paddie, City and County of New York, Office 533 Broadway.

ANOTHER.

A hady called to consult Mrs. Dr. Woodhull about "something she had lost," not saying what it was. She said: "I see a medium-dized female cauthously enter your room and take a head purse from a cabinet. The lady has flight brown hill and blue eyes, and has a sear on her right temple. She appears to be a member of the family. She is becoming alarmed about has increased, and the term it to the room within a week." The lady called on the sixth day afterward, said the purse had been returned, and that the person was a member of the family as described.

ANOTHER—A LIFE SAYED.

member of the family as described.

ANOTHER -A LIFE SAVED.

While Mrs. Dr. Woodhull was making a trip from New York to New Orleans, a gentleman. Hon B. P. A., fell in company with her. At Cairo, III. he was yoting to proceed on his journey by the Steamboat Platte Valley. She said to him: "Do not go on that hoat, for there will be a serious accident occur to her." He did not go on her, and the hoat was lost the first inglit out of Cairo; many lives were lost also. Some months after Mr. A, called on her, and a cokmowledged that her spiritishing had undoubtedly saved his life at that time. (This gentleman's name will be furnished on application.)

Beside the above, special selections, hundreds of general

ticman's name will be furnished on application.)

Beside the above special selections, hundreds of general nublic facts have been predicted by them; such as the loss of Ships, Ocean and Lake steamers and Boats, by Shipwreck or Fire, the resolt of Elections and Boatles, the death of Promingent Men and Women, and especialty the assassination of fineoin, which was predicted aft the time of his passing through Pittsburgh, on his way to Washington, first. As his carriage passed the window of the hottle where Miss Temicessee was stopping, she fell over and said: "Lincoln's going to be shot in the head; he will never leave the Presidential Chairraive." The same prediction was repeated several times afterward, and six Weeks before it did actually occur, it was constantly before her and was told to many persons, who can be personally referred to.

A complete listory of all the prophecies that have been made by them, and their complete tuillined it conscientionsly asserted, forms one of the mest remarkable records in

tionally asserted, forms one of the most remarkable records in existence.

No person comes before them for consultation without re-ceiving one or more wonderful tests of spirit-sight and power, or information of great importance?

DEVELOPMENT OF THE HEALING POWER. Gradually, this great gift began to develop in the wonderful children cas they were then known; they would accurately and minutely describe all the symptoms of disease in every per-son, giving the cause and the probable result, and propose to cure the same, either by magnetism, by prescribing remedies, or by the use of both combined. Their success was most sugni-tarily successful tran the very beginning. Thus commenced the most remarkable career of success that has ever fallen to the histogy of any two persons. No disease seems too insidious to remove, nor patient too far gone to be restored.

Readt. New York City Cures.

Rend! New York City Cures. Rend!

I hereby certify that I have been addited with Chronic and Inflammatory librumatism for the fast twenty years, during which time I have tried all kinds of treatment with little or no temporary benefit, gradually getting worse, and suffering much by the time from it, as well as from continued byspecial. At her I became unable to attend to the consistency of walk even a block at a time. About three yeeks ago I began treatment at the Magnetic Heading lustifier, if Great Jones street. In two days all the pain stopped had I went to my work and have continued to work all the time, until I am now, cured of my complaints, both Rheumatte and Dyspeptic.

CHARLES HARTMANN, 755 Second Avenue.

BROOKLEY, Nov. 9th, 1868.

CHARLES HARTMANN, 755 Second Avenue.

BROOKLYN, Nov. 9th, 1883.

I take great pleasure by informing the public as follows: While residing in Chicago, III., in 1856, during a spell of sickness, I was poisoned through the mistake of a Drugsfet in putting up a presselption. I immediately sent for three Physicians—the best II Chicago—but they all gave me up and said I must die. It so happened that Miss Tennessee, then a mere child of uline years, was in the house. Miss got on the bed and began to operate with her hands upon my stomach and bowels. I was in the most terrible agony, and expected to die every moment. I gradually got easy, and itaally fell into a sweet sleep. I awoke in six hours, and, to my surprise, was free from all pain; in one week from that time I was able to be up. I have no hesitation in saying that Miss Tennessee saved my life.

New York CITT, Nov. 3, 1869.

No. 18 Congress street.

New York Citt, Nov. 3, 1862, which has continued at intervals ever since. All the best Physicians did me no good, and finally gave me up as an incurable cassof Bright's Disease of the Kidneys. My friends had all lost hope and I had also given up, as I had become so weak I could scarcely walk a block. A triend advised me to go to the Magnetic Hearing Institute, It Great dones street, and see what could be done for me there. I went, and after being examined, was told I could be cured only by the strictest Magnetic treatment. The first operation sfective me strangely, sending plercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, have returned to my employment, and can walk several miles without taltene. I can be seen at 171 Adams street, Brooklyn, or at 23 South street. New York.

New York City, Oct; 29th, 1883.

ean walk several miles without lating. It is he seen at 114 Adams street, Brooklyn, or at 23 South street, New York.

New York City, Oct. 28th, 1883.

I make the following statement of my casefor the benefit of others softering similarly. I contracted Rheumathem in the army in 1863, and have suffered more or less from it all the time since, luchuling several severe attacks; have been uname to work a targe portion of time. Anout three months ago I had a very severe attack of inflammation of the Bowels, followed galekly by two more attacks which prostated movery much, and left me in Quick Consumption. I thought it very probable I should not live until election. In this prosteted and dianear-ned condition I was taken to the Magnetic Hearing institute. If Gent Jones street, and after examination as profised I should not not missiness in two weeks. The treatment at once inflated new life into my whole system. I gained very fast, and was able to work within two weeks; my flesh and strength are coming to me very rapidly. If yea at 18 Noble street, Booklyn. I live of busices, If Rutgers street, New York.

ANDREW P. WHITMAN.

Thousands of other cases might be referred to, representing all known forms of disease; the above are acleted as being cases which were con-idered utterly hopeless, and upon which Medical Skill and Science had been exhausted.

It is confidently asserted that no case ever treated by them. Consultation hours from 9 A. M. to 9 P. M.

Invalids who cannot visit the Institute in person can apply by letter, which will receive prompt attention.

Medical skill and Science had been taken of the World.

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MAGNETIC BEALING INSTITUTE,

17 Great Jones street, New York City.

MAGNETIC REALING INSTITUTE. 17 Grent Jones street, New York City. Dec. 12.

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. Conunt,

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 unde-

veloped 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 assumeh of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 138 WASHINGTON STREET, Room No. 4, (up stairs,) on Monday, Tuesday and Thurs-DAT AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

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

Invocation.

Oh, thou Spirit, whose presence is incarnate in the body and the soul of this handsome day, whose love surrounds us on every hand, whose blessings are perpetually in our midst, thou whose voice we hear on the mountains and in the valleys, and in the ocean depths, who whispers to the Indian through the leaves and grasses, through the tempest and the calm, thou whose eternal presence is ever nigh unto our souls, thou Father and Mother of us all, we bring thee our prayers and our praises, and we lay them upon the sacred altar of human life, feeling sure of thy blessing. Thou hast formed us in wisdom, thou hast guided us in love, thou does preserve us by thing own eternal power. dost preserve us by thine own eternal power. That we are, we know; that we have been, we believe; that we shall be, we also believe. That eternity which belongs to thy great soul, belongs also to us, we believe. And, oh Spirit of this day, if we are mistaken, lead us aright. If we have been following false lights, oh give us the true, and may the star of truth rise so clear, and shine so bright, that we may never mistake. We praise thee that it is our privilege to return, walking amid the shadows of human life, that we are ing amid the shadows of human life, that we are again permitted to take up its crosses, and bear them up the many Calvaries of time. We praise thee that the heavens are opened to the world of thy love, and thy power is descending upon thy sons and daughters everywhere. We thank thee for the great manifestations of thy power that are being exhibited in the Old World, for the ways traggers of weaker that are being all the control of the great in the control of weaker that the control of the great in the control of weaker that the control of the many tongues of praise that are heard in the land, for the prayers that go out toward thee for greater light. We praise thee for the great tribulation through which this American nation is passing, for the great cloud that hangs still heavily upon it, for the mysterious influences that are working in politics and religion, and in all the various departments of life, for the still small voice that is heard everywhere in the land, speaking unto every heart, and ministering unto the needs of all thy children. Oh Lord, we bless thee for thy mercles to-day. We thank thee for this harvest of time. It has come in answer to the handlwork of the husbandman; it has come also in answer to the law of Nature. It tells of thy love and thy wisdom and thy power. Every blade of grass, every petal of all the flowers, speak of thy wisdom and thy love; and, oh Lord, grant that thy children may understand thy power everywhere, may know that thou art love and wisdom, and that a vindictive God is nowhere in life. Our Father, and our Mother too, we offer thee our prayers and our mother too, we offer thee our prayers and our praises that thou dost not need, but that we have need to give to thee that we may come nearer unto thee, that we may learn more perfectly of thyself, so that our kingdom of heaven may begin here, that the heaven of thy righteousness may be understood by our inner selves. Amen. Sept. 21.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, we are ready to consider. Ques.—What is a correct explanation of the following incident? Father and son both dream on the same night, as follows: The father dreams that he died and ascended a short distance from his body. The son relates the same impression having been made on his mind at the same time, the father being down stairs and the son up

Ass.—The impression came as a consequence, doubtless, of the susceptibility of both minds in question to the influence spoken of. You have been told that it is not only possible, but there are many instances of the kind upon record, so far as your spiritual science is concerned, where one individual spirit has impressed an indefinite number of minds with the same idea at the same time-clearly showing that all these several minds thus impressed were spiritually and magnetically in the same condition, and in the same degree susceptible to the influence. Father and son were doubtless in magnetic rapport with each other, therefore it was by no means a thing outside of natural law that the impression should be

Q.—There appears to be a conflict of conscience on our national bonds—whether, if they are paid in gold, and with other great and unusual discrimination in their favor, according to the letter and spirit of the act, is it not doing injustice to other national indebtedness, and to the great body of the people of the United States? Is there not a growing repugnance in the civilized world to carrying great war debts from generation to generation? and when wars become essential to the progress of nations, should they not be imand they not be immediately provided for, and their expense extinguished, and not allowed to be a burden to posterity? Would not this consideration be a lever to tempt mankind to reform, and behave themselves without the sword?

themselves without the sword?

