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THE RECLUSE OF THE HUT.

BY J. H. POWELL.

CHAPTER II.

When misfortune meets the poor, she does not always affright them. There is oftentimes an antidote to the poison cup of adversity.

The sorrows of Want are sometimes like vanory veils that hide the face of the moon, but which have only an allotted lease of power.

An acquaintance with Poverty does not necessarily entail despair, because experience and endurance may have done their work, teaching the true soul to hope for the best, persevere for the best, and if need be to die for the best. When the victims of Want are inspired with the deathless principles of Virtue, what need they fear? They know the possible worst, and, looking forward to the best, hold fast to energy, prepared to sink beneath the social waves rather than content themselves with idle misery.

The true soul can say at all times, " Not a sparrow falls to the ground without the knowledge of our Heavenly Father." Soul-sustaining consolation to the children of misfortune!

But to the miser how dense is the blackness of misfortune's cloud! His heart, through sad, sad | years, knows no sentiment other than his selfish passion for riches. There comes no friend to grasp his hand and breathe into his ear the melody of affection. Like a rank weed in the desert, he shrivels to the biting, killing frost.

In one night the Recluse lost the best half of his treasure. The Lank notes consumed by the taper, had they been appropriated for the purpose, would have supplied him with luxuries of clothing and diet for a long life-period.

Old Tom Maunder was a changed man, not in heart but looks. The deep furrows in his cheek told the tale of his agony. The ashy paleness of his face and the lustreless expression of the eye spoke his great sorrow. He had lost a portion of his idol. The deity of his soul had been stricken by lightning, and the best half consumed. The old worshiper was dumb with grief. He did not rave to the mournful bass breeze: but he thought. and his thoughts, like scorpions, stung his soul to tortures. What could be do? How restore his lost treasure? The questions he would repeat to the years, and the years would answer," Impossible!" and then he would turn to the world and read on its tablets, " Death."

The Recluse, devoted to his gold-deity, and sorrow-atricken at his reverses, for years provisioned himself solely with vegetables and fish. He never dreamed of buying the necessaries of life, and spent a portion of his time fishing and herbgathering.

His external appearance denoted the most abpart of the natives the most extreme indifference. So he plodded up the hill of time. Few spoke a kind word to him. All looked upon him as an eccentric, miserable old fool.

On a certain Sabbath morn the Recluse was moodily meditating on the Past and Future, striving vainly to penetrate the gloom which obstructed his soul's eye. It was a bright, frosty morning. The birds caroled matins to the Creator, the waters leaped and laughed in the sunshine, and all Nature joined the chorus of praise. Of a sudwelcomes, seeming to say, "Come ye to church." At least they said so to the old miser, for he mechanically obeyed the summons, and found himself seated in a pew where he last sat with his mother. Old associations exercise a potent spell intervened and we place ourselves in circumstances which recall the past.

Throughout long years the Recluse had discarded the Church and all the sacred services of prayer was unanswered. In vain he strove to religion. He believed all the formularies and preaching favoring what is called "worship" of and repentance. The all-absorbing passion for less value than the antique relics of stone and gold gained the mastery and crushed out of his stained glass belonging to the building. Yet here soul the diviner life. he was at church, "the observed of all observers." A stranger occupied the pulpit, the Rev. Moses then fell into a profound sleep. His body was Martain having been gathered to his fathers. The restless, although his sleep was sound. He old man learned this by reading a marble tablet, dreamed a fearful, torturing dream. He imagined "Sacred to the memory of the Rev. Moses Mar-

A strange influence, such as he never before felt, brought tears to the eyes of the Recluse. The rock of his nature melted a little, and feelings akin to humanity were with him. He thought of his huried mother, and felt a terrible quaking smiles. At length they turn over wood and potaof conscience at his conduct toward her when she was on earth. He thought of the fatal mistake of | The robbers are still disappointed, and are on the his later life-of the misery entailed upon himself by his idolatry.

His thoughts were broken in upon by the clergyman, who in solemn, loud tones, commenced faction. The dreamer's blood mounts to his face, the sermon with the text," It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven."

These words almost congealed the miser's heart's blood. The preacher continued: "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh."

adapted to the condition of the Recluse, and did | that was strongly barred and bolted, but that his not fail to offer a glowing tribute to the Carpenter's Son, showing that a life devoid of service was a life opposed to Christ and unfit for the The recollection of the dream haunted him. Surekingdom of heaven.

Old Tom Maunder sat in the pew almost petrified. The words, "It is easier for a camel to go ed that the robbers of his dream had avoided one through the eye of a needle than for a rich man spot in their search for the gold; that was the bed to enter into the kingdom of heaven," blazed on on which he lay. Surely this was an inspiration!

Eiterary Department. the tablet of his memory, setting his very soul | He proceeded at once to act upon it. Cautiously | At length he rose from the ground and mechan- | depart. The little girl took his hand and said:

How his heart quaked as the awful meaning of the text was forced upon him. He saw himself, in imagination, adjudged guilty before heaven, and consigned to eternal tortures.

Woe unto you that are rich, for ye have received your consolation!" said the clergyman in deep, impressive tones. The unhappy man was startled from his reflections for an instant, and he fixed his eyes intently on the minister and dared not look at the auditors, for he felt himself condemned and knew that his own face betrayed

The service over, the old man, on leaving the church, dropped a few shillings into the poor-box. It was his first good deed. "A good man out of the good treasure of his heart bringeth forth that which is good," he muttered to himself as he wended his way to the hut. The sermon had a temporary, good effect upon the heart of the Recluse, for he sincerely resolved to master his miserly habits and spend his remaining gold and life in good deeds, believing that the good God would even save one so lost as himself. Alas! good resolves come seldom, and seldom indeed are they faithfully carried out.

The visit of the old Recluse to the church excited no common interest in the neighborhood of Westham and Penersey. The gentry and the peasantry alike marveled at the incident, nor was the donation to the poor-box the least talked about. There would surely something happen. No one doubted the clerk and the sexton, who both vouched for the fact that old Tom Maunder had given something to the poor.

When the miser had comfortably seated himself by his wooden fire, which blazed freely because the fuel only cost the trouble of collecting, he forgot for a short time-blessed space-his life's idol, and, as he reflected deeply, the crackling embers threw upon his sad, pale features a lurid brightness. His heart had been touched by the finger of association, and his whole nature disturbed by the powerful impressiveness of the preacher. He saw himself sitting once again in the same pew, enchained by fetters of sacred truth, but now redeemed from the curse of gold. In this state of mind his frigid nature began to thaw from the warmth of holiness.

But alas! the old man's better nature was subdued. His thoughts of holiness all vanished. He was, in a word, a captive to his idol-a ruined fabric. A few brief hours only had he known the joy of freedom from the chains of gold which held his spirit to the sod. Those few hours proved him more the man than all his wasted years of goldworship. Oh, that some kind, loving, ministering spirit could stimulate him to self-examination and self improvement, and so divert his soul from dazzling death to true, humanly life. But not The Recluse owns a nature which repels angelic influences. The seeds of the wrong doer spring up in the soil of neglect, scorn and repulsion. If men wickedly force themselves out of the circle of social virtue, they must reap the consequence The old Recluse had all along ignored society and taken upon himself the character of misanthrope. He, having sown the wind, must reap the whirl-

wind.
Society has little commiseration at best for the sufferings of its own members, and it is perfectly callous to those of its outlaws, especially when outlawry, as in the case of the Recluse, is self-imposed. There came seasons when the old man recalled the church and its preacher, his own resolves and their fruitlessness. He sighed, too. den Westham Church bells pealed forth rich for some kindly adviser and sympathiser; but none came to him.

It was then that he felt how terrible was the mistake of his life, and how inexorable the law of retribution. What value now was his heap of glittering baubles? They could not purchase one over the heart, especially when long years have single hour's real happiness; all they could do was to rear a golden wall between him and happiness. His cup of misery was full to overflowing. He prayed that it might pass from him, but his pursue a course of reflection favorable to remorse

He mused until the wooden fire went out, and he heard a terrible noise outside the hut, then a couple of robbers broke in, and seizing him violently, bound him hands and feet and secured him against one of the supports of the roof. The robbers then commence to look for booty, but they betray disappointment, and the dreamer toes piled away in a corner. The dreamer scowls. point of giving the job up, when one of them kicks away a few potatoes and discovers a bed, which he drags from its biding place with evident satisand he bites his lip and raves. The robbers turn over the bed, rip open the tick and discover the treasure. The dreamer, with almost superhuman strength, essays to break from his bonds. It is in vain; weakness attends the effort, and he weeps. Presently the robbers, having secured the glittering booty, present themselves at the hut door. The dreamer nerves himself for a final effort, and like an outraged tiger, breaks from the bonds and awakens. The terrific excitement of the dream The clergyman descanted impressively and was not allayed until the old man had examined eloquently on his theme, which was admirably the hut door and assured himself not only that

> He retired again to his bed, but could not sleep. ly there was something of warning to him in the dream. He resolved to profit by it. He recollect-

gold was safe.

and delightedly he set to work, transferring his tables to that on which he lay. The work of ripping open the ticks of both bads was soon accomplished, and the needle made to do duty with toierable dexterity.

It is not possible to describe the placidity of the dream upon his hard, heavy bed. Hard and cluse. He prayed for death, but his prayers heavy the bed truly; but what is the discomfort found no response, for still he writhed and of a hard, heavy bed to the comfort of the satisfaction that the gold-pieces were all safe? The Recluse chuckled as he remembered his dream. and knew that he had sown the bright sovereigns in the tick of his bed. No one, he mused, would ever dream that he lay of nights upon an Eldora-

CHAPTER III.

In life there is more sorrow than joy-more weariness than repose. The hours of gladness, like holidays, come only occasionally. Some people have the most care, and not always, as an offset, the most happiness. Struggle and poverty sometimes fail to disturb the placidity of a contented spirit. The baubles of wealth glitter betimes to the dire distress of the wealthy. The difference of misery with the classes is only in in rags. The rich man's misery is veiled in costly draperies of caste. But the miser's misery is a consumeless, never-ceasing plague. He has no is a serpent whose sting doth kill the soul. Ever | der breathed more free. fearing robbery and miserably pining for increase of treasure, he can never find the happiness dependent on true existence.

The Recluse began to limp in the feebleness of age. His body drooped like a reed in the breeze. He had not dared to enter the church since the eventful Sabbath described. But he had paid one visit to Herstmonceux Castle, and for the first time in his life sought sympathy and advice from Old Timothy. But although the old warder gave him both, the Recluse left him none the better for his visit. His good intentions all vanished in air. He was still a miserable old miser, whose very dreams affrighted him and robbed him of

He could look far back into the past, but save that solitary gift at the church, could congratulate himself on no truly Christian deeds. No orphans made happy through his boanty could bless him in life's dark, sad hour. No heart bleeding widows made happy by his bestowals could pray to the Almighty on his behalf. Even the dumb creatures knew him not. He would have found it a task to tell mankind the use he had been to them. The Recluse was a selfish man, and in the very gratification of the passion discovered punishment.

He rarely slept after four in the morning, and even in the coldest season might be seen wanmatters of honesty. If he saw a cabbage, pumpkin, or any other vegetable which appeared easy to abstract without detection, he did not long hesitate. In this way he managed to save expenditure: and as he walked, or rather limned to the hut, bearing off the stolen fruit, he would annease his conscience with the remark: "The wrong is not in the theft, but in being caught." Having through a series of long years prosecuted depredations upon the peasantry without once being detected, he forbore to think on possible consequences.

During one of these morning excursions the old Recluse stood before a garden. In an instant, after looking carefully around, he limped in and commenced cutting some cabbages. But unfortunately for him he was observed by a tall, shabbily attired man, whose countenance betrayed deep marks of care. This man had left his miserable home to steal, if anything could be stolen worth his acceptance.

When he saw the Recluse a sudden flash of memory lit up his understanding. He recalled the old man to mind, and knew that somewhere in his but he had gold stored away. It was he who watched the miser, years back, transferring his property from the mansion to the hut. He, of course, could not tell what in reality was in the bag which Tom Maunder carried with him, but his suspicions were excited. He afterwards met the vagrant female with her child, who had been twice refused aid by Tom, and learned from her all particulars of his heartlessness. He further heard the story of the old miser's gift to the poor at the church, and felt stimulated to ascertain whether or not there was wealth stowed away in

the fisherman's hut. Quick as possible the man gained the hut and entered, for the door was unfastened-thanks to his eyes over the meagre-furnished room, the thief felt a shade of disappointment; there was nothing of any value he could lay his hands upon. He kicked the heap of wood and vegetables on one side; nothing valuable there. No time to lose, for the Recluse must be on his way with the stolen cabbages. Ah! the bed! he had to bring him to the Eldorado. The thief's eves dilated with greedy joy. He felt through the bed-tick; there was no deception—the gold pieces were there. The man was a veritable giant. He tage, when he sunk to the ground unable to prolifted the bed with its golden freight upon his ceed further. A rosy-faced girl, full of life and lifted the bed with its golden freight upon his shoulders and was gone.

Five minutes more and the Recluse returned to the hut, laden with cabbage sprouts and wood. He threw them into the corner of the room and fell on his face to the ground. The sad fact of ruin was discovered at a glance. Now was the hour of the miser's greatest grief. He had been out thieving on a small scale, and at the same | cottage. time had been robbed on a large scale. The hand of retribution was upon him

baubles from the bed under the wood and vege- the hue of death. He lifted up his hands, as he Mamma do n't want you to go yet; do you, mamhoarsely choked out curses on the flend who had feloniously ruined him, and then he was slient in his sorrow.

It took time for him to fully understand his true condition. Here he was, a worshiper, robbed miser's mind as he lay down again to sleep and of his deity, and he was old, unloved, and a regroaned in dread desolation.

A fearful silence, and then a stern, unalterable resolve. The Recluse rose, nervously took a rope, and standing upon a stool fastened one end to the beam of the roof of the hut; in the other end he made a noose. He next got some bricks and erected a platform. He mounted and put the noose deliberately over his head. This he did as though performing some ordinary duty. He then kicked away part of the brick platform and felt the shock of hanging.

At that moment the door was forced open, and the clergyman of Westham rushed to the rescue. He cut the rope, and robbed Death of his prey.

It was a hard struggle with the suicide and Death, however. The clergyman feared the result, and ran as fast as he could for a doctor. He returned in the space of an hour, accompanied by the dress. The poor man's misery is transparent | a venerable old man, full of sympathy as well as medical skill. The doctor proceeded at once to bleed the Recluse and apply proper restoratives; but he did so with little hope, as the vital spark consoling impulses other than selfish ones. He had almost deserted its tenement. The doctor nestles his idol in his bosom, unconscious that it was mistaken, hope revived, and old Tom Maun-

The life of the Recluse was spared. But he was not grateful for it. He cursed the cause of his pain with only the more vehemence, heedless alike of the doctor and clergyman, and of the danger of a fatal relapse through under excitement.

When the thief left the hut with the miser's gold, he hastened to Penersey Castle and concealed it. He then felt a sudden, unsubduable desire to return to the hut, and watch the effect upon the Recluse of his loss.

Raising himself to a position where he could see through a narrow crevice in the side of the hut, the thief was staggered to witness the preparations the Reciuse was making for his own execution. Horror took possession of the heart of the thief. What to do he did not know. He thought he would enter the hut and protest against the suicidal act. But, then, he might be charged by the robbed with the robbery, and perhaps murdered by the desperate miser. No, to must not look the Recluse in the face; better he die by his own hand. The thief turned away, sickened, from the hut, not knowing where to go, or being decided what to do. He however went in the direction of Westham. It was still early morning, a little past five.

It happened that the clergyman of Westham, having commenced hydropathic treatment for his dering about, prying into gardens belonging to health, was out taking open air exercise after his the villagers; nor was he particular to a shade in first ablution. The thief met and informed him proceeded to settle preliminaries for a speedy voyage to America.

The doctor, after satisfying himself that Old Tom Maunder was out of danger, made a hurried retreat. Some two hours later the clergyman went his way also, having vainly striven to inspire the Recluse with the idea that the loss of his gold, if properly considered, would be his spiritual gain.

That night was a terrible one for the brokendown miser. His solitude was most burdensome to him. He dreamed, when after tedious hours he slept, of his lost idol, woke, slept, and dreamed again, when he actually went through the old pleasure of counting and recounting the gold. Deceptive happiness! He awoke to find all a

What a strange medley of incongruities is man! View him in success and failure, in fortune and misfortune, he is still a problem difficult to solve. The Recluse of the hut having now no idol to worship, his affections must dry up, for no human generosities could be hope for to appease his

Not only was he wretched in his solitude, but he was doomed to limp in rags to Penersey and Westham, to beg the scant necessaries to keep life in his worn-down body. He had not now courage to think even of suicide as a relief to him. The extraordinary courage which he manifested when he hung himself, was the courage of a sudden despair which seized him at the first view of his ruin. He was now miserable and weak, ready to sink into the ground upon which he limped, from sheer exhaustion of the vital forces. There was just one ray of light. Old Timothy was at the Castle; he would sympathize with him, and perhaps render him assistance. forgetfulness on the part of the Recluse. Casting The old man had a true heart, and although an eccentric being was very much loved.

The Recluse determined to go to Old Timothy. It was his only chance. If that failed him, there was no hope-none. On his way to Herstinonceux ruins, the Recluse came to a little cottage, snugly reposing in front of a garden. The old man was feeble; the sight of the cottage, with its not looked there. A second of time was sufficient clean white walls, caused him to feel a sickening pain to think what comfort there is even for the poor, who know how to economize and live. He had scarcely reached the gate leading to the cotlove, not yet twelve summers old, came running out to see what ailed him. No time was lost; she ran in and told her mother that an old man had fallen down at the gate. The good woman, whose face bore deep marks of former sorrow, came out accompanied by the little girl, and at the prounting of sympathy assisted the old man into the

> After a little time, and a repast humble but sweet, the Recluse felt invigorated and rose to

"Don't go yet, sir. Why need you hurry? ma?"

The child's pleading tones brought tears to the miser's eyes. The mother saw the effect, and at the recollection of her own past sorrows wept likewise.

As soon as this ebullition of grief was over, the Recluse sat down to please the child, and ventured to ask the woman if she knew anything of Old Timothy.

"Poor, kind, Godly man! Yes," answered the woman. "He is where the wicked cease from troubling, and the weary are at rest."

"Dead!" exclaimed the Recluse. "Is Old Timothy dead?"

"Yes; unfortunately for many a poor beggar, the good soul is dead. He was not seen for several days. I went to the Ruins, thinking he might be sick, and found him dead upon his bed with the Bible open."

"You went there and found him! you! How did you know Old Timothy?"

The woman wopt. "It is some eleven years ago since I first became acquainted with the old man. I was deserted by my husband, and left with this dear child at the breast, with no means but what the kind neighbors gave me. I called at the Ruins one day, and saw Squire Maunder, as he was then called. I asked, nay, prayed him to give me a little money to purchase food for myself and child. He cruelly swore at me, and refused-yet I was told he was wealthy. I felt myself deserted of heaven; at that moment Old Timothy took me into his room, supplied me with food and money, and told me to come to him

again."
"Go on!" said the Recluse, conscience stricken, in choking tones.

"I was seeking assistance near Penersey, soon after that, when who should I meet but Squire Maunder again? I was starving! yet I strove with my feeling of repugnance, and forced myself to ask him to aid me once again. He cut me to the quick with an oath. I knew not hardly what I said. Heaven forgive me! I uttered a wild malediction upon his head, and went my way to meditate sorrowfully on my poverty, and regretfully on my sin in denouncing with hateful feelings the man whose heart was adamant. I have not for some years heard anything of the squire, but my prayer is that he may never know the sorrow I in my wildness desired."

"He has known it all—all!" said the Recluse with suppressed emotion. "Behold me! I am the

The woman uttered a shrick; one muse girl nat alarm; but in a few minutes the trio were restored to calmness.

"Tell me all. How came you to be so comfort-

able as you appear?" inquired the Recluse. "I had forgotten. I owe it all to good Old Timothy. He assisted me often when he was alive, and at his death we found his will, leaving all his me. He had for many years saved the gifts he received for showing people of the tragic scene being enacted at the hut, and the castle—these were sufficient to purchase this

cot and give mea small weekly annuity." It is impossible to describe the state of the miser's feelings as he recalled his past and compared his own selfish conduct with the generous acts of Old Timothy.

. He hobbled away more than ever disconsolate. for he felt the terrible consequences of selfishness. He had proceeded but a few paces when he found himself tugged at the coat by the little girl, who, handing to him a few pieces of silver, begged him to accept them from her mother as a tribute to the memory of Old Timothy.

As the Recluse clutched the silver he felt that had he only possession of his stolen gold he would lay it all at the feet of that darling girl.

The Recluse reached his hut from which he seldom came out. Added to feebleness of body he had to endure feebleness of mind. This continued until be became quite mad, and in the method of his madness he raved about gold, proclaiming himself king over Peruvian mines.

Thus in slow process did the spirit pass from the coarse tenement of Old Tom Maunder, the

Westham Churchyard was the scene of another funeral. The tomb of the Maunders was reopened to receive the remains of the last of the family. The Recluse was entombed in the stillness of a winter's noon, when snow covered the glebe, resting on the grave-rails, and covering the brown moss upon the Church.

No tear was shed on the occasion of the burial of the mother, and no tear was shed on the occasion of the burial of the son. In the former case there was one present whose privilege it was to ween; in the latter case there were none present to whom a tear could have been sacred.

THEODORE PARKER AS A PRACTICAL MAN.-The time arts do not interest me," said Theodore Parker, "so much as the coarse arts, which feed, clothe, house and comfort a people. I should rather be a great man as Franklin, than a Michael Angelo—nay, if I had a son I should rather see him a mechanic, who organized use like the late George Stephenson, in England, than a great painter like Rubens, who only copied beauty. In short, I take more interest in a cattle-show, and feel more sympathy with the Pope's bull than his bul him. Men talk to me about the absence of art in America. You remember the stuff that M-used to twaddle forth upon that theme, and what transcendental nonsense got delivered from gawky girls and long haired young men. I tell them we have cattle-shows and mechanics' fairs, and plows and harrows, and saw-mills, sewing machines and reaping machines, threshingmachines, and planing-machines. There is not a saw-mill in Rome. I doubt if there is one in the Pontifical States."

Forgive thyself nothing, and others much.

Children's Department.

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

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

NED RIGBY.

PART VIII.

The voices of the children that followed a leader in a melody full of rich, sweet cadence, seemed to Nell like something out of another life. She listened and wondered, till at last her voice caught the harmony, and she sang with so much spirit that many eyes turned to her. But she did not heed them; she only knew that something in her soul was being softened. Her whole being was tuned to the music, and her eye lighted up and her face glowed with a new pleasure. Ned and Joe had come with her to the singing meeting and sat a little way from her, on the side

"Jolly!" said Joe. "Who thought the girl would sing sc? It's better than listening to the birds in the cages. I tell you she's a smart one. I must look out she don't get out of our cage."

Ned did not listen to Joe's words, but heard only the soft notes that came from Nell, much as he had listened to the rippling water. He had come to the singing meeting because Nell had urged it, and because his mother wished him to escort Nell home. But Joe had insisted on coming, too. There was something in Ned's attention to his cousin that did not please him. He had soon her of late in the beauty of her growing character; and as the loveliness that came to her through her affection for Mrs. Rigby and Ned shone out on her face and in her manner, he hegan to feel proud of what he considered his ownership in her. He had no idea of relinquishing that ownership if it was likely to be of service

"I say, Ned, I never thought Nell had such a yolce, though I've heard her sing at her work, but it was in such a soft, low way.'

"Hush!" said Ned; "that's the chorus. You can hear her voice above all the rest."

