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## The Recture Room.

### Christianity not a Finality; or Spirit ualism Superior to Christianity.

A LECTURE BY PROF. WILLIAM DENTON, In Music Hall, Boston, Mass., Dec. 13th, 1868.

Reported for the Banner of Light.

"Teil me not that Inspiration
Died with Jowish bard and seer,
And the present generation
Only finds its mournful bior.

Tell me not that heaven's portals
Closed when Science had her birth,
And since then the fair immortals
Have not visited the earth."

Prof. William Deuton addressed a very large audience at Music Hall, Boston, on Sunday afternoon, December 13th, on the above subject. We give below a synoptical report of his lecture:

We surpassed the ancients (said the lecturer) in almost every department of science and art. Among the ancient Greeks and Romans only one in a hundred knew how to read and write. Such men were scarce now-a-days. Then, to make a work as large as Shakspeare's plays, would have taken a twelve-month. Now, there were six hundred and fifty thousand copies of the New York Herald stricken off daily; then it would have required the labor of a thousand men for twelve years to have gotten out the edition. Nor were we in arrears in the field of art, but very far beyoud the ancients in this particular. Perhaps some one might refer him to the Pyramids, and ask him if he thought the moderns could erect such stupendous works; but to such an one he would say, give us one hundred thousand men and thirty years, as they had, and with our skill and engineering we would rear a Chimborazo whose towering summit should pierce the cloudy

marks of growth beyond the philosophers of the early ages. The little Jewish world, made in six days by Jehovah-flat, with ends, and which could not be moved, had rolled out of our sky, and in its place we had the grand old earth, rush ing through the atmosphere with greater velocity than the swiftest locomotive. The stars, which, on the fourth day, were created to give a little light, and which sometimes fell afrighted from the heavens when Jehovah was angry, had disappeared from the firmament, and we' had learned that they were suns and worlds and planets, some of them more vast and glorious, even, than our own god of day. In geology we had literally dug science from the bowels of the earth. We had traced the hieroglyphics in the rocks, and read the wonderous by-gone history of this planet. The absurd conjectures of Hebrew, Greek and Roman scholars had all vanished and we had in their place the mightier knowledge of the present. We had, so to speak, better heads than our forefathers, and better brains to put in them. We had better houses and a better understanding of the science of life, and why should we not have a better religion? Why, when science, under its motto "Excelsior," was ever toiling unward and onward toward some elevation on which its feet had never trod before, should religion be eternally confined to dead traditions and musty parchments, subject to damage from mouldy fungus and the nibbling rat?

Why should we see with dead men's eyes? Why should we forever look at was, when the divine to be was wooing the living sight? He (the lecturer) did not know. As man advanced in intellect, he could make a better Bible, if he had a chance; he could mend it and better fit it for the wants of to-day. As we looked back into the old records of mankind we should be able to plainly mark the advance in religious ideas. From Fetischism, and the worship of the lower orders of creation-from the time when

'A crocodile sorved for a reverend Lord, And the locks which we eat were the gods they adered,' to the time when one inspired with a higher flame should manifest their faith and trust, as was demanded by the gradual expansion of the human mind, and the absorption and generation of better | spoke not a word! ideas—there was also a wide step in advance. Then came Judaism, which, in giving the government of all things into the hand of an unseen Jehovah, made an onward movement which was clearly perceptible. It gave forth a code of laws, name of the great Jehovah. But their conception of God was a "big" man whom we could n't see; he had the Jew for his especial child—when he behaved himself-and the Gentile was an outcast, without rights, and could at any time be dispossessed of his land, goods or life to suit the convenience of the favored race. Prefaced by a 'slay everything that breathed," and to take their heritage "for an eternal possession."

But this Judaism could not last forever; it was adapted to a certain development of the human intellect, and when the mind of man had passed beyond it, and gathered more power, Jesus of Nazareth came to teach that God was every. Matthew, saw Jesus in Galilee, while John aswhere present—boundless and impartial as his serted that on the evening of the same day they sun and rain, which typified his everlasting favor saw him at Jerusalem; so that they must have as they fell "on the evil and the good." He taught hurried to and from Galilee in a single day. better ideas than were contained in the Jewish This was impossible, as that was not an age of scriptures, and even to-day there were many, very steamboats and railroading... We could n't estabmany who had not yet arrived at the standard of lish our claim to ten dollars in any court of jusmoral excellence proclaimed by the Reformer of tice, upon such evidence as was here presented. Galilee. But did this Jewish mechanic exhaust In the mind of the skeptic the thought was struck the Infinite? Were we condemned forever after down forever; and even Peter, a chosen disciple, to follow in his footsteps, or, failing, to go astray? | can only say to him;

Did he possess all that was possible to be known of the sciences of our day? Did he know more of Geology than Lyell? did he have greater general scientific attainments than Humboldt? The only evidence we could have was to be found in the New Testament, and by it we would fail to see that Jesus was entitled to the position which the Christian world demanded, How could it be possible that he should know more than we in the departments of science? and a knowledge of science was necessary for a proper knowledge of religion. A man who did not understand science could never do justice to this grand question which came up before us all.

The Christian religion was sadly deficient in not being able to give mankind any demonstration of the fact of immortality. It was true that it was in advance of Judaism, which only gave to man a hope of the future-Job, under its influence, giving utterance to the following mournful words: As the cloud is consumed and vanisheth away; so he

that gooth down to the grave shall come up no more.

There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

But man dieth and wasteth away; yea, man giveth up the glost, and where is he?

As the waters fall from the sea, and the flood decayeth and directh up.

ryoth up: So man lieth down, and riseth not: till the heavens be no

And if they slept "till the heavens he no more" the lecturer declared that they would sleep forever. David also said:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Solomop also recorded his hopes and expecta-

ions as follows: 'I said in mine heart concorning the estate of the sons o

men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no procedure on the procedure of the dieth so dieth them. reëminence above a beast; for an is vanity. All go unto one place; all are of the dust, and all turn to

Who knoweth the spirit of man that gooth upward, and sky.

In the field of Science in what direction could we look in which we should not see the evident marks of growth bayond the philosophers of the him?"

Who should be sat that gooth downward to the spirit of man that gooth upward, and the spirit of man that gooth upward, and the philosophers of the spirit of that the spirit of man that gooth upward, and the spirit of man that gooth upward to the earth?

Whorefore I perceive that there is nothing better, than an an should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after the spirit of man that gooth upward, and the spirit of man that gooth up

Probably under the influence of this thought he took unto him his seven hundred wives and three hundred concubines, and then gives us the miserable history of his experience: "Vanity of vanities

-all is vanity." But Jesus, aided perhaps by clairvoyant vision, preclaimed: "In my Father's house are many mansions." And under the same beautiful inspiration Paul afterwards declared: To be absent from the body, is to be present with the Lord." Glorious assurance! How many had been comforted by this starlight as they trod the dark " valley of the shadow of death." We should be thankful for the stars before the morning came. so let us be thankful for the good words of Christianity in the past. But perhaps a skeptic might come and demand evidence that he should live again. To him the Christian world would say: 'Why, have n't we the testimony of all the twelve apostles, and also five hundred of the brethren, all the evidence which could be obtained was to be found in the New Testament, and taking its recital to be true, the lecturer felt bound to say that his Christian brothers had, at least, very much exaggerated the matter. To begin with, the twelve disciples had already became eleven, by the defection of Judas, before the resurrection; and only four individuals, Matthew, Mark, Luke and John, appeared in the New Testament to give their evidence. Mark-we don't know who he was; we don't know that he ever saw Jesus, either alive or dead: he did not claim to have done so in his writings. Luke acknowledged that he only endeavored to put in order the commonly received ideas of his day, with reference to Jesus. He did not profess to have been an eye-witness. We were therefore confined to John and Matthew. If we were to put Matthew upon the witness-stand, and demand of him: "Matthew, what do you know about the resurrection of Jesus?" he would say that, at the arrest of the Master, the disciples fied; that "Mary Magdalene and the other Mary" went first to the sepulchre, where they saw an arose and called the race to look above them to angel, who told them that Jesus had arisen, and the sun and stars, and to worship the glorious god | bade them hasten to the brethren and tell them that of day, an evident improvement was visible. Christ would meet them in Galilee; and as they From the era when men chanted their morning went to tell them, they met Jesus, who also and evening praises to this beautiful object in gave the same directions. The eleven disciples the heavens, to the time when another disciple of went to Galilee and saw Jesus there, but when truth came, and declared that the acts of the race | they saw him " some doubted." Ah! what a damaging statement! "Were you one of the doubters, Matthew?" He was silent on the subject, and

If John were questioned: "Well, John, what do you know about the resurrection of Jesus?" he would say that he was present when Jesus died; that Mary Magdalene went first to the sepulchre; that seeing the stone rolled away, she ran and and attached to their violation penalties in the told Peter and "the disciple whom Jesus loved," wko went to examine the tomb, and while she romained without, weeping, she beheld Jesus, but did not know him-supposing him to be the gardener—and he said to her:

"Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; unto my God and your God." After this, on the same day, at evening, accord-Thus saith the Lord," the Jew went forth to ing to the witness, the disciples being in an upper room "for fear of the Jews," beheld Jesus, who showed them his hands and his side." Again, eight days after he appeared unto Thomas, in order to prove that he was the risen Saviour.

But how was this? Galilee was seventy miles from Jerusalem; and the disciples, according to

But the resurrection not having been proven, the skeptic did not welcome the how based upon it. Perhaps even Peter was one of the doubters.

And this was all the New Testament had to give in proof that Christ rose. But taking its story to be true, what was it that rose? A material body of blood and bones, eating fish and resurrected in this wise? Buried in the bloody treuches of Southern battle-fields; rolled down the Mississippi to the Gulf of Mexico with the wrecks of the vessels they strove to defend; lost at sea, with the wide jaws of the shark for their living grave; how could it be possible to again unite the scattered fragments? It was impossible that they should ever arise, with the same identical bodies that they possessed while on earth.

Therefore if we had no more evidence of a resarrection than the Bible furnished, we should indeed be without hope. But where Christianity failed. Spiritualism came forth and filled the void. Instead of the testimony of a dead Matthew and John, it gave us the testimony of living men and women, who could be questioned. It gave us a hope, the reality of whose fruition we could ascertain by our senses. The speaker would venture to say that he could, from the audience before him, call up one hundred persons-whose testimony would be received readily on any other subject-who would declare that they knew of the reality of the spirit's immortal existence. He had seen a skeptic, who for long years had boasted in his unbelief, so affected by the phenomena as to be melted to tears, and to declare his conviction that the spirits of the departed were indeed

The Church said, "Blessed are they that have not seen and yet have believed," but Spiritualism said: "Come, ye skeptics, and learn that your friends are around you, that thay live, and because they live ye shall live also." The lecturer had heard ministers of the gospyl preaching of this certainty of immortality, who had obtained that certainty from an investigation of the spiritual phenomena. Spiritualism, which had gained over such skeptics as Owen and Hare, and such thinkers as Brittan; Spiritualism, which never falled to convince any scientific with Inho hor carly dared to investigate it, was superior to Chris tianity inasmuch as it taught that the spirit which lived was the identical spirit which once inhabited the body of flesh, and that its manifestation was in accordance with natural law. Christianity, on the other hand, was a miraculous religion; man and the earth were miraculously created, and death was miraculously introduced to punish man because he listened to the voice of the tempter in the garden. No wonder that those who believed this religion, also believed that we should be miraculously changed at death; the ood all squeezed out of us, if we were to go to hell, or the evil removed, if we were destined for Paradise. But Spiritualism taught us that the spirit, when it passed on, took with it everything which was necessary for the continuance of its individuality. Take out of any one the good or bad tendencies which distinguished them, and they would become somebody else immediately. Consequently the old ideas of hell and heaven have been outgrown, and proved to be fallacies. From Abel, who was killed because he was better than his brother, to Washington, the patron saint of his country, where was the man who had not sometime in his life committed a mean act; such a man had never existed on this planet. When a man said he never lied in his life, he was at that time telling the greatest lie of all. The sheep looked immensely like the goats, and vice versa, on close examination. If we took the very worst man who could be found, and placed him in one locality, and the best one, and stationed him in another, we should perceive a line of gradation gradually ascending from the worst to the best-no one was perfect-and who was to say where the bad ended and the good begun? God himself could not do it. From Cain who killed his brother, to Arnold who tried to kill his country, where was the man who never did one good deed in his life-who never spoke the truth when he could lie? There was never such a man. No! there was in every heart some germ of the divine, which should have a chance to rise and expand in the grand hereafter.

There was now no horrible hell, such as Orthodoxy preached—there was no longer any place for it; neither was there any heaven of unending bliss and felicity, because such a heaven would be without sympathy; and it was absolutely impossible for the human mind to become devoid of this attribute. If he (the lecturer) were offered a place in a heaven where he could not have the privilege of sharing in the trials and sufferings of his boys, he would say, "No, I thank you, St. Peter; I had rather remain outside." Who could be so selfish as to desire to be shut up forever within the walls of the New Jerusalem, regardless of all outside? There, was, then no place of eternal, unmitigated suffering on the one hand, and no place of eternal, unalloyed bliss on the other-the spirit-world was wide enough for all. There was no fear that people would get mixed up therein; society on earth was not all mixed up; and in the spirit-world, as here, all would gravitate naturally to their proper sphere.

Spiritualism was superior to the old system of religion in that it gave us better views of God. The old idea of the Deity, was that of a large man, sitting comfortably in an arm chair somewhere, afar off in the heavens; and the tendency of the Bible was to continue that idea, and extend its dominion among the people. Thus Adam heard God's voice walking the garden. It did not clearly appear her a voice could walk, but such was the record in Genesis. Thus Jacob Spiritualism. If we stirred the ground which long

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively nore by the resurrection of Jesus Christ from the dead."

It was true that some of the best expressions and expanded ideas of God were to be found in the language of the Bible; but let us have fair play and look at the opposite ideas also, and we should see that, among other things, Jesus prayed "Our Father, who art in heaven," as if he was not anywhere else but in the heavens. To the Biblical statement: "No man hath seen God at any time," Spiritualism added the assurance honeycomb! What chance was there for any of that we should not see him in the spirit-world. If us or of our friends who had passelt on, to be we could not see God here, we should not behold him in the land of souls. By its teachings Boston was as dear in the Father's eves as Jerusalem, and God was as much the God of Lincoln and Grant as he was of Abraham, Isaac and Jacob. We should be glad, then, of the age in which we lived, and the priceless religion we had received. This view of God-a God constantly at work, creating as much now as at any time in the history of the universe-God everywhere-as Paul expressed it, "In him we live, and move, and have our being," was infinitely superior to the old conception of Deity.

Spiritualism was superior to the old religion,

because it did not bind us down to the Bible as our only light. Great had been the trouble caused by the Old Testament to Christianity in its early time. It was that which led Jesus to say, "Go rather to the lost sheep of the house of Israel," and then in their refusal to accept the truth the disciples were allowed to preach to the despised Gentiles. It was that which nearly strangled Christianity in its childhood, from which fate it was scarcely saved by the strong hand of Paul. It was the Bible which stood in the way of Martin Luther, chaining down the greater portion of his reformatory power. And, to-day, it was the Bible which stood in the way of the free development of the Unitarians and Universalists. How could they hope to run, with success, the race of progression, with their feet manacled in Jewish fetters, and a ponderous Bible on their backs; they must first break the shackles and throw off the Bible-if it could not keep up of itself let it drop behind. Scientific men were beginning to see that the Bible was behind the age. As well might one bring to him (the lecturer) a map prepared in the time of Ptolemy, and declare that this was the only true map, and he would denounce him as a heretic if he did not swear by it. He should say," Why, my friend, your map has n't any America omit, and is deficient his large parts of Europe and Asia, and we are able to make, and have inade better atlases than that." So we could make a better Bible, if we had the chance; and it was just as absurd to swear by the Bible as the sole book of revelation, as it would be to swear by the old map of Ptolemy. It wouldn't do to try to crowd all our modern geographical discoveries into the Ptolemaic map, and then declare they had almans been there, only they were blurred over by age; neither would it do to assert that a mouse had nibbled a hole where America should have been. Neither would it do to make the Bible an idol, to declare it an epitome of the to be. It had done a good work, and should be credited for it, but it should not be our master. When a man strove to rise up, the tendency of the Bible was to put God's foot on his neck forever. The religion he (the lecturer) believed did not make Jesus his master; it acknowledged him as a helper only, who could not come between his Mother Nature and himself, for one was equally as dear to her as the other. Jesus could come to us as Confucius. Socrates and Plato came, in no other way. This religion had broken the bands of the old Jewish Jehovah, and declared that he was as much an idol as the rest. If he did indeed make the world in six days, he had left a very poor account of his work. The worshipers beneath an hundred steeples, on that Sabbath day, were idolaters also, for the Deity they worshiped, the God of the Bible, was not the God of the universe. The all-pervading spiriteverywhere in action-was the God which he

(the lecturer) acknowledged. But lie would say to the Spiritualists that they had not gone so far in the path of progress that it was impossible for any one to pass beyond them. It was not the time for them yet to go to stakedriving and creed building and barking at their brothers. The world had had enough of that in the past. Reformers would go out beyond the pale of the church, and, after reveling in the green pastures for a season, would declare that here they would abide and here they would rear their lofty fence to keep outsiders from the fold, and their voices would be heard early and late, warning the lambs not to venture beyond for fear of the wolves, forgetting that they themselves owed their present position to just such a step. Thus Wesley had ventured outside, and, when fairly out, had used his utmost endeavors to circum-

scribe the fold for his followers. The world had had enough of creed-building and stake-driving. We needed organized effort, that we might bring forth and present, with increased power, the truth, not as it was in Moses or Jesus, but as it was in Nature—to preach the everlasting gospel of common sense which should one day prevail; but these organizations must not be made in a confining spirit-one which declared that we knew it all. He (the lecturer) could not join any church which shut out the good in any soul. He did not believe in shutting out the outcasts; he could not accept any church which did not take them in. Spiritualism did not exclude any soul which was trying to find out what was true, and aiming to do that which was right. The time would come when we should reach a state of mind and belief which would lead us to welcome all good works, temperance, woman's rights and all reforms.

We were living in the brightest age the world ever saw, and we had no reason to fear for the future of this cause. It was true that some objected to the licentious conduct of those who professed wrestled with God all-night, and having pre- had lain fallow; the we ds would spring up in

greater luxuriance even than the grain we tenderly planted and watched over. We must not, however, slacken our efforts, but be pure in act as well as speech. It was not merely what we said but what we did, which must prove that we had a better religiou than the systems of olden time. We should live so that people should bless our shadow. when it fell upon them; we should, in every department of life, exhibit loving forgiveness and kindly charity. We should give no aid or encouragement to those who, while they preached Spiritualism, were living licentiously in their daily walks in society. Nothing could absolve us from our allegiance to the great laws of Nature. Sometimes men, by easting off all laws of man, cast off, also, the laws of Nature—but such a course would bring its own punishment. No one could fleefrom under her broad laws, any more than they could flee from under the bended heavens.

The lecturer closed with an eloquent passage, foreshadowing the benefits which, in the infinite future, should greet the well-directed labors of the earnest soul.

### FIFTH NATIONAL CONVENTION.

BY JOHN B. WOLFF.

In presenting the following review and suggestions, the writer disavows any personal hostility or antagonism toward any person who may have participated in the Fifth National Convention. Those who were most active do not claim infallibility, and if they did, their rights can only be determined by their capabilities. That they should err, was to be expected; and that some one shall point out their errors, or object to their plans, is but fair to presume. It is utterly impossible that we should all see alike; by interchange of thought and free criticism we may come nearer right, even though it be somewhat disagreeable to some of us. We can each only speak for ourselves, and our opinions must go for what they are worth.

The more we examine, the more fully we will be convinced that the organizers made some fatal mistakes: 1. In organizing a Secret Order; 2. In mixing it with the business of the Fourth and Fifth Conventions; 3. In taking possession of the entire work by that Order. The moment this becomes generally known, the dissatisfaction will become general; and unless something is done to remedy this mistake, another Convention will cortainly be called. Men with the best of motives make mistakes; it may be a mistake to expose the defects of this Convention and Organization; but still it must be done, and no one whose motto is excelsior can consistently complain.

To avoid any permanent division in our efforts. we should continue to discuss the subject of organization until the meeting of the next Convention, and select delegates who possess the qualifications for the work of organization, and the objections may be obviated.

If in the following article any person or fact is misrepresented, no one can be more willing to be corrected, and make reparation than Our best friends are they who candidly point out our faults. But the present object is not to find fault, but to correct grave errors, and prevent a fatal catastrophe, which the present policy must bring, unless, indeed, we submit to what our judgment tells is plainly defective and wrong.

If the Fifth Convention was an improvement on past Conventions, it shows our capacity for still further improvement. And if we will carefully consider the defects and errors of the past we may remedy them in the future. An unselfish devotion to our highest intuitions will bring us out all right. While we thus learn from the past, improve the present and prepare for the future, the work moves forward through the same instrumentalities, and we have abundant room for all our capabilities. Let no one abate a jot or tittle of what he would otherwise do, so that in the practical results we shall lose nothing.

With many, who had borne the heat of the battle and longed to see Spiritualism take its proper stand as an organized and permanent entity, destined to live on and ever as the Religion of Science and Demonstration-and believing the time fully come when we could safely commence the great temple, by laying the corner-stone in a thorough organization of the accumulated forces, the writer looked forward with more than ordinary interest to the assembling of the Fifth National Convention of Spiritualists. Having been a witness of these things "from the beginning," and a subject of spirit conversion, precisely as Saul of Tarsus, not on his way to Damascus, but to fill an ap-. pointment as a Methodist itinerant preacher six years before the Rochester rappings, and having watched the rolling of this stone cut out of the mountain without human hands until it promises to fill the whole earth, his desire was intense to meet face to face the prophets and apostles of this New Dispensation—the active workers in every field of Reform-and not only aid in collecting and arranging the materials of the building, but also to become en rapport with them, and receive anow that baptism of "fire and the Holy Ghost" which would eminently qualify him to utilize the last fragment of a life mainly devoted to humanity.

With such purposes and feelings, at great cost, he came two thousand miles to be present at the Convention; and having satisfied himself at an early hour that he was mistaken as to the "fitness of the materials," he became almost a silent spectator of the proceedings, which have failed to give us such an organization as we can adopt or recommend, and now proposes to give the reasons for his want of faith in the men and the measures.

THE PURPOSE OF THE CONVENTION. During the past year the question of organization, in the papers, lectures and private conversations, had been thoroughly discussed. The conviction had become general that the time for thorough and efficient organization had fully arrived. This conviction ought to have sent delegates deeply impressed with the importance of and the second s

This would have furnished the best evidence of the integral fitness of the materials which must enter into the superstructure. Through all the past we have had conventions to establish and revise creeds, binding men's souls to falsehoods and the despotisms of priestcraft; this Convention was designed to liberate and create a body through which the vitalizing inspirations of the universe should flow out and onward upon humanity with a saving power unattainable by integral effort. But the fullness of time had not come-else we should have had just such an or-

The first best evidence we could have had of the qualification of this body to do its work well would have been such a working organization, of its own materials, as would bring out its best constructive ability. In this it signally failed, if there was any constructive ability there. There was an abundance of ability there to talk, and talk well on the philosophy of Spiritualism, the phenomena of Spiritualism, and its adaptation to meet a great want of humanity, but the how to accomplish the most, in the shortest time and with the greatest economy, did not find its way

To be more particular; the president of such a body should thoroughly comprehend the work to be done; he should be well acquainted with the peculiarities of the members, so as to bring out the particular ability for a particular work; he should understand when a speaker was discussing the question before the house, or some other question not at all pertinent, and bring him back to the text without compelling "the point of order" every few minutes; he should also understand the ordinary rules of business and debate, and hold all persons impartially to them. In these requisites, the President of the Fifth National Convention was not eminently happy.

The committees were appointed by an arbitrary and unreasonable rule-utterly ignoring capability and efficiency, and compelling one personto serve on all the principal committees, while the arrangements did not allow time to attend to the duties of one efficiently. No one person should have been put on two committees. We were not a set of tricky politicians seeking to defraud each other, and we had a right-the people whom we served had a right to the best ability there, and the best use of the time we spent.

The Committee on Organization should have been composed of the most experienced and practical men and women in the body; and thus composed, they should have called to their aid any person or persons whose habits of thought qualified them to assist in the work. Instead of this, there seemed a disposition to exclude such persons. Some of the members of the Convention acted as though they were specially deputized to oversee the whole work, to give it an "analytical criticism" for the purpose of preventing the smallest possible mistake. The Committee on Resolutions seemed as much confused as the Committee was granted two minutes to present the Indian question and a resolution, the committee having determined to say nothing on the subject. Fortunately, while the two minutes lasted Mrs. II. was entranced by Indian spirits, and time was thus allowed to write the resolution on that subject. Outside of the organization there were few subjects of equal importance, and yet it was ignored until this resolution was literally forced upon the committee; not only ignored by the committee, but rushed through the Convention with indecent haste.

CONDUCT OF THE CONVENTION.

The great business of the Convention was organization. To this all other things should have been subordinate. A fair division of the time so that little was said on the main subject, in | enough of privileged classes.

Foreign matter and speakers were introduced, disturbing the harmony and wasting the time of the Convention. We could have expressed the views of the Convention on human equality without presenting Mr. Douglas, and the same on should set forth the natural and inalienable rights peace without a speech from Henry C. Wright, of men and women to life, liberty, fraternity, poand another in reply from the President, who felt | litical equality, and religious freedom. To these called upon to defend his own conduct in fighting and laying his own son upon the altar of his country. All this would have been well enough. but we had other and more important business which was neglected thereby.

The subject of that Secret Society and its badges had no business before that Convention, further than to lay it on the table and let those interested take care of their own business. It belongs legitimately to those who belong to it, and to nobody else. A fair expression of opinion from Spiritualists will condemn the whole affair, as unworthy the age and incompatible with the mission of Spiritualism. It hath in it the essence of priestcraft; it makes a distinction in the grand army of progress; it is an organized exclusiveness; its shibboleth must be pronounced; you must be tried and judged before you can be admitted to the inner sanctuary. Like all other secret societies and the churches, with their festivals and lotteries, it is partial and expensive in its methods of charity. Spiritualism is broad and free; its base is humanity, its apex the hierarchies of the Summer-Land. Let us beware of that spirit which says," Stand thou there; I am holier than thou!"

In the discussion of the badge question there was exhibited a want of faith in the reliability and business integrity of men, disrespectful to Bro. Dyott, particularly, (but not intended to be so,) which was unpleasant to the writer, and unfair to the agent of the Fourth Convention. The time is coming when men will be selected for office who are as Casar's wife should have been-men who need no security. The selection of men who need security is evidence of the poverty of material, or our unfitness to select.

The discussion of the main business of the Convention was confined to a favored few, who seemed always happy in securing the attention of the Chair, and utterly forgetful that there were others there as deeply interested as they could be in the proceedings. On the statement of Bro. Kilgore, the Chair ruled that the mover of a resolution was entitled to open and close the debate. Under this ruling, if the talking brethren could not say enough on the main question, they only had to move an amendment and claim two more speeches; and this they did do, and insist on the two speeches. In this way the time of the Convention was frivolously spent, and too often in discussing questions which had no business there. as the representation of the British Provinces in the National Convention of Spiritualists. True, the name is changed to American, but the rule of representation is drawn from our own civil government, and leaves an incongruity, as we shall presently fully show.

