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BOSTON, SATURDAY, DECEMBER 26, 1868.

BINGLE COLUMN,

NO. 15.

### Written for the Banner of Light. A PRAYER FOR HUMANITY.

BY CORA WILBURN.

For the lone, sad woman-toller, plodding through the city's

With the laggard step that telleth of the overburdened heart

While the vulture pangs of hunger, with temptations flerce And the wrung heart's invocation rises on the bitter gale-

For the lone and earth-forsaken, we implore thy Love Di-Give to them the revelation of thy nearness-make them thine !

For the souls that pine in anguish, creed-bound in the chains of fear, For the homeless in heart-worship; for the mourner by the

For the outcast fleeing wildly from the finger-point of scorn; For the Christ-souls that in silence the world's martyrdom

For the heroes and the sages, living 'neath the humblest

We beseech thee, ope the portals of thy Truth's own Para-

For the swift and speedy advent of the day when Peace shall roign

the chastened hearts of millions, o'er the spreading earth's domain :

When no more the flends of bloodshed or the pestilence

Heritage within the bosoms of the children of thy name! For the bright millennial morning-dawn of Love and Truth -we pray:

Let the foregleams of its glory light our darkened faith to-

For the friends that cheer existence, for the insidious teach-

each gleam of blossed gladness, for the discipline of

For defeat, that bears within it all the triumph of the strong; the waveless might of virtue throned above a prostrate

For the shadew and the sunlight, for the turmoil and the

strife. Mother Love-Divine, we thank thee! oh sustainer of all

And we pray thee send thine angels, hely messengers of

Unto all earth's weary spirits, where dark sin-thoughts cloud

Where 'mid crime and brooding horror crouch the victims o

Wrestling in the dreary twilight with pure Love's re-To these lone and fallen children send thine angels vestal-

crowned-In thy grace and pardoning morey let their happiness be

Written for the Banner of Light.

### INCIDENT IN THE LIFE OF A PHYSI-CIAN.

A True Story of Spirit-Aid and Interposition in a Case of Attempted Suicide by Poison.

BY E. W. LEWIS, M. D.

Each and every particular related in this hastily written sketch is really and substantially true, and can be verified by many persons of undoubted truth and veracity now living in this village of Watkins, Schuyler County, N. Y., and who were eye-witnesses of the most singular and well nigh fatal occurrence. Only different names have been substituted for the real ones figuring in the case, the parties being still living in a neighboring

On a beautiful Sunday afternoon, early in the month of September, 1855, a young man by the name of Brown called upon me to make a professional, visit upon his brother, who, he stated, had been rather suddenly taken ill, and, to use his phrase, "seemed very strangely handled." These two young men (Charles and Joseph Brown) were journeymen printers, employed in the office of Mr. S. M. Taylor, then editor and publisher of our local county and village newspaper, and were much respected for their quiet, steady and industrious habits. Charles, the elder, I should judge, was at that time about twenty-six years of age, was very well informed, bright and intelligent, and had the advantages imparted by extensive travels in foreign lands as well as in our own wide and office, and who were all in bed some time before extended country of the United States. Their this, (as it was now late in the evening,) we also young man by the name of Smith, assisted by the | bed more than two hours, before we heard the aid of his two sisters, Jane and Ann, all unmarried. Ann, the youngest of the sisters, was an excellent girl, and, withal, very beautiful, and, as afterwards learned, had deeply engaged the affections of my patient, Charles; and it was at this | Smith's boarding house as quick as you can. house I found him at this memorable time in his life's eventful history.

On the examination of his case no unusual symptom of prominent or incipient disease presented itself, and yet he persistently asserted that he was a dying man, that he should cease to live before the day closed, and insisted upon giving his watch and other effects to his brother Joseph, and which his brother as resolutely declined a proceeding than could the rest of us who were remedy, after making up my mind it was of a nature requiring aid far different than could be obtained from any physician or his drugs, viz., a few encouraging and soothing words and looks from his well beloved and much admired Ann, who, I one of the village churches, I returned home, and had nearly or quite dismissed the case from my mind when Joseph came the second time and urged me to go and see his brother again and done for him immediately.

This was about an hour-not to exceed an hour and a half-from the time I had left him, and, thinking it at least a very singular circumstance, I repaired to the room where my wife sat reading, purpose to produce death and end at once all his

prescribing for me in disease. As soon as we were seated, a spirit, purporting to be that of Dr. Samuel Hahneman, (the author and discoverer of realized his deep and earnest affection for her, weeks, continually, free of costthe homocopathic system of medicine, which I had and had consented to be his wife. And to cut adopted and was practicing,) made a signal for the alphabet and spelled: " The young man is in a more dangerous and critical situation than you are aware of, and will require prompt and energetic medical attendance and assistance!" and when he had spelled out the remedies for him, which were very powerful and frequently repeated, I was much perplexed and astonished, and asked the spirit if it was a case of self-poisoning, and he answered me emphatically, Yes. I then asked the spirit if he knew and could tell what kind of poison he had taken, and he spelled in answer, Arsenic! Being much astonished and feeling an anxious solicitude in the case, I then asked Dr. H. if he thought Charlie would leave the body under its effects, and if there were any hopes of antidoting or neutralizing the deadly effects of the poison, and he quickly spelled in answer, He will not die if you work quickly and promptly.

Seeing the urgent necessity of the case, I hastened to the bedside of my patient, and, sure enough, found him apparently breathing his last, frothing at the mouth, eyes closed, entirely unconscious to all outward things, pulse rapidly sinking, and gasping for breath only at quite long intervals. But, upon trial, we found he could yet swallow, and, taking advantage of this discovery, we made out to get down some of the medicine prescribed by the spirit of the noble Hahneman, and used all the external means in our power to save the life which was so rapidly passing away. In the meantime another physician, Dr. Wilmor W. Starkey, was hastily summoned, at my request, to assist, if possible, in arresting the fatal effects of the poison which we now plainly saw he had lay hands on the sick, and they shall recover, taken to destroy himself, but all to no avail. In spite of all our united efforts he ceased to breathe, and we faithfully stood over our young friend with our hands over the region of the heart and our fingers upon the pulse until all became still and every vestige of life had departed, and not until then, and long after the light of the glorious day had been shrouded in the darkness of night, with sad and gloomy hearts did we relinquish our

efforts. Charles had that day, apparently with more than usual care, attired himself in a very rich and elegant suit of plain black clothes, and, while he could yet articulate, desired that he might be buried in them. According to this request we laid him out, covered the corpse with a sheet, and, after taking a last look at the countenance so lately beaming with life, animation and intelligence, we covered that, also, with the usual appendage, a napkin, and sorrowfully prepared to take our leparture for home. Before leaving, however, we noticed that his brother Joseph was not the only sincere and true mourner over the dead body of our young friend, but the deep and heart-rending sobs and fast flowing tears of the young wonan. Ann S., who had, previous to his death, re turned home and by her actions and words betrayed the real depth of the esteem and affection in which she held him, however cautiously she had concealed the same while he was in his full life, health and strength.

The watchers chosen had taken their solemn stations beside the corpse, to keep their sad and silent vigils over their highly and much esteemed friend and companion through the night, and thus ve left him for our home, feeling deeply to regret the rash act, and disappointed in the failure of our noble spirit friend's prognosis, before we left home, that he would not die, and alas! we had witnessed his last breath, the last faint heart-beat, had closed his eyes, and left his body to the care of those performing some of the last sad offices for the dead, by watching beside all that remained of him, his lifeless body.

But now came the most singular part of the vhole transaction. After telling my wife that Charlie was dead, that we had laid him out, and being careful not to mention the death in the hearing of any of our children, who were much attached to him, particularly my oldest son, also a printer, then working in the same printing boarding-house in the village was kept by a retired, to sleep, if possible, but had not been in gate of our front yard open and some person hastily seeking admittance in a moment at the front door, and the voice of Mr. Taylor, the printer, in an agitated manner, saying, "Doctor, go to Charlie has suddenly come to life, and all are frightened almost out their senses." As soon as possible I again entered the house where I had left the dead body, and there, sure enough, found. Charlie sitting up clothed and in his right mind, and taking advantage of the peculiar circumstances and conditions which were now so apparent, he was eloquently and energetically pushing his heretofore rejected suit with his darling to accept, as he could see no more cause for such Ann. This I noticed as I entered the door, and in spite of all that had so solemnly, a few hours present. Leaving some simple, nerve-soothing previously, passed before me in the case, I could not forbear the hearty and impromptu laugh and merriment that came unchecked and unbidden at the (to me) ludicrous appearance of Charlie, with the habiliments of the grave around him; there was not at this time anything grave-like in was informed, was about attending meeting at tone or looks, and certainly not in his words. The watchers informed me, that, after sitting by the corpse for at least two or three hours, he gave an unearthly groan, and rose up with the napkin over his face and the winding-sheet without any delay, as he appeared to be in a around him; like Lazraus of old, "he came forth dying state most really, and wished something bound hand and foot in his grave clothes," and they were nearly frightened to death. And although Charlie was apparently dead to all intents and purposes for at least three or four hours, and from the effects of a most deadly poison, taken on

and who had then just become an excellent me-supposed or real miseries, his recovery was diam, through whom spirits were counseling and rapid from the bad effects of the poison, and 15 has to be used as management capital of the In- ployment. To lodge these, to furnish them with soon went about his daily business again with a cheerful and merry heart, for Aun had seen and will receive, after the expiration of thirteen necessary tools, implements, machinery, &c., 10,this narration short, I will only add that they were soon married, and have since lived together prosperous and happy. Charlie at first gave me some hard words for bringing him to life, as he termed it, after he had successfully shutiled off the mortal coil and safely, as he supposed, passed the Dark River. But his death, like that of Laza rus before referred to, was not real but only apparent, and without taking any credit to myself in the premises, I still most sincerely believe that his life was only preserved through spirit power, and direct spirit interposition. We did not, and could not under the circumstances, have known or found out in time that he had taken poison, soon enough to have given the antidotes and neutralizers known and recommended by the spirit of Dr. Hahnemau. And then there was evidence of spirit interposition besides the remedies thus given, for Brown afterwards proved to be a very good medium for spirit communications. became much interested in Spiritualism, and at a private family circle, some few weeks after the occurrence above-named, a spirit came and spelled his name as Thomas Brown, an ancient relative of his family, and in answer as to whom and what he was, spelled, "I am one who helped to save your life, when all who stood about you sup posed that your spirit had taken its everlasting flight.' Here seemed, besides the means employed by Dr Hahneman, direct spirit aid and assistance; and making true the words of the great Nazarene, in St. Mark, the last chapter, viz: " And these signs shall follow them that believe;" "If they drink any deadly thing, it shall not hurt them ! they shall

# QUESTION.

BY MEANS OF THE ESTABLISHMENT OF WORK MEN EMANCIPATION INSTITUTIONS.

It is a well-known fact that the capitalists and the manufacturers are adverse to the interests of the workingmen.

Everybody knows the abuse of the power of the capitalists on elections, and by the appointment of public officers, by the obtaining of railroad, telegraph and gas monopolies, whose advantages are to be duly appreciated, which, however, could exist without enriching a few monopolists to the detriment of the public.

The speculators, by means of the concentration of enormous capital, rule the market, raise the prices of the necessities of life as they please to the detriment of the consumer, and reduce the value of the money in which the laborer receives his pay.

The manufacturers and bosses, by the reduction of the prices of labor and exploitation of the working power of their employes, try to cheapen the cost of their goods and to obtain larger profits.

The workingmen, however, aim after higher wages and permanent employment, which they hardly obtain during nine months of the year. This, and occasional sickness and death, consume their savings; so that when age approaches with infirmities and powerlessness, they have to encounter want and privations of all kinds.

Several repeated trials have been made to free the laborer from this unhappy condition. Cooperative societies, credit and consumption associations, building and raw material societies have been organized in different places, by workmen by way of small contributions, but partly they failed, and partly they only produced a little alleviation to a few laborers without annulling the sufferings of the working classes in anything.

Strikes, often on a large scale, have been instiuted to enforce higher wages, and sometimes with success; but, to earn again the money expended and lost through loss of employment during their continuance, a whole year's steady labor is necessary. At the same time these strikes are so often accompanied by excesses and unlawful acts that these alone would be sufficient causes to condemn them. The horrible occurrences which happened in England, Belgium and Pennsylvania prove this fact.

The seven great Workman Congresses lately held in Europe by more than 60,000 delegates discussed this question. They acknowledged the insufficiency and dangerousness of the strikes, but not finding the way to solve the difficulties they resolved their practicableness until something better would turn up to help them.

Over all Europe this labor question is taking the most threatening aspect toward capital. In the breast of the workman a tempest is raging of great danger, and, should it break out, the unavoidable shock will engender a civil war of incalculable consequences, the horrors of which must frighten every friend of humanity.

Therefore now is the time to lay before the pubic the peaceable solution of the labor question and begin the practical execution of the same in the United States.

ESPECIAL PLAN TO EMANCIPATE WORKMEN BY WAY OF WORKMEN EMANCIPATION INSTITU-

According to this plan every working man and woman can be liberated from the oppression of capital and dependence on the manufacturers and bosses, by joining a Workmen Emancipation Institution. They pay nothing-neither entry money nor contribution of any kind. They only have to engage themselves to buy all their necessities of life, such as nourishment, clothing, fuel and washing, in such stores where equivalent tickets are accepted as payment. These tickets can be obtained in one of the best banks, in which the storekeeper can exchange them again for cash, with a deduction of 15 per centum.

By means of the receipts of the 15 per cent. discount from 5,000 members, a capital of \$102,375, is

created every three months, of which, one-half rational manner 10,000 farm hands will find emstitution, and from the other half, the members

1. A Weekly Newspaper, chiefly devoted to the interest of the working class.

2. Medical Treatment, and internal medicines in cases of sickness to the family. 3. A Life Insurance to each healthy member of

\$500, \$1,000, \$1,500, in proportion to the use of equivalent tickets.

Besides these regular and material advantages of all the members, those employed in the Institution shops will receive-

4. Continual work at the highest wages paid in other shops for the same brauch of labor. This is worth at least 25 per cent, of their wages under the present system. As there are but few workmen who do not lose one-quarter of their time from lack of employment, this, therefore, at \$24 weekly wages, makes a net gain of \$6 per week or \$312 per annum.

5. They receive the profits obtained from the productions of their labor, from \$24 per week wages, or a profit of \$8, or \$416 per annum.

6. A homestead will be claimed for every member from the United States Government, and worked for them by the Institution, which will produce a net revenue of at least \$800 yearly to each concerned.

7. Every one who will have been employed for twenty-five years in the shops of the Institution will receive at the expiration of this term a brick house worth about \$6.000, containing eight rooms. cellar and wash room, with yard, and built on a lot of 25 feet front and 125 feet denth.

All these material benefits added together will insure to each workman earning \$24 per week an amount of savings in seven years of \$10,000; in nine years of \$13,000; and of \$40,000 in twentyfive years; and to all others earning more or less THE FINAL SOLUTION OF THE LABOR a proportionate profit to the amount of their salaries. The capital that produces the aforesaid advantages is created in the following manner:

The Directory makes an arrangement with one of the best banks of the city where the Institution is located, in which bank the members shall deposit every week a sufficient amount of money to pay for their necessities for that week. The bank gives them equivalent tickets for the same amount as the deposited money, and a bank-book in which shall be kept an accurate account of money so deposited and equivalent tickets received. With these equivalent tickets the members will pay for their necessities to store-keepers located in different quarters of the city, and who have agreed to accept them as cash. As the store-keepers receive forthwith 5,000 new customers, with a daily increase of them, their receipts and profits are consequently so largely augmenting that they agree therefore readily to accept the equivalent tickets at par, and to exchange them at the bank at 15 per cent. discount.

These 15 per cent. discounts are accumulating every three months from 5,000 members in the sum of \$102,375, forming and constantly increasing the stock and management capital of the Institution.

This capital is divided into equal parts, of which one part of \$51,187 will be used to pay the three first benefits-newspaper, medical treatment and life insurance. The other half of \$51,187 will be exclusively

employed as business capital of the Institution, thus securing the other many and great advan-

To prove that all these benefits will be obtained vith certainty, a calculation of the infallible accumulation of the revenues and the profit derived therefrom has been made, the exactness of which is conceded by competent judges, and can be examined by every one.

This calculation being too voluminous for publication, we give an idea of the results to be obtained by the following extracts of the balances

of accou	nts for the	first six	years.	With capital
1st year sh		ecupied me		8 1.144,185
2d " 3d " 4th " 5th "	9,200 33 800			7.514,602 27.558.759
4th "	** 83.500 ** 173.800			68 091,676 141,638,903
6th "	300,000			279,974,547
Those	calculatio	ns are b	ased upo	n \$24 weekly

vages for the workmen; but as all cannot earn this amount, and as the Institution has to give. also, work to parties who have no trade, it will be possible to employ a greater number of laborers than estimated in the above table. The most intelligent workmen will, of course.

ioin the Institution first, and out of their number the most capable and trustworthy shall be promoted to foremen of the shops of the Institution.

These members, who will earn high wages, say \$24 dollars or more, weekly, will also be greatly benefited by constant employment and the reception of gratis medical treatment. Having no extraordinary expenses, they can live well at \$16 per week, the surplus being \$8 of wages at \$24, making a saving of \$416 per year.

The Directory of each institution, in accordance with the terms of the United States homestead law, will claim from the Government, in a fertile district, 5,000 homesteads of 160 acres each, or 800,-000 acres of land for 5,000 members, which the Institution will cultivate for them forthwith, in the most approved manner and with the best of agricultural implements and machines.

The first 5,000 members joining the Institution will receive these homesteads on signing a lease contract of fifteen years to the Directory, in which the Directory will engage to pay them yearly onehalf of the net production of these homesteads, and, in return, the members enter into an obligation to transfer this property, at the expiration of fifteen years, to the Workmen Emancipation Institution.

Admitted that the net production of these lands be but \$10 an acre, the half at \$5 per acre would give a yearly revenue of \$800 to each member.

To cultivate these lands quickly and in the most

clothing, washing, &c., and to manufacture the 000 workmen of different trades have to be occupied. To manufacture the raw materials already existing or to be cultivated on these lands, and to develop the mineral resources of the location, 10,-000 more professional laborers will find steady employment.

This would concentrate on an area of 800,000 acres of land a number of 30,000 workmen, who would certainly desire to be joined by their families and to live in comfortable houses.

To comply with these desires, a city will be laid out in a favorable location, where building materials are plenty and near at hand, so that 30,000 houses, manufactories, mills, the buildings of the Institution, as well as public buildings and ways of communication, can be built cheap.

In order to make it comprehensible that such enterprises can be successfully undertaken in any State or Territory, that sufficient pecuniary means will be on hand to insure their completion, and that the vast territories of the United States can be populated, in this way, in a short space of time. as soon as the Emancipation Institutions will have accumulated the power to import laborers and workmen, free of cost, from Europe, a calculation of the expenses of such an enterprise is here exhibited, to wit:

Admitted every laborer receives \$15 weekly wages, or \$780 per year, 10,000 laborers will cost \$7,800,000 per year.

To cover these expenses, the directing Institution will have the following revenues on hand:

half of the net production of 800,000 acres of

Amount of cash..... ..84,812,000 The payment of wages is made as follows: 

Balance ... Will remain m cash wherewith the next 10,000 workmen can be paid still, leaving a cash balance of \$132,000 on hand.

The last 10,000, or, if need be, 15,000 laborers can be paid as follows:

The Institution will borrow the one-half of the net production of the 800,000 acres of land of the members to whom it is due for one year, and pay the interest thereof-

Balance on hand...... 622,000

This shows that 35,000 hands can be employed on 5,000 homesteads with \$15 weekly wages, without the necessity of advancing a large capital, and the more easy as they are only set to work by degrees, and are receiving all their necessities of life from the Purveyor of the Institution for equivtiont tickets.

The houses built by these laborers, and which shall be donated to such workmen who will have been employed during 25 years in the Institution. do not cost more than \$1.728, the amount of the wages paid to the hands. 4.000 workmen are able to build 2000 houses in one year; one-half of the laborers can be paid \$21, and the other half \$15 per week to reach the above amount of \$1728. These houses, however, would be worth \$5.184. and command a rental of \$288 yearly. Should they be rented during 25 years before donated, for this amount, they would bring a

Net profit..... It is evident now that all the enumerated benefits can and will be obtained, and the sooner vhen the masses appreciate them and the joining of the Institutions takes place rapidly.

All the real estate property, with the exception of the houses built for the purpose of donation to the members, which will be in the possession of the Emancipation Institutions after an existence of seven years, and also the real estates they may buy or otherwise obtain after this time can neither be sold, transferred, mortgaged or divided among the members at any time, or under any circumstances whatever.

This property is a brotherly legacy of the workmen of this age to the laboring classes of all future generations. The organization of the Institutions, and the

general directory, and the manner of their administration, is exactly defined in the Constitution, sub. 7, 8, 9, 11, 14, 15, 16, 17, 18 and 19,

The Institutions shall not erect any new buildngs in the cities where they are located until the number of the members is large enough to carry the city elections, and to obtain by these means the grant of such city lots as should be necessary to the erection of the Institution buildings. If the high importance of this plan is duly appreciated and recognized, and its execution earnestly supported by the prompt joining of the Institutions, the time is not far distant when the numbers of these Institutions will not only be able to control the election of the city and country, but also those of States and United States.

Further explanations, and the calculations of this plan, also the constitution of the Institutions, can be obtained and examined at the office of the General Director, H. Wiesecke, D. M., 1525 Pine street, St. Louis, Mo.

The New York Commercial says there are more stores, lofts, offices and basements to rent on Broadway at this time than have been seen before since the spring of 1861. This is owing mainly to two causes—extravagant rents and the increase of new and elegant stores on the side and parallel streets from Broadway.

Wisdom consists in employing the best means to accomplish the most important ends.

# Children's Department.

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

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

### NED RIGBY.

### PART VI.

Into Mrs. Rigby's room came those green mosses, as gentle words and fresh thoughts come to the tired and heart-sore. She took them in her hand tenderly, as if wishing to repay them for the sweet ministry they had given.

"And did you think of me when you gathered them, Nell? Oh, if Poould have been with you I should have grown young again."

"I am not sure I thought of you in the woods, because, you know, we had so much to think about; but on the water I wanted you to tell me

all about the rivers, and where they went to." "I should have told you a pretty story that my father told to me."

"Will you tell it to me now?" said Nell, with so earnest a voice that Mrs. Rigby looked up from the mosses to her eyes, full of wishes, and kissing her forehead she began:

"Did you know, Nell, that we were all sailing on the waters of God's love, and that wherever we go we are coming on and on toward the great sea of his eternal life?"

" No, 1 did n't know," said Nell.

"Of course you don't; I forgot that I was talking to a little girl. You must excuse me, and I will-tell you one of the prottiest little stories you ever heard, and by that time Ned will be back, and we will begin to make the basket.

There was once a little girl that lived on the banks of a beautiful river, and she used to sit and watch it flowing, flowing on so silently, and she thought many wise thoughts for so little a head. She saw little objects floating on the wagoing. Sometimes a little piece of wood would lodge itself close by her feet, and she would pick it up and wonder again where it came from.

This little girl had a beautiful home, and every thing in it that her heart could-wish. She had never known any real trouble, and could only imagine how the poor must suffer.

One day she was riding with her father, and she asked him to go down the river. So they followed the road that kept near the bank, and so many beautiful scenes came one after the other, that they extended their ride further than ever before. They went past finely cultivated farms, rich meadows and elegant country-seats, and the little girl thought that all the world was just so beautiful.

All at once they came upon a poor, miserable shanty, and she saw half clothed children at play on the banks of the river. This was a sight so new that she did not understand what it meant. Why have they not on pretty dresses like

mine, papa?" she said. Because they have none; the are poor.'

'Why does not some one give them dresses?' 'That is a hard question, my little girl-the

world is very selfish." And so the little girl thought and thought of what her father had said, but she asked no more questions.

The next day was Sunday-a bright, beautiful day-and the little girl went to church. As she walked through the pleasant, grass-grown street and saw the neatly dressed children, she thought of those little forlorn ones playing on the river bank, and she wondered if they would have anything more beautiful for the Sunday than for the day before.

The minister was a good man, who thought only what be should do to bless the world, and moisten her eyes. how he should make men love goodness and delight to do good deeds. His text was. 'Cast thy bread upon the waters'-that was all the little you, would you mind going?" girl remembered of it, but this she thought of again and again. She also understood what the minister said of God's poor, and that all we did for them was so much done for God.

And the little girl went home with her thoughts full of beautiful wishes, which were prayers rising to the calm heavens, and which angels heard. That afternoon, in the bright sunshine, the little girl took her piece of frosted cake and went down to the river, and with full faith she cast it on the water. She looked down the stream, thinking perhaps by straining her eyes she could see the ·little children who were looking up the river. But the waters filled up all the little spaces in the piece of cake, and it was soon hidden from

fier sight. In this way she tried all the choice kinds of food that were given to her; but they were all lost before her eyes, and she knew they did good only to the fishes. Her faith in the good minister's words was sorely taxed. So she called to her assistance a little boy, some older than herself, who had as benevolent a heart. He entered directly into her wishes, and they began to plan various ways in which they could send their offerings. They made little boxes, and sent them floating in good faith down the river; but they filled with water and sunk. They fixed little boxes of birch bark, but they did not know how to make them water proof.

At last the little boy remembered to have read of little rafts being made, and together they toiled

for days, to construct a little raft that would float. It was a bright morning when they bore it to the river, to load it with such articles as they fancied the children would like. Pieces of cake, saved from several lunches, little bits of sugar, gathered from the abundance given to them, crackers and cheese and one little plum cake that had been given as a special luxury-all these were put upon the little raft and securely fastened.

But did you not say their clothes were ragged? said the boy.

'Yes, and they had no stockings or shoes.' 'Then of course we must send them some.' So they sat down on the river's bank and took off their stockings and shoes, and freighted the raft with them.

'And did not you say their clothes were ragged? Then I must send my jacket, and you your pretty apron.'

'So I must,' said the little girl, and the raft was still further laden. It went triumphantly down the river. The morning's sun gilded it, and as it followed down the golden tinted waters, it looked indeed like a fairy barge.

The children shouted and clapped their hands. as their freighted raft became smaller and smaller, until it seemed only a speck on the great river And then they went home.

And the little raft went on bow first into this eddy, then into that, sometimes nearing the shore. and then again seeking the middle steam. It once it made a turn, and floated to the shore. It | and comfort and plenty came to all.

was no doubt the strong force of the western wind, which just then sent the waves toward the Report of the First National Convention of eastern shore. The little raft touched land, just at the bank where the little children had been at play; they were just then coming down, and the sun lighting up their hair made them look as if they had been sent as messengers by the fairles to watch for the coming treasures.

The little raft touched the shore, and the little ones eagerly drew it on to the green bank, and soon found its treasures.

If the boy and girl who had sent these treasures could have seen the eager hands and the delighted eyes, they would not have minded the words of reproof that they received for so foolishly sending off their stockings and shoes.

'For did they not cost two dollars?' said the mother.

But we only cast them on the water,' said the little girl.

Months passed by and the winter came, and the river was frozen over, and the boy and girl went on the ice to skate. It seemed safe, and no one thought of danger, but a sudden breaking of the ice came, and a large mass floated down, and the boy and girl were upon it. They did not know that they were moving, until they saw the pine trees on the bank receding. They went slowly, slowly down, and at first were not terrified. But they soon grew cold-so very cold that they wanted to sleep, only the boy knew that they must wait and watch.

They went slowly down past the fine country seats, past the farms, and they knew how rapidly they moved by watching the trees. Just as their eyes were growing dim, they, noticed something on shore, far ahead. Coming nearer, they saw it was the children who lived in the little hut, and they had come out to slide on the smooth bank that led down to the river. When they saw the children being borne down on the huge piece of ice they ran, with all the eagerness of children who have few excitements, to a group of men a little further down the bank.

The alarm brought speedy help, and, with ropes and grappling irons, the men succeeded in holding the ice long enough to remove the children, ter, and she kept wondering where they were and they were carried into the hut. One of the first things that met the eyes of the little girl was the apron she had sent off on the raft. She whispered to the boy and told him where they were.