"See the parson look at her. I tell you she s a jolly one. Those men the other day said I'd be a fool if I let anybody catch her, and I do n't mean to."

There was something in this speech that fired Ned. His face flushed and his hand quivered. He wanted to push Joe from him, but there was a sudden silence in the room, for Mr. Clyve had ascended the platform, and all eyes were turned upon him. His pale face glowed with a pure, spiritual light, and his eyes gleamed with a fire that had its centre in his soul.

"Children," he said, "I want to talk to you after that song, for you sung to my soul. As I heard your voices there seemed to come to me a beautiful memory. I was taken back to the days of my childhood, and I felt as if I was a child again. And now while those sweet memories are in my spirit I feel that we are all children. and that the kingdom of heaven is close at hand. But I do not wish to preach you a sermon, for children do not love to be taught by solemn words. The best teacher that ever lived taught by parables, which are only stories. And I will tell you a story, to let you understand what that' Christmas song means; for you know if we wish to do good by our singing we must sing with the understanding as well as with the heart, and then we shall send our holy thoughts out with our voices, and the room will be full of the breath of love and like to honven

It was Christmas night long years ago-a cold. still night-and the stars shone out of the clear heavens, and the earth rested in their light, and it fell down in soft scintiliations, as falls the lovelight of God into the silent heart of the weary

In a little cottage alone in the woods dwelt a widow and her little girl. A lonely life they led, so far from the world and so far from all sympathy. Their fire burned on the hearth and sent a dim light over the room. There was no Christmas tree, and there were no burning candles, and no gifts were to be seen about the room. The simple supper of bread and milk remained untouched, for the little girl was not hungry when her mother was sad, and she sat on her low stool looking at the fire flames that chased each other up the chimney.'

'Mother,' said the child at last, ' what is Christmae, that you cry so?'

The mother looked up and stopped her weeping. 'Adel, my child, come here. I will cry no more. Christmas is a glad, beautiful time., Over the whole world people are rejoicing.'

Why are we not glad?' 'We will be, Adel; for Christ is here as much as in the great, grand cathedral, where I used to go to hear the Christmas sougs. And the same blessed angels are bending down over this little cottage in the woods that bend over the palace where I used to go to receive the beautiful offer-

ings.' 'Tell me again the story of Christmas,' said the child, and then we will think how we can grow

'The world was very sad and desolate, because it knew not of a loving father who cared for all the weary and sick and suffering, and a little child was born to whom the angels could talk, and into his little spirit they put a holy wish-a wish to take away the burdens and sorrows of

And the little child listened, and in listening it seemed to hear the very voice of God, and the words it heard were these: Love shall take away

the sins of the world. And the little child went out among his playmates, and they spoke harsh words to him. His lip quivered and the tears came to his eyes, but the angels whispered "Love," and the tears fell to the ground and formed beautiful pearls,

And then he grow to be a boy, and other boys troubled him and gave him angry words, and his face flushed and his brow contracted, but the angel whispered the beautiful words to him, and from his hand, raised in anger, fell lovely flowers. And he grew to be a man, and men treated him

ill; they condemned him and persecuted him, and into his soul came great sorrows, and his eyes were dim with weeping and his heart was heavy with the sins of others; but the angel whispered the word Love to his soul, and every shadow changed to brightness, and light shone from his face, as it shines from that star that looks in through the window.

And that is what Christmas means: Lore to all the world; for the angels that bent over that little baby, as it first lay in its mother's arms, sung, "Glory to God in the Highest, peace on earth and good will to men." Now, Adel, can we not have Christmas with all the world? for it does not mean silver or gold, or diamonds or pearls, or

beautiful gifts, but only love.' And the next morning Adel awoke, and looked

out of the window to the softly falling snowflakes. They came down so gently, she thought that they must be coming with some sweet words to her, and she held up her hands and thought of what her mother had told her. She saw them covering the dark earth with a mantle of purity, and they seemed to her to be beautiful teachers of the first great law of love. And she watched them while her mother went her way out of sight into the deep woods, for she had to go for food.

And the snow fell faster and faster till it covered up all the paths, and made one great sea of whiteness under the bending trees. And the day went on and her mother could not return, for the snow was too deep, and the wind rose and piled up the drifts higher than the little cottage.

Then the shadow fell deeper and deeper within the room, and Adel knew it was night, and that she was alone. The wind was hushed, and there was a slience as great as the darkness, and Adel began to tremble. She wanted her mother, and listened for her coming; then she thought of all the dreary stories she had heard. It grew colder and colder within the little room, and all the firelight faded on the hearth.

Then Adel remembered the story her mother had told her, how the revelation of God's love had come to the world, and she asked that an angel come and speak to her; and while she was thinking, she heard a child's low cry of suffering. What could she do, a weak child. She was ever afraid of the darkness. But she remembered again the story of Love, and she took her oaten cake and went to the door. It was all darkness, save a soft light a little way from the cottage. The snow had blown into drifts, leaving an open space where the child's feet could walk; through this space shone the soft white light, and the girl stepped forth, wrapping her shawl about her. But as she went forward, the sound of distress seemed to go before her. She followed courageously, thinking only how she could help some one who was suffering. But her feet grew cold treading in the snow, and her hands were benumbed. Only her little heart was warm.

Finally, when she was almost perishing, and the light was growing dim so that she did not know where to walk, she saw lying in her path a little bundle, or so it looked to her. She turned it over, and heard again the moan. Then she felt the form of a child. She found the little hands colder than her own, and felt the face chill and stiff. She took the shawl from her shoulders, and wrapped it about the little one, and held the oaten cake to its mouth, and as she did so a shudder ran over the form of the little one.

Adel thought how tenderly her mother had held her in her arms and warmed her in her bosom when the nights were cold, so she took the little one up to herself and put her arms about the little body, and she felt it grow warm, and the cheeks softened under her breath, and the hands clasped hers. Then she did not mind the cold wind or the drifting snow, but felt as glad and happy as if she sat in her mother's lap, looking at the bright fire-

While she was thinking of her own gladness she remembered the Christmas story her mother had told her, and as she clasped the little body up to hers, suddenly a soft light shone about the place, and out of the light came a voice: 'Inasmuch as ye have done it unto the least of these much as ye have done it unto the least of these, ye have done it unto me.' And as Adel looked up she saw such a glory about her that she thought she must be in the great cathedral her the saw such as a such a glory about her that she thought she must be in the great cathedral her the same so spiritualists and members of Promother had told her of. But there was no roof above her, and she looked straight un to the wonder of the heavens, and in the clear light she saw the form of the child floating up, like a golden cloud, and from its brightness ; hone down upon her a light brighter than that of the sun, and she heard again the words: 'Love shall save the And as they echoed and reechoed through the infinite spaces above her, her senses closed, and she knew no more until she awakened in her mother's arms, sitting by the cottage fire.

'It was a dream,' said Adel's mother, as she listened to the story. 'You were cold and hungry, and the angels put you to sleep to make you for

'But where is the oaten cake, mamma, and where

is your shawl?' We will find them, child.'

But they were never found, and Adel said in her heart that they were taken up in the golden cloud, and she kept repeating to herself the words: Love shall save the world.' It was her Christmas byınn.

Now, children," continued Mr. Clyve, "love is given to us all, so we all have something to do to save the world. Did you ever notice how tenderly the sun shines down into the hy-ways of our city? Have you ever noticed how it would make a whole street luminous, changing its dull things into beautiful ones, and making its unlovely ones seem to bear an impress of glory?

Well, just so does your love shine into the dark places of sin and wrong. There can be nothing very sad or very hard to bear where there is pleuty of the light of love. Now let us be preparing ourselves for this blessed feast of love,"

Nall walked home silently between her cousin and Ned. It was not so much the words that she had heard as the spirit that seemed awakened in her, that changed her manner. When they came to Mrs. Righy's door Ned expected that she would beg to go in and spend the night, but instead, she said, "I shall go home with you, Joe. I want to. I felt just as if Mr. Clyve was talking to me, and telling me I was just like all those dismal places where the light did not shine at all, and I remem bered I had not washed the dishes for two days, or fed the hens, and there were ever so many things I had to do."

Joe cast a look of exultation on Ned, for he thought he had triumphed over him. He could not comprehend the noble thoughts that were stirring in Nell's mind. No mind can conceive of motives and desires that are superior to its own capacity of feeling, and therefore all noble souls must suffer from the estimation of those less ad-

Written for the Banner of Light. THY COMING.

BY G. L. BURNSIDE.

Earthquakes in divers places ! and the sea, That roars as with a voice of prophcying, Swells with the summer islands yet to be! While round the world a low complaint is sighing For the last, greatest day. Pour out your visit. (Sevenfold wrathful from your flery trials,) Angels of coming judgment, and thus bless The thirsty earth with a reviving bloom. The air is full of threatening, and crowds Upward the struggling vapors till they loom With furid portent; yet the curdled clouds In sunlight bask and smile beyond the gloom When will the great day with its legions come? Oswego, N. Y., Dec., 1863.

The deaf and dumb have held a congress in Berlin, Prussia, in which they discussed the possibility of a substitute for the finger language.

When are gloves unsaleable? When they are kept on hand.

Free Thought.

Reply to Mr. Wolff's Criticisms.

EDITORS BANNER OF LIGHT-The article upon the Fifth National Convention, which your issue of this week contains, moved my very soulcentre with deep sorrow and sad regret that one of our own household could so mercilessly impugn the motives and conduct of those who have consecrated their lives to the interest of humanity and the diffusion of the divine philosophy which the writer professes to cherish. Strange it is that with the sublime and practical inculcations which angel bands are showering so profusely and constantly, endeavoring to guide the children of earth into the exercise of heavenly charity and fraternity, so large an amount of bitterness and unkind decisions should be indulged in by the recipients of their benefactions. Oh brothers and sisters! why will ye so tarnish the blessed escutcheon of Spiritualism, and do dishonor to our holy cause? Wot ye not that each stab aimed at the humblest advocate of our glorious religion affects all, and most surely wounds your own nature and retards your spiritual growth? In God's name, for the sake of humanity. I implore that this ceaseless aspersion be abandoned, and the coming year evidence a remarkable increase in that charity which "thinketh no evil." "and is kind." Angels grant that these lines may be given and received under cover of that divine mantle. Bro. Wolff declares that he "is willing to be corrected"; so I will invite his attention to the official report of the late Convention, that he may discover his error in proclaiming that one mistake was made "in organizing a Secret Order," also "in taking possession of the entire work by that Order." How any mind could reach such a decision, with the unmistakable opposition to accept, as an appendage, the Secret Order referred to, exhibited, as it was, alike by those who understood the true design of that beneficial society, and others who had formed erroneous opinions concerning its purpose, we cannot imagine. Had circumstances required it, the most strenuous efforts would have been exerted by the friends of the Order of Eternal Progress to prevent the dire calamity of an acceptance of said institution as a part of Spiritualism, knowing that already it had been perverted, and the motives which had prompted its presentation at a previous Convention been sadly misunderstood. Aware that what was intended as a beneficial humanitarian society, open to all God's children, had even in its inception been prostituted from its high and holy purposes, their efforts would have been most earnest to divorce it from all connection with Spiritualism; but the prompt and decided action of the Convention rendered needless any such expression.

The Order of Eternal Progress was placed behody of liberalists that could be reached; fondly imagining them to be such, no other motive prompted the introduction. Would to God that it had been withheld from the Fourth National Convention of Spiritualists, and placed before those who would have viewed it in its proper light, and carried out its grand and noble pur-poses, instead of maligning so comprehensive an ffort to relieve distress and advance the cause of

human progress. gressive Lyceums, and not the slightest mention vas made of them in any other connection, as may be perceived by reference to the report of the Rochester Convention. As for the unfairness toward "the Agent of the Fourth Convention," we witnessed nope, nor any remark that could have been so countrued, unless those of Bro. Rehn might have been so interpreted; and we are sure that brother could have had no such intention, possessing as he does, full recognition of the unblemished "business integrity" of said

But we must not trespass further than to assure every reader that this explanation is tendered by one who has the vital interests of both Spiritualism and the Order of Eternal Progress so deeply entwined in the fibres of existence, as to feel constrained to utter at least a feeble remonstrance when both are so wrongfully represented. That truth and justice may speedily be established, is the prayer of the writer.

CAROLINE A. GRIMES, Corresponding Secretary of the Order of Eternal Progress, 1919 Walaut street, Philadelphia.

Meetings at Des Moines, Iowa. &c.

"The First Spiritualist Association of Des Moines," a legally incorporated Society, with Wm H. Getchell, President, Mrs. Lydia Davis, Vice President, H. C. O'Bleness, Recording Secretary, B. N. Kinyon, Corresponding Secretary, and W. W. Skinner, Treasurer, constituting the Executive Board of the same, is in full working order, and has a Children's Progressive Lyceum also commenced. Meetings are held in Good Templar's Hall (west side,) each Sunday, at half-past ten A. M., and seven P. M. for lectures, conferences and music, and the Children's Progressive Lyceum is held at half-past one P. M.

Henry C. Wright, of Boston, occupied the lecture-stand the last two Sundays, and is now on a lecturing tour to Adel and Redfield, from which he is to return to this city New Year's Day. His theme last Sunday, at balf-past ten A. M., was: "The existence, locality and occupation of man after he leaves this body," and at half-past two and seven P. M., " Heaven and Hell-what and where are they? How to keep Heaven in us and Hell out." These themes were discussed in a masterly and purely Henry C. Wright style, to not large but appreciative audiences. On seeing and listening to him, for the first time, I was impressed with the idea that he resembles the giant oak of the forest, with its massive trunk towering majestically beavenward amid the common trees with its branches reaching out in loving sympa thy toward suffering humanity, inviting all to re-cline and be at rest beneath its cooling and invigorating shade. He is paradoxical: i.e., "inclined to tenets or notions contrary to received opinions, applied to persons." He appeals boldly to the strong common sense of his auditors and rests his arguments upon (to him) universal conviction. His logic is like a tornado, riding down all impedi ments and crushing out all opposition. When he boldly declares that men and women are the principals, and institutions, governments and religious the incidents, and that men and women must be held sacred, though institutions, governments and calledone. religions all perish, he is truly Henry C. Wright rengions at persa, he is truly Henry C. Wright, towering in majestic sublimity above the fogs and clouds of institutionalism and the pigmies of the pulpit and rostrum, who reverse this grand proposition, and calmly rests in the realm of individualism, and direct communion with and responsibility to God through the individual organism.

This proposition comes from the high seat of justice, and goes to the centre of justice in each individual. Venerable and noble man! Noble and soul-anctioning proposition) Man, the no-blest work of God! Man, God incarnate in the flesh! Hear his soul gushing out for the sacred-ness of men and women! If the Bible condemns the man to be hung, bang the Bible and let the man live. If the God of the Bible condemns the man to be hung, hang the God and let the man live, says the majestic old man. He worships at none but the shrine of a humanitarian God. "Be killed rather than kill; unfer rather than inflict suffering," are maxims of his, too good for the common minds of the day to appreciate. These are but specimens of his many maxims, covering the whole field of human, mundane; x-

istence, and I place his work, styled the "Self Abnegationist," as, in many respects, superior to Christ's Sermon on the Mount. Still.'s cannot but think that he falls to carry his maxims down to their logical results, as necessary to inaugurate the millennium.

Good maxims in pastages have been propounded by Confucius, Christ, Paul, Plato, and hosts of men and women, and, in the present, are preached from all the pulpits, by Infidels, Spiritualists, Atheists, by judges, as they pronounce sentence of death upon so-called criminals, and sheriffs, as they strangle them, by generals, as they go into general slaughter, which maxims, if practiced, would make this a most desirable world for mankind; still war, murder, rapine and extermination as against the Indians on the frontiers, stalk horridly at noonday through our land, and make night hideous. The world knows, under the institutions, to practice these maxims is to starve.

We say, as Spiritualists, that the essence goodness, or God, is in each human soul. The goodness, or God, is in each numan soul. The secret of the past history of man is in the unpro-gressed and young condition of the earth, &c., to produce higher and nobler types of mankind. In the future, as the capability to produce nobler types is unfolded by progression, and as some of us now think we see, we must mount upon a higher plane, where cause and effect shall conspire to the millennial era, i. e., men's motives and high-

est self interest must accord with the desired end. We must ascend so high as to discover over and amid all this sea of trouble that all the principles, laws and efforts of God and Nature con-spire to the happification universally of the individuals of mankind, that we most promote our individual happilication by most promoting the happiness of our fellowmen. Then will each produce to the extent of his efforts, mentally and physically, to give freely to his fellows in need, and the motive and spring of conduct then will be to give out rather than gather in, as at present Then will each consider all needful and beneficial to supply the needs of mankind, as belonging to God, instead of himself, and that he is God's steward to dispense where needed all that he can. Of course the separate and exclusive ownercan. Of course the separate and excusive owner-ship of properly, the common mother of war, ra-pine, murder and crime, will be abrogated, and the "shortest road," and the only one that ever was safe and sure, will be adopted by earth's inhabitants, viz: to do good to others and most promote the happiness of our fellows, as that directly and immediately brings happiness to our own souls. Now we toil, sacrifice and suffer for wealth, not that it will immediately make us happy, but that it may at some future time, which seldom, if ever, arrives.

The noble old man, in a private discussion with me, affirmed the doctrine of the right of the man to his own carnings, or so much as shall be necessary to supply his needs. "Earnings," I insisted, was an institutional term, based on the separate and exclusive ownership of property, as established by man, and which cannot be found in the universal laws of Nature. Again, if a man is enti-tled to his carnings, what is the man entitled to who is crippled or incapable of laboring? He insisted that a man should earn before he eats. I insisted that this involved the determination of the exact period in our growth at which the term "man" is properly applied, since we are born helpless, and must be fed during infancy. But the venerable man declares that "man's natural demands are (to him) God's only commands." Man's innate and natural demand is for happid-cation in his own individualism, and in these utilitarian days of steam travel and lightning messages, the "shortest road" is zequired. This is by abrogating the low, miserly selfishness of accumulating property and money, which sets duty and interest in antagonism, and harmonizing duty and interest by ministering to the needy and afflicted, without inquiring who they are, or how they become so, which always brings a direct return of happification to the

B. N. KINYON. Des Moines, Iowa, Dec. 25, 1868.

The Labor Movement.

Enviors BANNER OF LIGHT-It affords us great pleasure to notice so large a space in your wide-spread and influential journal devoted to a subject of such vital importance as that treated upon under the caption of "The Final Solution of the Labor Question." While we can but joyfully greet any effort for the emancipation of the working classes, and agree with the writer that all attempts in that direction up to the present time have been only mitigative and not remedial, we still fall to discover in the plan he proposes the solution of the question. We see no principle introduced, the application of which would reconcile the now discordant elements, labor and capital, or rather the laborer and capitalist. He seeks yet to perpetuate the present system of effete institutions, which are non-productive and parasitic in their functions, and are in themselves the operating causes of existing evils. All he proposes is accumulation, by taxation of fifteen per cent, upon consumptions, bimself being the capitalist and vehicle or appropriation.

nothing more nor less than simple cooperation on a broad scale, of which the world is full to-day.

The creat need of the age is a system of in-dustry, predicated upon a mutualizing principle of universal scope and application, the practical-ization of which, from the very nature of its operations, must result in the end proposed. Such a system involves the reconstruction of all industrial and financial institutions. It consists industrial and manicial institutions. It consists in making the natural elements of production, in conjunction with labor, the basis of operations, instead of currency in speculation, and by encouraging the productive laborer equally with the functionary of exchange, establishes an equilibrium between the functions of production and distribution. This would at one relieve the distribution. This would at once relieve the labor-market, not only of those who now spend their time and force in the commission and punishment of crime, but, in fact, of all non-productive consumers, converting all that element into a wealth-producing agency, which must result in a universal supply of temporal comforts, and also of the refining and elevating luxuries of life, Any plan that does not embrace the practicaliza-

another experiment, ending in failure.

Yours for humanity,

Hygienic House, 13 Laight street,

Nan York Dec 28th 1868 New York, Dec. 28th, 1868.

SLEIGHING.

DY GEORGE 8. BURLEIGH.

With never a plume of the wind set humming, Yith a rever a plume of the wind set dumming.
The snow has come, and still is coming.
Yonder, and hither, and everywhere,
Its slent feet in the pathless air
Trij down, and around, and over the ground,
With a visible hush there is nothing glum in, Nothing but beauty and peace profound

Ho, now for fun! never wait for the sun!
The girls are dancing, the steeds are prancing,
The boys are glancing, and sigh for a runin the glimmering, shimmering, hovering covering,
Like flaky moonlight dropped on a lover in
Shadowy glens that a lover knows.
With their foliage clouds and moonbeam snows.

Now verily, merrily, cheerily go
Over, and under, and through the snow,
Willie, and Lillie, and Nollie, and Joe.
Black-eyed Nellie, and blue-eyed Willie,
Hazel-eyed Lillie, and berry of sloe
Twinkling under the brow of Joe,
With the mischief in him as big as a crow!

Ho, with a shout ! we are out and away ! Tangling, mingling, Jangling, Jingling,
Laughing, chaffing, twingling, tingling,
Bells on the horses, and belies in the sleigh,
Merrily, cheerly measure the way,
Shouting up echoes with "Caw, caw!"
To frighten the crows from thicket and haw. Shuffle toes, muffle ness, under the Suffaloes!

nor grasp. Be sure it is with men as with the fingers of the hand."

"ANGELS."

An article in the Banner of Moht of October 31st, 1868, needed "Angels," by J. W., interested me very much by its new phase of interpreted application that the Bible angels are identical with the "spirita" of modern Spiritualism. I do not understand the Bible writers to mean organic spirits in any form. Biblical angels of the Old or New Testament signified ministrational messages. Let us have a fair investigation of this important Biblical issue. Many words darken counsel. The ancients looked through forms in the discovery of principles in spiritual things, such as mon, women, animals and inanimate life, each personal symbol had its own peculiar signification and application. The ancients had no idea of a disembodied spirit after the death of the body. All visions contained in the Bible are symbols alguificant of things belonging to each dispensational age, and need an interpretation, such as Abraham's, Jacob's Peter's and others. The Book of Revelations, no one scene opened up to John is a reality.

We read of "Angels of Death" and "Angels of Life," evil angels, &c., signifying ministries of death and life, erroous teachings, &c.

Yours for more light, ELEJAH WOODWORTH

Our brother "does not understand the Bible writers to mean organic spirits in any form," but Biblical angels of the Old or the New Testaments signified ministrational messages." I will not "darken counsel by many words" on the organic or inorganic construction of spirits. I think our ancient angelic friends and our modern spirit friends are one and the same thing, and both have organisms; that is, not only angels, but Moses and Elias on the Mount of Transfiguration, and my Aunt Emeline, who has been dead five years or more, whose mother, a seer, saw on several occasions post mortem. ALL were organized beings, if they were facts, and I am inclined to believe them facts. I am incapable of conceiving anything that can evolve thought that is not based on an organism, however sublimated; that is, every intelligent communication comes to us through a human organization, (I am not forgetting printer's ink,) and critical thought will not except the so-called supermundane, and that angels, or spirits, ancient or modern, sacred or profane, Jewish or Gentile, are of human origin, unless they are myths,

If Biblical angels signified "ministrational messages," and nothing more, then Biblical language contains no literal meaning. The Swedenborgian has a very heautiful way of transmuting it all into the spiritual sense, and in that shape can swallow a "Deluge" or a "Jouah." That is better than the Orthodox, who pretends to swallow all, and in reality swallows none. The rationalist seeing no difference between the Bible and other books, is eclectic, takes what is good, and rejects the large balance as worthless. The Spiritualist does the same, but by virtue of this new awakening, the demonstration of the continued existence, apparition and communication with mortals after death, turns into probable or true much that the rationalist has to reject; for instance, a man born blind is restored to sight. the new churchman sees no physical act, but only a man's eyes opened to truth; the rationalist sees a miracle, marks it "fable," and passes it by; the Spiritualist recing the same thing done to day, or similar, says it is probably a true statement, lets it stand.