But for this and similar waste, there would

for the present, of a separate organization, with the balance should be regulated by numbers. the attendant expenses. The Lyceum cannot As it now stands, the State Organizations support extra speakers—the work of preparing do all the electing, or a single Society, where must rest on the missionaries and regular speakspecially in it should have the privilege, in Convention, of canvassing the subject freely and Parliament, without regard to the will of the balfully. Without this they will be compelled to ance. This is removing the election away from have a separate organization. One of the mis- the people, and smacks of retrogression. Put fortunes of the Convention was that those who this and the rule of membership together, and did speak indulged in generality; and pending you get the measure of the constructive ability of the Lycoum resolution of Warren Chase, not one that body. of the speakers, four in number, attempted to show the advantage to be gained by a separate

vote was taken, and no opposing speech allowed. ganization, Mrs. Thompson, in utter despair, rose | timately things which should be kept apart. and begged for something "simple and plain, that petitors for time and talk.

The invocations were fine, and beautiful in cal; an all-pervading sameness, which was compensated for largely by the manner of their delivery. Will our spirit-friends consider this criticism and act on it, when our hands are full of he confessed Jesus publicly and opened his purse!

have made these brothers (not sisters) more modest, and thus allowed a more general participation in this very profitable feature of our Conven-

Too much time was devoted to regular speeches. The speeches were excellent, but they told at the late Convention who could not join the new us nothing new; they oscupied time which be- organization because they did not have the \$5. longed to the cause; they could not be made Again, the rich man pays his \$50 and is done for without trenching upon the rights of others, and life; the poor man pays his \$5 annually, and in thus preventing that communion of spirit so ne- fifteen years has paid \$25 more than the rich man cessary to perfect harmony. The practical work- in amount, and ten times in the proportion of reing field presents ample opportunity to make all sponsibility. With this view it might be well to the set speeches we desire, and utilize all we put life membership at \$100. But this is a quesknow; and as we have no infallible oracles, no on Organization. The writer, with much effort, privileged class, (unless it be our brethren of the thought. exclusive order) it would be well, at such gatherings, to be just to our fellows.

Finally, it is strongly hinted that the probeforehand, and in the interest of the Secret Orion that the sald Order calculates to run the Secret Society for that reason. To an outsider it looks very much that way. For humanity's sake it is to by hoped that these surmises are not correct; and if a Secret Order is necessary to aid per cent, of members who are eminently practirect; and if a Secret Order is necessary to aid some people on their upward march to the Sum-

CONSTITUTION-REGULAR ORGANIZATION.

The Declaration, in sentiment and expression, is unexceptionable, but entirely too prolix. Inasmuch as we discard creeds, and leave every soul free to make its own creed, our declaration might be added: The Universality of Inspiration and our belief in the phenomena of Spiritualism. These should be expressed briefly and clearly and not lumbered up with flowers of rhetoric by the departed or the present. A Declaration of Principles or Bill of Rights, should be, in form and language, similar to those employed in expressing mathematical axioms. No important principle or word should be omitted, nothing superfluous admitted.

It is true, we believe in progress; but principles and absolute truths do not progress; we may come up to them, but they never seek to elude us. So far as we have attained to facts and principles, we should lay them down as rules of action and aids to further knowledge. The briefer and simpler, the better.

THE NAME AND BOUNDARIES. Much time was uselessly wasted on the boundaries and rule of representation. Some of the members seemed anxious to take in all the world and "the rest of mankind." With a large part of the United States unrepresented, almost without organization, there seems no propriety in embracing the British Provinces. There is territory enough there for another general organization. It would be well for us, in our infancy, to avoid grasping-more than we can handle, or have any right to handle. No sufficient representation from those Provinces asked that they should be embraced in this organization; and there was no evidence that they are willing to accept our

TERMS OF MEMBERSHIP.

No person can become a member of the American Association of Spiritualists without paying five dollars. Article 7 says that the annual business Convention shall be composed of delegates, &c. Now the election of these delegates will not constitute them members, without they sign the Constitution and pay the five dollars. This method gives three classes of members: permanent composed of all who can pay the \$50; persons who of choice pay annually \$5, and those regularly elected. There could not be a much worse bungle than this, for such a purpose. The delegates elected from year to year should constitute the working organization, and nobody else.

ANNUAL MEETINGS. -These are left to Trustees; whereas, propositions should be received and decided at each annual meeting, so that we could know one full year beforehand where the Convention will meet,

TRUSTEE MEETINGS. These are quarterly; whereas, there should be n quorum in some prominent city, always ready

REPRESENTATION. This is not a political body; its action binds noble example of perseverance under depressing circumhave been ample time for the discussion of the only those who accept and approve. Each or-stances."

the work, and amply competent to execute it. Lyceum interests, and superseded the necessity, ganized Society should be entitled to one, and there is no State Organization, does the electing; t is a part of the work, and those engaged and these can elect the full complement, equivalent to the delegates in Congress, or members of

> The legislative and financial systems should be distinct from each other, each complete in itself, organization, or our capability to sustain, at pres- and yet the one subordinate to the control of the ent, such an organization. The writer of this other. This will allow simplicity in the organizacalled the fourth speaker to order, stating that tion and working of both. Regulating the memhe was not discussing the question, and telling bers by geographical boundaries, without regard the Chair that he (the writer) wished to oppose to numbers, works inequality of representation. the resolution. Bro. Dyott is simply mistaken Not only this, but it lays an excessive burden upwhen he says that Bro. Tuttle, or Bro. Anybody, on weak State Organizations, at the same time could get the floor, if they tried. The Chair did that it gives to such organizations an undue predecide the speaker in order, the objector who ponderance. One of the weak points in our poasked to discuss the other side, out of order; and litical system is allowing two senators to a State, when the said speaker finished, the Chair an- regardless of population; and this is the very nounced that "this desultory discussion was out of thing done by the late Convention. This organiorder, and he must stop it"; and immediately the zation should be composed of members elected at such times as may be specified, and all in the To the credit of the women, let it be said that same manner. As it now stands, the business is they were not one-fourth as garrulous as the conducted by elected addelegates, but the Convenmen; when they did speak, it was to the point; tion is composed of three distinct classes-life and when they were done, they quit. As an members, annual members and elected members. evidence of the effect of the discussion on or- This incongruity is the product of blending too in-

> If they had adopted a Missionary Society sepawe could all understand and adopt." But the ap- rate from the main organization, subject to its peal fell powerless upon the heads of the com- control, with \$50 life membership and \$5 annual membership of the parent society, and then provided for auxiliary societies with \$1 annual and their execution and effect; but many of them | \$5 life membership, we could have secured more were entirely too long, and somewhat tautologic funds; besides, we should find out where those ten million Spiritualists are.(?)

> Sub Rosa. When the writer was a Methodist parson we did not consider a man converted until When we commence to collect money we shall The conference meetings were monopolized by find how many and how much they are converted. few individuals, some of whom spoke as often There are too many who thank God for free seats as three times during the Convention; whereas a and free grace, perfectly willing to go to heaven, little consideration of the rights of others would provided it cost nothing; but, if there is any expense, they prefer a ticket for the other place.

The funds for missionary work are additional to the expense of home work. There are thousands who could and would pay \$1 per annum who could not pay even \$5. There were lecturers tion of expediency to be determined by careful

Notwithstanding all its faults, the Convention was a success. In numbers and conduct it was respectable. The proceedings were unusually gramme of the Fifth Convention was arranged harmonious. The moral and intellectual effect were good, and will continue to be good. If it der; and that the permanent organization is in showed our weakness, it also showed our growth the same relation to that Order. There is an opin- and improvement; that we are moving upon the enemy-creeds and creed-mongers; that we are a whole concern. Persons are urged to join the power in the land which will be felt and feared by those who cry, "Great is Diana of the Ephe-

cal. Persons engaged in the lecturing field are mer-Land, and if this aid must be exclusive not necessarily qualified for organizing and diand conditioned upon passwords and other for- recting the great army of progress. On the conshould have been devoted to this subject, and | mula, that this Society will not attempt to rule | trary, the tendency of their lives is to disqualify ample opportunity afforded for those desirous to anybody but their own. Certainly, Spiritualists them for the practical details of business. Deleexpress their opinions. Instead of this, one fore- | should pause and think before they lend their gates are too often selected by way of compliment, noon session only was set apart for this purpose, sanction to an organization which embraces less or because they can afford to pay their own exand the speakers chose to run off on the Lyceum, than our common humanity. The world has had penses, whereas they should be selected for their Stness for the work to be done. A great responsibility rests upon us; it is all important that we get a fair start. We want an organization which will not need constant tinkering; chiefly an organization on the material plane to marshall our resources and move them upon the enemies-hunger, nakedness, injustice, ignorance and superstition. We have no abstruse theological problems to solve or enforce, no complicated system of salvation by blood and faith, through a dying God. Our work is plain and practical, and we must have plain, practical men and women to do that

Spiritualism has defined itself; to formulize its axioms of inspiration, intercommunication, liberty, equality and fraternity, and lay them down as the only true bill of human rights, requires no great wisdom. But to construct an organism through which the spiritual, the intellectual and the material forces shall ingather and outflow harmoniously and successfully in the great work of reconstruction, regeneration and scientific generation of humanity, is a work of great magnitude, demanding the best ability we can command. It is very evident that the Fifth National Convention has not produced such an organism. Many are dissatisfied with the manner and the matter of their work. Desultory debate consumed the time until a late hour; then a recommittal occurred, a report and a hasty adoption without thought or discussion, simply because they did not want to adjourn without at least an attempt at organization. So much dissatisfaction existed that a proposition was made at once to call another Convention. This was very properly discouraged, for the present, as it would lead to two distinct organizations, which every true Spiritualist must desire to avoid. But, unless the present organization is greatly regenerated, it cannot receive the hearty assent of the mass of Spiritualists. An effort will doubtless be made to improve the present organization and make it acceptable. A large-part of this work might have been avoided. Let us hope, however, that the next annual Convention shall be composed of members with more modesty and more legislative ability; that they will so simplify and remodel this unwieldly machine that we can all work together harmoniously to a common result, the liberation and enfranchisement of humanity, physically, intellectually, morally, spiritually. Amen.

## THE CHILD ANGEL.

Little tongues that chatter, chatter— Little feet that patter, patter With a coaseless motion all the day— Little cycs that softly lighten— Little checks that flush and brighten— Little voices singing at their play-

In my memory awaken
Thoughts of one who has been taken—
Of a little heart that beats no more—
Of a little voice that's ringing,
'Mid the angels sweetly singing
Songs of gladness on a distant shore.
—Chambers's Journal.

A conductor of a newspaper, speaking of a cotemporary says, "He was formerly a member of Congress, but rapidly rose till he obtained a respectable position as editor - a A Phys

#### Written for the Banner of Light. MACEDONIA.

BY MRS. E. P. THORNDIKE.

Sisters, 't-is the Nation's morning! Thou, the heralds of the day, ...... Sounding forth a double warning, Be not leiterers by the way.

Man, thy brother, stands bewildered, Clutching at the veriest straw, Patching up the broken fragments, While above the higher law

Thunders forth the word portentous That shall make the nations quake. And restore your own dear birthright, Speaking out as man no'er spake.

Heralds thou of grander lessons Than the ancient world e'er learned. You, the lowly ones and fettered. By thy stronger brother spurned.

But the gem that is imbedded Deepest in the miry clay, Brightest shines when resurrected, Polished till the diamond's ray

Sends its radiations onward, Sparkling like a coronal, Set upon the brow of beauty, Glowing thoughts and words to tell. Man, thy brother, stands bewildered:

Who, alas I shall break the spell? Who proclaim the mighty mandate, -Arching heaven, and spanning hell Whore the clarion voice, that, sounding Shall reveal the dawning way?

Who the mighty one entrusted

To restore God's holy sway? Woman, thou, the chosen vessel, Yours the hand must grasp the helm; Hear ve not the sounding breakers, Fear ye yet the flood to stem?

From the higher realms of allence Arching worlds of space and time, Comes the keynote forged in anger, Pealing forth from power sublime.

Waken, then; your noble mission, Doubly carned by sighs and tears, Wafts thy soul to full fruition, Reaching out and quelling fears

Onward from the darker ages, . Used for manhood's baser part, Crucified upon the altar Of thy brother's craven heart.

While the asp's sting pierced thy breast, Granting all thy brother asked for, Bowing to his stern behest, 'Till the race bore fearful impress

Thou hast borne thy burdens meekly,

Of the galling chains ye were, Manacled in mind and purpose, Hearts perverted, reason lower Than the passions holding pastime

O'er the Godlike soul within, Claiming all the nobler instincts With an iron band of sin. Thou, the mother, God's own artist.

In whose hand the chisel rare Is entrusted, for producing

bury (Ct.) Daily American has done it so well, that no comment is needed from us. One thing the professed scientists of to-day have yet to learn, namely, that the unseen forces in Nature are vastly more powerful than the seen forces. We should like the hypothesis of the Boston Journal of Chemistry in regard to the transfer of colors, an account of which may be found on the first page of the Banner of Light of December 19th, 1868. But to the American's well-written Planchette article-here it is, entire:

We do not know that being the editor of a religious paper has a tendency to make men over-wise, but the editors of several such journals wise, but the editors of several such journals have recently displayed an extraordinary amount of wisdom on the subject of Planchette. They acknowledge something remarkable and mysterious in its performances, but undertake to explain them away as the results of conscious or unconscious volition. Among other theories (which might easily be believed by those who have never seen Planchette work,) they announce that the answers given are latent in the mind of the operator, and that his eye must be kept on the maine to have it write correctly, while the contrary chine to have it write correctly, while the contrary is known to be the case to every one who has honestly examined the workings of the phenomenon. Most of these editorials, however, possess one merit—they do not thrust the whole matter straightway upon the devil, but are willing to have the subject investigated without denouncing it in toto. Their error lies in trying to explain away an unexplainable meter. Each one of away an unexplainable matter. Each one of them has a theory of his own, which to any one possessing a well-regulated Planchette must apnear ridiculous.

It has been our good fortune to witness the performances of one of these wonderful instruments formances of one of these wouderful mortality, which, in our opinion, has not been excelled by any of those, of whose doings various magazines have recently had reports. Of two facts we are have recently had reports. Of two facts we are as perfectly satisfied as of our own existence: first, that the answers given were, in every case, not the productions of the persons operating the Planchette, that they were not the authors of the replies, and acted merely as the mediums of some unknown power in transcribing them; and sec ond, that the instrument worked equally as well when the operators were blindfolded; both of which facts show the fallacy of the theories advanced by the Advance.

We approached the little mystery as most persons have done, with perfect faith that it was an sons have one, with perfect faith that it was an unmitigated humbug, and were only convinced to the contrary after "confirmations strong as proofs of Holy Writ." In relating a few of our experiences we shall not give one-tenth of its remarkable sayings and doings, for time would not permit, and, moreover, an abler pen than ours has taken notes of the same and will shortly make them public, so we shall tell nothing which make them public, so we shall tell nothing which would occasion duplicates of the same phenomena. The writer, after hearing repeatedly of the curious performances of the instrument, devoted several half hours at different times to watching it, but it repeatedly refused to work while he was present. Of course this only confirmed him in his skepticism, and one day on going into the room, where two ladies had their hands on the board, he said: "Now, Planchette, if you will answer a mental question for me, I will believe in your wonderful powers," and immediately inquired, mentally, "How many pages are in the letter I have just written?" Planchette immediately in the letter I have just written? ately wrote in a plain hand, "six," which was correct. Now the peculiarities of this reply were, no one but the questioner knew the truth, and he was not near the board. Surprised, but not satisfied that this might not have been a fortu-nate guess, several other questions were pro-posed, the answers to which could by no possi-bility have been known excepting to the writer,

and each time Planchette wrote correct replies. It was not until repeated evidences as convincing as the above, that we were unwillingly forced to admit that Planchette was unmistakably operated by an intelligence, which evidently used the hands of the operators to write whatever it willed; an intelligence, moreover, foreign to any one in the room.

willed; an intelligence, moreover, foreign to any one in the room.

In reply to questions as to who was writing, Planchette gave the name of a distinguished authoress, long since dead, and what has been very remarkable, this particular intelligence always appears when the same person's hands are on the board. In fact, so partial is this particular Planchette to the person in question, that it will move whenever she touches it and writes readily and plainly, while for others it sometimes refuses to write entirely, sometimes writes poorly and slowly, as if under protest. For its favorite it always writes rapidly and with the greatest accuracy, stopping to dot every i and cross every t. In its replies, however, it makes no pretensions to unerring accuracy, frequently asserting its ignorance of the correct answer, and warning against placing implicit confidence in its predictions, because—as it says—"If we always told the truth you would place implicit faith in us, and you must only believe in the true Word."

In reply to a query whether its action was akin to Spiritualism, it replied: "Something akin, but not as the world understands the term," and then branched off upon a disquisition on electricity and magnetism.

One day Planchette moved uneasily about the

and magnetism.
One day Planchette moved uneasily about the

One day Planchette moved uneasily about the paper and would not write for some time, and then slowly spelled out the word MABEL—the name of our pet, a sweet, little, four year-old niece, with blue eyes and golden hair. Mabel was seated near the table, and placed her little hand on the board. Some one said, "Planchette, you ought to write something for Mabel," whereupon it started off rapidly and wrote without hesitating an instant:

"Little girl, with golden hair, Will you come my home to share? Little girl, with bright, blue eyes, Will you come beyond the skies?"

all of which Mabel declined to do. One night the lady, whom we have called its favorite, was operating it for the amusement of some friends, when, in reply to a request for some noetry, it wrote:

"The day has fled with its gaudy clouds, In purple and gold and crimson flock, And the still, gray midnight is ushered in By the striking of twelve o'clock.

Twolve silvery links is the tie that binds Our Tast with the coming To Be, And mystical blessings come ofttimes In that hour to you and me." Now the lady in question has never written a line of poetry in her life and probably never will; but, with her bands alone on the board, sometimes blindfolded, sometimes looking around the room, and sometimes while she has been engaged in conversation with others, paying no attention to the table, Planchette has written more than a dozen little poems, some of them possessing considerable merit and most of them possessing considerable merit and most of them

referred to, whose name Planchette always gives, and who, during her life, wrote some poetry much inferior to her present Planchettisms. inferior to her present Planchettisms.

One night, in answer to questions, Planchette gave the personal history of this authoress, with which no one in the room happened to be familiar. The next day, on referring to her biography, written by Mrs. Gaskell, it was found that the particulars, as given, were correct, even so far as dates of years, months and days.

But our Planchetta is not only a philosophet.

siderable merit, and most of them possessing cer-tain features of the style of the authoress already

But our Planchette is not only a philosopher and a poet, plously inclined, but, also, a punster. In numerous instances it has perpetrated puns which it had to underline before its stupid readers

In numerous instances it has perpetrated puns which it had to underline before its stupid readers could see through them. One of the younger members of the family having lost a gold pen and case, asked one night where it was. Planchette replied, "Not lost, but gone before." "Gone before what?" some one inquired. "Before—he wanted to have it go," was the facetious reply. One day last week Judge——, of the Superior Court of this State, was visiting at the house, and, hearing of the instrument, wished it to write for him. It was asked what visitor was in the room. The man with the wig," it replied, undoubtedly referring to the Judge, for our Planchette is English, where judges wear wigs. It was then asked how a certain bridge case, then before the Court, would be decided, to which it replied, "Ask the man with the wig; he ought to know." The judge asked if he was going to Europe soon, no one in the room. What it is doing among Skeptics.

Several of our correspondents have of late requested us to reply to the writer in Harper's Magazine, wherein he endeavors to prove that Planchette replied, "Yes," then drew a picture of a steamer with the Judge standing on the quarter deck waving his handkerchief, and wrote underneath, "Wiggy, farewell."

The last time we witnessed its operations, (Thankegiving night,) a gentleman was present who had just returned from Havana. Being utterly incredulous of its powers he commenced and the study of the product of the product of the product of the water bury (Ct.) Daily American has done it so well, that

terly incredulous of its powers he commenced asking questions, and was confounded at receiving intelligent replies written in excellent Spanish. As he was the only person in the room understanding the language, he became a spee convert, and before an hour had passed was infatuated a believer in Planchette as any of its oldest acquaintances. This same night it wrote in eight different languages. The sentences in English, French, Spanish, German, Latin and Greek were found to be correct. The other sentences professed to be Russian and Dacota, and had every appearance of being genuine. The persons having their hands on while it was wri-ting were versed in but two languages, and were entirely unconscious of what the board was wri-

Although we have not given a tithe of the remarkable doings of this singular discovery, (we regard it more as a discovery than an invention), our story is becoming too lengthy. For the gen-uineness of the facts given, and many others still more wonderful, we will youch, and we have no hestration in asserting that Planchette is no hum-

bug, in the ordinary acceptation of the term.

A writer in Harper's Magazine has made a readable story, intended to show that Planchette is only a swindle, operated by some skillful hypocrite. Hundreds of persons know from their own experience that the author of said article is other himself a dupe or a hypocrite. Planchette can undoubtedly be worked by any person and made to write whatever may be desired, but the motion of the arm is easily detected, and would deceive none but the inexperienced. Even admitting for the sake of argument that such was actually the case, it would still leave unexplained how such a person could write in an unknown language, or give correct information on subjects of which he was perfectly ignorant, or answer mental questions, all of which Planchette does. Moreover, the persons operating the Planchette of which w have spoken were persons above the suspicion of deceit, and were examining the subject not so much for amusement as for scientific investigation of the phenomena.

We have merely given a few facts. As to the

causes we have no theory to offer considering it merely one of those things, which, like electricity, "is so, because it is so," and believing with a writer in the Boston Journal of Chemistry, that there is "one force or substance in nature, concerning which mankind are wholly in the dark."

#### The Wealth of Boston. The Chicagoan says:

"The secret of the enormous wealth of the city of Boston is the frugality of its citizens. Money is made more rapidly in other cities, but it is not saved so carefully. It is one thing to acquire, and another to retain. In the hub' every shop-keeper and mechanic aspires to own a home of his own, and to leave a patrimony to his children. Having his own, and to leave a patrimony to his children. Having secured this, he next buys a share or shares in a bank or railway, or a 5-20 U. S. bond, and gradually becomes a capitalist. The money which a Chicage artisan too often squanders in salcons, eating-houses and billiard-rooms, the former 'salts down' where it will yield a steady interest. Such frugality, combined with industry, will enrich any city. Floods, tempests, fires, repeals of tariffs, may sweep over and injure, but cannot destroy it. Like the shell-fish, in its strong and enduring vitality, such a spirit clings to and thrives upon even the barren rock."

"Mary, who died for you?" asked a parson of a blooming sixteen. "Nobody as I know on," was the reply. But the parson repeated with zeal: 'Mary, I say, who died for you?" Mary was irritated, but replied: "Why, nobody, sir; there was Bob Dawson lay bedrid for me about six months, but folks say he is out about again."

Wicked men stumble over straws in the way to beaven, but climb over hills in the way to destrucOFFICIAL.

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

Reld in Morticultural Hall, Philadelphia, Pa. Nov. 26th and 27th, 1868.

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

SECOND DAY-AFTERNOON SESSION.

SECOND DAY—AFTERNOON SESSION.
Song by the audience—"Sweet Summer-Land."
Invocation by Cora L. V.—Danielis: -Our Father and our
Mother God, thou Divine Parent to whom we turn as loving
children for guidance and counsel; thou who art our life,
our light and our strength; thou the glory amid the darkness of time; thou the Infinite, while we are finite; thou
the strength in our weakness; thou the perfection of our
imperfection; thou that when we falter doth sustain us;
thou who turnest all the thorns of life to flowers, and all its
bittorness to sweetness, all its complaining to rejoicing, all
its mysteries to deeds of virtue and goodness—let us praise
thee for every blessing in life, for all that is and that is to
be. Lot us receive thy benediction. Let us praise thee
for as much of thy light as we have perceived, for we know
that the storchouses of knowledge are open to all; that wherever we that the storchouses of wisdom are not closed; that the temples of knowledge are open to all; that wherever we shall seek for truth we shall find it, though it may seem to be hidden in the rocks of the earth. On thou Spirit that with the sweet benediction of thy love doth overshadow us, that our thoughts may be to the attainment of thy good—oh that the spirit that was embedded in Jesus of Nazareth, and in the little children of earth, may be ours, so that we may enter the Kingdom of Heaven.

onto the Kingdom of Heavon.

Mrs. Daniels then said: Mrs. President, before listening to the various reports of the committees, I desire to make a few romarks, simply to express what I know to be a feeling provalent among the delegates to this Convention, and that provalent among the delegates to this Convention, and that very largely prevails among our friends, and I think I speak the sentiment of all parents in what I am going to say. As the entire object of the Lycoum is the promotion of the welfare of the children, their health and comfort is of paramount importance, as we know that in the past systems of education there have been very deleterious influences upon the physical; and as we know that physical health is one of the foundations of spiritual growth, I wish to read a preamble and resolution:

Where One of the fundamental principles of our phi-

amble and rosolution:

Whereas, One of the fundamental principles of our philosophy is an adherence to the laws of physical as well as spiritual growth, and the Children's Progressive Lycoums were founded to correct the evils and excesses of the past by promoting a natural and reasonable exercise of all the

by promoting a natural and reasonable exercise of all the powers of mind and body; therefore,

\*Resolved\*\*, That in the opinion of this Convention all exhibitions or public rehearsals of the Lyceums should be held in the daytime, and not at night, the custom of evening exhibitions and late hours being at variance with the first demand of Nature—rost.

If we would preserve the lives of these little ones, if we must have public rehearsals to create an interest in the Lyceum, let us have them at reasonable hours. The various kinds of amusements of to-day have set apart Wednesday and Saturday afternoons for their matinees. Why shall it not be a feature hereafter that all exhibitions of our Lycoums be held in the afternoon?

John Gage, of Vineland, N. J., said: I agree with this resolution, and would add one other reason; I hope it will strike others as it does me. We should let our light shine before men; we should not, as we formerly have done, have our exhibitions almost exclusively within doors; we can afford not only to have them in the Gaytime, but in the open air frequently. I move that this be added to the resolution.

Mr. Holman said: I heartily agree with that resolution.

afford not only to have them in the daytime, but in the open air frequently. I move that this be added to the resolution. Mr. Holman said: I heartily agree with that resolution. I wish that there could be one other thing mentioned in the resolution. I wish there could be a hearty condemnation of evening schools and other exhibitions, getting them ready for exhibitions. My reason for wishing the Lyceum to condemn all this evening business is because I honestly feel, from my experience with them, that they are demoralizing, that they are undermining the health, both moral and physical.