A.—If governments and their supporters were always harmoniously related; if governments worked for the highest good of their supporters, and vice versa, each would feel that to infringe upon the rights of the other was a moral wrong, a political wrong, a governmental wrong, a public wrong, and feeling thus in their very souls, they would have very little to do with it. This question of right and wrong with regard to your national currency demands your earnest often. national currency demands your earnest atten-tion, and something more, your earnest action, for to-day, as you are just emerging, or seeming to at least, from the cloud of political war, all other nationalities are watching you, striving to ascertain how well and how speedily you will care for all your liabilities, how honest you will b among yourselves, and with reference to other nations. Indeed, this nation is to-day writing a more potent record of her being than ever before, and it becomes every member of this great household to see to it that every article of political and governmental furniture is in perfect order. This right of exchange is but poorly understood by the American Government. I am sorry it is so, but so it is. Government seems to suppose that it has the right to largely tax, and thus infringe upon the rights of its supporters, and thus infringe upon the rights of its supporters, and the people, most of them, at least, seem willing to pay blind homage to this idea, and thus both are wronged, both stand in a false light toward each other. But it is useless to speculate, it is better to act. I hope the time is not far distant when definite, clear action will be taken upon this point as hear clear action will be taken upon this point, as has

been upon some of minor importance.
Q.—Did Jesus Christ teach the doctrine of Shakerism as the only means of salvation? Did Jesus and his disciples believe marriage a sin and disobedience against the law and order of the

A.—We have no knowledge that Christ was a Shaker, or that he had any knowledge himself of the principles of Shakerism. On the contrary, we have abundant proof that he was no Shaker. Being a natural man, supporting natural law, and defending it to the utmost, he could not be a Shaker. Whatever a man or woman believes honestly to be right, is such to them, but may by no means be to another than themselves. The Shakers believe that they are a people set apart from the world who shall be blessed by God, fa-vored by God, because of the peculiar principles which their religion inculcates; but the world's people think differently, and we all know if all should turn Shakers what the result would be. We need not speculate upon that idea. It kills itself without any speculation whatever.

Dr. John Pye Smith.

Mr. Chairman, it would be impossible for me Mr. Chairman, it would be impossible for me to portray to you the varied feelings which seem to possess me this moment. If I ever doubted the wisdom and the love of God, I certainly can doubt no longer. I was not enlightened in your beautiful philosophy before my change. Had I been, I might have returned much easier from my new-found home in the spirit-world.

It has been my privilege, for the last few hours, to employ myself in reviewing the record of the American Spiritualists, for such a record is kept —and very accurately, too—in the spirit-world.

—and very accurately, too—in the spirit-world. The able leaders of these scances have not been idle, and all the workings of the Spiritual Philosonly, in America particularly, have been faithfully recorded, and stand as a living, eternal monument there, for or against you. The almost unlimited number of spiritual manifestations that you have been blessed with, here in America, stand out far above your desire, as Americans, to investigate the philosophy upon a scientific basis. The record says you have toyed with it; you have made it your plaything; you have in most instances not put it to the good use, to the holy purpose that the Great Infinite designed. I believe, you should. Your scientific men have ignored it, closed their doors against it, shut their ears and their senses against the inflowing of this most glorious of all philosophies, and the record bears darkly upon them, with the light staring them in the face, and then the light rejected. We look upon those persons who dwelt upon the earth in the days of Jesus, and in immediate communication with himself and his teachings, and who did not recognize his truths, who did not embrace his glorious religion, who were not spiritually impressed with his holiness—we look upon them in no very vavorable light. But now that the same light, the same voice of truth speaks to the same light, the same voice of truth speaks to the scientific men of to-day and demands their at-tention, where are they? Oh, where are they? Ye American people, who profess to deal with the science of life, oh deal with this far most potent of all points—this that opens the Hereafter to you. Know of it, weigh it in the scales of science. If it is false, make a record of its falsity. If it is true, by make a record of its falsity. oh make a record of its truth.

oh make a record of its truth.

I had intended on visiting your beautiful America, to do what I might be able to toward convincing some of the dear ones I have left on earth of the truth of this glorious religion, this spiritual light, but I became so forcibly impressed with your negligence, upon scanning your spiritual record, that all else was well nigh forgotten by me. I hope to be able to convince my dear friends that I have left, that because I live, and can return, they may do so also. There is an infinite power which we cannot measure, but we have no right to say that inspiration is no longer a thing of to-day. We have no right to say it belongs to the past, or to any special individual. Oheny dear ones, who to any special individual. Oh, my dear ones, who cannot see me, and cannot hear me, and cannot know how near I am at times to you, oh investigate this beautiful truth. Learn of it, and in time I know you will worship at its shrine. Sift it well, scatter the chaff, but see to it you preserve the

I was first made acquainted, Mr. Chairman, with the power I possessed to return to earth and manifest through human organisms, such as were susceptible to spirit influence, and was also informed concerning this place, at one of the scances_held

Edith Cutler.

[How do you do?] I am pretty well. Charlie and me have come to find our mother. I am Edith Cutler, and Charlie is my brother. Charlie is younger than I am. [Did you live in Boston?] In Boston? No, in New York city. And we died of diptheria. He died before me, nine days. I died on the 13th day of last March, and he died nine days before. I was n't well that day, but I was n't year ysick and then I got sick and couldn't go to younger than I am. [Did you live in Boston?] In Boston? No, in New York city. And we died of diptheria. He died before me, nine days. I died on the 13th day of last March, and he died nine days before. I was n't well that day, but I was n't very sick, and then I got sick and could n't go to the funeral, and then I died. I heard them preaching about the little children's going to Jesus, but I have n't gone, and don't know when I shall. [Was this when your brother was buried?] No, when I died—preached for both of us, but we had n't gone; we was there, Charlie and I; he was there with me. We are with our Uncle Robert. [Robert who?] Cutler. He is dead, like we are. He very sick, and then I got sick and couldn't go to the funeral, and then I died. I heard them preaching about the little children's going to Jesus, but I have n't gone, and don't know when I shall. [Was this when your brother was buried?] No, when I died—preached for both of us, but we had n't gone; we was there, Charlie and I; he was there with me. We are with our Uncle Robert... [Robert Wester Heid deed His was a Market and the real of the state of the st gone; we was there, Charlie and I; he was there with me. We are with our Uncle Robert. [Robert who?] Cutler. He is dead, like we are. He died of the consumption. He was an artist, and he was my father's youngest brother. I am ten years old, sir. And do you know what we come for, Charlie and me? [No, I do not.] Well, we come to tell mother that us three, Uncle Robert and Charlie and me, want to send her some communication, or talk to her by somebody in this way. Not to have it printed—talk to her. [You want her to visit some medium?] Yes. Mother's got Uncle Robert's watch, you see, and he says if she will go somewhere where he can speak to her at just seventeen minutes past two, in the afternoon, that will be the best time, and that will be just the time that he died, you know. His watch stopped, it was hanging up, and it stopped, and he says it stopped, it was hanging up, and it stopped, and he says it stopped, it was hanging up, and it stopped, and while in the flesh. As you advance in life, you while in the flesh. As you advance in life, you are better able to use it, make it run, you know.

And father, too, I want to come to him; but lie

says nobody lives after they die, so I don't know what to do. [You can ask him to let you come what to do. [You can ask him to let you come and prove that you live.] I do n't think he would helieve. He don't believe in anybody's living. He says when they die it's all of 'em. [Can't you tell him something that he knows and your mother does n't?] I don't know what to tell that mother do n't know; she knows all I know. cle Robert says when the car gets round to him he will jump on—to my father, he means. [I un-derstand.] Tell my mother that Charlie is here, but is afraid to come now, but he won't be-wouldn't be if she was here. Good-by.

Samuel C. Barrows.

[How do you do?] Comfortable. [We people on earth can't all say that.] No, I could n't always, when I was here. Stranger, I seen some mighty uncomfortable times here. My name is Samuel C. Barrows, and I am from Missouri. If samuel C. Barrows, and I am from Missouri. If you've got any express train going on there for such as I am, I'd like to go. [We can only send your message.] So I was told. [In what town did you live?] Brownsville. Stranger, I am in rather a queer condition. You see, my people have an idea that I am locked up somewhere for safe keeping. [On earth?] On earth! Oh people. safe keeping. [On earth?] On earth! oh no; on the other side. [Do they know you are there?] Oh yes; I went out from Danville—down South. Went there to fight for a mean kind of liberty, after all—mean kind of liberty. I was n't a Christian, and I seen some pretty rough sides of life. I was n't just as good as I ought to have been here, and for that reason, you see, the good side of my folks think that I am in no very good place on the other side, and, well—well, (in a whisper,) think I am in hell. That's it. But I am comfortable. I am not too hot nor too cold; it's am comfortable. I am not too hot nor too cold; it's a temperate climate where I am now. They need n't give themselves any uneasiness about me, and need n't be fretting for fear that I shall be round, now I've come, to do harm. Never shall steal another horse as long as I live. Never shall disgrace them in that way again, 'cause in this country horses are free; so is lard—here all you went; no receive to is land—have all you want; no necessity for stealing, and I stole that horse through necessity. Tell you why, stranger. I had a friend who was in trouble; he had got to get out of the State in pretty quick time, and if he did n't get out he'd be jugged. He was n't shrewd enough to steal, himself: did n't know where to go, if he was. I stole the horse, I saw him well on the way he had got out, and I was hauled up, the folks disgraced. I went to war to settle the trouble; I settled it and went up, and did n't go very far down. There, now, stranger, that's my record. The parson, there, would n't think it very good, but no matter. It's mine—my own. [It is one great thing in your favor to acknowledge your fault.]
My counsel said to me: "Remember, you are not guilty." But when the oath was administered, "Guilty or not guilty," I said "guilty," because I was a thief—not a liar.

I am a strange combination of human nature; you would find that out if you were well acquainted with me. [I see it now.] You would see more of it the more you got acquainted with

time to you when you come over. [I shall accept your offer.] I shall remember you. Sept. 21.

Evelyn Andrews.