The article, "Angels," which has caused this discussion, endeavored to carry the point a step further, and cover the larger and angelic ground; thus the new churchman reads in Judges of the angel who came to Mrs. Manoah, and again to her and Manoab, foretelling of the birth of Samson, and he says, a "ministrational message"; that is, the statement is a spiritual fact, no reality in a material sense; the Evangelical man says a special providence or miracle; the rationalist seeing no such violation of law to-day, prefers to consider ancient testimony doubtful, rather than that God is capricious. The Spiritualist, by virtue of his phenomena, sees an actual truth, not a poetic one merely, in these words of Long-

"The appritual world Lies all shout us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not
Save by their influence, or when at times
A most mysterious Providence permits thom
To manifest themselves to mortal eyes,"

and therefore takes the angelic visit to Manoah as a fact. That is the burden of my argument. I am aware, unless we give the subject the benefit of the doubts, so to speak, the details of Biblical angels will not exactly fit the details of modern spiritual angels; but one can see an underlying general fact in both, old and new, that compels us to admit that there was and is a mysterious intelligence in close connection with human history. from earliest times, and as in childhood and youth many things observed made a different impression upon us than the same things do in maturer age. so it is reasonable to suppose that when mankind was younger, the same things told the observer a different story from what they would tell us to-

day. That the ancients had no idea of a disembodied spirit after the death of the body is hardly correct, and our friend will see it without correction; but that the Jews knew nothing of it is probably true. They got the idea while in captivity, in Bahylon, from their victors, about six hundred years before the birth of Christ; and in his day, a large and cultivated sect (Sadducees) rejected it altogether. This passage from the writings of Theodore Parker may be better than my words; so I quote:

"In Greece we find the belief in future life in a rude form in Homer; we find it connected with metempsychosis in Orpheus and Pythagoras; assuming a new form in Sophocles and Pindar, and becoming a doctrine settled with Socrates and Plate and his school in general."

Plato and his school in general."

Perhaps, let me say here, if the Jews had had a belief in a continued existence after the death of the body, it might have modified their records in our favor; as far as that goes, it favors the point which the article "Angels" endeavored to maintain. An ancient description of a comet varies from a modern one as much or more than the angels. from a modern one as much or more than the an-cient angel from the modern. The former is known to be identical, why not the latter, without injus-

Visions and dreams came to the ancients, and they come now; they may be spiritual and they may not. Jacob may see his ladder, with the angels ascending and descending; so may Andrew Jackson Davis. St. John, in Patinos, may have revelations that are symbolic; so may John Bunyan in his "Pilgrim's Progress," But, facts or fictious, realities or symbols, they hardly bear upon the point in question; for, outside of all dreams, visions, poetic expressions or "ministrational messages," there are recorded (and considered supernatural occurrences,) the appearance of heings in human form called angels, that made commuin human form called angels, that made communications to mortals. Now these records are facts or fictions. A rational man who disbelieves the facts of modern Spiritualism must disbelieve, and generally does disbelieve, the ancient record. Will the facts in the circle of modern spiritual experience substantiate the base for a belief that the ancient may have been facts, and, doing so, disabuse it of the supernatural by making said Smothering, feathering, gathering snow,
Over and under, around and below,
Yet nobody cares but the whitening crow!
Fast through the dingle we follow the jingle,
And a fig for the fellows who doze by the lagle
When life goes leaping along the snow!

"Without doubt," said a wise Arab, "all men
are equal, as the fingers of the hand. Behold!
look at these fingers; their origin is common;
they cannot be parted without grave words; but
one of them is long, the others shorter. If all
were alike I could neither touch nor strike alike,
nor grasp. Be sure it is with men as with the
fingers of the hand."

the ancient may have been facts, and, doing so,
disabuse it of the supernatural, by making said
facts occurrences in the order of nature, or natural
ones? As I have already said, I see nothing in
Biblical angelism, with fair allowances for the
period and the people, inconsistent with modern
Spiritualism; and the fact is gratifying to me, for
it improves the warp and the woof of the Bible, in
my estimation, and improves, also, modern Spiritualism, by making its pedigree substantial, as
not being a thing of this age, but as indigenous to
the soil of humanity, hence a truth that has come
to stay, not transient like a meteoric shower, but
permanent like the stars, that ever and forever
look down upon us.

J. Wethershow. THE SHAKEH-OHRISTIAN PERFEC-TION.

sermon Delivered at the Shaker Meeting-House at Groveland, N. Y., Sunday, June 28th, 1868, by William Calver.

My FRIENDS-Our Saviour, in the Sermon on the Mount, said to his disciples: "Be ye perfect, even as your Father in Heaven is perfect." This is apparently an impossibility, and the question naturally arises: In what does perfection consist? God is infinite, but man is finite, therefore we cannot hope to attain absolutely to the perfection of our labor, except in the large towns. The masses are less ad-Creator; but there is a sense in which there is a comparison vanced than in more northern sections. between the finite and the infinite, and on this was the requirement of our Lord based. God, in his creation and in the government of the universe, acts in accordance with his a small, the second to a large audience. But one Spiritualmost perfect and infinite wisdom, and has made everything ist in the place—Dr. Beach. They urged me to return again as good as -in consideration of existing conditions-it is in December for a series of lectures, which I did, giving five nossible for it now to be. There, is no doubt but he has done his best, and a God cannot do more, and should be do When I arrived and published my programme of lectures on less, he would not act in ac ordance with his attributes : he would not be, as he is, a perfect being. What Christ requires of his followers is, that they should act in accordance with their highest light, the most perfect knowledge to which they have attained. No being can do more, and, should we do less, we fall just so much short of the standard required by our Saviour. It is, also, a part of this requirement to endeavor to increase in knowledge, to embrace every opportunity of learning the will of God to us more perfectly, and it is not only our duty to do this, but our interest. God has given us intelligence and the means for gathering knowledge, and as the spirit is governed by laws as unchangeable as the outward or corporeal portion of our boing, we unavoidably suffer from the infringement of those laws, just as the intemperate man suffers from violating the physical laws, even though he be perfectly ignorant of them, and we can only hope to become perfectly happy by having a proper understanding of those spiritual laws which relate to the well being of the immortal soul. And while those who live up to their greatest light must be considered justified and, for the time being, perfect, yet they can only obtain such an amount of real and substantial happiness as the extent and correctness of their knowledge of what is really right and true permits them to onjoy. Now we believe that the life of a true Christian is a practical one.

You see before you a company of Christians who have cut themselves loose from creeds (those fetters of human invention, which bind the conscionces of men.) and have established themselves on elernal principles, leaving the mind

lished them selves on elernal principles, leaving the mind free to expand and grow in a knowledge of the same. We believe that the life of a Christian is one that requires good works, and that "those who call on the name of Christ should depart from iniquity," "should be perfect even as our Father in Hoaven is perfect."

The two foundation pillags upon which rests the whole structure of Christianity are, firstly, love to God, and secondly, love to man; and the Apostle John says: "If we love not our brother whom we have seen, how can we love God whom we have not seen?" Now these are two eternal principle; they are not creeds, and the second one is the test of the first. If we love not our brother, how can we love God? Now here is the great principle, plain and self-evident, on which Shakerism is based. I call it a principle in opposition to a creed, because principles are clear and plain, while creeds are doubtful and often disputed.

If an individual should advance the lifen that the Christian faith required universal hatred and malice, instead of love and kindness, who would believe him? Would not even the weakest mind, the most unonlightened intellect, see at

the weakest mind, the most unenlightened intellect, see at the weakest mind, the most unonlightened intellect, see at once the fullacy of such a statement? Now, it is upon the one great principle of brotherly kindness, properly understood and practiced, that all true religion is based; and it is this that will yet redeem the human race from sin, degradation and misery, from hatred, strife and contention, from bloody war with its untold miseries, from poverty, from the slavery and oppression, and, in fact, from every wrong which is produced by the unkindness or selfishness of man. It is the practical realization of this principle for which we associate together.

It is the practical realization of this principle for which we associate together.

There is, unquestionably, much good among mankind; many who are endeavoring to do right according to their knowledge of right; there are many professing Christians, as well as nonprofessors, who have the good of humanity at heart, who sincerely wish well to all, and to such I speak in terms of commendation; they will certainly reap tileir reward according to their measure of righteousness; but how many are there who are willing to come up to the true Christian standard? who are willing to share equally with others what they possess, to do really as they would be done by? We,see the number is yet small; they are yet but is few among the earth's inhabitants; the gate is too straight and the way is .96 400 narrow for the multitudes, and few are they who have found it, and yet all must embrace tils principle of unselfishness before they can' expect to snigh heaven. It is a condition to which every enlightened, middly as the becomes a elevated above earthy, sensual and selfish feelings as to fit himself for that state.

The principles of purity of life and unselfishness of character have always manifested themselves wherever there has been a substantial increase among any truly religious people. A striking manifestation of this was seen at the Day of Pentocost, after the disciples of Christ had been baptized with the Holy Spirit. How soon were they led to renounce their selfish feelings and worldly professions. "And all that

of Pentecest, after the disciples of Christ had been haptized with the Holy Spirit. How soon were they led to renounce their selfish feelings and worldly professions. "And all that believed were together, and had all things common, and sold their possessions and goods, and parted them all as every man had need." And this has been the case from that time to the present; wherever there has been a revival of true Christianity it has always had the effect of diminishing the selfishness of man, and awakening a feeling of kindness and symmetry toward his fellow beings.

Constituting the salvays had the effect of diminishing the solishness of man, and awakening a feeling of kindness and sympathy toward his follow beings.

But in looking back through the dim vista of ages, although the "Prince of Peace" made his appearance on earth nearly nineteen hundred years age, and although his professed followers now number hundreds of millions, how slowly, and painfully have the wheels of progress moved onward. Truly it has been but a repetition of the Saviour's raddeparence while upon earth, this tardiness in humanity to receive simple and sublime truths, so simple that it would really seem impossible for the wayfaring man to err therein, and so beautifully true that were they universally adopted they would make this earth a Paradisc, would make the wilderness to blossom as the rose, and the sadness and gloominess of our sin-stricken world would be brightened by the glow of heaven's own light, and the whole creation would reloice in the fullilment of our Saviour's earnest prayer—a legacy left to his followers as a standing petition to the great Gud of Heaven, till the yearning desire of that noble and benevolent heart should be granted: "Thy kingdom come, thy will be done on earth as it is done in heaven."

But how sad it is to think that Christian principles are denied by nearly all professed Christians; that in the ninetenth century, since they were promulgated, many among the nurlessed ministers of Christ, yea, the most learned and

teenth century since they were promulgated, many among the professed ministers of Christ, yea, the most learned and the processed ministers of Christ, year, the nost teamed and talented now in this enlightened ago and country practically and THEORETICALLY set them aside, and teach PAGANISM and call it Christianism. I refer, in one especial particular, to the barbarous practice of WAR, which is to-day in this pre-eminently enlightened country, under the most liberal institutions upon earth, and under a so-called Christian government a referred institutions and professed implaces of tutions upon earth, and under a so-called Christian government, a national institution; and professed ministers of his gospel who is called the "Prince of Prace," who are educated for the ministry, and who spend their whole time in studying and explaining the principles and practice of the gospel, with the New Testament open before them, wherein it is recorded that he repeatedly said such things as Love your enemics; do good to them that hate you; if a man smite thee on the check turn to him the other sleet, when the them that enemies; do good to them that hate you; if a man smite thee on one cheek turn to him the other also; pray for them that despitefully use you and persecute you; resist not ceil.—Isay, that with these sentiments before them, they abet war, speak of Christian soldiers in terms of commondation, and encourage human beings to go forth with the instruments of death as terribly destructive as the utmost skill and ingenuity of man can make them, to murder whem? Pagans? Nay, their own Oilenstran nexthem. And the people, with the teachings of Christ in almost every house, applaud the Christian war sermon, and say amen i and think it is all right; so weefully blind are the people even of this enlightened age!

Ightened ago!

The fact is, ministers and people call themselves Christians while they have no confidence in Christian principles, and this is but one of many instances where the teachings of the New Testament and the general practices of the Christian world are in direct opposition.

When we look abroad we see in unsightly contrast the homes of the rich decked with costly extravagance, and the cottages of the poor where want and misory enter, and drive, with a ruthless hand, happiness from the wretched abode. We see the man of wealth, with his splendid equipage and liveried attendants, riding in pempous luxury, while the infirm and cureworn laborer wears himself out in unremitting toil for a bare subsistence. Now, I ask, is this unremitting toil for a bare subsistence. Now, I ask, is this Christianity! But almost everywhere we see these sad contrasts, and in almost every city, beneath the shadow of the towering spires of the elegant and costly Christian churches, can be seen the luxurious abodes of wealth and pride, where sums untold are profusely squandered, almost side by side with the abodes of wretchedness where the necessaries of life are scantily procured only by a determined and exhausting strength.

mined and exhausting struggle.

Now, my friends, I have drawn this picture to show you Now, my irends, I have drawn this picture to show you how saily deficient professing Christians are in the practice of Christian principles, to show you how much remains to be done to inaugurate that happy period which the Redeemers on anxiously looked, forward to, when God's will "should be done on earth as it is done in heaven."

As this earth is not our abiding home, it behooves us to lay up treasure where it will be secure, and not to amass our wealth on earth, where we must leave it for the destroyedr wealth on Carth, where we must leave it for the destroying moth and correding rust, but let us lay up treasure in begren,. "Be ye therefore perfect, even as your father in Heaven is perfect;" live seconding to the best and highest light God has given you, and he will give you more. "May me all consider it our privilege, as well as duty, to live in that manner that we may forward the work of God for earth, that the time may be hastened, when "swords had be besteen the highest and care when "swords had be besteen the highests and care when "swords and care when the swords are swords are swords.

on-same, that the time may be hastened when "swords shall be beaten into plowshares and spears into pruning books, when nation shall not rice up against nation, neither shall they learn war any more;" when the wants of all will be learn by supplied; when men will not let their follow beings suffer for the want of what they themselves posses; "when the knowledge of the Lord will cover the earth as the waters cover the sea," and the human race become a universal botherhood.

My friends, it is for this we are earnestly laboring: will

INDIANA.

Report of State Agent for November and December.

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

DEAR BROTHER-The field of my labor during the two months Just closed has been principally in the southern part of the State, in the vicinity of Evansville. Southern Indiana does not prove a very promising field for spiritual

Early in November I visited Palestine, forty miles south of Terre Haute, and gave two evening lectures; the first to on Geology and three on Spiritualism, to crowded houses. When I arrived and published my programme of lectures on the "Development Theory," the Methodist minister—Mr. Kuno—announced his intention to reply. He came, was interested, gave respectful attention to the whole series of lectures, left his own church on Sunday to attend our meetings, and his members sent for another minister to fill his place. At the conclusion of the course he contributed to their support. Though there was but one Spiritualist in the place, the good people of Palestine contributed thirty dollars for the missionary cause. They express a desire to establish a circuit and support liberat speaking. I could establish a circuit and support liberat speaking. I could establish a circuit and support liberat speaking. I could establish a circuit man support liberat speaking. I could establish a count of the country of the country in Indiana, at from six hundred to a thousand dollars salary, if there were competent speakers to eccupy the field. If a

Indiana at from six hundred to a thousand dollars salary, if there were competent speakers to occupy the field. If a speaker is up with the times and conversant with the advanced thought of the nineteenth century, he need not lack for hearers or support.

The first Sunday in November found me in Terre Haute. Gave two lectures to appreciative audiences. Through the generosity of a whole-souled Spiritualist, Bro. Pence, a fine hall is appropriated to the use of the Society, which is not much behind in carnest work. They started a subscription while I was with them, and raised eight hundred dollars for regular speaking. They oppose to raise it to a thousand. regular speaking. They propose to raise it to a thousand, the whole to be devoted to procure competent speakers for the ensuing year. James Hook, President of the State Spiritual Association, resides in Terro Haute, and is an earnest

itual Association, resules in Terro Haute, and is an earnest worker in the local Society.

I spent the second Sunday of November in Boonville, Warric county. No Spiritualists there. Gave three lectures in the Court House to large audiences. Think a good impression was made, but they need physical demonstrations through a medium there, before they will be ready to commit themselves in favor of the new religion.

I lectured three Sundays in Evansyille, the second town in Indian. Also gave a course on Geology week evenings.

I loctured three Sundays in Evansville, the second town in Indiana. Also gave a course on Geology week evenings. Obtained the audience of quite a large number of German materialists, who are now becoming much interested in Spiritualism. I find lectures on goology and the development theory the best introduction to Spiritualism among philosophical materialists. Indeed, nearly all my summer engagements have been preceded by lectures on Geology, which awakened an interest in the Spiritual Philosophy in minds which respondents to appeals made to their respect

engagements have been preceded by lectures on Geology, which awakened an interest in the Spiritual Philosophy in minds which respond only to appeals made to their reason. Dr. A. C. Hallock is one of the principal Spiritualists in Evansville. There are many "milk and water" Spiritualists in Evansville. There are many "milk and water" Spiritualists in that as in many other towns; a few who have backbone sufficient to stand creet in the face of an opposing world. The few stanch friends of our cause in Evansville centributed one hundred dollars to the missionary fund. At New Harmony, the home of R. D. Owen, I found two Spiritualists. I arrived there in the evening of a bitter cold day, after a tedious ride all day in an open vehicle. They did not want any lectures; thought they could devote their money to a better purpose, buying literature. I found good entertainment at the hotel, R. D. Owen was absent in New York. If I had taken the pains to look up a few infidels, probably my stay would have been more protracted. Friday, Dec. 18th, found me at Terre Haute to attend the second quarterly meeting of the State Association. Although much important business required the attendance of the Board, of whom there are seven, yet but two were present, and the consequence is that the business of the Association must remain in statu que until the next quarterly meeting, (which most likely will never convene.) or possibly until the next annual meeting. The State Missionary was the culy speaker present. The Spiritualists of Terre Haute have now undertaken practical work in earnest, by engaging Bro. J. H. Powell to speak for them one year. They also expect soon to establish a Lyeeum.

From Terre Haute I went to Anderson, a town of four thousand inhabitants, to close my labors for the State Association. Hens I found a noble worker in the person of Dr. J. W. Westerfield, now Trassurer for State Association. He has labored in Anderson almost single handed for years,

has labored in Anderson almost single handed for years, furnishing his own hall for meetings. I organized a Society there which promises well.

I acknowledge the following contributions:

Traveling expenses for Received on wages for

hroughout the State of Indiana. E. WHIPPLE.

Yours for progress,

OREGON.

State Organization of Spiritualists.

EDITORS BANNER OF LIGHT-A Convention having been held in Oregon, at the late State Fair, I send you the following report for publication, not claiming for it, however, any other merit than a step forward. The following is copy of the notice published of the same at the time:

[From the Unionist.] STATE CONVENTION OF SPIRITUALISTS.

The Spiritualists of Oregon, numerously represented at the State Fair, held a meeting in Salem and organized a State Convention, adopted a Constitution and elected officers. Col. Taylor, of Astoria, is President; D. H. Hondee, of Portland, G. W. Lawson, of Salem, and Judge Chenoweth, of Corvallis, are Vice Presidents; Treasurer, C. A. Reed, of Salem; Secretary, Mrs. L. Reed and Mrs. M. E. Lawson; Assistant Secretaries, T. W. Davenport, of Marion, —Gross, of Portland, and Col. Gray, of Grant County, are an Executive Committee, whose duty it is to procure the services of a State Lecturer for this year. Numerous Corresponding Secretaries are to be appointed. The Constitution recognizes women as voters, office-helders and coworkers in all Spiritual Associations and reformers. The The Spiritualists of Oregon, numerously represented at responding secretaries are to be appointed. The Constitution recognizes women as voters, office-helders and coworkers in all Spiritual Associations and reformers. The
Oregon Press, Banner of Progress, and Banner of Light are
respectfully requested to publish this notice.

F. A. Chenoweth, Chairman.

I send you parts of the Constitution adopted by the Asso-

I send you parts of the Constitution adopted by the Association, and some of the features of progression, acted and to be acted upon by the Society.

The preamble to the Constitution reads as follows:

"For the purpose of self-protection in the enjoyment of religious opinion, the dissemination of important truths and the benefits of social religious intercourse with all truthful persons who have eyes and are willing to see, ears and are willing to hear the great truths now being revealed to us from the invisible world, we whose names are hereto attached do form 'ourselves, by subscribing our names to this Constitution, into an Organization, to be called the 'Spiritual Association of the State of Oregon."

Amongst other objects in view and provided for by the Constitution, is the appointment of an Executive Committee, whose duties are thus defined:

"They shall procure the services of a State Lecturer, or

toe, whose duties are thus defined:
"They shall procure the services of a State Lecturer, or Lecturers whose duty it shall be to speak in every school-house, villinge, neighborhood, town and city in the State, if possible; to act generally under the direction of the society; to collect funds and dynations for the Treasury. And the Executive Committee shall endeavor to establish bookstores for the agency of spiritual papers and the sale of spiritual and liberal literature in all the large towns and cities of Oregon."

stores for the agency of spiritual papers and the sale of spiritual and liberal literature in all the large towns and cities of Oregon."

The Society also recognizes the equal right of all men and women to serve, if chosen, in any of its offices, and in every manner to render assistance to its cause. And it is probable for the legal protection of our mediums in public manifestations, that we shall have to adopt some kind of a declaration of religious views, as, for instance, that our religion, instead of exhibiting itself in baptisms and sacraments, creeds, sermong and masses, manifesta itself in lectures, normal or trance, in demonstrations of spirit presence and power, by writings, tippings, raps, rope and ring manifestations, and various other modes of proof of the immortality of the human soul and its accountability to Diving Law, not only after death, but in this life also, inexcusable, unescapable and non-vicarious.

The following resolutions are before the Society, but not yet acted upon:

Excoted, That it is our belief that at least one-half of the men and three-fourths of the women of the United States balance to, the side of good, and should be a concentrated power at the ballet box, that the country may be governed by good laws, and that crime, misery, drunkenness, gambiling, prostitution, orphanage, suicide and ruin may be banished from our homes and country; wherefore this Society advocates woman's suffrage.

Ruolvad, That a true physiological marriage is one of the highest aims and rights of human life; that Spiritualism tenches and inculcates only such an union of the sexes, and that all other passional intercourse is immoral, animal and degrading, intered of spiritual and ennobling, and in all tuestions at liceture excusi morally animal and chustions affecting rexual morally and chustity the ob-

I am not old, and will not be; I daily grow, and years are piled About my life, as when a child

And still for me the sunny day, Outleaping from mysterious night, With dew of God's fresh-breathing bright, Glistens in all its primal ray.

Each morn is a new buoyant birth:
Daily I rise up from the deep
Of bounteous, broad, prolific sleep—
The only death man knows on earth. I grasp the wonders to my soul,
That flash their freshness far and near.

And at the multitudinous joy Of boing, without, within, I drink, As thirsty as when on the brink I played and pried, a wondering boy,

And am I not an infant still?
Or should I pace a sixscore span,
What were it to th' eternal plan Ordained me by Almighty will?

All earthly time is faggot-smoke: The soul is an upspringing flame, That kindled, mounts to whence it came And frees itself from yearly yoke,

If I were old, the life within Would coase to blossom thought and want, And, like an hoar oak, branchless, gaunt, Would dribble through a hollow skin.

But new thoughts gush, and wants, as bold (And wider) as when twenty years Through dauntless hopes and flying fears Had shot me into manhood's mold.