M. B. Dyott said: While I have no objections to the moral in this resolution, it seems to me that it is equivalent to offering a resolution that there be no more exhibitions. If there are any other means by which these Lyccums may there, are any other means by which these Lyceums may raise funds and promote a general interest as effectually as by these exhibitions, let us know what they are. I hope it will be understood that dispensing with evening preparations for those exhibitions will be dispensing with the exhibitions altogether. I do not think it will be well to adopt this resolution. The children are engaged in their schools during the week. I am not at all opposed to the moral bearing of the resolution. It is equivalent to dispensing with exhibitions. Ell Brown, of Indiana, said: Mrs. President, I should be

sorry if anything should go out from this Convention to dis-courage these exhibitions. I think, from all the experiences we have had, this is one of the best sources of interesting ind instructing the children, as well as raising funds;

wo have had, this is one of the best, sources of interesting and instructing the children, as well as raising funds. We hold exhibitions in Richmond sometimes, but they are never over an hour and a half in length. The exhibitions are sometimes too long; they should close at nine o'clock. Holding these twice in a year will not undermine the health of the children, and we always find it introduces new children to our Lycoum, and gives the public an opportunity of seeing something of what the Lyceum is, and what it is doing for the children.

Mrs. Daniels said: I rise to make an explanation. Mr. Dyott and Mr. Brown misunderstood the resolution if they thought it was intended to apply to exhibitions alone, but certainly, if I know anything of rehearsals, perhaps one or two evenings in a week have been employed thus for several weeks, which I object to. Saturday afternoons the children are all free; and if it comes to that matter, why do we send our children where they must be so constantly engaged? If the day schools impling upon the Lyceum, and encroach upon the proper means of instruction, then we ought to consider whether we should sond our children to them. I would say, let the exhibitions occur at an hour of the day sider whether we should send our children to them. I would say, let the exhibitions occur at an hour of the day when all the children could be at liberty. I have heard more than a hundred persons say that if it were not for the late hours, they would be glad to send their children. There are too many late hours for all of us. We should not make our children the means of raising money, effort them as a bribe, and sacrifice their health for the purpose of supporting the Lyceum, and this may be avoided by having it in the afternoon. I would not forego the exhibitions, but if they were given in the afternoon they would be as attractive and beautiful. There are methods by which the rooms may be darkened. For my own part, I have more frequently, of late, attended matinees than evening exhibitions or enter-tailments.

tainments.

George Davis, of Washington, said: It seems to me that in the discussion of the question, we do not fully consider the uses and abuses of the evening exhibition. Now it appears to me to be perfectly practicable to have an exhibition in the evening, to commence at a reasonable hour. The rehearsals might commence at half-past four or five o'clook, and then we could get the children all home and snugly in bed at eight o'clock. I know that we are saidly descreted all of we have the eight o'clock. snugly in bed at eight o'clock. I know that we are saily depraved, all of us, by late hours; we give too much time in this way. I am inclined to think that we have too little recreation. I do not think it would be a practical thing for us to cripple ourselves, as we would be obliged to do, by having the exhibitions in the afternoons. It has been suggested that we would be enabled to get as good an attendance in the afternoon as we can in the evening, but I do not believe we could. We can pass two hours very pleasantly, and I certainly cannot see wherein it can materially affect the health or sacrifice the children. We have been told by the Conductor of the Richmond Lycoum, (and I judge that they have things protty well arranged) that they have their meeting from seven to nine, two hours in length, and I cannot believe that this is going to materially affect the health of any one, if they have proper in length, and I cannot believe that this is going to materially affect the health of any one, if they have proper care and good warm clothing when they go out of the hall. When we shut out the evening exhibition, I think it will be almost equal to dispensing with these exhibitions altogether. So far as the evil of evening schools is concerned, I know that in the South to-day, they are one of the great regenerators of the age, and when I see young mea of seventeen or eighteen years of age who have never had any opportunities of learning, that are now going regularly to evening schools, all over the South, I feel that it is grand, and I would not have this Convention throw any discourage. any opportunities of learning, that are now going ragularly to ovening schools, all over the South, I feel that it is grand, and I would not have this Convention throw any discouragement on them. If you go down South you will find half the people are going to evening schools, which speaks well for the schools. And, so far as I am concerned, I do not want the expression of this educational movement against even-

ing sohools.

Mrs. —— said: I trust every gentleman and lady will take this subject carefully into consideration. A great deal of the trouble lies in dressing our children too thinly, while those of older years are warmly clad. The little ones are brought to exhibitions with no covering upon their necks or arms. If you were to take a little tender plant and expose it to the cold winds you would expect it to die, but you take care of this, and protect it until it has received the strengthening influences of the rain and the warm sunshine. Well, how, these children want the same kind of care, if you would preserve them and keep them strong and healthy.

hope that this resolution will pass, and that there may be something given out from this meeting showing that we are consistent. The idea of a Cilidren's Progressive Lyccum doing those things—it seems me that this should be an outgrowth that would stand belore the people to show that we were a practical people. I therefore approve of the idea, and if we could have the exhibition in the afternoon our satisfictions provide that

we were a practical people. I therefore approve of the idea, and if we could have the exhibition in the afternoon our spirit-friends would aid us in carrying this out. The idea of sacrificing our children's health is truly abhorrent to the human heart, and especially to a mother's heart.

Almon B. French, of Ohlo, said: I wish to say, brothers and sisters, first, that I heartly concur in the spirit of the resolution offered by our Bistor Daniels. Second, that I believe the resolution was brought up in good faith on her part. Thirdly, that I do feel as though it would be found, in a large majority of cases, wholly impractical. Most of our Spiritualists are laboring men and women. Bro. Dyott cannot leave his store, neither can many other individuals leave their daily avecations for the purpose of spending a half day or a day out of each week for the Lyceums, and especially for the rehearsals. If I were to support this resolution, I would like something added to it: to have every mother who feeds her children with cakes and candles and improper food cease to do this. We know that the children's health is much injured by these things. And then I would add another resolution: that every mother should put boots on her girls as shedoes on her boys. There are many reforms that we all agree would be good. Inasmuch as the exhibitions are almost the only things that are liberally patronized, and we cannot expect the call the neonle on Saturday afternoons are almost the only things that are liberally patronized, and cannot expect to call the people on Saturday afternoons to attend them, I would say, adopt the amendment of War-ren Chase, and this will not cripple the interests of the Chil-dign's Programmed to yours became the second

to attend them, I would say, adopt the amendment of Warren Chase, and this will not cripple the interests of the Children's Progressive Lyceum by any penny-wise policy.

Mrs. Lethe P. Danforth, of Philadelphia, said: Time is passing, and this is an important Convention. I believe the object of this meeting was to decide whether we would unite with the American Association of Spiritualists. I believe in evening exhibitions, and if people never went out of an evening twould do to dispense with them; but at many an evening party the children are kept out as late as they were last evening. I think it very wrong indeed for children to be kept out after ten o'clock. I, therefore, shall not vote for this resolution. I think we had better attend to the regular business of the Convention.

Mr. Holman, of Philadelphia, said: I think it is due to say a word or two on this question. It seems that it is the feeling of those who are opposed to this resolution, that if it is passed we must obey it. I don't believe that spiritual societies are bound to obey any resolutions that are passed by anybody. I believe that every association will act from its own individual feelings; for that reason I have no objection to that resolution. It seems to me that it is going to prevent the convention.

own individual feelings; for that reason I have no objection to that resolution. It seems to me that it is going to prevent us from getting money; that is one objection. I am quite sure that every parent will give more money to carry on the Lyceum, if the money is going to be spent for preserving the health of their children, than if it is going to make them sick. It is easy enough to raise money when people see that it is going right. We have decided in our Lyceum that we will have an exhibition once a week, and that exhibition shall be so attractive that we will make the children come there once a week. Many of us believe this Lycoun that we will have an exhibition once a week, and that exhibition shall be so attractive that we will make the children come there once a week. Many of us believe this is the way exhibitions should be held. I will state that this exhibition is to be held in the daytime, from ten o'clock on Sunday morning. It is peculiarly calculated to attract the children. There is another objection to that resolution, that is, to the beautiful display that is made by having the exhibition in the evening. Let me tell you that the most beautiful exhibitions that are made are made in the sunlight. It is far more beautiful than it is when it is displayed by lamplight. It hink that is why we should have our exhibition in the daytime. We will probably time them, in the summer, spring or fail, when we can go on picnies. It hink an exhibition of that kind would be the best for teaching. In relation to schools in the evening, on the score of health, I do n't see how any one can advocate shutting children up in a close room, lighted by gas. It is astonishing to me how any one can favor such a thing. I can't.

Julius Mott said: I would simply say that I recognize the truth of what has been said concerning the benefit of early hours, but there are circumstances which render it desirable to have evening exercises; therefore I am opposed both to the resolution and the amendment. Last evening we had an exhibition that reflected the greatest credit on all those

the resolution and the amendment. Last evening we had an exhibition that reflected the greatest credit on all those an exhibition that reflected the greatest credit on all those who got it up. There are no other exhibitions gotten up by any body, religious, political or social, that will compare with that which we witnessed last ovening. I, therefore, move that the resolution be laid upon the table.

The motion was adopted.

An original song by James G. Clark.

The Committee on Resolutions reported the following, which were adopted:

I. Resolved That the system known as the Children's

which were adopted:

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

2. Resolved, That this Convention recommend parents, in each Association, to enter the Lycoum with their children, and teach them by example as well as precept, this being the most practical way of promoting the interests of the Lycoum.

Lyceum.
3. (Presented by Dorus M. Fox and accepted by the Comofficers, requests the American Association by and through its officers, requests the American Association of Spiritualists to add to the objects of said Association the following words at the end of Article Second: "And, also, the organization and support of Children's Progressive Lycoums."

4. Resolved, That the officers for the present year be constituted a Board, whose duty it shall be to issue a Call for the next National Convention of the friends of the Children's Progressive Lycoum, to meet at the same place that the American Association of Spiritualists meet, immediately after the adjournment of said Convention, and they are di-rected to make the necessary arrangements for the sessions

of the same.

5. Resolved, That we heartly endorse and cordially welcome the Lyceum Banner as a valuable contribution and worthy co-laborer in the cause of the Children's Progressive yceums, and recommend its support to all the Lycoums

and their friends.

Whereas, The Children's Lycoum is a system of universal cducation, of which the basis is physical, therefore, Resolved, That no efforts should be spared, on the part of those connected with Lycoums, to ascertain, inculcate and thoroughly practice all the laws of health.

7. Resolved, That this Convention recommend each Lycoum to send the questions they discuss to the Lycoum Banner for publication; and that they keep a record of all questions considered by the Lycoum, and the answers given.

8. Resolved, That we recommend that a full report of the proceedings of this Convention be sent to the Banner of Light, Present Age, and other spiritual papers for publica-

tion.

Resolved. That the delegates to this Convention tender their warmest thanks to the friends of the Children's Progressive Lyccum, in this city, for the very hospitable manner in which they have been entertained.

Warren Chase said there was a misunderstanding on the part of some persons in regard to the motives which had prompted him to offer the resolution in reference to calling this Convention. Every one who know him know that he had ever felt a deep interest in the Lyccum, and he was glad that we had met here, and had such a good Convention.

tion.

Col. D. M. Fox said: I can most cordially assent to every word that Bro. Chase has said. There was no ebject in the Spiritual Association to divorce the Lyceum from it. Had I thought there was such a feeling. I would at once have left the Chair, and left the Convention too. I believe that every one in that Convention felt a deep interest in the Children's Progressive Lyceum, and I regret indeed that it was not embodied in the specified objects of the Association. It was with the feeling that the objects named would include this, as one special branch of education, that I have offered the resolution, which you have unanimously passed, to bring that matter before the American Association of Spiritualists as soon as it meets, and I have no doubt it will be favorably received there.

as soon as it meets, and I have no doubt it will be favorably received there.

Mrs. H. F. M. Brown said: It is a self-ovident fact that we are here in good faith; every one judges from their standpoint. I should say, let the interests of the Societies and Lyceums be at once and forever separated. I think it would be for the good of the Lyceum. I live in Chicago, where the Spiritualists are just as famous for inharmony and disorganization as they can be. We have had any number of Societies, and no one of them has been any assistance to the Lyceums, and we have a good Lyceum there.

Mary E. Davis called Col. Fox to the Chair, and then said: It may be known that I have been opposed to separate organizations of the Lyceums and Association, because I did not think it best that the Lyceums should be taken out from under the wing of the American Association. It seemed to me that it would be the greatest cruelty, if we were empowered to indict it upon the Spiritualists of America, to divorce from them this blessed work, to say nothing of the children; I will leave that out of the account just now. To us it seems a divine work; it brings unnumbered blessings to us; it opens new fountains in the world. How can we afford, dear friends, to throw away from ourselves this lovchile authors carefully into consideration. A great deal of the trouble loss in dressing our children to binity, while the covering our children to the control to the cold winds you with no covering upon their necks or arms. If you were to take a little tender plant and expose to the cold winds you would expect it to die, but you take care of this, and protect it until it has received the strength-ening influences of the rain and the warm sunshine. Well, tow, these children, want the same kind of care, if you would preserve them and keep them strong and healthy.

Warren Chuse said: I agree most heartily and cordially with the sentiments of that resolution, feeling as I do and have for many years, that our whole system of night exhibitions and hate hours is extremely penticious to health, and most, especially so to children. But as Spiritualists, we are exceedingly metaphysical poople, deeply given to philosophy and apoculation and theorizing. It is universal with us, and I think is peak the public sentiment of the contrav when a say we are the loast practical of any people in the nation. But they would the contravent of the world. The Lyceum, we have done no practical work toward placing before the world the philosophy we advocate, the truths we possess, making it and them usoful to the world. The Lyceum, and ward practical work toward placing before the world the philosophy we advocate, the truths we possess, making it and them usoful to the world. The Lyceum, and ward placing before the world the philosophy we advocate, the truths we possess, making it and them usoful to the world. The Lyceum, and ward placing before the world the propose of the second work to a second to the propose of the second work to a second to the propose of the posture of the propose of the posture. Accorded by the second that we are dependent on the people in system that we are dependent on the poople in system the means for establishing Lyceums. I believe the time will come that we are dependent on the poople in system the means for

tion seems to open the way for us to move on as a united body. Bro. Fox's resolution will give an opportunity, and if we meet in a proper spirit the delegates from the Lycoums and the Societies, I think we can arrange all these matters to entire subjection. natters to entire satisfaction.

Warren Chase said: It is known that the next Convention

warron Chaso said: It is known that the next Convention will be composed entirely and exclusively of delegates from the several State organizations.

Mrs. Daniels said: It seems to me that these resolutions open the way to the solution of all the difficulties. All will find in this a compromise, and certainly for one who was in favor of separate organizations. I see that delegates may or may not be the same as those sent to the National Association of Sustinglists. I see that Lecause new analysis.

ciation of Spiritualists. I see that Lycoums may send delegates. I see that those who have not any Lycoum, as spiritual associations, may also send delegates who understand the needs and wants of the Lycoum; and I see no necessity of further discussion on this subject.

J. Madison Alien, of New England, spoke on the general subject of dynastics. ubject of education.

The Business Committee reported the following names

The Business Committee reported the following names for the committee of nine on the addition to the Manual: A. Jackson Davis, Orange, N. J.; Hannah F. M. Brown, Chicago, Ill.; George B. Davis, Washington, D. C. On music: William Masson, Baltimore, Md.; Felix Shelling, Philadelphia, Penn.; Lucrotia Mott Brown, Richmond, Ind. On gymnastics: Michael B. Dyott, Philadelphia, Penn.; Ell F. Brown, Richmond, Ind.; Mrs. Eliza Ridgway, Chicago, Ill.
Music on the harp and piano by two ladies.
The names of the delegation from Washington, D. C., were inadvertently omitted in the first part of this report; they are as follows: George B. Davis, Julius H. Mott, Mary A. Hosmer, Marion T. Litchfield, Laura Rowland and Mary Lauston.

anston.
Recitation of "The Beautiful Land," by Alice Rutter.
Original song—"The Beautiful Mountains"—by James

Benediction by Mrs. Daniels: May all future children rise Benediction by Mrs. Daniels: May all future children rise up and bless us, and may the children of the present rejoice with us, until we are admitted to the children of the celestial kingdom that chant forevermore the name of God. Col. Fox said: By desire, and in behalf of Mrs. Davis, who has so ably presided over this Convention, I thank you for the kindness which you have extended to her in the discharge of her duties. And I feel that you will agree with me that she has presided with the greatest ability and dignity.

me that she has presided with the greatest ability and dignity.
On motion of A. B. French, the Convention extended its hearty thanks to Mrs. Mary F. Davis for the abide manner in which she had presided over its deliberations.
The Convention then adjourned sine die.

At a meeting of delegates to the First National Convention of the Children's Progressive Lycoum, held in Philadelphia, Nov. 20th and 27th, 1803, the following was unani-

mously adopted:
That the delegates express their sincere, cordial and

mously adopted:
That the delegates express their sincere, cordial and grateful appreciation of the indefatigable and untiring efforts of Bro. M. B. Dyott and Sister Mary J. Dyott, in their offorts to promote the success of the Lyceum cause and of this Convention.

That the exhibition of the Children's Progressive Lyceums of Philadelphia and Vineland, on the evening of the 20th of November, witnessed by the delegates with emotions of profound pleasure, was a perfect and entire triumph of this beautiful heaven-born system, and would have amply repaid the delegates for their journey thither, had no other results accrued from their presence here.

That too great praise cannot be expressed to the officers and members of the Philadelphia and Vineland Lyceums, for the beautiful and devoted manner in which those exercises were conducted. That "the heart feels most when the lips move not," is a perfect illustration of the sentiment of the Convention in the last moments of its session, because croaded to the transaction of business, excluding a verbal expression of these feelings, which were uppermost in their hearts.

That it is the unanimous wish of the delegates that this testimonial be presented to Brother and Sister Dyott, and read to the officers and members of the Philadelphia Lyc

testimonial be presented to Brother and Sister Dyott, and read to the officers and members of the Philadelphia Lycoums, and that it be enrolled upon the records of the pro-ceedings of the Convention, as an evidence of their sincere and fraternal affection. Mary F. Davis, President. HENRY T. GHILD, M. D., Secretary.

### WHAT DO WE SEE WITH OUR EYES SHUT?

MESSRS. EDITORS-It is not so much to impart information as to call it out that I write this short article. I have recently had some experiences which are to me of an unusual character. and, as I have always been accustomed to look for the causes of all events, I am anxious to find out the cause of these. It is frequently the case that I can see with my eyes shut-not the objects which may be at the time before me, but other objects, generally of a more beautiful contour, but less accurately defined and of a fleeting character, which no will-power of my own can fasten, as it were, on the canvas and hold for close, continued inspection.

Now what is the cause of this? I did not possess the faculty when many years younger, except perhaps in occasional dreams; but these are not dreams, in the common sense of the word; for, at the very time, I may be seeing the most beautiful landscapes, &c., with my eyes shut, my mind may be investigating the question of why is it? and I am wide awake.

It requires, however, a certain condition of quietude and retirement within myself to produce the effect, and I notice that it is manifestly increased by any accession to a chronic hypogastric affection to which I am subject. But that this is the cause of it I do not, believe; for why should a dispensia give me visions of beautiful landscapes clothed in color and sunlight, or fine architectural structures, and other views altogether plea ing?

I frequently amuse myself at leisure times by sitting down in a retired place and shutting my eyes, calling up, as I might call it, (though they will not come at will or in the succession willed,) such objects as please to present themselves, but which I cannot retain one moment in view in order to scan them more thoroughly. In fact, whatever comes before the vision is unexpected, and passes away in spite of my will or imagination.

Now I have no faith in what some would call supernatural influences. I know that, in all ages of the world, certain conditions of the physical system in man have produced effects somewhat similar to what I am detailing, and that this fact has been seized upon by superstition and ignorance to affect men's minds for selfish ends. In the old monkish times-when Egypt and Syria were overrun with the Ascetics, who pretended at least to observe such a regime as would give any modern the dispensia-regular rules were laid down, by the observance of which "they might attain-as was claimed—to a vision of the Deity."

One of these rules, given by an abbot of Mount Athos, was as follows;" When thou art alone in thy cell shut the door and seat thyself in a corner. Recline thy chin upon thy breast, and turn thine eyes and thy thoughts toward the middle of thy belly—the seat of the soul. At first all will be dark and comfortless, but if thou perseverest day and night thou wilt feel an ineffable joy, and wilt soon be involved in a mystic and ethereal light."

During the twelfth century flerce discussions arose in "The Church" in relation to the nature of this "light," which all admitted did come as a concomitant of meditation and fasting; in fact, it became a question that deposed bishops and shook the ecclesiástical part of the Eastern Roman Empire. A detail of the circumstances connected with this discussion in relation to the " Quietists," as they were called, will be found in the first part of Gibbon, Volume 6, Millman's Edition. It is well-known to medical men that there are

many narcotic drugs which, as we may say, disturb the imagination, and lead the partaker into all kinds of extravagant fancies.

It is probable that during the Dark Ages, and even down to the present, this fact was the main stay of all practitioners of necromancy—so called and that the nightshade and other plants culled by the old witches, &c., were the now well-known instruments by which they produced the effects which rendered them so famous among the ignorant. The alkalold of all these wonderful plants can now be found at any drug store, and whether gathered by moonlight or not, will produce the same effects as though Meg Merriles herself had concocted the charm, except that the modern imagination requires a greater stimulus in order to do its share than did that of the ignorant hinds of vore.

ninds of yore.

But the question still remains—Why does the speaker. Omaha. Neb.

Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal.

use of these drugs, or why does a peculiar state of the system, caused by any means whatever, produce that peculiar effect which I have detailed? Is it because under their influence the soul partially leaves, or becomes disconnected from the body, and enters into new relations not connected with the ordinary senses, or is it pure fantasy, the laws of which are "past finding out"? The latter I do not believe, nor am I ready to believe that all which we "see with our eyes shut " is an influx of Divine light, or worthy of reception as super-mundane clear-seeing. I would like to have some of the spiritual "visionaries" give through your paper a clear, philosophical description of all the circumstances connected with their "views." You will recollect that Judge Edmonds, in order to bring on his "visions," only had to "sit down on the sofa and put a handkerchief over his eyes," when they came, judging from his descriptions, with vivid outlines clear and well defined. Now I have had visions while sitting or lying, which I could at the time have clothed in language, and made them appear to others vivid and connected-without violating the truth, except in a few connecting details, and still I am convinced that there are thousands who have or might have the same, without even noticing or attending to them at all.

I fear that a good deal of what passes as spiritual experience is of this character, and that the minds of many who are not almost superhumanly truthful and logical, are apt to be led to assert as fact things of which they have good reason to be doubtful, and yet have no compunctions, even if they have tender consciences.

### INDIANA.

### Richmond.

EDITORS BANNER OF LIGHT—The condition of the Society of Spiritualists, and of the Children's Progressive Lyceum, of this city, is good. The influence of these organizations is constantly on the increase, while the opposition and prejudice borne against them by the conservative element is continually and surely giving away.

For several weeks past Mrs. Amelia Colby, of Crown Point, in this State, has been lecturing for us. It is but due to her for us to say that she is one of the best trance speakers we have ever had

one of the best trance speakers we have ever had with us. She has drawn good audiences, and her stirring discourses have done much to arouse the down the mouldy battlements of Orthodoxy. We would recommend her to Eastern societies as an example of Western radicalism.

The Progressive Lyceum is now one of the insti-tutions of the city. The children are to give a grand entertainment on the 30th inst. During the grand entertainment on the 30th inst. During the coming year the Lyceum will complete its new hall, which is now being built at a cost of twenty-five thousand dollars. The money for this hall has been raised by issuing stock, and when completed it will be rather a profitable than an expensive institution.

\*\*ELIF.\* Brown.

\*\*Richmond\*\*, December 13th\*, 1868.

### ILLINOIS. Matters in Havana.

MESSIS. EDITORS-We wish to say, through the

Banner of Light, that the lull in Spiritualism in Havana has ceased for the time being. The pentup spiritual forces have again burst forth with renewed life and vigor. Bro. W. F. Jamieson has been with us during the last month, lecturing morning and evening each Sunday, to a full house and appreciative audiences. We have an engage-ment with him to commence on the 20th of this ment with this to commence on the 20th of this month, and continue for a term of six months, lecturing Sundays, morning and evening, and directing the exercises of the Children's Progressive Lyceum. And I hope it will be the means of increasing the circulation of the Banner of Light. W. F. Jamieson's address bereafter for six mont will be Havana, Ill. Truly thine, JAS. BOGGS. Havana, Ill., Dec. 13th, 1868.

#### LIST OF LEGTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK

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

this column is devoted exclusively to Lecturers.]

J. Madison Allen, Ancora, N. J.
C. Fannir Allen will speak 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 New York,
(Everett Rooms,) during April; in Salem, Mass., during May.
Address as above, or Stoncham, Mass.
MRS. ANNA E. Allen (late fill), inspirational speaker, 129
South Clark street, Chicago, 111.
J. MADISON ALEXANDER, inspirational and trance speaker,
Chicago, Ill., will answer calls East or West.
MRS, N. A. Adams, inspirational speaker, P. O. box 277,
Fitchburg, Mass.

Fitchburg, Mass HARRISON ANGIER, trance speaker, Calamus Station, Clin-

HARRINON ANGIER, trance speaker, Calamus Station, Clinton Co., Iowa.

JAMES G. ALLBE, Springfield, Mass.
Miss, N. K. Andioss, trance speaker, Delton, Wis.
DR. J. T. ANOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.
MARY A. AMPILEST will answer calls to lecture, attend funerals, &c. Address, care J. Stolz, M. D., Dayton, O.
REV J. O. BARRETT, Sycannore, Ill.
Miss. Sarah A. Byrness will lecture in New York (Everett Hall) during January; in Salem, Massa, during February; in East Boston during March. Permanent address, 87 Spring street, East Cambridge, Mass.
Miss. A. P., Brown, St. Johnsbury Centre, Vt.
Miss. II, F. M., Brown, F. O. drawer 5955, Chicago, Ill.
Miss. Andy N. Bernham, inspirational speaker, 25 East Canton street, Boston, Mass.
Dr. A. D. Baiton, Mass.
Dr. A. D. Baiton, Mass.

DR. A. D. BARTON, Inspirational speaker, 199 Hampden street, Boston, Mass. treet, Boston, Mins.
JOSHPH BAKER, editor of *The Spiritualist*, Janesville, Wis.
Mis. EMMA F. JAY BULLENE, 151 West 12th st., New York.
Mis. NELLELJ, T. BRIGHAM Will speak in Washington, D.
during Fobruary and March. Address, Elm Grove, Cole-

MRS. NELLIEJ. T. BRIGHAM WIll speak in Washington, D. C., during Fobruary and March. Address, Elm Grove, Colerain, Miss.

Miss. Burr, inspirational speaker, will answer calls to lecture in the Middle and Eastern States. Address, box 7, Southford, New Haven Co., Conn.

Wis. Brann will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53, Camden P. O., Mich.

M. C. Bran, inspirational speaker, Almond, Wis. Sundays engaged for the present.

W. Bushi, Eso., 1538 Clark street, Chicago, Ill.

Henny Barstow, Inspirational speaker, Duxbury, Mass. Mrs. Nellie L. Bronson, 15th street, Toledo, O.

Address, Cacheville, Yolo Co., Cal.

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.

J. H. Bickford, inspirational speaker, Charlestown, Mass.

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

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

A. P. Howman, Lansing, Mich.

Warren Chass., 544 Broadway, New York

Mrs. Augusta A. Curarin, Dox 815, Lowell, Mass.

Albert E. Carenter will answer calls to lecture and establish Lyccums. 1s 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 Banner of Light, Boston, Mass.

Mrs. Annie M. Carver, trance speaker, 31 Broadway, New York.