I am Evelyn Andrews. I was born in Troy, N. Y., in the year 1832, and I died in the year 1867. During the war I went out into our Southern hospitals, and there I overdid, and brought on a dis-During the war I went out into our Southern hospitals, and there I overdid, and brought on a disease that took away a good portion of our family—consumption. While in one of the Southern hospitals, at Newbern, I was standing by the cot of a dying soldier, and encouraging him as best I could, when suddenly he broke out in this wise:

"Oh, I am not afraid to die. I know the way, and I know I can return. I am sorry I cannot so to my mother, but I shall go to her as soop as I am free from the body." He says, "Do pt think me insane; I am a Spiritualist, and I want you to see that a Spiritualist can die happy." I have met him here, and he told me of me way of return, and he influenced me many times before my death, too, for I could not forge his words; they seemed always present with me, and when I died, strange to say, they were the light and the strength by which I passed over the mystic river of death. I said if that dying soldier's belief was true I should have power to return, and if I had it, I would exercise it. That I come is proof that I can, and I carnestly hope that my friends may, one and all, seek to know concerning this truth; for they all must die, sooner or later; they must cause where I am. Andsit will be very satisfacone and all, seek to know concerning this truth; for they all must die, sooner or later; they must come where I am. And it will be very satisfactory to them, to say the least, to have some knowledge of the place they are going to, and of the condition of life they are to be ushered into. Have I given you my name? [Yes.] And my age? oh yes: I was born in 1832, and died in 1867. Sept. 21.

Seance conducted by Theodore Parker.

Invocation.

Thou Living Spirit, whose eternal truths are recorded everywhere in Nature; who speaketh unto our souls through all the various sciences, which may be summed up in the one science of life; thou whom we cannot measure in thy fulllife; thou whom we cannot measure in thy fullness; thou whose wisdom we may never fully understand, whose love is beyond ouncomprehension, whose power far above ours; thou spirit whose presence we perceive in all things, we would pay thee that perfect homage which comes from the deep places of our inner lives, gazing out upon thy sublime manifestations in Nature, and turning within to the more sublime manifestations of thy power in our own souls. Oh thou Spirit, thou Love, thou Power, we are filled with praise, and we would worship thee in spirit and in truth, and seeking ever to understand thy truths better, so that we may appropriate thy truths better, so that we may appropriate them more perfectly to use, we would thus obey thy law, thus worship thee more than in words; for in deeds alone can we truly worship thee. Our mouthed utterances are lost in the winds. They are no more to thee than the sounding of the wind in the branches of the autumn trees. But our deeds, such as make a deep impression upon our inner lives, such as vibrate upon the atmo-sphere of the spirit-world, these and these alone spirers of the spirit-world, these and these alone are true worship. Oh give us strength to worship thee in deeds; give us strength to bear the crosses of all life—those of time we have borne; how well, thou alone canst determine. The crosses of concerning this place, at one of the scances nead at the house of one of my countrymen, Rev. Rowland Young. [Ah, I met him here this season.] Ite will doubtless corroborate my identity. Dr. J. P. Smith, formerly President of Homerton Divinity College, near London. Heaven bless you.

Sent. 21. thus shall we love thee better and serve thee more truly. Thou dost not need that we thank thee for thy mercies. Thou dost not need that we praise thee for the blessings thou hast bestowed upon us. We cannot add to thy greatness by our praises. We cannot make thee what thou art not. We cannot change thy laws; we cannot cause thee to

become more thoroughly acquainted with your own power, and thus you are better able to use it, to exercise it. It extends further beyond you. Its radiations are more perfect. Your correspondent denies or disbelieves in the spiritual identity of the spirit after death—that is very evident from the question—does not believe that it possesses a consciousness that passes beyond human senses. Well, there are thousands throughout this world, and others, who believe very nearly the same with regard to the spirit. But a thou-sand times ten thousand beliefs will not change the truth, will not rob it of its truth. All the facts in Nature will remain such, despite the speculations or belief or diabelief of all the souls in the universe. And so far as this one fact is con-cerned, all souls are destined to have it solved to their entire satisfaction. That is the destiny of all, just as much as it is the destiny of all souls in the flesh to pass out of the flesh. It is the inevitable result of the movement of life, the change of being, the progress of the soul. Q.—Why is it that at public circles our friends

do not come as often as strangers? A.—If by public circles you refer to this place, we can assure you that all the intimate friends of the persons who are gathered here from time to time are prohibited from communicating.

Q.—I mean other circles. A.—Then ask your own individuality why it is.
Would you be as likely to communicate private,
that is, domestic intelligence, to your friends when
any number of strangers were present? Certainly not. You would nine times out of ten feel a re-tiring delicacy that would overcome your desire to meet the friends and communicate with them. low all spirits who desire to communicate with Now all spirits who desize to communicate with their own dearly loved ones who have passed beyond the vale, should remember that those friends are human still. They possess all the attributes of human nature. They would rather meet their friends in private than in public. Therefore, if you desire to be satisfied in the communications that may take place between your friends and yourself, meet them privately, and see to it that you select the very best instruments that you have any knowledge of, for the very best are none

too good.
Q.—Please define the Deity. In your invocation you seem to address an Eternal Spirit—I would like to hear that spirit defined.
A.—I can only define God to my own satisfac-

A.—I can only define God to my own satisfaction, not to the satisfaction of any other individual in the universe. To me, God is the living, eternal power of good that I see everywhere. I see this power in the flowers, in the rocks, in the air, in everything that I behold. In all things with which I come in contact I recognize this power. To me it is good; it is God. There is something of good in all things to me. In this sense I am a materialist. I do not believe in a God apart from his works. I do not believe in a God apart from his works. I do not believe in a God outside of Nature; but I believe in one that is in and around us, and in all with which we come in contact. To me this is God. You may call it Jehovah, or Brahma, or by any name you please, but it is the great living spirit that perme ates all things and controls all.

Q.—Why do we not have better mediums, when it is so essential that we should?

A.—Because you do not know how to take care of those you have. When these are properly me. And maybe when you got acquainted with me. And maybe when you travel out of your make-up, and get on our side, you will want a friend, and a thief may serve you well. A liar can be no man's friend, but a thief can be sometimes.

Tell Mary Eliza to stop her prayers. They are useless. I am all right as it is. [Your sister?]
Oh no, my wife. Good day, stranger. A happy

Q.—What spirit is now speaking?
A.—In due season you will understand; that is to say, at the close of this scance the names of all have participated in the exercises will be

nounce that at the close of this scance, if there is time and opportunity, the young Indian spirit known as "Prairie Flower," will read a selection from the "Song of Hiawatha."

Departure."
Prayer and questions answered by Wm. E. Channing; reading by "Prairie Flower"; letters answered by H. Marion Stephens.

Mary Annetta Hollingsworth.

It is only fifty-six hours since they said I was lead, and that, too, in Belfast, England, whither I had gone to visit my father's relatives, hoping to recover my health. I had been twenty-two years, seven months and eight days in the mortal body on earth. My name, Mary Annetta Hollingsworth. I was born in this country—in Orange, N. J. My mother preceded me to the spirit-world eleven years. My father was born a few miles eleven years. My father was born a few miles from Belfast, England. He came to this country in 1831, married my mother, Mary Sauford, in 1836. I could give the entire record, but my strength and power are failing, and I must hasten

strength and power are falling, and I must hasten to more important points.

A maiden sister of my father attended me from this country to England. She came here shortly after my birth, and remained with us ever since. My father's business taking him South and West a great part of the time, it was deemed advisable to break up the home, and that I should go with my aunt, in the hope of recovering my health. Before going, in the early part of my sickness I chanced to meet with some spiritual works, which I read and relished. They were food for my I read and relished. They were food for my spirit. I believed in their truths, and nothwithstanding I was opposed still I believed, and I said, "So sure as I pass on before you, so sure I will return, and with such unmistakable proofs of my identity, that if you are sane you cannot doubt them." No intelligence of my death has reached this continent. I bring it first; and my last words were, "I shall come back, I know I shall, for my mother meets me here; and, if she can come, I

(The above was given at 3 30 P. M.) Sept. 22.

Thomas Brady.

This coming back before you get hardly free This coming back before you get hardly free from one body, and taking upon yourself another, is what I call driving a double team. Well, sir, I hail from just over the line, in Roxbury—that is to say, I did when I was here. My name is Thomas Brady. I was born in this country, of Irish parents. I have a list of twenty-one years in this state of life, and have been on the other side since 1864. I went out as a soldier. Did what I could toward silencing the rebellion and making the people of the South know that Northern "mudsills" were something, after all, whether they were Irish or American.

I was a Catholic by profession when I was here; that is to say, I went to Catholic service and was confirmed by the Catholic church, but I can't say that I had any very strong belief in any

and was confirmed by the Catholic church, but I can't say that I had any very strong belief in any kind of religion—because I never paid enough attention to it to really make up my mind as to the right or wrong of any. I was often taken to do by my friends because I was n't a better Catholic, and because I was constantly saying something that was n't considered just right. But there it was. I said those hard things, and I suppose if I was here I should say them now. And now I've come back, I have to say that I don't see as the Catholics stand any higher here in the spirits world than the Protestants; and I don't see as the Catholics stand any higher here in the spirit-world than the Protestants; and I don't see as the Protestants stand any higher than the Catholics; and I don't see as any kind of a religion makes a straw's difference in the hereafter. I think it's a waste of time and power, and of all you throw into the scale—this religious business. There you have it.

Now they will say I am not a care.

ness. There you have it.

Now they will say I am not a good Catholic; that I'm worse now than I was when I was here. All right! As I get ahead I'll grow worse and worse, I suppose. It was supposed by some of my friends that the clergy would refuse to pray me out of purgatory because of my lack of respect for the Church. But I got prayed out somehow or other, or I climbed out; I don't know; at all events I'm out. And to all my good Catholic friends I would say, If you want to know whether I can come back and speak or not, come to me, well, through the influence of the clergy if you like that—think that's a better way, or come outside of their influence; come any way you please, side of their influence; come any way you please, and if I can't prove myself to be alive and talk-ing with you, why, then, it's my fault, that's all. Give me a good instrument, and I am sure to do

I have a brother Charles, who, by the influence of an uncle, is thinking of going into the Church a little deeper than Catholics do ordinarily. That is to say, he is intending, I believe, to go into the clerical part, which is all right if he likes it. I should n't. And if he is successful in his plans, if he do n't object, I will do the very best I can toward tincturing his Catholic faith with my here-tic notions after death. I will make post mortem visits, and help him in all ways that I can for I want him to understand, if I do n't mistake him— and I do n't think I do—he is one of those kind of and I do n't think I do—he is one of those kind of people that admit of the doors being opened to the other side of life. [You think he is a medium?] Yes, I think so. But I 've refrained from coming right there, because, you see, it would upset my dish before the time, and I should n't have half the power that I shall have if I work in a sort of an under current, you know. [Get his attention, drawn toward you.] If I don't get his attention I will get his spirit drawn toward me, and I will work outside of his consciousness, and the work will be just as good. It makes no difference what means you use if you are only honest in using them and the end is good. That is my doctrine.