High beauty's glory ne'er was higher, Nor so othereal yet its power, Nor yet of reaching thought the dower So glittering with celestial fire. And never in those earlier days,

When joy was bold and hopes were new, Were rainbows of such heavenly hue, The future so with life ablaze. The quick perennial now is mine As much as in my wakeful youth— Nay, more; for gleams of gathered truth Their safety on its tempests shine.

This mighty now, this lord of life— And yet of life itself the thrail— Doth sparkle 'mid the sparkling all, With transcendental vision rife;

With vision peering in the deeps That deepen with the spiritual ken, Aglow with blest revealings, when he spirit toward its freedom leaps, Life is no mouldering, sapless swathe,

Our clay-clad bones in place to hold; 'T is flame that kindles worlds untold, A fire whose warmest breath is faith. - Putnam's Magazine

Evidence TAKEN BY INDIAN PEACE COMMISSION, ON DEMAND OF GEN. HARNEY, COMMISSIONER. GEN. HARNEY, COMMISSIONER.

June 15th, 1863, On Bland Sleame, "Deer Lodge,"
en route up the Missouri to Fort Rice, D. T.
Wa-pa-sha, being it st duly aworn, testifies as follows:
Q.—You are chief of the Santee Sloux?
A.—Yes.
Q.—How long have you been chief?

Q.—How lone have you been chief?
A.—I do n't remember exact'y, but it was the year after we had the small poa, and my father died of it, and we went to Washinaton and sold our lands satt of the Missalppi river—this was our first treaty for the sale of lands to the Government. The Great Father at that time gave me my medal; I think it was about thirty years ago.

Q.—State what you know of the causes that led to the Minneads massacre by a portion of your people, and your subsequent troubles.

ment. The Great Father at that time gave me my medal; I think it was about thirty years ago.

Q.—State what you know of the canses that led to the Minneasta mayastre by a portion of your people, and your subsequent troubles.

A.—I went to Washington the first time as I have stated above. I went again a second time before the removal to Red Wood. I went for this purpose: I lad now sold all our lands from east to west-from sumise to aunset. I went to secure a reservation for my people. The Great Father put a garrison of soldiers near our country at Red Wood, and before going to Washington I cultected the chief men of the tribs and fook them to the fort; some of them failed to come; I spent haif a day in hunting them up and getting their signatures to a letter that they whene the must be did not a letter that they whene to write to the President. The soldiers were put there to take good care of us, and see that we were not interfered with by he whites. I told the Commandant of the fort that I whised him to write a letter woll for us. I told him that had always been brought up as an Indian; had won a blanked and feathers; carried s gun and painted his face; he wisned him now to write the Orea: Father that he wished now to leave off all those things. I sm determined to leave the warpath, and to leave off drik. In my people land, that we may do the same. If we are left without a country we will be obliged to go on the plains. To go out on the bare prairies we are in danger of peri-bing by cold and starvation, and there are other tribus that live there that are likely to make war on us. Therefore I wish the Great Father to give us land on the Minnesota river, and help us to live like whites. I took this etter, and carried it to Wash naton. After a few days I had an interview with the President, He shook hands with me. a.d told me to tell him all that I wanted. I said, "My father, what I wish is writen in this letter." After a few days I was quited to the Interior Department to attend to our business. They told me that

sortence of the above laws is the standard of morality adoption.

Recicled, That the profession of office-hunting is persicus, and should be froken up; that, in our yiew, to accomplial that object, the terms of office should be annual, any laborers or mechanics, and with women suffrage to a said to cheading good mon, the track, polses and book and the control of t

250 brisoners, women and enthiren, whites that we had taken from the hostile Indians and fed and cared for in our own families.

Q.—Dayou know what number and what Indians of those tried and sentenced were guilty?

A.—I cannot answer for the rest, but there were only two from my band, out of about fifty, sentenced.

Q.—Do you attribute the murder in the big woods to the bad feeling of the young men, accasioned by the attempted application of a portion of your annu ties to the payment of alleged claims of the traders, in addition to all the money received from the sale of the lands?

A.—I don't know anything persongily about the matter of the big woods. All I know is what I have heard; but I have no doubt that it was the result of the bad feeling of the young men occasioned by the annuities being misapplied.

Q.—Do you know the amount of money that you were to receive for the land north of the Minnesota river?

A.—We do not know the amount, but were told twas a very large sum.

Q.—Did you consent that it should be given to the traders in payment of old debts?

A.—I have told you already that I did not consent to selling the country, and, refused to come in to sign the paper when sent for.

Q.—Did the Indians owe the traders for goods furnished to them prior to the payment of the last annuity?

A.—Our credit with the traders amounted to little or nothing. We received 200 per head each year in gold as annuity, so that a family of five received \$100. We paid our credits with the sevry year. Besides this, we took large quantities of fur, and paid our credits with those. And if any Indian had nothing, the traders took his horse, so that it was impossible that we could owe them my amount.

Q.—Vere any Indians that did not voluntarily come in and surrender for friendly purposes taken prisoners by the troops or Government?

A.—I don't know of any, except "Little Six" and "Medicine Bottle," who were captured through information given

surrender for friendly purposes taken prisoners by the troops or Government?

A.—I don't know of any, except "Little Six" and "Medicine Bottle," who were captured through information given by an Indian and the use of whiskey.

Q.—How many Indians were killed in battle or on the field by the whites during the war?

A.—in one battle, the battle of Wood Lake, there were ten killed. At other times there were one or two killed. We know of no others.

"Big Eagle" being first duly sworn, testifies as follows:

Q.—You are a chief of the Santee Sloux?

Q.-You have heard the answers and statements of Wa-pa

ha?
A.—Yes.
Q.—Do you concur in that statement in every respect?
A.—The statement is true.
Q.—Have you any additional facts to state? If so, state

Q.—Do you concur in that statement in every respect?
A.—The statement is true.
Q.—Have you any additional facts to state? If so, state them.
A.—Where there is a long matter to state, and a single man is designated to state it. there will be many things probably left out, as the memory is uncertain. I know some particulars that I gan tell, but since I have been over on the Missouri I have been deposed as chief, and hence I have not talked for my peop. e. I was a chief in Minnesota. Probably these gentlemen are not aware of these facts, and I therefore tell them of it. Wa-pa-sha is chief, and you have heard him talk. I was imprisoned three years. When I came back to my people I found that my band had been taken away from me, and my authority destroyed. Therefore it is a disgrace for me to attempt to speak for them. Although the people that I have left behind might wish me to say something, still, if I do so, I will be accused of behind desirous of behing made chief again. The agent dislikes me, and treats ma as If belonged to a different tribe of Indians. I wish to ad! this statement: On the morning of the outbreak I went to Wa-pa-sha's house and told him that the Indians were bringing in women and children as prisoners, and that I considered this wrong, and thought that they ought to be sent to the fort. In agreed with me, and sent me to speak to "Little Crow" about it. "Little Crow" that these prisoners had done no wrong, and would he badly off if carried far by the Indians, and that it was our wish to send them to the fort. He told me not to speak of it, that he had de remined to take them with us wherever we went, and that they should suffer with us. Then those of us who pitled them got them in our possession, and took care of them. I care't think why all these things are forgotten by the willes, and we came in to the whites with every comidence in them. I can't think why all these things are forgotten by the willes, and series of he particle white fing is raised by either party, the fighting sto,s, and teen.

A—Yes.

Q.—How long have you been a chief?

A.—Ten years.
Q.—Did you sign the treaty for the cession of your land north of the Minnesota river?

A.—Idd you sign the treaty for the cession of your land north of the Minnesota river?

A.—Idd not sign it, but I have been told that they stole my name and put it to the treaty. I never received anything for signing the treaty. I don't know what the other chiefs ild. I know that there swere given to "Little Crow." All that has been stated by Wa-pa-sha and Big Eagle as true. Super-intendent Cullen was the Commissioner who negstlated the treaty, as 1 understood it.

Red Legs, Finte Hand, Scarlet-all Over, and Iron Dog, each being first duly sworn, depose and say that the foregoing statements and answers of Wa-pa sha, Big Eagle and Wa-ku-te, are true, and that they belong to the Santee Sloux, and have personal knowledge of the facts referred to; and we make the further statement that prior to the attempted misapplication of our annuities under the treaty for the cession of our lands north of the adhunesofa river, there never had been any hostile feeling among our neople toward the whites, and all our people feet friendly toward them, and looked upon them as our benefactors. There would have been no trouble if the money had heen paid to us, as required by our treaty.

We hereby certify that each of the above persons was duly sworn in our presence, and the answers and sattements of each taken down by us this lifteenth day of June, A. D. 1883, on board the steamer." Deer Lodge, "on the Missouri river.

Wh. S. Harkey, Hreeel Brig-Gen.

Lucius A. Frience Schemer.

Wilness -James C. O'Connor.

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY EVERY WERK.

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

J. Madison Allen: Ancora, N. J.
C. Fannie Allen: Ancora, N. J.
C. Fannie Allen: Mill speak in Brooklyn, N. Y., Jan. 17, 24
and N; in Rochester, N. Y., during February; in Syracuso
during March; in New York, (Everett Kooms.) during April;
in Salem, Mass., during May. Address as above, or Stone-

in Balem, Mass., during May. Address as above, or Moneham, Mass.

Miss. Anna E. Allen (late Hill), inspirational speaker, 129
South Clark street, Chicago, Ill.

J. MADISON ALEXANDER, inspirational and trance speaker,
Chicago, Ill., will suswor calls East or West.

Miss. N. A. Adams, inspirational, box 277, Fitchburg, Mass.
Ilarnison Anoir, Calamus Station, Clinton Co., Iowa.
JAMES G. ALLER, Springheld, Mass.
Miss. N. K. Andross, trance speaker, Deiton, Wis.
DE. J. T. Amos, box 2001, Rochester, N. Y.
MARY A. AMPHERT, Care J. Stolz, M. D., Dayton, O.
RRY J. O. Bankstr., Sycamore, Ill.

Miss. Sarah A. Byrnks will lecture in New York (Everett Hall) during January; in Salem, Mass., during February; in East Boston during March. Permanent address, 57 Spring street, East Cambridge, Mass.
Miss. A. 19 Boows, At. Johnsbury Centre, Vt.
Da. A. 19 Boows, At. Johnsbury Centre, Vt.
Miss. Park March March. Address, Elm Grove, Coleraln, Mass.
Miss. Ellicia, Inspirational speaker, box 7, Southford, Conn.
Wis Buyan, box 53, Cannden P. O., Mich.
Miss. Bleur, Inspirational speaker, box 7, Southford, Conn.
Wis Buyan, box 53, Cannden P. O., Mich.
Miss. March Permanent School, Property of the March March.
Miss. March Permanent Percent, Introduce, Wis.
Miss. March Permanent Percent, Introduce, Wis.
Miss. Schille, L. Bioonson, Interfect, 10-ided, O.
Miss. March Cannden, Permanent Percent, Introduce, Mass.
March Ed. Halley, Palmyra, Mich.
Z. J. Browns, M. D. Cheleville, Yolo Co., Cal.
A. D. H. Balley, H. Balley, Miss.
A. P. Bowman, Horpitational speaker, Markto, Minn.
A. P. Bowman, Horpitational speaker, Markto, Mass.
A. Miss. Ashr. Markto, Miss.
A. Miss. Ashr. Markto, Miss.
A. D. Balley, H. Balley, Miss.
A. Berney, Miss.
A. D. Balley, Mis

MR. J. G. Gilles, Princeton, Mg.
DR. Gambage, lecturer, 131 South 7th st., Williamsburg, N.Y.
Miss Julia J. Ilubaran, corner Pearl and Brooks streets,
Cambridgeport, blass.
E. Annie Hirshan will speak in Waterbury. Conn., Jan. 17;
in Winsted, Jan. 24; in Riverton, Jan. 31. Will make engagements to speak evening, as usual.
Moses Hull will speak in Stafford, Conn., Jan. 24 and 31;
in Music Isali, Buston, Mass., Feb. 7 and 14. in Milford, N. II.,
Feb. 21 and 28; in Salem, Mass., March 7 and 14. Not engaged the remainder of March and April. Address till Jan.
16. Kalamazoo, Mich.; permanent address, Hobart, Ind.
DANIEL W. Hull., Faitheld, lows.
Mis. S. A. Horton, 24 Wamesit street, Lowell, Mass.
Challes Holl., Warren Warren Co., Pa.
Mis. S. A. Horton, 24 Wamesit street, Lowell, Mass.
Challes Holl., Warren Warren Co., Pa.
Mis. S. Towisken Hoadley, Bridgewater, Vt.
James H. Harris, lox 99, Ablington, Mass.
WM. A. D. Hore, West Mide P. O., Cleveland, O.
I YMAN C. Hower, Inspirational speaker, Launa, N. Y.
Amos Hunt, trance speaker, Cold Water, Mich.
Miss Suste M. Johnson, Milford, Mass.
WM. F. Jamison, editor of Spiritual Rostrum, drawer No.
5986, Chicago, Ill.
ABRAHAM JAMES, Pleasantville, Venango Co., Pa., box 34.
S. B. Jones, Esq., Chicago, Ill.
Dr. C. W. Jackson, Oswego, Kendall Co., Ill.
George Katzes, Dayton, Q.
O. P. Kellogo, East Trumbull, Ashtabla Co., O., speaka
in Monco Centre the first, and in Farmington the fourth
Sunday of every month.
George K. Kitzhoge, Buffalo, N. Y.
M.S. M. J. Kutz, Bostwick Lake, Mich.
George F. Kitzhoge, Buffalo, N. Y.
M.S. M. A. L. Lakbert, trance and inspirational speaker, 8059
Washington street, Boston, Mass.
B. M. L. Awerkon, M. D., Burilick House, Buffalo, N. Y.
Miss Mart M. Lawerkon, M. D., Burilick House, Buffalo, N. Y.
Miss Mart M. Loors, inspirational speaker, 86 Montgomery
Street, Greey City, N. J.
Miss Mart M. Loors, inspirational speaker, Buffalo, N. H.
Charles B. Margan, trance speaker, New Ipswich, N. H.
Charles B. Margan, inspirational speaker, Boston, Mass.
Miss,

MARS D. MORRISON, Inspirational speaker, box 378, Haver hill, Mass.
THOMAS E. MOON, Inspirational speaker, Boston, Mass.
MR. F. II. MASON, Inspirational speaker, No. Conway, N. H.
O. W. MANUEL, trance speaker, 35 Rutland Square, Boston.
LEO MILLER, Mquut Morris, N. Y.
DR. JOHN MAYHEW, Washington, D. C., P. O. box 807.
DR. G. W. MORRILL, JR., trance and Inspirational speaker,
Boston, Mass.

DR. G. W. MORRILL, JR., trance and impirational speaker, Boston, Mass. Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn. Mrs. Sarah lifeen Mattiews, Quincy, Mass. J. Wh. Van Namer, Decricid, Mich. W. M. Oden, Salee, Decricid, Mich. W. M. Oden, Salee, inspirational, box 87, Auburn, Mc. Mrs. E. N. Palmer, Itance speaker, Big Flats, N. Y. Mis. Pirk, lecturer, St. Louis, Mo. Miss Nettie Bd. Pease, trance speaker, New Albany Ind. A. A. Pond. Inspirational speaker, New Albany Ind. A. A. Pond. Inspirational speaker, Rocketter Depot, Ohio. J. L. Potter, trance, Ls Crosse, Wis., care of E. A., Wilson, Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Dr. S. D. Pace, Port Huron, Mich. Mrs. Anna M. L. Forte, M. D., lecturer, Adrian, Mich. Henny Packard, 377 Dorchester st., W. V., South Boston, J. Il. Powell, Torro Ilaute, Ind., care Jumes Hook. Will lecture week-evenings.

Miss. Anna M. L. Potts. M. D., lecturer, Adrian, Mich. Henry Packard, 371 Diochester st., W. V., South Boston. J. II. Powell, Terro Haute; Ind., care James Hook. Will lecture week-evenings.

Mis J. Piffer, trance speaker, South Hanover, Mass. A. C. Robinson, Salem, Annas.

Dir. P. B. Handolff, care box 3352, Boston, Mass.; till Jan 19, care Hon. F. B. Dowd, Davendert, Iowa.

Miss. Bennie S. Rudd, Davendert, Iowa.

Miss. B. Ross, Providence, R. I. (India Bridge.)

C. II. Rines, inspirational speaker, Boston, Mass.

J. H. Randall, inspirational speaker, Gringfield, O. Miss. E. Ross, Providence, R. I. (India Bridge.)

C. II. Rines, inspirational speaker, Boston, Mass.

J. H. Randall, inspirational speaker, Kalamazoo, Mich. Rey. A. B. Randall. Applicton, Wis.

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

Miss. Palina, J. Roberts. Carpenterville, III.

Auster E. Shimons, Woodstock, V4.

Dr. II. B. Storer will lecture in Philadelphia during January. Address, 56 Pleasant street, Boston.

Dr. II. B. Storer will lecture in Philadelphia during January. Address, 56 Pleasant street, Boston.

Dr. H. and Aluinda Williem Stade, Jackson, Mich. Mrs. Fannie Davis Smith, Miford, Mass.

Miss. E. Shimons, Smith, Miford, Mass.

Miss. S. E. Shight, 13 Emerald street, Boston, Mass.

Miss. E. Shimons, Smith, Miford, Mass.

Miss. J. Swarky, normal speaker, Noank, Conn.

E. R. Swackhamer, 128 80, 3d street, Brooklyn, N. Y., E. D.

Dr. E. Speace, Inspirational speaker, Sturgls, Mich. Miss. Almha W. Shith, 36 Salem street, Protland, Me. Abraham, Smith, 1862, Inspirational speaker, Sturgls, Mich. Miss. Mass. Letter Shith, Impressional speaker, Surgls, Mich. Miss. Mass. Letter Shith, Impressional speaker, Sturgls, Mich. Miss. Mass. Letter Shith, Impressional speaker, Sturgls, Mich. Miss. Matter Shith, Impressional speaker, Botton, Mass. J. W. Raver, Inspirational speaker, Botton, Mass. J. W. Raver, Inspirational s

Clair street, Clevelaid, O.

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

Mass., P. O. Dax 392.

N. Frank White's address in January, Washington, D. C.

E. V. Wilson, Lombard, III.

E. S. Wheeler, inspirational speaker, Cleveland, O.

Mes. M. Macomber Wood will speak in Rochester, N. Y.,

during January: in East Boston during Fobruary. Address,

II. Dewey street, Worcester, Mass.

F. L. II. Willie, M. D., 16 West 24th street, near Fifth ave

mus Hotel, New York.

MRS. B. E. Warber, box 329, Davenport, Iowa

F. L. Waddress, Box 320, Davenport, Iowa

F. L. Waddress, Box 320, Davenport, Iowa

F. L. Waddress, Box 320, Davenport, Iowa

F. E. Warber, box 320, Davenport, Iowa

F. E. Warber, care Banner of Light, Roston, Siass.

MRS. E. M. Wolcott, Canton, Bt. Lawrence Co., N. Y.

PRCF, E. Whitper, Clyde, O.

Lois Waisbrooker, Carthage, Mo., care Colby Harrington,

William F. Wernworm, trance speaker, will lecture in

Baltimore, Md., during January.

MRS. Many J. Willoxson, care J. Spettigue, 192 South

Clark street, Chicago, III.

MRS. Many E. Willer, 182 Eim street, Newark, N. J.

DR. R. G. Wells, trance speaker Address, 14 Brown street,

Prescott-Corporation, Lowell, Mass.

MRS. MAN J. Willer, 182 Eim street, Cambridgeport, Mass.

A. B. Whitho, Albion, Mich.

Miss Elvina Wirklook, normal speaker, Janesville, Wis.

A. A. Wherelock, Tolcho, O., box 643.

DR. J. C. Willer, Burlington, Jowa.

MRS. HATTIS E. Wilson will aprak in Marblehead, Mass.,

Jan 17. Address, 70 Tremoni street, Boaton, Mass.

Rey, DR. Warelock, Inspirational speaker, State Center, Ia.

Warring, Lower, Burlington, Jowa.

MRS. E. A. Williams, N. Y., box 1454.

J. G. Whither, Inspirational speaker, Rock Grove City,

Floyd Co., lowa.

MRS. E. A. Williams, N. Y., box 1454.

J. G. Whither, Plantile Creek, Mich.

MRS. E. A. Williams, N. Y., box 1454.

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MRS. E. A. Williams, N. Y. Sox 1454.

J. G. Whither, Plantile Creek, Mich.

MRS. E. A. Williams, N. Y.

REV J. O. BARRETT, Sycamore, III.

MRS. H. F. M. BROWN, P. O. drawer 5958, Chicago, III.

MRS. ARBY N. BURNHAM, Insulrational speaker, 24 Last

Canton street, Boston, Mass.

Hoston, Mass. erss, Northboro', Mass, Anniu T Young, traines speaker, care Banner of Light

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

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 16, 1869.

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

WILLIAM WHITE & CO.. PUBLISHERS AND PROPRIETORS.

WITTIAM WHITE. LUTHER COLBY. ISAAC B. RICH. Por Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

... EDITOR. All business connected with the editorial department of this paper is under the exclusive control of Luner Colur, o whom letters and communications should be addressed.

Notice to Advertisers.

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

The Cry of Humbug.

People have become so much accustomed to this cry that it has ceased, in a great degree, to make any serious impression. Run over the list of inventions, improvements, discoveries and reforms, and tell us what one of them all has been introduced to the attention of the world, for its own special good, too, against which this very shout of "humbug" has not been raised. It is partly fashion, set by minds that are infidel to everything present and to come, and partly the result of that mental sluggishness which holds such a large body of people in its shameless thralldom. Copernicus was a humbug. So was Gallleo. So was Jenner. So was Espy, and Morse. and Hare, and the rest. All defied the straitlaces of custom and the fashion, offered liberal hospitality to the new ideas which many persons profess such fear of, entertained eagerly the suggestions which occurred with the passing hour and its fleeting occurrences, and behold the grandeur, the blessedness and the stability of their works. They held fast by their native faith, and remained loyal to their trusts. They did not compromise, were not afraid, advanced with a wise resoluteness, impressed every surrounding fact and incident into their service, and, finally, were crowned with the laurel.

That there is humbug in the world, and plenty of it, too, we should not dare deny; but it is not that which suppresses the free breathing of those who profess to believe in it, or compels a man to go about among his fellows like a solitary, because of the weight on his heart and brain. No Humbug ever wrought thus in the feelings or faith of its devotee. And it is therefore the more conspicuously strange, that after all this long and expensive experience men are unable to discriminate between the false and that which at least may be true. Why should certain individuals deliberately prefer to encounter the sneers and ridicule of their fellows, for the sake of wedding their lives to great and far-reaching conceptions for the good of those who vilify them, when by abandoning their "hobbles" they might make matters perfectly smooth and swim with the plassantly soothing and laxative current of popularity? Why do they hold fast by such preferences, except that they may give free scope and roin to their own thoughts, their own conceptions, their own development, and to their own gratifi cation?

The world ought to be conscious, by this time, of having received blessings enough under the disguise of this vulgar epithet Humbug, to exercise some little nationce and discrimination over it. It has been deceived by this bollow cry so often, that prudence no less than decency should suggest the propriety of a slower judgment and a larger charity. So long as the original and advancing minds of the age do not betray any symptoms of trepidation in the face of the popular assault, and so long as such noble results have in numerous illustrious instances flowed from it, too, what is the use, what is the reasonableness of keeping alive a cry of this character, only to end in the same popular discomfiture as before? Is not this latest age liberal enough in its sentiments and large enough in its views to put an end to these puerile proceedings? None are fooled but those who choose to be. Wait and see results. Give everything a chance, and everybody a hearing. A very little time will suffice now to test the truth and worth of any-

Current Non-Belief.