'It is true, then,' said he, 'the good all comes back again. Now you can tell your mother all about it."

And so it was: the boy and girl were saved by the same hands they had tried to bless. And it is always so; if we do good it comes back to us in some way. Do not forget that. I can't talk any more, I am in such a hurry to have the boys come! why don't they come?"

The old look of anxiety came over Mrs. Rigby's face. Nell saw it in a moment, and got down from her seat and put her arms about her neck. "Look here, darling," said Mrs. Rigby, "are

vou afraid?" "I am afraid when people scold me."

"Are you afraid of the men you meet in the streets? Would you be afraid if you went where there were a great many men?"

"I do n't know: if you asked me not to be afraid I would try not to be."

Mrs. Rigby placed Nell in front of her and took both of her hands.

"I have something to tell you, but you must never tell any one else: Ned goes with very bad companions sometimes, and they lead him to very bad places."

"Do you mean Joe?" "Joe is one, and he loves to make Ned do all that he does, and he gets him to go way down by the river, and there is a low sort of tavern there and the men that are there do all sorts of bad things. I am afraid they are there now."

Mrs. Rigby said this so slowly and solemnly that Nell looked anxiously in her face and turned first pale, then sleep scarlet, and tears began to

"If I should comb your hair nicely and put a bright ribbon around it and fold my shawl about

" All alone?" "If I went it would do no good. Ned would be angry. You know boys take a notion that their mothers must not order them where to go, and, if I went, the other boys would laugh at him. But he will hear to you, Nell, and nothing can harm you. The Good Shepherd always takes care of his net lambs, and nothing can soil the white garment he has put upon you. Will you go?"

'Yes: fix me quick!" Nell said this as if afraid that she might hesitate if she thought of what she was to do. Mrs. Rigby hastily prepared her and hurried her to the door. She watched her little figure down the street, and saw her hesitate a moment at the corner. Then she went back to her room. But now a double anxiety seized her. She feared lest she had sent Nell into some danger. She drew the curtain far back and began to watch the passersby, even then hoping to see the little figure, although she knew that she was only at the foot of the street and had several blocks further to go. Each moment seemed an hour. Her heart was in a quiver of excitement. She could not even pray, her mind was in such a tumult. At last she turned from the window, and it seemed as if something met her-a presence so galm and inspiring that at once she felt at rest. "Father, thy will be done!" she said, and, as those words echoed through the room, she saw her troubles as steps toward a truer and nobler life.

"The Father that cares for the sparrow must care for my boy. I will trust him there."

When she had said this she went about her work with calmness, and only occasionally glauced at the clock to note the time of Nell's absence.

A SPIRIT INTRODUCES, THROUGH A MEDIUM.

THE MANUFACTURE OF BRUSSELS LACE. - A story is told in connection with the introduction of the manufacture of fine lace into Brussels. which is pleasant in itself and carries with it a lesson worth learning. A poor girl, named Gertrude, was deeply attached to a young man whose wealth precluded all hopes of marriage. One night, as she sat weeping, a lady entered her cottage and, without saying a word, placed in her lap a cushion with its bobbins filled with thread, The lady, then, with perfect silence, showed her how to work the bobbins and how to make all sorts of delicate patterns and complicated stitches. As daylight approached the maiden had learned the art, and the mysterious visitor disappeared. The maiden grew rich by her work, and married the object of her love. Years afterwards, while living in luxury, she was startled by the mysterious lady entering her house, this time not silent but looking stern. She said, "Here you enjoy peace and comfort, while without are famine and trouble. I helped you; you have not helped your neighbors. The angels weep for you and turn away their faces." So the next day Gertrude went forth with her cushion and bobbin in her hand, and, going from cottage to cottage, she seemed as if some hand were guiding it, for all at | taught the art she had so mysteriously learned,

OFFICIAL the Friends of the Children's Progressive Lyceum.

Held in Horticultural Hall, Philadelphia, Pa., Nov. 26th and 27th, 1868. Phonographically Reported for the Banner of Light by Henry T. Child, M. D.

SECOND DAY.

On motion of George Davis, it was resolved to suspend the rule limiting the time, in order that Mrs. Daniels should present the subject before the Convention. Mrs. Daniels then said: The remarks that I am to offer AIRS. Daniels then stid: The remarks that I am to offer this morning may not be the result of experience in organizing either Socioties or Lycouns; but I have some observations to offer that I well satisfied will be of importance to you. I will read a resolution, and hand it to the Committee

you. I will read a resolution, and many on Resolutions:

Resolved, That the system known as the Children's Progressive Lyceum embodies the fundamental principles of all true education.

The Children's Progressive Lyceum means the children's Progressive Lyceum means the children's Progressive Lyceum means.

Resolved, That the system known as the Children's Progressive Lycoum embodies the fundamental principles of all true education.

The subject of the Children's Progressive Lycoum means nothing or it means everything; it is either the education of the children, or it is nothing. If it is the great educational movement of the present age, then we should all be interested in it. As I understand it, or as it is understood by the author of the Manual, it is not confined to sect, sex or age, but is intended as a system of education for all classes and every age. This being so, the question of education is open before this Convention, and I will read another resolution, to be hanked to the. Committee:

\*\*\*Resolved\*\*. That the Convention recommend a union of interests between the Lycoums and the Societies, as far as practical, except financially.

Upon this I shall speak. The tendency has been either to unite the organization and Lycoum, or to entirely separate them. I believe that neither of these things should be done. I believe it is necessary for the interests of the Lycoum that it be connected with the Association, but reaching children is a special faculty. There are persons who are well qualified for position in the Society, who are not at all adapted to the Lycoum. In selecting officers for the Lycoum, they must be selected by Divine appointments, by fitness, there must be something in them that appeals to the children. If we regard the education of ourselves as well as the education of the children, I would sooner that the education of the Spiritualists should be entirely merged into the Societies. We may have officers in the one who may not be compotent to manage the other. We are liable to have persons appointed who have no capacity for either. I hope this subject will be considered fairly by the Convention, and when we speak of this movement as a grand national or universal system of education, we should bear in mind that there are many persons who do not care to enter the Spiritual Sections who will unite t the Spiritual Societies who will unite themselves with and labor for the "Children's Progressive Lyceum." Every one is interested in the children, and many will be glad to labor and release them from the didculties which they have experienced in the past. There is a large class of carnest speakers, who do not feel qualified to enter the Lyceum. We must endeavor to make Spiritualism as broad as the Lyceum. We must make the education of Spiritualists wholly and entirely a spiritual movement. It seems to me that the American Association would be willing that the Lyceum movement should be a part of it, and when they assemble at their next National Convention, the Lyceum Convention should also meet and arrange the whole matter. ention should also meet and arrange the whole matter Everywhere there should be unanimity between the Lyceum and the Society. Everywhere all Spiritualists should become as little children, willing to be taught. Everywhere we should all consider ourselves as children, subject to the teachings of the smallest of these little ones. Were it led to me to decide, I would sooner the lectures should be abolished than that we should lose the influence of the Lyceums. Ished than that we should lose the influence of the Lyceums. I am not so anxious that we should speak to older persons, whose habits are formed, as I am that these little ones shall not be dwarfed, as we ourselves have been. I would suggest for the consideration of the Convention that each association shall select delegates to the Lyceum Convention, to meet immediately after the American Association. It may be made a separate meeting, and the delegates to the one may act as delegates to the other. There are many persons who are very willing to be teachers, or conductors, or leaders, of the Lyceum, who would not, under any circumstances, associate themselves with the body of Spiritualists. I Roman Catholics come into the Lyceum, must we, of necessity, make them members of the Association before we can admit them to the Lyceum? If Baptists come and see that we have better methods of instruction, must they first, before they can become officers of the Lyceum, also subscribe to the Local Association of Spiritualists? I believe that the Lyceums will grow and extend, while the leclieve that the Lycourns will grow and extend, while the lec-tures may decrease, and we shall all become members of the Children's Progressive Lycourns. I believe that the time will come when, instead of setting apart an hour or a day Children's Progressive Lycoums. I believe that the time will come when, instead of setting apart an hour or a day for religious services, as a church, once or twice a week, we shall have every day in the week a Progressive Lycoum for small and grown-up children, too. We shall, by gradual degrees, introduce these systems of education into the schools on Sundays and week-days, and into our families; and parents and teachers, sisters and brothers, husbands and wives, shall form themselves into groups as they do in the celestial world, ready and willing, eager to receive and impart instruction, without any particular system of worship. The world has been preached, and talked, and lectured to excess. I believe the best system of reform and missionary work would be that which shall bring a union between the Association of Spiritualists and the Lycoum, so that we may have the Lycoum influence everywhere. While I do not regard books as the most important thing in the world, I would suggest that we select all that will tend to our advancement. There is a large class of carnest, willing workers who do not receive intuition readily, and they need the assistance of others; they must have the stepping-stones. It is not necessary that they shall confine themselves to these books, but when they want a book they should certainly have it. It is not necessary that any prescribed form should be adopted. From the testimony of teachers and leaders whom I have visited. I know that we need a system of conclaused progressive literature for children of all ages. I would not that we should assume any form of sectarian should be adopted. From the testimony of Gaciners and leaders whom I have visited. I know that we need a system of condensed progressive literature for children of all ages. I would not that we should assume any form of sectarian basis, but that it should be as broad as the sunshine. I would like to say in this Convention that the only way to provent the Children's Progressive Lycoum from being a success is to have too much machinery, too many Conventions, too many delegates. In order for success there must be spontanlety. Our meetings should be in response to the various associations; then we may compare notes, and derive knowledge from one another's experience. Until the meeting of this Convention, I have never found it in my heart to say that I responded to any associative movement among Spiritualists or Reformers; and while I am not ready now to join any association of Spiritualists, I am ready, and believe that I shall always be ready to unite in the Progressive Lycoum movement, for the reason that it makes us all as little children. Therefore I suggest that the friends treat this subject kindly and carefully, and consider it in all its bearings. Children do not need so much to be taught as to have an opportunity to grow. We have all been hampered too much: we have all been taught what we should not have learned. We have all had some parent, or guardian, or friend, to tell us what we should do, and what we should not do. We should walk for the lessons of the children as the flower waits for the sunshine, and the rain, and the dow, so that it may grov; and in each Lycoum the leaders and teachers should be capable of carrying on this should not do. We should walk for the lessons of the children as the flower waits for the sunshine, and the rain, and the dew, so that it may grow; and in each Lycoum the leaders and teachers should be capable of carrying on this work, and whenever any one is sufficiently inspired to be competent to become a Conductor of a Lycoum, or a leader of a group, that person will have sufficient power to carry forward the work. We should avoid tying ourselves to any special form, lest that take the place of the spirit. We must allow this movement to grow as a child grows; it is yet in its infancy; but it is no more a child than a parent of the Spiritualism of the future. The teachings of Spiritualism have not reached the children, because there was not place for them, and grown-up people have received most of the advantages of them. If we would make our philosophy what it claims to be, we must have no distinctions hereafter. Into this temple children of smaller and larger growth must be permitted to enter, with entire freedom, knowing that there can be no shackles placed upon them. When all enter in this spirit, we feel confident of success. Give it an opportunity and it will grow; it will expand faster than any organization. This is the great-practical measure of Spiritualism, the only one that has brought itself down to the comprehension—the only one that has, in itself, a real, distinct individuality. Its mission is to blend science and realigion, every-day life with the Sunday life, the only one which can be introduced into general use, thus presenting the fundamental principles of our Spiritual Philosophy. Then let us, in Convention assembled, deliberate upon this, and do all that we can to add the local societies. Let us have only those who feel themselves absolutely and divinely appointed, who feel the little children; then the Lyceum will be successful, and our associations will also prosper. As each individual finds his own appropriate place, either in the Society or the Lyceum. Hen all will be more in harmony

cach individual finds his own appropriate place, either in the Society or the Lyceum, then all will be more in harmony in the various branches.

A. B. French said: There is work enough for each one. The Conductor of the Philladelphia Lyceum then said: The Washington Lyceum, or the originator of the movement, is well aware that to conduct a Lyceum properly, and carry forward the work, would leave the Conductor no opportunity to attend to the business of the Association. portunity to attend to the business of the Association. There are those who are specially fitted to preside over societies; others for other positions. I shink if we begin, Lyceum Associations will grow out of them, and in our State where they have thus grown, the Societies and Lyceums have worked together in harmony more than where the Societies had started first; and if we could start hundreds of Lyceums over the State, they would eventuate in Societies. There is another point that I would speak upon. Our American Association has made it a special business to establish Societies. It has been remarked that those missionaries should make the Lyceum an equal part of their sionaries should make the Lycoum an equal part of their

sionaries should make the Lyceum an equal part of their business.

Julius Mott said: After the remarks of the last two speakers, I feel that I cannot say anything; yet. I would simply state that, as far as our experience in Washington has gone, the Society was established first, and the Lyceum grew out of it. Yet it seems to me that there is not a person in the United States who could successfully take charge of both the Lyceum and the Society. We have had peculiar success in inaugurating both. We have taken the proper efforts to fill the offices. I simply mention this to shew what I believe will apply to all other Associations. The kind of talent required is so diversified, I am satisfied that the financial basis, must be separate. The moment you merge the two together, that moment you have laid the seeds of discord. I think that the Lyceum Convention and the American Association should be entirely separate institutions. This Convention should be held in the same place, and at the same time, and the delegates to the two should be as nearly the same as possible. By this means we can secure unity and harmony of action between the Association and the Convention. I hope that no spirit of inharmony

more important that we should work well the Lyccums that we have, rather than extend them where there are none. If thinks it will not spread the harmony to increase the Lyccums. I think we cannot spread them too rapidly, and it is important that we make an effort now to do this. I am rather of the opinion that separate missionaries would do better. In all business transactions, if a person makes a speciality of anything, he will be successful. If this Association could inaugurate some means by which it could make it the special business of some person or persons to establish Lyccums, and especially go around among those that are established, and put them on the right track, it would be a good work. I do not think the Association and Lyccum are entirely one; they are twin sisters, and they should labor together in harmony. Each one should furnish its own beard and clothing, and each has the necessary elements of success within itself. The American Association of Spiritualists have organized the means by which they propose to extend their labors over our land. I see no reason why a similar plan should not be adopted to spread the Lyccum. It is my opinion that the Lyccums are really the foundation stones, and should be the starting point of this Association. There are hundreds and thousands of places in the United States where there are not means or numbers sufficient to start Associations for lectures, and where they will not be able for a considerable money to run one of our lecture Associations, more than can be collected in any but large cities. It takes a mere nominal sum to start a Lyccum, and after it is fitted out and once started, one of our lecture Associations, more than can be collected in any but large cities. It takes a mere nominal sum to start a Lyceum, and after it is fitted out and once started, the expense of running it is very small. I think something should be done to forward this movement in the same direction that the American Association are moving. Lyceums can be started all ever the country, even in private families, if we had our missionaries to do it. I have known them to be started in private parlors, and some who are now Conductors of large Lyceums commenced in that way. We know that some four, or five, or six persons take the labor upon themselves, and assume the responsibility. I hope, therefore, that we shall be able to make some arrangement to do this work more effectually.

to do this work more effectually. A. B. French said: I must explain. We have no persons A. B. French said: I must explain. We have no persons in Ohio who are Presidents of Societies and Conductors of Lyceums. We make a board of nine persons, and such persons are selected from these as are qualified for the different positions. The two institutions are one. The Lyceums are first, and we never have a lecture or a public meeting are first, and we never have a lecture or a public meeting unless there are funds over and above what are necessary to carry on the Lyceums. Lyceums first and lectures secondary. In reference to the remarks about the American Association of Spiritualists as a body, I cannot speak but for myself. Realizing the importance of this work, I am glad to do what I can to forward it, and I am instructed by the Board this morning to say to this Convention, Brothers and Sisters, if you will have your next Convention in connection with our next annual meeting, we will go through our work, and then you can devote as many days as may seem bost; perhaps we can close on Saturday, and on Sunday have a general love feast. In regard to our Lyceums, I should have said, rather than have one go down that is already established, I would sooner lose the opportunity of forming two new ones. I have never known of failure on the part of the children; it has been among the leaders and officers. of the children: it has been among the leaders and officers. of the children; it has been among the leaders and officers. If some loving spirit in our ranks like our worthy President, or some others, could go among the Lyceums when there is trouble, they would accomplish a work for the progress of this great movement, which, it seems to me, is more important than any other. I wish to form all the Lyceums that we can, wherever we can get sufficient means to buy equip-ments. I see here those who introduced the Children's Pro-

we can, wherever we can get sufficient means to buy equipments. I see here those who introduced the Children's Pregressive Lyccums, in whose presence I stand as a child before his father. He saw this vision in the Summer Land, and he has actualized that vision. I would emblazen that fact upon the folds of our banner all over the land. Our children have the issues of the great future in their hands. It is to them we must look for the decision of the most important questions which press upon the people. I feel the important coum, and Sabbath school, and day school, we could inaugurate such a movement as would give it a mighty impotus. We have done more with the Lyccum in Ohlo than by any other means. Wherever there is a Lyceum established there theology begins to tremble; wherever we establish a Lyccum, there the opposition of the Church is aroused.

Mrs. Lanston, of Washington, said: I rise to speak in regard to the punctuality of our friends meeting with our Lyccums. A remark-was made, that the children expect to see their leaders and officers punctual. Children are generally more punctual than leaders and officers. This work must not be expected to be carried on by the children; we must labor for them. If Spiritualism has entered into our hearts and made us practical in what we teach, it must be outworked. It must be a pleasure, and not a sacrifice, if we think of the great responsibility resting upon us. The children are looking to us, not only for wisdom, but for constancy in our attendance. I have witnessed the interest manifested by some who know nothing of our philosophy, when they saw the workings of the Lyccum upon the minds stancy in our attendance. I have witnessed the interest manifested by some who knew nothing of our philosophy, when they saw the workings of the Lyceum upon the minds of the children. If we can work heart and soul with this great movement, the people will see our strength, and come in from all portions of the land, and unite with us in the great movement for the education of the people. I feel that there is nothing more beautiful than a united effort upon this practical work. Let us take home to ourselves the teachings that beautiful philosophy, and we shall accom-

plish great good. phish great good.

George Gleason, of Pennsylvania, said: I, too, wish to say a
word on punctuality. I have always found the children to
be punctual; they come to the door and look in, and if
they find no leaders, then they run off and play. I have a
remedy to suggest that I think will meet that case. Let us begin at the proper time, commence teaching the children to sing, and after a time they will come in. Let this be one

to sing, and after a time they will come in. Let this be one Sunday in a month. On another, have the professor of gymnastics begin at the hour. The children all like this, and will be punctual. Children like marching, and in every Lyceum there is at least one person who understands the drill. That would make the commencement of the third Sunday. The fourth might begin with recitations and elecution.

Ell F. Brown, of Indiana, said: I think the Lycoum of which I am Conductor, in Richmond, is an example. Within the past year we have had to separate the Lyceum from the Society, not from any difference between them, but because the laws of our State will not allow religious bodies to hold property from which any money is to be made. We the Society, not from any difference between them, but because the laws of our State will not allow religious bodies to hold property from which any money is to be made. We therefore organized our Lyceum on a legal basis, in order that we might issue stock for building a hall, and we have twenty-five thousand dollars raised. We have done that in a short time. We have got some of this outside of Spiritualists; five or six are Infidels, but they will not be Infidels long, if they remain in our Lyceum. The Churches fought us on this question, but they are beginning to imitate us now. They have targets, with such names as "Buds of Josus"; they have their little ribbons, and they will have to introduce the marches, or the children will not stay. We have had the best exhibitions that were ever given in our city; we always succeed in getting out a good audience. Some of the Spiritualists said if we separated the Lyceum, it would be a failure; but we could not help it; we were determined to have a hail. We want all the children to be trained up in the way they should go, and the old ones will drop in, and go right, too. The Spiritualists meet every Sunday evening. They do good by keeping up social meetings, but the Lyceum is doing the work. We have been putting our means for the last two months into this hall, and we intend seen to have the best building in Richmond. When we get our hall, we may have trouble with those coming who are not prepared to work with us. We have a President for both; then we have three of the best financiers for trustees, and I am Conductor. I think of nothing else but conducting our Lyceum. I have nothing to do with finances. I do not think of Parliamentary rules. In conducting the business of the meeting, we elected the men who were competent, and each man has his business. We are outside of the Spiritual Association, but they are with us, and we are with them.

George Davis, of Washington, said: I so highly approve of every sentiment, that I can do no more than express.

with us, and we are with them.

George Davis, of Washington, said: I se highly approve of of every sentiment, that I can do no more than express my hearty concurrence in every word that has been given. I believe the Lycoum movement is the great movement of the present age; that it is to impress not only this generation, but all that are to come hereafter. I have listened to she experiences of other Conductors; the Lycoum interest is our business here. They had a Spiritual Convention at Rochester, and I know they did their business well there. We have come here to learn the very best means that can be devised for increasing the interest and promoting the cause of the Lycoums. Our experience last evening, with that of the hundreds who witnessed the celebration, was the best evidence of the success of this system. I have seen as much inharmony in the Societies as in the Lycoum. I think that there need not be any inharmony if we are willing to sluk everything in the grand question. Right will prevail in this plan of teaching children, by developing the thought which is in their minds. We find the Lycoum has become popular in the city of Washington. I recently found an able article on this subject of education in a Washington paper, in which our prominent ideas were incultated. I hope that every Spiritualist is a friend of the Lycoum. Whether the Lycoum makes proselytes to Spiritualism or not, it certainly demands your support, your encouragement, because you are devoted to the cause of education, and this makes men and women; it makes children of us all, not dwarfed grown-up men. It starts us right. I expect to be a child for many hundreds of years to come, and the teachings of Spiritualism all seem to point to the grand idea of self-education. I would welcome to our ranks every friend to the children. I carnestly ask the aid of every one, if they are right on their feelings to the young. George Davis, of Washington, said: I so highly approve

will ever ontar any of our Conventions; and there is not the slightest particle of danger that the leading governing olements will pass out of the hands of the Bpiritualists, while, at the same time, as our sister has well said, we hope to secure the liberal element of the country.

Mr. Parkhurst, of New Jorzey, said: Mrs. Chalrman, it seems to me that it is a matter that we can all understand that it is impracticable for one person to govern a Lycoum and a Society. I do not think there is any one that the two offices should be merged in. But there is another subject that should be discussed here. We all know that there is a good deal of apathy in most of the Lycoums in regard to pushing them forward. We know that a great many who attend to Lycoums have very little feeling of interest in them. It does seem to me that this Convention should receive it is them. It does seem to me that this Convention should receive it is the committee of the whole, that they should become as little children, and undertake to do this business and work to this end. If the Associations should every one of them be abolished in every town and city, I would give up the loctures if I could have Progressive Lycoums formed of the mean of the country of the whole, that they should become as little children, and undertake to do this business and work to this end. If the Associations should every men and a society. I would give up the loctures if I could have Progressive Lycoums formed to Lycoum some and work to this end. If the Associations should every men and a work to this end. If the Associations should every men and a society in the men and all the possible in every town and city, I would give up the loctures if I could have Progressive Lycoums formed to Lycoum the little children, and undertake to do this business and work to this end. If the Associations should every men and a section to the work to this end. If the Associations should every men and any single possible imaginate commental in the shape in which I feel the commental in

as well as those which adorn and bless our homes. But my

(On motion, the rule was suspended, to allow Mr. Davis
to proceed with his remarks.)

I have great reason for venerating the Lycoum, and what
I venerate I have such a profound respect and such a love
for, that I could not well impair its image or likeness, I
would not like to hit Mary, or do anything to hurt her.
These people who are assimilating to us imagine that we
have badges and targets for the express purpose of attracting children, as we might attract bees to a molasses barrel
by putting a plenty of syrup around the bung-hole. It is a
mistake—their conception, and also the conception of many
Spiritualists as to the purport of our badges, our targets and
our banners—that these are to attract the children. Why
are the birds badged? Why are our plants and flowers
badged? Why are all the beautiful gens of the world
badged? Why are all the beautiful gens of the world
badged? Is it only to attract you? or is there an idea behind the color, of whence it is an embediment and manifestation? We are to learn that overything has a spirit behind
it; that a form is but the coming to the surface of what before was spirit. Why then should we trifle with our colors
and our forms? Every Lycoum in this country which, under the influence of some persons who have not seen the
idea of the Lycoum, has altered its forms or its conceptions,
has gone down, and the reason of this is because they did
not dare to go fully into the subject and adopt it as it was
derived from the Summer-Land. How many Lycoums are
there in this land that are nothing but Sunday-school imitations? They do not want to say groups; they do not
want to follow any plan; nothing satisfies them. These
very person who has acquired a new thought has acquired
it without injuring a great idea that its given to the world.
Look at this brother sitting here; his hat is the image of his
head. What physiologisk would dare to change the target
shape of his head to make at different hat? Look at the hu-

ii. I know you have not. Think of the question before the scientific world—three words—"what is matter?" Why, what a simple question: yet I tell you that Professors Faraday, Huxley, Youmans, Tyndall and Draper, and all the celebrated philosophers and scientific men of the world in this day and age, are astonished because they cannot answer that simple question. Prof. Tyndall, before the British Association of Science, says: "We have begun merely to touch the initials of that question." It is a little simple question, put to one of these groups, but we have all gone through with it. That we want five hundred new ones, is all silliness. I want to hit somebody, and if anybody is hit I want them to get up. I will take my three words, that any child can spell out, and every one will pass over ma an easy question, such as that which is to-day troubling the learned world, and the solution of which is the great problem that is to carry the whole world. When the scientific world has answered that question, they may be converted to the fundamental idea of our philosophy. You will become more inspired, and discern what the Lyceum really means. Let us consider the target question, by Mr. Gleason, "What does a target mean?" Before I answer that question, let me ask what is the origin of the word righteousness? Is the origin of the word righteousness? Is the origin of the word righteousness? Is the origin of the word righteousness." Is the origin all from one root, is a physical fact, and language begins in physical fact. You will find that the word rule is rectillinear, beginning with the idea of a straight line. It was a physical fact first, now it is promoted to a moral conviction, and the words "sight," "straight," "righteousness," come from this. Beginning as a physical line, now it is a moral line. The word "target," in its original sonse, means something to shoot at; then it means something to aim for—a point of departure. Language is not always very pleasant in its significance. "Woman," I believe, in its origin, a m classes were indicated by all kinds of beautiful devices. One was an oak leaf, another was a combination of the colors of the rainbow, and others still different. These were merely the names of the classes—very interesting fancy names—nothing more or less. The Lyceum was no Lyceum at all. It failed, because it did not dare take in the idea. I said to Mr. Frothingham. "This will not be tampered with; it is in carnest; and if you wish to be fed from the skies, whence this originated, take it as it came, and make it as perfect as you can. It gives you every opportunity for inspiration—everything now that you can demand. But you must keep the image before your mind." I say their school failed, and all Lyceums that have departed from the fundamental principles of the Manual have come to a similar end. The plan must be in the mind of each one, and not under the leaders—the leaders follow the children. The pupil goes before, and the teacher keeps him company. The trouble, as I said at first, grows out of the fact that we have not much veneration for anything; not much devotion. I pray that we may have more devotion, more consecration, and take the image and work upon it till the spirit within and behind it will be manifest to all.

Mr. Gleason asked about an adult group.

Mr. Davis said: I would like to see an octave of music that is an octave and a half. Let us adhere to the chromatic scale of music, and then if you have any supplemental groups. I think it should be so.

Dr. William White, of Philadelphia, said: I feel a deep interest in the matter before this Convention. It is the great movement of this age, inaugurated in the spirit-world, and have no doubt it will continue to be watched over by that world. It seems to me that this movement will do more to harmonize science and religion than all the movements that have no doubt it will continue to be, watched over by that world. It seems to me like a wheel; don't care whether you turn the outside or the inside wheel, they must both turn. I look forward to the tines embers were indicated by all kinds of beautiful devices. One was an oak leaf, nother was a combination of the colors of the rainbow, and others still different. These were merely

ceums. I look forward to the time, also, when we may have spiritual colleges in this land.