I once said to my uncle when he was talking to

I once said to my uncle when he was talking to me about the Church—he says, "I believe you are half Protestant; you are no Catholic at all"—says I, "What's the difference, so I get to heaven, whether I ride there on a Protestant donkey or on a Catholic donkey?" Says he, "You ought to be excommunicated, cut off from all the privileges of the Church forcer." of the Church forever." Says I, "I shan't care much if you do." I say precisely the same now, and, despite of the evil there was round me here, I am out of purgatory and as happy as anybody ever ought to be.

You say to my friends that Thomas Brady is happy, is all right. Don't matter whether he stands with one foot on the Protestant platform and the other on the Catholic, he is all right, for it so, happens he do n't recognize any one of them, nor your Spiritualist platform into the bargain. Names do spiritualist platform into the dargain. Names do n't amount to anything. [It is the works that are important.] Yes, it's, the works, and if they are good in the Catholic church they will save it, and if not, they will sink it. That's all; and, by the shaking the old head is getting, I should think there was some bad deeds there—looks very much like it. At all events if there a group good in like it. At all events, if there's enough good in it to save it, it will get saved. If not, down it goes. I will preach its funeral sermon any time when I am called upon. Do n't forget my name, will you? Good-day, captain. Sept. 22. Good-day, captain.

Johnnie Joice.

How do you do? [How do you do?] Pretty well. I suppose you know me, don't you?

the Jesus of other days to return, exercising its power, tangibly over humanity to day, would humanity recognize that power? Does it recognize the power? No Jesus says, "I come to my own, but my own receive me not."

Q.—If Jesus is really a person, and here among us, why does he not come to these circles and answer these questions? Are we not now intelligent enjught to accept it if he did?

A.—Would it be any more satisfactory? Ithips not. Would the mere attachment of the nome of Jesus the Christ to any truth make it core of a truth? Gentanipa not.

Q.—Would he come were he invited?

A.—It is possible, and perhaps probable. You are not to understand that Jesus the Christ in person, as a distinct spirit, cannot return and manifest to mortals, for he certainly can. He who through the guardianship of truth had so clear an understanding of these things so far in the past, he who could see through the darkness of that past, sees equally well through the brighter light of to-day; and the same power that was so potent in other days is not less so to-day. Jesus the Christ lives to-day, as he lived eighteen hundred years ago. He has the same gifts, the same love, the same wisdom; but should he come in propria persone as a spirit, announcing himself as the veritable Jesus the Christ of other days, would be make you understand him? Immediately the cry of blasphemy would be raised; hands would be lifted in holy horror everywhere; and yet this meek and lowly Nazarene walks in your. midst every day. Rest assured of that.

Q.—What spirit is now speaking?

A.—In due season you will understand; that is constantly when you have to run your chance, as you do here.

Idon't go to him when he thinks of me I am so agitated and am so unhappy that I may as well to him, and is the much of the will be him. There will be plent to the first of other days, in the first of other days, would he make you understand him? I mediate the veritable Jesus the Christ of other days, would he make you understand him? I mined a propriate persone as a sp best way to, particularly when you have to run your chance, as you do here. Sept. 22.

The selection from Longfellow was "Hiawatha's

Thursday, Sept. 24.—Invocation: Questions and Answers; Charles Alexander Thompson, of Savannah, Ga., to his mother; Gen. Robert McCook; Catherine Young, of Jamaica Plains, Mass.; Annie Rogers, of Provincetown, to her mother. Annie Rogers, of Provincetown, to her mother. Phillips, Clark, 18.—Invocation; Questions and Answers; Phillips, Clark, 18.—Invocation; Questions and Answers; Phillips, Clark, 18.—Invocation; Lit, to his cousin, Edward Clark; Adelia Justin Weber, Windsor, Ct., to her aunt; Jonnie F. Strong, of Unity, N. II.; Manfred Cloutman, to his mother and friends; Hugh McDonald, to his brother, in New York.

York. Tuesday, Nor. 24.—Invocation: Questions and Answers; Nathan Simonds Harris, of New York, to his mother: Mary Elizabeth Stebbins, of Chelsea, Mass., to her mother: Charlie Bush, of Manchester, N. H., to his mother; Peter Connelly, of Boston, to his son, Monday, Nov. 30.—Invocation: Questions and Answers; Mary Evelina Berry, of New York, to her husband; Charley Brown, to his former master, in Alabama; William Bradley, of Boston, to friends; Annetta Burke, of East Breadway, New York, to her mother, in Cincinnati.

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Illed, Worcester, Mass. riend, East Boston, Mass... r. S. Kendrick, Westfield, Mass... enas Taunar, Deerfield,

Married.

In Berlin, Wis., Nov. 18th, 1868, by Dr. P. B. Randolph, Min ister of the Gospel of Today, Mr. Stephen H. Cook to Miss Maria Chapman, both of Berlin.

Obituaries.

Passed on to the "Higher Life," on the morning of Oct. 17th. Clara C. Augusta, wife of Charles E. Gliman, in her 47th year, leaving a fond companion and four children to find the solace of sorrow in the cheering fact that she still lires, and does

return.

Our sister had been in delicate health for fifteen years, but ever faithful to the domestic duties of home and family, until within two weeks of her doparture, when billious fever prostrated her form, causing at times intense suffering; yet ever calm, patient and hopeful, she happily met the change, and entered, a bright spirit, upon the shores of an immortal life. As wife, mother and friend our sister was truly loving, devoted and kind; as a Spiritualist, she fully realized for the last three years its soul cheering teachings, and assured the loved ones that she would return, which premise has been already fulfilled by messages of loving sympathy to the dear ones at home. return.

Entered spirit-life on the evening of Nov, 12th, 1868, with a

candid convictions of right, under all circumstances. His sympathies had nover been attracted loward any sectarian system of worship, since they failed to meet his spiritual wants, or demonstrate the fact of immortality. Thus we quote his own language during his last illines: "I had been drifting forty years in search of some evidence of a practical demonstration of another life, but failed it find anything that was satisfactory until three years 190, when, listening to the inspirational teachings of Mrs. Gordos, I was fully convinced of the truth of Spiritualism. It has cheered me in health, is a comfort in sickness. I have no fear of death, but am ready and anxious to go, and will come back again."

His mortal form was conveyed to laberty Hall, on Sunday afternoon, Nov. 15th. where a large audience assembled to listen to the Spiritualistic views of Death and Immortality, with a passing tribute to the memory of Sister Gliman, by the writer, after which his body was conveyed to its last resting place, accompanied by the members if he Monument Lodge of Free Masons, of which Order he was a worthy member.

At Cady's Falls (Morristown), Vt., on the morning of Nov 4th, George A. Tinker, aged 75 years.

At Cady's Falls (Morristown), Vt., q. the morning of Nov.

4th, George A. Tinker, aged 75 years.

Ever since the memorable period wien the intelligences of the invisible world first made known fielr tangible presence to the children of earth. Bro. Tinker his been a firm and consistent believer in the philosophy of Spiritualism. Embracing its glorious principles when there were but few believers, he was persecuted as but few men have been. Sectarian blgotry did its utmost to crush him, and foes of he most virulent kindwer entereasingly aiming their darts of nalice, envy and slander at him, and at the beautiful cause his despoused in its tender infancy. Even the walls of an Imane Asylum at one time encased him—the reward of his unfunching devotion to what he feit to be the right and the truth. But this, far from swerving him from his line of duty, only made him stronger and more determined to advocate the claims of the Spiritual Philosophy, until the world, too, should feel obliged to accept it as the True Religion. He lived sufficiently long to see men who were the most violent in their denuciations, and who did the most to turn him from the pathway in which he wasking, joyfully accept the beautiful teachings of the angels, and to receive their blessings for his efforts in bringing them to behold the "true light, that lighteth every man that cometh into the world."

Bro. Tinker was not without his faults and imperfections. Yet the broad mantle of charity will cover them all, and iffends who knew him will speak of his virtues, of his beautiful devotion to the right when ecclesiatical vengeance roady to exercise toward those who could not understand him nor the cause he advocated. Like the gende Nazaren, he was slow to resent, quick to forgive.

Bro. Tinker's liness was of brief duration, and his passing away was peaceful and triumphant. A beloved daughter, an excellent clairvoyant medium, was with him arring the hours of his sickness, and did all that fillal affection could do to smooth her father's passage throu

where is her. "Faith, Hope, Ch these three is charity." Cady's Falls, Vi., Nov. 17, 1868.

Passed to spirit-life, Nov. 8th. 1868, Mrs. Eliza P. Fairbanks

Passed to spirit-life, Nov. 8th, 1868, Mrs. Eliza P. Fairbanks, wife of Mr. Clark P. Fairbanks, of East Stoughton.

She had been for many years a medium through whom friends in the higher life communed with loved ones on earth, and thus had positive knowledge of the Better Land, and real loved children who had passed through the change called death, and who were logatily waiting to welcome her to that liappy home, where together they should spend the unending round of eternity's years.

Desirous that all might know the power of our surpassingly beautiful religion to sustain poor humanity in that trying hour from which we all instinctively shrink, she requested that the circumstances attending her departure might be given hour from which we all instinctively shrink, she requested that the circumstances attending her departure might be given fully through the Banner of Light. Invisible friends conducted the funeral services, through the organism of Mr. Harris, of Abington, speaking words of consolation to the husband and children of our departed sister, yet in the form. Many sympathizing friends listened to the remarks with deep interest. May the peace and blessedness that she experienced be cours when our turn shall come to cross the slient river, and begin in stern reality our "dealings with the dead."

Randolph, Mass., Nos. 14th, 1868.

DONIEL HOWARD.

BORN INTO THE HIGHER LIFE .- At Sacramento, Cal , Oct. BORN INTO THE HIGHER LIFE.—At Sacramento, Cal, Oct. 22d, 1868, Charles S. Young, native of Michigan, aged 25 years. The deceased was one of that class of mou denominated "the noblest work of God"—an honest man; he was intelligent, self-reliant, sympathetic and obliging, and, withal, a consistent spiritualist. The writer was with him during his last moments, and aithough his voice was then scarcely audible, he spoke rationally and trustingly of the future, realizing that he spoke rationally and trustingly of the future, realizing that he spoke rationally and trustingly of the future, realizing that he spoke rationally and trustingly of the future, realizing that he spoke rationally and trustingly of the future, realizing that he spoke rationally and trustingly addit "It's over; py sufficings have really and the smillingly said: "It's over; py sufficings are now ended. For awhile good by—I shall come back and see you." Faithfully has he kept the promise.