Dr. J. H. Curarie, corner Broadway and Windsor street, Cambridgeport, Mass.

J. P. Cowles, M. D. Ottawa, Ill., box 1374.

Deam Clark, Lyons, Mich., care Col. D. M. Fox.

Mrs. J. Clark, trance speaker, 31 Broadway, New York.

Mrs. J. Clark, trance speaker, 31 Broadway, New York.

Mrs. J. Clark, trance speaker, 17 Broadway, New York.

Mrs. J. Clark, trance speak

on street.

DR. II. H. CRANDALL. P. O. box 778, Bridgeport, Conn.

BR. M. ELIA H. COLBY, trance speaker, Lowell, Ind.

IRA II. CURTIS, Hartford, Conn.

DR. THOMAS C. CONSTANTISE, lecturer, Thornton, N. H.

MRS. ELIZA C. CRANE, Inspirational speaker, Sturgis, Mich.,

are J. W. Elliott, drawer 36. J. W Elliott, drawer 36. 18. HETTIE CLARK, trance speaker, West Harwich, Mass. 18. M. J. Colbum, Champlin, Hennepin Co., Minn. 58 EMMA CHADWICK, inspirational speaker, Vincland,

, box 272 Arles P. Crocker, inspirational speaker, Fredonia, N. Y. 18, Laura Guppy, San Francisco, Cal. MRS. LAURA CUPPY, San Francisco, Cal. J. B. CAMPBELL, M. D., Cincinnati, O. MRS. CORA L. V. DANIELS'S address during January, Boston,

Mass
PROF. WM. DENTON, Wellesly, Mass.
PROF. WM. DENTON, Wellesly, Mass.
PROF. WM. DENTON, Wellesly, Mass.
Miss Lizzir Doten, Pavillon, 57 Tremont street, Boston.
HENRY J. DURGIN, inspirational speaker. Cardington, O.
GEORGE DUTTON, M. D., Rutland, Vt.
Dg. E. C. DUNN, Rockford, Ill.
MRS. AGNES M. DAVIS. 4032 Main street. Cambridgeport. Ms.
MISS CLAIR R. DEEVERS, inspirational speaker, Chicago,
Ill. caro J. Spettigue.
MRS. E. DELAMAR, trance speaker, Quincy, Mass.
A. C. EDMUNDS, lecturer, Newton, Iowa.
DR. H. E. EMERY, lecturer, South Goventry, Conn.
MRS. CLARA A. FIRLD, lecturer, Newport, Me.
MISS ALMEDIA B. FOWLER, impressional and inspirational speaker. Omaha, Neb.

ANDREW T FOSS, Manchester, N. II.
Dr. II. P. FAIRFIELD will speak in Painesville, O., during
January. Will answer calls for week-evenings. Address as

ANDREW T FOSS, Manchester, N. H.

Din. H. P. FAIRFIELD Will speak in Paineaville. On during January.

Mins. P. FAIRFIELD Will speak in Paineaville. On during January.

Mins. P. FAIRFIELD Will speak in Paineaville. On during January.

Mins. M. J. FRANCIS, Ogdensburg, N. Y.

J. G. FFSH, Hammonton, N. J.

Mins. M. L. FRENCII, impirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.

A. B. FRENCII. lecturer, Clyde, O.

N. S. GREENLEAL, LOWEI, Mass.

ISAAO?, GREENLEAL, 1061 Washington street, Boston, Mass.

ISV. JOSEPH. C. GILL, Belvidere, Ill.

Din. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Act 409. Fort Wayne, Ind.

Mins. LATRA DE FORCE GORDON. Address, Treasure City, Nye Co., Nevada.

K. H. J. G. GLILD, Lawrence, Mass., will answer calls to lecture. Address, Inc.

Mins. G. LLID, Lawrence, Mass., will answer calls to lecture.

Mins. G. LLID, Lawrence, Mass., will answer calls to lecture.

Mins. G. GLILS, Princeton, Mo.

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

Mins. J. G. GLILS, Princeton, Mo.

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

Mins. J. J. HURBARD will speak in Remington's Hall, Providence, R. J. Jan. 3. Address, corner Pearl and Brooks atreets, Cambridgeport, Mass.

E. Anniel Birman, Agent of the Connecticut State Association, will speak in New Britain, Jan. 24; in Birstoi, Jan. 24; in Wisterlony, Jan. 13; in Wasterlony, Jan. 14; in Wasterlony, Jan. 14; in Misfort, N. H., Feb. 21 and 14; in Misfort, N. H., Peb. 21 and 14; in Misfort, N. H., Peb. 21 and 14; in Misfort, N. H., Mass. Miss. Nature and Miss. Miss. S. A. HORTON, 24 Wanesh street, Lowell, Mass. Miss. Miss. Ball, H. Harmon, Miss. Miss. Miss. Miss. Miss. Miss. Miss. Mi

Journal.
John A. Lowe, lecturer, box 17, Sutton, Mass.
WM. A. Loweland, 25 Bromfield street, Boston, will answer
calls to lecture. Subject: Integral Education, or the Era of
our New Reintions to Science.
Miss. A. L. Lamuert, trance and inspirational speaker, will
receive calls to lecture. Address, 958 Washington st., Boston.

anis. A. I. I. I. Marker, trince and institutions speaker, outraince I Gorham place.

B. M. I. LAWRENGE, M. D., and wife, independent mission-aries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Spiritualism, ancient and modern. Address, Burdlek House, Buffalo, N. Y.
Mins. L. II. LACY, trance speaker, No. 364 Green street, between 9th and 10th streets, Laudsville, Ky.
Many E. LONGDON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.
Mins Many M. Lyons, inspirational speaker, 98 East Jeffer son street, Syracuse, N. Y.
II. T. LEONARD, trance speaker, New Ipswich, N. H.
CHARLES S. MARSH, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.
PROF. R. M. M'CORD, Centralia, III.
EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. JAMES B. Monrison, inspirational speaker, Dox 378, Haverhill, Mass.

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

hill, Mass.
Thomas E. Moon, inspirational speaker, 20 Howard street, Boston, Mass.
Miss. Tamozing Moore will answer calls to lecture. Address, 62 West Cedar street, Hoston, Mass.
Miss. Tamozing Moore will answer calls to lecture. Address, 62 West Cedar street, Hoston, Mass.
Miss. The H. Mason, inspirational speaker, No. Conway, N. H. O. W. Manyel, trance speaker, 25 Rutland Square, Boston, Leo Zillere purposes spending the winter in the East, and will respond to invitations to speak in New England and New York State. A ddress, Mount Morris, N. Y.
Dil, John Mayhew, Washington, D. C., P. O. box 607.
Dil, O. W. Mourill, Ju., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.
Miss. Hannah Morse, trance speaker, Joliet, Will Co., Ill.
Miss. Annah Helen Maythess sheeker, Bridgeport, Conn.
Miss. Sarah Helen Maythess will make engagements for the winter. Address, care Dr. Roundy, Ghiney, Mass.
J. W. Matthews, Jecturer, Heyworth, McLeon Co., Ill.
Dil, W. M. Shams, Jettier, Millery, Miss.
J. W. Matthews, Jettier, Heyworth, McLeon Co., Ill.
Dil, W. H. C. Martis, 174 Whistor street, Hartford Co.
A. L. E. Nasu, Jecturer, Bochester, N. Y.
C. Norwood, Ottawa, Ill., Inspirational speake
J. W. V. An Namer, Mourde, Mich.
W. M. Oden, Salem, Ill.
George A. Penner, Inspirational trance speaker, P. O. box
81, Auburn, Me. In addition to his practice, healing sick and
infirm people in places he may visit, will be pleased to answer
calls to lecture. His themes pertain exclusively to the gospel
and philosophy of Spiritualism.
Miss. P. N. Palmer, trance speaker, New Albany Ind.
Miss Nettie M. Prabe, trance speaker, New Albany Ind.

90., N. Y. Mrs. Pike, lecturer, St. Louis, Mo. Miss Nettik M. Prask, trance speaker, New Albany Ind. A. A. Pond, inspirational speaker, Rochester Depot, Loraine L. POTTER, trance speaker, La Crosse, Wis., care of E. A.

CO., Ohio.

J. L. PUTER, trance speaker, La Crosse, Wis., care of E. A Wilson.

J. L. PUTER, trance speaker, La Crosse, Wis., care of E. A Wilson.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Dr. S. D. Pace will answer calls to lecture on Spiritualism. Address, Port Huron, Mich.

Mirs. Anna M. L. Poyte, M. D., lecturer, Adrian, Mich.

J. H. Powell, Terre Haute, Ind., care James Hook.

Mirs. J. Puffer, trance speaker, South Hanover, Mass.

Dr. W. K. Ripley, Foxboro', Mass.

A. C. Robinson, Il Fulton street, Brooklyn, N. Y.

Dr. P. B. Randolph, care box 3322 Boston, Mass.

Mrs. Jennie S. Rudd, 149 North Main st., Providence, R. I.

Wille, Rose, M. D., inspirational speaker, Springfield, O.

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

C. H. Rimes, inspirational speaker, Boston, Mass.

Rey. A. B. Randall, Applicion, Wis.

J. T. Rouse, normal speaker, Lox 408, Galesburg, Ill.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y.

Mrs. Frank Reid, inspirational speaker, Kralamazoo, Mich,

Mrs. Palika J. Roberts, Carpenterville, Ill.

Miss. Salome Rieley, inspirational speaker, North Lev
rett, Mass.

Austen E. Stimons, Woodstock, Vt.

Dr. H. B. Storer will lecture 4n Philadelphia during Janu
ary, Address, 50 Pleasantstreet, Boston,

Miss. Fanke Davis Smith, Milford, Mass.

Miss. E. Slight, 13 Emerald street, Boston, Mass., will

answer calls to lecture.

Miss. Carrier A. Scott, trance speaker, Elmira, N. Y., wilt

answer calls to lecture.

Miss. L. A. F. Swain, inspirational speaker, Union Lakes,

Miss. L. A. F. Swain, inspirational speaker, Union Lakes,

answer calls to lecture.

Mus. Carrie A. Scott, trance speaker, Elmira, N. Y., wilt answer calls to lecture.

Mus. L. A. F. Swais, inspirational speaker, Union Laker, Rice Co., Minn.

Mus. C. M. Stowe, San José, Cal.

Mus. S. J. Swasey, normal speaker, Noark, Conn.

E. R. Swackhasher, 128 80. 36 street, Brooklyn, N. Y., E. D. Dr. E. Sprager, inspirational speaker, Schenechady, N. Y. Mus. Almira W. Shith, 35 Salem street. Portland, Mc. Arnam Smith, Esq., inspirational speaker, Sturgis, Mich. Mus. Mary Louisa Smith, trance speaker, Toledo, O. Miss M. S. Stulkyan, Trance and inspirational speaker 12 Chapman street, Boston, Mass.

J. W. Seaver, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places. Mrs. G. A. Sherwin, Townsend Center, Mass.

Mrs. C. A. Sherwin, Townsend Center, Mass.

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

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

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Selam Van Sickle, Greenbush, Mich.

Miss Mattle Thiving will answer calls to lecture. Address, Conway, Mass.

Mrs. Horney Timenon, Porty, Rolls Co. Mo.

MIS. II. T. STEARNS may be addressed at Vinciand, N. J. MRS. MRLIE SMITH, impressional speaker, Sturgls, Mich. SKLAIN VANSICKLE, Greenbush, Mich. MISS MATTIE TINVISG will answer calls to lecture. Address, Conway, Mass. Mrs. Rodbert Timmony, Perty, Rolls Co., Mo. Mrs. Februer N. Talmader, trance speaker, Westville, Ind. Dr. S. A. Thomas, lecturer, Westville, Ind. J. Area Trask, lecturer on Spiritualism, Kenduskeag, Me. Hudbor Tittle, Berlin Heighis, O. BENNAMIN TODD, San Francheo, Cal. Mrs. Sanamin Todd, San Francheo, Cal. Mrs. Sanamin Todd, San Francheo, Cal. Mrs. Charlotte F. Taber, trance speaker, New Bedford, J. H. W. Todder, Oxidence, R. I. Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., V. O. Dox 392.

N. Frank White, Agent for the "American Association of Sulitualists," can be addressed through January, Wash-Inkton, D. C.

E. V. Wilson, Lombard, Ill.

E. S. Whieler, inspirational speaker, Cleveland, O. Mrs. M. Macomber Wood will speak in Rochester, N. Y., during January; in East Boston during February. Address, Il Dowey street, Worcester, Mass.

F. L. H. Wille, M. D., 16 West 24th street, near Fifth ave nie Hotel, New York.

Mrs. S. E. Warner, are Hammer of Light, Boston, Mass.

Mrs. E. Warner, are Hammer of Light, Boston, Mass.

Mrs. E. Whipfle, and Spouth Morgan street, Chicago, Ill. Herner C. Wittorr, care Hammer of Light, Boston, Mass.

Mrs. E. M. Wolcott, Canton, St. Lawrence Co., N. Y. Price, E. Whipfle, Ind. State Missionary, Terre Haute, Ind. State Missionary, Terre Haute, Ind. Miss. A. Wilhelm, M. D., Inspirational speaker, can be addressed during December, box 5679, New York.

N. M. Wright, Inspirational speaker, Oswego, N. Y., care of A. M. Richards, Esq., P. O. box 997.

Mrs. Mary J. Willoonson, care J. Spettigue, 192 South Clark street, Chicago, Ill.

Mrs. Mary L. Williams, M. D., Inspirational speaker, Combonisted, Prescott Corporation, Lowell, Mass.

Mrs. S. A. Williams, Inspirational speaker, Brita Center, In Marker, John, Mass.

A. B. Williams, M. D., Inspirational speaker, S

Mi furn ler, list (

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

# Banner of Light.

BOSTON, SATURDAY, JANUARY 2, 1869.

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

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. LUTHER COLBY. ISAAC H. RICH.

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LEWIS B. WILSON ASSISTANT EDITOR.

5.P All business connected with the editorial department of this paper is under the exclusive control of Lether Colary, to whom letters and communications should be addressed.

#### Apathy of Spiritualists to Organic Effort.

The intelligent and earnest advocates of Spiritnalfsm, who are immediately engaged in disseminating its facts and principles, and to whom its revelations are of the highest practical value, naturally feel some surprise; and disappointment that their efforts to organize simple methods of awakening general public attention to this subsject are not sustained by more cordial cooperation of professed Spiritualists. To them the methods of organic effort, proposed and already instituted, seem so simple and adequate to the purpose, that it is a matter of surprise why they do not receive hearty support. The engines are built; the engineers have been running experimental trips mainly at their own expense, well savisfied with the working of the machinery, but the fuel with which to keep up a constant and sufficient head of steam for the progressive journey to be made, is not furnished by the company who were supposed to be interested in the enterprise.

This difficulty has always impeded the success of local societies, and the reports of the pioneer agents of State Associations generally, who have commenced missionary work, demonstrate that increasing the sphere of labor over a larger area of territory does not secure any more adequate pecuniary support.

In Michigan, which has been called the "Bauner State" of the organization movement, the " unprecedented success!" of which has been often affirmed-the actual facts, as stated (in the Present Age) by S. F. Breed, one of their most able and self-sacrificing agents, are as follows: The missionary work began in Oct., 1867. Rev. J. O. Barrett was hired at a salary of one thousand dollars. He resigned in two months. Dean Clark and Mrs. Horton were then engaged (we believe at the same salary), but have generally spoken before organized societies, receiving the same as other speakers, but having received little compenstion for their missionary work proper, are sadly behind on their salaries. Bro. Breed says:

"I was employed last June by the Board, and since, as before, have worked wholly in new, unorganized counties, and my pay was to have come from the Missionary Fund; and although there is quite a subscription to that Fund, it is but scantily paid, and any one knows that unpaid subscriptions will neither feed nor clothe. My whole time has scriptions will neither feed nor clothe. My whole time has been given to this work for thirteen months, and you are all sware with what success and how many times expressed ratisfaction. Within that time I have received \$170.50; pabl out in actual expenses \$101.75; leaving balance for profit \$3.75, which do n't begin to pay the wear on clothes. I have many friends, and others, too, who are ready to call me anything but who and true to myself to give over a year's time in this work. Now, my friends, it is this and similar sacrifices that have accomplished the much-licard-of success in the Michigan Spiritual Organization. Col. D. M. Fox, our President, has done for our cause what, in all probability, no other man in the State could have been found to do. He has worked night and day to forward this work.

bablity, no other man in the State could have been found to do. He has worked night and day to forward this work. The masses of Spiritualists in this State have done but little, comparatively nothing, toward paying the actual workers in the organization. They have paid for speakers among themselves after they were organized and have had value received. Thought that was a heavy tax; did n't see how they could do anything for those away from home. I have found too few who are willing to look beyond their own doors. Michigan Spiritualists are pointed out as in the van in this work by all the Spiritualists of America; but this noble work must stop, or be suspended, until others this noble work must stop, or be suspended, until others will volunteer time and earnest, zealous work, or until the Spiritualists of this State—some few noble exceptions—are willing to part with some of their money. It is now seen what can be done by a proper effort, what money and labor will produce, and it rests with the Spiritualists to say whether the work shall go on or be suspended. Some of your will produce, and it rests with the Spiritualists to say whether the work shall go on or be suspended. Some of your laborers, however good may be their intentions, however much they may wish to see the work move on, however much they may regret to cease their labors in this branch of the great work, nevertheless will turn their attention in other directions, 'for charity first commences at home,' and 'the laborer is worthy of his hire.' This work cannot be prosecuted at the sacrifice of a few; it must be more equally sestained by all the Spiritualists of the State, or there will be less work done, and your banner will trail. Spiritualists of 'this State are numerous and wealthy, but they never have been in the habit of giving to the spiritual cause, however much they have been and are now giving to the churches. They must give to this, their cause, and liberally, too, as the ortholog do to the churches. Just see; while the good friends were giving comparatively nobly in Port Ruron to our cause, at the same time in one of the Port Huron to our cause, at the same time in one of the to pay expenses of repairs, etc., on the church. When Spiritualists will open their hearts and purses with that freedom that is in keeping with their religion, then indeed will the work move nobly and rapidly on to a triumphant suc-

In Illinois, Dr. E. C. Dunn, State Missionary, reports that, after a year's hard struggle, the Missionary Bureau had received only about one hundred dollars of a subscription of one hundred and seventy-seven dollars. The Doctor volunteered to go into the field for fifty dollars a month and pay his own traveling expenses. After three weeks' work, delivering seventeen lectures, he had received about thirty dollars, his actual expenses having been thirty six. He pointedly

penses having been thirty-six. He pointedly asks;

"Are you willing to have your Missionaries in the field on these terms? How can-Bro, Jamieson and myself sustain our families at such a rate? We are willing to do all we can, but how can you expect that we can go hither and yon, depending upon the yoluntary contributions of the people at such figures as I have just mentioned? If there is no money in the Treasury at the end of the year, we receive—how much do you think? Nothing! Even were we to receive our stipulated price, we would then be six hundred dollars out of pocket. We are not fibuling fault even at this; all we wish is that others will do their share toward sustaining Spiritualism through the Missionary movement of our State. It is not money alone we are working for, as you must know, but for the support of the cause. You cannot expect us to make all the sacrifices. Provide us with the means and we will do the work cheerfully. Without pecuniary assistance we cannot trayel, hence I deem it necessary that we establish a stipulated price for Sunday and weekday evening lectures until the Bureau is supplied with funds sufficient to warrant a free Gospel where the people are not able to pay for it.

Seeleties have heretofore asked me, "What do you charge for lectures?" I have said, Nothing. In so doing, I believe that I have done a great wrong, for there is a class of lazy, stingy Spiritualists who are anxious to have a free Gospel without any exertion on their own part, something that will not cost them anything. Now you cannot get an Eastern speaker of talent for less than twenty-five dollars a Sunday. We are willing to make sacrifices. We ask you to pay us, until such time as the Bureau is able to compensate its Missionaries, fifteen dollars -per Sunday, and week-day evening lectures five dollars,"

W. F. Jamieson, another agent of this society,

W. F. Jamieson, another agent of this society, a man whose scholarly and intellectual ability would secure him a high position and abundant support in any popular field of labor, lectured one month in the missionary field, organized six societies, delivered thirty-six lectures, and secured from contributions, for value received, where he lectured, one hundred and sixty-six dollars and fifty cents, out of which he deducted his traveling expenses. But only four dollars and fifty cents

meeting. Practically the society is embodied in the person of Mr. A. E. Carpenter, a live man, who, possessed of both physical and mental powers of endurance, and being thoroughly in earnest, generally succeeds, while lecturing from town to town, in raising nearly all his salary as he goes along, the balance being made up by hard begging of a few Spiritualists in Boston and vicinity. The experiences of Dr. H. B. Storer and Mrs. Agnes M. Davis, the two other agents of this society, whose devotion to Spiritualism, and perhaps unwarranted confidence in the cooperative spirit of its professors, led them to volunteer as missionaries, is to the effect that the people gladly hear the Gosnel of the New Dispensation, but that professed Spiritualists are not, on the whole, any more liberal in sustaining their efforts than the strangers to whom they speak. It is the collections from promiscuous audiences that furnish what funds are received. The one dollar membership subscriptions are received generally in payment for value received in the lecture just given, and, under the galvanizing power of which, the pocketnerre suffers a spasin and shakes out its mite, or with the understanding of a prospective lecture at some time, in the member's vicinity. This is very well, as far as it goes; but as direct contributions to a general missionary work in the State, very

little is given. It should not be so. We believe this apathy and indifference to the great work of systematic education in the Spiritual Philosophy, of which the formation of local and State Societies and Lyceums are but primary conditions, is very general-that the above reports may be considered as fair statements of the greatest obstacle to the progress of Spiritualism.

The question naturally arises, What are the causes of this indifference, and how can it be changed to intelligent appreciation and hearty enoperation in the practical advocacy of our beneticent and harmonial philosophy? Shall we build more engines? or larger ones? or shall we use those that we now have, according to the full measure of their capacity? Can large organizations succeed where small ones fail? If we cannot raise steam enough to drive ten one-horse engines, shall we find it easier to add one more of ten-horse power to the number, and run them all? In a word, if Local Societies cannot be sustained, can State and National Societies succeed better?

We do not wish to dogmatize upon this subject, or to hear others. The lessons of experience are as valuable as the prophecies of hope; and we sincerely trust that this whole subject of the best methods of advancing a true Spiritualism, in our personal lives, as well as in any organic relations that we may adopt, will be largely and intelligently discussed.

Promises of aid were indeed received; but as the subscriptions, have never been paid, the missionary work in Michigan was suspended on the 15th of last month. We notice, however, that the Agent of the American Association of Spiritualists is laboring in that State, soliciting funds for the American Industrial College, and the general purposes of the Association. Bro. French is one of our ablest men, and whatever object he presents will receive some pecuniary aid.

### The Indian War.

The Banner of Light does not intend to be onesided on the Indian question. Week before last we gave both sides of the question, and this week we do the same. The first statement which follows is from a letter written by Gen. Sheridan, and the other is from an old settler on the border:

"In a letter to Gen. Sherman, Gen. Sheridan communicates interesting information concerning he Indians whom he recently attacked and de feated, derived from Black Kettle's sister, which effectually disposes of the report that they were effectually disposes of the report that they were friendly Indians. She states that there was a very large number of Cheyennes, Sloux, Arrapahoes, Kiowas, Apaches and Camanches encamped on the Washita, and several war parties had been sent out. One went north in the direction of Fort Larned, and is still out. Another had returned, the trail of which led Gen. Custar into Black Kettle's village. This party brought back three scalps, one of which was that of an express-man who was killed and horribly mutilated be-tween Forts Dodge and Larned, just before Gen. Sheridan left the former fort. The mail he was Another party went in the direction of Fort Lyon and is still out. About the time the first of these parties started, Black Kettle and one sub-chief from each band went to Fort Cobb and brought thom each bank went to Fort John and Hongin back provisions given them at that fort, and while they were gone, or about the time of their return they were gone, or about the time of their return, the last war party referred to was sent out. The women are of opinion that they will all sue for peace as the result of the battle with Gen. Custar. Gen. Sheridan says the mules belonging to Clark's train, and also photographs and other articles taken from houses in Kausas robbed last fall were found in the camp. He remarks:

The Government makes a great mistake in giving these indians any considerable amount of food under the supposition of necessity. The whole country is literally covered with game. There are now more buffaloes than will last buffaloes for twenty years. The turkeys are so numerous that flocks of them of one thousand to two thousand have that flocks of them of one thousand to two thousand have been seen, and the country is full of grouse, qualls and rablats. Herds of antolope and deer are everywhere, and even ran through Gen. Custar's train while on his march. The reservations laid off for the Cheyennes and Arraphoes are full of game and the most luxurious grouse.'"

## A BORDER-MAN'S STATEMENT.

Editors Banner of Light—You say your columns are open for the discussion of this Indian question. I would like to cast in my mite. I lived in Colorado in 1864, at the commencement of the Cheyenne Indian war; the first fight with the Indians was in April, within two and a half miles of my house, at Fremont's Orchard, ninety miles east of Denver. I know the United States troops commenced the fight without any cause or provocation. I am well acquainted with the instigators of the war, and know why they did it, and all about it. The soldiers were camped four miles above me, at Camp Sanborn. During the winter previous to the commencement of the war, and in the spring and summer until June, I furnished them beef. I had the cavalry yard on my ranch, and furnished hay for the horses. Some of the soldiers turned in their rations and boarded with me, and I had good opportunity to learn the sentiments of both officers and privates. Col. Chivington received marching orders for Texas in March. From that time on, the Indians were auful creatures with the soldiers, who com-

were not going to do it, &c.,,&c.
One day I was coming in from Denyer; T stopped at Camp Sanborn and saw it looked lone-some there, and made an observation to that effect to the Captain. "Yes," he said, "the In-dians have been stealing stock over on the Ba-zien, and I have sent Lieutenants Dunn and Chase after them, with written orders to reclaim the stock and take their arms from the Indians." Said I, "Captain, that will be hard on us settlers, especially those of us who have families in this wild Indian country." "Pooh!" said he, "it will be just the thing for you ranche men; you

will get a hig price for your hay and beef."
I exchanged a few more words with him, and started home with a heavy heart and a cautious eye, for I had a wife and three small children, and a number of hundred head of cattle, horses and mules, and I felt as if all might be swept beyond my reach in a moment, for there were thousands of Indians in that country, and but a thousands of Indians in that country, and but a few soldiers—drunken and demoralized creatures and will not disappoint the expectations that at that. At night on the same day, after dark, have been raised in regard to it. It forms a vol-

funds, and who elect their officers at the annual try, were terribly frightened. The third day after the fight, Lieutenant Dunn told me all about it. They found the Indians, but no stolen stock; he demanded of them their arms, and they com-menced backing off. He finally crowded them to a fight, resulting in the death of two soldiers and one horse. Thus ended the first fight.