Joseph John, of Philadelphia, said: I want to say a few words in regard to what is to be taught, and in what manner the spirit of the children is to be brought out. There are various manners, and one of them the Spiritualists have adopted. We have so arranged our Lycoums that when they march they march to music, and that music is an arrangement of sounds, which is pleasant. The marching must be in accordance with those sounds. When the ear is pleased, the mind is pleased through the ear, and the physical is in harmony with it, and through such means we can reach the spirit of the children and give that an invitation to come forth, for I do n't see that that spirit will over the come forth unless there is harmony to move the doors. Now, likewise, our targets, the things that we are to aim at —I think they should be things of beauty that please the eye, as well as music to please the ear, and marching to please the physical organization; that they become the harmonious means by which the higher portion of the spirit of our minds, so that, in arranging our targets and selecting forms for them, the cilipsis I never found in Nature. It is a thing of art, and I fail to find it anywhere in Nature; and when I look at a human face or skull I see there a combination of lines and angles and curves, but I don't find an ellipsis there, not in one instance. I see the two lines of the cyclids are different in their curves; they are rather an oval than an ellipsis. Again, we should teach true beauty, for that is the highest which the minds of children can appreciate, old as well as young. That there is a spirit that exists therein, is one of the fundamental truths which we should teach and upon which the society should be based. I think the whole Lyceum, as well as the National Organization, must be based upon the truth of the cternal communion of spirits, and that should be the thing which we are to toach. I have selected a form—being those things which will call it out.
[To be concluded in our next.]

### "A Death Blow to the Authority of the Bible."

BANNER OF LIGHT-I yesterday sent twentyfive copies to you of a pamphlet that I have just printed, with this title: "THE HOLY BIBLE AND MOTHER GOOSE, as an infallible and authoritative rule of faith and practice-What is, the difference between them?".

My attack is not on the Bible, but on the authoritu of the Bible. My object is to show that as an authority, the Bible and Mother Goose are on a level; that a text from Mother Goose is as potent to prove that "the man in the moon came tumbling down," &c., as is a text from the Bible to prove that Christ had no human father, or that man can be saved by the merits or by the blood of

Christ; or that a large portion or any of the race will be consigned to an endless hell. As an authority, both are alike null and void.

God, in H. C. Wright, inspired the matter, manner and title of the pamphlet; i. e., love for all of human kind inspired them, and a desire to strike down what has been, for a thousand years, the hullwarks of every entire and entergot that it. the bulwarks of every crime and outrage that in-dividuals and ecclesiastical and governmental organizations have committed against justice and humanity. I simply wish to clear the track of the Grand Trunk Italiway of Life of the most formidable obstacle to the progress of man in knowledge and goodness. Yet my Christian (I knowledge and goodness. Yet my Christian (I use the word in its popular sense) friends and relatives say to me in holy horror: "This pamphlet is your crowning blasphemy." "How so?" I ask them. "I say not a word against man, woman or child." "But." say they, "you have given a death blow to the Bible." "How so?" I ask; "I say not a word against the Bible." "True," they say; "but you give a death wound to its authority. You make its authority appear ridiculous by placing it on a level with the authority of Mother Goose. As well destroy the Bible as a book, as to destroy it as an authority. In destroying its authority, you do destroy it as a book."

If it be true, as several of my Christian and clerical friends tell me, that in this pamphlet I have given a death wound to the authority of the Bible, I have accomplished the one object I had in view in writing it. And, indeed, I see not how

in view in writing it. And, indeed, I see not how any person can read it and not feel toward the authority of the Biblé as he feels toward that of Mother Goose. It must seem simply ridiculous to hold up either as an "infallible and authorita-

to not up etner as an imalifie and authoritative rule of faith and practice."

All the repulsive and ludicrous, yet popular stories about the manner of human life out of the body, are based on the authority of the Bible. The Bible says so, and then no further argument is allowed. A text from the Bible settles a thing as truth, though our every day's experience gives it the lie. All must believe it, or be subject to the "wrath of God and the pains of hell forever," though every child knows by daily experience and observation that it can't be true, as well as he knows that "sparrows cannot kill robins with bonizand arrows!" bows and arrows!

What my Orthodox friends regard as my crowning blasphemy, I regard as my crowning act of true worship of God in man. What they regard as a colossal crime, i.e., giving a "death blow to the authority of the Bible," I regard as a truly pious and noble deed. My regret is that I can do so little to emancipate the human intellect and heart from the armal despation. Filible orther heart from the cruel despotism of Bible authority. I would give to each soul authority over it-

self, and power to be, by itself, obeyed.

If consistent with the best interests of truth as advocated by yourself, you will oblige me by giving such notice of it as, in your view, it deserves; and tell your readers where and how they can obtain it. God bless you, Banner of Light, and enable you to send your bright beams into souls darkened, bewildered and benumbed by the popular theology. HENRY C. WRIGHT. Rock Island, Ill., Dec. 1, 1868.

# Cheering - Words.

DEAR BANNER-There surely is a "good time coming," when the reproach upon the ten million or more of Spiritualists in the United States will be taken away, so far as the zeal (or a want of it) in a glorious cause is evidenced by the meagre support given to the papers which are the exponents and defenders of Spiritualism. Instead of fifteen thousand subscribers, the " Banner of Light" ought to have its circulation double every year, for the next five years; and it might be so, if Spiritualists were a tenth part as active in promoting the spread of TRUTH as the devotees of Old Theology are to perpetuate the errors of their creeds.

Never doubt, brothers, that forces are silently at work that will ere long produce effects as astonishing to the weak minds of sectarians as they will be gratifying to those whose clear sight is able to penetrate into the misty depths of the Future. Especially will you, who have never been " weary in well doing," be rewarded for your Faith and your Works. I tell you that fifty thousand will not number your subscription list, thousand will not number your subscription list, when, not many years hence, Spiritualists realize the fact that they must be the willing instruments in the hands of the angel-world, in order to hasten the period when "the knowledge of the Lord shall cover the earth as the waters do the sea." And what agency so potent as the PRESS to spread the True Gospel?

I have recently returned from the Golden Land, where the interest in Spiritualism is unabated; though efforts have been made by its foes to make the Philosophy responsible for the immoral

make the Philosophy responsible for the immoral practices of some of its professed believers and public advocates. It is not a new thing that tares public advocates. It is not a new thing that tares will grow with the wheat, especially in the fertile soil of the Pacific, yet the grain will be safely garnered at the harvest, and the tares burned. In the advent of Selden J. Finney, California has an urgent need supplied. Our speakers have not many of them possessed the element of positive magnetism and intellectual culture which

that we cannot after to substitute the state of postitive; magnetism and intellectual culture which gent and enterprising people of the Pacific...A we hope to take it regularly. We live three miles lady; friend, writes to me, from Sau Francisco Wellighen Mery Ber

thus enthusiastically of Bro. Finney's first lecture in October:

"S. J. Finney lectured for the first time at Mechanic's Institute, last Sunday evening. The hall was filled, even the aisles were crammed; and I assure you such a lecture was never heard on the Pacific coast before. He is the first male speaker I have ever listened to. I feel he has not a superior on this continent, and but few equals."

When my "ship comes in" selections to be the beautiful.

When my "ship comes in"—she has been telegraphed by many watchful sentinels—a long-cherished purpose to aid you in more extensively spreading the Gospel of the Kingdom will be put lin execution; meantine I will do what I can before New York New London fore New Year's, to double your subscription list. May the others of the fifteen thousand do like-J. WINCHESTER. 36 John street, N. Y., Dec. 4, 1868.

# Written for the Banner of Light. . . .

### BIGOTRY.

BY MYRA.

We mourn the genius of the age To-day apparent on life's stage. While Nature, with unsparing hand, Her bounties scattors o'er the land, Science and art, with magic skill. Make mountains vanish at their will. But still we mourn, though amply given A chance for making earth a heaven. The Book of Knowledge open lies. Where all can draw their own supplies, But famished minds with bigot fears Seek but the dust of by-gone years.

The gist of eighteen centuries past The zealot holds within his grasp, And fears to search for gold refined, Saying, God never so designed, But looks to old traditions stale For myths like Jonah and the whale! The people's organ is the Press, Yet dares it not much truth express, For priestly influence beareth sway, And loss of patrons will not nav. Thus year on year does ignorance hold The masses in its griping fold.

Spirit of Freedom! pray unbind The chains from the imprisoned mind. That it may, with thy dawning bright, Emerge from darkness into light; While angels, hovering ever near, Speak truth to every listening car. Spirit of Truth, we look to thee; Disturb the haunts of bigotry; Thy counsels, ever pure and wise, Will rout all refuges of lies, And rear a lofty temple grand, Whose summit is the Summer-Land.

### OHIO.

### Matters in Dayton.

EDITORS BANNER OF LIGHT-Allow me to say a word, through the columns of your paper, in regard to the work of progressive religion in this

About three months ago I located here, with a view to make this my permanent place of residence, and to practice my profession, and to make myself useful in whatever way possible. In looking around I find myself situated in a very beau-tiful city, surrounded by a wealthy community and a fertile soil, located on the grand Miami, known as "the Miami Valley." The city num-bers about forty thousand population; adding to this, the inhabitants of the country twenty miles around, making in the aggregate a population of about one hundred thousand souls—a class of people not unlike those of other parts of the world, having their religious and scientific prejudices to overcome, which cling and twine around the intellectual faculties with the same tenacity as those of the benighted and bigoted fauntic, whose very judgment is blighted, withered and dried up by the scorching influence of an all-absorbing superstition; yet I must say that there is a class who have been stripped of all former prejudices, and another who are undergoing a rapid change, and soon will be able to assert their individuality, and stand along from corrections. individuality and stand aloof from everything that tends to incase the mind.

There is no organization here, strictly speaking, representing progressive religion; yet this does not prove that there is no timber here, which will before long be gathered together as the shepherd does his flock, and the time is not far distant

when the minds that are now being developed in this city will be a power in the land.

Reformation is a work slow in its operation; however truthful a doctrine or theory may be, it requires time to prepare the mind to comprohend it. Men assert truths far in advance of their day, which are ridiculed at the time; but a positive truth will stand as long as time continues, for it is eternal; hence it is a mere matter of time to bring the world up to that point of understanding which will enable it to grasp positive knowledge. Individuals never have nor never will edgo. Individuals never have nor nover will bring about fundamental changes or reform the world in a day. The work is correlative—all bear a part. Then why be discouraged, and denounce individuals or a people who do not conform to our ideas at one? They have a right to criticise, to analyze and to apply reason on every subject presented for their adoption or rejection, which I hold is not only a privilege, but a duty, which every person should exercise, then "hold fast to that which is good." To criticise correctly, however, we must first be divested of preconceived ideas and prejudices; examine closely everything, and compare it with the common standard, which is reason and the laws of Nature, and when we find that any doctrine or creed acand when we find that any doctrine or creed ac-cords with this standard, we are safe in adopting it, and living and dying by it; but on the other hand, when there is discord, which cannot be reconciled with the immutable laws of Nature. we are justified in rejecting it, no matter whence

we are justined in rejecting it, no matter wheres the source.

The fron is now being heated, and as soon as it is hot enough it will be forged. A great number of progressive minds are in this city and vicinity, many of them members of the different churches, and when the proper time comes an organization will be formed, founded on solid rock, which will stand and be an honor to mankind.

I was informed a few days ago that Dr. Newton visited this city not long since, but would not remain any time, for the reason that there had been no Association formed; said he was unable to find a man who would acknowledge himself a Spiritualist. This is either a misrapresentation or a premature conclusion, for I judge from the number of Banners of Light bought at the news stand—and no doubt a goodly number of persons send their subscriptions to the Banner office—that there are a great many more scientific religionists in this part of the world than one at first would suppose. To remain twenty-four hours in a city, suppose. To remain twenty-four nours in a city, then make up your mind, a priori, go away, and conclude that this city is void of persons of the higher order, is not a correct way of reasoning. For my part, I wish the doctor had remained and delivered a course of lectures, for I believe he would have been well sustained.

Before I close, I wish to say that Mrs. Shafer, a trumper predicting gives some year, validable scances.

rumpet medium, gives some very reliable scances. Persons come from all parts of the country to investigate the phenomena, and after a thorough investigation they go away convinced, at least, that it is not the medium who does the talking through the trumpet. This is perhaps the most reliable trumpet-talking in the world, of which I will say more when I write again.

will say more when I write again.
Yours respectfully,
Dayton, Ohio, 1868.

# MICHIGAN.

EDITORS BANNER OF LIGHT—By the kindness of a neighbor I have had the pleasure of reading a few of the back numbers of your valuable paper. In these I found so much that was pure and good, so much more sensible than the bigoted church doctrines I have been used to have dispensed to make a sensel to make a pensed to me, that I have been induced to make a request I could not nor would not make if I did not feel that my soul was absolutely starving for just such food as your paper furnishes. We—my husband and I—are so poor, so desperately poor, that we cannot afford to subscribe for any paper;

May the kind spirits impress your hearts with the truthfulness of my stalement, and induce you to give the light to one who yearns for something higher than this eternal struggle for bread.

quest, which comes to us from the wilds of MichiSandgate, Vt., Dec., 1868.

### INDIANA.

### Matters in Indianapolis.

EDITORS BANNER OF LIGHT-As I have seen nothing from these parts relating to the cause of Spiritualism in your paper of late, I take up my pen this cold morning to say that the progress of truth and liberal ideas in this section is steady and certain; and just in proportion as the bands of superstition are flying assuder and many souls emerging from the darkness of a gloomy Orthodoxy into the marvelous light of "liberalism." do the "soi disant" watchers of the walls of Zion howl and rage over "the frightful tendencies of nothing from these parts relating to the cause of and certain; and just in proportion as the bands of superstition are flying asudder and many souls emerging from the darkness of a gloomy Orthodoxy into the marvelous light of "liberalism," do the "soi disant" watchers of the walls of Zion howl and rage over "the frightful tendencies of these times," "Infidelity is abroad in the land, seeking to corrupt our young men and maidens," cries the frantic retailer of worn-out platitudes, and he launches thence into a fery diatribe against the whole free thinking race, proving to his own satisfaction and that of his groaning audience that the dovil is the father of all who dare to dispute the "gosnel" as laid down by every little pute the "gospel" as laid down by every little "pulpit peddler," and hell their inevitable destiny and future eternal home.

The Unitarians of this city, comprising many

of the best men and women of our community, organized themselves last fall, and have secured the services of Mr. Blanchard, of Brooklyn, N. Y. the services of Mr. Blanchard, of Brooklyn, N. Y., for the next year, at a salary of three thousand dollars per annum; whereat the regular troops of the church militant are greatly incensed, and declare, many of them, that this infidel movement ought to be put a stop to. The Spiritualists they are willing to endure, because, as they assert, this Society is so weak in numbers and in intellectual and social wresting that the Church stoods. lectual and social prestige, that the Church stands in no great danger from their efforts. They for-get the terrible results to Jewish Orthodoxy which get the terrible results to Jewish Orthodoxy which came of the agitation of a certain young man of Juden—the son of a carpenter—aided and abetted by certain fishermen and others of that lik. T is true that society is somewhat differently organized and holds somewhat other views of things than in the days of Jesus of Nazaraeth, yet there is no doubt but the eminently respectable pharisees of that time looked with contempt upon this "rub-a-dub agitation" of carpenters, fishermen and day-alphorar—so much the worse for respects. and day-laborers-so much the worse for respectable pharisceism.

able phariseeism.

The liberalism of our day—call it by what name you will, Infidelity, Spiritualism, or whatever name may suggest itself—bears the same relation to Orthodoxy, in its manifold manifestations, that the religion of Christ and the Apostles, as understood and promulgated by the followers of Christ in those early days and since, bore to the Jewish Orthodoxy. Judaism is dead as a moving power or energizing force in the world, and Orthodoxy must follow it to its grave, and Spiritualism, the enfranchiser of mind and soul, will grow and wax strong in its ruined temples. will grow and wax strong in its ruined temples. Just as fast as the child outgrows his garments does he lay them aside, and don new ones better fitted to his advanced state. Orthodoxy has worn her youthful garments until they do n't cover her nakedness, and until they are now threadbare, and are full of holes and covered with unseemly patches. But she will lay them aside, and clothe herself in a new robe yet, notwithstanding the terrible uproar of interested shepherds. From an article on Andover, by one of her pupils, in last week's *Independent*, I quote the following sentences, as specimen bricks of what the intelligence of this age is politely ordered to swallow, under penalty of hell fire:

"It is not without peril that a young man sets himself to the study of the solemn truth embedded in theology. If his whole soul is not saddened and energized by the conviction which his studies force upon him, that the great majority of his race are rapidly alvancing to eternal pains, he is losing what there is in his character worthy of respect."

Now, Banner of Light, put that into your editorial pipe and smoke it. A cheerful belief this is, that sees in the great majority of men, and women, and children, victims of the insatiate anger of a just God and a cunning devil. Cheerful companions must be these Andover theologues for select parties. How long, oh Lord I how long will "Satan reign," and the old style theology ban the intelligent, and scare the superstitious?

Yours for the end, WILFRID WYLLEYS. Instanapolis, Ind., Dac. 8, 1868.

# NEW HAMPSHIRE.

# The Missionary Work.

Will you please insert in your paper the following communication, which would have been furnished carlier but for my ill health which though now considerably better, is still "miscra-

At a Convention of the Spiritualists of New Hampshire, holden in September last, in Manchester, it was voted to make the Convention a Missionary Association, for the purpose of publishing and diffusing our philosophy throughout the State. To this end a committee of ten persons were chosen to carry into effect the purpose of the Convention, viz: A. T. Foss, of Manchester; William Cressey, of Bradford; Simon Hersey, of Sutton; Bro. Fitts, of Concord; N. P. Cross, of Hampstead; Charles H. Richardson, of Milford; Eliza Eastman, of Concord; Fanny Shep-herd, of Manchester, and Mrs. Wm. P. Cressey,

The committee have not yet held a meeting to organize and inaugurate their work, but intend so to do at their earliest convenience. As a hopeful sign of the interest felts in this movement by the friends in the State, money has already been forwarded to the committee for the good cause.

Spiritualists of New Hampshire, let us take hold of this good work with earnestness and zeal, and let the people of the State know what our philosophy is, what are the evidences of its truth, its encouragements to the highest virtue, the noblest manhood, and what are its consolations to the bereaved, and what are its triumphs over death, and its assurance of immortality, and eter-nal progression in holiness and happiness.

Each member of the committee is requested to make collections in their respective places, and individuals are invited to send in moneys or of the next fall, as they feel their duty and privi-lege dictate. Send to Daniel George, of Man-chester, N. H., who will faithfully discharge the duties of Treasurer till the committee shall meet It is hoped to have one, at least, missionary in

the field early in the coming spring.

Spiritualists of New Hampshire, lift up now your eyes, and behold! the fields are white and ready for the harvest, and he that "reapeth receiveth wages and shall gather fruit unto eternal life." For the work and for the reward, Manchester, Nov. 10, 1868. A. T. Foss.

Medium Wanted. D. L. Tilton, writing from Enfield, N. H., says good test medium is wanted there, for at least a month. Thinks the whole community is ready to investigate Spiritualism.

# MAINE.

# Spiritual Matters in Bradley.

From Bradley, Me., a correspondent writes: Our Lyceum meets every Sunday at 10 A. M. James J. Norris is Conductor, and Mrs. Sarah P. Bean, Guardian. In the afternoon we assemble again, and, with the children, enjoy ourselves by singing from the "Spiritual Harp." We think as much of the "Harp" as the creedists do of their Bible. The interest in Spiritualism and the Lyceum is increasing here.

# VERMONT.

MESSRS, EDITORS—Occasionally we get a little light from the sun of Spiritualism in this obscure place. Miss Emma J. Morse, a young lady from

med in on either side by inguense forests and cedar | Alstead, N. H., has just closed a month's lecturswamps, and, like other higners, endure many hardships. For the sake of my future welfare—for I long to be a Spiritualist and know more of "humbug!" and charge, as of old, that she assorthe truit of Spiritualism—I make this nuusual request. only in the genuineness of her mediumistic powers but, also, the purity of her private character, and or give the light to one who yearns for something lecturing field. She is a trance speaker. Spiritualists within convenient distances are advised to W. R. HOYT.

> Such are just the kind of speakers we most need and must have in the lecturing field, if we would succeed in the great work vouchsafed us to perform.

### A Call.

a reasonable rate, but calculations are being made to bour lyree that it is possible to find accommodations for.

WALKER AND WIFE, E.J. ROBINSON AND WIFE, LAMB

A.E. SIMMONS

A. E. SIMMONS

T. MIDLETON

T. MIDLETON

T. MIDLETON

T. F. WILLIS

F. WEEDEN

L. L. BILLINGS

WEEDEN

TOWNSEND

A. S. BAKER

N. WOOD

KENDAY

WM. PIERCE

WM. PIERCE WALKER
LAMB
M. HOLT
F. WILLY
E. WILLIS
F. WEEDEN
TOWNSEND
N. WOOD
KENEDAY

### Dedication Meeting.

There will be a meeting in this place, for the purpose of "dedicating" the new hall, to commence Friday, Dec. 25th, and continue over Sunday. A. B. French, of Ohlo, Mrs. S. A. Horton, Col. D. M. Fox and others are expected. On Saturday evening there will be a supper, with toasts, sociable, and a "good time" generally. We hope as many of the friends as can will be present. Arrangements will be made to entertain those from abroad.

Per order of the Executive Committee,

Hillsdale, Mich., Dec. 8, 1808. EASTON WILMUR, Pres.

### Obituaries.

(Obituary nglices sent to us for insertion must not make over wenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gratuitously. The pressure of other matter upon our space compels us to

Born into the Summer-Land, on the morning of December 2d, 1868, the spirit of Mrs. Mary Ann Minds Coleman, aged 65

1863, the spirit of Mrs. Mary Ann Minds Coleman, aged 53 years.

The decensed was formany yellist a resident of Richmond. Va. Having spent a fong and insetul life upon this lower sphere, the immortal piorition of our dear mother has been transplanted to the flowery gardens of the Morning-Land, where she will enjoy rest, at last, from the busy cares and toils of tids world of weariness and labor. For some six or seven months she has been hourly harassed by constant and severe pain, having been confined to her bed for that period with a most distressing and agonizing disease, which she bore with natience and resignation. Ble was well and favorably known by a large circle of friends and acquaintances whose merited extrem she ever possessed—her many sterling qualities securing the regard of all who knew her. Her industry, energy and perseverance were indomitable, while her sincerty and singleness of parpose were unquestioned. For the last year or two her mind has been favorably impressed with the blessed truths of the Spiritual Philosophy, which were a constant Source of great joy and comfort to her. She died as a firm and thorough Spiritualist, passing away gently and sweetly like a babo setting itself to slumber upon its mother's boson. Having pronsed friends and relatives demonstration of her continued life in spirit, she infilied her promise, giving annistakable indications of her presence among as, the night succeeding her decease, thus cheering the reality of the glorious teachings of our heaven-born philosophy. W. E. Coleman.

Richmond, Va., Dec. 4th, 1863.

On the morning of the 6th of October, 1869, Helen Maria, youngest daughter of David and Melinda Mansfield, formerly of Westmoreland, Onelda Co., N. Y., and wife of C. C. Waters, of Englewood, N. J., departed for the Summer-Land, aged 41 ears and 3 months.

Her religion was the practical application of the living principles of truth and justice—above all creeds, recognizing the universal Brotherhood of man and the universal Fatherhood of God.

J. L. M.

In Portland, Me., on the evening of Dec. 6th. Mrs. Susan White, wife of Joseph White, died at her residence, aged 45 years.

years.

Mrs. White was not an avowed Spiritualist, but a worshiper of Methodism. The husband, a Spiritualist, sought soluce from the angel world, which I trust may bring peace to the members of the family who have not known of the comfort Spiritualism ever gives to the sorrowing.

N. L. B.

Passed over the river to the Summer-Land, Dec. 9th, after truggling with disease-consumption-the spirit of George L Homer, aged 39 years 5 months f2 days.

May his wife and little son, with his mother, brothers and sisters, receive the consolation which Spiritualism affords to strong hen them and prepare them to meet him again, never more to be parted, in the better land.

Somerfile, Mass.

Somerfile, Mass.

### LIST OF LECTURERS. PUBLISHED GRATUITOUSLY RVERY WEEK.

ITo be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify as 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.]

J. MADISON ALLEN, Aucora, N. J.

this column is devoted exclusively to Lecturers.]

J. Madison Allen, Amedra, N. J.
C. Fanne Allen, will speak in East Boston, Mass., (Webster Hall.) Dec. 20 and 27: In Vineland, N. J., Jan. 3 and 10; in Brooklyn, N. Y., Jan. 17, 24 and 31; in Rochester, N. Y., during February; in Syracuse during March; in Now York, (Everett Rooms,) during April; in Salem, Mass., during May. Address as above, or Stoneham, Mass.

Mass. ANNA E. Allen (Intel Hill), Impirational speaker, 129 South Clark street, Chicago, Ill.
B. Madison Alelnander, Inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
Miss. N. A. Adams, Inspirational speaker, P. O. box 277. Filehburg, Mass.
Harmson Argilea, trance speaker, Calamus Station, Clinton Co., Iowa.
James G. Allen, Springfield, Mass.
Miss. N. K. Andonss, trance speaker, Delton, Wis.
Dir. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.
Maky A. Appillett will answer calls to lecture, attend functals, &c. Address, Care J. Stolz, M. D., Dayton, Q., Rev. J. O. Baurett, Sycamore, Ill.
Mass. Sakaha A. Burnis will lecture in East Boston, Mass., during December and March; in New York (Everett Hall) during Jamaary; in Salem, Mass., during February, Permanent address, 57 Spring street, East Cambridge, Mass.
Mss. A. P. Browys, S. Johnsbury Centre, Vt.
Mas. H. F. M. Browy, P. O. drawer 5956, Chicago, Ill.
Mss. Sakon, Mass.
Joseph Baren, caller of The Spiritualist, Janesville, Wis.
Joseph Baren, caller of The Spiritualist, Janesville, Wis.
Mss. Edma P. Jay Buller, E. St. 151 West 12th st., New York, Mss.

politan place, Boston, Mass.

DR. A. D. Barton, Imspirational speaker, 199 Hampden street, Boston, Mass.

Joseph Barker, editor of The Spiritualist, Janesville, Wis.

JOSEPH BARKER, editor of The Spiritualist, Janesville, Wis.

MRS. FRMA F. JAY BULLENE, 151 West 12th st., New York.

MRS. NELLE J. T. BRIGHAM will speak in Philadelphila during becember; in Washington, D. C., during February and Mirch. Address, Elm Grove, Colerain, Mass.

HENRY BARSTOW, Inspirational speaker, Duxbury, Mass.

MRS. NELLIE L. BRONSON, 15th street, Toledo, O.

MRS. M. A. C. BROWN, West Randolph, Vt.

DR. JAMES K. BAILEY, Palmyra, Mich.

Z. J. BROWN, M. D., will answer calls to lecture on Sundays, and also attend funerals. Address, Cacheville, Yolo Co., Cal.

ADDIE L. BALLOY, Inspirational speaker, Charlestown, Mass.

A. P. HOWMAN, Inspirational speaker, Charlestown, Mass.

A. P. HOWMAN, Inspirational speaker, Richmond, Iowa, Rey. Dr. BARNARD, Lansing, Mich.

WARREN CHARE, 544 Broadway, New York

MRS. AUGUSTA A. CURAIRA, BOX 815, Lowell, Mass.

ALBERT E. CAREENTER will answer calls to lecture and establish tyecums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Hanner of Light, Boston, Mass.

MISS. ANDIE M. CARVEA, trance speaker, 343 West Fourth street, Cincinnati, O.

Dr. J. H. CURRIER, Corner Broadway and Windsor street, Cambridgeport, Mass.