Miscellaneous.

THE PILCRIM.

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

TREMONT TEMPLE, Every evening except Saturday, at 7½; P. M., 2½, except Monday and Tuesday.

Admission, 50 cents; Reserved Seats, 75; Children under 10, 25 cents. Admission, we can a constant of the constant of the constant of Pilgrim's Progress presented to every one who attends.

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

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

A NEW PRICE LIST

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PEPECIALLY devoted to the interests of the American Phousowife. Containing practical hints and suggestions for the Veranda, the Drawing Room, the Dressing Room, the Dining Room, the Library, the Conservatory, the Nursery, Dispensary, the Kitchen and the Parior. Only 81 per year. November and December numbers PERE to new subscribers. Specimen copies FERE. Agents wanted.

GEORGE E. OROWELL, Publisher, Brattleboro', Vt. Nov. 21.—40

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WADMAN'S PATENT COAL SIFTER Call and see for yourself, at

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Nov. 21.—4w

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society. It has been apily termed the freest organ of thought in the world.

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Nov. 21.—4w

THE GREATEST

MEDICAL

BLESSING OF THE AGE.

Dr. Kennedy's Bheumatic and Neuralgia Dissolvent.

READER, you may consider this a sort of a spread-cagle 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
NEURALGIA,

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

When you have the

SCIATICA,

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

When you have the LUMBAGO,

lying and writhing in agony and pain, unable to turn yourself in bed, and every movement will go to your heart like a knife; how tell me if relief and a cure of any of these diseases in a few Mays 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 Rhou-matic and Neuralgic pain will be dissolved and pass off by the

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Price \$1.50 per bottle. 24w—Nov. 14.

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or Week, at 54 Rudson street, Boston.

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Dr. Gridley possesses a remerkable of/1 for describing the location and mature of diseases, also for prescribing remedies for
their removal. Office hours from 10 A. M. 10 4 P. M.

Dec. 12.—1w*

Mediums in Boston.

AURA HASTINGS HATOH, Inspirational Medium, will give Musical Néances every Monday, Tuesday, Wednesday and Thuraday evenings, at 8 o'clock, at 8 Kittredge place; opposite 69 Friend st., Boston. Terms 25 cts. Nov. 21.—we

NOTICE.

D. B. WILLIAM B. WHITE, Medical Electrician, and teacher of the same, Cares all Diseases that are

Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2,00.
Office No. 4 Jefferson place, from South Bennett street, between Washington street and Harrison avenue, lioston, Mass.
Office hours from 9 A. M. to 4 P. M.
Oct. 3.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON. TailOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Oct. 3.

MRS. A. C. LATHAM.

MEDICAL CLAIRVOYANT AND HEALING MEDIUM.

292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rhoumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Oct. 3.

MRS. GRIDLEY (formerly Mrs. Spatford,)
has returned to Boston, after an absence of a year, and
taken rooms at No. 44 Essex street, where she will be pleased
to resume her sittings, in answer to the carnest solicitations of
her former patrons. Hours from 10 to 12 A. M., and 2 to 5 P.M.
Dec. 12.—1w.

MRS. J. E. KENYON, No. 62 West Cedar Public Circles Saturday evenings at 73 o'clock. Admission 25 cents.

MARY M. HARDY, Test and Business Medium, No. 91 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2,00 and two red stamps. Circles Thursday and Sunday evenings.

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

8w*-Nov. 7.

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1805 Washington street, Boston. MRS. R. COLLINS still continues to heal the oct. 3.—12w

SAMUEL GROVER, HEALING MEDIUM, No. 15 DIX PLACE, (opposite Harvard street.) 13w-Oct. 3. MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant street, Boston, Mass.

MRS. EWELL, Medical and Spirit Medium, oct. 24.—13 w*

Miscellaneous.

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The Best Material For Church Upholstering!

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Btate Assayer, Analytical and Consulting Chemist.

Westeristed, Nov. 10th, 1000.

C. L. FOWLE, Esq.,

DEAR Sin: -Most cheerfully do I say that the cushions you furnished for our new meeting-house are much more than sat triactory to the Church and Society. Many strangers and friends from abroad have been strong in their expressions of praise. The cushions are remarkable for neatness of appearance and permanency and elasticity of position.

Yours truly,

JOHN JENNINGS,
Pastor of Baptist Church, Westfield, Mass.

CHARLES L. FOWLE, ESQ., 121 Summer street, Itoston.—
Dear Mr:—I reply to your inquiry of yesterday that the Sponge
Gushions in use in Congregational Church at Orange, (Rev.
Geo. B. Bacon's) give, so far as I know, entire satisfaction.
They were selected after careful comparison and inquiry, with
some hesitation, because we were warned by those interested
in other materials of various objections to them. Several
months' use has not, however, shown any of these objections
to be well founded. I nover sat on pleasanter cushions, and
so far, at least, they seem to justify all you claim in their bohaif. Itespectially Yours, LOWELL MANON, JR.

New York, Nov. 11, 1868.

AUBURDALE, MASS, Nov. 16, 1869.

C. L. FOWLE, ESQ., Agent Patent Elastic Sponge Co. Dear Sir:—It gives me great pleasure to inform you that the 88 Church Cushions covered with Green Terry that you fur nished for the Auburndale Congregational Church in July 1881, are everything that we could desire.

You will remember that our committee made diligent in quiries of those who had used the Elastic Sponge Cushions, before adopting them. Some of us were prejudiced against them on account of their being a new article. Our Impairies satisfied us that we were in error. I am happy to say that during four months' trial I have never heard any expression with regard to them other than that of entire satisfaction.

CHAS. W. ROBINSON, of Com. on Repairs.

OFFICE OF THE TRIBUNE, NEW YORK, July 8, 1888.

Dear Sir:—If you would do so, or could get it done without extra trouble, I wish you would have a Bed and two Filmor of Elastic Sponge made up for me and sent by Harlem R. R. to

HORACE GREELEY,
Chappaqua, Westchester Co., N. Y.

Bend Bill to me here.

Bend Bill to me here.

New York, Aug. 16, 1888.

Dear Sir:—I duly received the Bed and Pillows and found them all right—at least I could suggest no improvement. I enjoy them thoroughly. I am ready to pay for them and to be quoted as one of their admirers.

Yours, etc., HORACE GREELEY.

OFFICE SOUTH BOSTON RALEGAD CO., South Boston, Nov. 10, 1868. South Boston, Nov. 10, 1868. MESSIS. C. L. FOWLE & CO.,—GENTLEMEN:—About Novemonths since I had a set of your Elastic Sponge Cushlons put into one of our cars. The car has been in constant use since. The cushlons appear to be as elastic and plump as they were when they were put into the car. I am satisfied that Elastic Sponge is far superfor to anything now in use for car seats.

Yours truly,

R. JOHNSON,
Supt. So. Boston R. R.

BOSTON, Oct. 22, 1868.

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M. announce to the public that those who wish, and will
visit them in person, or send their autograph or lock of hir,
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, \$250; Brief delineation, \$1,00 and two 3
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cent stamps,
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Nov. 14.

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POWDERS.

The magic control of the Positive and Nega-tive Powders over diseases of all kinds; is wontive Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POBITIVE POWDERS OURE Neuraigia, Readache, Earache, Toothache, Rheumatism,
Uout, Colle, Pains of sil kinds; Cholera, Diarrhea, Row
et Complaint, Dysentery, Naurea and Vomiting, Dyspepsia, Indigesion, Flattience, Wormai Suppressed Menstruction, Painful Memetruntion, Faiting of the
Womb, all Female Weaknesses and Brangements; Cramps,
Fits, Rydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the
Fever of Finnil Pox, Measics, Scarlatina, Erysipelas, Puenmania, Pleurisv all in Saumantions, acute orthronic, such THE NEGATIVE POWDERS OURE Pa-

THE NEGATIVE POWNERS OF UNITS, Engrapes of Palys, Ameuroses and Deshiess from paralysis of the nerves of the eye and of the car, or of their nervous centres; Bouble Vision, Catalensy; all Law Fewers, such as the Typhoid and the Typhois extreme Nervous of Suscular Prostruction of Relaxation.

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

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THE GREATEST FAMILY MEDI-CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such bing as fell.

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Sums of \$5 or over, sent by mall, should be either in the form of l'est Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk.

OFFICE, 374 St. MARKS PLACE, NEW YORK, : Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office

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to the FOUR SERIAL STORIES and the VARIED DEPARTMENTS. The Terms to Subscribers:

wards add single copies at \$2,50 each,
8TREET & SMITH, Proprietors,
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IIIS Magnetic Syrup eradicates humors, mercury, and II all impurities from the system.

Illis Magnetic Dysontery, Cholera Morbus and Cholern Cordini relieves and cures the most severe cases.

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His Magnetic Pulmonary and Bronchial Syrup clears the air-cells and cleauses the membranes from unhealthy mucus collections.

Price 41.59 per bottle, each kind, sent by express.

Illis Magnetic Tonte and Strengthening Powders enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition; are invaluable in all cases of Denitry and Waxeness of the Blood; in Constructed Menses; dec.

Trice 50 cents per package. Sent by mall postage pald.

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Pleasant and Complete Substitute

FOR CASTORIA.

HOLMES'S MAGNETIC INSULATED

WRITING PLANCHETTE, Holmes's Alphabetic Planchette,

THE GREAT SPIRITUAL REMEDY, THE FULFILLMENT

DREAM.

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

"In the apring of 1866, my friend, Mrs. C., a member of the Episcopal church in Milwaukee, Wis., where I then resided,

bound to this by ties of affection, which is ever seeking the thousands of facts, countly well authenticated, which have fore, for the ournose 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 veneral 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

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 Nega them as they were sent abroad over the earth; and I also relterating the assurance that the Positive and Negative Positive and Negative Powders are a Spiritual Preparation.

nd unexpected, that in a less enlightened age, and among would have been called miraculous. In this respect, also they are preciminently a Spiritual Preparation.

What I now wish to impress upon the readers of the Banns 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 sense than any litherto explained, they are a Spiritual Pronot simply because the controlling influence of one medium is interested in promoting their scientific and spiritual value. nor simply because one spirit, or a limited number of spirits, which they possess and sustaining their great healing virtues, but because spirits of all classes and in all localities do contribute to impregnate them with a spiritual healing, and do mpress, 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 whatsoever disease they have. PAYTON SPENCE.