The second fight was in May or June, one hundred

dred and forty miles from Denver, and sixty miles north of the Platte river, and was one of the most outrageous, cold-blooded massacres I ever knew of. There were a lot of soldlers sta-tioned at or near Moore's and Kelley's Ranch, one hundred and forty miles from Denver; they found an Indian, and took him to camp. On his way there they told him they were going to shoot him there they told him they were going to shoot him; said they had orders from Col. Chivington to shootlevery Indian they saw. They took him before Maj. Downing. This Indian proved to be "Spotted Horse," a brother-in-law to Mr. E. Gerny, a white man, who lives sixty-three miles this side of Denver, The Major told "Spotted Horse"—one of the

most friendly, kind and obliging Indian men I ever saw—that he would not shoot him if he would tell him where there were some Indians, "Spotted Horse" said he knew where there were "Spotted Horse" said he knew where there were a few families, but they were friendly. The Major said: "Have they got any ponies?" "Yes, got heaps of ponies." "That's all right, then," said the Major. He sent up the road and got Sam Asheroit, a mean white man, who lived with a half-breed squaw, for his guide. The Major with his soldiers then started for Cedar Bluffs. On their arrival there, the first Indian they saw was a little boy, ten years old, tending two hundred and fifty ponies. He came up to them, got within about thirty feet of them, on foot, threw up his arms, and said, "Good Sioux! good Sioux!" The soldiers shot him, and he fell dead. They at once started the herd of ponies for Moore's and Kelley's Ranch. Part of the soldiers went up on the Bluffs and fired into the Indian Tepees, promischously, among squaws and little children, killing twenty-four Indians-mostly women and children. Only one soldier showed his head over the rocks, and that was Sam Isener; an Indian shot him, and he fell over into the canon; then the soldiers retreated, claiming they were out of ammunition. By-the-by, that has generally been the case when they have come in close contact with the Indians. The soldiers came back to camp, having two hundred and fifty ponies to divide among themselves. First they sent Col Chivington a pair of spotted ponies, and divided the others according to rank and file. Soon Chiv-ington received an order from the War Department to advertise and sell those ponies, and the avails over as spoils of war. The Colonel sent some men down to look up the stock. By-the-by, the soldiers knew that such an order was out, and prepared for it. Not a pony was found. Returns were made accordingly, and in a few days after ponies were thick and cheap among the soldiers, but the poor Indian had to go on

foot to hunt his living.

The ball was now open. The next fight was later in the season, and I have not room to give it now. If you desire it I will give an accurate account of each and every fight in Colorado with the Indians, and all uncalled for. I lived in Colorado with the Indians, and all uncalled for. I lived in Colorado over three years, and am well acquainted with Col. Chivington and his soldiers. I furnished an immense amount of beef, hay and corn to the irmy. I know of some of the most heart-rending perpetrated against the Indians by sol liers for no cause only standing up to fight. fore this Indian war there were thousands of Indians about among the ranchmen from time to time—friendly, clever fellows—and it took a great many outrages from the soldiers to get them aroused. The Indian wants peace. I have been informed by men who know, that not a thousanderh part of the "Sand Creek." fight has ever been told. The time was when I dare not say so, but told. The time was when I dare not say so, but it is not so now. You know nothing of the corruption there is among the government officials on the frontiers.

I was in Minnesota during the great massacre traced it out—and as usual it falls back upon the officials. \*Yours, &c., John Henry.

## What we Think.

Instead of paying out money at this time to be used at some indefinite period for the purpose of building "colleges" and creating "Central Buwe hope our friends will give what reaus," amounts they can spare to support their journals. and iyooums, and local societies. And if they still feel inclined to give further, let us have local libraries, where works on the spiritual philosophy can be obtained. We should have had such an institution in Boston long ago. It is true our colaborer, Bela Marsh, made an individual attempt to establish a library of Spiritualist books here, but his means did not warrant him in carrrying out the plan fully, and consequently its usefulness was limited. Mr. M., owing to ill health, has now retired from business, so that that avenue is closed altogether.

We should also long ere this have owned an edifice suitable to hold public meetings in instead of, as we have done, hired costly halls for the purpose, thus compelling the issue of admissiontickets to enable us to liquidate expenses.

We have had twelve years' experience in the spiritual ranks, and it is with mortification we record the fact to-day that we own no lecture hall in the city of Boston, and possess no library. Spiritualists here are amply able to accomplish these objects, would they but unite in the spirit of harmony. The subject has been mooted over and over again, yet no movement in the right direction has yet been made. It is high time it were inaugurated. Who will make a beginning? If the rich Spiritualist will not do his duty in this direction, will the poor Spiritualist do his?

We will try an experiment, if any active soul will back us-and there are plenty of such. It shall be this: to solicit funds for the purpose of building a SPIRITUAL TEMPLE in Boston, first applying to the poor Spiritualists, taking whatever they may feel willing to contribute; the money so collected to be refunded in due time, in case the requisite amount to build a suitable hall should not be collected.

Let a meeting be called, and a competent, trustworthy man appointed treasurer, and we believe in less than one year we could raise the amount necessary to put up such a building as we need, thus showing to the world that we are really in earnest in carrying forward the greatest and

most beneficent work of the nineteenth century. When we shall have thoroughly set the ball in motion, no doubt our rich friends hereabouts will lend us a helping hand. But we are certain they will not do so until a move is made in menced prophesying an Indian war; saying in the right direction. What say, friends, workers! shall we own a Spiritual Temple in Boston, or they never enlisted to fight white men, and they not?

Other distant localities should also move in a similar manner. When they do, our meetings will be more fully attended in every section of the country, our speakers better remunerated for their services, and our Lyceums placed on a firmer foundation. Then, after we have accomplished the necessary labor in this direction, we can successfully turn our attention to the important work of establishing a national organization worthy the name of American Associa-TION OF SPIRITUALISTS.

PLANCHETTE.—The volume under this title, announced some time since by Roberts Brothers, will be ready before February 1st. It contains a full survey of modern and ancient Spiritualism, were contributed to the missionary cause directly.

In Massachusetts the State Society is nominally composed of members who sign the Constitution and pay one dollar annually into its

### Spread the Light.

A subscriber in Lawrence sends his \$3 for an extra copy of the Banner of Light, as suggested by who can would do. He says:

into every family that can appreciate the cause of truth and progression."

Another subscriber (George Hale) sends us a list of six names, and \$18 to pay for the Banner of Light for one year. If our friends work like Bro. Hale, the Banner will soon be placed upon a firmer basis than ever.

One of our subscribers, W. M. H., at Marblehead, sends an extra \$3.00, as his quota toward. sustaining the Banner of Light and spreading the rospel of Spiritualism.

Bro. Oscar F. Fellows also sends us \$9 and two iew subscribers.

Thanks, friends, for your exertions and timely id in sustaining our paper. We need every dollar the friends can spare to sustain our expensive institution. It should be fully understood that we are working for two worlds, instead of one. For example: Those in spirit-life who perceive the destitution of some of their own people in mortal, call on us to render them assistance. We have obeyed these calls for aid until we are no longer able to do so. The jealousies and wranglings in our ranks, and the shortcomings of many, have contributed largely to this result, we are sorry to confess

### Our Lyceums.

The BOSTON LYCEUM holds its meetings at for the work,) Miss M. A. Sinborn, Guardian, Miss M. A. Haynes, Assistant Guardian, and a large corps of Guards, Group Leaders, &c., the whole number of officers and leaders being thirty-one. Its library contains two hundred and ninety-six volumes. It has on its books one hundred and ninety-five scholars, with an average attendance of one hundred and twenty, exclusive of officers, who are mostly on hand at every session.

On the day that it was visited by our reporter (Sunday, Dec. 20th,) the exercises opened with singing (from the Manual,) followed by Silver-Chain Recitations and Wing Movements. Questions were then answered by the various Groups, and the choir saug a selection from the "Spiritual Harp." A number of little ones joined in a song, after which a Grand Banner March was executed in a manner which showed great labor in drill, the time being perfect and the effect produced exceedingly pleasant and interesting. Then came the target march, after which a song," Waiting by the River," (from the Spiritual Harp,) was sung by the choir, and the meeting adjourned.

This Lyceum will give an entertainment at Mercantile Hall on the evening of Wednesday, Dec. 30th. Let all bear this in mind and give their patronage. The reputation gained by the Boston Lyceum at former exhibitions will not be lost on the present occasion, and we advise all who wish a treat to attend.

### Lyceum Exhibition in Charlestown.

The Children's Progressive Lyceum, of Charles own, Mass., gave an entertainment at Washington Hall, Main street, on the evening of Wednes day. Dec. 16th, and repeated it on the following evening. The exercises were under the direction of a committee consisting of Messrs. Bragdon Carr. Adams and Burbank, Mrs. Adams, Cobb and-Rowell and Miss Hughes. A lengthy prograining was presented, commencing with an overure by Miss Mayo and a drum solo by Master followed with songs by Misses Barnicoat, Foster, dams, Bragdon, Mayo, Higgins, Mr. Knapp ar White and Blue." "Rescued" and "Flower Gardramatic pieces; "Rough Diamond," principal Miss Mayo and Mr. Knapp;" " Mrs. Caudle's Curtain Lectures," by Mr. Burbank and Miss Hughes; and the farce, "Greatest Plague of Life."

The audience on the occasion was large and appreciative, and everything passed off quietly and in a manner which showed that there is material enough in Charlestown to get up an exhibition whenever it is necessary. We congratulate this Lyceum on its change of location, as it is now in a central position and cannot fail to be brought more into notice; and wherever the Lyceums are brought fully before the public, experience has shown that they will succeed.

## Who is Smith?

It passes into English history that, at the recent Stuart Mill as a candidate for Parliament. Mr. Mill produces intellectual works that go as far as any rate, he sells newspapers and magazines. At finally he was put forward for Westminster, a ject. mere newsman as he is, against a candidate with such wisdom, such great power of reasoning, such insight, such practical talent, and such deserved and world-wide renown as Stuart Mill, and has deprived him of his seat. Tell us no longer what money may do, whether on this side of the Atlantic or the other. We should say that in England it is almost omninotent. Parliament will be Millses are thus to be weeded out and the Smiths pushed into their places. Reform has by no means yet reached its limit in the mother country.

## A Jesuit's Testimony.

Father De Smet, a distinguished Jesuit missionary among the Indians, has recently had a journal, on the subject nearest his heart, when he made the deliberate declaration that, of his own personal knowledge, our troubles with the tribes are chiefly due to the frauds of Indian agents. He says further, that if they were properly treated by the whites, he believes they would become worthy members of civilized society. The Indians to the west of the Rocky Mountains have never been subjected to contact with the whites, like those on the hither side, yet they have shown themselves teachable and tractable to a surprising degree, and they have done precisely as desired after being placed on agricultural reservations.

Mrs. Abby N. Burnham lectures in Cen-January.

### Music Hall Meetings.

On Sunday afternoon, Dec. 20th, a large audience, notwithstanding the rain-storm, assemsome of our correspondents that all of our friends bled in Music Hall, in this city, to listen to the remarks of Prof. William Denton on "The True "Now let us all try to enlarge the list of subscribers, for the Banner of Light the coming new year. A little exertion from every one will do nucle. There are many persons that fully entanged the doctrine of spirit communion, and are abundantly able, but do not take the Banner of Light. This is all wrong. It should find its way infallibility of the Bible as it is taught to-day by infallibility of the Bible as it is taught to-day by the Christian world. We shall give a synoptical eport of this interesting lecture soon.

The singing by the choir on the occasion was excellent, comprising two selections from the Spiritual Harp" and (by special request) Dr. Ordway's "Dreaming of Home and Mother," which was most cordially received by the audi-

### Dr. Willis next Sunday.

We are pleased to announce that Dr. F. L. H. Willis, of New York, is engaged for the next two Sundays. Dr. Willis's discourses, in a preëminent degree, suit the intelligent, thinking portion of the community, and we hope he will be greeted (as was the case last winter) with a full house.

Persecution for Religious Opinions. The Supreme Court of New Hampshire has granted a permanent injunction against Rev. Mr Abbott, of Doyer, restraining him from preaching in the Unitarian Church in that place and interdicting his friends from employing him or any-body else as a preacher of like doctrine.—Boston

The Constitution of the United States guarantees unrestricted religious freedom, (and for that reason the church to-day is endeavoring to have incorporated into it a fettering clause.) But, it seems, the bigots who control the Courts of New Hamp-Mercantile Hall, Summer street, at half-past ten shire have arrogated unto themselves superior o'clock A. M., of each Sunday. Its board of offi- authority, and put a stop—as far as their feeble cers comprises D. N. Ford, Conductor, (who, with- efforts can—to, the exercise of this glorious priviout any assistant, still proves himself amply fitted lege of a free people—the boast and pride of our country. If the statute books of New Hampshire contain any clause so loosely drawn as to allow narrow-minded and bigoted judges to thus crush out our religious rights and liberty, it is high time it was repealed. The liberty of speech and conscience is too dear to our people to be easily swept away. They will struggle against such tyranny, and successfully, too.

Mr. Abbott's offence is disbelief in the divinity of Christ. The same parties who condemn him pooh at the "immaculate conception." Both are mere dogmas of the church which no one should be compelled to believe or disbelieve.

### The Oil Regions.

The Rochester (N. Y.) Commercial Advertiser, commenting on the oil regions of Pennsylvania, and the oil wells at Pleasantville, says:

"The Pleasantville territory is yet undefined in its limits, and it is the boast of operators here that there is oil to be found on every farm within an area of three square miles. 'Allah is Allah!' hrea of three square lines. Altan is Alian's shouts the Mussulman, 'and Mahomet is his Propheti' and with equal gusto we may proclaim, 'Pleasantville is the hub of Venango county, and Petroleum is its profit.' For three years the tide of travel flowed over this section from Titusville of travel flowed over this section from Titusville without a suspicion that there was sufficient oil under the borough to pay for sinking a single well. It was reserved for an enthusiast like James, with his spiritualistic theory, to demonstrate the fact that it was the wealthiest producing territory in the oil region. Within a period of nine months a city has arisen on the site of the unpresented in a liberal the provision of the proposed. tending village, the population has been increased by thousands, hundreds of derricks are exected, thousands upon thousands of capital are constantly seeking investment, and an average dally production of one thousand seven hundred barrels is the reward of these energetic operations.

## The Sunday Question.

The establishment of a course of Sunday evening lectures upon physiology by Mr. Beecher's Church has led to a project for a scientific Sunday course in New York, and also for the open-Foster, accompanied on the piane by Miss Carr, ing of reading rooms upon that day. The Sun warmly advocates these measures, and says: "In v or other, at all events, this matter Master Phelps; tableaux "Fairy Bower," "Red, finding occupation for the mass of people on Sunday must be taken up and dealt with sucden." a dance by Miss Minnie Foster, and three | cessfully, or the lager beer saloons, concert halls, and worse places, will carry the day with the characters, Mr. and Mrs. Rowell, Charles Rowell, rising generation, in spite of the excise law and the police. As to the work involved, it is no more to be deprecated than that required for warming, lighting, and taking care of churches, for it is of that necessary and merciful character which deprives it of sinfulness. Let the reading rooms be opened on Sunday by all means, and let us see whether some good will not come of it."

## The Convention-Day Journal.

This paper, published by the St. Louis Children's Progressive Lyceum, under the management of Edward P. Fenn, proposes to enlarge the scope of its usefulness (and also its size, should encouragement warrant) by giving to each Lyceum willing to subscribe for enough copies to supply its members, the privilege of inserting its card election held in England, a man named, but not of officers, electing an editor for its department, particularly known, as Smith has beaten such a and of occupying one-half a column in each statesman, philosopher and reformer as John issue particularly devoted to its individual interests. This offer seems to appeal directly to the different Lyceum organizations all over our land, those of any man of the age to hold up England's and should be responded to generously, in the renown. Mr. Smith sells them, perhaps; or, at spirit in which it is made. Such a course would do much toward acquainting every one with the his business he has naturally grown rich. As he necessities and labors involved in the Lyceum grew rich, he as naturally grew conservative, till cause. We wish the Journal success in its p o-

## Massachusetts Spiritualist Association.

The Annual Meeting of this Association is to be held in Boston, some time in January. Due notice of the time and place will be given next week. We hope that the friends of this method of advancing the cause of Spiritualism will make their arrangements so as to be largely represented at a remarkably strong body for the people, if the the meeting. The Annual Meeting is a new point of departure, and if any suggestions can be made to aid or improve the methods of this 80ciety, they should be offered there.

## Visitors to New York.

Spiritualists visiting New York often prefer accommodations more quiet than can be obconversation with a reporter for a New York tained at the hotels and boarding houses, as well as less expensive, which reminds us that Dr. Hallock, No. 140 East 15th, owing to the smallness of his family, has expressed his willingness to let several of his unoccupied rooms, to accommodate such visitors to that city.

## Des Moines, Iowa.

A correspondent says: "Our local society is now in full working order, and has the full intention to carry forward the work without a thought of failure. Henry C. Wright occupied the lecture stand Sunday, Dec. 20."

Another new work, from the pen of the well-known author, Dr. A. B. Child, has just issued from the press. Of course it will secure as tral Hall, Charlestown, the first two Sundays in brisk a sale as his other works. See advertisement.

### New Publications.

MEERY's Museum, bound up handsomely for the year, is jurnished by the enterprising publisher, Horace B. Fuller, of this city, prefixed with a full table of contents and list of writers. This is the first annual presentation gift to its readers as a New Series, in the hands of the present publisher. Mr. Fuller has used enterprise very freely in the management of this great juvenile favorite, and promises even much better things in the coming year. His pledges, the young folks may implicitly rely on, and that they already know for themselves.

A Williams & Co. have "THE LADY'S FRIEND" for Jan uary, 1809, and it is a most attractive and sterling number. The rontispiece steel engraving bears the title-"Chased by the Wolves," and is faced by a wood-cut representing a scene in the leading story by Mrs. Henry Woods. The fashion plates are the freshest and fullest, and presented in splendid colors. The array of patterns for embroidery is pewildering to any but the female mind; while in the character of its letter-press, as well as in its variety, it has taken a gart which seems next to impossible to those who have known its pages hitherto. We wish this ladies' favor tto success on its voyage of the New Year.

HAPPER'S MAGAZINE fo January contains four elaborately illustrated articles, to open with, the first entitled "The Silent City at Greenwood," the second "The Buffalo Range," the third "Paul Du Chaillu Again," and the fourth "South Coast Saunterings in England." All are of immediate interest and value, and are generously bestowed even by hands not all unused to publishing generosity. There are other articles in great variety, essays, tales, sketches and poems, from excellent pens in long practice. The Editor's Easy Chair is full of gossip over New England men of mark, treating pleasantly of Hawthorne, Emerson and Longfellow, and touching up freshly the life at Brook Farm. The Book Table and Monthly Record are always and everywhere read, and in this number are very enticing and satisfying to the reader. Every one can find just what he is most in need of by putting his hand at random into the Editor's Drawor. Harper's abates nothing in the breadth and depth of its popularity, but grows in favor and on its old readers

THE NURSERY,-This famous little magazine for youngest readors is having an immense success. Its circulation is fast gaining on that of the larger monthlies, and it bids fair to be the "Harper's Magazine" of the little folks, so far as success is concerned. Its wood cuts are very fine, and always unexceptionable. The Nursery is published by John L. Shorey, Boston, at \$1,50 a year. The bound volumes make beautiful holiday presents, and may be had by sending to the publisher.

### New Papers.

THE CHICAGO SOROSIS IS the new Women's paper, weekly, that has been started in the great lake city of the West. It is a handsome and fair sheet, issued independent of section alism, partisanship and sectarianism. May it be of good and lasting service in the field, where there are none too many such sincere workers.

HEARTH AND Home is the name of the new and elegant paper, weekly, just launched on the sea of journalism, in New York, by the famous advertising agent, Pettingell. It is conducted by Donald G. Mitchell, who also conducted the Atlantic Almanac, and in his labors he has the constant help of Mrs. Stowe. A list of first-class contributors gives to its pages a superior value for the country reader, as well

THE LAWS OF LIFE, monthly, opens the year with a very attractive variety of contents, which are of practical and personal value. Its continued success is guaranteed by its past career and popularity.

### West, the Test Medium.

Our friend A. S. Hayward, of this city, who recently visited Chicago, took occasion to test the mediumship of Mr. Peter West, now holding scances in that city, and utterly confounding skeptics. Mr. H. pronounces him a remarkable and truthful test medium. We have also received from another source the following card, signed by some of the most reliable people in the West: A CARD.

We, the undersigned, having attended several scances held by Peter West, of Chicago, in this place, desire to state that after thorough trial and carefully conducted experiments, we fully believe said Peter West to be one of the best test mediums in the West, and that through his mediumship

tost menums in the week, and that through his measuremp the following things occur:

1st, Unseen intelligences write upon a slate in the light,
in the presence of the circle.

2d, Appropriate answers to written questions, folded so
as to be perceetly invisible to the external eye, are given by

Inanimate objects move apparently of themselves.
H. A. JONES, President Missionary Bureau, Illinois.
L. Dowe, Musical Director of the First Society of Spiritualists, Sycamore,
M.S. L. Dowe,
W. S. Dave,

R. S. DAVIB, P. STEPRENSON, AGNES J. BROWN, Assistant Guardian, MRS. ARNOLD BROWN, ARNOLD BROWN, H. James, Mrs. Horatio James, Guardian, Mrs. Horatio Mrs. J. O. Barrett, J. O. BARBETT,
J. B. BUCK,
CURTIS SMITH, Vice President.
Sycamore, Ill., Dec. 14, 1808.

## Lt. Wm. Mamilton to Gen. Sheridan.

The following spirit-message was received at our Free Circle, Dec. 17th, through the mediumship of Mrs. Conant, which we print in advance for obvious reasons:

Say to Sheridan, from me, in the name of God desist, or he will bring dishenor upon the nation and the curse of God upon his own head. I have changed my mind, tell him, since here. LIEUT. WILLIAM HAMILTON.

## Notice to Advertisers.

On and after the first of February next we shall require, in all cases, PAYMENT IN ADVANCE for advertisements inserted in this paper. For all advertisements printed on the Fifth page, 20 cts. per line for each insertion will be charged.

A new edition, to correspond with the later issues of A. J. Davis's works, has just been issued by William White & Co., of "The Approaching Crisis; being a review of Dr. Bushnell's Skepticism and the Supernatural." It is handsomely bound in cloth. Price \$1; postage 16 drinking parents succumb readily to disease; and

Our invisible friends are always very much gratified when flowers are placed upon the table at our public free circles, and express the desire to see a bouquet there at each session. Even one flower, they say, would be better than none. Will those who cultivate flowers remem- his reply; "his mother was a gentle, affectionate bor their spirit-friends?

## South End Children's Lyceum.

MESSRS. EDITORS-Will you allow one more notice of the South End Lyceum in your columns? We do not seek notoricty, but it is very necessary to say something by way of explanation. In your last issue we were reported very faithfully as being at Dudley Hall, Roxbury. I wish to say that it was our first and last appearance there. The hall was so extremely cold, that it would be unreasonable to expect the children to come there a second time. And it so happened that the proprietor of our former hall, in Springfield street, came to me on the following Monday, and expressed himself willing to make everything satisfactory in regard to past grievances if we wished to return to our birth-place; and believing it to be for the interest of the Lyceum, took the responsibility of reengaging Springfield Hall for the winter. Hereafter our friends will Hall for the winter. Hereafter our friends will find us at our old quarters, warm and cheerful. We had a most interesting session there last Sunday, and all seemed pleased to get "home again." We have engaged the hall for every Thursday evening during the winter, for entertainments for old and young, and hope all who are interested in the Lyceum movement will come and see us.

A. J. CHASE.

## ALL SORTS OF PARAGRAPHS.

Owing to the illness of Mrs. Willis, we did not receive the MSS, for the "Children's Department" in season for this issue. Shall resume the story of "Ned Rigby" in our next.

Read the advertisement of "Horace Greeley on Political Economy." It will be a rare and valuable work.

Rev. J. Villa Blake has been installed over the 28th Congregational Society of this city, succeeding the late Rev. Theodore Parker. Mr. Blake is but twenty-eight years old, and graduated from the Cambridge divinity school three years

"THE RECLUSE OF THE HUT," is the title of a fine story, which we shall commence in our

The late Rothschild left his family in easy circumstances—\$500.000.000.

The popularity of Louisa Mühlbach's historical lovels in this country has been so remarkable that the sixteen of her books which have been published, have had an aggregate sale of nearly 240,000 copies.

The only man not spoiled by being "lionized." vas the prophet Daniel.

Mr. Charles Adams, an American tenor, has been very successful in Vienna.

The two women nominated for School Committee in Worcester, by the Republicans, were thosen by handsome majorities. A woman was elected to the same office in Grafton.

George Wm. Curtis receives \$7,000 for the "Easy Chair" in Harper's Magazine.

"Nasby" is a native of Bennington, Vt., though the Westerners, with a good deal of pride, claim

It don't follow that a man dislikes his bed because he turns his back upon it.

The Old South Church, in this city, owns property valued at \$600,000, besides its own church edifice.

The Congregationalist has an article defining the The Congregationalist has an article defining the helief required as the condition of salvation to be "acting the truth." The Congregationalist may not be aware of it, but its definition undermines the entire system of theology to which it is supposed to be devoted. It may be the true definition, but it is a fatal one.—Springfield Republican.

Moses Beach, the former proprietor of the New York Sun, it is said, has presented the Workingwomen's Association of New York with \$50,000 to purchase a building to be used for industrial purposes, in which females will be employed ex-

Rev. Henry Ward Beecher renews his attack upon the Judiciary of New York. It is a subject worthy of so powerful an antagonist, and if he can eradicate the corrupting influences which appear to degrade these high officers of justice, it will be the crowning effort of his life.

Governor Merrill, of Iowa, has issued his proclamation, declaring that the word "white" has been struck from the State Constitution.

"WOMAN'S RIGHTS."-The House of Representatives in Congress did a just thing, and sustained "woman's rights," in voting that all females in the employ of the Government should receive the same pay as males when they perform the same services. We hope the Senate will concur with the House, and that this "reform" may Le put into operation at once.

Moses Hull, in a short lecture to the Chicago Moses Hull, in a short lecture to the Unicago Lyceum, asked: "If you were to have your choice of three things, weath, wisdom, or long life, which would you choose?" "Wisdom," answered a dozen little ones. "Any other opinion?" the speaker asked. "I would choose long life, then I could get wisdom," answered Frank Fuller, of Banner Group.—Lyceum Banner.

A National Woman's Suffrage Convention will be held at Washington, D. C., on the 19th and 20th of January.

The New York Irish servant girls have given \$30,000 to the Pope; while American shop girls don't get pay enough to keep soul and body together-any length of time.

"I will give you fifty cents for that picture of Christ," said a sharp customer to a cheap picture seller, who asked seventy-five cents for the article. "Oh, you would make me worse than Judas, for he got thirty pieces of silver for him."

The Universe, a leading Roman Catholic organ, published in Philadelphia, says that Planchette is not a mere toy, but that it is worked by "evil intelligences." The Universe, in other words, thinks intelligence lies behind its movements. But truth is elicited through the same channel.

See an article on Planchette on another page. A celebrated physician says the Grecian bend is neither more or less than suicide made fashion-

John Stuart Mill thinks places of instructive recreation ought to be open to the public on Sun-

It is claimed that Vermont will be the first to legalize woman suffrage.

Dr. Cox of Ohio, a physician of thirty years' course of lectures on the Bible, Nature, Religion, standing, asserts that beer is most pernicious to the physical constitution. The children of beercases requiring surgical treatment, ulcers and sores, are much more difficult of management in beer-drinkers than even with consumers of whiskey.