J.-P. COWLES, M. D., Ottawa, Ill., box 1374, Dran Carre I. Dran Carre II. Dran C

DR. J. H. CURBER, corner Broadway and Windsor street, Cambridgeport, Mass.
J.-P. COWLES, M. D., Ottawa, Ill., box 1374.
DRAM CLARK, Lyons, Mich., care Col. D. M. Fox.
MRS. J. F. COLES, trance speaker, 737 Broadway, New York.
MRS. J. J. CLARK, trance speaker, 737 Broadway, New York.
MRS. J. J. CLARK, trance speaker, will answer calls to lecture and attend funerals in the vicinity of Boston. Address,
4 Jefferson place, Boston, Mass.
Thomas Cook, Berlin Heights, O., lecturer on organization.
MRS. D. CHADWICK, trancespeaker, Vincland. N. J., box 272.
DR. JAMES COOPER, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
MRS. MARIETTA F. Choss, trance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P. Cross.
MIS. CARRIE M. CUSHDAN, trance speaker. Address during
December, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton street.

December, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton street.
CHARLES P. CROCKER, inspirational-speaker, Fredonia, N. Y.
Miss. LAURA CUPPY, San Francisco, Cal.
J. B. CAMPIELL, M. D., Cinclinati, O.
Miss. CORA L. V. DANIELS'S address during December, Washington, D. C.; during January. Boston, Mass
PROF, WM. DENTON, Wellesly, Mass.
Miss Lizzie Doten, Pavillon, 57 Tremont street, Boston,
Ilknry J. Durgin, inspirational speaker, Cardington, O.
GEORGE DUTTON, M. D., Rutland, Vt.
DR. E. C. DUNN, Rockford, Ill.
MISS. AONES M. DAVIS, 4034 Main street, Cambridgeport, Ms.
Miss GALIE R. DELYBER, Inspirational speaker, Chicago,
Ill., care J. Spettigue.
Mis. E. DELAMAR, trance speaker, Quincy, Mass.

II., care J. Spettiguer
MRS. E. DELAMAR, trance speaker, Quincy, Mass.
HENRY VAN HORN, trance speaker, 48 and 50 Wabash avouc, Chicago, III.
A. G. EDMUNDS, locturer, Nowton, Iowa.
DR. H. E. EMRUY, locturer, South Coventry, Conn.
MRS. CLARA A. FIELD, lecturer, Newport, Mc.
MISH ALMEDIA B. NOWLER, impressional and inspirational
peaker, Omain Neb. peaker, Omaha, Neb. Andrew T Foss, Matchester, N. H. Miss Eliza Howe Fuller, inspirational speaker, San Fran

cisco. Cal.

Dr. H. P. Farreield will speak in Battle Creek, Mich., during December; in Painesville, O., during January. Will answer cails for week-evenings. Address as above.

Mrs. Fannie B. Felton, Houth Malden, Mass.

Rev. J. Fanners, Ogdensburg, N. Y.

J. G. Fish, Hammonton, N. J.

MRS. M. L. FRENCH, inspirational speaker. Address, Ellery street, Washington Villago, Nouth Boston, Mass.

A. B. Firnoul, iccurre, Clyde, O.

N. S. GREEMEAP, Lowell, Mass.
BAAG P. GREEMEAP I. Lowell, Mass.
BAAG P. GREEMEAP will speak in Leominster, Mass., Dec. 27. Address, 1061 Washington street, Boston, Mass.
Rev. Joseph C. Giller, Belvidere, Ill.
Dil. L. P. Guidges, inspirational speaker, will answer calls to lecture. Address, nox 409, Fort Wayne, Ind.
Mins. LATHA DE POICE GORDON. Address, Treasure City, Nye Co., Nevada.
RERSY GRAYES, Alton, Ind.
JOHN P. GUILD, Lawrence, Mass., will answer calls to lecture.
Miss. C. L. GADE, trainen speaker, corner of Barrow and Washington streets, New York.
NARAH GRAYES, inspirational speaker, Berlin, Mich.
MR. J. G. GILER, Princeton, Mo.
DR. GARNAGR, lecturer, 134 South 7th st., Williamsburg, N. Y.
Miss Jolla J. Hybrand will speak in Reminston's Hall, Presidence, L. Dice. 20 and 27, and Jan. 3. Address, corner rangements to speaker, see the consecutive time of the Connecticut Misc Association, will lecture the Bishord, Dec. 20 and 21. Will make arrangements to speaker, and the Connecticut Misc Association, will lecture to the Bishord, Dec. 20 and 27. Will make arrangements to speaker, 24 was a street. Haviday appointments to speaker, 24 was a street. Haviday appointments to speaker, 24 was a street. Haviday appointments and the see the seed of the Connecticut Misc.
Mass. R. A. Houtton, 24 Wamest street. Eowell, Mass.
Miss. Misl. Blayer, 24 warren, Warren Co., Pa.
Miss. F. O. Hyzer, 122 Fast Madison street, Baltimore, Md.
J. D. HASCALL, M. D., Waterloo, Wis.
Dr. E. B. Holler, Marren, Warren Co., Pa.
Miss. F. O. Hyzer, 122 Fast Madison street, Baltimore, Md.
J. D. HASCALL, M. D., Waterloo, Wis.
Mrs. Estas. Harning will answer calls becture. Address, 91 levry street, East Boston, Mass.
Mrs. Estas. Harning will answer calls to lecture and attend funerals. Address, box 99, Abington, Mass.
Wis. A. D. Huss. Will answer calls to lecture and attend funerals. Address, lox 99, Abingto

J. S. Loveland, Monmouth, III.

Mus. F. A. Logan, Chicago, III., care Religio-Philosophical
Journal.

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

Wh. A. Loveland, 25 Bromfield street, Boston, will answer
calls to lecture. Subject: Integral Education, or the Era of
our New Relations to Science.

Mus. A. L. Lambert, tranco and inspirational speaker, will
receive calls to lecture. Address, 559 Washington st., Boston,
entrance I Gorham place.

B. M. Lawrender, M. D., and wife, independent missionaries, will answer calls to speak, attend Conventions and
sing original songs on all questions of reforg, including Christianity and Spiritualism, ancient and modgin. Address, Burdick House, Buildo, N. V.

Mass. L. H. Lacy, trance speaker, No. 364 Green street, between 5th and 10th streets, Lonisville, Ky.

Many E. Longdon, inspirational speaker, 66 Montgomery
street, Jersey City, N. J.

Miss Mark M. Lyons, inspirational speaker, 98 East Jeffer
son street, Syracuse, N. V.

II. T. LEONARD, trance speaker, New Ipswich, N. H.

CHARLES S. Marsh, semi-trance speaker. Address, Wonewoe, Juneau Co., Wis,

Phop. R. M. M. Cord, Centralla, III.

EMBA M. Mattix, inspirational speaker, Burmingham, Mich,
James B. Monguson, inspirational speaker, box 378, HaverIII, Mass.

Thomas E. Moon, Inspirational speaker, 26 Howard street,
Boston, Mass.

Thomas E. Moon, Inspirational speaker, 20 Howard street,
Buston, Mass.

JAMES R. MORRISON, Inspirational speaker, box 378, Haver-hill, Mass.

Thomas E. Moon, Inspirational speaker, 20 Howard street, Boston, Mass.

Mes. Tamozine Moore will answer calls to lecture. Address, 52 West Cedar street, Roston, Mass.

Mr. F. H. Mason, Inspirational speaker, No. Conway, N. H. O. W. Manell, trance speaker, 35 Itutland Square, Hoston, Mas. H. M. W. Minard, trance speaker, Oswego, H. Leo Miller purposes spending the winter in the East, and will respond to invitations to speak in New England and New York State. Address, Mount Morris, N. Y.

Dr. John Manhew, Washington, D. C., P. O. box 507.

Dr. G. W. Mourlel, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. Mas. Hannah Monse, trance speaker, Johet, Will Co., Hl. Mrs. Anna M. Middlehandor will speak in Rochester, N. Y., during December; semeral address, Roston, Trance, on week-evenings for a small remuneration. Address, Rochester, N. Y., during December; general address, Roston, Transpirations.

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

J. W. Matthews, lecturer, Heyworth, McLeon Co., Ill.

Dr. James Mourison, lecturer, Mellenry, Ill.

Miss Emma L. Morsh, trance speaker, Alstead, N. H.

Dr. W. H. C. Martin, 173 Windsorstreet, Hartford, Conn.

A. L. E. Nash, lecturer, Rochester, N. Y.

C. Norwood, Ottawa, Ill., inspirational speaker.

J. WM, Van Namer, Moore, Mich.

W. M. Odex, Salem, Ill.

George A. Peirer, Inspirational trance speaker, P. O. box 87, Auturn. Me. In addition to his practice, healing sick gnd limitin people in places he may visit, will be pleased to answer calls to lecture. His theme, pertain exclusively to the gospel and philosophy of Spiritualism.

Mrs. P. Y.

Mrs. Pike, lecturer, St. Louis, Mo.

Mrss Nettie, M. Pease, trance speaker, New Albany Ind.

Mas. Pixt. John that speaker, Fig Tais, Cheming Ch. N. Y. Mus. Pixt. lecturer, St. Louis, Mo. Miss NexTik M. Pexse, trainer speaker, New Albany Ind. A. A. Poyd, inspirational speaker, Bochester Depot, Loraine Co., Ohio. J. L. POTTER, trance speaker, La Crosse, Wis, care of E. A.

Vilson. 1.vol v ANN Pransall, inspirational speaker, Disco, Mich. Dr. 8. D. Pace will miswer culls to lecture on Spiritualism.

DR. S. D. PACE WILDINGER CHIS to lecture on Sphilumium, Address, Port Huron, Mich.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

J. H. POWELL, I Grant's-Court, North Mead street, Bunker Hill Squine, Charle Stown, Mass.

MRS. J. PTFFER, trance speaker, South Hanover, Mass.

DR. W. K. RIPLKY, FOXDOTO, Mass.

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

DR. P. B. RANDILLEH, Care how 332, Boston, Mass.

MRS. JENSIE S. RUDI, 10 North Main st., Providence, R. L.

WM. ROSE, M. D., inspirational speaker, Springfield, O.

MRS. E. B. ROSE will answer calls to Lecture and attend functals. Address, Providence, R. I. (Indian Bridge,)

C. H. RINSE, inspirational Speaker, Boston, Mass.

Innerals. Address, Providence, R. I. (Indian Bridge.)
C. H. RINS, Inspirational speaker, Boston, Mass.
REV. A. B. RAMOALL, Appleton, Wis.
J. T. ROUSE, normal speaker, Lox 468, Galeshurg, IB.
J. H. RAMOALL, inspirational speaker, Upper Lisle, N. Y.
Mass, FRANK Eddr., inspirational speaker, Kajamazoo, Mich.
Miss Salone Ripley, inspirational speaker, North Leverett, Mass.

MIS. PALINA J. ROBERTS, Carpanier (He, III)
MISS SALONE RIPLEX, IDSPITATIONAL SPEAKET, NORTH Leverett, MISS.
AUSTEN E. SIMMONS, Woodstock, Yt.
DR. H. B. STORER WITHER THE BOSTON.
MIS. FANNE DAVIS SMITH, Milford, Mass.
MIS. S. E. SILERT, IZ Emerald street, Boston, Mass., WIII
answer calls to lecture.
MIS. CARRIE A. SCOTT, Trance speaker, Elmira, N. Y., WIII
answer calls to lecture.
MISS. L. A. F. SWAIN, inspirational speaker, Union Laker,
Rice Co., Minn.
MISS. C. M. STOWE, San JOSÉ, Cal.
MISS. J. SWASKY, normal speaker, Noank, Conn.
E. R. SWACKELAMER, ISS SO. 3d street, Brooklyn, N. Y., II. D.
DR. E. SPRAOUE, inspirational speaker, Schenechady, N. Y.
MISS. ALMIRA W. SMITH, 36 Salem street, Portland, Me.
ABRAM SMITH, ESO., inspirational speaker, Sturgis, Mich.
MISS. M. S. STERTEVANT, trance and inspirational speaker,
IZ Chapman street, Hoston, Mass.
J. W. STAYER, Inspirational sheaker, Dyron, N. Y., WIII answer calls to lecture or attend functals at accessible places,
MISS. M. E. B. SAWYER, Fitchburg, Mass.
MISS. M. T. STERREN in you addressed at Vineland, N. J.
MISS MATTIE THWING WIII answer calls to lecture, Address; Conway, Mass.
MISS. MATTIE THWING WIII answer calls to lecture, Address; Conway, Mass.
MISS. MOREM TIMMONY WIII speak in Rolls Co., Mo., during
MISS MATTIE THWING WIII answer calls to lecture, Address; Conway, Mass.
MISS. MOREM TIMMONY WIII speak in Rolls Co., Mo., during

SELAH VAN SIGELE, Greenbush, Mich.
MISS MATTIE THWING Will answer calls to lecture. Ad
dress, Conway, Mass.
MIS, ROBERT THWING Will speak in Rolls Co., Mo., during
December. Permanent address, Perry, Rotts Co., Mo.
MIS, ESTHER N. TALMADGE, trance speaker, Westville, Ind.
DR. A. THOMAS, lecturer, Westville, Ind.
JAMES TRASK, lecturer on Spiritualism, Kenduskeag, Mc.
HICDSON TUTLE, Berlin Heights, O.
BENAMIN TODD, San Francisco, Cal.
MIS, SARAH M. THOMESON, Inspirational speaker, 161 St.
Clair street, Cleveland, O.
J. H. W. TOOMEY, Providence, R. 1.
MIS, CHARLOTTE F. TABER, trance speaker, New Bedford
Mass. P. O. Dox 392.
N. FPANK WHITE, Agent for the "American Association of
Spiritualisis," can be addressed through December, Philadelphia, Pa., care Dr. H. T. Child; through January, Washincton, D. C.
E. V. WILSON, Lombard, Ill.
E. S. WHELEE, inspirational speaker, Cleveland, O.
MIS, M. MACOMBER WOOD will speak in Rochester, N. Y.,
during dannary; in East Boston during February. Address,
II Dewey Street, Warcester, Mass.
F. L. H. WILLIS, M. D., 16 West 24th, street, near Flifth avenuc Hotel, New York.
MIS, S. E. WARSER, box 329, Davenport, Iswa.
F. L. WARSWERT, Se South Morgan street, Chicago, Ill.
HERMY C. WHIGHT, Carte Banner of Light, Hoston, Mass., will
Speak in Des Molnes, Iowa, Illi Dec. 20—address care of Joel
P. Davis.
MISS, E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.
MISS.

17. Davis.
MRS. F. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.
PRCP. E. WHIPPLE, Ind. State Missionary, Terre Haute, Ind.
MRS. A. WILBELM, M. D., Inspirational speaker, can be addressed during becember, box 5179, New York.
N. M. WRIGHT, Inspirational speaker, will answer calls to lecture on the philosophy and religion of Spiritualism. Address, care Banner of Light, Boston, Mass.
Lois Waisbrooker can be addressed at Carthage, Mo., care, of Colly Hardneton.

dress, care Banner of Light, Boston, Mass.

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

WILLIAM F. WENTWORTH, trance speaker, will lecture in Oswego, N. Y., during December—address care of A. M. Richards, Esq., P. O. box 287.

MRS. MARY J. WILCONSON, care J. Spettigue, 182 South Clark street, Chicago, Ill.

MRS. MARY J. WILLE, 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. WILLIS, 75 Windsor street, Cambridgeport, Mass.

A. B. WILLIS, 75 Windsor street, Cambridgeport, Mass.

A. B. WILLIS, 75 Windsor street, Janesville, Wis.

A. A. WHEELOCK, Toledo, O., box 643.

DR. J. C. WILSEX will answer calls to lecture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.

MRS. HATTIE E. WILSON will speak in Putnam, Conn., during December. Address, 70 Tremont street, Hoston, Mass.

Rev. Du. WHEELOCK, Inspirational speaker, State Center, Ia.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

S. H. WOILSON, trance speaker, Hastings, N. Y.

S. H. WOILSON, trance speaker, Rock Grove City, Floyd Co., lowa.

ELIJAH WOODWORTH, inspirational speaker, Lesle, Mich.

J. H. Whiteen, inspirational speaker, Leslie, Mich. Floyd Co., Iowa.

ELIJIH WOODWORTH, inspirational speaker, Leslie, Mich. A. C. WOODREFF, hattle Creek, Mich. Mrs. Julette Yeaw will speak in Salem, Mass., Dec. 20 and 27; in Leominster, Jan. 10. Address, Northboro', Mass. Migh. FANNET. YOUNG, trancespeaker, care Banner of Light, Boston, Mass.
MR. & MRS. WM. J. YOUNG will answer calls to lecture in the vicinity of their home. Boise City. Idaho Territory.

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

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

# Bunner of Light.

BOSTON, SATURDAY, DECEMBER 26, 1868.

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WILLIAM WHITE & CO..

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

LUTHER COLDY......EDITOR

All husiness connected with the editorial department of this paper is under the exclusive control of Lutina Cothy, to whom letters and communications should be addressed.

### Squirming Under Justice.

Once in about so often, Justice vindicates herself without any special help from men. She acts defiantly of them, as if she had grown impatient of their contempt for her laws and statutes, and intended to take matters into her own hands. There is a class of very rich men in this country, who entertain a belief that their money gives them a right to make whatever use of it they can. They think they can purpue their selfish courses without being brought up for it at the last with a round turn. The more general form which that selfishness takes is that which deceives female hopes and crushes tender hearts. We therefore rejoice when the requalty is exacted to the last letter. The Taylor Will case, in Westchester county, New York, is a striking illustration of that penalty, and for that reason is exciting to the deepest recesses of their feeling the rich New York mon and women, whose future is thus rendered liable to be greatly modified by a previous indulgence in practices which are now winked at. Mr. Taylor, it appears, being left a widower with daughters, instead of marrying again and openly announcing what he had done, persuaded another woman, of respectability in every way, to live with him in the capacity of his wife. His children refused to recognize her in the enpacity she desired to hold, and she was consequently driven from the house. Mr. Taylor procured her a home elsewhere, and continued to be a regular visitor. In the course of time, several children were born to them."

But when he died his will neither acknowledged this woman as his wife nor made any provision for her openly. Not long after this discovery, the daughters, already married and with families of their own, are served with a notice that it is the purpose of the unacknowledged Mrs. Taylor to contest their sole right to the property. She resulved to put in her claim as Mr. Taylor's legal wife, who had, as such, borno him children, and, as such, to be entitled to the widow's share of his large property, he being a milhonaire. Abombshell exploded at their feet could hardly have surprised them more. They were shocked and horrifled. Of course they made preparations at once to meet the issue, and the trial has recently been had before the courts. The decision given is this: that the east-off woman and wife shall come in for her share of the estate, which, of course, cuts off so much from the grown-up children. Also, that her children shall receive as much as the children contesting, they being regarded his just as much as the rest are, and, as such, legally entitled to their inheritance and position. The rich man, therefore, has been compelled by the law to make that proper provision for his second wife and children which he should have done openly and honorably in his will. The decision has been received with exclamations of horror by a certain class of rich families in New York, because so many, of them know how vulnerable they are on the side of their

The flutter, however, is of not so much interest to us, or to the public generally, as the justice which has been done to a trusting and faithful woman. As the deceased lived with this woman as his wife, and her children were his children likewise, the law steps in to protect her character and provide for her out of his accumulations. It has finally been decided that a man cannot cast away a woman who has been as a wife to him for years, merely because he is rich and has other relatives who refuse to own her as one of their circle. The marriage rights of a woman are declared by this decision to be something which money cannot set at defiance. A woman's faith and devotion, a woman's singleness and constancy, are something which men cannot tamper with, though they be millionaires. Rich societythat is, the society which bases its distinctions on money sione-feels the cut of this legal decision, terribly. The men who wander from their homes for the gratification of their passions, see in it Nemesis close at their heels; and inheriting children are in the dark as to the name and number of those other children, by another mother, who have an equal claim to the property of their own father with themselves. Possibly such a decision may compel men to a more strict observance of their duties and responsibilities at home. At all events, it will make them more discreet in their conduct, while it likewise establishes the rights of woman.

# Bigotry Rampaut.

The religious bigots in this country are becoming rampant against the Spiritual Philosophy of the nineteenth century. Why? Because their power is waning. In ancient times their ancestors were afraid of Brother Broadbrim, one of the most peaceable men alive. In modern times Bigotry is afraid of the Spiritualists, who are as good citizens and as honest men as can be found inside or outside the folds of the Church. These bigots, it seems, are particularly afraid of the physical manifestations, and every year or two pounco upon and imprison the mediums, because they do not take out a juggler's license when the spirit-world exhibits itself through their instrumentality. The last persecution of this description, it seems, has its locality in Pennsylvania-(the State that hung the Spiritualist, Winnemore, who protested his innocence to the last, and who, it is now alleged, was innocent of the crime charged against him -and the victims are the Davenport Brothers. It seems, according to a dispatch from Washington to the daily press, that a deputation of Spiritualists on Monday of last week waited upon Commissioner Rollins and solicited his interference in the case to stay proceedings, but he declined. In consequence the Brothers are held to bail to appear at Pittsburg before the U. S. Court. They are charged with "defrauding the rovenue by practicing jugglery without paying a license."

# The Indian Question.

Senator Henderson, of Missouri, has interested himself widely in the Indian question as it new stands involved. and declares emphatically against turning over the peaceful tribes, like the Cherokees, Chickasaws, Choctaws, Seminoles, and others, to the War Department. He is free to say that the late troubles on the Plains originated with the neglect of Congress to pass the bill, last summer, which was proposed to that body by the Indian Peace Commission. Gen. Harney, an old Indian fighter, has recently come down from the Upper Missouri, and is at present in Washington. He brings word that the greatest fear on the part of the Indians now is, that they shall starve. His orrand at Washington is to procure the ratification of the treaty made last July with the Sloux. Gen. Sully has arrived at Fort Harker from the seat of war. He thinks hostilities will not be over this winter, inasmuch as the Indians have chosen for their present retreat a breadth of territory of such character as to make their pursuit most difficult for the United States forces. We all know how great were the trials and enduranon of the force that hurried forward and annihilated Black Kettle's followers, who were friendly to the Govern-

# Kansas.

The Spiritualists of this thriving State are moving in earnest in the matter of sending out missionaries, as suggosted at the late Convention. Nearly enough money has already been pledged for that purpose. The State Society is now a legal corporation by the "Name and Style" of The State Association of Kansas Spiritualists," whose object is "to assist the local organizations in the State, to promote the mental, moral, physical, educational and religious condition of the human race." Those who do not meet with a circular or subscription paper, can send their donations direct to the President of the Society, F. L. Crane, Topeks. Kan.

Spiritual Manifestations vs. Jugglery.

In our last issue we published a statement from the St. Louis Republican, giving an account of a union scance held in that city by Hartz, the Juggler, and Jackson, the physical medium; showing that the latter succeeded in accomplishing what the former could not. The same paper of a later date states that Hartz had detected Jackson cheating; that he used a knife to free himself from the ropes, &c., which article is written in such a loose, ignorant, vindictive style, entirely unlike the former one, that we omit it, not with standing Hartz hopes we will "report the later notice," So the excitement goes on, and much agitation is the result; but as agitation is a good thing, no harm will come of it; on the contrary, the results will undoubtedly be beneficial.

There is much good sound sense in the following article which we find in the St. Louis Convention-Day Journal. from the pen of our friend, Edward P. Fenn, Esq. We fully endorse his suggestions and conclusions. Spiritualism rests so firmly on the everlasting rock of truth, that no event can stop its progress-much less such a little episode as took place at St. Louis. Of all neonle in the world. Spiritualists should have the most faith and courage, for they know they have found the truth, and need not enter tain any fears of losing it:

"FAINT-HEARTED SPIRITUALISTS .- It was very amusing to "FAINT-HEARTED STHITT'ALISTS.—It was very amusing to notice the quaking amongst certain of those highly sympathetic natures—whose hopes or fears often get the mastery of their reason—when Jackson was proven, by his trial with Hartz to be a dishonest medium instead of an honest one. 'Oh,' cried they, 'Spiritualism is done for; it has received its death blow; how can we longer hold up our hands in its defence? All is lost! Others, whose despondency was transformed into combativeness by the meaning-lost that the state of the outside world who leave an notice. ency was transformed into comparizeness by the meaning-less taunts and leers of the outside world, who bray at noth-ing, were in a flurry of excitement for some champion to espouse the cause of our fading (t) philosophy. 'We must answer the sneering press. We must cast off this obloquy of defat.' We must find some medium who can produce these wonderful phenomens. We must silence them I were these wonderful phenomena. We must silence them? were their cries. These seem to forget that underlying the mere phenomena of Spiritualism are the grand basic principles of our philosophy, which, like the deep flowing river, moves silently but resistlessly along, bearing in its course toward the final goal of truth alike those who gladly ride upon its waves and those who, noisily resisting its enward flow, bespatter the willing voyagers, but dirty themselves the most—alike the noble craft and the drift wood, the pure water and the seum and flith from either shore. Spiritualism has been exposed (?) time and again, if we are to believe those who ever strive to cast obloquy and derision upon the progress of truth and reform; yet somehow it always rises from the defeat, strenger and more vigorous than before the agitation of battle. Agitation, even by our opponents, infrom the defeat, stronger and more vigorous than before the agitation of battle. Agitation, even by our opponents, incites thought, investigation always follows, and the honest seeker never loss ground. Investigation once begun, we are sure of a recruit; if not as an active worker, at least as an agitator, a disturber in the ranks of superstition and error. We can ask no more. Friend Faint-heart, if you do not want your feelings hurt by the exposure of tricksters and charlatans, you must not give your sympathy and faith to mere adventurers. We will not do it as a society—you should not as an individual. Hartz can do us no greater service than to expose them, wherever he goes. Had Jackson been an intelligent medium and properly understood the philosophy of mediumship and the laws of spirit control, he would never have sublected himself to such strangely understood be conditions—flartz and assistant each professional mesmerists, their apparatus and entire surroundings sional mesmerists, their apparatus and entire surroundings powerfully magnetized, not only by their own spheres, but by influences which were undoubtedly as zealous in their behalf as Jackson's could be for him; Jackson himself an impressible medium, highly sensitive to magnetic and psychological influences, unsupported, or at best only supported by a man whose highest aim was money, himself a doubter and traducer of 8-iritualism, what could be expected? No influences could succeed under such conditions. One man can destroy the conditions for manifestations with the best of mediums. Further, had Jackson been an honest man, he would never have provided himself with means to accomplish by trickery that which he was evidently fearful—if he did not know—could not be done by the spirits. To obtain success at the expense of truth, is not the aim of Spiritualists. All rational men will recognize these facts, and our cause will not suffer by the agitation which even impostors and professional tricksters may produce. sional mesmerists, their apparatus and entire surroundings

and professional tricksters may produce.

But you may ask, how are we to know who are truthful and who dishonest? I answer, let them prove to which class they belong, as Jackson has done, before you endorse them. A good rule is to judge of them by their associations. A man is known by the company he keeps."

## Our Lyceums.

THE SOUTH END LYCEUM, which for some time past has been holding its sessions in Springfield Hall, Boston, has lately removed to Dudley Hall, (over the Post-Office,) Rox-This stop, we hope, will prove advantageous to it, as it will give an opportunity for children in Roxbury, as well as those of larger growth, to unite with the friends who are pushing it forward, and make it a success. Although this is the youngest Lycoum in Boston or vicinity, it gives the highest promise of future usefulness. Its equipments have all been paid for, and some sixty volumes have been placed within its library. It numbers at present fifty scholars, with an average attendance of thirty. Its officers consist of A. J. Chase, Conductor, J. W. McGuire, Assistant Conductor, Mrs. M. J. Stewart, Guardian, and a goodly number of young ladies, &c.; there is room enough, however, for more volunteers as leaders, and plenty of accommodations for a large increase of scholars. Now is the time for our Roxbury friends to unite for the furtherance of the chil-

dren's cause. The exercises on the day it was visited by our reporter, (Sunday, Dec. 13th.) consisted of singing, Silver-Chain recitations, answering questions by the groups. Wing Movements, declamations, and Banner and Target Marches, concluding with singing and Silver-Chain recitations. Among the declamations Master Warren Chase, Miss Isabelle Bacon and Miss M. A. Lyon (which last recited Lizzle Doton's poem, "Good in All,") especially distinguished themselves.