New York, Oct. 12th, 1868. Dec. 5.

I. O. O. F.

THE AMERICAN ODD FELLOW! . AN ILLUSTRATED MONTHLY MAGAZINE.

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Hell-What is it?-Where is it?

When we were bonny lads, good reader, the clergy, anxious to rescue souls as brands from the burning, preached a hell that was hell-none of your refined disciplinary punishments, ultimating in a slight banishment from the more immediate glories of the Divine presence-but a local hell of literal fire and brimstone, flaming, blazing and terrific with the ceaseless moanings of the damned. Permit us to regale your old remembrances by the following quotations from accredited Orthodox clergymen.

The Rev. Mr. Benson, a Methodist commentator of England, in a sermon on the "future misery of the wicked," says:

"Infinite justice arrests their guilty souls, and confines them in the dark prison of hell, till they have satisfied all lits demands by their personal sufferings, which, alas! they can never do." O God is present in hell, in his can never do." O O O "God is present in hell, in his infinite justice and almighty wrath, as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture. His flery indignation kindles, and his incensed fary feels the flame of their torment, while his powerful presence and operation maintain their being, and renders all their powers most acutely sensible; thus setting the keenest edge upon their pain, and/making it cut most intelerably deep. He will exert all his divine attributes to make them. edge upon their pain, and/maxing it via most make them deep. He will exert all his divine attributes to make them as wretched as the capacity of their nature will admit." • • Number the reas in the firmament, the drops of rain, sand on the seashfore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand, represent one millions of termenting ages. And know that as many more millions still remain behind, and yet as many more behind and such as without end." these, and so on without end.

The Rev. Mr. Ambrose, in a discourse entitled Doomsday," pictures the torments of lost souls

When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be formented with the sight of devils, the ears with the hideous yellings and outerles of the damned in flames, the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part shall fry in flames!"

An evangelical poet catching this flery inspiration, thus describes the scene:

Clattering of fron, and the clank of chains

"Crattering of iron, and the claim of chains;
The chang of lashing whips; shrill shricks and greans.
Loud, ceaseless howlings, cries and plereing moans.
Meanwhile, as if but light were all these pains,
Legions of devils, bound themselves, in chains,
Tommented and tormenters, o'er them shake
Thongs and forked from in the burning lake;
Relaboration of the commences of the state of the commences.

Beiching infernal flames, and wreathed with spires of curling sepents rouse the brinston fires. With whips of flery scorpions, scourze their slaves, And in their faces dash the livid waves."

Emmons was a sound Orthodox man. In No. 16 of his volume of sermons he says:

"The happiness of the elect in heaven will in part const in witnessing the terments of the damned in hell. And Fig. 11 witnessing the forments of the danned it heft. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to elebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miscrable objects, will say, "Amon latheium begins the Lord" "Emmant's Sermons." Amen, hailetunh, praise the Lord."-Emmons's Sermons,

'Amen, halleingth grace the Lord.''—Emmons's Sermons, xvi.

"When they the saints) shallesee how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by nature, failt partiags by practice, no more sinful and ill-deserving than they it will give them more a sense of the wonderfulness of God segreese to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."—Ib., Sermon xi.

"Where saints and angels from their blest abode.

"Where saints and angels from their blest abode. Chanting loud hulleluinhs to their God, Look down on sinners in the realms of woe, And draw fresh pleasures from the scenos below."

In the "practical sermons" of Edwards occurs this passage:

"The saints in clory will be far more sensible how dread The saints in giory will be far more sensine now irear-ful the wrath of God is, and will better understand how ter-rible the sufferings of the damued are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned: it will cause no uneasiness or dissat-isfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful services."

The poet Pollock, and Watts in his hymns, further dilate upon the subject:

"God, in the grasp Of his almighty strength, took them upraised, And threw them down into the yawning pit Of bottomless perdition, ruined, damned. Fast bound in chains of darkness evermore, Fast bound in chains of darkness evermore, And second death, and the undying worm, Opening their horriddaws with hideous yell, Falling, received their everlasting prey. A groan returned, as down they sunk, and sunk, And ever sunk, among the utter dark, A groan returned—the righteous heard the groan, The groun of all the reproduce, when first They felt damnation sure, and heard hell close!"

"A point of time, a moment's space, Removes me to that heavenly place, Or shuts me up in hell."
"But vengeance and damnation lies

On rebels who refuse the grace: Who God's Eternal Son despise,
The hottest hell shall be their place."

These gems of evangelism were formerly sung

in churches, and termed making melody in the heart to God The Rev. Thomas Boston in his "Fourfold

State" informs us that

"The godly wife shall appland the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen! to the damnation of her who lay in his bosom! The godly parent shall say hallcluich! at the passing of the sentence of their ungodly child. And the godly child shall from his heart approve the damnation of his wicked parents who begot him, and the mother who bore him." 10.336

The Rev. Thomas Vincent, a Calvinistic clergyman of the seventeenth century, indulges in the following strain:

"This will fill them (the saints) with astonishing admiration and wondering joy, which they see some of their near relatives going to hell; their fathers, their mothers, their children, their hubshands, their wives, their intimate friends and companions, while they themselves are saved! [9 9 9 Those affections they now have for relatives one of Christ will cease; and they will not have the least trouble to see them sentenced to hell, and thrust into the ferry furnace?"

The American Reform Tract and Book Society, Cincinnati, published a few years since the following from the Rev. James Smith:

"The fire of hell is such that multitudes of tears will not quench it, and length of time will not burn it out. 'The wrath of God abideth' on the rejecter of Christ. (John iii:

Oh eternity! eternity! Who can fathom it? Mariners have their plummet to measure the depths of the sea; but what line or plummet shall we use to fathom the depth of eternity? The breath of the Lord kindles the flames of the eternity? The breath of the Lord kindles the flames of the pil, (Isa. xxx: 33.) and where shall we find waters to quench those flames? On Exemptry! If all the body of the earth and the sea-were turned to sand, and all the space up to the stary heaven were nothing but sand, and if a little bind should come once every thousand years and take away in her bill but a single grain from all that heap of fand, what numberless years and ages must be spent before the whole of that vast quantify would be carried away. Yet if eyen at the end of all that time the sinner might come out of hell, there would be some hope. But that worl Foreyen breaks the heart. 'The smoke of their torment ascendeth up for ever and ever.'"

The locality and geography of this hell has been clearly defined by the Rev. Mr. Walworth, a son of the formerly distinguished chancellor Walworth, of New York. We quote from Buchanan's Journal of Man, Vol. V, 1855:

"This clerkyman, formerly a candidate for orders in the Theological Seminary/of the Episcopal Church in this city, is a young man, not above thirty years of age, I should suppose, with a figure rather above the middle height, slender but well proportioned, and an eye of singular brilliancy, glowing with zeal and singleness of purpose; and his style of delivery at once dequent and singular.

glowing with zeal and singleness of purpose; and his style of delivery, at once eloquent and sincere.

His sermon was delivered orally, without the assistance of notes or manuscript, and from the impulsiveness of the delivery, as well as the fearful typic of his discourse, seemed calculated to exert an extraordinary influence upon the hearers. His subject was the existence of a holl or place of

punishment, and much of his discourse was devoted to fixing its locality.

He began by assuming there was a hell for the eternal punishment of unrepentant sinners after death. This was a cardinal point of belief in the Church, adopted from its carliest formation, incontestably proved by the Scriptures, and to be as fully recognized as the Trinity or any other established article of faith. Where, then, he asks, was this hell? Not an imaginary place of torment, he said, but liked, actual, near at hand, teneath our very feet, in the centre

and saw Lazarus in Abraham's losson, and to his cutreaties for succor and intercession, Abraham had replied, 'between us and'you there by a great gulf fixed.' So, too, Christ, in the quantile of the marriage feast, said, 'Take him and bind him hand and foot, and cast him into outer darkness.'

The cited many other texts from Scripture to fix this locality, and deduced, as a conclusion, therefrom, that hell must necessarily be in the central of this earth, as in no other way could our conceptions of its position, beneath us, as defined in the Scriptures, be adequately realized; our ideas of what is above us might be infinite as space itself, but there could be but one 'beneath,' and that was subterranean.

Having established this point, and fixed the locality of hell in the bowels of the earth, he proceeded to inquire into its nature and physical condition. As it had a material position, it necessarily followed that it was a place of material, bodilly punishment, where the bodies and limbs of the wicked were to be subjected to an eternal torment, more acute than

were to be subjected to an eternal torment, more acute than the most vivid imagination could hope to conceive; and he should prove, by citations from the Scriptures, by the traditons of the Church, and the writings of the fathers, and by natural and physical phenomena and the evidence of phi-losophers and scientife men, that this punishment would be by fire, of which the interior of this globe was wholly com-

The Scriptures had invariably spoken of hell as a place of The Scriptures had invariably spoken of hell as a place of torment by fire. 'bepart from me, ye cursed, into everlasting fire prepared for the devil and his angels,' were the words of Christ. The term 'hell-fire' frequently occurred, and, indeed, whitever reference was made to the punishments to be inflicted upon the wicked in hell, it was always described to be by fire. He further illustrated this part of his discourse by copious quotations from the Scriptures and by extracts from writings by the fathers, who, he observed, had with singular manifolity given their restingues to the

by extracts from writings by the fathers, who, he observed, had, with singular unanimity, given their testimony to she doctrine he wished to substantiate, both or this point find, generally, with regard to the locality of hell.