> "Is that dog of yours a cross breed?" asked a gentleman of a canine vender. "No, zur," was

THE DYING YEAR Gives back the spirits of its dead, and time Whispers the history of its vanished hours; And the heart, calling its affections up, Counteth its wasted treasure. Life stands still And settles like a fountain, and the eye Sees clearly through its depths, and noteth all That stirred its troubled waters. It is well That Winter with the dying year should come!

THE FRATERNITY LECTURES .- The next lecture and last of the course, will be given in Music Hall, on Tuesday evening, by Du Chaillu, the celebrated African explorer. Last Tuesday evening, the Readings by Jas. E. Murdoch were rendered in his preëminent style, before one of the largest audiences of the season. The effect he gave to Forceyth Willson's spiritual poem, "The Vision of the Dying Sergeant," was very fine, and received unbounded applause.

What is worse than raining pitchforks? Hailng horse cars.

When women have equal rights, men will no

onger preach superiority. The hopping around of a Grecian bend in a ball-room reminds one forcibly of a kangaroo trying to escape the attacks of sand-fleas.

## New York-Department.

BANNER OF LIGHT BRANCH, OFFICE, 544 BROADWAY.

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

## More Testimony.

THE FAILURE OF PROTESTANTISM.—Will you kindly admit one word from me suggested by your item of yesterlay? I have not predicted that iProtestantism will fail... My statement is that it has failed. As a religious system it has disappeared from the convictions of the vast majority in lands known as Protestant. Its failure, however, does not necessarily involve its immediate disappearance from the eyes of men. Ancient Polytheism disappeared as a religious system from the convictions of the Greeks and Romans centuries before it vanished from the eyes of men. I do not forecast before it vanished from the eyes of men. I do not forecast the future; I simply give voice to a wide-spread sentiment that on the walls of Protestantism God hath written the words, "Meno, Meno, Tokol"; and that men must now look for their religion either to Rationalism or to Catholicity.

F. C. Ewra.

-New-York World. For many years we have clearly seen and boldly declared the above truth, and also the utter failure of Christianity in the aggregate.

The attempted work of Christianity was, first, to prove that the Joshua [Jesus] whom the Jews executed for blasphemy against their God and ridicule of their religion was the CHRIST, or a reincarnation of the Indian Chrishna, who was said to have been born of a virgin without an earthly

Christianity has certainly failed to prove that Jesus was a God, or had any nature superior to human nature, and the more the race becomes enlightened and educated, the less it retains of the idolatrous devotion to fabled incarnations of Gods through earthly mothers, and while it does not abandon the good precepts and examples of those whom an ignorant and superstitious age has deified, it abandons the fables of a superior nature to that of man.

Second, it attempted to prove that the death of the martyred Jesus was accepted by his divine nature as an atonement of and pardon for the original sins of the race, and when it was accepted as such by individuals they had changed hearts and holy natures, and became wiser and better in this life and accepted for a rich reward in the next. In this they have also most signally failed, for they never can convince an intelligent people that justice can be satisfied with the suffering of the innocent for the guilty, nor that if the God did not suffer, the pretence, which could only be a deception, could be accepted as an atonement for any but an imaginary crime. In the second part of this work they have also equally failed, for all history rises up before us to prove that among those who have accepted, professed and openly defended and extended Christianity in wars, in governments and in social life, have been found the most wicked, corrupt and depraved characters found recorded in history, and the same record holds good down to the present day in the prisons, under the gallows, and in all the crimiprofessions and pretended penitonce have not sustained the claim of Christianity to its divine origin and holy mission.

Third, Many ignorant modern Christian teachers claim for it all the advantages of civilization. Church ever has been and is now a stumblingblock and obstruction in the way of human progress and improvement in all departments, whether social, religious or political.

In all these great pretensions, therefore, especially in that of regeneration of born and grown individuals, it has been a most complete failure, both in its Protestant and Catholic efforts. The race is not regenerated—the Church is not regenerated, or if it is, the careful observer cannot find the advantage of such regeneration, either in this world or the next-and it seems to us that the last grand and united effort of both the great branches of the Christian Church to prevent or pervert and misrepresent the present great and successful effort to open intercourse between this the efforts of the spirit-world, where their popularity is no obstruction and their anathemas and bulls are powerless, and since now the spirits have at length found enough persons in this life to assist them, regardless of the persecutions of the Church and ridicule or prejudice of the bigoted and self-righteous, whose purity will not

allow them to eat with publicans and sinners. Protestantism, with its many and important teps of sectarian progress, was and is only incidental to and resulting from the progress of the race arising from scientific discoveries, and their application to social, political and religious life. In its basic principles, boasted origin and wonderful pretensions, it does not differ from the Mother Church." It has only been a more signal and complete failure because its efforts were scattered, its powers divided, and much of its efforts and energies lost in its sectarian contentions and strife. It has frittered away much of its energy and means in foolish contentions about non-essential differences in creeds, while its Roman Mother has steadily pursued her efforts to provide in its charities for the offspring of the poor, and secure the education of all the children it could reach, strictly in conformity with its tenets.

Hence the Roman Catholic Church is now more consolidated, more powerful, more united and more consistent in its efforts, and while it is losing its political power, it is wisely extending its charities, and providing for all the stray and uncared for children, and inviting into its folds Protestants, Infidels and Spiritualists, and offering the shelter and protection of its motherly care to all the persecuted and care-worn wanderers of the race, asking of them only to lay down their weapons of warfare, and quietly submit to the rules and ceremonies of the Church. T. L. and Mary Gove Nichols, after a strong contest with the social system of our country, and a failure, (we think because their ground was untenable,) retired to rest under the ample folds of this sheltering tree. Recently our sister, Margaretta Fox, wearied with the opposition and persecution of her mediumistic conflict with the opposing elements, has also accepted its generous offer and retired to rest. Many others have done likewise, but all will not suffice to save the sinking institution which has ceased to line in the consciences of the most intelligent part of the race, and was only and is only fitted to a semiidolatrous age, so far as its religious ceremonies and declared principles are concerned.

## Books! Books! Books!

Do not forget our extensive list of Books suitable for all varieties of Spiritualists, and especially for holiday presents, for which, however, the Banner of Light is better than any one book. One friend sends a complete set, all bound in cloth, of Books, at Publishers' prices.

A. J. Davis's works, as a Christmas present to a college library. Who is able and willing to second this move, and see that the students are supplied with our literature?

#### Indian Corn.

An exchange says the corn crop of Ohio, the presest year, will reach one hundred and forty-one million bushels. It would be interesting to follow this crop to its destination and consumption. Probably more than one-half of it will go into distilleries, and be worse than lost to the race, although bringing a pecuniary reward to its producer. Thousands of hungry persons are thus cheated out of their bread, and hundreds of criminals are made, and millions of dollars expended in prosecuting them by this perversion of the corn

We ask once more, why not close up all the distilleries by law as contraband of peace, as manufactories of gunpowder are of war? Shall we not maintain peace by law as well as war? Shall we not prevent crime as well as punish it? Shall we not protect our citizens as well as defend them? If the friends of temperance had been wise, and set all their batteries at work on the head of this monster, and let beer, eider and domestic wine alone, they would long ago have broken down the still, and by stopping the distilleries would have nearly exterminated intemperance, and have prepared to take such further steps as the cause required to complete its work. The manufacture and importation of distilled liquors should be prohibited by law, and the grain protected-forits legitimate purposes of food for man and beast.

We would also save nearly or quite anotherquarter of the corn crop of Ohio which is fed to swine, and thereby nearly lost to the consumers of the latter, which is a much less valuable article of food, and often extremely pernicious, being full f disease.

While we would not legislate on this article as on alcoholic drinks, which are wholly evil and terribly demoralizing and destructive to good society. yet we would extend, in all systems of education, all the knowledge which man has collected by scientific experiments and the experiences of the race, and by that try to secure a reform in the diet that would save the better and perfectly healthy article of food in the corn justead of the enormous wastage and perversion which now results from feeding it to swine.

It is estimated that four hundred pounds of corn meal will make one hundred pounds of pork if well fed on good stock. Corn meal has seventy per cent, of good human food-pork has about thirty-two per cont. of scrofulous and exciting elements of food, and after all this loss it is fully demonstrated that "man grows like what he

### Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably. nal prosecutions on the present record. Open 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 while history shows that nearly all the important to hunt up the names in our mailing machine, bediscoveries in science, and nearly all the steps of sides lessening the annoyance such subscribers progress in governments and religion, have been subject themselves to in consequence of the nonmade by those who were at the time condemned receipt of their papers at the places they desire as heretics, unbelievers of infidels, and that the them sent, through negligence to conform to the necessities of the case.

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

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

BUNDAY AFTERNOON, AT 21 C'OLOCK. world and the spirit-world, must at last result in and will continue until next May, under the management of its final overthrow as a power and religion for an. Mr. L. B. Wilson. Engagements have been made with able intelligent age and enlightened generation, since normal, tranco and inspirational speakers. Season tickets the work is carried forward in spite of them by (securing a reserved seat), \$2,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and

> at the Banner of Light office, 158 Washington street. Dr. F. L. H. Willis, of New York, will lecture Jan. 3 and 10.

### Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy THE LONDON BURITUAL MAGAZINE. Price 30 cts. per copy. Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ili., by S. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 8 cents.

THE ROSTRUM: A Monthly Magazine, devoted to the Har-monial Philosophy. Published by Hull & Jamieson, Chleago, Ill. Single copies 20 cents. THE RADICAL: A Monthly Magazine. Published in Boston. Price 30 cents.

## Business Matters.

Mrs. E. D. Murfey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4wJ2.

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

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

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

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

WHAT SOME LIKE. Some like to live in sumptuous style. And make a very splendid show, That those around may bow and smile,

And flattering compliments bestow. Some like in theatres to sit, To see and hear a pleasant play; Then with their friends to talk of it, Perhaps through all the following day. But FENNO likes to "CLOTHE" the BOYS, Which he will do at prices fair: Whose stock in trade is large and choice, At 19-22 DOCK SQUARE.

## Special Notices.

MATHILDA A. McCord, 933 Brooklyn street, St. Louis, Mo. keens on hand a full assortment of Spiritual and Liberal Books, Pamphiets and Periodicals. Banner of Light always to be found upon the counter. Aug. 1.

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Spiritual and Reform Books. MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL. 137 MADISON STREET, CHICAGO, ILL.,

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TT Advertisements to be Renewed at Continued Rates must be left at our Office before 12

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HORACE GREELEY ON POLITICAL ECONOMY

GREELEY'S HISTORY OF THE WAR.

Mr. Garreny nurnoses to write, during the year 1860, an clementary work on Political Economy, wherein the policy of-Protection to Home Industry will be explained and vindicated. This work will first be given to the public through successive issues of Tim New York TrineNe, and will appear in all its editions-Dailly, SEMI-WHEELY, and WHEELY. The work will contain the best results of the observations and study of a lifetime, and, as the question of Protection to American Ingreat interest. In addition to this work by Mr. Greeley, Tim Turneyse has engaged George Geddes, one of the best and most successful farmers in the country, and other able writers on Agricultural subjects, to write regularly for its columns. The American Institute Farmers' Club will continue to be reported in THE SEMI-WEEKLY and WEEKLY TRIBUNE. No farmer who desires to till the soil with profit, and to know the progress constantly made in the science of his calling, can afford to neglect the advantages of a newspaper like The Weekl. TRIBUNE, especially when it unites with agriculture other features of interest and profit. THE WEEKLY TRIBENK contains a summary of all that appears in The Dally and Semi-Werkly editions, while in addition it is made to address itself to the wants of the great farming class. Reviews of new pub-fleations, and of what is new in music and the fine arts; letters from different parts of the world-some of them of rare in other countries; editorial essays on all topics of home and foreign interest, tegether with full and carefully printed re-ports of the markets, will be furnished from week to week, and at a lower price than that of any other newspaper if America. By pursuing this policy The WEEKLY TRIBUNE has attained its present commanding influence and circulaion, and we enter upon the new year with an assurance to our readers that no pains and no expense will be spared to give it still greater users these and power, and to make it a yet more welcome visitor to every threside in the land.

### GREELEY'S HISTORY OF THE WAR.

The Tanu'se also proposes to send "The American Con-thet," by Horace Greeley, in 2 Vols. of 648 and 782 pages repectively, to clubs on terms stated below. This history has received from all quarters the highest commendations for acsuracy of statement and fullness of detail. It is substantially ound, and must be decined a valuable addition to any library. These volumes should be pisced in every School District library in the land; and each school contains scholars who can, with a few hours of attention, raise a Tribune Club and secure the listory. Almost any one who wishes can now obtain it by giving a few hours to procuring subscriptions for THE Turne se among his friends and neighbors, and we hope many will be incited to do so. The work will be promptly forwarded, prepaid, by express or by mail, on receipt of the required sub

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LIFE ACCORDING TO THE DOCTRINE "WHATEVER IS, IS RIGHT."

BY A. B. CHILD, M. D., Author of "Whatever Is, is Right," "Christ and the People,"

This book contains twenty chapters on the following subjects, viz.: "Religion," "Worship," "Christianity," "The Ten Commandments," "The Devil," "Sunday," "Acts," "Thoughts," "Passions," "Influences before Birth," "Sensions Llying," "Social Llying," "Miserly Llying," "Virtuous Llying," "Chasto Llying," "The Drend of Death, The Power and Purpose of Spiritualism," "The Power and Purpose of Charity, "The Read and Heart." Price, 8,00; postage 12 cts. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and

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ASTROLOGER AND PSYCHOMETRIST WHOSE experience with these sciences enables him to write out Nativities of the Fature in relation to every momentous affair in life, and predict events connected with individuals with accuracy. TERMS: For two years, principal future events, with disposition, qualities, worldly success, &c., &c., \$2,00: Full Life, with more extended remarks, and ample advice, \$3,00. Six Questions answered, connected with present or future, \$1,00. Requirements: Enclose fee, with correct age, or time of birth, whether born day or night, if married, and sex. Address, C. H. HAMPTON, Box 2068, or No.—4 Pine street, Boston, Mass.

Jan. 2.

## DISEASES TREATED BY LETTER.

DR. D. WHITE'S HOMEO-MAGNETIC REMEDIES for the cure of chronic diseases of every description, are put up expressly for each individual case, and sent to any part of the United States, postpaid, on receipt of \$2 and a description of symptoms, in the handwriting of the patient. During the last three years hundreds of invalids have availed themselves of this cheap and effective mode of treatment, with the most gratifying results. Let none despair until they have tested the merits of his Homeo-Magnetic medicines. Address him until further notice, New Albany, Ind.

Jan. 2.

## A. S. HAYWARD

HAS taken rooms at 178 W. Washington street, Chicago, where he will use his powerful spikir magneric diff to heal the sick.

DR. JAMES CANNEY CHESLEY, No. 16 Selem street, Roston, Mass., Eelectic and Magnetic Physician, cures mind and body. If you wish to become a medium of note, call on Dr. C., the great header and developer of clutry voyance. Developing circle Monday and Thursday evenings. Mrs. S. J. Stickney, is Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance. She is also a Test medium; the spirit of your friend takes control and takes with you about the affairs of life. Circle Sunday, Tuesday and Friday evenings.

Jan. 2.—w\*

LL FRIENDS of Spiritualism can receive tests through the mediumship of MRS. MARY E. MOR RILL, of Baltimore, Md. She will visit any of the States before leaving for California, if the friends of the cause see fit to make the arrangements to visit the different places—those wishing to hear raps, tips and different places—those wishing to hear raps, tips and different playsical manifestations, as well as written communications.

MARY E. MORRILL,

Jan. 2.—\*

624 West Lombard street, Baltimore, Md.

A GENTS WANTED:—FOUNTAIN PENS, eight styles. 12 pens, 35 cts; one gross, \$2. One dip writes 3 pages. Sells quick. One craser, penell sharpener and penholder combined, 30 cts-12 for \$1,50. All postpaid. Agents make\$60 a week. Address, MORSE FOUNTAIN PEN CO.

Jan. 2.—\* 413 Chestnut street, Philadelphia, Pa. MRS. PIERCE, a Natural Business, Test. and itealing Medium, has taken rooms at No. 8 Lagrange street, Boston, where she will examine and préscribe for all diseases, and attent to business matters, it a clairvoyant stare. Public circles Wednesday and Sunday evenings.

WANTED—Rooms and Board for a Clairvoy-ant, in the vicinity of Summer and Court streets. Ad-dress, stating terms and particulars, Miss LOTTIE FOWLER, for one week, Banner of Light Office. -Jan. 2.

MRS. E. A. HOWLAND, Clairvoyant, Psychometric Reader and Magnetic Medium, 16 salem street, Boston. Delineations of character from photographs or hand-writing, sent by letter, will be attended to, by sending \$1,00 and two red stamps.

MRS. H. C. WELLS, Test, Clairvoyant and Hosling Medium. Patients visited at their homes. No. 4 Bunker Hill Court, opposite Catholic Church, Charlestown, Mass. Circles Tuesday and Friday evenings. Jan. 2.—4\*

MRS. FORD and MRS. HATCH, Trance and Healing Mediums, No. 8 Harrison avonue, Boston.

MARY H. CLARK, Clairvoyant, No. 107 Warren avenue, Boston.

## Message Department.

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

### Mrs. J. H. Conant,

thile in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an unde veloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine out forth by

spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs.) on MONDAY, TUESDAY and THURS-DAY AFTERNOOSS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which thue 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.

Above the din and confusion of human life we Above the tin and command of minds the we hear thy voice, our Father, and we perceive the manifestations of thy power and thy wisdom. Thou art with us, though we walk through the valley and the shadow of death, and thy strength is sufficient for all our weakness. Thy wisdom will overcome all our ignorance, and thy great love will lead us out of the dark night of error into the bright morning light of truth. We have faith in thee, oh Lord, because thou art good and the same through all ages, and thy love we can perceive running through all degrees of being, calling the soul nearer and still nearer to thee. When we doubt thy love and thy wisdom, we doubt because we dwell in the mists and shadows of ignorance. When we sometimes fear that thou hast forsaken us, it is because we are weak, because the frailties of our individual lives press heavily upon us; yet there are times when we can gaze beyond all shadows and behold thy face. Even when dwelling in the dark hells of human experience there thou art, and there thou dost speak to our souls, saying, "I am here to save, here to restore to thee that perfect purity from whence thou hast come." Our Father, thou source of strength, thou fountain of wisdom, thou great life-principle everywhere existing, we would sing thee a song of thanksgiving, and blending it with our prayers would present it as a holy offerwith our prayers would present it as a holy offering unto thee, asking that thine angels, who are purer and better than ourselves, would bear it to thy great throne of wisdom and power, and that they may bring from thence thy blessing. Yet it is always with us; even when shadows are around us and our spirits are heavy with the Gethsemanes of life, still thou art blessing us; and when death comes nigh unto us and robs us of the human body, then thou art with us, and thy power asserts itself over death and the grave, for death asserts itself over death and the grave, for death has no power over our spirits. Life thou dost write in their inner being, and life is the clothing with which thou hast arrayed them. So, our Father, whether we dwell in time or eternity thou art with us. Thine habitation is ours; thou, God of heaven, we may find wherever we go. Oh we praise thee that we are commissioned to return to earth, teaching thy children who remain in the shadow of that better land, assuring them that their dead still live, and giving them such demonstration of thy power and thy love as thou dost commission us to give. Our Father who art in heaven and in earth, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our spiritual bread, and forgive us our trespasses, eyen as we forgive those who trespass against us. Leave us not in temptation, but deliver us from the shades of evil. For thine is the kingdom, and the power, and the glory, forever. Amen. Oct. 5. and the glory, forever. Amen.

### Questions and Answers.

CONTROLLING SPIRIT. — In compliance with your usual custom, Mr. Chairman, we are ready to answer whatever queries you may have to propound.

QUES.—In Ambler's lectures he states that spirits have to prepare a person who is to become a medium by spiritualizing his forces before they can manifest through him. Is this a fact? and what is the substance used in his training?

what is the substance used in his training?

ANS.—I am not aware that mediumship is a thing of art. To me, it belongs to life and to Nature, and any kind of training cannot change its quality. Disembodied spirits do often experiment with mediums, but to is not that they may change the mediumistic forces, but that they may understand them. It is not that they may make a person a freedium but that they may learn to understand them. It is not that they may make a person a medium, but that they may learn to use the powers already in existence. Mediums are such from conception. It is a power over which they had no control, and in which they had no voice whatever. It is a part of their nature and a part of their life. The elements used by disembodied spirits are found pervading the nerves. This subtle force that brings the departed spirit, into communion with those still in the body, is the life-principle of the nervous system. No kind of physical training can create it tem. No kind of physical training can create it or change its inherent properties. The power that is within may be brought to the exterior, but it is essentially the same. And they who tell you that they can develop mediums, or make or change them, tell you what is wholly unsound. It matters not where the teaching comes from. Nature and the science of life determine it to be

Q.—Is there not some aged spirit who can account for the origin of the mounds in Beloit and

A.—They are said to be Indian mounds. At any rate, the Indian of the Summer-Land has so informed us. We shall credit his statement.

## John Wills.

I come on a bad errand. I am from Dorsetshire, Eng. In my youth I made much money by the trade in silks and velvets. My name was John Wills. I have five children. At my death I divided my property to suit myself, so it did not suit them; and they think if heaven was near enough to earth so that I could know w going on here, I should be dissatisfied. with their janglings. I am not dissatisfied with what I did, and am not disposed to change it. They have some knowledge of these things, and that is what brings me back. They do not be-lieve, but have a knowledge of it. Now, will you say that the paper that was not found till about four months ago, and with which they are so dissatisfied, is the very one of all others that I am most glad that I did? They say I was in my second childhood, and did n't know what I did; that I was influenced by the man and his wife who took care of me in my sickness. It was not who took care of me in my sickness. It was not so. I gave where I thought it was most needed, knowing there was enough beside for my children. You see, the bulk of my property I gave out of my family. That makes the trouble. But it was given in the right place, and I defy them to break the will. Can't do it—can't do it. They may employ the most astute counselors in all the realm. They can't do it. And I want Mrs. Burrow Scale and her husband to rest content. There is no trouble to come to them. You published. iere is no trouble to come to them. You publish in five or six months, I suppose. [In less than three months.] That will do very well. [Will you give your age?] In my eighty ninth year. Oct. 5.

## Henry Gustave Schrebes.

I am not much used to these things, but I am pretty particularly anxious to get some news to my people, and thought this the best way—I don't know. I know there is not much sympadon't know. I know there is not much sympa-thy or good feeling between your church and the religious sect of which I was a member, but I suppose it makes no difference at all. [Not with

was born in Freyburg, Germany, but I left, with my parents, very young—when I was not more than nine years old—and I have been in this country ever since. At the time of my death I was twenty-seven years of age. So, you see, I've been away some time. My parents belonged to the Jewish faith, and so did I—that is, I did when I was here. I was a Jew, and I was living in New York at the time of the breaking out of

the war; and I went into the war for this country, because it was mine, you know. I felt it was mine. I got very bad usage when I was taken prisoner. This Christian country, you know, and the people are very humane, and they try to do what is right—but it is all in name—[When they go to war.] Well, it's sometimes pretty bad when there is n't any war. I seen so much when I was here, that I was about disgusted with the world. Now I shall tell you a little circumstance, which will show you why I felt as I did, and at the same time will identify me to my people.

It is about fourteen years ago since the youngest member of our family, my brother, was killed in New York, I don't know how it was done, whether he was knocked down, or whether he

whether he was knocked down, or whether he fell down, but at any rate one of their heavy teams going across Broadway—corner of Broad-way and Canal street—ran over him, and he was killed. He lived perhaps an hour or two after being carried to the hospital. When I got there, and the attendants were over him, seeing whether he would live or die, you know, the first thing I heard was this: "Oh he is not of much account, anyway. He is a Jew. Let him die."

That was a Christian institution! "He was a

Jew, let him die." Well, these same Christians believe that the Jew has no part in heaven, and when they die, they go down and are unhappy. It is no matter for all that, "Let him die. He is a Jew." That sunk down in my heart so deep, I never got over it. Do you blame me? [I do not] Well, I thought at first I should revenge myself on all the Christian world, just so far as I could, should do all I could; but I goes out from that place where my brother dies, and I thinks it over. I thinks it is a poor way for me to go down, and make myself bad because they were. I'll not do it. [You decided well.] It is very strange, you see. It would seem that there was a power overruling all for good; bringing out strange events, sometimes, in the world. It was not but a few months after that when once I was—well, I just come from one of the ferry boats over East River. There was trouble—there was some kind of a muss, I don't know what it was—well, there was myoungster, very much under the influence of liquor, had got into trouble, he was in bad com-pany—was with a parcel of roughs, and the po-lice was trying to take care of them, and the told me, but something told me to take care of him, and I got a team and took him to my own him, and I got a team and took him to my own place and took care of him, and the next morning there was a crowd of people come-and who do you suppose that youngster was? Why, he was the son of the very doctor at the hospital that had said, "Let him die. He is a Jew." This Christian would have died, but the Jew saved him. [Did you say anything to his father with regard to it."] I said only this: "Here is your son, but I am a Jew. He can stay till it is safe to remove him. We will do the best we can for him. But remember I am a Jew." "Ah," he says, "I suppose you are, but you have a good heart."

heart."
He did n't stay. He took his son away, and never saw him any more. But if he is living, he knows perhaps now more than he did at that time. Perhaps he has thought of that. I think he has. If he is anywhere where he would like to communicate with a Jew, the Jew will tell him something about the Christian's heaven, and

his own, too.

It is my brother and my wife that I wish to communicate with. I wish them to know I can come, and that I died satisfied and happy, so far as fear goes. I had no fear to die. I did wish to be with my own, but I could not, and I was willing to go where I was I was taken prisoner. I ing to go where I was. I was taken prisoner, I was wounded in battle and taken prisoner, and was wounded in battle and taken prisoner, and pretty badly treated. And I seen while there these same Christians abuse each other so bad, that the very wolves upon the western prairie would blush for them. But they are Christian, and the blood of their Saviour will wash them all clean. [You do not believe it.] They do. It will serve as a good creed for them. No, I do not believe it because I know it is not a

lieve it, because I know it is not so. Henry Gustave Schrebes. I do not know as I can come again, but I should like to if I can. I trust you won't blame me if I feel a little unpleasant, because it will wear off. I know I shall not always feel so. But I feel so earnestly what not always feel so. But I teel so carnestly what the Christian world should be, and what they are, that I get very cross sometimes. [If you continue to act as you did toward the young man, you will bring happiness to yourself.]

## Maj.-Gen. Benjamin Lincoln.

I have made several futile attempts to manifest again through human life, previous to to-day. I am delighted to be successful in speaking even one word, for it proves the power to me as nothing else could. I was an officer in the Continental war. I died in the year 1810, in the early spring, and the place I called my home I think is near here. This is Boston? [Yes] I lived in Hingham.

A strange impression followed me for more than two years. It was this: that before 1900 this country would be plunged in civil war on account of slavery, and before 1945 it would experience one of the most terrible scenes of warfare that was ever witnessed on the face of the earth, and it would be a religious war. [This impression you felt previous to your death?] Yes, for two years it followed me, and indeed became such an ever-present impression that I could not help speaking of it to my friends. And I got a very bad reputation, because I would talk about My brother officers said I was insone on that point. My men said I was going wild over idea, and it possessed me so strongly that I had

not power to shake it off.