It is to be hoped that an institution which exhibits such a healthy sentiment, and firm determination to merit success, will be sustained in its new locality; and that our friends in Roxbury and vicinity will give their presence a well as sympathy to the young Lycoum, which has raised its banner so energetically in their midst.

# Help for Labor.

In another column the reader will find an elaborate state ment of a proposal for securing to workingmen those mar gins of their weekly wages which go into middlemen's pockets, when they might more justly, and with better results, stay in their own. We are not prepared, from the cursory examination we have been able to give this plan, to offer i our full endorsement, although the principal feature, by which the laboring man saves his money when he deposits his wages, strikes us as worthy of as careful consideration as any similar plan that has been proposed. The gradual, but certain, way in which money is laid away, and the amazing rapidity with which steady savings accumulate, are shown to the eye in a most convincing manner in the article which we this week publish. It is of course necessary to take all possible precaution to insure at once thorough integrity and efficiency to a new scheme like this, which must stand the severest cross-fire of criticism, and that appears to be amply provided for on paper, needing but to be executed in fact to put the plan on a substantial basis, if it is to be a success at all. We commend a careful examination of this new Institution to the readers of the Banner of Light all over the country.

# Music Hall Meetings.

On Sunday afternoon, Dec. 13th, Prof. William Denton addressed the audience at Music Hall, on the subject of Christianity not a Finality; or Spiritualism superior to Christianity." His remarks—a synopsis of which we shall soon present to our readers-were received with hearty approval by a very large assemblage of hearers. The bold. fearless and outspoken manner in which Prof. Denton deals with all subjects which come under his notice, adds an additional charm to the easy and graceful flow of his language and delivery.

# Prof. Denton Once More.

Next Sunday afternoon, Dec. 27th, will be the last oppor tunity, for the present, of hearing Mr. Denton in Music Hall. The large audiences drawn together are evidences of the deep interest the people take in Prof. Denton's clucida-

tion of the Spiritual Philosophy.

Dr. F. L. H. Willis, of New York, another able and elequent exponent of our living and vitalizing gospol, will follow Mr. Denton, in Music Hall, for two Sundays.

# Fall River.

Mrs. J. J. Clark, of this city, the lecturer, clairvoyant and test medium, has been feasting the Spiritualists of Fall River for several Bunday evenings past with her inspirational discourses. Her lady-like deportment and peculiar phase of mediumship gave very general satisfaction to the full audiences who listened to her, so we are informed by Benjamin Wilbur and Robert G. M'Quilty.

# Charlestown.

Mrs. Fanny B. Felton will lecture in Central Hall, Charlestown, Sunday, Dec. 27.

### Physical Manifestations.

The Hingham Patriot, o' Dec. 11th, contains a lengthy account of the physical manifestations of spirit power exhibited in presence of the nedium, Charles II. Read. After detailing the various trarsactions during the scance, the paper asks "philosophers, whether clerical or laity, by what electric force can a soblet of water be carried in the dark five feet and balancei on a man's head without spilling a drop? or how can electricity slide rings on to a man's arm without untying knots, when he is securely tied? or count raps, or even mate them? If any doubt the above, let them investigate."

MESSRS. EDITORS-I fiel as though I ought to make mention of some of the minife stations that have taken place here of late. Some few months ago I got C. H. Read, of your city, to come here, and we had the wonderful manifestations that are generally given in his presence, with ropes and iron rings, &c., which seemed to stir up the people of this place and vicinity, so that the inquiry is, When will he be here again? My ansver is, As soon as his engagements will permit. In the midst of this inquiry, my friends from Newport, R. I., Robert Grandall and wife, the musical medium without instruments, whom I have spoken of before, arrived at my residence in the noon train, Dec. 5th. In the evening my house was filled with friends and neighbors, notwithstanding a srowstorm. Miss Emily Peck, a music teacher, played on the plane, and there were no other musical instruments in the house. The light was put out, and mmediately we heard various other instruments playing in company with the place. Then a weak light was called for by the spirit controlling, for the purpose of an explanation, When the light was produced, Mrs. Crandall was, standing by the side of the plane, in an unconscious state, with her right arm paralyzed, her fingers pointing toward the plane, and fifteen inches from the nearest string. The spirit stated that the power used to produce the sounds was electricity, drawn from the persons present.

Then the spirit called for a skeptical person to hold the medium's left hand. We all joined hands and the lights were put out. We then heard music, in company with Miss Peck, that she said could not be produced on the plane, for amongst the different instruments we heard was the double bass viol played on lower notes than there is on a plane. We continued those scances for nine successive nights with complete success, the house being filled with skeptics and

I will mention that we covered the piane, leaving the keyboard out, and Dr. Buffum, of this place, played upon the plane, Mr. and Mrs. Crandall and myself being present. There was heard a distinct whistling of the tune, as by a person on the plane. The whistling was kept up until the loctor gave up beaten, and said it was done better than he could play. This was in the light. Every evening the medlum was held by several different persons, and every one of them declared that the medium does not stir when the music is produced SETH H. VOSE. Woonsocket, R. I., Dec. 15, 1808.

### Verification of a Spirit Message.

It is gratifying to us, as no doubt it is to many of our readers, to have the spirit communications published in our "Message Department" vouched for by some one sufficiently acquainted with the spirit when in earth-life to do We know them to be genuine spirit messages, but cannot possibly know that all the statements made are correct. Spirits are as liable to make mistakes as mortals, but that does not vitiate the fact of the return of the spirit, or its power to communicate. We have received quite a numher of such verifications, which we shall lay before our readers soon. In the meantime we invite their attention to the following note, which speaks for itself:

Messas. Editors—I have for some time past been anxious ly anticipating the publication of the communication from the Rev. John Pvo Smith, D. D., late of Homerton, England, through Mrs. Conant, and I am very highly pleased and gratified with its appearance in the last number of the Banner of Light. I have a brother, Rev. Alexander Good, who is a minister among the Dissenters of England, near London, of over half a century standing, and he was a pupil of the late Rev. John Pve Smith. D. D., and educated for the ministry expressly by him. For several years I myself (with our family) regularly attended the ministry of the late Rev. John Pyo Smith, D. D. at the Gravel Pit Meeting-house in Haikney, near London. Under these circumstances, therefore, I felt peculiarly and uncommonly interested in the matter, and from the very intimate knowledge and acquaint ance I have of the character, both public and private, of the suverend and learned gentleman, I flatter myself my testimony to and opinion of the communication may be favorably accepted by the public.

The Rov. John Pye Smith, D. D., is the author of some of the most elaborate and highly approved works on religious subjects and religious controversy extant. This communieation through Mrs Conent will of his standing and influence in society, have a very powerful and unusual effect on a class and society, (the Dissenters) in England, not easily approached or otherwise reached. The wording of the communication is singularly folicitous and exhibits the learned doctor's manner of expressing himself most faithfully. Any one acquainted with his writings will at once recognize this remarkable characteristic.

With pleasure, therefore, I take the liberty to send you these lines, and am always respectfully, PETER P. Goon. Plainfield, Union Co., N. J., Dec. 14, 1868.

# G. W. Swan, M. D.

Dr. Swan, of Genverneur, N. Y., recently called at our office, and in the course of conversation related some wonderful cures he had performed by the laying on of hands. It is only a year since he ascertained that he possessed the "gift of healing" by manipulation, which fact we duly chronicled at the time. Since then his labors have been principally confined to the region in which he is known professionally as a physician and surgeon, and notwithstanding the fact, as he says, that "a prophet is not without honor save in his own country"; yet the secular papers in that region, and the published certificates of physicians of all schools, fully attest to the healing powers of Dr. Swan. They say that they do not know on what principle or by what method these cures are performed, but the fact that they have been made cannot be denied. The doctor has given some evidence of his gifts in this city-that of a physician, who had been suffering from a spinal difficulty, who was relloved of all pain, soroness and lameness almost instantly, Dr. Swan informs us that he feels assured he should give satisfaction were he to remain with us; but he cannot, as he has engaged to go to Rochester N. Y., and shall probably spend most of the winter in that city and the western part of the State.

### Massachusetts Tachygraphic Society. This Society (a branch of the American Tachygraphic Association) held its quarterly meeting at Sewall Place. Ros-

ton, on Wednesday, A. M., December 16th. After the reading of the records of the previous meeting, and the transaction of some preliminary business, the members listened to an address from Prof. D. P. Lindsley, (the inventor of the art of Tachygraphy,) in which he gave an account of the progress which this superior style of short-hand is making in this country and Europe.

The objects of this Scolety are to induce the study of a system of briefer forms of expression for written or spoken language, as prepared by D. P. Lindsley, under the name Tachygraphy. Though all new things move slowly, ver there seems to be no reason why this improvement in an important science should not finally win its way to general favor and acceptation.

# Another Spiritual Paper.

It would seem that Spiritualist publishers are dearly in love with the word " Banner." perhaps on account of their appreciation of and affection for the BANNER OF LIGHT! Be that as it may, we certainly have no objection to be patterned after-not the least. It only shows we are worth patterning after. Let us see: The California spiritual paper was called the "Banner of Progress;" another, in Ohlcago, is designated the "Lyceum Banner;" and now one lies before us just started in Philadelphia, entitled the White Banner." It is published twice a month by T. Marston, Richner & Co., at \$1.00 per year. The publishers announce their intention of enlarging whenever their patronage warrants. We cordially extend the hand of fellowship to our cotemporary, and bid it God-speed in the mighty work in which it has enlisted.

78 Read the remarks of Cora L. V. Daniels and A. J. Davis in regard to Children's Lyceums, which will be found in the report of the National Lyceum Convention on our second page. All the other speeches will be found interest-

#### New Publications.

THE PRESENT ACE AND INNER LIFE: Ancient and Modern Spirit Mysteries Classified and Explained. A sequel to "Spiritual Intercourse," revised and enlarged. By Andrew Jackson Davis. Illustrated with engravings. Bostern William Vol. 16. ton: William White & Co.

The Publishers offer this latest book from Davis as a compend of the harmonial philosophy of Spiritualism, and a repository of facts demonstrating the grand truth of open communication between the two worlds. The gifted and inspired author here furnishes a complete and thorough treatment of the laws and conditions of mediumship. His pages are a plain and exhaustive consideration of the facts and principles of Spiritualism, both ancient and modern. "Life and Immortality" are here brought to light. The frontispiece of itself is a scientific setting forth to the eye of the different regions in which Man dwells, and of the different laws which govern him in the same. Not less valuable are the reflections which naturally rise out of the author's inspired treatment of his theme, than the suggestions that start thick as spring grass from his development of the sublect. We commend this latest work of the Great Seerlas worthy to crown all his previous efforts, because it is a practical, but not less beautiful and impressive, condensation of the wisdom, and love, and insight, and experience which it has been divinely given his rare spirit to know and realize.

HUMAN NATURE and the LONDON SPIRITUAL MAGAZINE for December have been received, and do not require of us the statement that they are excellent numbers of sterling spirit-

The RADICAL for December has articles from John Weiss, Samuel Johnson, J. Stahl Patterson and others. It is vigorous, aggressive and full of living energy.

LIPPINCOTT'S MAGAZINE IS out for January, 1860, and breaks to the view the promise which was made by its successful publisher for the next year. Lippincott has proved a signal success among magazines. It has an eminently magazinish look and flavor. Its variety is marked, its tone finished, and its execution admirable. Popularity must necessarily go with a publishing enterprise resting on such a basis. An original novel opens the year, by Hon, Robert Dale Owen, which is followed by Golden Wedding Poems by Stoddard, Baker and Bayard Taylor, and other fine articles in prose and verse by T. C. DeLeon, Edgar Fawcett, Rebecca Harding Davis, George M. Towle, Jane J. Austin and others. This number opens the third volume and second year of the Lippincott, which pledges only reading of the highest literary quality.

THE GALAXY for January, 1800, opens its leaves with glittering column of fresh and racy articles, splendidly worthy of its high reputation. The New York Journalists are described by Eugene Benson. The Liberal Triumvirate of England is a timely article. Verses of rare flavor follow from Stedman and Stoddard. Richard Grant White continues his admirable series of papers on Words and their Uses in "English Grammar," Edwin Booth is analyzed in prose and praised in verse. Bryant tries his hand at a piece of classic verse. T. W. Parsons sings on the Swallows. And the Miscellany, the Drift Wood, and the Nebula are the strongest additional enticements for the eager reader.

Our Young Folks greets the New Year with a fine por trait of Dr. Hayes, the Arctic explorer, in his cabin, pen in hand and lamp swinging above his head. Its stories and verses assure the juvenile creation what lies beyond for the twelve numbers that are to follow. The publishers propose generous things for the coming year, among them the Story of a Bad Boy, by Aldrich; a series of biographical sketches of Navigators, Voyagers and Discoverers, by Parton; a series of practical papers, by Edward Everett Hale; a list of cientific papers by Mrs. Agassiz; articles on mechanicarts, by Trowbridge; dialogues by Epes Sargent; and a rich variely of amusements, such as puzzles, charades, rebuses, and the like.

THE ATLANTIC MONTHLY for January begins its twentythird volume. It contains articles in prose and verse by T. W. Higginson, Bayard Taylor, Eugene Benson, Edward Everett Hale, James Russell Lowell, Whittier, Dr. Bowditch, Parton, Bryant, Howells, Dr. Holmes and Whipple. Rarely does even the Atlantic compress such a vigorous variety between a single month's paper covers. The reader will find a feast set before him, and declare at the outset that this prince of American monthlies has not yet been paralleled by a competitor.

PUTNAM'S MAGAZINE for January opens with a new story by Kimball, a serial production, and is followed by a poem from Bryant, and entertaining and suggestive articles, in story and essay, from Kenuan, Paulding, Glyndon, Fenimore Cooper, Lucy H. Hooper, Rev. Leonard. W. Bacon, Faxton, Colgate, Johnson and Cit Tyler. Literature, art and science abroad are put into a separate article. The character of Putnam is ably maintained, and it holds out promises of the first class for the new year, which will certainly be kept. Received by A. Williams & Co.

ECLECTIC MAGAZINE erary ranks for favor, and is a handsome and cleverly madeup monthly, containing selections from the best daily and weekly journals, as well as the foreign magazines and reviews. Published by Turnbull & Murdock, Baltimere.

ONWARD is the title of Mayne Roid's new magazine for "the Youth of America." It is published by Carleton, of New York, and makes a fine presentation appearance. The title is rather strained, and the title-page illustration decidedly outre; but the contents are varied and lively, fresh and vigorous and attractive. We wish the publisher and editor full success.

# Miss Eliza A. Pittsinger.

Miss Pittsinger, the California poetess, will give readings of some of her favorite productions, at Horticultural Hall, Boston, on Wednesday evening, Dec. 23d. The California press are unanimous in her praise. The San Francisco Mercury says: "Her elocution is admirable, her positions graceful, and her gesticulations few and very appropriate." Tho Meadow Lake Sun (Cal.) says: "Miss P, has but few, If any, superiors in the art of elecution." The San Francisco American Flag, referring to one of her performances uses the following language: "Miss Pittsinger's recitations were delivered splendidly, particularly her own remarkable oom, 'The Eagle,' the spirit of which is exactly suited to her style. Miss Pittsinger possesses the rare accomplishments of soul and genius: her expression is intense and electric, and, on this occasion, her success was complete and triumphant." We would recommend our readers to investigate for themselves in the matter, by patronizing this enterprising lady in her entertainment.

# Our Friends

In various parts of the country are enjoined to put their shoulders to the wheel and work manfully for the right, in the great struggle before them, and especially to guard against the enemies in our own household—the wolves in sheep's clothing-who would sink our good ship to aggrandize thomselves. These are the "jugglers" in the cause. Let Justice be meted out fairly, and morey walk at

# Beautiful Landscape Paintings.

F. T. Somerby, whose studio is at 65 Cornhill, in this city, has recently finished some very fine landscapes, which he will dispose of at a low figure, if applied for during the holidays. We mention this unbeknown to the artist, for we know that some of our readers would like to possess one or more of this excellent artist's pictures. Several of the paintings which adorn our Free Circle Room are some of his earlier

# New Music.

C. M. Tromaine, No. 481 Broadway, New York, has issued the following pretty ballads which are sure to please the singer and listener: "It is not your business why," music by Aug. Cull; "It will not do to tell," by H. P. Danks; "Don't know how they do it, but they do," words by Laura. T., music by Henry Tucker.

# Concord, N. H.

Dr. French Webster writes us a pretty strong commenda tion of the ability of Mr. James B. Morrison, of Haverhill, the boy medium, as a lecturer. He says he has been speaking in Concord recently; that he is a good inspirational lecturer, truthful, honest and upright, and recommends him to Societies elsewhere.

CORA L. V. DANIELS, during her recent course of lectures in Philadelphia, met with unprecedented success. Her audiences in Concert Hall were very large. During this month she lectures in Washington. The last three Sundays in January she is engaged in this city, for the Music Hall course of Sunday afternoon lectures. Many here are anxjous to listen to her fine inspiratie

### Spiritualism in London.

The London Spiritual Magazine for December contains the following items of interest:

the following items of interest:

"A Series of Conferences on topics of interest in connection with modern Spiritualism have been commenced, and are held every Monday evening, at 8 o'clock, at Lawson's Rooms, 145 Gower street, Euston Road. Mrs. Emma Hardingo and other well known friends of Spiritualism take part in the proceedings. Tickets of admission can be had free on application to Mr. Thomas Sluter, Honorary Secretary, 136 Euston Road, N. W.

We have received a circular announcing that a room has been taken at No. 2 Great Coram street, Russell Square, for the purpose of holding séances, toiries and other friendly meetings; and also for supplying to some extent the need of a central home. The first seance will be held on Tuesday evening, the 1st of December, and will continue each succeeding Tuesday, commencing at 7½ r. M. Subscribers of non guinea per annum, will have the privilege of inviting a friend to each seance. Half-guinea subscribers will be entitled to all other privileges, this one excepted. Friends wishing to become members are requested to communicate (as early as possible) with H. Bielfeld, Treasurer, 208 Euston Road, London.

M. Cousin on Spiritualism.—Our true dectrine over

wishing to become members are requested to communicate (as early as possible) with II. Bieffold, Treasurer, 208 Euston Road, London.

Mr. Cousin on Spiritualism,—Our true dectrine, our true fag is Spiritualism, that philosophy as solid as generous; which began with Secrates and Plate, which the Gospel has spread abroad in the world, which Descartes put under the severe forms of modern genius, which in the severe forms of modern genius, which in the severe forms of modern genius, which in the severe country, which perished with the national grandeur in the eighteenth century was one of the glories and forces of our country, which porished with the national grandeur in the eighteenth century, which at the commencement of the present century M. Roger Collard came to reëstablish in public instruction, whilst M. de Chateaubriand, Madamo de Stael and M. L. de Quincey transferred it into the literature and the arts. To it is rightly given the name of Spiritualism, because its character in fact, is that of subordinating the senses to the spirit, and tending, by all the means that reason acknowledges, to clevate and ennoble man. It teaches the spirituality of the soul, the liberty and responsibility of human actions, moral obligations, disinterested virtue, the dignity of justice, the beauty of charity; and beyond the limits of this world it shows a Ood, author and type of humanity, who, after having evidently made man for an excellent end, will not abandon him in the mysterious development of his destiny.

This philosophy is the natural ally of all good causes. It sustains religious sentiment; it seconds true art, poesy worthy of the name, and true literature; it is the support of right: it equally repels the craft of the demagogue and tyranny; it teaches all men to value and respect themselves, and little by little it conducts human secieties to the true republic, that dream of all generous souls."

### Hollday Presents.

We have some of the best books in the world upon our counters, just such as young and old ought to have—capital volumes to make presents of during the holiday season. Sold cheap for eash. Do n't forget to call at 158 Washingon street, up stairs, and examine our catalogue,

### Portland.

We learn from a correspondent that Mrs. Bronson had a packed house at her first lecture in Portland, Me., on Sunday. Dec. 0th. Her lecture was much liked. She remains here through December.

"Suffrage for Woman—The Reasons Why—By Lois Waisbrooker, of St. Louis, (Mc.)"—The rather new doctrine that women ought to have the right of ballet guaranteed to them is ridiculed by many, but it is not so easy to show its fallacy on the ground of reason, justice, equality and gonuine republicanism. Our own opinion is, and long has been, that upon this ground there is no fallacy whatever in a woman's voting; and such is the view taken of the subject by the author of the pamphlet now before us. In a plain, logical and common sense manner she sets forth many arguments, which we deem convincing and satisfactory, in favor of giving the suffrage to women. Her pamphlet is able and interesting; it is also pervaded throughout by a liberal sentiment that does not stop to compromise with the Bible when it stands in the way of right and justice. The pamphlet deserves a wide circulation.—Investigator.

Every woman in the country should have the above work.

Every woman in the country should have the above work. It at least will not hurt them to read a woman's reasons for claiming the right to the ballot. Women should begin to inform themselves upon this matter, for it is siright that will be guaranteed to them at no distant future. The pamphlet can be obtained at this office for twenty-five cents.

## The Spirit of Prophecy.

The manner in which, through our spiritual intercourse, coming events have been truly foretold, is familiar enough with all believers. I need to allude only to the manner in which the recent rebellion was foretold, and the prophecy given to the world several years before it occurred.

But the "outside world" seem to attach but little importance to this, and they probably will not appreciate it until so many instances occur as to make it in all minds an established fact. It is with that view, and to add to the mass of evidence, that I relate to you's communication I lately had rom Lincoln.

It has already been announced, through your columns, that on two occasions I had intercourse with his spirit. These are not, by any means, the only instances. They have become quite common with me, and always having some connection with the affairs of our country,

Last evening I had quite a lengthy communication from ie extracts from which I send you, that and-by look and see what there is in this Spirit of Prophecy in which we profess to believe. What he said was this:

"I have long tried to gain your brain and your hand, that "I have long tried to gain your brain and your hand, that I might foreshadow what, to me, appears the inovitable result of the present state of things. And as nothing, after all, is so marvelous as human nature, and naught more intricate than the labyrinthal? windings of an intuitive man's thought and acts, I shall prophesy that the next-President will astonish the world, as well as the nation over which he has been chosen to preside, by his peculiar sagacity and the selection of his cabinet.

I shall him entirely tree from the control of marvelle in

selection of his cabinet.

I find him entirely free from the control of magnetic influences, which too often hold the weak and destroy individuality by merging or attempting to merge through imitation into another. He is theroughly himself, as the world has it, and he is tron-clad spiritually—being helped and held by organization and a class of spirits who, as I have said, are lawylearchile.

are luvulnerable.

He can hear the opinions of a multitude, and take the his can near the opinions of a multitude, and take the most positive assurances of men's authority, and yet have his own quiet first impression undisturbed. In this, then, he is naturally tridy great. And removed as he was from all connection and incorcourse with the political world, I can say to you that the hand of God lifted him out, even as it did Oliver Cromwell, to lead the people into the smoother sate of reason and common sense.

it did Oliver Cromwell, to lead the people into the smoother seen of reason and common sense.

Universal suffrage will be handled wisely, if not apparently well. And as Shakspeare has it, 'To this complexion must we come eventually,' so perchance while it seems promature, it will also be seen by you to be the only way to settle an unpleasant matter to the South.

He will be a far more judicious adjudicator than I could have been for he house weetly more. And I can 150 year

He will be a far more judicious adjudicator than I could have been, for he knows vastly more. And I can lift you above the miscrable forebodings which selfish men prate of, by assuring you that no man could have been selected through whom so just and appreciating a power could flow to his fellowman.

The subjects of taxation and finance will be masterly handled, and the close of his administration will show a degree of progress entirely marvelous, for the key-note of his popularity will be economy and equality."

This is the prophecy, given in Lincoln's very words. Let

us wait and see how nearly it will be fuifilled. Yours. . J. W. EDMONDS. New York, Nov. 29, 1868.

\*This is his word, not mine.

The Late Miss S. Kilborn, M. D. EDITORS BANNER OF LIGHT—In the Commonwealth of the 5th inst. you doubtless saw a notice of the departure from this side the Silent River, of Miss Susanna L. Kilborn, M. D., of this place, formerly of Stanstead, Canada East. Miss Kilborn was extensively known as a lecturer on physiology. and as an advocate of a radical reform in the treatment of

A notice should have been sent to your columns, but was neglected by mistake, unless it has been sent since the issue for Dec. 5th, in which I find no mention of it. Permit me, however, to assure you that she has for years deeply sympathized with the spiritual movement, and has pursued the investigation of the subject with the same unwearied zeal which has characterized her investigation of other subjects bearing upon the relation of mind and matter. Still she required, as many of us do, so large an amount of evidenceevidence of so positive a nature—that she has never felt, until within the past few months, that she knew there remained for us a conscious, independent existence beyond this life. Within that time, however, she had become satisfied that such was the case, and several times remarked, "I do not believe it now; Iknow it. And I also know that the claims of Spiritualism are based upon facts, for, though I cannot see my friends, I can so feel their presence as to distinguish between them." These remarks were made but a short time before her departure. She also felt that the work she had so earnestly labored to accomplish must be completed on "the other side."

It were more fitting, perhaps, that this had been said by some of her friends who have themselves accepted the Spiritual Philosophy. But if they have not said it I must do so, for justice to that cause and to her memory demands that it be acknowledged. She felt under many and great obligations to numbers of Spiritualists for their sympathy and for

their readiness to assist her in her investigation RLIEABETH M. P. DENTON. Very respectfully,

Wellesley, Mass., Dec. 10, 1868.

# ALL SORTS OF PARAGRAPHS.

James E. Murdoch, the renowned elecutionist, reads before the Parker Fraternity, in Music Hali, Tuesday even ing. December 29.

ДЭ WM. Busn, Esq., has consented to enter the lecturing-field, and is now ready to accept calls for lectures on Spiritualism and general reform. His address is 1638 Clark street, Chicago, Ill.

Onio .- Mrs. Harriet Dayton, writing from Burton, Ohio, says: "The ball is rolling on, the world is progressing, and our Ohio is fast becoming spiritualized. The people are getting their eyes open, the scales are falling, and light is advancing. Old Theology is tumbling headlong, for Truth is mighty and will prevail."

Most of the shadows that cross our path through life are caused by our standing in our own light.

The interest on the funded dobt of the United States, at 6 per (cent., is \$120,000,000 per annum. This is \$17,000,000 more than the people pay for tobacco and cigars.

"Bir. you have broken your promise I" "Oh, never mind; I can make another just as good!"

FREE CONCERTS AT MUSIC HALL .- In accordance with the recent votes passed by the City Council, of Boston, the joint special committee upon the subject of free concerts have arranged for a series of concerts to be free to the public. The first was an organ concert, at Music Hall, last

I am followed by a spirit,
In my sorrow and my mirth;
This the spirit of an infant,
Dying almost at its birth,
Unlamented, yet how dear,
Since, unseen, I know 't is near!

Would, if only for a moment,
As I feel it, I could see,
In the light of heavenly beauty,
Sitting on its father's knee!
It would dry this hopeless tear,
Dropping now, it is so near!
—[R. H. Stoddard, in the Galaxy.

The highest point on the earth's surface is Gaurisankar, on Mt. Everest, in the Himalaya chain, on the frontier of Nepaul. Height, 28,750 feet.

A country paper recently advertised, "Black stockings of

Rumor says Mrs. Scott-Siddons appears on the American stage to obtain sufficient money to procure the release of her husband, who is a Fenian prisoner in Ireland.

A Detroit gentleman has discovered a safe and easy method of propelling street cars by steam—so it is reported. The engine is small, entirely hidden, makes no noise, and is not accompanied by smoke or cinders.

The minutest fessil horse yet discovered was lately found by Prof. O. C. Marsh, of Yale College, in the tertiary deposits of Nebraska. Although full grown, as the ossification of the various bones prove, it was only about two feet high. This makes seventeen species of fossil horse now known to have lived in North America, although until quite recently it was generally believed that there were none indigenous to this continent.

The Protestant clergy, as well as the Catholic, have the reins in their own hands; they guide their flock, "they melt them, mollify them, and harden them again to their purpose." Like unto

Of the sky lord mayor;
When he squints heaven winks.
When he speaks hell squeaks!