On every side are to be seen evidences of a lack of faith in what is asserted merely because of its being asserted. The age is preëminently one of investigation and inquiry. It puts endless questions on every variety and every class of subjects. Some penetrating writer very properly says that the infidelity, so called, which is the characteristic of the time, is wholly of an innocent sort, and pervades the professedly Christian element of society as much as, or more than all the others together. No fact is less susceptible of denial than this, that it is useless to oppose this infidel feeling with either denunciation or ridicule. It is the real Spirit of the Age, restless, determined to investigate, courageous, bold, and still profoundly religious and disposed to confide and trust. All it seeks is to review and revise its old forms of faith, expurgate what is childish, outgrown, and without vital force and meaning, and reform its statements of belief with a more strict adaptation of what is already known to what is secretly and fully subscribed to. Can any truly religious association refuse hospitality to such a spirit, when it seeks only a higher religion still?

Fitchburg Lyceum.

The Children's Lyceum at Fitchburg celebrated their first anniversary on Saturday evening, Jan. 2d, as we learn from Fred W. Davis, its Secretary. A large number of friends were present, and after the preliminary exercises were over, a beautiful tree was disclosed, well laden with remembrances for the children, and a happy scene ensued during their distribution. The hall was tastefully decorated with evergreens and mottoes. Among others were the following: "Charity and love bring heaven," "Ever forward," "Live for others," "There is no death." The affair was over by nine o'clock, and all seemed to enjoy every moment. The Lyceum is in fine condition. May it continue to prosper, and yearly participate in like festive occasions.

Henry Ward Beecher lectures in Music Hall in this city, before the Mercantile Library Association, Wednesday evening, Jan. 13th.

Spirit Message Department.

"John Clemence" reports at our circle, from England. Wishes his sons, John and William, who he says do not know (or did not Oct. 13) that he had passed to the spirit world, to go home and settle up his accounts. He is very anxious to have his sons know of his return. The message will be found on our sixth page. Should the parties called for see this, we hope they will have the kindness to enlighten us upon the subjectwhether true, or not.

Robert C. Buck, killed in battle, the oldest son of William Buck, of Bucksville, Ala., reports himself, and desires to communicate in private with his friends.

Josephine Austin, a spirit-child, is anxious to speak with her sister, at Augusta, Me. She came to us, expecting to find her sister here in Boston, and left the medium in evident disappointment.

Walter Jacobs, a lively spirit, reports as going out from Waterville, Me. "Talk ab ut being dead!" he says, "there is no such thing as dying!" And he is right. He, too, would like to communicate with his folks. Says Horace Tinkham showed him how to get back. Does anybody know whether such a person as Horace Tinkham ever lived? We don't.

Mrs. Elizabeth McHenry, who died in Roxbury, comes to aid her two children, whom she left destitute. She manifested great anxiety in regard to them-showing how deep-seated is a mother's love for her offspring.

William Cutter, of Medford, displayed his individuality graphically while in possession of the medium. The message but faintly outlines the evident peculiarities of the man. Hiram Cole, of the Second Indiana Cavalry,

A quaint spirit, who claims for his earthly name

who lost his body in the late war, comes treating of the errors of Old Theology. Preaches quite a sermon. Read it, by all means. He wants his people, who were Methodists, to know that that sect has n't any churches built in the spirit-land of them bearing dates extending from her first as yet.

should like to hear from the mother in regard to the statements made by this spirit. We have no knowledge whatever of the parties named.

The invocations and questions and answers are xcellent.

MEM.—A spirit communicated at our circle on Tuesday afternoon, Jan. 5th, who said he was killed in Liverpool a few hours before by falling from the masthead of an American ship, giving his own name, name of the vessel, and other particulars.

A Hit at Counter-Jumpers.

The Sorosis, (signifying fruit gathered from many flowers,) a weekly paper published at Chicago and devoted to the interests of woman, by Mrs. M. L. Walker & Co., is a spicy affair. "Patty Pry' writes for it. Just see how she pelts the "nice" young counter-jumpers of the city. Every word truth. She enters a fashionable dry-goods store to make a slight purchase and have a peep at the sales-people, "the workers in the gilded hive;" but, instead of being waited upon by a nice, tidy little sales-woman, as she expected, the pins she asks for are presented by a young man, a broadshouldered, able bodied masculine, who, for the consideration of something between fifty and consideration of something between fifty and tions the opinion of her departed husband as to sixty dellars per month, perhaps more, has obligingly consented to let his God-given muscle and nesses, ladies with whom she had been familiar at ingly consented to let his God-given muscle and sinew soften-along with his brain-in selling pins, needles, buttons, delaines, silks, poplins, etc., etc., for the profit of his employers. The moral of "Patty's" observations and deductions

culminate in this wise: "It seems to me little to say that a man has lost sense of his manbood, when in place of a just pride in his bodily strength—given him to handle iron and guide the plow—he creeps in, like a coward, behind the back of some weak woman, and, thrusting her aside, devotes his time and energies (1) to lifting frail feathers and cutting off yards of ribbon. It is a fact that men contend these places with women, or they would not get them. Were it, as it should be, regarded a dis-grace and meanness for an able-bodied man to fill auch a place, he would but seldom be seen in it; and, when he was, it would not be with the look of ineffable conceit and consequence he now fills it. If a number of right-thinking persons can effect a change in any matter, why may they not in this? Certainly it bears importantly on the in-terests of a very large proportion of women in the middle walks of life. This is the class whose entrance into the printing office and the countingroom is watched with such jealous eyes by many of the opposite sex. Do those jealous watchers ever think of the thousands of places in retail dry-goods stores throughout the country, filled by their own sex to the seclusion of poor women?"

Indian Testimony.

In telling the story of our current troubles with the Indians, it is only just to read both sides; and as the red men are the ones now pursued with such eagerness, all that comes from them in the shape of testimony deserves to be carefully weighed and considered. The evidence offered before Gen. Harney, Indian Peace Commissioner, will be found in another part of this paper. It tells a tale of outright treachery which should make white men blush. The whole cause of the Indian troubles in Minnesota, which culminated in a general massacre and hanging, was the fraudulent claims of the traders, who caused the regular annuities to be kept back from the tribes, at which glaring injustice the young men of the tribes revolted. The details will be made plain on their perusal. It now appears in evidence before Peace Commissioner Taylor, that Black Kettle and other warriors were deceived and entrapped in a similar manner, Black Kettle being notoriously "the friend of the white man"; that the battle recently fought occurred in a tract of the Seminole nation that was ceded by the treaty of 1866, and in a portion of the same that was specially provided as the asylum and tendance. There is quite an interest in the comfinal home of those Indians; and that the very fact that the Indians attacked were encumbered with their women, children, extra ponies, and other kinds of property, showed that they were not on the war path. Delegates from the Cherokee, Choctaw and Creek nations are urgent for a thorough investigation into the facts of the whole

Lyceum Festival at Troy, N. Y.

W. H. Vosburgh, in a private note, says: 1 We had a grand time at our Christians Festival. We bands discoursed its liveliest strains of music for us. Marching, music, dancing and distributing the presents was the order of the day. It was one of the finest exhibitions ever held in this city. In the evening the hall was cleared for a grand dance, which was a very fine affair. Our Lyceum is large and rapidly on the increase, and is in a very prosperous condition.

The Missionary Work.

A. E. Carpenter proposes to speak in Hopkinton, Mass., Thursday, Jan. 14th; Melrose, 15th; Stoughton, Sunday, 17th; Sharon, 18th.

Recognizing Spirits in Law.

The contest, over the will of Mrs. Mary W. Green, of Topsham, Me., who died Aug. 21, 1867, involving the point, or rather turning on the point whether or not a will that was admittedly dictated by spirit-intelligence is valid, has at length been decided in favor of the testator. As this is not only an interesting but an important case, regarded in a practical light, for the Spiritualistic faith and practice, we present a full statement of the issues which were raised as follows:

Mrs. Green left four wills, and a codicil to the last will made by her. The last of these wills, with the codicil annexed, was approved and allowed in the Probate Court as the last will and testament of the decedent. Mary Ann, the daughter, and only heir at law, appealed from this decree, and, at the trial, tendered three issues, in substance, that the will and codicil were not duly executed; that, at the time of making, the deceased was not of sound mind; that the testa-mentary writings were not the offspring of the decedent's own mind and will, but were produced by undue influences from other sources.

The formal execution was clearly proved. It appeared in evidence, and was conceded by the executors, that the deceased embraced the helief in Spiritualism, so called, about the year 1859, and that she was a firm and implicit believer in the doctrine of the communications of disembodied spirits to living persons, through the instrumentality of writing mediums, and that for a long period, extending from the time of adopting the belief, and one witness, who, however, was not much with her in the very inst years of her life, said, as long as she lived, she was in the habit of receiving letters purporting to come from the spirits of her deceased husband and children and other deceased persons, through different medi-ums. The deceased had been informed by the spirits that she had power to heal diseases. She believed this, and sometimes experimented on sick persons without much apparent success. Some of the witnesses understood her to believe that this supposed power was the same as that

given to the apostles.

The appellant put into the case many of these spiritual letters, so called. The executors put into the case two small manuscript volumes and a third nearly complete, in the hand-writing of the deceased, containing these spiritual letters, many

A little girl nine years old, Annie Davis, hails ation of her daughter, occasioned by want of from New York. She was quite talkative. We sympathy between the deceased and the daughter's hisband, but she imputed all her conduct to the influence of the husband; and after she ombraced Spiritualism, she assumed that he was "a medium," and that it was by that power that he controlled his wife. A distinguished physician testified to an interview with the deceased in 1866, in which she unfolded her belief in Spiritualism and in her own power to heal diseases, and declared her conviction that Robinson was a medium, and that he could and did influence his wife's feelings toward herself, as witness understood it, even when not present. And while he said there was no general derangement, he considered her belief in these matters an "insane

The reason given, however, for this opinion, was, that witness "did not believe anything of it." Some of the witnessess who reside in Portland, and who evidently sympathized with the appellant, testified that on her way to Blooming ton in 1864, the deceased seemed excited and looked wild; two witnesses testified that she had said at different times that her relatives thought she was crazy in believing in Spiritualism. Her sister and other relatives testified that she was never unduly excited, though greatly interested in her new belief. Otherwise no one had ever noticed anything at all peculiar in her manner or conduct. Her physician in her last sickness, who to the codicil, never discovered anything indicating aberration or unsoundness of

It also appeared in evidence that she often, as she believed, ascertained by written communicanesses, lattice with whom she had been familiar at times, testified that she always did this before acting, and that she relied implicity on directions thus given. Another lady, residing in Brunswick, much acquainted with her doings, testified that she often thus consulted, her husband, and that she treated his opinions and advice in the same manner as if he had given them living, but bent. Other witnesses of the decedent's relations testified, either that they never knew her to make such supposed advice and opinions the basis of action in business affairs, or that she actually did not do so; that by information de-rived from the spirits themselves she considered that such matters were out of the province of spiritual control, but that after acting she some times confirmed or tested her own views by con-sulting the spirit of her own husband. There is a sulting the spirit of her own husband. There is a passage in one of the so-called spiritual letters, purporting to come from her deceased husband, after the first three wills had been made, all of which three were made before she became a Spiritualist, in these words: "As to the will, it is right—as I should have done." There is no other allusion in these communications to the will.

But the appellant put a letter of her mother's into the case, dated June 4, 1866, in which she says, "but knowing I have been governed by the wishes and directions of my spirit husband, and knowing, too, that God knows, that it has been my highest aim to be just with my child in every

The appellant's counsel, among other positions, assumed that Spiritualism is a delusion, and contended that her adoption of it was an insane delusion, that the will was the supposed dictation of the departed husband, and therefore not the in-telligent and free will of the deceased; and that her belief in Robinson's control over his wife, her belief in Robinson's control over his wife, which had influenced her action, was an insane delinsion, and that for each of these reasons the will and codicil are void. The Judge, in accordance with the proposition of counsel for the executors, instructed the jury, in substance, that although she may have supposed that she received advice from the spirits of the departed, and may have stard when weak helds are the will have for have acted upon such belief, yet the will is not for that cause invalid, unless she surrendered her own will and judgment to such supposed diotation, and that if she acted with freedom upon her own judgment the will is good; but if she was under any insane delusion, which moved her in making the will, it is void.

The case was seven days on trial, and the jury after a deliberation of twelve hours rendered a verdict sustaining the will.

Cora L. V. Daniels in Music Hall.

Next Sunday afternoon, in Music Hall, Mrs. Cora L. V. Daniels will give her first lecture this season in this city. Mrs. Daniels's reputation of being one of the finest inspirational trance speakers in the world, is sufficient to insure a large atmunity to listen to her truly spiritual productions in the form of lectures and poems.

Last March when Mrs. Daniels lectured here she had left her sick room only a few weeks before, having been prostrated by a severe attack of yellow fever, and was really too feeble in health to have resumed her labors on the rostrum so soon. But we are happy to state that she has fully recovered, and is now in possession of her usual health, strength and vigor. Her beautiful inspirational utterances, in a clear, full tone, will easily be heard in all parts of the hall. She reoccupied the largest hall in the city, and it was mains with us only three Sundays. Let no one filled to its utmost capacity. One of our finest miss this opportunity of hearing her, else they will regret it.

Shaker Convention.

Methods of progress proceed in cycles. This is an age of investigation. Thought, inquiry is in the very air we breathe. The Shakers, a people calling themselves the "United Society," and professing to have attained unto that "kingdom which is not of this world," propose holding a second Convention in this city, about the middle of February. Elder Frederick W. Evans and other. speakers will be present. The time of meeting and place will be announced in the daily papers, form,

Circulating the Banner of Light.

The effort that is being made by our patrons for each one to procure an additional new sub scriber, is working well. Those who have made the attempt found but little trouble in securing one, and, in many instances, two, three and halfa dozen. This fact shows at once how easy a matter it would be to increase the circulation of our paper twenty or even fifty thousand in a short time. A better and surer method of spread ing the Spiritual Philosophy among the people cannot well be carried out, or a greater amount of good more easily accomplished. Besides, it would strengthen our hands, and financially enable us to increase the value of our paper by improvements far beyond reach with our present means. We assure our patrons that they and the public will be the gainers by their efforts to ncrease the circulation of the Banner of Light.

Below we continue the list of names of those who are determined to do what they can to accomplish the object mentioned above:

H. W. Ballard renews his subscription and sends a new one. George R. Draper does the same. E Cross sends the name and money for a new subscriber. J. B. Clough says, "I started out this morning, determined to obtain a new subscriber, and succeeded in getting two." Would that every subscriber would adopt his resolution. H. H. Powers sends twelve dollars and three new subscribers. This shows what effort will accomplish. Thomas Wentworth sends three dollars and a new name. Thanks, friends.

Our Free Circles.

The Banner of Light Free Circle-room continues to be the centre of attraction for our resident cita short stay, many of whom visit the city mainly for the nurnose of attending one or more of these circles. They afford much gratification not only to the visitor, but to the readers of our paper all over the world-who anxiously await its arrival each week, to get a glimpse at the "Message Department," which furnishes food for thought, and gives a better general picture of life in the spiritworld than can be obtained through any other channel. These free circles have become a public necessity, and have been, and still are, sowing seed that is continually producing a rich harvest of happy souls. They are maintained at great expense to us, but we shall endeavor to keep them going as long as we possibly can, and, with the aid of our friends, shall no doubt succeed. We tender our sincere thanks to our thoughtful friend as indicated in the following note—for his timely remembrance, and hope others will not be unmindful of the good they can do by helping sus tain the Banner of Light Public Free Circles:

WILLIAM WHITE & Co.—Dear Sire: As the contributions to keep up the free circles appear to be declining. I have thought proper to enclose five dollars as a New Year's Present, to be applied by vou wherever it is most needed.

Hoping to contribute some more before long, I

remain, Yours truly, Elkhart, Ind., Dec. 31st, 1868. R. FULKERSON.

Help the Needy. It is not generally known that some of the more philanthropic and benevelent Spiritualists of this city have formed an Aid Society, the object of which is to render assistance to poor and needy women and children. This winter they find a large number who are almost in a state of destitution, while others are suffering for a sufficient quantity of clothing to keep them any way comfortable. This is purely a labor of love on the part of these "angels in human form," they should be encouraged and sustained in their noble efforts by those who can afford to give a little of their spare money, or any kind of cast off clothing. All such donations will be faithfully appropriated to the relief of those less favored by fortune. Though each gives but little, that little will prove a blessing to the giver as well as the receiver. The following named persons will reive any sums of money or articles of clothing donors may choose to give; or if word is sent to them, they will send for the articles of clothing. It will be seen that the parties are scattered in various parts of the city for the better accommo-

dation of donors: Mr. D. N. Fond, 33 Rutland street: MRS. SANBORN, 686 Washington street; MRS. NEWHALL, 53 Camden street;

MRS. STAS, rear 147 Cambridge street; MRS. PIERCE. 2 Hollis place:

MRS. M. M. HARDY, 93 Poplar street;

Mas. Woods, 66 Carver street : MRS. WARREN, 4 Irving place, Charlestown; MRS. DOOLITTLE, 306 Third street, South Boston;

MRS. BULLOCK, 55 G street, South Boston.

New Year's Festival.

The Children's Progressive Lyceum, of Cambridgeport, Mass., celebrated the advent of the New Year by appropriate exercises, at Williams Hall, in that city, on Friday evening, January 1st. The Committee of Arrangements consisted of Messrs. Barri, Bullard, Newman and Wheelock, and Mrs. Bullard, Newman and Wiggin. A number of fancy articles, made by the children of the Lyceum, were offered for sale, games were played, and refreshments circulated gratuitously to all who attended. The little ones, for whose benefit the entertainment was arranged, seemed perfectly jubilant, and those present of older growth also participated in the enjoyments of the occasion with a hearty good will. Declamations were given by Misses Lizzie Wiggin, Fanny Dolbeare, Ella Willis and Master John Murray; Miss Nellie Bullard represented (in costume) the New Year; and Miss Cora Hastings, in behalf of the Lyceum children, presented to Mrs. D. W. Bullard, their Guardian, a tintype album, containing likenesses of the scholars, the presentation speech being in the form of an original poem, written for the occasion by Mrs. Agnes M. Davis. The whole affair, notwithstanding the driving snowstorm, was a perfect success, and will long live in the memory of those who were so fortunate as to have been present.

Greeting.

The Present Age greets its readers from its new home " in the most beautiful town, in Michigan," Kalamazoo, and wishes each and all "A Happy New Year." We congratulate Bro. Fox and his associates, and hope the present year will pass pleasantly with them, that their arduous labors may be cheerfully borne, and that no differences of opinion will lessen the harmony that should always exist between brethren and sisters of the bition, as seen by our visionists in spirit-life, is press everywhere. We endorse cordially and unequivocally the following extract, which we find in the leading editorial of the Age of Jan. 2:

"Let us one and all proceed with firm purpose to our several tasks, and work together in unity of spirit and kindness of heart, to aid and bless another, and our labors of love will not be in

Mrs. S. A. Horton and Bro, E. Whipple have been added to the editorial corps of the Age. No process of purification, or regeneration, may comencomiums we might offer would add to the merits of these sterling workers in the field of re-

Ye Ministers of ye Olden Time.

A Scotch minister, it is reported, went into his A Scotch minister, it is reported, went into his pulpit once in the olden time alightly obfuscated, and leaned over the precentor's deak, (below the pulpit,) saying: "G-i-v-e out the 256th Psalm." There be'ant so many," said the precentor, wizen-faced and savage. "Then sing so many as there bat"—E:

The above reminds us of the olden time when hot flip was popular among all classes of society, ministers as well as laymen, and potations were indulged in, ad libitum, every day in the week except the Sabbath ! It so happened, at least on one occasion, as the story goes, that a jolly parson who was "ordained to preach the gospel" in Amesbury, in this State, partook on a Sunday morning of his favorite heverage without stint, which resulted, as often occurs under similar circumstances, in somnolency. It was meetingtime, and still the parson was drowsy; but by the application of an unusual amount of muscular strength his good spouse brought him to a partial realization of his condition, and he very naturally inquired what the matter was.

"Matter! matter enough!" replied the dame in a fever of excitement; "don't you know it's Sunday, past meetin' time, and the congregation's waitin' for you?"

"L l-lord f-f-forgive me!" ejaculated the parson as best he could, for he was pretty full; "I h-h-had f-f-forgotten it was the S-s-sabbath d-d-day."

And the "man of God" was assisted to the church by his dutiful companion as rapidly as possible under the circumstances. Although late, he nevertheless assumed his position at the desk. and as usual endeavored to perform the appropriate services; but unfortunately he utterly failed, for the effects of the flip perceptibly affected zens as well as strangers who come among us for his head as well as his heels, and he felt the awkwardness of "the situation," but made the best of it, and with a semi-comical countenance exclaimed:

"My d-d-dear 'earers, you m-m-must do as I t-t-teach, not as I p-p-practice. The con-congregation is dissolved!'

The Good Resolves.

No time like the New Year, a natural division of life now for mankind, in which to form and put in practice the purest and hest resolves of which we are every one capable. Have you given more, of time, thought, money, and care, to the gratification of the lower than the loftier qualities of the nature? Then begin now and reverse the order. Resolve to live more closely to the spirit for the present year than ever before; and at its close look back carefully over the twelvementh and see the astonishing improvement you have made. The steps may be very short, as we know them to be frequent, and they are almost imperceptible; but a full year will make entirely new marks in the character, and show the progress that has been achieved. Instead of resolving to do this or that specific thing, like the faithful performance of an understood duty, it is far better to seek to cultivate generally a more elevated and spiritual temper, and thus make the performance of duty flexible by being natural, and avoid those mechanical corners in progress which all of us are impatient to knock or round off. For this year, then, resolve to live on a higher plane.

The Religio-Philosophical Journal.

It always gives us pleasure to record the evidences of enterprise manifested by the several spiritualistic journals in our land. If subscribers do not come in as rapidly as they should, we have only to resort to redoubled energy to make our respective sheets worthy the patronage of the public. Thus we see that Bro. Jones, of the Religio-Philosophical Journal, has added a new feature to his already interesting paper, namely, the publication of Henry Ward Beecher's sermons. For full particulars see his notice in another column. Then, again, Bro. Jones is to send out the Journal for the next three months, as a specimen sheet, at the cost only of the paper it is printed on, 25 cts.

The Luxury of Skating.

The opening of the Tremont-street Skating Rink, in this city, affords lovers of the eminently healthful exercise, skating, a fine opportunity to enjoy this luxury to their heart's contentduring "all sorts of weather." The remodeling of the rink has probably made it now the safest one of the kind in the country. The building cost \$130,000. It is substantial, elegant and perfect in its arrangements. It has a surface of ice 230 by 120 feet, and will accommodate one thousand skaters. During the thaw and rain, last week, the ice in the rink was in excellent skating condition. The rink will prove a health-restoring institution.

Movements of Lecturers and Mediums.

Wm. F. Wentworth is speaking in Baltimore. Md., during this month. His addres is 133 South Broadway.

Dr. H. P. Fairfield is having full audiences at Painesville, Ohio. The Children's Lyceum is a live institution. Mr. F. goes to Philadelphia in February.

E. V. Wilson has been lecturing at Syracuse, N. ., with great success.

We have in Press,

And shall soon publish, a new work entitled THE GOSPEL OF GOOD AND EVIL." It is written with rare ability, and will command an extensive sale. It will be printed on tinted paper, and bound in beveled boards.

Mrs. Rogers, of Medford, and Mrs. Pattengill, of Lynn, sent us on Thursday last—to be placed on our circle-room table—bouquets of beautiful natural flowers, for which they have our warmest thanks. The angels have already blessed them for the gifts.

A Word of Cheer.

EDITORS BANNER OF LIGHT-Enclosed I send you my annual subscription for the dear old Banner of Light for the ensuing year. Long may it wave, until every corner of this dark habi able globe shall be illuminated by the glorious light of the "New Dispensation."