And what do you suppose my feelings were when, with the great congress of spirits, I watched the progress of your civil war? Do you not sup-pose I feel that the last-will prove as true as the first, since the under-current is being agitated with mighty force in all parts of the world, par-

ticularly here on American soil?
I am not here to convince any of my family what few of them remain—those who are related to me by blood ties—that I can return. I am not to convince them; the power that is within them-selves must do that. I know very well there are some of them who would like to believe, and who have said if any of their family would return giv-ing satisfactory demonstration, they would be lieve. It matters not to me whether they believe or the contrary. I come to satisfy myself. I come because I felt a strong inclination to come. come because I felt a strong inclination to come. There has been a propelling force around me driving me this way for a long time, but I failed, because I did not know how to adapt myself to the conditions. When I would come into the sphere of your life I would feel my old earthly conditions so vividly that I would retire instantly, and could not be made to believe that I must take them on again, temporarily, at least. Now lithere are any of those who are connected with me by family ties who desire to investigate this phi-losophy, for the love of the philosophy, for the love of truth; and are willing to give just as much of the truth as they get to the world, I will talk to them. I am, sir, or was when here, Maj.-Gen. Benjamin Lincoln. Good-day. Oct. 5.

## Mary Jane Adams.

How do you do, Mr. White? [Do you know me? cannot recognize you.] No, but I recognize you. About eighteen years ago I worked for you — Mary Jane Adams. I lived in Charlestown, Do you remember me? [I remember the name.] I had the lung fever, and was never well after that. I died of consumption. Ellen Read told me I should meet you. I remember the last words you ever said to me, when I was here. I told you I was sick, and was afraid I should be said, "Very well; don't hurry. Take good care said, very well; don't harry. Take good care of yourself, and get well, and you will have your place when you come back. Do you remember it? [I do not recall it, though I have no doubt I may have said it.] My mother was then living in Charlestown. She has joined me since.

I have a brother West, and I hope to reach him. was very religiously inclined when on the earth, but I find that all religions, except such as are natural, amount to nothing. You remember Illen Read, don't you? [Oh yes, perfectly well.] I knew her well, and she knew me well. [You did not work for me long, did you?] No, I was taken sick. I had been with you perhaps two months, and in the meantime I had an attack of lung fever, or inflammation of the lungs, and got out again, and then was taken sick, and died of quick consumption. [Did you work on the press, or folding?] I folded. How strange it is that after so long we can come back. Now, you see, I

have got to reach my brother Thomas. We are have got to reach my brother Thomas. We are all very anxious to convince him that we can come, because we would like to do a great deal of good through him and by him, and because we want him to know about these things, too, before he comes here. You see, he has said there was nothing at all in it—he knew there was nothing in it. For he says, "I have people in the spirit-land, as you call it, and why don't they return? I am up a they would if it was true."

sure they would if it was true."

I was eighteen years old. Good-day, sir.

Scance opened by Rev. Henry Ware; letters answered by "Cousin Benja."

### Invocation.

Thou mysterious presence, thou safeguard of the world and of our souls, thou who hast breathed upon us the breath of life, and we do live, thou who hast called us into being, and we are and ever must be, thou who art our Father, here and everywhere, we bring thee our human prayers and bindsong of praise and our human prayers, and binding them together we lay them as an offering upon the sacred altar of human life, and we ask in return the descent of thy holy spirit, thy divine inspiration. Though thou are not far from any one of he though the present is persented. any one of us, though thy presence is perpetually with us, still we have called upon thee in our weakness, still our ignorance hath turned toward thy wisdom, asking for what it has not but would obtain. We praise thee that thy wisdom turneth obtain. We praise thee that thy wisdom turneth all evil into good, that thou art pleased to disap-point the wickedness of this world, that thou art point the wickedness of this world, that thou are pleased to change all the deception of mortals into good, into use. Thou dost turn all into the mighty tide of thine infinite law, and washing them with the surges of life's infinite waves, till the perfect ascends from the white-crested foam, giving thee honor and glory. We are glad that thy voice is heard in the land to-day, as it ever has been. We rejoice that thou dost speak unto the hearts of thy children, in high places and in low places, where wickedness reigns, where low places, where wickedness reigns, where crime abounds, where darkness, like a funeral pall, langs heavily. Oh, we are glad that even there thine angels can walk and minister unto human needs, that even there thy voice can lice was trying to take care of them, and the youngster who caused all the trouble, he was n't taken care of at all. Well, I don't know what told me, but something told me to take care of time's shores with the dews of eternity upon our told me, but something told me to take care of brows, we gaze out with awe and with wonder upon thy divine and sublime manifestations. The heavens above us are written with thy glory and the power, and the earth under our feet testifies of thy wisdom. The air is full of thy glory, and the soul speaketh out in praise perpetually to thee. Our Father, thou hast our praises, and again we ask that in return thy holy spirit may descend to these waiting mortals. Amen.

### Questions and Answers.

Ques.-Physicians recommend brandy, wine and alcoholic preparations as stimulants for their patients. If all these articles are poisonous, can they be of any benefit to the invalid in any case? Ans,—In the hands of wisdom everything can be used successfully and well, but in the hands of be used successfully and well, but in the hands of ignorance the blessings of God are brought into abuse. Now there is nothing that the earth furnishes, or that art devises, that cannot be made of most excellent service to humanity. The fire burns you, but it makes you very comfortable in winter. Water will drown you, but you could not do without it. The sun sheds its rays upon the worth read consideration of the sun sheds its rays upon the earth, and sometimes disaster ensues, but the earth could not afford to part with the sun's rays. All disease, of whatever kind or class, is inimical to human life, and therefore poison. And under certain theories which are in existence on the earth, it has been proved that one poison, judiciously administered, will entirely counteract another, and the two will depart together out of the system. Now, if this is true—and certain medical scientists have demonstrated it to be true, to their satisfaction at least—we should be very unwise in determining even against alcohol, notwithstanding the abuse of it sheds misery all over the land. Still Nature cannot do without it tt is found in all departments of vegetable life; go wherever you will, and there you find it. Vegetation could not part with it and live—not as vegetation. This proves, beyond all dispute, that in its proper place it is very good, and can be made very useful.

Q.—Is there any unhealthy influence in the

east wind to vegetable and animal life? I ask be-cause many people think that peaches are destroyed by easterly winds.

stroyed by easterly winds.

A.—East winds, under some circumstances, are unfavorable to certain kinds of life, certain kinds of vegetable and animal life; under certain conditions, mark us. But under certain other conditions they are extremely favorable to the happy progress of all kinds of life with which they come in centact. One aggregation of stems. in contact. One aggregation of atoms, whether human or whether existing in the vegetable or the mineral world, thrives successfully by contact with the east wind; but it is quite the contrary with others. Some persons are so constituted that the east wind affects them very seriously, while others are so constituted that it affects them very favorably. Some kinds of fruit are blasted or retarded in their growth by a super-abundance of east winds, while others thrive well by coming in contact with them. So it is; the old adage is true: "What is one man's meat is another man's

Q.—I often hear people say, when I ask them if they are Spiritualists, "No, Jesus is my hope," These people cannot cross hands with those who These people extinct closs and with those who spurn and reject him, degrading his claims to divinity. "Jesus is God; to him I cling." Now I would like to ask if Spiritualists do reject Jesus? A.-No, certainly not—no true Spiritualist. But they reject the false notions that Christianity has

set up for him; the false standard that Christianity has reared for Jesus, Spiritualism does reject in toto. Jesus, the Christ, the divine principle of in toto. Jesus, the Orrist, the divine principle of truth, whether shining eighteen hundred years ago or to-day, no true Spiritualist ever can reject. It is very hard to define the word Spiritualism or Spiritualist—exceedingly hard. No two define them alike, consequently it is hard for a person to determine whether or no they are Spiritualists, to determine whether or no they are Spiritualists, whether they believe in the doctrines Spiritualism teaches. In this age of individualism, when every soul is standing by itself and apart from all others, it is exceedingly hard to define any one's true position. But by-and-bye, when all these agitated atoms find their proper centres, it will be different. Then if you ask men or women if they are Spiritualists, or if they believe in Spiritualism they can answer you more definitely, they will understand themselves better and the great truth called Spiritualism much better-at least we hope

-Where, how and when did the steamer Pacific founder?

A.—That question can and will be answered by one of the fortunate or unfortunate members of that craft. It can better be answered by them than by your speaker, who has not as yet bee able to obtain a reliable answer. Oct. 6.

## Susie C. Hodges.

I died at Havana, Cuba. It is now a little more than one year since I went there, in the hope of than one year since I went there, in the hope of recovering my health. I was told that the chances for recovering my health would be ten to one if I went there, but I was never any better, and failed very rapidly. I was only there four months. My name was Susie C. Hodges, wife of Capt. Cyrus Hodges, of New York. I was very anxious to return, because some of my friends do not believe I was yelfs of the All Taylor believed in the in any life after death. I myself believed in the guardianship of angels, and they thought it very strange that I talked so much of my mother's being with me when I was sick, and when I died she came to me. At times I realized her presence, and saw her. I was twenty-three years of age

when I died. I want them to know that the spirit-world is a world of realities, and that there is abundance of all things that the soul needs there. And no one is mistaken who needs the comforts of this world and who often says," I shall find them in heaven."
They are not mistaken. It is a universal belief,
and belongs to the soul. The Christian and the savage alike believe it. It is true. It is one of the truths the soul recognizes everywhere. So, though I was very sorry to die away from so many of my dear friends, now I know that I shall meet them all again when they come here, and that it is only a temporary separation, and, in re-ality, only a separation so far as the body is concerned. So, you see, the darkness that surrounded me at the time of my death, in consequence of being absent from them, is nearly all dispelled.

Tell Annie I gave the watch that she gave to
me to Celia for her kind attentions, for her many,

many services, and I hope she will not feel that I did wrong. And to Cyrus; God's voice speaks ever to his children through every kind of life, and through every kind of life of manifests to spirit world after death than in the world is spirit world after death than in the world is spirit lives before death. And I am Just, as much alive to-day, and, in many respects, more so, than I was in the boty. I live; I am sure of fit; and this world of spirits is as tangible and roll at world of spirits is as tangible and roll at the world of the wo

land just told the truth it would have been all right; but, you see, I've been cross ever since.

It's a good way to die, though, stranger. It's a jolly way to die. Didn't suffer much. [Were you older than Joe?] Am I older than he? Why yes, most two years, but he was bigger than I. I was sick a good deal when I was a baby, and he wasn't. He grew bigger than I, but he wasn't so old. Would always tell everbody, too, that he was older than me, and everybody believed him, you know, because he was bigger. [How old were you?] He always wanted everybody to think he knew the most. How old was 1? I was thirteen knew the most. How old was I? I was thirteen, he was twelve. But now if you had asked him he would have said he was thirteen, and I was twelve, and you would have believed him, too,

twelve, and you would have believed him, too, because he was a whole head bigger than me. When did this happen?] What time is it now? [It is the 6th of October, 1868.] 1868? I know about 1868—in July.

My letter, I hope will reach my father, William J. Jellison—I do n't know as it will, but I hope so. [Do you want me to send him a paper?] I do n't know how you can; he is at sea—he is mate of a reach. wessel. I've got an uncle, too, that goes to sea. [Where does he sail from?] He goes to New York, and my mother lives with her folks. Gracious! this is jolly, coming back, is n't it? Better than zoing in the boat. Was you ever on Lake Huron? Yes.] Oh, I tell you, the squalls come up there nick; sometimes they come in little gusts, and come very sharp, and it you don't watch your sail, over you go; and sometimes they come big, and a big craft would not stand them. I've been out there half-a-day at a time. Nothing ever happened to me before; I reckon I'm all right, any

way. 「Have you anything to say to your mother?] No, she's afraid of us ghosts—my father aint. I'd like to say ever so much to her, but she is afraid like to say ever so much to her, but she is afraid. She is afraid of graveyards and coffins and everything of that kind—dead folks. Are you? [No.] I wint either. [If I was, do you think I should stay here talking to you?] No, you wouldn't, would you? Be we cross-eyed here, do you suppose? [In the spirit-world?] No, here—when we come back. [I think you might be if you had your eyes open. Was your body recovered?] No, the fishes ate it some of it: I do n't care. I rather than the spirit was the spirit and not recovered? your eyes open. Was your body recovered? No, the fishes ate it, some of it; I don't care. I rather reckon I'd been swallowing lead—I settled down so quick. [Did n't you rise at all?] Don't know as I did. Yes, I rose—the body did n't; I guess I did n't rise. [Don't you recollect?] I was n't there to recollect. [Did you leave the moment you tipped over?] I did n't rise at all; I went right down and stayed down—died. I did n't rise, not at all; till after I was out of the body; then I see Joe and the boat. He was frightened worse than I was I was n't frightened. Good down. then I see Joe kind the load. If was highlened Good-day. [Come again:] I am going with you. [That's right.]

## William C. Townsend.

I feel strange sensations on being able to ream glad to be here, and I am sorry at the same time. At the time of my death I was stationed at Island No. 10. I was in command of Co. I, Second Alabama Infantry—Lieutenant by commission, and acting Captain at the time. William C. Townsend, my name. I was killed by the bursting of a shell. The fortunes of war sometimes deal very harshly with us. I had expected to receive orders to leave that post the day before, and was certain I should receive them on that day; and so I did, but not in the way I expected. I had re-ceived news from my family, that my only child was dead, and I desired earnestly to go home, and I hoped also to be able to get leave for a day or two Strange indeed are some of the circumstances of

Strange indeed are some of the circumstances of life. In my wanderings through this spirit-world I have chanced to meet with a man who tells me that he was, at the time of my death, superintending the shelling of the Island. His hand filled the shells—did not cast them, of course, but filled them with the murderous liquid with which they were filled. Now, he says, I will pay you for the wrong I did you, if wrong it was. I will assist you to return to your friends; I know the way; I can lead you there speedily. I accepted his favor, and am here. I should be most happy to meet and am here. I should be most happy to meet and to speak with my wife, my sister and mother, and many of the dear friends I left. If they will seek out a way, some one of these ways by which spirits return, I shall be glad to do all in my power to communicate with them face to face. I am told that by-and-by we shall be able to speak to our friends without sensibly controlling mediums. We shall be so well acquainted with the laws governing between mind and matter that we can take advantage of them and communicate to our friends, speak to them in the air—make it answer doubt will have vanished, and great rejoicing there will be in the spirit-world, if not here. I bring with me my daughter, my little Minnie,

and she joins me in sending great love to her mother, to her grandmother and her aunt, and all her friends, and hopes she too can speak with them, so that they shall know she is present. I mourned because of her death, but when I came here, and her bright face, her sunny smile, was the first to meet me, oh! then I was glad she had gone before me, for it might have been dark without

Séance conducted by Theodore Parker.

## MESSAGES TO BE PUBLISHED.

Thursday, Oct. 8.—Invocation; Questions and Answers; Charles Brown, to his former master, Charles Brown, to his former master, Charles Brown, of New Orleans; Capt. Jack Saunders, of Salem, Mass., to his friend, James D. Perkins; William W. Wardell, 1st Mass. Cavalry; Martha A. Bell, to her brother Thomas, of Chicago, Ill., and. her sister Margarct; Michael Murphy.

Monday, Oct. 12.—Invocation; Questions and Answers; Henry C. Eddy, died in Memphis, Tenn., three weeks since, to his mother; Frank E. Wales, who died three days previous; William Gurney, of Brownsville, Mo.; Margaret Ellis, of liartford, Conn., to her mother.

Tuesday, Oct. 13.—invocation; Questions and Answers;

in Olio; John Sprague Alden, to his mother, in Portsmouth, R. I.

Monday, Dec. 7. — Invocation; Questions and Answers; Timothy S. Bradstreet, of Northfield, Vt.; Deacon Ell, of Amesbury, Mass.; Samuel White, of Keene, N. H., to his sons; Nancy Jano Powers, of Lawrence, Kan.; George H. Merrill, to his mother, in Boston.

Tuesday, Dec. 8. — Invocation; Questions and Answers; William Boyd, of Sterling, Mass., to his brothers and sisters; Augusta Stearns, of Hariford, Conn., to her family; Mary Ann Tibbetts, to her friends, in Bath, Mc.

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 South Boston, Mass.; Annie Williams, to her mother, in New York.

Thursday, Dec. 17.—Invocation; Questions and Answers; Dr. Octavius King, of Boston; Betsey Jano Miller, of Pembroke, N. H., to her nephew; Lieut. Wm. C. Seldon, 2d Virginia Heavy Artillery, to his mother; Lieut. Wm. Hamilton, to Gen. Sheridan; Daniel Crane, of Kansas, to his brother.

Monday, Dec. 22.—Invocation; Questions and Answers; Amy Phelpa, of Sandusky, O., to her friends: Ben Harris, of Vermont, killed on the Baltimore & Ohio Raliroad; Harrison L. Dyke, to his friends in Philadelphia; Edith Stevens, of Albion, Mich., to her parants.

The Vermont Spiritualist Quarterly Mass Convention will be holden at Bridgewater, Vt., on Saturday and Sunday, the 2d and 3d days of January, 1869, and the undersigned extend a cordial invitation to the Spiritualists, and all lovers of Truth and Progress, to meet them at the above named place for the purpose of refreshing our souls with "manna" from the angel world, and peaceful social intercourse, thereby gaining strength for a more vigorous labor in the great cause of love, truth and human progression. A good hotel is near the church, where those who choose to step can be well accommodated at a reasonable rate, but calculations are being made to board all free that it is possible to find accommodations for.

C. WALKER AND WIFE, E.J. ROBINSON AND WIFE, N. LAMB
J. M. HOLT "G. RAYMOND"

J. R. HOLT "G. RAYMOND"

B. F. WULEY "T. MIDDLETON"

HOLT C. G. RAYNOND
T. MIDDLETON
P. TRWKSBURY
L. BILLINGS
L. L. TANNER
A. S. BAKER
WM. PIERCE

Northern Wisconsin Convention. The Snirituriists of the Northwestern Association will hold their Quarterly Conference at Omro, on Saturday and San day, January 9th and 10th, 1809. Z. R. MASON, President. RUTH A. FLORIDA, Secretary, Berlin, Wis.

## Obituaries.

twenty 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 compets us to adopt this course.]

Passed on to the angel world, from Oswego, Ill., December ist, 1868, Mrs. H. Maria Minard, (formerly and better-knownas Miss Worthing.) aged 28 years and 2 months.

as Miss Worthing,) aged 28 years and 2 months.

For 17 years she had been a medium through whom remark ablo tests of spirit communication were sometimes given. Four days after her birth into spirit-life, at a scance held at her father, so there is house, she manifested herself through her father, who is nearly 67 years of age, and spoke the first distinct words ever uttered through his organism by a spirit. She spoke words of onderment to her mother, husband and others who were present, reminded them that she would be with them niways, and though she had gone to a purer, brighter world, her friends in earth life would be affectionately remembered. A most excellent discourse was delivered at the funeral by Bro. Moses Hull.

A. S. W.

Dr. J. B. Munn changed spheres of life, at his residence, Brooklyn, N. Y., November 20th, 1868.

Brooklyn, N. Y., November 20th, 1869.

He embraced the philosophy of Spiritualism at an early date, and has been a true, consistent advocate ever since. Ho lived what he preached in deed and act. His material body for a long timo wasted away under the influence of consumption, but his spirit was strong and his intellect clear until his departure. He passed on without a struggle. He knew the law of life, and was willing to take his chance in the great future of the spirit-world. It can be truly said of him that a good, honest man has gone up nigher. His last business act was to give the writer some money for his subscription to the Banner of Light. He leaves a wife and three daughters, who, while they may miss his mortal form, know that his spirit is ever present with them.

Joilet 1111. Dec. 12th, 1868. Joliet, Ill., Dec. 12th, 1868.

Passed to spirit-life, from Plymouth, Mass., Dec. 9th, Joseph . Bartlett, son of Lewis and Achsa Bartlett, aged 23 years 11

months.

The family have for many years been advocates of and believers in our beautiful Philosophy, and unlike many Spiritualists (?) did not forsake it in the hour when it could do them the most good, but carried out practically that which they professed by having the funeral attended by a Spiritualist. Mrs. Fannie B. Felton, after reading the beautiful inspirational pown "I Still Live," made a most excellent prayer, followed by remarks just such as were needed to carry comfort and conselation to because them. Dear friends, you have narted with the perishable only—the Immortal is with you often, and may the consciousness of that spirit's presence comfort and sustain you, until called to meet in immortal embrace those you so fondly loved.

A FRIEND.

Passed on to a higher life, Nov. 5th, Loenzo Johnson, wife Passed on to a higher life, Nov. 5th, Loenzo Johnson, willo of G. W. Johnson, of Clinton, Mass., aged 36 years. She was a loving wife and mether, a kind friend and neighbor, and a true Spiritualist. She often saw heautiful angels, and spoke of her departure without fear, for all was bright and lovely in the sun mer-land for her. The morning of the day of her departure, while her husband was with her, she said. "I will not go yet, for the angels tell me so." In the afternoon she said, "I am going now, for they have come for me." Her sister asked her who she saw. She said, "My mother and brother Jothro." She bade them all farewell, and said she would return to them soon, and she has kept her promise, and given them tests that are convincing.

Miss. H. E. Knowlton.

FAITH.—That spirit which communes with the Great Spirit, that consciousness which bears witness of the attributes of the common Father and Author of creation, that spiritual recognition of eternity and infinity which the soul alone possesses, assures us of permanence, eternal permanence—assures us of that which we do not know, and that is faith. Even so of our recognition of the soul's immortality Neither logic per reason per great creed, nor revoluis faith. Even so of our recognition of the soul's immortality. Neither logic, nor reason, nor gospel creed, nor revolution put it into the heart of man to believe it—God himself wrote it there. When He made the soul He formed within it a witness, speechless, incomprehensible, by aid of sonsuous perception; but yet a faith that trusts in the soul's own nature, a recognition of its deathless character, a perception of its alliance with an Eternal Author which originated the idea of God, and has handed down the belief in immortality from one generation to another and will carry in forward to from one generation to another, and will carry us forward to its perfect realization in eternity. That is faith. Evon so in those forms of spiritual manifestation, anciently called miracle, and at present modern Spiritualism.—Emma Har-dings.

If a cause be good, the most violent attack of its enemics will not injure it so much as an injudicious defence of it by

its friends. It has been stated by a savant recently, that Pempeli and Herculaneum were destroyed over twelve thousand years

## Miscellaneous.

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combining several patents.

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Or feel my presence near,
And yet your 'Birdle' dear
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"I'm in the spirit-land, my child,
Ilappy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
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Come, darling, come to the spirit-land,"

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#### The Old Year-Its Labors.

Rest! there is none. Change sweeps on and onward forever. Golden the chain of memory that connects past and present. With using, metals do not rust. The blades and blossoms of spring turned awhite since to ears and fruit; spring to summer; seed-time to harvest. Trees fresh and emerald then, are now seemingly dead; and gardens months ago concealed their roses. Reapers gathered in the ripened sheaves-continuous bounties of God.

Standing upon the threshold of a new year, is it not wisdom to throw glances of retrospection over departed days? How much have we accomplished? Have we perfected our plans? Have we attained any ideal? Have our sorrows proved to be veiled joys; our disappointments masked angels; and our fearful stumblings but so many soul strugglings through diverse experiences to attain the self-poise of a higher perfection? Come, oh my soul, to judgment! The recording angel is within. Conscience sits upon the throne. Guilty -guilty in thought and word! Come, then, oh sinless and sainted, and stone us. Remember, however, that justice has its correlation. What you give returns again. Have you breathed kind words or seathingly sarcastic ones? While jusbalm to heal the wound. Penalties are God's in many souls. When God's administrative angels further tame the lion in us, we shall do the bidding of the lamb. Love is the great motive ! power; by it the little child can lead the strong and brave.

My religion is love-t is the noblest and purest; My home the vast universe-widest and surest."

OUR WORK.

work, worship. "I worship great Brahm, through his works, which are

fair.

And the joy of my thoughts is perpetual prayer." Avon's immortal bard says: "The fault is not in our stars, but in ourselves, that we are underlings." I "will" has wrought wonders; without energy there can be no success. In the construction of this spiritual temple, whose corner-stone was laid in America some twenty years since, each should place therein a "living stone"-doing it his own way, with his own tools.

Iconoclasts will be necessary so long as there's rubbish to be removed. Jesus came anciently to abrogate the ceremonial law, and abolish Jewish rites and creeds, leaving not "one stone of the, temple upon another." Now Christ, the spirit comes again, comes in the "clouds of heaven"; comes attended by "ministering angels"; comes in the influx of ideas and principles; comes the grand constructor of the age. The temple is spiritual. These are the progressive steps: investigation, phenomena, knowledge; dissolution, recombination, inspiration; progression, brotherhood, harmony. Out from these sectarian schisms, political partisanships and social antagonisms; out from the chrysalis of old forms, trembling, tumbling, are emerging living men and women, armed and winged to do the work demanded during the closing decades of the nineteenth century.

FOOTING UP.

During the past year we have held a running editorial conversation with the readers of this department, each week, of two columns, more or less. Have, in connection with those faithful brothers. Barrett and Bailey brought out the Spiritua Harp. Have written the Practical of Spiritualism. or Life-Sketch of Abraham James; and just-forwarded the manuscripts of another and much larger volume to the press for publication. Have attended several grove meetings, three State Conventions, and the National Convention in Rochester, N. Y. Lecturing each Sunday, save one, have spoken in these different localities: Hammonton, Philadelphia, New York, Brooklyn, Charlestown, Boston, Worcester, Buffalo, Pleasantville, Titusville, Milan, Battle Creek, Omaha, Springfield, Topeka, Chicago, and these last two months in St. Louis. Have attended twenty-nine funerals, and have been present at eight weddings, performing the ceremony.

Hope to accomplish more during 1869. The field is the world. Spiritualism is the great living movement of the age. Its watchword progress, its triumph is certain. What the recompense for untiring labors in the reform-fields of the times? Let the patriotic and self-sacrificing Garibaldi answer: "In recompense for the love you may show your country, I offer you hunger. thirst cold, war and death; who accepts those terms, let him follow me."

The future is all star-gemmed and rainbowcrowned. Let us on, then, brave soldiers, fighting the good fight of faith, wielding the sword of the spirit. Under and in sympathy with the bannered hosts of God over us, let us on to victory.

## Excommunication for Dancing.

The Presbyterian Synod, recently assembling in Chicago, had brought before it the case of an "appeal" relative to the "sinfulness of promiscuous dancing." After a discussion for and against the amusement, the decision was sustained. The disfellowshiping of members for dancing is not as common now as in years gone. It was then considered a sin, and the young were warned against it as one of the first steps leading to eternal destruction. An old Orthodox rhyme runs thus:

"You me about the floor did drag. And force my soul-to sin : But devils now your mouth shall gag. And cram the fuel in."

As Spiritualists, we regard dancing, at proper hours and places, a harmless and pleasant amusement, conducive to health and a genial flow of the soul-forces. It imparts an animating influence to the brain, and conduces to a proper balance between the muscular system and mental activity.

## Liberal Preaching in France.

Dr. Hedge, Unitarian, and Dr. Chapin, Universalist, agree in recommending the establishment of liberal preaching in Paris, France, because the only preaching in English there is rigidly Calziniatic. vinistic.—Exchange.