A certain spinster saint of this city could not muster courage enough to enter the statuary gallery of the Athenaum, until her pastor in a sermen told the congregation that God made man in his own image, and that the Apolio Belvidere was the highest transcript, the epitome of the ideal of a perfect man. Whereupon his whole flock, the aforesaid old maid included, rushed en masse to that classic abode, and gloated, worshiped and admired the creation of the Pagan artist. Verily, we are the creatures of circumstances.

Two thousand workmen are engaged in tearing down churches in Madrid.

A Monest Chara. - In a number of the World's Crisis, of September last, which we chanced to take up recently, a widow of an Advent preacher writes an obituary of her late husband, and winds up saying, that as the Lord has promised in the Scriptures he will be a husband to the widow, she now claims him as such, citing chapter and verse upon which she bases her claim.

"How sweet it were, if, without feeble fright, "
Or dying of the dreadful, beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air To see him issue from the silent air
At evening, in our room, and bend on ours
His divine eyes; and bring us from his bowers
Nows of dear friends and children who have never
Been dead indeed, as we shall know forever.
Alas! we think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air—
A child, a friend, a wife, whose soft heart sings
In union with ours to meet in the transmission. unison with ours, breeding its future win

Late advices from Hangchow, China, state that Reis, Griffith, John and Mr. Wiley, of the London Wesleyan Mission, who left that city some time ago for an extended tour through the Chinese Empire, had safely returned. These gentlemen traveled through to the confines of Thibet, a distance of over three thousand miles. They were well treated by the natives everywhere. They saw an abundance of coal, and evidences of gold, silver, lead and iron mines. The Catholic missions were very numerous throughout the country; clergymen were found even in the small villages, and the converts to that faith were numbered by hundreds of thousands.

Chicago has a "Home" for the reformation of inebriates, which is sustained in part by a tax on the drinking saloons

Michigan has a cash balance of over \$1,000,000 in hor treasury.

A calculation shows that the consumption of cigars is equal to about twenty for every man, woman and child in the United States, and of manufactured tobacco a pound and It seems by no means certain that the notorious clause

still extant in the Prussian Landrecht, prohibiting marriages between the "nobility" and "female persons of low citizenship." will be abelished without opposition. There is hope

Ira S. Baker, principal of one of the schools of Chicago, has been arrested and fined for brutal treatment of his pupils. Pounding with his fists, lifting a child from the floor by the ears, kicking, and similar amusing devices, were included in his "method" of instruction. Why is such a brutal man kept in such a position?

Lord Shaftesbury (the Protestant Pope), President of the British and Foreign Bible Society, has written a letter of thanks to General Prim for the liberty of conscience recently proclaimed by him in Spain. Already large boxes full of Bibles are reported on their way to the Pyrenean peninsula, and they will soon be sold in the streets of all the large cities. Payed Table.

M. Theirs is writing a work which will occupy six volumes, treating on religion, history, arts, sciences, philoso-

Good fortune-the possession of happiness.

Geologists say that distinct traces of an ancient sea-beach, one thousand two hundred and torty feet above the ocean, are found in North Harwick and Greensborough, Vt., dating back to the period when this northern country was wholly

A "tight" fit-delirium tremens.

The Harvester: For gathering the ripened crops on every homestead, leaving the unripe to mature. Published by William White & Co., Banner of Light office.

We have read this work of one hundred and fifty pages with no little interest. The author goes above the mean level of mind, and searches beyond theologic lore and the legends and traditions of the past. It is written in a spirit of inquiry, and the Christian lessons it inculcates are faithfully pictured.—Amerbury Villager.

To stop the worshipers at the cathedral of Bristol, England, from running out, after the anthem, the sermon is now given first. But what is to prevent the people from staying out till after the sermon, and going in for the anthem?

In what part of a man's existence does he become musioally inclined? When he makes overfures to his sweetheart, of flattery and, worst of all in our country, the ruinous and of course.

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ve 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:

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

"Young England" is sold, but we have another rare and remarkable English book, Calistiences, on Pestalozzian principles, by Hebray De Labrez, showing every position of the human body, in two thousand figures (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.

### Another Evidence that Murder is Wrong.

Some time ago we called attention to the case of Hester Vaughn and the decision of the court and sentence of the judge. Recently it has aroused public and private attention, and we see by reports from the papers that she is to be saved by the mercy of Gov. Geary, and not by the recommendation of the Judge to mercy in a higher court. We again raiso the question, what does a trial and sentence amount to, if public opinion can overrule it and set it aside by executive authority, or if the single word of the Governor reverses the decision of both judge and jury? In this case the wrong was evidently in the law, and the court and the judge, no doubt, were bound to execute it. But what is the necessity of a law which the people have outgrown, and feel to be too barbarous to be executed, and which they provide a means by the executive officers of the State and nation to set aside? All of the best minds of our country feel that taking life by decision of judge and jury is murder, and not much better than the lynch-law executions that are so common of late. Justice and injustice are about equally done in each-if murder can ever be said to be just-and mercy, though often recommended to God in the sentence, s never to be found in either.

But we took up the pen this time to make a note of the case of the Cole-Hiscock affair, which has just terminated at Albany, under widely different circumstances and with widely different results from the case of the poor girl who put aside the burden and disgrace of her fatherless infant, and had neither money nor friends to defend her.

It seems by the testimony in the two long trials of Cole, who had plenty of money and popular friends to help him, that owing to jealousy of the victim and his wife, he prepared himself with deadly weapons and went deliberately to a public place where his victim, unarmed and unsuspecting, was fulfilling a public trust of which the community in which he lived considered him worthy, and there discovering him in quiet conversation with a friend, he stole up to him and shot him dead, and the jury (a second one) found he was sane the moment before and moment after the murder, but doubted his sanity the instant he shot his victim (so do we); and the judge advises the jury to give the prisoner the benefit of the doubt, and he is acquitted. Who could not be by such decision? Let the records answer who could not! It was the poor girl, Hester Vaughn, who had no money or friends with influence. Where did she go from court? To the cell. Where did he go from court? To the best hotel in the city, to sit down to a feast of congratulation and rejoicing with his friends and the jury.

Can any sane man or woman fail to see, first, that capital nunishment is wrong? second, that our courts and systems of trials need revising and placing on a new or improved basis, so that equal justice can be done to rich and poor, male and female? If the above and similar cases are not sufficient to satisfy any one, he or she can find evidence to do it by becoming acquainted with the judicial operations and decisions in New York and Brooklyn on elections and electors, the Eric Railroad, and criminal offences generally, No wonder our distinguished and venerable friend, Judge Edmonds, declined a seat on the bench of New York after he became a Spiritualist, partly if not wholly because the law required him to do violence to his conscience. There may be Christians who can execute it. No true Spiritualist could without feeling the objections of his conscience, which he is more bound to obey because he has no atonement or forgiveness for sins against that conscientiousness of right and wrong.

# Alaska.

We gleam some interesting items of this new acquisition to our domain and its inhabitants from the published reports of Capt. E. S. Fast of the U. S. A., who, it scome, has collected a large and valuable amount of historical relics and curiosities, which, with some imperfect legends, must make up the history of the inhabitants of that country. which has no written history. The captain says the Alaskans are, on the whole, a handsome people, well made, with fine eyes and hair, but abominably dirty in their skin, clothing and habits. They are purely Mongolian, and display much oriental taste in fitting their simple garments. We copy the following from a New York daily, whose editor collected the facts from the captain, and we also endorse a remark of the editor, that the description is not so bad as tho lowest condition of society in New York:

lowest condition of society in New York:

"Strange to say, they have no laws, and according to the captain they need none; for they have found out how to do without them. During his residence among them, he never saw any difficulty arise between them. The houses are very large, except those of the very poor, which are as cramped as those of New York, only not quite so squalid and flithy. The large houses are presided over by the owner, and he is called the chief. They are divided into numerous small rooms, which altogether contain, very often as many as flry people, or ten families. In the middle of the house is a large square, paved with gravel and stone. This is the place where the common five is kept, and the cooking for all the hungry mouths goes on. It is always burning night and day, and the men, women and children lie down, or sit mostly, round it, squatting on their hams, which is their usual position. There is only one room in the house, and it is divided, as we have seen, into larger or smaller rooms, according to the aggregate number of the household.

This singular people burn their dead and collect the ashes in boxes into their sacred places. The captain tried to get a skull, but found it impossible. On expressing his regret to one of the chiefs, he said: 'Oh, never mind! I will kill a slave for you, and you shall have his skull.' This the

# Law.

We occasionally meet a person who is opposed to all enactments of law and all legislation and jurisprudence. Unfortunately such persons are generally those who need the laws and regulations they oppose, and who would not be secure without them, even if others were secure from them and their aggression. We can conceive of a superior state and condition of finite beings, where every person would not only have the law in themselves supreme, but obey it in accordance with Nature, and hence do no injustice to each other or require no restraint, but we have not been fortunate enough to find such state of society, nor to become sequainted with the individuals who would carry it out. We have read of some rude people who have no laws, and heard of some new settlements in our own country where mean they had none but a public opinion, which was a severe and rigid law in such cases, but we found such people ready enough to adopt statutes and enact laws when they had a chance. A people to live without law must have full scope and enjoyment for all natural requirements, and have no cultivated, corrupt and vicious tastes, appetites and passions as we have. While people create and sustain the corrupting habit of loving the taste and effect of tobacco, alcohol and stimulating condiments, and while we cultivate the love of money and the pride of display in dress and love unnatural excitement and abuse of the sexual passions,

which runs through all grades of society, they can never exist without law in any state above the grossest barbarism. To set aside law and let rum, tobacco, lust, pride and love of money run riot, would be most sudden and ruinous destruc-

This is true in the different departments of social life as well as in the aggregate. Some well-meaning people advocate repealing all laws relating to the use and sale of intoxicating drink. We can perceive a condition in which none would be needed, but, with the condition as it now is. we believe the statutes not only necessary, but that a complete prohibition of all importation and distilling should be enforced throughout the nation, leaving (at present) beer, domestic wines and cider unmolested, except, perhaps, to collect revenue from. We would also let tobacco grow, but tax it heavily as a poisonous luxury, but stop entirely the distillery and rum shop.

We would also prospectively and gradually repeal all laws for the collection of debts, and all usury laws; abolish capital punishment, and so revise the criminal code as to make, as far as possible, all penalties reformatory in their character instead of revengeful, and abandon the old and abominable error of punishing one person as a terror to others. In our large cities persons become so accustomed to crime and the penalties, that they commit not only one, two or three offences, but sometimes go as high as a score, and take the arrest and penalty without shame or reform; showing plainly that it does not improve them nor have a moral effect on

The penalty for drunkenness should be a cure of drunkenness, which can be accomplished in most cases. The pen alty for murder should not be murder, but what it should be we will not now attempt to define.

The injustice of some of our laws can be illustrated now by one that has recently passed away, and the odlousness of which all can now see in the fugitive slave law, which did so much violence to the human conscience that it prepared nublic sentiment for the terrible revolution that swept away the cause and removed all necessity for it.

### Woman's Rights.

A writer in the Christian Union, in advocating woman's rights, and trying to defend the Bible against its teachings of subjection for woman, and the superiority of man-which, as we read it, runs all through the book, from Genesis to Revelations—gives honest utterance to some truths, which we copy in the following extract; but while we give the writer credit for honesty in his efforts to rescue the Bible. we think he has more signally failed than did our antislavery brothren in their attempt to prove it opposed to the peculiar institution which it was always used to defend, by the Christians who believed in Bible slavery. We opine that it will be found the greatest barrier to the freedom and equality of woman, in social, civil and political-life; but see

what the writer says:

"The writer of the Declaration of Independence was not a believer in revealed religion. In it he gave utterance to the law of God as made known by reason only. Yet his language is as follows: 'We hold those truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among those are life, liberty and the pursuit of happiness, etc. This was adopted as the Declaration of the American nation, to which we belong. It is the foundation on which the Constitution and the laws of the United States are built, and I cannot conceive how any American can consistently oppose the equality of the sexes in practice, which by a public declaration of the whole nation is to be allirmed to be true and right in theory. From these premises I infer that, as far as the light of Nature gives information on this true, ject, by plainly declares the quality of the sexes.

Among the disbelievers of revealed religion, I have true found, during a life of half a century, a single opposeth at the dectrine of equal rights for males and lemakes. In my own experience I have invariatly the refered as the member of equal rights belong to those who have professed a belief in revealed religion; they having adopted the erroncous cilet that the teachings and commands of the Bible are in the estimation this decripe. It is therefore with professed that the state of the second of the professed that the state of the second of

equal rights belong to those who have professed a belon, in revealed religion; they having a hopted the erronoou cilet that the teachings and commands of the Bible are in a position to this doctrine. It is therefore with professed that the most to do in this matter. Honestly identifies that we have most to do in this matter. Honestly identifies the Gold in the Bible teaches and requires that the formale should be subject to the male, they are consistent in opposing the doctrine of the equality of the sexes. Believing, and believing correctly, too, that the Bible is the clearest and plainest teacher in all things regarding truth and duty about which it professes to give information, they regard as unreliable, information and evidence from any other source. If they were certain that they in all cases rightly understood the teachings of the Bible in regard to truth and duty, reference to any other source of information would not be needed. But with the meinencholy fact staring us in the face that Christians honestly differ in regard to what the Bible does teach about truth and duty to such an extent that they will not recognize each other as brothren, it becomes necessary to appeal to reason and common sense in order to ascertain what the Bible does teach, to ascertain its meaning in regard to matters in dispute, knowing that the teachings of the Bible in no case will conflict with reason. Some of its teachings may be above our reason, but never opposed to it. In my next I will, therefore, attempt to ascertain what the Bible does touch to ascertain what the Bible does touch to select the matters.

If it is above our reason, what is its use to us, since reasonant common sense of the such and the such an extent the such as extent the such as extent in the such as extent the such as extent in the such

If it is above our reason, what is its use to us, since reason is the highest judicial faculty we possess? Where doctors disagree the truth is concealed, and sometimes where they do not. Nature is the infallible guide.

# Lectures.

We frequently get invitations to lecture on Sundays at places so distant from the city that we cannot accept. We could occasionally spend a Sunday in the vicinity, and often do so, where the friends can get good audiences; but the place must be one we can reach, from New York in a few hours and accessible by rail, so we can be in the city by noon on Monday and not have to leave before noon on Saturday.

# Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the non-receipt of their papers at the places they desire them sent, through negligence to conform to the necessities of the case.

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Office: THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy. HUMAN NATURE: A Mouthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE RELICIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price Scients.

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MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. - 4w\*, Db. COUSIN BENJA'S POEMS are for sale at this of-

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"The larger part of the objections which many parents have to allowing their children to eat confectionery would be removed if they got the article pure and free from adulterations. Mr. South-mayd, so well known throughout New England, meets just this want. He makes candles and all

articles of confectionery which he warrants pure, and those who have in years past used his confectionery know that his warrant means what it says." SOUTHMAYD, 102 TREMONT ST.

"A MERRY CHRISTMAS," Again the time is drawing near,
When "Merry Christmas" will be here;
Each childish heart c'erflows with joy,
While triendship's "gifts" its thoughts employ.
The "Misses" prance about with glee, As they in fancy's vision see Some pleasing "treasure" laid away, Which shall be theirs on "Christmas day." What happiness the Boys it gives.
To know there's one for them who lives— GEORGE FENNO—22 DOCK SQUARE— Their "Christmas" suit they should buy there.

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# THE JANUARY NUMBER

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EDWARD P. FENN, Dec. 26.—

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### OCEAN'S WAVE: A Scientifical and Practical Survey

A Scientifical and Practical Survey of Elfo's Uses and Abuses.

D' William Bush. Contents:—Life's Aspect: Happiness Life's Aim; Curlosity; Religion; Spirituality; Princhology; Marriage Relations; Education of Children; Progress our Motto; Ethiopiana; Characteristics of Maces and Nations; in what consists good Government; Ohedience to Nature's Law makes Heaven on Esrth; Women and the Elective Franchise, etc. Price 60-cents; postage 8 cents; Forsale at the BANNER OF LIGHT BOOKSTORES, 138 Washington street, Boston, and 544 Broadway, New York. MRS. A. HULL, the well-known Clairvoyant and Test Medium, having returned to Washington, may be seen at the EMPIER HOUSE, No. 456 Pennsylvania avenue.

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Is the only sure and permanent remedy for Purifying the
Blood and entirely driving from the system all Scrofulous and Concerous Afflictions, White and Giandular
Swellings, Fumors, Ulcers, Malt Bluem, Skin Discusses, Rheumattsm, &c., &c. Also the poison of Syphilism all its torms is wholly wheel from the blood and body,
it matters not of how long standing: also craptive and ulcerated discusses, hereditary or otherwise, and sit chronic affections of the Liver, Kidneys and Bladder existing in male or
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male. This Tonic is made from Roots and Barks, (not any mineral or poisoning stranger (com Roots and Barks, (not any mineral or poisoning drug used.) and will not injure the most delicate but will beautify the complexion, dy cleaning the blood, and restore the patient to Purity, Life, Realth and Happiness.

Price \$2.00 for plut bottles; 4.bottles for \$5.00, sent by express. Prepared by P. D. MURFRY, Chirvoyant and Magnetic Physician, 1162 Broadway, New York.

Dec. 16.—4w

anguette Physician, 1162 Brondway, New York.

Dec. 16.—4w

The well-knewn healer, whos stame has become as wide spread as the Union, during the nast twelve months, has taken rooms at the Hotel of H. L. Thaver, Littleton, Nr. 15., where he will remain from December 15th to Janufry-Mill, 1869. For the past year he has been in Vernont, curing actio and chronic diseases of short or long standing—cases which have been given over by the bonsted skill of those who practice after the formula of ceilturies past. Dr. Merrian visits Littleton for the purpose of healing the sick and curing the afflicted, at the special request of those who have tested his skill in describing and treating diseases at first sight, both of males and females. In nine out of ten cases he is successful. Extraordinary cares can be found in circulars, to be had at his rooms, and also distributed about. He points unbelievers to the cures he has performed as evidence of what he can do. Visits to private houses are charged for at from \$2,00 to \$25,00 and upward. The poor, widows and orphans kindly considered. Circulars with certificates torwarded, and letters answered promptly, if the writers send two stamps. All consultations and examinations at Rooms, \$1,00 each.

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Dec. 26.—1w

# GILMAN'S PULMONARY

# ${f T}$ ${f R}$ ${f O}$ ${f C}$ ${f H}$ ${f E}$ ${f S}$ .

L'SPECIALLY recommended for clearing the throat L and relieving hourseness. Much valued by singers and speakers. At once the best and cheapest. Sold everywhere by Druggists. Only 25 cents per box. May be find in any quantity of Dec. 26.—4w GEO. C. GOODWIN & CO., Boston.

NOTICE.

D.R. W. H. COLLINS, the great Healing Physician, has rewhere he "Ill continues to heal the sick without the use of medicines in most cases i relieves all pains in a few minutes, whether nearly or chronic. Satisfaction given in all cases or no pay. Terms moderate. Patients visited at their homes if needed. Aw\*—Dec. 26. IMPORTANT ANNOUNCEMENT! IMPURIANT ANNUUNCEMENT!

KNOWING well the demand of the Age, this experienced Secrand Psychometrist will write out Charts of Future testing in rearrd to every momentous affair in life; also predict events with great satisfaction and accuracy. Terms for Courts, from \$1 to \$5. Enclose fee, with correct age, or time of birth; which ter born hight or day; I imarried, and sex. Psychometric belineations of Character from lock of hair, 50 ets.; more extended, \$1.00. Strictly condential. Address, C. H. HAMPTON, Box 2069, or No. 4 Pine street, Boston, Mass. Theo. 26.—10\*

NEW CHRISTMAS DRAMA. WHO IS MY NEIGHBOR? A Next Target Recitation, Song and March. Just the pieces for liveoum exhibitions. Recommended by the Committee on Literature appointed by the National Lyceum Convention. Bound in one volume, and for sale at 25 cents per copy, or five copies for one dollar. Price by the hundred \$12.50. Address, MARY B. HOSMER, 163 14th street, Washington, D. C. 2w\*—Bec. 26.

MRS. HATTIE E. WILSON, TRANCE PHYSICIAN and Healing Medium. No. 70 Tre-mont street. Boston. Office fours from 9 A. M. to 3 P. M. After office hours, will visit patients at their homes, if desired. Dec. 28.—2w\*

MRS. M. A. MOORE, Clairvoyant and Healing Medium, Chelsea street, near Main, South Maiden. Circles Friday afternoons, at 3 o'clock, commencing December 4th; also Tuesday evenings, at 73 o'clock.

Dec. 26.—4\*\*

MRS. L. W. LITCH, Trance Healing Medidium, Rooms 2 Garraux Place, Rear 39 Portland Afreet, Boston. Circles Tuesday and Friday evenings at 72 o'clock, Wednesday afternoon at 22.

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simple cathartic, adapted to all needs and ages, is really required.

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

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THE CRAIG MICROSCOPE.—This celebrated patent instrument is slimple, cheap, and of permanent availability. An optical wonder. It magnifies objects 100 diamoters or 10,000 times, rendering the animalcule in water, the globules in milk, blood, &c., the minute unseen claws, joints, &c. of insects, the definite shape of the polien of flowers, the numerous cels in one small drop of vinegar, magnified from one to four inches in length, the hundreds of small eyes in the single eye of a fly, the tubular structure of halr, the adulterations 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 can be readily used by every one—even by children. 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 scientific use; and it is a beautiful gift for a friend. Malled for \$2.75. Wholesale terms liberal. Address X. P. VOSE, Rockland, 30.

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### Will be Issued early in February, 1869, "RIPPLES ON THE TIDE OF LIFE."

" Volume of Inspirational Poems. By J. William Van Namee.

TRANCE SPEAKER AND INSPIRATIONAL AUTHOR. A 16MO. volume, bound in cloth, containing nearly one hundred poems on a diversity of themes. As the book will be sold only by subscription, it is important that names be accured with as little delay as possible. Price \$1,00. Sent postpaid. Lecturers and Presidents of Societies are requested to act as spents. Address, J. WILLIAM VAN NAMEF., Dec. 19.—2w

### PLANCHETTE'S DIARY. EDITED BY KATE FIELD.

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

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# 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. d. H. Conant,

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

### The Banner of Light Free Circles.

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

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

### Invocation.

Oh Divine Life, whose loving kindness and tender mercy hath bosn with us all our lives, whose arm of strength has never failed us, whose wisdom is always high unto our ignorance, whose divinity encircles our lumanity, thou Spirit of all ages, thou Soul of all souls, we would worship thee in hely deeds, making for ourselves a heav-en of our own works, and praising thee by our deeds of loving kindness to all thy human famour Father, we may not understand thy greatness, nor fully appreciate thy wisdom and thy love and thy power; but since thou art so nigh unto us hat there is no separation between ourselves and thee, we may understand somewhat of thee, we may worship thee according to our own finite conception of what is good and what is holy, and we believe that thou wilt accept our worship, and the feeble utterances of our lips and the and the leade interances of our dispanding feeble works of our hands thou will also accept. We are glad that it is our privilege to return to earth manifesting unto the needs of those who still walk in the valley; after high twenty-seven years absence from this vale of tears, from the hody of flesh, thou dost still permit us to come here to our old earthly home, that we may aid the weary and the weak, that we may strengthen some souls who may need our strength, that we may teach some who do not know so much con-cerning life as ourselves. Oh, our Father and our-God, we praise thee for this great blessing, for this light of the age, this bright star of Spiritualism that shines with such glorious lustre throughout all classes. Littlechildren lisp it, old age talks of it, and the strength of mature age speaks also some-times in its praise. Father, we thank thee for it, and for that still brighter light that is to dawn upon, thy children on earth we praise thee. When it comes, oh may the hearts of thy chil-dren be ready to receive it. May they feld it like a messenger of glad tidings to their hearts. May may teach some who do not know so much cona messenger of glad tidings to their hearts. May no heart be closed against it. May no heart fear it, but may all be ready to welcome it as a saviour, who shall lead them out of darkness into light. Amen. Sept. 29.

### Questions and Answers.

CONTROLLING SPIRIT.-We are ready to answer your questions, Mr. Chairman. Ques,—Are all that were most pure in life and character here, and consequently most exalted in spirit-life, agreed with you in seeking to propa-gate the spiritual philosophy? and if not, why

Ans.—Jesus has said, " Blessed are the pure in heart, for they shall see God," It is my belief that they who are truly pure in their inner lives, cannot fail to see God everywhere. As the soul advances in purity and perfection, it perceives more and more of God's truths, those which he more and more of God's truths, those which he had heretofore called hidden, mysterious. It becomes more and more fully acquainted with the science of life, not only the life that is, but that has been and is to come. Purity, goodness, perfection, are to me one and the same. They are only terms used to express God's attributes through humanity. Those intelligences that passed from this earth with pure thoughts, with holy desires, with their inner being elevated above the darkness of human life, cannot fail to above the darkness of human life cannot fail to perceive this angel, Spiritualism, in its true light; and seeing and understanding it to be the voice of God to the children of earth, if they are loyal to their purity of soul, they will do all in their power to roll on the car of Progress, so far as Spiritualism is concerned. The ranks are well-filled in the spirit-world. That vast army who seek to benefit earth's people, know that Spirit-malism is to be the savjour of this age. They know it to be the light by which the soul shall under-stand something concerning the mysteries of Godliness, and knowing this, they will labor zeal-ously in the cause.

Q -Are the opponents of this theory, viz: the

Q.—Are the opponents of this theory, viz; the churches and preachers of Christendom, ministered to by spirits?

A.—They are. No one is left outside of Spiritualism and disembodied spirits.

Q.—We are told that man's spirit has always existed in an individualized state; that whatever has a hadinging most days an adding but man has a beginning must have an ending, but man, as an immortal being has always existed. If I have rightly understood, then, I would ask: Did man in any prior state of existence know more than he did at his birth into this world?

A.—The soul, in essence is of God, eyer has been, is, and I believe ever will be. But that external individuality through which the essence is explossed, is perpetually changing. It is subject to the law of change, and from all past eternity has the law of change, and from all past elemity has been passing through an infinite number of changes. I believe in the eternity of the soul, past, present and future, but not in the eternity of the individuality that belongs to the present. No soul can claim to possess an eternal individuality. Our immortality, that which belongs to our inner lives, is of God, changeless, perfect.

Q.—What is progression? Could man's spirit have been progressing through all the infinite.

have been progressing through all the infinite ages of past efernity, and still understand so little

at its entrance into our world?

A.—Progression; to me, is simply another term A.—Progression; to me, is simply anomer term for change. The soul progresses in cycles, as does all life. It repeats itself again and again, ever revolving around its center, God, and at each revolution takes on newer life, exhibits some more perfect attributes; stretches out further into infinity, becomes wiser, becomes, in the external holier.

external, holier.

Q.—I would like to have you give your idea of a power that has been with some persons for years, by which if they say to another person that a table is heavier than its usual weight, that person will, in most cases, acknowledge that an unseen power is upon the table making it quite heavy, the one speaking not coming in contact with the table, or using his will power knowledge.

ingly.

A.—Disembodied spirits have the power to add to the laws of natural gravitation, and to take therefrom. For instance, certain spirits have the power to make this article of furniture (the table) power to make this article of turniture (the table) very light or very heavy, but the power can be used only through certain physical organisms. In all probability the individual you speak of pessessed the requisite power.

Q.—Can this power be applied successfully in removing disease at a distance by sending a latter?

# A.—It certainly can.

# Heber C. Kimball.

Before my death I had the pleasure of perusing guite a number of your journals, the Banner of Light. And although. I could not sympathize with you in all your views, yet I was inclined to believe that the spirit might be able to return and communicate with those it had left in the body after death. And on several occasions I found myself thinking, whenever I did pass on, if your philosophy was true I would visit you'r predicating the belief that I could, of course, upon the testimony of those who do return. If others could, I saw no reason why I might not be able

of all classes, the intelligent and the ignorant, the good and the bad, leading up the benighted ones and assisting all who need assistance. It is a glorious mission, and I trust you are sensibly impressed with regard to its holiness. You under-

pressed with regard to its nonness. The uning-stand it to be God's work, and, because it is, much will be expected at your hands.