He then inquifed into the degree and intensity of this heat, which almost passed the bounds of human conception. As a means of approximating to a result, however, he referred to experiments which had been made with a thermometer in Arteslan wells and deep mines. Here it had been observed that with every fifty feet of depth one degree of Fahrenheit had been gained; consequently, at this ratio of increase, it would only be necessary to penetrate the crust of the earth twenty-one miles, in order to reach a state of heat, in which the granite would be molten. Water boils at two hundred and twelve degrees Fahrenheit, but it requires two thousand and six hundred degrees to melt rocks. This, therefore, was the minimum of the heat of hell, whose frontiers, therefore, lie twenty-one miles below hell, whose frontiers, therefore, he twenty one miles below

water, and which only the most powerful microscope can reyeal to our gaze.

forever racked and tortured and yet never consumed. to these exquisite torments of the body would be added the pangs of remorse and the stings of conscience. This is locating and preaching hell to some pur-

pose. It is admirable! Such square talk is no way allied to this delectable shilly-shally indefiniteness characterizing New England Unitarian

Are not evangelical clergymen guilty of serious derelictions of duty for not dwelling more fervently upon the "terrors of the Lord" and the torments of sinners doomed to hell? They seldompreach hell now as in our forefather's day. Though bridging over of hell forms no exception to the the dead past bury its dead. general improvements of the age.

this crust of hell; they crack jokes; some of them ent, was not in attendance. drive good bargains; others loan money, almost Through the law of adaptation, our inspiration, forcing "infidels" to believe them insincere.

telegraphic communication, in connection with the gate and narrow is the way that leadeth unto the phenomena and philosophy of Spiritualism, life, and few there be that find it," the discourse have all exerted their liberalizing tendencies up- might have been denominated, Spiritual snarling on the times. The monstrous dogmas of "endless and tripping truth-telling! Oh, it was such a luxuhell-torments," "personality of the devil," "total ry, pleasure almost divine, to tell those present depravity," and kindred falsities, are being cast precisely what we thought of those unnecessarily away as rubbish from the minds of the truly absent, knowing it would reach them by a due enlightened - have become effete, barren, dead. | course of news-carrying! Rich, we can afford This living age calls for original thoughts, sub- such preaching! There is in us an inborn hate of lime ideas, and broader, grander truths than were shiftlessness. As a general thing, the poor—the ever conceived of by Scribe or Pharisee, Moses or spiritually poor are absolutely lazy. Calvin.

"Ring out the old, ring in the new, Ring, happy bells, across the snow; The age is going, let it go; Ring out the false, ring in the new." The destroyer is not the highest type of man-

says Whittier. Construction is the cry of the age. Orthodox doctrine of hell, still believe in hell-

The Orthodox commentator, Dr. Campbell, writes thus of Hades:

"In my judgment, it ought never in the Scriptures to be rendered hell, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament the corresponding word is Sheol, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery."

Dr. Chapman, in his "critical notes," assures us that " Neither Sheol nor Hades, in themselves

or hell)." Hosen xiii: 14: "I will ransom them from the power of the grave; I will redeem them from death; oh death, I will be thy plagnes; oh grave (Sheol or hell) I will BE THY DESTRUCTION."

These passages show that Jacob expected to go to Sheol-hell-to meet his son, and that Job actually prayed to be hid in hell.

Sheol is found in the Old Testament sixty-four times. It is translated three times pit, twentynine times grave, thirty-two times hell. Hades occurs eleven times in the New Testament, translated once grave, ten times hell. The learned Parkhurst says:

"Our English, or rather Sazon, word hell, in its original

is described in the Iliad as a place far below The Scriptures had invariably spoken of fielf as beneath is, not above or far removed. As heaven was above, and the souls of the righteous were said to ascend to heaven, so the damned becomed—went down into hell.

The rich many tormented in hell, thired up his eyes and raw Lazarus in Abraham's bosom, and to his cutreaties and interestion. Abraham's bosom, and to his cutreaties concerning General, found twelve times in the

There is but one opinion among the erudite concerning Gehenna, found twelve times in the Bible. Dr. Campbell says: "It is originally a compound of two Hebrew words, ge hinnom, the valley of Hinnom, a place near Jerusalem, of which we hear first in the book of Joshua, xv: 8."

Rosenmuller says: "Gehenna is a Hebrew word, denoting a place near Jerusalem."

Clark says, respecting the passage in Matt. v: 23: "Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem."

These Orthodox scholars were correct in saving Gehenna-hell-was a place near Jerusalem. and not in the "center of the earth." nor the future immortal world. The Roman Catholics. seemingly more honest, and certainly more profound in research than Protestants, translate Sheel and Hades candidly in giving to the English word hell its original and proper meaning, viz: secret, covered—the state of the dead without reference to their condition. In the Douny Bible, first published at Douay in 1609, among others we find this text and sensible note thereon:

"I Sam. ii: 6: 'The Lord bringeth down to hell (sheel) and bringeth back again.' Job xiv: 13: 'That thou mayest protect me in hell (sheel) and hide me till thy wrath pass.' Note.—'Protect me in hell, that is, in the state of the dead, and in the place where the souls are kept waiting for their Redeemer.'"

The celebrated author, Wm. Law, truly says, in his "Serious Call ":

"No hell in any remote place; no devil that is separato from you; no darkness or pain that is not within you; no auti-Christ, either at Rome or England; no furious beast; no fiery dragon, without or apart from yourself, can do you any hurt. It is your own hell, your own devil, your own beast, your own auti-Christ, your own dragon that lives in your heart's blood, that alone can lurt you."

The Galilean teacher, Jesus, declared that the hell, whose frontiers, therefore, he twenty one miles below the surface of the earth.

What would be the duration of this punishment and of these terrible fires? Here there was no roomleft for doubt the Church, in concurrence with the awful testimony of the Seriptures, had penonunced them eternal; Christ himself bell is within the vile and depraved. It implies sorrow, darkness, trouble, remorse. Sinning Dahad said, 'It is better for thee to enter life maimed than having two hands, to go into hell, into the fire that shall never be quenched.' It would be vain to attempt to conceive the duration of that eternity; the holdest intellects shrank appathed on the very threshold of their inquiry. To cliustrate the futility of any such attempt, he begged his hearers to picture to themselves one of those infinitely small animals, of which millions dwell in a single drop of water, and which only the most powerful microscope can repensation is a divine certainty. Vice and misery, virtue and happiness, are connected together as

vert to our gaze.

Let them suppose one of these infinitesimal creatures to consume the whole earth, to cat all the leaves of the trees, the fruits of the ground, the sand of the seashore, the mountains and the plains, to drink up the oceans, lakes and rivers, taking one mouthful in a thousand years, and then to devour in turn the sun and the planets and all the visible creatures of the universe, and, after this incalculable lapse of time, consider how much nearer they would be to the solution of this great mystery? Not one step; eternity would be as far beyond their contemplation as ever.

In these eternal fires every limband member of our bodies, every nerve and muscle and tendon, every part of us, in the, over which the sense of feeling predominated, would be forever racked and tortured and yet never consumed. And in prison." Angels delight to descend and teach those in the dark spheres of ignorance, as reformers in this world find supreme joy in rescuing and redeeming the erring. Blessed in all worlds, those that go forth on such holy errands.

"I can but trust that GOOD BHALL FALL At last—far off—at last to all, And every winter change to spring."

Progress in St. Louis. For several months the Spiritualist meetings in

this city have not been as well attended as formerly. Several causes conspired to this result: taught in their creeds, they pass it over tripping- causes they were, however, that should not be faly. Perhaps the mitigation, softening down and vored with even a newspaper resurrection. Let

Comfortably cool was our reception the first The Orthodox clergy-"fat, oily men, with a Sunday morning of November. The hall, large roguish twinkle in their eyes," opening gold-clasp- and magnificent, had less than two hundred presed-Bibles and preaching to drowsy people pressing ent. The President, Charles A. Fenn, was absent, softly-cushioned pews, certainly take the matter an invalid; the Vice President was detained at very easy. Why, they smile, walking right over home; the choir, either sick, dreaming or indiffer-

thank the gods! was just fitted for the interesting Poetry, painting, music, art, science, commerce, occasion. Reading the Bible words, "Straight is After all dull, heavy sea-calms there come winds

and storms freighted with vitalizing influences. The Progressive Lyceum, under the very able and adaptive conductorship of Mr. Colony, has, from the first, been a live institution. The society hood. The "waster should be the builder too." is awaking. Harmony is gaining the ascendency. A new constitution has just been adopted, more Spiritualists, rejecting the commonly received closely uniting the interests of Society and Lyceum. The choir, reorganized, is promptly on duty. believe in heaven and hell, good and evil, as sub- discoursing excellent music. The society has jective relations and conditions. There are four abolished the enslaving business of three meetwords in the Old and New Testaments translated | ings on Sunday, combining the Lyceum exercises hell: Sheol, Hades, Tartarus and Gehenna. The and morning lecture all into one service. The first two-the former Hebrew, and the latter, congregations are rapidly increasing, and the Greek-are sy nonymous. It is difficult to find rainbow of promise spans all the true Zion-inter-English words that precisely correspond with ests of this central city of the continent. To the working Spiritualists, under the providence of angels, be all the honor, all the praise.

> To the Stockholders of the Michigan Spiritual Publication Company, and the Patrous of the Present Age.

> At the meeting of the stockholders of the above Company, held at their office in Lyons, on the 18th instant, the undersigned were elected to serve as Directors for the ensuing

us that "Neither Sheol nor Hades, in themselves considered, have any connection with future punishment, as will be evident to any man who will examine the Hebrew Bible and the Septuagint translation."

The late Professor Stuart left recorded these words: "There can be no reasonable doubt that Sheol does most generally mean the grave, sepulchre, the world of the dead, in the Old Testament scriptures."

Here are several passages from the Old Testament, where Sheol—hell—is rendered grave: Gen. xxxvii: 35: "I will go down into the grave (Sheol or hell) unto my son mourning." Job xiv: 13: "On that thou wouldst hide me in the grave (Sheol or hell)." Hosea xiii: 14: "I will rapson them At the request of Col. D. M. Fox, who has conducted the

established in the country. The following is a condensed statement of its financial

condition: Total receipts from all sources for the first five \$3,723 71 3,872 12 months.
Total expenditures,

Amount of expenditure over receipts, The total assets of the Company are: Notes due the Company, Preases, type and other property on hand, Amounts due Company for advertising, 275 00

Assets of Company over all indebtedness, . . . 4,812 42 We are glad to make this most favorable exhibit of the affairs of the Company; and also to add, that, taking all

things into consideration, we regard the enterprise a perfect success in its prospects. The subscription list is not yet large enough to make the paper a self-sustaining enterprise; but with renewed exertion on the part of its present patrons, it may be made so before the close of the first volume. patrons, it may be made so before the close of the first volume. And now we say to the patrons of The Present Age, it
has, almost at a single leap—in less than six months—in
ability and influence, placed itself fully up to the best
spiritual and literary publication of the country; therefore
we make the following earnest

APPEAL
to the Spiritualists and Liberalists of the country, to come
forward promptly and at once make efforts to double the

to the Spiritualists and Liberalists of the country, to come forward promptly, and at once make efforts to double the circulation of this paper, which has become such a universal favorite in every family where it has been introduced, and which, in its future, promises such immense good to our cause, and the cause of Progress and Reform.