Your issue of October 24th, containing a communication purporting to come from the spirit of Napoleon Bonaparte, is of itself worth a year's subscription for the Banner of Light. It corresponds with our revelations. Napoleon's amreversed from what it was in his earthly career: instead of striving to be the greatest, he is now seeking to be the least of all, and servant of all, ready to do homage to the least child of Zion, whom he considers better than himself, in consequence of having lived a more virtuous life in the earth-form, by which we may learn in what true progress consists in spirit-life. And this

Thine as ever, ... mence in this world. JAMES S. PRESCOTT.

Cleveland, Ohio, "Shaker Box" 2244, Dec. 25th, 1868.

ALL SORTS OF PARAGRAPHS.

We are under great obligations to our friend, Horace H. Day, of New York, for bound volumes of the "Christian Spiritualist," published commonwealth; nor any delay in the payment of at New York in 1854 5 6.

A block of ten buildings, in Bangor, Me., mostly occupied by business firms, was destroyed by fire during the night of Jan. 1st. Loss \$300,000. Insurance \$147,000.

The school authorities of Boston have in consideration the formation, from the English High and the Latin schools, of an institution of higher. grade, to be called the Boston Free College. The course of study will require, at most, six years, and only those will be admitted to it who have come from the grammar or other equivalent schools, and who have reached the age of twelve

INTERNATIONAL POSTAGE.—According to the new postal convention, which went into operation on new year's day, between the United States and Great Britain, the postage will beon letters, twelve cents per single rate of half ounce in the United States, and twelve cents in the United Kingdom, prepayment optional. A fine of five cents in the United States, and four cents in the United Kingdom, will, however, be levied and collected, in addition to the deficient postage on each unpaid or insufficiently prepaid letter received by one country from the other.

tax is termed a "revenue cutter."

A young lady who teaches music in an academy in Western New York sent an order to a Wm. Pool, editor of the Niagara Falls Gazette, publisher, recently, in which she had spelt the passed over, followed by crowds of pedestrians. words very badly. She apologized by adding a postscript as follows: "You must exkews this letter, as I plai by noat, but spell bi ear."

From the address of the Mayor of Boston we gather the following items: The Internal Health department employs 343 laborers and 114 horses. The average number of pupils attending our pub- Birds, and Handsome is that Handsome does. We need lic schools is 32,885. The Public Library contains 145,000 volumes. 86 per cent. more paving has people for whom they are so attractively prepared. been done in 1868 than in 1867. \$238,000 were expended last year for the relief of the poor. The police force consists of 413 men. An agreement has been signed by the Mayor and Dr. Dix, owner of Hotel Pelham, which transfers to the latter, next summer, the two houses between the hotel and the Public Library, which will be demolished and the hotel moved toward the Library.

Liberal Spanish priests are devising a plan for an independent national church.

A correspondent who has been gulled, wants as to say that the parties who advertise to send a music box that will play eight tunes, for \$1, send a child's toy that can be purchased anywhere for twenty-five cents; also that the cheap dollar "time keepers" are only sun-dials made out of card board, with gilded faces. We might publish an item about these swindles every day, and there would still be a plenty of fools to be gulled by them.—Springfeld Republican.

It would be much more profitable than slandering people by wholesale.

The City Inspector reports that seven thousand gallons of milk are sold daily in Boston, the sum paid for the article during the past year being nearly two and a quarter millions of dollars.

Norfolk were lately advertised at auction in London, but only one of them was sold, although there was a good attendance of clergymen and speculators. The London Star accounts for the failure to sell by saying that those present evidently had much doubt as to the desirableness of the care of souls will not be much longer toler-

A NEW METHOD of killing cockroaches is to

An editor says - probably the editor of the Springfield Republican—"Our best things will be for December, 1808. Dr. Sears shows no signs of flagging found on the outside." That's the way with the in either his industry, ability, or courage in the manage-

An "invisible" virtue—Greeley's virtue.

The Vineland Democrat contains quite a lengthy account of the "miraculous cure" of Mr. Spencer, at the Avenue Hotel, by Dr. S. Van Etten. The editor closes his article thus:

"The citizens of Vineland know the case of "The citizens of Vineland know the case of Mr. Spencer and how low he had become in health. They have only to call at the Avenue Hotel to see that we have written the truth of his case. And all this—what is it? It is not the healer business, by humbugging, it is the genuine electrical treatment. We don't care what it is called, Spiritualism or any other ism, we call it and know it to be the healthy healing effect of the trust bird of electricity constitutions.

An immense amount of lumber will be cut in the Maine forests this winter-three times as much on the Penobscot, it is estimated, as last

The cost of lighting the streets of Boston last year was \$272,982. There are 1291 street lamps.

Miss Emily Faithful, a prominent advocate of women's rights, in England, and proprietor of a large printing establishment in London, recently stated in a public address, that out of 6,000,000 women in England, 2,500,000 were unmarried.

The net debt of the city of Boston is thirteen millions of dollars. It owns about two millions and a half square feet of land.

Good men to attend auctions-men whose faces are forbidding.

A German sued his neighbor for killing his dog. The justice asked the defendant if he killed the dog. "Pe sure I kilt him, but let him prove it," was the dogged reply. This being satisfactory, the plaintiff was asked—with a view of assessing damages-how much the dog was worth. "The dog was worth noting but since he was so mean as to kill him, he shall pay de full value of him.' That picture will apply to a good many lawsuits.

Rev. Orrin Abbott died in Chicago, Ill., Nov. 23d, aged seventy-seven years. He was a Spirit-

Within the short space of eight years, the London paupers have increased in number from 82,000 to 131,000, or more than fifty per. cent.

"Feed my lambs." A plain farmer very quaintly remarked to him, on coming out of the church, "A very good text, sir; but you should take care not to put the hay so high in the rack that the lambs can't reach it."

It is claimed that the commerce of Chicago is more than two-thirds that of the port of New York, with the harbor closed by ice four months in the year.

The pannier dress is now spoken of by the irreverent as the "dromedary rig."

Auditor Wilder pays the Massachusetts treasury a high compliment when he says that " for sixty years, since the defaication of Treasurer Skinner, there has never been a dollar lost to the its obligations; nor any trouble with the banks where our funds have been kept on deposit."

Be not all sugar, or the world will swallow thee up; nor all wormwood, or it will spit thee out.

BOSTON GROWING.—The Post publishes in detail the number of new buildings erected within the city limits during the past year, and estimates the value at \$13,760,000. Boston is certainly " progressing."

BEFORE AND AFTER.

Timid and shy as a frightened hare,
Who knoweth her heart or her secret thought?
Is it love? or a fancy lingering there?
Dearest of jewels are the slowest bought.
'Coy as a maiden!"—the adage is old—
For better, be coy than a maiden too bold!

Finally won! Is the wife like the maid?
Read here the answer plain as a book;
Trusting, in thine, a soft hand is laid;
Boidly in thine the loving eyes look
Ah, it is well! and we need not be told
"The love of thy wife is more precious than gold!"

The average consumption of Cochituate water by the city of Boston during the past year, has been about fourteen and a half million gallons per day. The whole number of water takers is twenty-nine thousand six hundred and ten.

The new suspension bridge at Niagara Falls was thrown open to the public January 3d. A. The man who shirks the payment of his income | four horse carriage, containing Hollis White, Vice President of the Bridge Company, Samuel Keefe, the engineer, W. Smith, Superintendent, and The bridge is the longest span on the continent.

New Publications.

THE PROVER TRIES, in three volumes, illustrated, is a taking juvenile set of books, from the favorite publishing house of Lee & Shepard. The titles of these three books are-Birds of a Feather, Fine Feathers do not make Fine hardly commend these beautiful little volumes to the young

DOTTY DIMPLE AT PLAY is the name of still another of the "Dotty Dimple Series," by Sophic May, from the press of Lee & Shepard. It is a pretty little book, and well worthy

PALACE AND COTTAGE; or Young America in France and Switzerland, is the next volume in order in the "Young America Abroad" series of Oliver Optic, published by Lee & Shepard. Its title indicates its character, while there is no need to recommend the popular "Oliver" to the favor of the army of young folks whom he delights and charms.

THE BOSTON ALMANAC and Directory for 1869, with large and full map, is precisely the book required by the new year, and will faithfully serve the turn of those who avail themselves of its resources. It is an exquisite specimen of typography, and has been prepared with the care usual to this most successful of enterprises. Published by George Coolidge, Milk street.

PICTURES FROM PRISON LIFE is the name of a book from Gideon Haynes, Warden of the Massachusetts State Prison, who furnishes a historical sketch of the prison, with narratives and incidents, and suggestions on discipline. By means of this entertaining, though sorrowful, narrative, Mr. Haynes intends to draw the attention of the public to the mutual relations of society and those who are under its ban. And his aim and end professedly is, to secure the two great ends of prison life, which he believes to be the protection of society and the reformation of the criminal. The sketches are of a most interesting and moving character. Five Church livings in the gift of the Duke of while the suggestions in reference to prison discipline are from a person of long experience at his responsible post Published by Lee & Shepard.

William White & Co., of Boston, publish a small volume with the title of "Instructive Communications From SPIRIT-LIFE," which were written through the mediumship of Mrs. S. E. Park, by the instrumentality of her spirit husband. The index explains the scope of the book, offerinvesting in Church property. Doubtless it is ing communications on a variety of themes, all of practical forseen that this corrupt method of providing for and spritual interest, and calculated to provoke thought and stimulate to improvement. The preface and introduction more fully explain to the reader the circumstance of the author's mediumship. After perusing these preliminaries, he will be prepared the better to appreciate and profit by burn out the eating-houses where they congre- the teachings which are given by the spirit communicating We commend it to a wide perusal among believers in the Spiritual Philosophy.

> A. WILLIAMS & Co. have the National Quarterly Review ment of this favorite Quarterly, but rather devote powers and fresh resources continually. The table of contents of this latest number of the National includes the following articles: Infernal Divinities, ancient and modern: Early Christian Literature; The Sorrows of Burns; The Phenomena of Sound; Orangeism in Ireland—its History and Character; George William Brederick Hegel; The Miraculous Element in our Periodicals; Ancient Etruria; and Notices and Reviews.

C. K. Whipple, of this city, publishes a pamphlet containing an address of Henry Ward Beecher on "WOMAN's IN-PLUENCE IN POLITICS," which makes No. 1 of a series to be called Woman's Suffrage Tracts. Coincident with this publication the supporters of this movement now become general throughout New England and spreading more or less the purest kind of electricity, emanating from the human battery contained in the body of Dr. Van extending the right of suffrage to woman. The tracts which accompany this one comprise an address from George William Curtis, a speech by John Stuart Mill, and an article by Thomas Wentworth Higginson from the Atlantic Monthly. We need not allude more particularly to the address of Mr. Beecher on this interesting theme, but shall content ourselves with remarking that it is wholly in his own style and

Massachusetts Spirltualist Association. The Annual Convention of this Association will be held in Boston, at the Meionaon, (Tremont

Temple,) Wednesday and Thursday, January 20th and 21st. As there is to be an election of officers, and other

important business matters to come before the Convention, a full attendance is particularly desired. Let the friends in every part of the State make

their arrangements to attend each session. WILLIAM WHITE, President.

GEO. A. BACON. Cor. Secy.

Particular Notice.

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

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

Rew York Department. BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

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Four books by Warren Chase—Life Line; Fugitive Wife: American Crisis, and Glet of American Irriss, and Glet of American Crisis, an

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The Years.

Another of the shortening years of old age has flitted by the white-headed army to which we belong, leaving a few more weakening blows on the physical, and a few more strengthening ties on the spiritual system.

each of us after the death of our bodies; adding, also, a large increase to the evidence that our future life will be a continuation of this-with the rewards and consequences of actions and motives that made up this life, with full and complete compensation or penalty, without forgiveness or atonement for sins or vices in this life by the death or mercy of another, except in personal and individual reconciliation and forgiveness of injured parties. A large number of our personal and some very dear friends have, during the past year, gone to live with the spirits, leaving their bodies to earth from which they were made, and we are constantly assured by them that the Summer-Land" is a reality and a delightful country to live in, and their reports often make us exclaim: "Fly swiftly round, ye wheels of fit them." time," and let us out into that pleasant sphere where we shall not have to reckon time by years, nor note the changes of seasons and death of

To us, withdrawn from the conflicts of life, but absorbed in business more than ever, the lifecurrents flow calmly and smoothly as they near the ocean, and, while we feel more keenly, in soul, the kindness of friends, the blows of enemies hurt and would sooner do them kindnesses than to those who need them less.

On every hand we have witnessed, during the past year, signs of progress in the directions we at the Banner of Light office, 158 Washington street. have hoped and labored to effect it. Religiously, of the condensation and concentration of Christianity into one religious sect, in which it can, at last, shed its errors and come out into a "Free Religion," without the sectarian Christian name, where all can stand on a common and RATIONAL basis, and worship and serve God according to the dictates of their own consciences, without condemnation or praise for performing a natural requirement of the soul. In this great movement of the age, Spiritualism certainly has, so far, the inside track, and is rapidly gaining the confidence of all liberal minds in Europe and America, for its religion is simply natural and rational, and nothing more. In politics the tendency is rapidly toward that equality which justice requires and we have long advocated, which makes no distinction, in civil and political rights, between individuals, on account of race, color or sex. Public sentiment has drifted largely in this direction the past year, both in Europe and America. To this end true democracy surely leads, and to it he mannie will surely come, sooner or later.

In social life the literature of the day is fast doing away with the arbitrary distinctions by which society has made man superior to woman. while nature made her, morally and socially, his superior. The equal rights of wife and husband will soon be established in law and religion, and the fashions will soon after conform to them. In education, occupation and compensation, too, they will soon be equals, and the moral influence of woman will rapidly hasten to consummation the great temperance and other reforms which have so long faltered and failed for want of her help.

The great principle of peace and universal brotherhood has, also, gained the past year, and we may hope, as the effects of our late terrible war die away, that they may never be repeated in this country nor followed by another bloody war. This, however, can only be hoped for on the success of the other steps of progress, especially that of the equal share of both sexes in the

In all directions we are thankful and rejoice at the progress made in the year 1868, and are hopeful and confident for the future.

Not So.

Some of the readers of the Banner of Light think the American Association of Spiritualists is in ome way controlled by or connected with the Secret Order of Eternal Progress," but this is not the case, as a majority of the Board of Trustees are not members of the Order, and the term of each one who is a member expires next August, and is to be filled by the next National Convention, in which no one can vote except delegates elected by the several State Organizations. and of course very few of them will be members of the Secret Order, as very few of the members of the last Convention were. We do not know that being a member or not being one of the Order, in any way qualifies or disqualifies a person from holding office or assisting in carrying on the great work of spreading this gospel of our time. In the last Convention the members of the Order asked nothing from the Convention, and the Convention took no paternity or care of it in any way. It, so far as we know, runs its own machinery, and does not claim to be composed altogether of Spiritualists.

The Willfully Blind.

The Cleveland (Ohio) Herald, which has for many years been spasmodically rabid on the subject of Spiritualism, has recently come down with a vulgar slang on the phenomenal manifestations in that city; and Bro. D. A. Eddy has tried to get a little light on the subject into the editors' heads, and into the columns of the paper; but they insist on turning the dark side of their lanterns to that subject, and like the deer blind of one eye, keep the blind side toward the water from which a boat is coming that will surely capture them. It is no use, Bro. Eddy, to attack

them from the land side; the spirits will do it from the blind side successfully in good time. These witty editors, who are both sharp and shallow, and well accustomed to the use of pen and scissors, all have a weak and vulnerable side, and if tapped in the tender place, are sure to yield. The old New York namesake of the above paper has been converted several times, but it is troubled like the boy's itching toe, which would not stay scratched. It will not stay converted; it has to be regenerated about twice a year.

"Misfits."

The Liberal Christian is one of the ablest and best conducted papers published in New York, and comes to us every week with some rich and valuable contributions to the cause of human progress, and although it stands under the Christian awning of the great human family and hears the sectarian name of Christian, yet it is doing more than any other of its cotemporaries to liberalize the minds of Christians, and set in motion that investigation, discussion and free thought, which will develop itself and its readers out of Christianity itself, as the leaders in the early Protestant Reformation did out of the doctrines they taught. We clip the following brief extracts from an excellent article on the "misfits" in society, the whole of which we should be glad to copy if our space would permit:

"Every age must make its own apparel, in re-ligion as in everything else. Every nation must have its dress of religious ceremonial as of cloth. A misfit here is just as truly a hindrance and discomfort as in the garments on the limbs. The trouble in the religious world to day is that the teachers are trying to compel the people to wear clothes that were made for men of another time Many new facts have been added to the accumulating mass of evidence of continued life for each of us after the death of our bodies; adding, gion wear a missit. A worship must fit the body of faith and serve the needs of the living spirit or becomes a fetter and a pall.

The difficulty just now in our domestic life is that the wrong man is married to the right woman, and does not discover the misfit until he has worn all the gloss and newness off the wedding garment, and then wants to have it taken back. A great deal of our matrimonial tailoring seems to be also work, made by guess instead of by measure, and fitting only by accident; and when it fits, in too many instances the material when it has, in too many instances the material is coarse liusey-woolsey or worthless shoddy. The result is pinching, discomfort, genteel shabbiness and a great deal more disrobing than is well. There would be no trouble if men and women would only see that the matrimonial garment fits before they take it, and after they put it on try their best to fit the garment if it does not fit then."

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THE above is the name of a large sized weekly newspaper, printed upon extra fine paper, devoted to Beirlund. Philosophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward Beecher's sermons.

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

Mrs. d. ff. Connit,

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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4. (up stairs.) on Monday, Tuesday and Thurs-day Afternooms. The Circle Room will be open for visitors. AT APTERMONS. The Girde Room will be open for trivial two o'clock; services commence at precisely three o'clock, ther which time no one will be admitted. Seats reserved or strangers. Donations solicited.

MRS. COMANT receives no visitors on Mandays, Tuesdays, Fednesdays, or Thardays, until after six o'clock r. M. She

gives no private sittings.

Invocation.

Our Father Wisdom and our Mother Love, thou Spirit in whom is centred all our best faith, to whom we have turned in our days of faith to whom we have turned in our days of doubt and fear; thou Spirit who art never absent from us; thou central sun of our being, we would turn to thee this hour in prayer and in praise. We pray thee for strength in our weakness. We pray thee for the outpouring of thine inspiration, those dews of thine Holy Spirit that the soul has constant need of, and we praise thee for all the gifts of life, for the ever-varying scenes through which we have passed, for the dark days of sadness and the bright days of joy, for those peaceful hours wherein our souls com-mune, with thee, and seem to talk face to face with our God, our Father and our Mother. And no less would we praise thee for those turbulent days of despair wherein our souls seem to have lost sight of thee, wherein we seem to doubt even lost sight of thee, wherein we seem to doubt even thy goodness, thy wisdom and thy love; for from each we have gained experience; each we could not well afford to part with. From the shadow we have learned of thee, from the sunbeam we have learned of thee, and it would not be wise for us to at any time determine concerning thy wisdom. We believe thou doest all things well, and whether we sorrow, or whether we dwell in joy, it is thy hand that is leading us, and thy wisdom that is guiding and directing our steps. Our Father, these mortals come asking for the light of thy kingdom, by the hands of thine angels. Oh teach them by thine angels that thy kingdom of heaven is within. Teach them to wander no longer in distant worlds seeking ing to find thee, for thou art night unto their own lives. Oh grant that the dead flowers may come to life, that the faded blossoms of hope may be resurrected, that springtime may again be shed upon them. Oh may these human hearts feel that thou art nigh, and that they dwell in the presence of the angels and of thee. May thy kingdom of peace, of contentment, of soul-rest come so nigh unto these souls that they shall come so nigh unto these souls that they shall doubt no longer. May they behold thee in all things which thou hast made. May they worship thee in the good, the beautiful and the true, and may they not fall to see thy wisdom in all the experiences of their lives. When they are dead—fild we say dead? When they are called to part, by thy wisdom, with those dear unto their earthly flesh, oh grant that the veil may be so thin that bars them from those loved ones that they shall be enabled to see here. ones that they shall be enabled to see be-yond it, that they may perceive some of the glo-ries of thy kingdom, of the hereafter, to which all must go. So shall they realize thy kingdom here; so shall they eat the bread of life on earth; so shall they find that peace, even here, which the soul constantly prays to thee, the great Father of peace, for. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions we are ready to answer, Mr. Chairman.

QUES.—Please give us the definition of the La-

ANS.—The record concerning that belief defines itself, perhaps more clearly than we could

Q.—The intelligence, purporting to be Thomas Paine, said that Spiritualists are united in the belief that spirits can return. We have constant proofs that our friends do manifest through favorable conditions. Will you tell us something about the indwelling life of Spiritualism, whereby we can rise a step higher in this sublime phi-

-Spiritualism belongs to life, and is always st as you grow in the knowledge of spiritual things, just so fast you come to understand what Spiritualism is. It is always well to seek for the highest gifts, for the very best places in Nature from which to view God and his works. The soul ever aspires towand the better—some in one way, and some in another—and although in the outward some souls seem to retrograde, yet they never do. They are all seeking for happiness, for a better state of be-ing. Mr. Paine remarked that Spiritualists were all seeking for happiness, for a better state of being. Mr. Paine remarked that Spiritualists were thoroughly disunited, except upon one point. I believe that to be true; but I believe also that unity will come to the great body of Spiritualists as they grow in spiritual things. Just as fast as they put the letter under their feet, and accept the spirit, they will rise, and no faster; they will come into possession of those diviner beauties that belong to Spiritualism; they will understand it better, enjoy it more fully, and be more nearly allied to it. Now, as Mr. Paine says, they are widely apart. Spiritualists and their belief are not married as yet, notwithstanding many suppose, no doubt, that their belief is very dear to them. So it is; but it has not yet become a part of their inner lives. All things in Nature grow by slow and distinct degrees, and as Spiritualism is of Nature, all that belongs to it unfolds by slow degrees. Nature makes no marked and distinct over-riding steps. No. Slowly and surely she moves on through cternity; and so it will be with regard to Spiritualism and Spiritualists. In the years that are to come, those persons who In the years that are to come, those persons who recognize the truths of Spiritualism will enjoy those truths—they will be wedded to their inner lives, for those persons will have grown large enough to put on the beautiful clothing that belongs to Spiritualism; but you Spiritualists of to-day are not large enough. But do not mourn because you are not. You are in the alphabet of this great science of life, and you must learn that

well, ere you can take the next step.

Q.—Are departed spirits conscious of what transpires on earth? If so, what are their feelings when a loved object does wrong?

A.—They are sometimes vividly conscious of They are sometimes vividly conscious of

the scenes transpiring on earth. And then if it so happens that they are brought in contact with the mistakes of any of those dear ones, those who are left here on earth, they of necessity sorfor they know that beyond the shadow is the sunlight; out of the mistakes will come a better condition of things. By and through the mistake their dear one will learn the better way. So, you they do not sorrow without hope.

Robert C. Buck.

I am not very well used to these things. I never attempted before to reach my friends in this way. It is four years since I lost my life by the fortunes of war. I was only in my seventeenth year. I of course had no very definite ideas with regard to this world, this future life, but what I had were all wrong. I have a father in Buckville, Ala. I hope to reach him. [What is his name?] William Buck. I am Robert C. Buck. his oldest son. I went into the every six Buck, his oldest son. I went into the army, sir, because I felt it was right I should. I believed in the right of the South to gain their independence, and I was willing to do all I could—to give my life, if that were necessary. I know you people at the North believe differently, but your belief in these matters, I suppose, makes no difference to those who come here. [Not the slightest. How long have you been in the spirit world?]

constant clatter is very annoying—(alluding to the noise in the steam pipes.) It sounds to me as if it had something to do with the battle-field. I don't like it. It carries me back too vividly to my sufferings. I was badly torn by a shell, and suffered severely before death. I was glad to know that my mother was so resigned to my misfortune. If there is any way by which I can come to my friends to speak, if they can aid me in coming I wish they would; for I would rather speak with them alone than in this way. [When they see your message they will parhaps find a way for you.] Just what I hope. [Have you said all you wish!]. No, not half. [Shall I send it to your father?] No, he gets the paper, so there is no need. My family are not spiritually inclined, that is, they do not believe as you do, but like to read.