To those whom I might have wronged on earth I would send out a prayer for forgiveness. If, in thought or word or deed, I bave infringed upon the rights of any—and I am sure I have—I trust I shall not rest till I have paid the debt, till I have obtained forgiveness, that which comes from my own soul. Nothing less can satisfy. I am Heber own soul. N C. Klimball. Sept. 29.

mother very much, and he wants to tell her a great many things, too, about his uncles that were killed in the war. They were killed before he was. He wants her to know that he can come, because she will be happier. Old Aunt Molly went down to Georgia to meet her husband there, after Mr. Lincoln freed the slaves, and my mother don't know she is dead, but she is; she is dead. I want you to tell her. She said that that freedom was worse than slavery—good deal worse, She didn't use to have enough to eat, and she had nobody to take care of her, and the old man would not work half the time, and she was a heap worse off in freedom than she was in slavery, and wants to tell my mother so. She was her nurse, and she was sick all the while after she was free, after she went away. First she liked it, and thought it was beautiful, and just the best thing in the world; but after awhile she saw that it was not, because she had to take care of herself, and nobody to give her anything. You seer my grand-father sold her husband, and she did not want to go to Georgia; the slaves do n't like there, and so go to Georgia; the slaves do n't like there, and so she would n't go, and when my father took her— when she was his slave—he offered to sell her very cheap, because he thought she'd like to go with her husband, and she would n't, you see. But when Mr. Lincoln give the slaves their freedom, then she went, for she thought they was going to live like white folks and have heaps of nice things and she went, disappointed and like when he had somebody to make him work, but when he did n't he was lazy, and he thought Mr. Lincoln was going to take care of him. [He was mistaken the letter for the spirit, the body have mistaken, was n't he?] Yes. He is alive now. Aunt Molly said he was too lazy to die—was the reason he did n't.

My father will get my letter when he goes to New Orleans. How long is it to he? [Nearly two months.] Oh, that's a heap of a while. [Yes but your name will appear next week, so when yourfather sees that he will understand that your message is to follow in its turn.] Yest and if my

your dather sees that he will understand that your message is to follow in its turn.] Yes; and if my cousin wants to come, can he? [Certainly; we shall be glad to have him, or Anni Molly, either.] She don't want to—(in a whisper). She says if she did, and her old man knew it, he would be calling her back to do something for him. [She must try to do something for him if she can. 1 Don't try to do something for him if she can.] Do n't you think, she said he got so lazy he wanted somebody to draw his breath! She said so; it was n't so. But they are lazy. Old Aunt Molly was n't, There's some suart ones, but the most of them are lazy. My father said when he went to Cincinnati he saw one servant there that did the work of half a dozen. It would take half a dozen of our servants to do what he saw one do in Cincinnath. Don't that show they are lazy? Goodby. Sept. 29.

# Dr. John C. Hill.

Will you be kind enough to report me, through your paper, as desiring to communicate with my friends? Dr. John C. Hill, assistant surgeon of the 19th Mass. Sept. 29.

# Thomas Bent:

I am in pursuit of one of the most thoroughbred selfish men you have on earth. My name is Thomas Bent. I am from Kansas. I wish to come into personal communication with one Col. Chivington, of Colorado. You know him? [I have heard of him.] So have I. Be kind enough to inform him, from me, that a man who writes his belities in blood want to market for the own texts. to inform him, from me, that a man who writes his politics in blood must answer for the same. You do u't understand it, do you? [Not perfectly, unless you refer to the massacre out West.] Yes, and to dealings with myself, too. He is alive; so am I, notwithstanding he thinks I am dead. He hides a good many things under his Methodist cloak. It is quite large, but it is very thin, and we spirits are able to see through it. I am here to request that he meet me face to face. Let me talk with him as I do to you. If he refuses I will force him to it. I will meet him, first, asking that he come to me as a gentleman, in that respect at all events, and so sure as he disregards my call. all events, and so sure as he disregards my call, so sure I will force him to pay attention to it. We dead folks are sometimes very active; do n't need much sleep. By the way, his son here, who stands by my side, denounces him most thoroughly. Tell him that, will you? [Yes.] If he hasgot anything to say to it, let him come out and say it like a man. He dear not ensurer the dear. that has been made against him over and over again by the red man, and the white man, too. It is the part of prudence for him to keep silence. Good-day. Sept. 29.

Séance conducted by Wm. E. Channing; letters by H. Marion Stephens.

# Invocation.

Oh God, our God, before whom there are no believe that the spirit might be able to return and communicate with those it had left in the body after death. And on several occasions I found myself thinking, whenever I dld pass on, if your philosophy was true I would visit you predicating the belief that I could, of course, upon the testimony of those who do return. If others could, I saw no reason why I might not be able to. Inasmuch as you claim a free platform and free speech here, i had no fear of being excluded. I am well aware that my name, to those who do not believe as I did, is not without stain. I cond, agying to every soul, "Peace, be still."

Oh God, our God, before whom there are no other gods, from the sacred places of our lives we bring these the buds and blossoms of prayer and with her were a great many others, and she gave me what power I wanted to come here, as you can be praise. And oh, we pray thee, infinite power of life, thouwho art all wisdom and all love, to so tenderly watch over thy weak and erring children who I come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her were a great many others, and she gave me what power I wanted to come here, as with her wa

would be a crime to you, but, in my spiritual state, I am also well aware that the real sin may not lie wholly at my door—at the door of those who believe as I did, but that it may be found with those who profess a different faith. I said, "If it be true that spirits can return after death, I will come." It is true, but the one half has not been told. "If I come," I said, "I will tell you of the faith of Mormonism, whether I still believe it to he a holy faith, or whether I still believe it to he a holy faith, or whether I have changed my views." I have to say that many points I have changed; on some I have remained the same. I have learned that every soul lives in a sphere entirely its own. It has a God of its own. I have also learned that no two souls can, by apy possibility, worship the same God. This may seem strange, but I believe it is true. Now if my God tells me that a certain course of action is the very best I could pursue, I should do wrong to follow in any other way. What a man or woman honestly and fruly believes to be right, is to them right. If they have doubts, then it is quite ancestly and fruly believes to be right, is to them right. If they have doubts, then it is quite ancestly and fruly believes to be right, is to them right. If they have doubts, then it is quite ancestly and the presence of departed spirits. Our God and our life, thy blessing we know rests perpetually with all thy children, and their needs the cottage and the places to the sun-light, so we turn our faces to thee, and ever and flowers forever turn their bright faces to thee, and our light, so we turn our faces to thee, and ever and forever do our thoughts go out to thee, seeking to understand thee better and to worship thee more thou wilt care for, yet for them we pray. As other thing. I am not here to state wherein I have changed my views. I propose to do so at another time and in another place.

There was much dissatisfaction felt in our church with regard to its durability, during the last few years of my life. Was it to stand or fall? No one could answer the question. By some mysterions power the question. By some mysterions power the question seemed to have gained admittance to the church; none could answer. I propose to answer it. From all I have been able to learn during my short sojourn in the spirit-world I have to inform my friends on earth that it must fall. It has well nigh performed its mission—lived its earth-life. It must change, must go down in the valley, to rise up upon the mount of something better, having parted with its dross, gained something of a purer life and a better understanding of what God desires of his children on earth. Mr. Chairman, your spiritual work is indeed a noble one, standing, as you do, between the two worlds, ministering to the needs of all classes, the intelligent and the ignorant, the good and the bad, leading up the benighted ones and assisting all who need assistance. It is a glorious mission and I trust you are sensibly in-

### Questions and Answers.

Ques.—Please explain this massage of Scripture—James i: 12: "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

ANS.—Yes, blessed indeed is the soul that is made subject to temptation, because temptation, when rightly understood is the propelling power when rightly understood, is the propelling power by which intelligence of all grades must progress. A Columbus is tempted to try the uncertainty of the future with regard to finding a new world, and so strong is his temptation, that finally, in conjunction with his reason and intuition, he yields to it, and by it he progressor and leave. Stella Davis,

I am Stella Davis, and I am from Richmond, Virginia. My father's name is William A. Davis, and my mother's name Maria Davis. I was in my tenth year. On the 14th of November I shall have been gone a year. They said I died of inflammation of the lungs. I don't know.

My cousin, Justin Hills, has been trying ever since he was shot to come back, but has never been able to, and he persuaded me to come and try it. I came yesterday, but I was n't early try it. I came yesterday, but I was n't yeady to the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorecerers, and murderers, and whoremongers, and sorecerers,

and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone:

which is the second death."

A.—I have no faith in the generally accepted definition of that passage of Scripture. I do not believe in the existence of any literal lake of fire and brimstone. I know that the elements that produce all this moral deformity, if I may so name it, cannot enter the Kingdom of Heaven. I know that all the lesser good must be changed, will be changed, to the greater good; and I know, also, that such changes are brought about through deep suffering. Whenever the soul suffers, it is in hell; when suffering ceases and joy begins, it is in heaven. It matters not where it is.

Q—Also the following—Heb. x: 26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more

sacrifice for sins, but a certain fearful looking for of judgment and flery indignation, which shall

devour the adversaries. A.—An old Mosaic feature of the Mosaic law. That sin which for its salvation depends upon human blood, human sacrifice, I do not believe in. "Without the shedding of blood there can be no remission of sins," so says the law. But that law was a feeble reflection of divine law through with her husband, and she would n't, you see. But when Mr. Lincoln give the slaves their freedom, then she went, for she thought they was going to live like white folks and have heaps of nice things, and she was disappointed and died, and she is here with me. [Did she find her husband?] Oh, yes, she found him, but he was lazy; had nobody to make him work. He was smart when he had somebody to make him work, but when he did n't he was lazy, and he thought Mr. I have mistaken the letter for the spirit, the body

> receive it, will never bear any fruit. Remember, he that is "convinced against his will is of the same opinion still." Whenever the soul has grown large enough to go beyond all these erroneous ideas, it will pass beyond them. Q-But if the soul does not feel the need of

any further enlightenment, what then? any turther entightenment, what then?

A.—Then—certainly you may know that it has not progressed out of the darkness. It is still in the swaddling clothes of an old benighted theol; ogy. Whenever it shall feel the need of light,

ogy. Whenever it shall feel the need of light, light will come.

Q-You said when the soul was happy it was in heaven, when miserable it was in hell. Have we the power to be always good enough here to oe always happy?

A.—No, certainly not; nor would it be well that you should always be happy. Souls need the discipline of unhappiness in order to know they have heaven.

Q.—Then we are not free moral agents?

A.—In a certain sense we are; in a certain other sense we are not. So far as we are in harmony with the law that governs us, so far as we agents; but when we struggle against it our free

### moral agency is gone. Timothy Moore.

I am hardly straightened out enough to do very I am hardly straightened out enough to do very well, but I was so very anxious to get here they permitted me to come. I have been in California nine years. I was killed by accident yesterday afternoon. Our shaft caved in and killed me, on

I have an old aunt that brought me up. She is now in Schuylkill, N. Y.; belongs in Columbus. Objo. She is one of you people; has been writing onlo. She is one of you people; has been writing and sending messages to me, as often as she could, about these things, and the Banner of Light. [Did she send that?] Yes. It did n't come very regularly. I got it about once in three weeks—sometimes not so often. She was very anxious I should believe, because I was an unbeliever in a hereafter. Before this light came upon her she was a Baptist and very pious, but when she got this light she abandoned that, come out, and all her friends opposed her—opposed her hard. She was alone in it, and she was very anxious to bring me over to the faith. She brought me up. I never could believe, but she made me promise if I went before her and found it to be true, I would come back through the Ranner of Light. would come back through the Banner of Light So I was very unexpectedly killed, and I changed worlds, and very unexpectedly found I was still alive and still could think, and—well, I could feel pretty much as I did before death. I thought of my promise, and I looked round to see how I could best fulfill it. I found her guardian spirit —a daughter who passed away many years ago.

She used to tell me about her coming to her, you know, and how she was her guardian spirit, but I used to laugh at her. But as soon as my desire gained form this spirit came to me. I didn't know her, but she told me who she was; and

misty to me now. I am all right, it's very evident, but hardly know where, you see. Tell her among others I have met here Sophy, my wife, and the little one, grown so I did n't know her. She used to tell me that spirits would grow in the spirit-world, and I should find a great change in the little one that died with her mother—a few hours botween their death. I thought it was a wild story, but it's true; tell her it's true. Andtell her my effects will be duly forwarded to her all right.

Lizzie Garland Stacy.

It is one year ago to-day since I left my friends no knowledge before death that I could return. I had heard of such things, but I knew nothing about it. I died in Harlem, of inflammation of the bowels. I was sick about seventeen days. I left n sister, a father, a step-mother, and one broad the sister, a father, a step-mother, and one broad the state of the state of the state of Illinois will consult the truths should be properly presented, to strongthen the cause more it is already established. At present it appears that there is no other way than for the missionaries can be compensated, as are those of other missionaries can be compensated, as are those of other missionaries can be compensated, as are those of other missionaries can be compensated, as are those of other missionaries can be compensated, as are those of other salely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. Our solely dependent upon what I receive for my lectures. O

strange power seems to possess me to return. I very soon learned that I could come back, and I have been very unhappy, at times, since then to

have been very unhappy, at times, since then to come back.

One of my sisters is a Catholic. She is very firm in her Catholic faith. When I was sick I refused the ordinances of her Church. I was no Catholic. I did not believe in it—not at all. So I died without that particular church service which the true Catholic believes is essential to salvation. So, you see, my sister is very unhappy, I feel she is unhappy from my death—thinks I am lost, and regrets not having forced me into the Church. Now I wish to tell her that I am not lost, nor should I have been any better off if I bad died in her faith, believing as she believes. had died in her faith, believing as she believes. Tell her she is mistaken with regard to the forgiveness of sins. None can forgive us of our sins. We must outlive them ourselves. Tell her I will speak to her through the medium of her church, for there are many spiritual lights hidden under that bushel. She has only to make application to her priest, to be brought into communication with me. Do you understand? [Yes.] I have been dead, sir, one year to-day. [Your age?] I was eighteen. Oct. 1.

### James Durgan.

James Durgan.

How do you do, sir? [How do you do? I am glad to have you come in.] Well, I'm glad to have you come in.] Well, I'm glad to come. Tell you what 't is, it's pretty encouraging to come, after trying so many times, and I am feeling pretty well, too. [That is a good thing.] Yes, sir. Gracious! I tell you what 't is—a pretty good country where I come from; here—do n't mean the old country, nor I do n't mean New York, either. That 's where I died, of sun-stroke. [Now York city?] Yes, sir. last July. It was always said of me if I died I'd not be easy anywhere. Faith, and I do n't think I am, at all. I been pretty lively ever since I come here. Now, you see, what brings me here is about the old woman and the children. I got a brother out in Wisconsin, and he wants them to come out there, and says that they will find enough to do, and he will take care of them, and all that; and I want the old woman to stay just where she is, because I know very well and the tree father and in re-double in the tree fathers and lomes thrown open for my cutertainment, and to stay just where she is, because I know very well of all the tree fathers and lomes thrown open for my called non, and in re-double in the tree fathers and lomes thrown open for my called non, and in re-double in the tree fathers and lomes thrown open for my called non, and in re-double in the tree fathers and lomes thrown open for my called non, and in re-double in the tree fathers and in me, and in re-double in the tree fathers and in me, and in re-double in the tree fathers and lomes thrown open for my called non, and in re-double in the tree fathers and in me, and in re-double in the tree fathers and in me, and in re-double in the tree fathers and in me, and in re-double in the tree fathers and in me the tree fathers and in the tree fathers and in me the tree fathers and in the tree fat to stay just where she is, because I know very well what he is—he is very good to talk, but not at all good to do; plenty of such folks in the world, you know. [A great many.] Yes, sir, and she don't know anything at all about him. And now it's like this: He is in the habit, sometimes, of taking a drop too much, and he—well, he wants her out there—thinks he can make something out of her. He says, "I tell you what't is, you can do this, and you can do that, and you can do the other, and I can get you this and that." Oh! very well; I understand all a bout that. He only wants to make her take care of him, instead of his taking care of to stay just where she is, because I know very well

understand all about that. He only wants to make her take care of him, instead of his taking care of her and the children. Let her stay where she is. She will do very well—yes, sir.

You see, I got my ropes all laid before I come here—pretty well laid, too—so I know that when the old woman goes to church the priest will tell her that she better not go out West, better stay in New York and mind her hysinger and take care New York and mind her business and take care of the children there; but he is not going to tell her that I come back, I suppose not. I don't know. That's no matter—I don't care a snap how it gets to her, so she only gets the news. James Durgan—that's my name. Oh, that was an awful hot day! [It was warm?]

Oh, that was an awful lot day! [It was warm?] Yes, sir, and I was unloading at Pier Ton. Oh, yes, that was a devilish hot day. Yes, I was at Pier Ten, and, first I knew. I did n't really know where I was—was kinder drunk like, and I knew I had n't taken a drop, but I was kinder drunk; I was confused, and the first thing I knew, when I come to myself, I was laying out on the bed and they was taking me to the hospital or somewhere, and that 's about the last I knew till I got to this spirit-world, and, oh Lord, I found I was dead as ever anylody-was. The dayil' it 's a pretty nickle. ever anybody-was. The devil! it's a pretty pickle to be in, to be dead when you do n't want to be. to be in, to be clead when you do n't want to be. You see, I made no preparation at all to come so sone—was never sick at all in, my life, and, of course, looked forward to a good, long life. I was just about getting into forty—I was thirty-nine more, and a good many fiore on to the end of that.

It's a very good thing some of our folks from this spirit-world can come back and upset people's plans here—turn their dish bottom side up when they think it's going to rain. But he thinks, you know, like this: that it is the very best thing he could do: he feels all right about it, but he do n't on the continually increasing interest manifested by Spiritual ists wherever I go in the cheational movement. The Ly ceum and College are now the practical work before us of theological warfare, Never were better opportunities.

could do: he feels all right about it, but he do n't thow himself at all. It was myself that gave him the money to go out there, because he was drunk most all the time in New York. Now it's a pretty place for her to go with the children. Better stay where she is.

I know I am all right. Good-day, sir, and if you I know I am all right. Good-day, sir, and if you ever get a sun-stroke I suppose you will feel just as happy as I do. [And go where you will feel just overy likely—you'll go to some-place, pretty likely to come where I am. See here, just one word before I go. Mr. Pierce was very good to me—very good. He is in New York. [Is he a man you worked for?] I did work for him, but I was n't at work for him when I was sun-struck, but I did work for him a pretty good long time, and he heard what happened to me, and he came to the place—I do n't know where the devil it was—and he see that I pened to me, and he came to the place—I don't know where the devil it was—and he see that I had everything I wanted, and then he want to the old woman and did all about the funeral, you know, and—and I thought it was just about the best thing I could do to thank him, and so I do, and that's all I can do now. [What is his given name?] Charles? No—yes, that was it. And he is somewhere from the West, I don't know where, but he has been in New York a long time, though he come from the West, he told me. A pretty good man—took a little drop too much sometimes, but a pretty good man, after all. Good-day, sir. Out. 1.

Scance conducted by Father Henry Fitz James; letters answered by H. Marion Stephens.

# MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Oct. 5.— Invocation; Questions and Answers;
John Wills, of Dorschihro, England: Henry Gustave Schrebes,
of New York city: Maj.-Gen. Benjamin Lincoln, of Illingham,
Mass, an officer in the Continental war; Mary Jane Adams,
of Charlestown, to her brother Thomas.
Tuesday, Oct. 6.— Invocation; Questions and Answers;
Rusic C. Hodges, wife of Capt. Cyrus Hodges, of New York;
Andrew J. Jellison, of Keckuk; Lleut. Wm. C. Townsend, Co.
1, 2d. Alabama Infantry.
Tuesday, Dec. 8.— Invocation; Questions and Answers;
William Boyd, of Sterling, Mass., to his brothers and sisters;
Augusta Stearns, of Hartford, Conn., to her family; Mary
Ann Tibbetts, to her friends, in Bath, Me.
Thursday, Dec. 10.—Invocation; Questions and Answers;
Capt. William Cabot, of New Bedford, Mass, to his friend,
Nathan Simpkins; Samuel C. Crane, to his friend, Gerard L.
Winthrop, of Albany, N. Y.; James Daly, of Sofith Boston,
Mass.; Annie Williams, to her mother, in New York.

# ILLINOIS.

### Report of W. F. Jamieson, ILLINOIS STATE SPIRITUALIST MISSIONARY, FOR THE MONTH OF NOVEMBER, 1868.

MRB. JULIA N. MARSH, Secretary of the Illinois State Mis-

Mas. Julia N. Massi, Secretary of the Illinois State Missionary Bureau:

After remaining one week, in company with my co-laborer, Dr. Dunn, in Springfield, at the close of the State Association, I visited, by invitation, Havana, Ill., where I have labored all the month with good results. During the month I gave ten Sunday lectures, three week-day evening lectures, held about twelve circles, and attended two or three Spiritualist sociables. Received for the month's lectures one hundred and files and other the Missionary Breen dellar. No contributions on the Missionary Breen. and fifteen dollary. No contributions for the Missionary Bu-

reau.

I have accepted an invitation from the Havana Society of Spiritualists to labor with them Sundays, for several months, in holding fegular meetings, reorganizing Children's Progressive Lycomms, instituting sociables, and the residue of my time to be devoted to week day evening lectrices in the vicinity of Havana.

vicinity of Havana.

Tam sware that it is not the original design of the Missionary Rovenest that missionaries should employ their times in localities where Spiritualism is already established; but as they receive no aid from the Durena, and are thrown entirely upon their own resources, it cannot be expected that they should make all the sacrifices because Spiritual-

### MASSACHUSETTS.

### Mrs. Davis's Missionary Work. BEORGE A. BACON, Secretary of the Massachusetts Spirit-

GEORGE A. BACON, Secretary of the Massachusetts Spiritualist Association:

I suppose, as an Agent of the M. S. A., it is time I gave a brief report of my labors for the months of October and November.

Sunday, Oct. 11th, I lectured in Scituate, to large and attentive audiences, and the people seem to be awake to the interest of the cause.

Sunday, Oct. 19th, expected to lecture in Sunday, Oct. 19th, expected to lecture in Sunday.

interest of the cause.

Sunday, Oct. 18th, expected to lecture in East Boston, but owing to a mistake on the part of the committee, did not. Bunday, Oct. 25th, lectured in Haverhill, where the fire is not all out, and though the cause is in a languishing condition there when I compare its present standing with that of two years since, yet I believe it only needs carnest and well-directed effort on our part to reawaken the interest.

directed effort on our part to reawaken the interest.
Sünlay, Nov. 1st, met with the friends at Amesbury,
where, although the weather was exceedingly inclement,
the attendance was fair, and the people evidently all ready

for us.

Sunday, Nov. 8th, addressed the friends in Newburyport, and had an opportunity of visiting their Lycoum, which, although not large in numbers, is truly a living, thriving

institution.

Nov. 13th, returned to again commune with the Haverhill friends; found them ready for the work.

Sunday, Nov. 22d, lectured to large and deeply attentive audiences in the thriving city of Lawrence, and the people seemed hungering for spiritual food, and ready to work with us.

hearts and homes thrown open for my entertainment, and for all the true fatternal spirit manifested to me, and in return I can only say, "May God and his angels bless you."

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And trusting in the guardian care of the angels, I remain,
Yours Fraternally, Aones M. Davis.
Cambridgeport, Dec. 7th, 1808.

### American Association. NOVEMBER REPORT OF WESTERN AGENT.

NOVEMBER REPORT OF WESTERN AGENT.

TO II. T. CHILD, Secretary, Philadelphia, Penn.:

DEAR BROTHER—I regret to inform you that I have not been able to devote only a portion of the month to the interests of the Association. Having decided to move "toward the sunset" carly in December, it became necessary that I should spend a few days at home prior to my departure. I also fell it imperatively necessary that I should neet with the trustees in your city on the 25th inst., and after arriving there I card the result set forms a result set to leave the same between the trustees in your city on the 25th inst, and after arriving theor I could not form a resolution to leave the many brave souls there assembled until the close of the Lyceum Convention, then in session. Hence I have not been able to devote but two weeks to the work of the Association. I am happy to notice its objects are meeting the wishes of the most carnest workers in the State, and the average amount of the subscriptions received have materially improved, compared with my last report.

I visited during the month Ravenna, Farmington, Girani, Akron, Richfield, Fremont and Toledo, and delivered cloven lectures. With a single exception, the audiences were larger.

lectures. With a single exception, the audiences were larger than I could have anticipated. The cause is steadily "marching on" in Ohlo. With an efficient State Association and four working missionaries, opposing systems are already beginning to feel that Spiritualists are a "power in the land" that cannot be intimidated.

Nothing has afforded me more pleasure than to observe the continually increasing interest manifested by Spiritualists wherever I go in the educational movement. The Lyceum and College are now the practical work before us. Their success and encouragement will "change the base" of theological warfare. Never were better opportunities oftered for liberal donations to promote a great cause than the American Association now presents; and those noble souls in Ohlo who have so generously responded to the call, will not be forgotten in the day when "victory shall perch upon the banners of the brave."

I shall spend the month of December in Michigan, from which State I hope to be able to give equally encouraging reports. I therefore submit the following subscriptions for the College as the result of the time spent in November!

W. E. Bradley, 100,00 Mrs. L. M. Bassett, 100,00 S. B. Swain, 100,00 C. Bronson, Toledo 200,00 C. Bronson, 100,00 C. B. Eels, 100,00 C. B. Eels, 20,00 James Justice, Fremont, 100,00 James Moore, 100,00 James Hoore, 100,00 James Horn, 100,00 James Horn, 100,00 James Alsen, 100,00 James Alsen, 100,00 James A. Summer, Akroin 100,00 James A. Summer, Akroin 50,00 Chesman Miller, Brecksville 25,00 S. S. Clark, Richfield, 25,00 S. S. Clark, Richfield, 25,00 George Ingham, 25,00 S. E. Oylett, 25,00 Total 191500,00	the College as the result Wm. P. Hazen, Raven:	ın					:				٠	` <b>8</b>	100.00
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C. B. Eels. 20,00 James Justice, Fremont 100,00 James Moore, 100,00 James Moore, 100,00 James March Barnhisel, Girard 160,00 James A. Sumner, Akron 50,00 James A. Sumner, Akron 50,00 Chesman Miller, Breeksville 25,00 A. A. Butler. 25,00 S. S. Clark, Richfield 25,00 George Ingham, 25,00 S. E. Ovintt, 25,00 S. A. Bell, Copley 25,00													
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James A. Sunner, Akron   50,00     J. S. Hawkins   50,00     Chesman Miller, Breeksville   25,00     A. A. Butler   25,00     S. S. Clark, Richfield   25,00     George Inglam   25,00     S. E. Ovintt   25,00     S. A. Beil, Copley   25,00	James Moore,			.,.	• • •		٠.				÷		
James A. Sunner, Akrón     50,00       J. S. Hawkins     50,00       Chosman Miller, Brecksville     25,00       A. A. Butler     25,00       S. S. Clark, Richfield     25,00       George Ingham     25,00       S. E. Ovintt     25,00       S. A. Bell, Coploy     25,00	Isaac Sharp,	• • • • •	• • •	• • •	• • •	• • •	••	• • •	٠٠.	••	• • •	• • •	
J. S. Hawkins, 50,00 Chesman Miller, Breckwille 25,00 A. A. Britler 25,00 A. A. Britler 25,00 A. S. Clark, Richfield 25,00 George Inglam, 25,00 George Inglam, 25,00 S. E. Ovintt, 25,00 S. A. Beil, Copley 25,00 A. Beil, Copley 25,00 Mills 25,00 Mi	Junea A Suppose A brook	rara	• • • •	٠٠;	•••	•••	• • •	• • •	•••	• • •	٠.	• • •	
Criesman Miller, Breckwille 25.00 A. A. Bettler. 25.00 George Inglam, 25.00 S. E. Oviatt, 25.00 S. A. Bell, Copley 25.00	J. S. Hawkins		•••	•••	• • •	•••	•••	••	•••	••	• • •	•••	
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Total	S. A. Bell, Copley		• • • •	• • •	• •	•••	• • •	٠.,	• • •	• • •	• • •	***	
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REPORT OF N. FRANK WHITE, MISSIONARY OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS FOR THE EASTERN DISIRICT, FOR THE MONTH OF NOVEMBER.