We have, as Directors, adopted certain plans for this purpose, which, we think, will greatly advance our interests. And to the stockholders who have not yet made their second and third payments on stock notes, we urge you to do so immediately; and if you can possibly remit to our busi-

ond and third payments on stock notes, we urgo you to do so immediately; and if you can possibly remit to our business agent the whole amount of your note, it will greatly relieve us in conducting the affairs of the Company. We assure you that every dollar will be faithfully used for your own good, and tho best interests of its financial department. We are in carnest in this matter. The Present Age must and shall be sustained; and to it we pledge our every effort—individual and official.

We are, truly yours, in the interests of our cause, Jeremiak Brown. Calhoun Co.

JEREMIAH BROWN, Calhoun Co., WM. WEYBURN, Kalamazoo Co., JOHN C. DENTER, Ionia Co., LEWIS S. BURDICK, Kalamazoo Co.

In the Lecturing Field Again.

DEAR BANNER-Will you be kind enough to announce the fact that my health is now so far restored as to permit me to enter the field as an active worker, and that it will be pleasant to accept calls as a tranco speaker, and deliver poems on subjects chosen by the audience? Will accept calls East after January, 1869. I am happy to say truth is spreading and taking deep root in the West, and Old Theology and Orthodox superstition are rapidly losing ground. Yours for truth. J. W. VAN NAMER.

Monroe, Mich., Nov. 28th, 1868.

Illinois Missionary Bureau.

Harvey A. Jones, President.
Mrs. II. F. M. Brown, Vice President.
Mrs. Julia N. Marsh, Secretary.

Dr. B. J. Avery, Treasurer,
Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P.
Mostonaries at Large—dr. E. C. Dunn, Rockford, Ill., P.
Jamieson, editor of The Spiritual Rosrum, drawer 5980, Chicago, Ill. um, drawer 5956, Chicago, 111. Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau.

All contributions for the Illinois State Missionary cause

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

SPIRITUALIST MEETINGS.

SPIEITUALIST MEETINGS.

Alphabetically Arranged.

Boston, Mass.—Mercantite Hall.—The First Spiritualist Association meet in this hall, \$2 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Samborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, \$1 Pleasant street.

Springfield Hall.—The South End Lyceum meets every Sunday at 10 A. M., at Springfield Hall, \$0 Springfield street. A. J. Chase, Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritualist Association hold meetings every Sunday in Union Hall, Broadway, at 10, 3 and 13 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 f. M. Benjamin Odlorne, 31 Leximgton street, Cor. Sec. Speakers ongaged—Mrs. Sarah A. Byrnes during December and March; Mrs. Fanmio B. Felton during January; Mrs. M. Macomber Wood during February; Mrs. Julietto Yeaw during April; J. M. Peebles during May.

Webster Hall.—The First Progressivo Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, Last Boston, at 3 and 73 o'clock P. M. President, N. Wiley. Lyceum meets at 104 A. M. John T. Freemau, Conductor; Mrs. Martha S. Jenkins. Guardian. Speakers engaged:—Mrs. Agnes M. Davis, Dec. 13; C. Fannie Allyn, Dec. 20 and 27.

Brooklyn, N. Y.—Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 73 r. M. Children's Progressive Lyceum meets at 104 A. M. A. G. Klipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10

Baltimors, Md.—Saratoga Itali.—The "First Spiritualist Jongregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Culvert and Saratoga streets, it the usual hours of worship. Mrs. F. O. Hyzer speaks till

at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice.

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

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10M A. M and 7M P. M. James Lewis, Presiding Trustee; E. G. Cooper, Treasurer; H. D. Filzgerald, Secretary, Children's Lyceum meets at 2½ P. M. Il. D. Filzgerald, Conductor; Mrs. Mary Lane, Guardian.

Conductor; Mrs. Mary Lane, Guardian.

Brividere, Ill.—The Spiritual Society hold meetings in Green's Itali two Sundays in each month, forencon 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, BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.

CHARLESTOWN, MASS.—Central Hall.—The First Spiritual

CHARLESTOWN, MASS.—Central Hall.—The First Spiritual ist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 23 and 74 F. M. Dr. A. II. Richardson, Corresponding Secretary.

Washington Hall.—The Children's Progressive Lyceum No. Inoid their sessions every Sunday at 10½ A. M., at Washington Hall., No. 16 Main street, near City Square. U. W. Bragdon, Conductor; Mrs. Mary Murray, Guardian.

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

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

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ r. m. J. Close, President. Children's Lyceum meets at 10½ A. m. M. Barti, Conductor; Mrs. D. W. Bullard, Guardian.

M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.
CONCORD, N. H.—The Children's Progressive Lyceum
meet in Liberty Hall, Statesman Building, every Sunday, at
\$\frac{1}{2}\] 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.
COPPU PA —The Children's

CORRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian. CLEVELAND, O.—The First Society and Progressive Lycoum f Spiritualists and Liberalists meets at Temperance Hall ev

ery Sunday. Conference in the morning, after Lyceum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker Lyceum at 9½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary. DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers

DOVER AND FOXCEOFT, Mr. -The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover at 10½ A. M. E. B. Averill, Conductor; Mrs. K. Thompson Guardian. A conference is held at 1½ p. M.

Guardian. A conference is held at 1½ P.M.
FITCHBURG, MASS.—The Spiritualists hold meetings every
Sunday afternoon and evening in Beiding & Dickinson's Hail.
The Children's Progressive Lyceum meets at same place at 10½
A.M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds,
Guardian; Fred. W. Davis, Secretary.
FONBORO', MASS.—Meetings are held every Sabbath in
Town Hall, at 1½ P. M. 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 1½ P. M. Speaker engaged.—Dr.
W. K. Ripley until further notice.

W. K. Ripley until further notice.

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

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. HAMMONTON, N. J.—Meetings held every Sunday at 103, M., at the Spiritualist Hall on Third street. J. B. Holt, Tresident. Mrs. C. A. K. Poore. Secretary. Lyceum at I. P. 4. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian

of Groups.

Lowell, Mass.—The First Spiritualist Society hold a gereral conference every Sunday at 23 P. M., in Lyceum Hall, corer of Central and Middle streets. Children's Progressive Occum holds its sessions at 10 M. A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian, N. S. Greenleaf;

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 10} A. M.
William Greenleaf, Conductor; Mrs. L. Booth, Guardian;
Mrs. M. J. Willey, Cor. Sec. Speakers engaged:—C. Fannie
Allyn, Dec. 13; Isnac P. Greenleaf during January. LEGMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged:—Mrs. M. Macomber Wood, Dec. 13; I. P. Greenleaf Dec. 21; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

LANSINO, 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.

Heres at 10 closs.

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

between 4th and 5th.

Morriaanta, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth
street. Services at 3½ P. M.

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

Millander N. M. M. M. Schleinelist Association, hold

MANCHESTER, N. H.—The Spiritnalist Association hold meetings every Sunday at 2 and 65 r. M., at Museum Hall, corner of Elm and Pleasant streets. Daniel George, President; R. A. Seaver, Secretary. Progressive Lyceum meets every Sunday at 10 at the ame hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

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

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

ductor.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large half of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyccum at 2½ P. M. P. E. Farnsworth, Seccietary, P. O. Don 5678.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M., and 7½ P. M. in Mead's Hall, corner of East 4th and Bridge street. The Children's Progressive Lyccum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. Speaker engaged:—William F. Wentworth during 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. Fannie B. Felton, Dec. 13; Dr. J. H. Currier, Jan. 3 and 10.

J. Currier, Jan. 3 and 10.

PUTNAM, CONN.—Meetings are hold at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Itall, at 3 and 7½ o'clock P. M. James Publish, President; R. I. Hill, Corresponding Secretary. Clilidren's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor: Mrs. R. R. A. Humphrey, Guardian.

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

PHILADELPHIA, PA.—Children's Progressive Lyceum No. I, meets at Concert Hall, Cheatnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Gunrdian. 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 7½ P. M. on Sundays.

QUINOY, MASS.—Meetings at 2M and 7 o'clock P. M. Progressive Lyceum meets at 1½ P. M.

ROGHBSTER, N. Y.—Religious Society of Progressive Spirit

gressive Lyceum meets at M. P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spirit nalists meet in Sclitzer's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Speakers engaged:—Mrs. Anna M. Middlebrook during December; Mrs. Mary M. Wood during January; C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday, at 22 P. M. Mrs. Progressive Lyceum meets every Sunday, at 22 P. M. Mrs. Salem, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall, Church street, every Sunday, at 1 P. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secretary. Meetings are also held in Lyceum Hall.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, James G. Allbe; Guardian, Mrs. P. C. Goburn. Lectures at 7 P. M.

ive Lyceum meets at 2 P. M. Conductor, James G. Allbe; Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M.

Stoneham, Mass.—The Spiritualist Association hold meetings at Harmony-Hall two Sundays in each month, at 23 and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets over Sunday at 10 J. A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

Sprinoffeld, 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. Wortien, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. O. Planck, Guardian.

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three sessions each Sunday, in Philiarmonic Hall, corner of Washington avenue and Fourth.street. Lectures at 11 A. M. and 8 P. M.; Lyceum 24 P. 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. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 102 A. M. and 74 P. M. Children's Lyceum at 24 P. M. Selden J. Finney, Conductor; Miss Libbie Maccoy, Guardian.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summut street, at 72 v. M. All are invited.

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

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 Hall every Sunday at 10 A.M., and evening. President, G. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12 P. M. Hosea Allen, Conductor: Mrs. Portia Dage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents: to be obtained of the committee, or of H. Witt, Secretary, 67 Fourth street.

Workgreen Mass.—Meetings are held in Horticultural

tee, or of II. Witt, Secretary, 67 Fourth street.

Wongester, Mass.—Meetings are held in Horitcultural
Hall, every Sunday, at 2M and 7 P. M. E. D. Weatherbee,
President; Mrs. E. P. Spring, Corresponding Secretary.
Washington, D. C.—The First Society of Progressive
Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at
11 A. M. and 7½ P. M. Lecturers engaced:—December, Cora
L. V. Daniels; January, N. Frank White; February and
March, Nellie J. T. Brignam; April, J. M. Peebles; May, Alcinda Withelm. Children's Progressive Lyceum every Sunday, at 12 o'clock. George B. Davis, Conductor; Mrs. M.
Hosmer, Guardian of Groups. John Mayhow, President.

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