I have two boys here in this country, and I want to reach them. They don't know I am dead, and I want them to know it and I want them to go home. Say that John Clemence, from Liverpool England, has reported here, and wishes his son-John and William, to go home. Say that, will England, has reported nerv, and Say that, will John and William, to go home. Say that, will you? [Yes.] I was not sick at all, but died in my sleep. Say so. [How long ago?] On the 21st of last month. They will know why they have not heard of my death. My wife and they do not agree—not their mother, she is here—she will not send them word. I want them to go and settle what I left. I come this way because I hear that what I left. I come this way because I hear that what I left. I come this way because I hear that when you have not one are not come are not come are not compared to the will not send them word. I want them to go and settle what I left. I come this way because I hear that when you have not one are not come are not come as a complete somewhat dinerating the spirits occupied somewhat dinerating and are in action in the spirits. All the various occupations that are known to earth, are also known and are in action in the spirits world. The artist finds employment with us, the mechanic—all the arts and sciences are fully represented with us as with you, only on a larger and grander scale. Do not suppose that when you lay off your earthly bodies you will coase to be active as spirits, for I in this country, so I think he will know about it.

Age seventy seven years.
How soon do you publish? [About two months] Not before? [Your name will appear in the next paper.] And where from? [Yes.] Must walt? [Yes, unless you get permission on your side to have it printed in advance.] I get none. [Is your son in this city?] In Massachu-etts. I do not know as he is in this Boston; I can't tell. [He may see the announcement of your coming, and call here and see it.] And you will show it to him? [Yes, if he comes and asks to see it.] Ah! that Oct. 13.

Josephine Austin.

I want to go to my sister. [Where is she?] In Angusta, Maine. [You can say what you wish, and we will send it to her.] I want to speak to her. I want to talk to her, instead of you. She don't know I can come. Mother and me died and she lived. [How old is she?] Nineteen. She is ten years and a half older than I am. [How long have you been in the spirit-world?] It is n't two years yet. I died of the diptheria, and mother, too, and we want to come to her, oh, so much. [When she sees your message she will go to some medium in Augusta, where you can talk to her.] Do you think so? [I do. Give me her full name and I will send your message to her.] Mary Do you think so? [1 do. Give the ner full name and I will send your message to her.] Mary Louise Austin. [Can't you mention something by which she will recognize you?] Tell her that Josephine comes. Tell her that we did n't die we did n't die, but we went out of sight. Tell her it was the body that died, but we did n't, mother and me, Will you? [Yes. Can't you think of something else to tell her?] About father? [Yes.] Well, he was killed; he was killed before we died. [In the war?] Yes. [What was his name?] William H. Austin. You don't think I can go, do you—go there now? [Not with this medium. It is too far. But I think you will get an opportunity there.] I thought I could find my sister if I

you do I shall reckon you do'n't know much about life, any way. Seventh Maine (this was in a very loud tone.) Oh, you aint deaf, are you? [Oh, no.] Thought you was. You see, I made up my mind that I would talk loud if I could. [That's right] Say that Tinkham, Horace Tinkham, showed me folks coming back and communicating with him. He went to war and got killed, and he knew all and characteristics of the soul—of wisdom and of about the way to come back, and he is showing us all. He is a good fellow—sint crazy at all. [He is a good fellow—sint crazy at all. [He is a medium now, is n't he?]. Oh, yes, first-rate. And I met another chap here that give me a good lift about coming his says his name is Pardee—protected that they had been lying in a trance state, and the protect that they had been lying in a trance state, and the protect that they had been lying in a trance state, and the protect that they had been lying in a trance state, and the protect that they had been lying in a trance state, and the sould—of wisdom and of ignorance. A Daniel Webster may be very wise and converge to the soull—of wisdom and of ignorance. A Daniel Webster may be very wise.

On a soull—of wisdom and of ignorance. A Daniel Webster may be very wise.

On a soull—of wisdom and of ignorance. A Daniel Webster may be very wise.

On a soull—of wisdom and of ignorance. A Daniel Webster may be very wise.

On a soull—of wisdom and of ignorance. A Daniel Webster may be very wise.

On a soull—of wisdom and of ignorance. A Daniel Webster may be very wise. all. He is a good fellow—aint crazy at all. [He is a medium now, is n't he?] Oh, yes, first-rate. And I met another chap here that give me a good lift about coming in; says his name is Pardee—red-headed chap. [Oh, yes; he was a lecturer] Never knew him here. [I knew him well.] Did you? Thought he was pretty well acquainted here. [Yes, he has been here often.]

Well, do u't forget the address, will you? 'cause that 'a the main point. [Waterville, Maine.] Yes, And as for talking about the way I died, I died all right. No matter about that. That is a dark sub-

right. No matter about that. That is a dark subject to talk on. Rather talk on something bright. iect to talk on. Rather talk on something bright. That's apt to make a fellow get the blues, and I don't like 'em. Never did. I never had the factualty of shaking off the blues through a glass of liquor—could n't do that; if I got 'em on me, had to get rid of 'om some other way. So I 's pretty careful not to get 'em. Don't forget my name—Jacobs—because if you should it would be a bad business. [Did you give your full name?] I did, all I ever had here—have a right to name ourselves on this side, that is, if we want to. Don't forget the place, will you? [No.] I did n't graduate from there, as you will very readily see, but never mind, as long as I got here.

Oh! tell 'em I met granny here, hunting for the Lord Jesus Christ, and she has been hunting for him ever since she has been here. [You've got ahead of her. haven't you.] Ahead of her: I

nate from there, as you will very readily see, but never mind, as long as I got here.
Oh! tell om I met granny here, hunting for the Lord Jesus Christ, and she has been bunting for him ever since she has been here. [You've got ahead of her, have n't you.] Ahead of her; I never troubled myself about hunting up strangers—much as I can do to look for my friends. The old lady there was always talking about him, was wanting everybody to find him, and always saying she had got him, and yet she was always saying she had got him, and yet she was always trying to find him, and I never could reconcile it, and she is in just the same fix here in the spiritworld. She is where Christ was said to dwell, but she can't find him at all. She is on the hunt for him, and if she finds him I'll let the folks know. [She had better call on you to help her.] Can't do it. Am otherwise employed; I am looking up my friends—can't spend my valuable time hunting up strangers. Good-by to you, Cantain-General. [Have you said all you wish to?] Yes, all I wish to say now. [Shall I send the paper to your friends?] No; I will take care of that. I'm your friends? No; I will take care of that. I'm going out on a lecturing tour with that chap—you said he was a lecturer, did n't you? [Yes.] Think I'll do well at preaching? [You will preach somewhat differently from what he did.] You hope I will? was n't he a good preacher? [I said you would preach differently.] Better than I was? All right; I will take a few lessons of him. Goodday. Oct. 13.

Seance conducted by Theodore Parker; letters

Invocation.

Oh Infinite Wisdom, oh Divine Life, we pray thee for the light of thy kingdom to shine in upon the dark places of mortal life, that the shadows may flee away, and thy truth may find a permanent abiding place on the earth. We ask that the dews of thine inspiration may fall upon these hearts, causing the withered flowers of faith and hope to rise in renewed life, sending out a fragrance of joy that shall return again and become food for the soul. Our Faher, and our life, we have faith in thee, in thy greatness, in thy power, have faith in thee, in thy greatness, in thy power, in thy love and thy mercy. We know thon art wise, and thou wilt lead us all, every one of us, out of darkness into light, and forever and forever we turn toward thee, asking to come nearer unto thy wisdom, asking to enter the holy of holes of thy life, there to behold thee and agers there is on this side. But they ye got to be worship thee more truly. We pray thee that all the doubts and fears that now cluster around thuman hearts, that the dark shadows that seem that had the armay mass are spreadily less they are A No. 1. So they may as well less they are A No. 1. So they may as well eat. How long have you been in the spirit world?] Four years.

In my last letter home I spoke of having obtained a trophy from a Yankee officer, dead. It was "From F. C. B. to R. S." I only speak of this because I hope to be identified by it. You see it is very hard for me to speak here. That

need. My family are not spiritually inclined, that is, they do not believe as you do, but like to read your paper occasionally, because members of our family have returned before—not my immediate family, not of my father's, but of my uncle's and mother's.

Oct. 13.

John Clemence.

I have two boys here in this country, and I want Oct. 15.

Questions and Answers.

QUES .- What is the occupation of spirits in

not suppose that when you tay on your earthly hodies you will cease to be active as spirits, for I tell you you will not. There are no drones in the great hive of the spirit-world. All are exceedingly active. Yes, the mechanic finds occupation there. All that the soul enjoys to be occupied upon it will find ample means to reach in the spirit-world. spirit-world.

Q .- Are those who were teachers here, teachers d.—Are those who were teachers note, concluded there, or do they change their occupation?

A.—That depends upon whether the teacher here was a teacher in spirit or only in the external. Many are teachers here simply from the force of circumstances. Such abandon the occu-pation when this life is done and take up some other that is more congenial. But if such from natural inclination, you may be very sure they continue it beyond this life.

-Are all who profess to be clairvoyant

really so?
A.—Every soul is, to a certain extent, clairvoyant. Clairvoyance is an attribute of the soul, of all souls-some are more largely gifted than others in this respect.

others in this respect.
Q.—Is there as much evil existing in the spiritworld as there is here?
A.—There is evil existing in the spirit; you may be sure of that. But I define evil simply as the lesser good. There is not that class of evil existing there that you find here, but there is an outgrowth of the same evil circumstances in the wint traveld as here. The inverse the dynkard. spirit-world as here. For instance, the drunkard spirit-world as here. For instance, the drunkard enters the spirit-world as a drunkard. Death does not change him, only it takes away his external shell. It leaves the man precisely the same; and so it is with regard to all the evils or mistakes of life. The spirit-world finds you precisely where this lays you down. You do not become a saint upon entering the spirit-world when you have left this sale appear. For more than the same left this sale appear have more than the sale this sale appear. you have left this as a sinner—by no means.
Q.—What means are taken to correct evil in

the spirit-world?
A.—All the various means that human or divine reason can devise. There are no prisons in the spirit-world; there are no gibbets. The nity there.] I thought I could find my sister if I came here. [This will put you in the way for it.] Oh dear. [You must not get discouraged.] Oh, I am. [You will reach her.] I do n't like to wait—have waited now, all this while. Oct. 13,

Walter Jacobs.

Walter Jacobs, of Waterville, Maine, wants to communicate with his folks. Talk about heing dead! There 's no such thing as dying, if you want to. [You are not dead, are you?] No, sir, I am alive, and you say so, will you? Report me as alive; not on the dead list, 'cause if you do I shall reckon you do'n't know much about life, any way. Seventh Maine (this was in a very loud tone.) Oh, you aint deaf, are you? [Oh, no.]

tans meet you at every turn.
Q.—Is ignorance universal on the earth?
A.—It certainly is. It goes hand in hand with wisdom. You may be wise upon certain points, and exceedingly ignorant upon certain other ay that Tinkham, Horace Tinkham, showed the way here—he that knew about these things, hat crazy chap who used to be talking about dead olks coming back and communicating with him.

The same and got killed, and he knew all

The excessive use of certain atimulants here on the earth will so mystif and befog the spirit that it will remain for days, perhaps weeks or years, in that clouded, uncertain state—neither conscious

places, and oh, I am so distressed about them! I have tried ever since my death to come back, have tried ever since my death to come back, Poor things! we left them nothing. James died, too and we left them nothing. [Was James your husband?] Yes. [How old were your children?] Nine and, seven. What I want is to gain power to come to them and take care of them. They told me I could here. I was not a Catholic, but a good priest here told me that I could be able to—that after I left here. I could be able to—that after I left here. I could be able to that after I left here I could go to them and watch over them. That is what I want. I have tried to follow them and to influence them after tried to follow them and to influence them after I died. They had no home for five or six weeks, and then they were carried to one of your public places. [Do you know the name of the place?] I do n't know; here in the city. Oh, if I could only go to them and watch over them and take care of them! They say I can; but I cannot realize it. I lived on Cove wreat. lived on Cove street. Oct. 15.

William Cutter.

Ah! William Cutter, of Medford, at your service, without the rum. [Glad to meet you without the rum.] Well, I suppose the natural inquiry is: Bill, what brings you here? Some friends quiry is: Bill, what orings you here? Some friends from Cleveland have requested a sign. I don't know whether it's the sign of the cross, or whether it's any Masonic sign, or what it is, but they requested me to come here and give'em a sign, so that they shan't be mistaken. The very best sign I can give is a sign of myself. Bill Cutter, from Medford. Seven days ago I was in Cleveland. As St. Paul would say, whether in the body or out of the body, I can't tell. At all events, I was so near the earth that I knew what they were saying and understood their questions, and was, to all intents and purposes, on the earth again, bar-

ring my body.

They wanted to know if Spiritualism is true, and, if true, whether there were any theatres in the spirit-world, and if the actors get well paid there. Well, Spiritualism is true. That I prove

limb from the body here extends as far as the material gacs, and not a whit further. My spiritudy is just as intact as it ever was; all perfect—two legs and two arms. So they need not expect to see me with a wooden leg or with a crutch on this side, nor may they even expect to see the semblance of that deformity, for I am all right here. Furthermore they say: "How about the separates the visible from the great future of unlimentation of the present of earth life from the great future of unlimentation." tub and the performance in the provinces?" The tub is all right. The hoops are all on, and when the ocean is a little more calm we will launch it and see where we will bring up. Good-day. Do n't forget the name, and do n't forget the rum.

Hiram Cole.

I have not the propelling force that the spirit possessed who has just retired, so I may not finish up my work quite as quick or quite as well as he, but I shall do the best I can. I am from as he, but I shall do the dest I can. I am I was Indianapolis. Hiram Cole was my name. I was twenty-six years old. I was a private in the 2d Indiana Cavalry, and, like a good many others, I lost my life in this late war. My people are Methodists for their religious belief, and are not at all Indiana Cavalry, and, like a good many others, I lost my life in this late war. My people are Methodists for their religious belief, and are not at all inclined to this way of thinking. But I may as well draw up the blinds and let the light in as anybody else, I suppose. The first one I met on this side, after I got straightened out so I knew that I was alive, was an old uncle of mine, who was of the hard-shell Baptist persuation, and in the preaching line, a sort of an itinerant preacher. He was always very rigid in his Calvinistic way of thinking. He always thought it was a mistake that there was n't the same severity kept up with regard to whipping hereties into the Church that there was in olden times. And once, when I was quite a little fellow, he said something to me which I thought of a good deal. It was this: In speaking about hell and the miseries of the damned, I asked him if he really believed that the persons who died outside of the Church would the persons who died outside of the Church would and then, when your hearts were almost failing to hell and suffer endless torments. Yes, he believed it. "Well," said I, "how can you be per tone of hope and courage. happy, then? I am not in the Church, and am Deep, important and far reaching will be the now if I die I shall go to hell. Don't you think you will be unhappy?" "No," said he, "I think the happiness of the inhabitants of heaven consists in their knowledge concerning the miseries of the damned." "What," said I, "if they happen to be their own children? what then?" "It is all the same," he said.

Well, I've met him here, and a more used up individual you never saw. He is floating on the tide without compass or rudder. The belief was so strong in his old faith that it is hard to cut away from it, you see. But now he is willing to

away from it, you see. But now he is willing to say that he don't think there is much truth in it. He is n't ready to feel that kind of happiness that is the result of knowing that your friends are in hell. He wants his friends to change their religious base just as soon as they can, because it's dangerous place. The rocks are slippery, and the billows that roll upon them are worse than flery billows, and they will find it so if they do n't change. The billows of disappointment concernchange. The billows of disappointment concerning religious matters are worse than fire. He feels it so. I said to him: "How is it? aint you in heaven?" "No," heaven,." "I seek for heaven, but find it not." That is just the propriety of his stopping seeking for it, because it might come to him if he set still and watted. stopping seeking for it, because it might come to him if he sat still and waited. He did n't know but that was the best way. "Well," said I, "we seem to be on the same ground, anyway. I am out of the Church, and was when I was on the earth. I believed in work. But you did n't believe in that—only one kind of work—so far as religion is concerned. You would fight for that any time. That seems to be on kind of work—so that any time. That seems to be on kind of praying ground." "Yes," he says: "but I don't know as prayers avail much." "Now," says I, "I think mine will. I am going right straight to work to see what is to be done to get out of darkness."

And I've come round here. That's my kind of praying. I do n't believe in lip prayers unless they are backed up by something more substan-

Tell my folks that none of the Methodists here have got any church built as yet. So I don't think they need to trouble themselves about any think they need to trouble themselves about any name for their religion—just do the best they can, and that's about all God will require of any one of us, I reckon. If they ask was I happy and resigned and without fear at death, yes, comfortably so; had no fear of any literal hell. I could n't believe in it, but I did n't know but what it might be the worse for major the other side. I was be the worse for me on the other side. I've got no matters to settle up here, stranger—none at all, with regard to money and things of this all, with regard to money and things of this world. All that brings me here is the desire to do good and to get good. And the next time I come I will bring the old parson along and see what kind of a sermon he will preach to his friends in the dark here, if there's no objection. [None at all.] Good-day to you. [Come again.] I think I will. Am generally apt to go to a place twice where I am pretty well used the first time going.

Annie Davis. I'am Annie Davis. [Where did you live?] I

lived in William street. [In this city?—in Boston?] Oh no; in New York. Is this Boston? [Yes.] Oh, I did n't live there. [Do you remember the company of the [Yes.] Oh, I didn't live there. [Do you remember the number?] No, sir; not far from the corner. I don't remember the number. I can go there. [How long have you been in the spirit-world?] Since last summer. [How old were you?] I was nine years old and five months. [Do your parents live in New York?] My mother dear. does; my father is with me. He was killed. He was a soldier in the 71st New York, and was killed. I've got a brother and sister there, too. [Will you give their names?] Why, yes. Clara and James—James Andrews Davis. My sister's and James—James Andrews Davis. My sister's a —want her whole name? [Yes.] Clara Sales Davis. She was named for that hady—Margaret Sales. [Was she older than you?] Yes, I was the youngest; and they were sick, too, but not so sick as I was. I died, you see. [What ailed you?] Well, I don't know what did ail me. We all sick with the faver and inflammation of was all sick with the fever and inflammation of the bowels. We was all sick. We had the fever, the doctor said. Dr. Bates said so. [Did you give your mother's name?] No. My mother's name is Sarah Aun, and my father's name is James, and he is here. He wants to come to mother and talk, very much. Will you say so? [Yes. You can say anything you wish and we will send it to her] Well, tell her I saw the oranges. I was there when they came. I wanted some oranges, you see, and I did u't wait to get them. I died. But I saw them there afterwards. And tell mother I am glad she let Clara go where she did. She has gone out West. She has gone to Ohio, and I am glad, because New York is a bad place; and I think my mother better go as soon as she can. But I expect she can't, because soon as she can. But I expect she can't, because she has n't the money to go. [If I send her your letter will she get it?] Why, yes. You are going to print it? [Yes. We will send the paper to her.] What, the Banner of Light? [Yes.] Why, she has it every Saturday night. [Ah! then she is expecting to hear from you, is n't she?] Why, yes; well, hopes I will come, you know, but she don't know. She likes these things, but she don't know about them sure. Do you see? [Yes.] Good-night, mister. Oct. 15.

Prayer and questions answered by Father

MESSAGES TO BE PUBLISHED.

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Monday, Oct. 19. — Invocation; Questions and Answers; George Richardson Taylor, 7th Michigan; James Hogan, of Boston, the his family; Sarah Russell, of Boston, to ker friends; Maj. Alexander Stone, of Key West, to his friends; Cant. Richard Wilkes; George A Redman; Ida Josephs, of Willamsburg, N. Y., to her mother.

Tuesday, Oct. 20. — Invocation; Questions and Answers; Emma Joy Harris, of New York city, to her isser, Celis Harris, Erman Estrander, of Haarlem, Holiand, to his jamily; Phil. Townsend, of Montpeller, Vt.; Licut. William Alger, of Indianapolis, Ind., to his friends.

Thursday, Oct. 22.—Invocation; Questions and Answers; Brig: Gen. Unaries R. Lowell: James Gardiner, schooner "Emily," from Pictou to New York; Marie Estrande, of New Orleans, to her sister Annette; Cyrus Hawkins, of Augusta, Me., 10th Maine.

Monday, Oct. 26.—Invocation; Questions and Answers; Edward P. Hopking, of Williamstown, Mass., 1st Mass. Cavalry; Joseph bennett, of Hillsboro, N. H., 11th N. H., to his brother; Anna Elizabeth Garland, wife of Capt. James Gurland, of the ship "Orient"; Theodore Byalle, of Buffalo, N. Y. to his mother.

Tweday, Dec. 29.—Invocation: Questions and Answers; Jane McGrath, of Glencoe, Bectland: Nathan Wheeler, of Montpeller, Vt. to his friends; Elien Warren, killed at the fat! of tine 4 emberton Mills, Lawrence, to her forther and sixer; William Lee Craig, of Richmond, Vs.; Margaret Murray, Osouth Boston, to her sister Many.

Thursday, Dec. 31.—Invocation; Questions and Answers; Jane McGrath, of Glencoe, Bectland: Nathan Wheeler, of Millsma Lee Craig, of Richmond, Vs.; Margaret Murray, of South Boston, to her sister Mary.

William Lee Craig. of Richmond, Va; Margaret Murray, of South Boston, to fire sister Mary.

Thursday, Dec. 31.—Invocation; Questions and Answers; Robert C. Arderson, of Chicago; Henry Stieber, to his brother Frederick, in Boston, Mass; Annie Hamilton, to her parents; Addie Coburn, of Lunenburg, to her parents; James Leary.

Monday, Jan 4.—Invocation; Qhestions and Answers; Andrew stadison, Co. G. First Wass. Heavy Artillery; Frank-lin White Emerson; Ellen Sullivan, lost on board the steamer "Central America," to her brother; Cant William Flowers; Ramnel Poor, of Itoston, Co. 1. 16th Mass., to his friend flowers.

separates the visible from the invisible, the present of earth life from the great future of unlimited progression. I extend to you, one and all, the right hand of fellowship. Bound to you by the electric cord which unites the material to the spiritual world, I feel the same deep and unchanging interest in all that pertains to the advancement of our glorious faith as when I presided in the Convention, but a few days progressive sided in the Convention, but a few days previous to that bright day on which I entered upon the realization of the mysteries of the Beyond.

Brothers and sisters, I have been with you day Brothers and sisters, I have been with you day by day, lingering ever in your midst, though un-seen, save by the favored few to whom is given the inner sight, by which they realize the pres-ence of those who have passed the shining por-

liable to die any time. You say you love me, and you will be unhappy?" "No," said he, "I think you will be unhappy?" "No," said he, "I think the happiness of the solemn future of earth's children, the happiness of the inhabitants of heaven consists in their knowledge concerning the miseries walleys, will be the influence of your proceedings, stamping upon the unwritten history of the world the impress of the past. As upon many an ancine impress of the past. As upon many an ancient, long-unexplored and unknown region may be found footprints and impressions, which speak eloquently though silently of that which has been, so you Spiritualists, workers of to-day, are piling upon the tablets of human life records which shall be to coming days footprints never to be obliterated.