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Mrs. A. C. Shepherd, "Wm. Whitbeck, East Greenbush, N. Y..... 8129,60 HENRY T. CHILD, M. D., 534 Race street, Philadelphia, Secretary of the American Association of Spiritualists.

COMPLIMENT ON THE SPOT .- D'Orsay, in remarking on a beauty speck on the cheek of Lady Southampton, compared it to a gem on a roseleaf. "The compliment is far-fetched," observed her ladyship. "How can that be," rejoined the count, "when it is made ou the spot?"

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THE AMERICAN

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C. L. FOWLE, Esq.,
DEAR SIR: -- Most cheerfully do I say that the cushions you

WESTFIELD, Nov. 18th, 1868.

furnished for our new meeting-house are much more than satisfactory 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, Paster of Baptist Church, Westfield, Mass.

Charles L. Fowle, Esq., 121 Summer street, Boston.—
Dear Sir:—I reply to your inquiry of yesterday that the Sponge
Cushions 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 never sat on pleasanter cushions, and
so far, at least, they seem to justify all you claim in their behalf. Respectfully Yours, LOWELL MASON, JR.
Acto York, Nov. 17, 1868.

Auburndale, Mass, Nov. 16, 1868.

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New York, Aug. 16, 1868.

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

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of inspiration, emotoping the principles and virtual Philosophy, set to the most attractive work of the kind ever published.

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#### Our Post-Office Address.

After January 1st, address us Detroit, Michigan, care of C. C. Randall. The harvest-fields are ripe in this city. Urged, we go to gather the golden sheaves-laying them at the feet of the

### Christmas Talk.

Winter has thrown his frozen mantle around us and belted it with fee. Welcome, mouning winds, silvered frosts, and pearled snow-flakes. How soft the white cushion under our feet. The snowy prisms sing while they glisten. The frost creeps up the window panes-creeping, it chisels hieroglyphs. Science can decipher them. Sunshine and storm, summer and winter, are good in their season. All that God sends is good.

Sue! a vision with a shadow lining. Women walk the streets in furs and velvets. They enter palatial mansions. Within are cosy rooms curtained from storms; chandeliers brightly burning; merry laughter, mingling with sounds of enchanting music, and light-hearted children, embosomed in warmth and tenderest affection. There are sports, too, and games, gifts, paintings, books, and the bewitching melodies of Christmas

But the poor-the poor children, where are they? Out on the streets by day half-clad, hiding away at night-time under piles of rags, out again in early morning tapping at rear doors, pleading for east-off crusts, wandering all the dreary day without catching a smile, or listening to a gentle, encouraging word, and returning at night, not to be sunned in a mother's loving bosom, but to weep and shiver over dying embers-beggar children-heirs of penury and want.

Who will wish these children a "Merry Christmas," and then give them smiles, kind words, clothes, books and money to make it "merry"? Practice is the best preaching. When mortals take their life-records over the River of Death, the angels in white will not ask. Where did you live? What did you believe? Were you immersed or sprinkled? Were you Methodist or Spiritualist? But What did you no? The record clear and golden with benevolence, sympathy, tolerance, charity and good works, that Divine Voice will respond: "Inasmuch as ye did it to the least of one of these my children, ye did it unto me."

Heaven grant that the inclemency of the season may not freeze the "milk of human kindness" in our natures. Sitting-around our cheerful fires, surrounded by the comforts; if not the luxuries of life, the flowers of hope springing up around us, the music of happy memories filling the pauses, the clock softly ticking away departing time, and the light of an ideal future shining in upon us, let us not forget those who may be suffering for the bare necessities of life. This unequal distribution of the comforts and advantages of life, is enough to make angels weep. Reader, whoever you are - REMEMBER THE POOR! And remembering, give-give. Help them to help themselves. Trampling in the dust the motto," Live and let live," adopt this-Live and help everybody else to live!

# The Indians and Col. Wynkoop.

The Banner of Light, considering Spiritualism (rightly interpreted) as the motive power of all genuine reform, has aimed to be radical without being ranting, constructive without being recklessly destructive, and reformatory without being unnecessarily denunciatory. No individual appreciating those divine attributes of justice and mercy, or warmed by the holy and heavenly principle of philanthropy, can reasonably fault the Banner of Light for its consistent, steady and uniform course pursued relative to the reform movements of the age; especially its humanitary efforts put forth from time to time in behalf of our red brothers and "dusky daughters" of the West, Theories are quite useless unless exhibiting precious fruit in the line of human elevation. If the practical of Spiritualism has any significance, it means progress, freedom, equality, mutual help, charity and kindness to a world-wide humanity, with interests as common as sacred.

There are many honorable men in the West and several journals who take a just and manly ground upon the Indian question. The Kansas State Record, ably conducted by F. P. Baker, Esq., of Topeka, is one of this class. His position, so in harmony with the teachings of the gentle. peace-loving Nazarene of the gospels, reminds us of these apocalyptic words: "Thou hast a few names even in Sardis, which have not defiled their garments." A "few names "! On the foreheads of such God's angels write faithful. This Kansas editor says:

Kansas editor says:

"In coming up from Leavenworth Wednesday night we met Col. Wynkoep, the agent of the Klowas and other which tribes of Indians. He has been among the Indians a great deal during the past ten years, and is well acquainted with their character. That there are bad Indians and those that should be punished he acknowledges; but he has a higher estimation of the Indian character than is usually given them by border men. He states it as a fact that it is universal, that when troops are sent against the Indians they never reach the guilty ones but always punish the innocent. We believe Col. Wynkoop to be a gentleman of the highest sense of honor, and that he is actuated by exalted sentiments of justice to all, and we have no reason to doubt but that his views of Indian wars are true. He is certain that ments of justice to all, and we have no reason to doubt but that his views of Indian wars are true. He is certain that every treaty ever made by the United States with Indians has first been broken by whites, and that every Indian war has been brought about by men on the plains, who have no ticks of right, and whose interest it is to create a war that

they may make money out of it.

He is now under orders from the Interior Department to He is now under orders from the Interior Department to proceed to Fort Cobb, and to gather his tribes in, to and near that fort, to be fed and to be protected from the massacre that is threatened them by the five columns of troops that are now on the move, and all coming together in the Indian country. He says that if he sends his scouts among the Indians, assuring them of his protection, they will believe him and come in, but his sonse of right and justice will not allow him to do it, for the reason that they will be intercepted by squads of soldiers who will massacre them a la Chivington. We appreciate the delicate situation that he is in, and urge him not to resign, as he sometimes is inclined to, but to do his best to save our Government from the wickedness of another indiscriminate slaughter of Indians, without reference to right and justice. We are aware that these sentiments are antagonistic to the views prevalent in the West, but in the face of these widespread views, and believing that there exists a just God who will punish and believing that there exists a just God who will nunish wrong acts, or, in other words, that evil, injustice and wrong never go unpunished, we cannot refrain from saying what we believe."

# Frank Beckwith.—Home-Circles.

Keep them up. They are to us something what prayer-meetings are to sectarists. Do not hold them Sundays, however, at such times as have been allotted to the Lyceum or Sunday lectures. Mediums who pursue such a course manifest either lack of wisdom or a selfish, moneyed meanness. There should be no division of forces Sundays. In union of heart and purpose there is strength.

helps to those who need such helps. But the other evening, weary with the day's labor, we attended a perfectly successful circle at the house of Myron Coloney, Esq., Mrs. Amesbury, a Catholic lady, the medium. Those making up the party were all known to each other. The room nearly dark, hands all joined, the manifestations were spirit-lights, writing on a slate without human in-

The controlling influence was Frank Beck with, of French descent, a native of St. Louis, and passing to the spirit-world when about twenty-one steeps of spiritual progress.

#### Voting in a Saint.

The Tribune's correspondent, writing from Valparaiso, Chili, informs us that the ecclesiastical authorities of that city recently collected the prople to choose from a long list of saints one who should especially protect Valparaiso. After an of Locust and Fifth streets, with its fine stage and full set of exciting election and counting of votes, Jesus 19,910; "The Most Holy Virgin," or Mary, "the view of placing in contrast the religion and practices of themother of God," received 4,132. Sundry other ology, and the religion and practices of progressive men and saints polled hundreds of scattering votes. More of these would have defeated the Lord Jesus.

Over these proceedings the New York Independent and other Protestant papers indulge in mirth and merriment. And why? What is there more absurd in voting patron saints to preside over cities, than voting that certain traditional "Holy Bible " ?

Just previous to the year 200, the church fathers began to collect and arrange the so-called sacred books for use. Certain of these were denied being genuine. This led to discussions and votes. Books that at one time were considered canonical were afterwards rejected. As late as the year 633 the books of James, Jude, and the Revelations of John, at the Toledo Council were voted in and received as a part of the canon of the New Testament. Votes do not constitute books, inspired or uninspired, canonical or noncanonical. Then why not as sensible and reasonable to vote upon the merits of patron saints as books and records?

### Clergymen as Spiritualists.

Quite a number of the most efficient lecturers in the harvest-field of Spiritualism, were formerly pastors in different Christian denominations. In obedience to the apostolic injunction, they have added to their "faith \* \* knowledge." Several of these were formerly numbered among the Universalist clergy. Revs. J. Baker and J. O. Barrett, editors of the Wisconsin Spiritualist, were both prominent Universalist ministers.

The Spiritual Rostrum has just received a new accession to its editorial staff, in the person of Rev. J. C. Gill. In his salutatory he thus bears

"I am quite a stranger among the Spiritualists, having "I am quite a stranger among the Spiritualists, having been identified as one only about one year. Ten years of my provious life, however, were devoted to the cause of humanity and social reform as a Universalist clergyman. But I grew out of that glorious and liberal faith into the more glorious and soul-clovating knowledge of Spiritualism. I love its teachings and influences, and hope to be instrumental in adding others to gain a knowledge of its truths. I shall work with both pon and tongue whenever opportunity presents. We have now formed a trio, which seems to be the necessary number in all the forces that combine to be the necessary number in all the forces that combine to produce great results."

# In the Lecture-Field again.

DEAR BANNER-After repeated unsuccessful attempts to enter the field of vocal labor within the last two years, I have finally succeeded in overcoming and removing some of the most serious obstacles which have heretofore intercepted on duty and in the thickest of the fight, with my banner unfurled to the breeze. I have lectured, within the last two months, in Jay, Randolph, Union and Crawford Counties, to large and attentive audiences.

After delivering to the people of Lotus, in Union County, my tenth lecture, I set sail, by rail and steamboat, for Alton, on the Ohio river, where I had agreed with the friends of the place to deliver a course of lectures. I found, on arriving, a large spiritual hall, but not much occupied of late. Its former occupants seemed to be in rather a semiconscious state, if not a state of suspended animation. But a course of eight lectures on Spiritualism, the Harmonial Philosophy, Old Theology and the Laws of Human Happiness, had the effeet to rouse them thoroughly to life again. And now every man and woman and many of the chil dren seem to be wide awake and armed for serrice. This statement is corroborated by the fact. that I have succeeded in forming a large spiritual society (a report of which will be sent you soon). Indeed, I have never seen a community more thoroughly aroused or manifest more intense interest in any good cause than is now witnessed here in Alton and vicinity. Men, women and children come from nearly every direction for miles around (some of them five or six miles,) to attend my lectures every evening. They come on foot, in vehicles and on horseback, and return by the light of the moon.

After the close of my fourth lecture, (on Sunday.) which occupied nearly two hours and a half. without any apparent fatigue, either on my own part or that of the audience, a gentleman stepped to me and observed, " Bro. Graves, you have set the country on fire for miles around." I replied, I hone it will consume nothing but the stubble. It is not the fires of opposition," he rejoined, but the fires of truth in the minds of the friends of the canse. I bid you Godspeed. You are a powerful speaker."

A school-teacher who had offered some opposition, at the close of one of my lectures stacked his arms before I was done, and was one of the first to put his name to the Constitution of the new society which we formed. As he was signing his name I remarked, "I am glad to have the teacher with us." "Yes, and there is the preacher's name, too," he replied, pointing it out. Both are now identified with the progressive Spiritualists, and Alton may now be said to be enjoying the fruits of "the first resurrection." K. GRAVES.

Alton, Ind., Dec. 3, 1868. N. B.—I wish to apprize my friends that the disease which has heretofore rejected on my brain. so as to cripple my efforts at public speaking on two or three occasions, will. I have reason to believe, never occasion me any serious inconvenience again. If Spiritualists or reformers in any locality desire a speaker, er expect to want one

this winter, if they will apprize me of the fact

soon I will state terms, which are easily complied

with. K. G. What is God? The sum of eternity; the ma-

### sult media for months upon months. They are | Fourth Anniversary of the St. Louis Progressive Lyceum.

A DOUBLE ENTERTAINMENT FOR THE HOLIDAYS. Christmas Night Entertainment.

The St. Louis Progressive Lyceum takes pleasure in aunouncing to their especial friends and the general public, that they will hold their Fourth Annual Christmas Pestival at the New Masonic Temple, corner Seventh and Market streets, (entrance on Market,) on next Christmas night, wonderful; such as rappings, instruments sailing Dec. 25th, on which occasion they will present several now over our heads, the room at times illuminated by and interesting features, embodied in the Calisthenic Exercises, Grand Banner March, Christmas Carols, Distribution strumentalities; all this, and more, while our of Presents, &c. The officers, leaders and members of the bands were joined in the circle, the medium con- Lyceum will be promptly on hand at the hall by half-past stituting one of the circle. Deception was impos- seven o clock, to form the lines of march and proceed with the Lyceum exercises, which will be concluded at nine o'clock, when the younger members will be marched down to supper, and the Grand Ball will begin. The music for the occasion will be furnished by Xaupi's Full Band, and the programme will be unsurpassed in variety. Tickets admityears of age. He has been a resident of the sum- ting a gentleman and lady, \$2,00; extra ladies or ladies unmer land some forty-five years. He is possessed accompanied, each, 50 cents. Each ticket entities the holder of great will-power, and is rapidly climbing up the to one chance in the New Year's Eve Distribution of Pres-New Year's Eve Entertainment, Thursday, Dec. 31st.

The New Year's Eve Entertainment will consist in the rendition by the members of the Lyceum of an original drama, written for the occasion by Myron Coloney, the Conductor of the Lyceum, entitled, Man and Woman; a drama of life as it is, imparting a lesson of life as it should be. For the perfect rendition of this drama, the leaders and officers of the Lyceum have secured Mercantile Library Hall, corner scenery. The cast of characters embraces the entire Ly-Christ was declared duly elected, having polled coum, and the plot of the drama has been drawn with a women. Admission to the drama, 50 cents. After the drama is ended, the splendid case of birds, denated to the Lyceum by S. R. Filley, and valued at fifteen hundred dollars, will be given away; also one hundred and twenty-three volumes of progressive books, all new, donated for this especial occasion by Andrew Jackson Davis and others, and valued at two hundred dollars. These gifts will be distributed by lot, in a manner to be settled upon on the occasion documents shall be bound together and labeled, of the distribution. Romember that each ticket entitles the holder to but one chance, whether it be a Christmas Festival ticket, or a ticket of admission to the drama.

CHARLES A. FENN. President of Society, MYRON COLONEY, Conductor of Lyceum, Managers.

### Illinois Missionary Bureau.

Itarvey A. Jones, President. Mrs. H. F. M. Brown, Vice President. Mrs. Julia N. Marsh, Secretary.

Mrs. Julia N. Marsh, Secretary.

11. S. J. Avery, Treasurer.

Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P.
O. box 1000; W. F. Jamloson, editor of The Spiritual Rostrum, drawer 5006, Chicago, Ill.

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. Alphabetically Arranged.

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and r. H., in City Hall, Main street. Children's frogressive yeeum meets at same place at 12 M. Mrs. Martha Hunt, resident; Ezra T. Sherwin, Secretary. President; Ezra 1. Sucrwin, Secretary.

Astonia, Clarsor Co., On.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly resolved.

BOSTON, MASS .- Mercantile Hall .- The First Spiritualist As-

received.

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

Budley Itall.—The Children's Progressive Lyceum (st the South End) has removed from Springfield street to Dudley Itall, Southern District, where the sessions will be held every Sunday in at 10 ½ A. M. A. J. Chase, Conductor.

Union Itall.—The South Boston Spiritualist Association hold meetings overy Sunday in Union Itall. Broadway, at 10 Jamo 73 o'clock. Mr Keene, President; R. H. Gould, Secretary: Mary L. French, Treasurer.

Temperance Itall.—The First Society of Spiritualists hold their meetings in Temperance Itall.—The First Society of Spiritualists hold their meetings in Temperance Itall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 r. M. Benjamin Odlorne, 31 Lexington street, Cor. Sec. Speakers sangaqui—Mrs. Sarah A. Byrnes during Pueember and March; Mrs. Fairing February; Mrs. Juliette Yeaw during April; J. M. Poebles during May.

Webster Itall.—The First Progressive, Lyceum Society hold meetings avery Sunday at Webster Hail, Webster street, corner Orleans, East Boston, at 3 and 7 o'clock p. M. President, —; Vice President, N. A. Simmonds; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman, Recording Secretary, M. H. Wiley, Lyceum meets at 10 M. A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speaker engaged:—C. Fannie Allyn, Dec. 27.

Brooklyn, N. Y.—Sawyer's Itall.—The Spiritualists hold meetings in Sawyer's Itall.—The Spiritualists hold meetings in Sawyer's Itall., Corner Fullon Avenue and Jay

speaker engaged:—U. Fannie Allyn, Dec. 27.

BROOKLYN, N. Y.—Sawyer's Hail.—The Spiritualists hold meetings in Sawyer's Hail. corner Fulton Avenue and Jay street, every Sunday, at 34 and 74 P. M. Children's Progressive Lyceum meets at 104 A. M. A. G. Kipp, Conductor; Ars. R. A. Bradford, Guardian of Groups.

Camberland-street Lecture Room.—The First Spiritualist Society hold meetings every Studdy at the Camberland-street Lecture Room.

Lecture Room, near De Kalb avenue. Circle and conference at 10½ o'clock A. M.; lectures at 3 and 7½ P. M. Speaker en-gaged:—Mrs. Carrie M. Cushman during December. BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Battimore" hold meetings on Sundays at Saratoga Hall, southeast corner Culvert and Saratoga streets, at the usual bours of worship. Mrs. F. O. Hyzer speaks till

further notice

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

Pease during December.
BUFFALO, N. Y.—The First Spiritualist Society hold meetings in typecum Half, corner of Court and Pearl streets, every Sunday at 10th A.M. and 7th P.M. James Lewis, Presiding Trustee; E. C. Cooper, Treasurer; H. D. Fitzgerald Secretary. Children's Lycoum meets at 24 P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lanc, Guardian.
BELYIDERE, I.L.—The Sulvival Secretary.

BELVIDERR, I.L.—The Spiritual Society hold meetings in Green's Itali two Sundays. in each month, forenou and evening, at 10 and 13 o'clock. Calidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Ilaywood, Assistant Conductor; Mrs. Hiram Bldwell, Guardian, BATTLE CREEK, MICH.—Meetings are held in Warkelee's Mail every Sunday morning and evening. Lyceum between services. Jeremain Brown, Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lycoum meets every Sunday at 16 A. M., at Lamyette Hall. James Wilson, Conductor; Mis. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

Consultations Mass—Control Hall.—The First Southers.

CHARLESTOWN, MASS .- Central Hall .- The First Spiritual as Association nold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 25 an 1 7% r.m. Dr. A. 11. Richardson, Correspording Secretary.

Washington Hall.—The Children's Progressive Lyccum No. 1 bold their sessions every Sunday at 10 A. M., at Washington Hall, No. 18 Main street, mar City square. G. W. Bragdon, Conductor; Mrs. Mary Murray, Guandian.

Conductor; Mrs. Mary Murray, Guardian.

Chelsea, Mass.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 1e 2 a.m.
Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Guardian of Grangs, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Corresponding and Recording Secretary, J. Edwin Hant, to whom all communications should be addressed.—P. O. box 244.

Winnisimmet Dicision Hall.—The Bible Christian Spiritualists noth meetings every sunday in Whinlishmet 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.

Cambridgeroff, Mass.—The Spiritualist Association hold

Cambridgeport, Mass.—The Spiritualist Association hold nectings every Sunday in Williams Hall, at 3 and 73 r.m., I. Close, President. Children's Lycum meets at 103 a.m. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

Chicago, Ill.—The First Society of Spiritualists hold meet-ings every Sunday in Library Hall, at 10½ a. n. and 7½ P. M. Children's Progressive Lyceum meets immediately after the

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

CLYDR, O.—Progressive Association hold meetings every Sunday in Willis liali. Children's Progressive Lycoum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

CORRT, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A.M. Mrs. Lang-ton, Conductor: Mrs. Tibbals, Guardian.

Ston, Conductor; are. Tibbals, Guardian.

CLEVELAND, O.—The First Society and Progressive Lyccum of Spiritualists and Liberalists meets at Temperance liail every Sunday. Conference in the morning, after Lyccum session. Lecture at 7½ r. m., by E. S. Wheeler, regular speaker. Lyccum at 9½ a. M. George Rose, Conductor; Clara L. Curtis, Guardian; TN-Lees, Secretary.

Dorchestr, Mass.—Free meetings in Union Hall, Hancock street, every Sunday evening at 7½ o'clock. Good speakers engaged.

DOVER AND FOXOROFT, Mr. -- The Children's Progressive

Lyceum holds its Sunday session. In Merrick Hall, in Dover, at 10\forall A.M. E. II. Averill, Conductor; Mrs. K. Thompson, Guardian. A conference is held at \(\frac{1}{2}\) P. M.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Beiding & Dickinson's Hall. The Children's Progressive Lyceum mreas at same place at 10\forall A.M. Dr. H. II. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

FOXEORO', MASS.—Meetings are held every Sabbath in Town Hall, at 19 r. m Progressive Lyceum meets at 10 A. m. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 19 r. m. Speaker engaged.—Dr. W. K. Ripley until further notice. GEORGETOWN, COLORADO.—The Spiritualists meet three sychings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HAMMONTON, N. J.—Meetings held every Sunday at 102 A. M., at the Spiritualist Hall on Third street, J. B. Holi, President; Mrs. C. A. K. Poore, Secretary, Lyceum at 1 r. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. f Groups.

Hingham, Mass.—Children's Lycoum meets every Sunday

Hingham, Mass.—Children's Lycoum meets every Sunday

afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Buil ing. E. Wilder, 2d, Conductor; Mrs. 8. P. Dow, Guardian. trength.

Chinist of Nature; the eye of justice; the matchLacking time, we do not attend circles, nor conless power of the universe, the soul of the world.

Histroge Conn.—Spiritual meetings every Sunday evening for conference or lecture at 74 of clock. Children's Proless power of the universe, the soul of the world.

Spiritual meetings every Sunday evening for conference or lecture at 74 of clock. Children's Proless power of the universe, the soul of the world.

Houlton, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 23 r. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its assions at 10% a. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Gyr. Sec.

Cor. Sec.

LINN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hall, Market street. Children's Progressive Lyceum meets in the same hall at 10½ A. M. William Greenleaf, Conductor; Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Speakers engaged:—Dr. II. H. Storer, Dec. 20 and 27, and during February; Isaac P. Greenleaf during January.

LEOMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged: -E. P. Greenieaf, Dec. 27; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

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

meets at 1 o'clock.

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

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

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday at 2 and 6½ P. M., at Museum Hall, corner of Elm and Picasant streets. Daniel George, President; R. A. Seaver, Secretary, Progressive Lyceum meets every Sunday at 10½ at the same hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

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

Morrisania, N.Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avonue and Fifth street. Services at 34 p. m.

Milyond, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 a. m. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

and Corresponding Secretary.

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

in same and at 12 o'clock.

New Haven, Conn.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyccum 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 hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 19 A. M. and 74 P. M. Children's Progressive Lyceum at 24 P. M. P. Farnaworth, Secretary, P.O. Dox5613.

Oswkoo, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M., and 75 P. M., in Mend's Hall, corner of East thin and Bridge street. The Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. Speaker engaged:—William F. Wentworth during December.

Guardian. Speaker engaged:—William F. Wentworth during December.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each menth. Children's Progressive Lyceum meets at 11 o'clock A. M. Speaker engaged:—Dr. J. II. Currier, Jan. 3 and 10.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock r. M. James Furbish, President; R. I. Hull, Corresponding Secretary, Children's Lyceum meets at 10 4. M. Wm. E. Smith, Conductor. Mrs. H. 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. 1, meets at Concert Hall, Chestnut, above 12th street, at 94 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mir Langliam, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 74 p. M. on Sundays. Lyceum So. 3 meets at Washington Hall, corner Spring Garden and Eighth streets. Mr. Ballenger, Conductor; Mrs. Ballenger, Guardian. Putnam, Conn.—Meetings are held at Central Hall overy PUTNAM, CONN.—Meetings are held at Central Hall overy Sunday at 12 P. M. Progressive Lyceum at 102 A.M.

Sunday at 14 P. M. Progressive Lyceum at 104 A.M.
QUINOY, MASS.—Meetings at 256 and 7 o'clock P. M. Progressive Lyceum meets at 136 P. M.

ROORSTER, N. Y.—Religious Society of Progressive Spirit ualists meet in Selitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged:—hirs. Anna M. Middlebrook during December; hirs. Mary M. Wood during January; C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday, at 24 P. M. Mrs. Coilins, Conductor; hiss E. G. Beebe, Assistant Conductor. RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ л. м. Children's Progressive Lyceum meets in the same hall at 2 г. м. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday ovening at 7 o'clock.

SALEM, MASS.—The Children's Progressive Lycoum meets in Lycoum Hall, Church street, every Sunday, at 1 P. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Luke. Secretary. Meetings are also held in Lycoum Hall.

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

Guardian, Mrs. F. C. Coburn. Lectures at 7 F. M.

Stoneham, Mass.—The Spiritualist Association hold meet lags at Harmony Hall two Sundays in each month, at 2½ and 7 F. M. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittler, Conduct or; Mrs. A. M. Kempton, Guardian.

Stoamork, Ill.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's Kew Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. F. Jones, Corresponding and Recording Sec'y. Springfield Spiritual Association'

Mrs. Sarah D. P. Jones, Corresponding and Recording Secty.
SPHINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Pianck, Guardian.
St. LOUIS, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions cach Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and Sr. M.; Lyceum 24 P. M. Charles A. Fenn, President; Mrs. M. A. MicCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Alien, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Sarah F. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Thor. N. Y.—Progressive Spiritualists hold meetings in Har

Groups; Mrs. J. A. Coloncy, Musical Director.
TROY, N.Y. — Progressive Spiritualists hold meetings in Har
mony Hall, corner of Third and Riverstreets, at 103 A. M. and
73 F. M. Children's Lyceum at 23 F. M. Selden J. Finney,
Conductor; Bilss Libble Blaccoy, Guardian.
TOLEDO, O.—Meetings are hold and regular speaking in Old
Masonic Hall, Summit street, at 73 F. M. All are invited
free. Children's Progressive Lyceum in same place every
Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A.
Wheelock, Guardian.

Nunday 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 103 A. M., and evening. President, C. B. Compbell: Vice President, Dr. H. H. Ladd; Treusurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley. Children's Progressive Lyceum at 123 p. M. David Allen, Conductor; Mrs. Portla Gage, Guardian; Mrs. Julia Brigham, Assistant Guardian. Speakers despring to address said Society should write to the Corresponding Secretary.

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

Worcester, Mass.—Meetings are held in Horticultural Igal, every Sunday, at 28 and 7 p. M. E. D. Weatherbee, Iresident; Mrs. E. P. Spring, Corresponding Secretary.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Penn sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. And 72 p. M. Lecturers engaged:—December, Cora L. V. Daniels; January, N. Frank White; February and March, Neilie J. T. Brignam; April, J. M. Peebles; May, Alchay, at 128 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

Yaves Giff, Ill.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 24 p. M. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 21 p. M.

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Merchant of Venice, set 1, Sc. 1.

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