Spiritualists have not only recommended liberal preaching in France, but through French Spiritualist papers, circles and Planchettes, have actually been engaged in this preaching for over a dozen years, thus liberalizing the public mind to the horror of Old Theology. The two diverse tendencies of the age touching religiou, are absolute freedom or absolute authority. This is to be the final battle-ground,

Thanksgiving Day.

Public Thanksolving and Prayer!

What a teeming atmosphere of grateful praise glorious recompense for the neglect, or at best, public exercises and private enjoyments; and as lukewarm appreciation of the good gifts of a we gather around our evening fireside with glad, year; and how convenient to do up these little grateful hearts, we continue our thanksgiving jobs of thankfulness once for all, or rather, pay oblations hy singing: our debt of gratitude in annual installments; especially when we can secure the services of a man who understands the business, and can draw up a pretty little document for us; and, upon hearing it delivered, or read with appropriate oratorical flourishes, we have only to sign the contract with an "Amen," or affix our " mark" in silence to the "So be it!" of our "religious counselor."

darkened state of mind that permits us to feel at countless myriads of stars swell the grand chorus. case while neglecting "the worship of God in his Holy Temple" to-day; but, thanks to the God in | murmur its contralto, the north-wind pipe its my ecstacy up in a straight-laced exterior.

I should be uncomfortable in a kneeling posture, when my soul involuntarily stands up and bares | grant thanksgiving. its glorified brow to celestial breezes, blessed dews, and angel kisses!

I could not pull on a long face and submit to chimes. the degradation of hearing myself called a "mis- Let the sunshine proclaim it in radiant joy, the erable sinner," when I am so happy that I am half moonlight devoutly respond, "Oh give thanks!" fearful of transfiguration right here, where there is no earthly magnetism strong enough to call me back-and I do not want to go yet.

I think it would take more hearen out of me than it could put into me to hear a "follower of the meek and lowly Jesus" get up and preach live close to the great heart of our Common and pray a certain number of dollars' worth of Mother, to make us ever mindful of the blessings "God's Providence," "The Plan of Salvation," "Human Depravity," "The Dangers of Rationtice lifted the rod, mercy and sympathy held the alism," "The Necessity of an Atoning Sacrifice for dred and sixty-fifth portion of a year " set apart" our Sin," and similar themes, each affording a for the offerings of our grateful praise; but our pitying angels. Lions and lambs nestle together fine opportunity for the selfishness, indolence, glowing souls, sensitive to all the harmonizing and arrogance of narrow-minded bigots, who influences around us, in the inner as well as the seek to coax, wheedle, and drive the great free outer life, conscious of the final adjustment of all souls of "the people" into the contracted lane of things, according to the principles of Eternal Jusa debasing creed, and manacle their soaring lice, will cease to murmur over what " for the thoughts with torturing dogmas.

visit some of the synagogues of Christendom to- cally, to "do the work we find to do" in furtherday, he would again lose his temper, and forget ing the interests of humanity, our warm, loving Goethe, with clear insight, truly pronounced his own peace maxims, in scourging from hearts will send forth emanations of gratitude those temples not only the "money changers" but the hypocrites, the self-righteous, who so sanctimoniously congratulate themselves and Day. their favored fellows upon the possession of a latch-key to the complication-lock of Heaven's door, and let not their pity for their less fortunate brothers and sisters disturb the sweet serenity of their " peace which pusseth all understand-

How his beautiful teachings are distorted to suit their aristocratic faith! "No man cometh unto the Eather but by me," is interpreted as a declaration substantiating the necessity of a mediator, when to me it seems so plain that the idea was, " No man experiences this close communion with the pure, the beautiful, the wise, the good, in a word, the embodiment of God, or Heaven in his own soul, unless he lives up to his highest conceptions of right, cherishing pure and noble sentiments, and following out in his daily practice and intercourse with his fellows the directions of that inner monitor."

But I am afraid I am losing a little of the hearen within in these contemplations of the bigotry and folly of my Christan friends. Thanks to my knowledge of the fact that "Truth is mighty, and will prevail," I need not waste my time in bemoaning their benighted condition. Day is dawning, and the groping seekers after truth are coming out into the broad, free light of Reason. The most illiberal clouds enveloping the churches are gradually thinning, and in time, either upon this side or over yonder, every one of our creed-bound brothers and sisters will come out into the noonday glare of the Sun of Progress!

Bless them for even their feeblest rise heavenward, "even though it be a cross"the literal cross of a crucified Redeemer-that raiseth" them!

I am sorry to see them suffer in their concern for me, but I could not be true to myself and adopt their belief, and "It will all be the same in a hundred years:" and we shall meet over there in a great family party, and, I trust, help each other there better than we do here, to "keep hell out of us, and heaven in us."

It is all very well to appoint a day for "Public Thanksgiving and Prayer," as an observance of a time-honored custom, and many hallowed associations cluster around this annual festival. (which in too many instances is made an occasion of abusing the digestive organs, and so stupefying the brain as to impede in a great degree the soul's emanations of grateful prayer and praise.)

Looking back over the Thanksgiving Days of the past, perhaps the most of us recall a great deal of solicitude, weariness and irritability, consequent upon the elaborate preparations for the important dinner, that must always be served up as soon as possible after the complimentary prayers, the congratulatory discourse, and the soul-stirring anthoms, in which the young people took especial pride and delight.

And we also remember the satisfaction with which we contemplated the long tables, laden with the good gifts of the Bounteous Giver-who ever rewards honest industry and well-directed toil with a munificent display of the fruits of patient labor-and although the temptation to express our gratitude by vainly attempting to do ustice to the feast, at the expense of doing ourselves a great injustice, was almost irresistible, and sometimes we were ungrateful enough to put to ourselves the question, "Does it pay?" still there were many pure and beautiful enjoyments congregated about a regular, old-fashioned Thanksgiving Day.

The blessed reunions; the gathering in to the parent nest of the scattered birdlings; the bringing to the "old homestead" of fair young mates; the wonderful first baby; and the increasing broods of prattlers; grandfather's beautiful serenity; grandmother's flutter of excitement, that almost wooed back to her dear faded cheek the roses of her June; pretty young "mammas" and matronly "mothers"; "papas" trying to look indifferent over their newly conferred dignity, and "fathers" gazing proudly on their groups of sturdy sons and bright rosy daughters: and shy almost wooed back to her dear faded cheek the sturdy sons and bright, rosy daughters; and shy young lovers, promising themselves to feel more at ease upon next Thanksgiving, and building airy castles upon contemplated reunions at new branches of the "family tree."

Oh. yes. very sweet are these associations, and especially to those who do know that family circles are never broken; who can feel that upon these anniversary occasions the dear ones still gather in a better service than any outer forms of worship, and at a richer feast than ever graced a festive board; gather to minister to our inner wants, and hold a truly blessed communion with

the scattered flock!

dering in a strange land, and separated by con-"Thanksgiving Day "-" set apart" as a day of tinents and seas-from the old "roof-tree." The day glides away more peacefully and quietly than of old, without any of the toil and anxiety attendant upon those grand preparations for the

ations by singing:

"They're all here to-hight; yes, our loved ones dear,
Come from the Summer-Land!
And each has a smile and a word of cheer
For our reiinited band,
Happy are our hearts, as we gather to-hight,
Yiewing our unbroken chain;
Every blank is filled by an angel bright—
We see our loved again!
Happy to hight!

Happy to-night! happy to-night! Happy with our loved ones dear-

Thanksgiving! Oh yes, I believe in the word. Let it resound through all the arches of the uni-I suppose our Orthodox friends will sigh over verse, as, one after another, the planets join in our heathenish condition, and mourn over the the glorious anthem, "Oh give thanks!", and the

me, I for one am too grateful, too happy, to shut shrill tenor, and the spring breezes carol soprano. Let every leaf and flower "breathe upward the incense of grateful prayer," and offer its fra-

Let the tempest surge forth its bass, the ocean

Letothe birds chant their cheerful oblations, and make the air ring with their glad, grateful

Let darkness chime in with its murmurs of peace, and fold us to rest with a sweet "Now I lay mo" of holy thanksgiving.

All Nature around us is thus ever keeping a censeless high festival day, and we have only to of life and light and love.

Let us so live, and we shall need no three hunpresent seemeth grievous"; and while striving Methinks if the "humble Nazareney" were to patiently, perseveringly, lovingly and energetiwith every pulsation, and existence here and hereafter will be to us a perpetual Thanksgiving MRS. NELLIE C. FENN. Little Rock, Ark., Nov. 26th, 1868.

Illinois Missionary Bureau.

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

Mrs. Julia N. Marsh, Secretary.
Dr. S. J. Avery, Treasurer.
Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P. O. box 1000; W. F. Jamieson, editor of The Spiritual Rostrum, drawer 5066, 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 Denyborn street. Chicago, Ill.

North Dearborn street, Chicago, Ill.

Quarterly Convention of the Vermont State
Spiritualist Association.

A Quarterly Mass Convention of the Vermont State Spiritualist Association will be holden in the Town Hall, Middle-bury, Vt. on Friday, Saturday and Sunday, 15th, 16th and 17th of January, 1899. A general invitation is extended to Spiritualists and reformers everywhere to come up and participate with us in the "feast of reason and flow of soul" which may be reasonably expected to grae of the occasion. Speakers and mediums aspectfully are invited to be present and aid in making this Convention a season of refreshing profitable to the Innerman, and one that may be looked back upon with pleasure in coming time.

It is expected that arrangements will be made with railroads in the State to return all attending the Convention free who pay full fare one way. Board at the hotels, \$1.25 per day, and no extra charges.

By order of the State Committee,

E. B. Holden, Secretary.

SPIRITUALIST MEETINGS.

Alphabetically Arranged. Adrian, Miou.—Regular Sunday meetings at 10 M a. m. and 14 p. m., in City Hall, Main street. Children's Progressive Lyceum meets at 8 me place at 12 m. Mrs. Martha Hunt, President: Ezra T. Sherwin, Secretary.

ASTORIA, CLATSOF Co., OR.—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 Mercantile Hall.—The First Spiritualist

received.

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

\*\*Springfield Hall.\*\*—The South End Lycoum Association have entertainments every Thursday ovening during the winter at the hall No. 80 Springfield street. Children's Frogressive Lycenim meets every Sunday at 10 M. M. A. J. Chase, Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1871 Washington streat.

Union Hall.—The South Boston Spiritualist Association hold meetings every Sunday in Union Hall. Broadway, at 10, 3 and 73 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 r. M. Benjamin Odlorne, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Fannle B. Felton during January; Mrs. M. Macomber Wood during February; Mrs. Sarah A. Byrnes during March; Mrs. Jullette Yeaw during April; J. M. Pechies during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, East Boston, at Webster Hall, Webster street, corner Orleans, East Boston, at Webster Hall, Webster street, corner Orleans, East Boston, at Webster Hall, Webster street, corner Orleans, East Boston, at Sand 76 o'clock P. M. President, N. Freeman; Recording Secretary, M. P. Freeman; Recording Secretary, L. P. Freeman; Recording Secretary, M. H. Wiley, Lyceum meets at 10 M. A. M. John T. Freeman, Conductor; Mrs. Martha S. Jonkins, Guardian.

Brooklyn, Nayer's Hall, Corner Fulley Ayenue and Javent Martha Street.

T. Froeman, Conductor; Mrs. Martha S. Jonkins, Guardian.

BROOKLYN, N. Y.—Savyer's Hall.—The Spiritualists hold
meetings in Suvyer's Hall, cornor Fulton Avenue and Jay
street, every Sunday, at 33 and 73 p. M. Children's Progresstive Lyceum meets at 10 2 A. M. A. G. Klpp, Conductor; Mrs.
R. A. Bradford, Guardian of Groups.
Cumberland-street Lecture Room.—The First Spiritualist
Society hold meetings every Sunday at the Cumberland-street
Lecture Room, near De Kalb avenue. Circle and conference
at 103 o'clock A. M.; lectures at 3 and 73 p. M.

BATTONE Mrs. Savatoral Lat.

Children Mrs. Savatoral Lat.

BATTONE Mrs. Savat

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

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

ovening at the usual hours.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M and 7% P. M. James Lewis, Presiding Trustee; E. G. Cooper, Treasurer; H. D. Flitzgerald, Secretary. Children's Lyceum meets at 29 P. M. H. D. Flitzgerald, Conductor; Mrs. Mary Lane, Guardian.

Conductor; Airs. Mary Lane, Guardina.

Bridgeport, Conn.—Children's Progressive Lyceum meets
every Sunday at 163 A. M., at Lafayette Hall. Travis Swan,
Conductor; Mrs. J. Wilson, Guardian.

Conductor; Mrs. J. Wilson, Guardian.

Charlestown, Mass.—Central Hall.—The First Spiritualist association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2% and 7% r. m. Dr. A. H. Richardson, Corresponding Secretary.

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

Chylist Mass.—Evennet Hall.—The Children's Present.

Conductor; Mrs. Mary Murray, Güardian.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lycoum meets every Sunday at Fremont Hall, at 1:2 A. M. Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Sallsbury; Corresponding and Recording Secretary, J. Edwin Hunt, to whom all communications should be addressed—P. O. box 244.

Winnisimmet Dicision Hall.—The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speuker. The public are invited. Scats froe. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Shritualist. Association held.

morning service.

CLEVELAND, O.—The First Society and Progressive Lyccum
of Spiritualists and Liberalists meets at Temperance Hall evory Sunday Conference in the morning after Lyccum season. Lecture at 7½ P. M., by E. S. Whiceler, regular speaker.
Lyccum at ½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lece, Secretary.

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

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyccum holds its Sunday session in Merrick Hall, in Dover, at 10½ A.M. E. B. Averill, Conductor; Mrs. K. Thompson, Quardian. A conference is held at 1½ P. M.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10\(\frac{1}{2}\) A. M. and 7 r. M., and the Children's Progressive Lycoum at 1\(\frac{1}{2}\)r. M. wants, and hold a truly blessed communion with the scattered flock!

To such there is no isolation—even while wan-

Foxnoro', Mass.—Meetings are held every Sabbath in Town Hall, at 1½ P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guard-ian. Lyceum paper published and read on the first Subbath of each month. Lecture at 1½ P. M. Speaker engaged.—Dr. W. K. lüpley until further notice.

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

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Buld-ing. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. HARTFORD CONN.—Spiritual meetings every Sunday even-ing for conference or lecture at 7H o'clock. Children's Pro-gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor. HOULTON, MR.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. ny the epintualist Society) Sugary atternoons and evenings.

Lowkill, Mass.—The First Spiritualist Society hold a general conference overy Sunday at 2½ r. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenicaf, Cor. Soc.

Consector; Mers. Lissia Hail, Guardian. A. S. Greenicki, Cor. Sec.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hail, Market street. Children's Progressive Lyceum meets in the same hail at 10\(\frac{1}{2}\) A. M. William Greenlenf, Conductor: Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Speakers engaged:—Isaac P. Greenleaf during January; Dr. H. B. Storer during February.

Leominstein, Mass.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hail. Speaker engaged:—Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

Manchester, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 6\(\frac{1}{2}\) P. M., at Museum Hall, corner of Elm and Pleasant streets. Danlei George, President; R. A. Seaver, Secretary. Progressive Lyceum meets every Sunday at 10\(\frac{1}{2}\) at the same hail. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

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

Monnisania, N. Y.—First Society of Progressive Spiritual-lits—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. m.

strect. Services at 3% P. M.

New York City.—The Society of Progressive Spiritualists with hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10 A. M. and 7 P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679. Oswego, N. Y.—The Spiritualists hold meeting severy Sunday at 11 A. M., and 73 P. M., in Mead's Hall, corner of East 4th and Bridge street. The Children's Progressive Lyceum meets at F. M., J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

PLYSIOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock, A. M. Speakers engaged:—Dr. J. H. Currier, Jan. 3 and 10: Dr. J. N. Hodges, Feb. 7 and 14; Mrs. J. Puffer, March 7; Mrs. N. J. Willis, March 44; Mrs. A. P. Brown, April 4 and 11; J. M. Peebles, June 6 and 13.

Willis, March 4; Mrs. A. P. Brown, April 4 and 11; J. M. Peebles, June 6 and 13.

Portland, Mr.—The Spiritualist Association hold meetings every Sunday in Temperance Hail, at 3 and 74 o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Grardian.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hail, Chestant, above 12th street, at 19½ A. M., on Sundays, M. B. Dyott; Conductor; Mrs. Mary J. Dyott. Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hail, at 11 A. M. and 7½ r. M. on Sundays. Lyceum No. 3 meets at Washington Hail, corner Spring Garden and Eighth streets. Mr. Ballenger, Conductor; Mrs. Ballenger, Guardian. PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ r. M. Trogressive Lyceum at 10½ A. M. Progressive Lyceum at 10½ A. M. Quincy, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

gressive Lyceum meets at 1% r. m.

ROOMESTER, N. Y.—Religious Society of Progressive Spirit
ualists meet in Scilizor's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Speakers engaged:—Mrs. Mary
M. Wood during January; C. Fannie Allyn during February.
Children's Progressive Lyceum meets every Sunday, at 2½ p.
M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant
Conductor. Conductor.
RIGHMOND, IND.—The Friends of Progress hold meetings ev-

ery Sunday morning in Henry Hall, at 101 A. M. Ch Progressive Lyceum meets in the same hall at 2 P. M. SALEM, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall, Church street, every Sunday, at 1 P. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Reott Lake, Secretary. Meetings are also held in Lyceum Hall.— SPRINGFIELD, MASS.—The Fraternal Society of Spiritual

SPRINGPIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Suiday at Failon's Hall. Progressive Lyceum meets at 2 p. M. Conductor, James G. Ailbe; Guardian, Mrs. F. C. Coburn. Lectures at 1 p. M.

STONEHAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 23 and 7 p. M. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orno, President. The Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittler, Conduct or; Mrs. A. M. Kempton, Guardian.

SAORAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 p. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

BT. LOUIS, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 p. M.; Lyceum 24 p. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Allen, Secretary and Treasure; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Libratian; Myron Coloncy, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloncy, Musical Director.

Vineland, M. J.—Friends of Progress meetings are held in Plumstreet Hall every Sunday at 104 A. M. and evening.

Groups; Mrs. J. A. Coloney, Musical Director.
VINELAND, N. J.—Friends of Progress meetings are held in Plumstreet Hall every Sunday at 103 A. M., and evening. President, C. B. Campbell: Vice President, Dr. H. H. Ladd; Trensurer, S. G. Sylvester; Corresponding Secretary. L. K. Coonley. Children's Progressive Lyceum at 123 P. M. David Allen, Conductor: Mrs. Portia Gage, Guardan; Mrs. Julia Brigham, Assisting. Guardian. Speakers desiring to address said Society should write to the Corresponding Secretary. Williamsurer, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, The street, corner of Grand. Tickets of admission, 10 cents: to be obtained of the committee, or of H. Witt, Secretary, 67 Fourth street.

Wordester, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 23 and 7 P. M. E. D. Weatherboe, President; 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 1) I. M. and 73r. M. Lectwers engaged:—January, N. Frank White; February and March, Nellie J. T. Brigham; April, J. M. Peobles; May, Alcinda Wilhelm. Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Con-ductor; Mrs. M. Hosmer, Guardian of Groups. John May-how, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ p. m.

NOW READY.

## THE JANUARY NUMBER LIPPINCOTT'S MAGAZINE.

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duable Books, will be sont on application. J. B. LIPPINCOTT & CO., Publishers. 715 and 717 Market street, Philadelphia. SPIRIT MYSTERIES EXPLAINED:

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Financial, Commercial and International.

Fifteen years' practice, and the treatment of more than ten thousand cases, have demonstrated the truth of the following conclusions:

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2. No Diskase can be treated with the positive certainty of a cure being effected, unless the magnetic system is properly controlled by Magnetic treatment at the same time that the physical system is undergoing medical treatment.

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

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HRIEF SIKETCHES from the Autobiography of the Cinivoyant Sisters, Victoria (Mrs. Dr. Woodhull), and Tennessee Claffin, formerly known as the Wonderful Children, showing some of the incidents that have attended the development and practice of that remarkable SPIRIT SIGHT and HEALING POWER, that have so often convinced the inquiring and confounded the skeptical. Victoria Claffin was born in 1838, and Transessee Claffin, for the convinced the inquiring and confounded the skeptical. Victoria Claffin was born in 1838, and Transessee Claffin 1846. At the age of a few months, it began to be observed that they were subject to sudden and singular 'sleeps,' which evidently were independent of, and in addition to their natural rest; these continued, with more or less frequency, until they began to talk, when it was observed that they were conversing with some unseen persons. At about the age of five they commenced relating what they had seen and heard during these singular trances—would say: "they had been to see their sisters, who lived!" such a beautiful place among the flowers, and who were o good and kind to them that they wanted to go and see them very often." They would often wander to unfrequented spots, and there remain alone for hours, "to learn from their sisters," as they said. At night, when all else were asleep, they would often get up and go to the windows, to see the beautiful people who were out of nights." They would go anywhere at any hour, fear being unknown to them.

DEVELOPMENT OF CLAIRVOYANCE OR SPIRIT SIGHT.

At about the age of seven, an important advancement was made in their development; from the unconscious trance in which they had "seen and heard," they came into full independent Chairvoyance, or that condition in which spirit sight and hearing are obtained, when in the conscious normal state. In this condition, when their minds are called to any particular subject or matter, all the circumstances connected there with instantaneously come within the sphere of their sight and comprehension, and are related to the inquirer.

· ILLUSTRATIONS.

On September 7th, 1868, the Propeller Hippocampus was lost on Lake Michigan; my business partners, Cooledge, Balley and Maple, were on her. Supposing them lost, I called on Miss Tennessee to consult about arranging our business. When I told her the boat and all on board were lost, she said; "No! all are not lost; quite a number are saved, and will be here in two days; two of your men are among them." She described them so that I recognized Cooledge and Balley. The lith the saved arrived, Cooledge and Balley among them. No news of the boat had come previously.

Sworn to before me this 24th of Sentember 1868, Danner.

JAMES KIRBY.

Sworn to before me this 24th of September, 1868. DANIEL
POMEROY, Notary Public, City and County of New York,
Office 553 Broadway.

Office 553 Broadway.

ANOTHER.

A lady called to consult Mrs. Dr. Woodhull about "something she had lost," not saying what it was. She said: "I see a medium-sized female cautiously enter your room and take a bead purse from a cabinet. The lady has light brown hair and blue eyes, and has a sear on her right temple. She appears to be a member of the family. She is becoming, alaimed about having taken it, and will return it to the room within a week." The lady called on the sixth day afterward, said the purse had been returned, and that the person was a member of the family as described.

member of the family as described.

ANOTHER—A LIFE SAYED.

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

Reside the above special selections, hundreds of general

tieman's name will be furnished on application.)

Beside the above special selections, hundreds of general public facts have been predicted by them; such as the loss of Ships, Ocean and Lake steamers and Boats, by Shipwrock or Fire, the result of Elections and Battles, the death of Prominent Men and Women, and 'especially the assassination of Lincoln, which was predicted at the time of his passing through Pittsburgh, on his way to Washington, first. As his carriage passed the window of the hotel where Miss Tenneessee was stopping, she fell over and said: "Lincoln is going to be shot in the head; he will nover leave the Presidential Chair allve." The same prediction was repeated several times afterward, and six weeks before it did actually occur, it was constantly before her and was told to many persons, who can be person ally referred to.

A complete history of all the prophecies that have been made by them, and their complete fulfillment is conscientiously asserted, forms one of the most remarkable records in existence.

existence.
No person comes before them for consultation without receiving one or more wonderful tests of spirit-sight and power, or information of great importance.

DEVELOPMENT OF THE HEALING POWER.

Gradually, this great gift began to develop in the wonderful children (as they were then known); they would accurately and minutely describe all the symptoms of disease in every person, giving the cause and the probable result, and propose to cure the same, either by magnetism, by prescribing remedies, or by the use of both combined. Their success was most singularly successful from the very beginning. Thus commenced the most remarkable career of success that has ever fullen to the listory of any two persons. No disease seems too insidious to remove, nor patient too far gone to be restored.

Read! New York City Cures.

I hereby certify that I have been affilicted with Chronic and Inflammatory Rheumatism for the last twenty years, during which time I have tried all kinds of treatment with little or no temporary benefit, gradually getting worse, and suffering much all the time from it, as well as from confirmed Dyspepsia. At last I became unable to attend to my business, or to walk even a block at a time. About three weeks ago I began treatment at the Magnetic Healing Institute, IT Great Jones street. In two days all the pain stopped, and I went to my work and have confuned to work all the time, until I am now cured of my complaints, both Rheumatic and Dyspeptic.

CHARLES HARTMANN, 755 Second Avenue.

BROOKLYN, Nov. 9th. 1868.

CHARLES HARTMANN, 755 Second Avenue.

BROOKLYN, Nov. 9th, 1868.

I take great pleasure by informing the public as follows: While residing in Chicago, 111., in 1856, during a speil of sickness. I was poisoned through the mistake of a Druggist in putting up a prescription. I immediately sent for three Physicians—the best in Chicago—but they all gave me up and said I must die. It so happened that Miss Tennessee, then a mere child of nine years, was in the house. She got on the bed and began to operate with her hands upon my stomach and bowels. I was in the most terrible agony, and expected to die every moment. I gradually got easy, and finally fell into a sweet sleep. I awoke in six hours, and, to my surprise, was free from all pain; in one week from that time I was able to be up. I have no hesitation in anying that Miss Tennessee saved my life.

MRS. GEORGE LORD.

No. 78 Congress street.

No. 78 Congress street.

New York Ciry, No. 2d, 1868.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best Physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope and I had also given up, as I had become so weak I could scarcely walk a block. A friend advised me to go to the Magnetic Hening Institute, 17 Great Jones street, and see what could be done for me there. I went, and after being examined, was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending plereing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, have returned to my employment, and can walk several miles without fatigue. I can be seen as IT2 Adams street, Brooklyn, or at 23 South street, New York.

New York CITY, Oct. 29th, 1868.

Adams street, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON

New York City, Oct. 29th, 1868.

I make the following statement of my case for the benefitor others suffering similarly. I contracted Rheumatism in the army in 1853, and have suffered more or less from it all the times since, including several severe attacks; have been unable to work a large portion of time. About three months ago I had a very severe attack of Inflammation of the Bowels, followed quickly by two more attacks which prostrated me very much, and lett me in Quick Consumption. I thought it very probable I should not live until election. In this prostrated and disheaftened condition I was taken to the Magnetic Healing Institute, 17 Great Jones street, and after examination was promised I should go to my business in two weeks. The treatment at once infused new life into my whole system. I gained very fast, and was able to work within two weeks; my feal and strength are coming to me very rapidly. I ve at 13 Noble street, Blooklyn. Place of business. 77 Rutgers street, New York.

Thousands of other cases might be referred to, representing

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

It is confidently asserted that no case ever treated by them, in which their directions weigh strictly followed, but what was cured. n which their directions wegg strictly followed, but what was used.

The very best city references given to all who desire them.
Consultation hours from 9 A. M. to 9 P. M.
Invalids who cannot visit the Institute in person can apply by letter, which will receive prompt attention.
Medicine sent by Express to all parts of the World
All letters should be addressed.

MAGNETIC HEALING INSTITUTE, 17 Great Jones street, New York City.