Brothers, the eyes of the world are upon you. The thunder tones of the pulpit and the press have echoed in vain endeavors to crush the truth in which you and the angel-world rejoice; vainly, I say, have they striven, for the little leaven which twenty years since began to be seen and felt is spreading in every direction. From all the Orthodox rostrums and pulpits come floating on the breeze the warning notes which reveal the fear which is shaking the superstitious souls of the priesthood. From many a modern Ephesus comes up the cry, Great is Diana! Our altars and our priestcraft are in danger! Rally, ye faithful, to the rescue. Spiritualism is shaking the world from centre to circumference, and its believers and followers are numbered by thousands, and still the star review.

the star moves on.

Brothers, I have much to say to you. I have made an earnest endeavor to be heard in this Convention but the time is not yet. The source through which I am anxious to speak is surrounded by every unfavorable condition, and I must await patiently the developments of the future.

Before I close, however, I must say one word upon a subject which was always very near my heart. To the children of Spiritualists the angelworld is looking as the reserve corps, which in the future is to lead the hosts of the faithful to victory. See to it that ye feed these little ones with the bread of life, the manna which the angels bring. Would you send your sons to battle with a physical foe of whom they know nothing? Would you send them unprovided with the means of warfare, or ignorant of their use? Shame upon you, Spiritualists, thus to leave unguarded the avenne Spiritualists, thus to leave unguarded the avenue by which the foe will be sure to enter. I have listened anxiously to all that has been said upon this subject, and been pained to perceive the alight importance which some attach to it. And to all those who respond with the whole soul to the words of the Great Medium of the past, the Nazarene, who in his life exemplified all that is lovely and of good report, "Feed my lambs," I say amen.

And now, brothers and sisters of the Convention, it only remains for me to invoke upon you the blessing and the aid of the Great Spirit of life and truth, in whom centres all the hope of man-

May that spirit lead you all by the still waters you to a perfect knowledge of all that pertains to the peace of heaven.

I am your friend and brother,

JOHN PIERPONT.

Obituaries.

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

Passed to a higher life, from Cape Elizabeth, Me., Mrs. Elizabeth M., wife of Albion C. Pettingill.

Elizabeth M., wife of Albion C. Pottingill.

She was a firm believer in the ministration of the angels, and often saw them about her couch, waiting to hear her spirit to the happy home. Dea h had no terrors for her; on the contrary, she looked forward to the change with a calm, serone pleasure. She made every arrangement for her frineral services previous to her departure, and then fell asleep calmly and aweetly as an infant. Her funeral services were performed by the writer, and the numerous family who attended expressed great satisfaction for the words of wisdom given and the prayer of hope uttered.

Mes. A. W. Shith.

Portland, Me.

In Virgil, Kane Co., Oct. 27th, 1868, the spirit of Mrs. Ann coman, after an earthly solourn of 55 years, was released by the Angel Death, and conducted by her spirit mother and daughter to the scenes of beauty that her spirit had so much longed to behold.

longed to behold.

The subject of this notice was a true wife and mother, whose place cannot be filled by any other at the fire-file of heme. She was possessed of merium powers, and otten held converse with the friends on the other side. The writer was with her a few hours before she left. She said she could see her triends who had come to welcome her home. Her spirit diagniter told her a short time before the change that she would soon be released from her sufferings. She halled this announcement with joy, for she longed to go where with unclouded vision she could behold the beauties of the spirit spheres. In accordance with her request, the writer spoke at her funeral, where a goodly number of friends were present to perform the last rites for our friend and sister.

Miss. Y. D. Munn.

Went home from Chaplin, Ct., Dec. 6th, 1868, the spirit of Charles Moulton. His body was given to its mother earth on

his 4lst birthday.

Over two years since the same company and speakers (the gentlemanly Rev. Mr. Williams and myself.) met to assist in laying away the lovely form of Elia, only child of Mr. and Mrs. M. Since that time the soul of the father has seemed to walk with the little one in the world of spirits: his health gradually failed, until no vigor remained to wavd off disease. Who shall say that Ella had not need of hor father, and had been calling and wooling him to her home? May the lonely wife be sustained in her hereavement, and sine, as well as the brother and aged mother, feel that he lives with his child, and waits their entrance to the same abode.

Also from the same place, early in the autumn, the aged Mr. Martin, who left wife and children, as well as a host of friends, but no mourners, for he joyously went to the glorious reward of a long and well-spent life. His children rise up and can him blessed; their memory and love will extend into the other world.

8. E.

Orrin Abbott, of Chicago, Ili., passed to the Summer-Land,

Orrin Abbott, of Chicago, Ili., passed to the Summer-Land, Nov. 23d, 1868, aged 76 years.

He was a minister in the Methodist Episcopal Church for thirty years. Investigating and liberal-minded, an earnest seeker after light and truth, when the study of science taught him the fallacy of creeds, he withdrew rather than preach what he could not then believe. He was a lecturer, and the author of several books and tracts, among which are: "Adam's Fail Refuted by Farth's Rocky Record," "A Peep Into Barred Tradition," "Ice Breaker," "Light on the Sabbath," &c., besides several others yet unpublished. For the last twenty years he has been a Spiritual st, and he passed to the spirit hone with the most implicit confidence in the truth of the Spiritual Philosophy. Harrison Akely, M. D.

Quarterly Convention of the Vermont State

Guarterly Convention of the Vermont state

Spiritualist Association.

A Quarterly Mass Convention of the Vermont State Spiritualist Association will be helden in the Town Hall, Middlebury, Vt. on Friday, Saturday and Sunday, 18th, 18th and 17th, of January, 1889. A general invitation is extended to "printualists and reformers everywhere to come up and participate with us in the "feast of reas in and flow of sou!" which may be reasonably expected to grace the occasion. Speakers and mediums, specially are invited to be present and sid in making this Convention a season of "freshing profitable to the inner man, and one that may be looked back upon with pleasure in coming time.

It is expected that arrangemen's will be made with railroads.

coming time.

It is expected that arrangemen's 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.

Mediums in Boston.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Tuceday, Wednesday and Thursday evenings, at 8 o'clock, at & Kittredge place, opposite 69 Friend st., Boston. Terms 25 cts. Jan. 16 -4 **

MRS. M. E. BEALS, TEST,

Business, and Medical Clairvoyant Medium, Office hours for private sittings, 9 A. M. to 6 P. M. Free Circles

Every Wednesday and Friday, at 3 P. M. **Evening Circles**

Every Tuesday, Thursday, Friday and Sunday evenings, at 8 425 1-2 WASHINGTON STREET, 425 1-2 (Opposite Essex,) Boston.

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

Mrs. J. J. Clark. Chairvoyant and Spirit Vedium. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2.00. Office No. 4 Jefferson place, from South Bennett street, between Washington street and Harrison avenue, Boston, Mass. Office hours from 9 A. M. to 4 P. M. Jan. 2.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Jan. 2. MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
114 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rhoumatism, diseases of the
Lungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Jan. 2.

DR. JAMES CANNEY CHESLEY, No. 16
Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and hody. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clarry oyance. Developing circle Monday and Thursday evenings. Mrs. S. J. Stickney, 16 Salem street, Medical and Business Ulairvoyant, examines and prescribes for porsons at any distance. She is also a Test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle sunday, Tuesday and Friday evenings. Jan. 16.—Lw*

MRS. HELEN R. LEEDS, who has devoted many years of close study to the subject of Spiritualism and its attendant phenomona, and who has been so widely known for her clear vision, practical application and explanations, would be glad to see her triends again, and all who wish to investigate the subject, at her residence, 25 Dwight street. Hours from 10 A M. to 12 M., and Irom 2 P. M. to 5 P. M. Terms, 32,00 each interview—not to exceed one hour. 2w*—Jan. 9. MRS. GRIDLEY (formerly Mrs. Spafford,) has returned to Boston, after an absence of a year, and taken rooms at No. 4 Essex street, where she will be pleased to resume her sittings, in answer to the carnest solicitations of her former patrons. Hours from 10 to 12 A. M., and 2 to 5 P.M. Jan. 16.—1w*

MRS. PIERCE, a Natural Business, Test and Healing Medium, has taken rooms at No. 8 Lagrange street, Boston, where she will examine and prescribe for all diseases, and attend to business matters, in a clairvoyant stae. Public circles Wednesday and Sunday evenings.

Jan. 2—3w*

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

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Scaled let-ters answered by enclosing \$2,00 and two red stamps. Circles Thursday and Sunday evenings. 15w - Nov. 21. NELLIE STARKWEATHER, Writing Test Medium, No. 4 Newton Place, Boston, Mass.

MRS. R. COLLINS, Clairvoyant Physician and itealing Medium, still continues to heal the sick at No. 18 Pine street, Boston, Mass.

MRS. ARMSTEAD, Test Medium, No. 3 Winthrop place, leading from 1819 Washington st., Boston.

MRS. M. A. PORTER, Business and Medical Jan. 16.-3w*

MRS. A. J. KENISON, Clairvoyant, Impressible and Healing Medium, 187 Harrison Ave., Boston. Jan 9.—13w*

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Jan. 2. MRS. FORD and MRS. HATCH, Trance and Healing Mediums, No. 8 Harrison avenue, Boston.

MARY H. CLARK, Clairvoyant, No. 107 Warren avenue, Boston. MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Scance \$1,00.

MRS M. E. CATES, Healing, Developing and Writing Medium, 21 Charter street, Boston, Mass.

Miscellaneous.

MRS. PLUMB. Porfectly Unconscious Physician, usiness and Test Medium, 68 Russell street, oppo-site the head of Eden street, Charles-town, Mass.

MRS. PLUMB cures Cancers and Tumors. Fevers, Paraly IV sis; all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will examine, Diseases, Ar a Distance, for 18 and return stamp; Correspond on Russiness, answer Bealed Letters, look for Lost of Robeln Property for \$1 and return stamp, each.

Jan. 16.—1w

SOUL READING,
Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
M announce to the public that those who wish, and will
visit them in person, or send their autograph or lock of hair,
they will give an accurate description of their leading traits of
character and peculiarities of disposition; marked changes in
past and future life; physical disease, with prescription there
for; what business they are best adapted to pursue in order
to be successful; the physical anid mental adaptation of those
intending marriage; and hints to the inharmoniously married.
Full defineation, \$2,00; Brief delineation; \$1,00 and two 3
cent stamps.

oent stamps,
Address,
Jan. 2. MR. AND MRS. A. B. SEVERANCE,
No. 402 Sycamore street, Milwaukee, Wis

OBED GRIDLEY, M. D.,

467 THE Colobrated Naturepathle Physician." office 44 Essex street, Roston. All diseases of a curable nature treated. Chronic Rhoumatism, Neuralgia and Caturen cured. Dr. Gridos possesses a remarkable gift for describing the location and nature of diseases, also for preecy larg remedies for their removal. Office hours from 10 A. M. to 4 P. M. Jan 16.—1w*

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 juvalids 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 farther notice, New Albany, Ind.

3w*-Jan. 2.

NOTICE.

B. W. II. COLLINS, the great Healing Physician, has removed from No. 21 Boylsten street to No. 19 Pine street, where he vill continues to heal the sick without the use of modicines in most cases; relieves all pains in a few minutes, whether acute or chronic. Satisfaction given in all cases or ropay. Terms moderate. Patients visited at their homes if desired.

DR. J. B. NEWTON Will be at Exchange Hotel, RICHMOND, VA., On and after January 8th, 1869, for a few weeks.

A NNIE DENTON ORIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., \$5,00; for character, (sometimes cotalning glimpses of the future.) \$2,00. Address, No. 16 Phil. Row, 11th street, East, Washington, D. C. Bend for Circular. 6w*—Jan. 16 MRS. MARY-LEWIS, by sending their auto-graph, or lock of hair, will give psychom trical delinea-tious of character, answer questions, &c. Terms \$1.00 and red stamp. Address, MARY LEWIS, Morrisen, Whiteside Co., Ill. Nov. 7.—20w*

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

GROSVENOR SWAN, M. D., will heal the sick at the Wavenir House, Rochester, N. Y., from January 5th until further notice. WILLIAM ALLEN, Healing Medium, residence, Suffolk street, Cambridgeport, Mass.

DAVISON'S THORNLESS RASPBERRY Plants for sale by the piece, duzen, hundred or thousand
For particulars ad iress JOHN GAGE & SON,
Dec. 12.—10w Vinc land, N. J. Miscellaneous.

THE GREATEST

MEDICAL BLESSING

OF THE AGE. Dr. Kennedy's Rheumatic and Neuralgia Dissolvent.

READER, you may consider this a sort of a spread-eagle heading; but I mean every word of it. I have been there. When your system is racked with

RHEUMATIC

pain, and you cannot even turn yourself in bed, or sitting in a chair, you must sit and suffer, in the morning wishing it was night, and at night wishing it was morning; When you have the

NEURALGIA, ...

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

When you have the SCIATICA,

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

When you have the

lying and writhing in agony and pain, unable to turn yourself in bed, and every movement will go to your heart like a knife; now tell me if relief and a cure of any of these diseases in a few days is net the Greatest Medical Blessing of the Age, tell us what is!

Directions to Use.

You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of Rheu-matic and Neuralgic pain will be dissolved and pass off by the

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Price \$1.50 per bottle.

24w—Nov. 14.

\$18 BOSTON NOTION \$18

Sewing and Embroldering Machine.

Agents Wanted—Both Male and Female—to A sell the improved Boston Notion Sewing and Embroldering Machine—the largest and most complete Machine for the price over offered for sale. This Machine will Stitch, Hem, Fell, Tuck, Quilt, Cord, Braid, Bird and Embroder in the most superior manner. It makes the "Elabric Look Stitch," that will not rip or break it fevery third stitch is cut. It is durable, very simple, and not easy to got out of order. We warrant and keep in order one year free of cost. Good agents wanted in every town and county. Address, with stamp.

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P. S.—All kinds of Machines bought, sol., exchanged and repaired.

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

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POR practical instruction in all branches of a thorough Business Education. Separate department for ladies. Students aided in obtaining employment. Soud for Circular of Terms, &c. GEORGE A. SAWYER, Principal. EMERY N. MOORE & CO.,

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GRIDLEY & CO., A UCTIONEERS, Appraisers and Real Estate Agents. Office 50 School street, Boston. T. M. GRIDLEY.
Aug. 29. GEORGE K. DANIELL.

MYSTIC WATER

DAVID'S WELL.

NATURE'S GREAT HEALTH RESTORER.

A. S. HAYWARD

I A8 taken rooms at 178 W. Washington street, Chicago, where he will use his POWEBYUL SPIRIT MAGNETIC GIFT to heal the sick.

DACK numbers of the Hanner of Light, at \$1,00 per hundred. WILLIAM WHITE & CO., 158 Washington street, Boston. A LL FRIENDS of Spiritualism can receive tests through the mediumship of MES. MARY E. MOR RILL, of Baltimore, Md. She will visit any of the States before leaving for California, if the friends of the cruse see it to make the eventual manual transfer and the states before the area of the states before the states and the states are as the states and the states are as the

vising to hear rangements to visit the university places—indee visiting to hear rang, tips and different playsiqui manifestations, as well as written communications.

MARY E. MORRILL,

Jan. 2.—Jw 624 West Lombard street, Baltimore, Md.

A GENTS WANTED FOUNTAIN PENS, eight A styles, 12 pens, 55 ets; one gross, 22. Ohe dip writes 3 pages. Bells quick. One orwer, pensil sharpener and pensil gots; of the 12 for \$1.50. All pensilad. Agents make \$60 a week. Address, MORSE FOUNTAIN PEN CU., Jan. 2.—4w 413 Chesingus street. Philadelphia, Pa. SPIRITUALISTS' HOME.—Board by the Day or Week at 54 Hudson street, Boston. 6w*—Jan. 9.

Hew York Advertisements. THE GREAT SPIRITUAL REMEDY.

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THE magic control of the POSITIVE AND NEGA TIVE POW DERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no wonting, no narcotizing. MEN, WOMEN and OHILD REN find them a silent but sure success.

The POSITIVES cure Neuragin, ileadache, Rheumatism, Pains of all kinds; Diarrhea, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Oramps, bt. Vitus' Bance, Spasms; all high grades of Fever. Small Pox, Measles, Soariatina, Eryspelas; all inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Blaider, or any other organ of the body; Catarrh, Consumption, Bronchitis. Coughs, Colds; Scrofuln, Norvousness, Sleeplessness, &c.

The NEGATIVEScure Paralysis, or Palsy, whether of the muscles or of the senses, as in Hlandness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhold and the Typhus; extreme nervous or muscular Prostration of Relaxation.

Both the POSI SIVE AND NEGATIVE are needed in Units and Fever.

PHYSICIANS are delighted with them. AGENTS and Druggists and Press and directions accompany each Box and also sent free to any address. Rend a brief description of your disease, if you prefer special written directions.

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1 Rox, 44 Pos. Powders, 81.00

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PRIOES: 12 Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in registered letters.

OFFICE, 37 ST. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE. M. D., Box 5817, New York City.

If your druggist hasn't the Powders, send your money at once to PHOF. SPENCE, as above directed. For sale also at the Banner of Light Office, No. 168 Washington St., Boston, Mass., and at our Branch Omce, 544 Broadway, New York.

> C. H. FOSTER, 29 West Fourth street,

NEW YORK. MRS. R.-L. MOORE'S Clairvoyant Prescriptions are giving universal satisfaction. Send 31, 2 stamps and lock of hair, with age and sax of patient, care of WAREEN CHASE, 544 Broadway, New York. 8w-Jan 2.

MRS. H. S. SEYMOUR, Business and Test Mo-dium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings.

Rew Nork Advertisements.

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The Terms to Subscribers: will be entitled to a copy free. Getters-up of clubs can after wards add single copies at \$2,50 each. STREET & SMITH, Proprietors,

Nov. 28.-12w . No. 55 Fulton street, New York. HORACE GREELEY ON POLITICAL ECONOMY.

GREELEY'S HISTORY OF THE WAR. MR. GREELEY purposes to write, during the year 1869, 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 THE NEW YORK TRIBUNE, and will appear in all its editions—Dally, Semi-Weekly, and Weekly. The work will contain the best results of the observations and study of a lifetime, and, as the question of Protection to American Industry concerns our entire people, it will be looked for with great interest. In addition to this work by Mr. Greeley, The TRIBUNE 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-WERKLY 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 Weekly TRIBUNE, especially when it unites with agriculture other fea tures of interest and profit. THE WEEKLY TRIBUNE 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 publications, and of what is new in music and the flue arts: letters from different parts of the world—some of them of rare interest to the farmer, as showing the progress of agriculture in other countries; editorial essays on all topics of home and foreign interest, together with full and carefully printed reports of the markets, will be furnished from week to week, and at a lower price than that of any other newspaper in America. By pursuing this policy THE WEEKLY TRIBUNE has attained its present commanding influence and circula-tion, 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 usefulness and power, and to make it a yet

more welcome visitor to every fireside in the land. GREELEYS HISTORY OF THE WAR. THE TRIBUNE also proposes to send "The American Conflict," by Horace Greeley, in 2 Vols. of 648 and 782 pages respectively, to clubs on terms stated below. This history has eceived from all quarters the highest commendations for ac curacy of statement and fullness of detail. It is substantially bound, and must be deemed a valuable addition to any library These volumes should be placed in every School District library in the land, and each school contains scholars who can vith a few hours of attention, raise a Tribune Club and secure the history. Almost any one who wishes can now obtain it by giving a few hours to procuring subscriptions for The Tribune 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

TERMS OF THE TRIBUNE. DAILY TRIBUNE, Mail Subscribers, 810 per annum. SEMI-WERKLY TRIBUNE.

Mail Subscribers, 84 per annum. Five copies or over, 83 cach; 16 copies, 845. For 836, 10 copies and Greeley's History; for 853, 20 copies and Greeley's History; for \$116, 40 copies and Greeley's History.

WEEKLY TRIBUNE. WEEKLY TRIBUNE.

Mail Subscribers, \$2 per annum: 5 copies, \$93; 11 copies, to one address, \$15; 10 copies and fireely's History, to one address, \$20; 21 copies, to one address, \$25; 20 copies and the lilstory, to one address, \$31; 50 copies, to one address, \$50; 50 copies and the lilstory, to one address, \$50; 11 copies, to names of subscribers, \$16; 10 copies, to names, with one copy of the ilstory, \$21; 21 copies, to names, \$27; 20 copies, to names, with one copy lilstory, \$33; 50 copies, to names, \$35; 50 copies, to names, \$35; 50 copies, to names, with one copy listory, \$51.

The money must, in all cases, he received at one time, and the papers he sent to one Post-Office.

Friends withing to secure the History on these terms must send the Clubs precisely as we have stated them. Next-Week and Weekly subscriptions must not be mixed in one Club.

Terms, cash in advance.

Jan. 2.—4w Address, The Tribune, New York.

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as well as East of the Rocky Mountains, also in
CANADA and ENGLAND, to assist us in supplying the large and rapidly increasing demand for an article of established merit, small, handsome, portable, salvable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fall to send for our printed terms to agents, and judge for yourselves whether our terms to agents for the sale of Mrs. Spence's Positive and Negative Powders are not more liberal than any ever offered to the public.

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TS the only sure and permanent remedy for Purifying the Blood and entirely driving from the system all Scrofulous and Osmecrous Afflictions, White and Glandular Swellings. Fumors, Ulcers, Sait Ethucem, Skin Biscases. Etheumatism, &c., &c. Also the poison of Syphilis in all its forms is wholly wiped from the blood and body, it matters not of how long standing; also cruptive and ulcerated diseases, hereditary or otherwise, and all chronic affections of the Liver, Kidneys and Biadder existing in male or [mile].

tions of the Liver, Kidneys and Bladder existing in male or female.

This Tonic is made from Roots and Barks, (not any mineral or poisonous drug used,) and will not injure the most delicate but will beautify the complexion, (by cleansing the blood.) and restore the patient to Purity, Life, Health and Happiness.

Price \$2,00 for pint bottles; 4 bottles for \$5.00, sent by express Prepared by E. D. MUEFEY, Clairvoyant and Magnetic Physician, \$163 Broadway, New York.

Dec. 26.—4w

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COMPLETE WORKS OF A. J. DAVIS, Comprising Twenty-Three Volumes, all neatly bound in cloth.

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Ritualism and Colenso.

A late southern paper informs us that an Episcopal clergyman and congregation in Memphis, Tenn., have recently gone over to Roman Catholiclam. This is perfectly natural. The high church branch of Episcopacy, with its ritualistic tendencles, must ultimately land in Rome. At the late Convention of this denomination, in New York, Ritualism was brought forward, discussed and gently dropped without arriving at any decision. The Rivalists were evidently in the majority. This schism must ultimate in a complete division of the Church. Colenso and his teachings have been tending to hasten this inevitable result.

This hishop was sent to South Africa in the year 1853, and, during the ten years' occupancy of that See, he produced those heretical volumes called "The Pentateuch and Book of Joshua, critically examined." The purpose was to prove the first five books of the Bible to be incorrect, unhistorial and, in many respects, absolutely untrue. There was something startling to the churchworld in the fact that a Christian Bishop, sent out to convert the Zuluzulu savages, should have his belief in the word of God so shaken by their questions and suggestions as to consider it a duty to denounce portions of the Bible as unworthy an enlightened bellef. His dignified title is "Right Reverend Father in God, the Lord Bishop of Natal." And-what seriously perplexes the English Church-they cannot un-bishop him. He continues to draw his salary, and is likely to so do to the end of his life.

The English Hierarchy, astonished at this clergyman's lapse into infidelity, and forbidding him to preach in any pulpit under their control, has, as yet, failed to bring him under the censure or sentence of the Ecclesiastical Court in London. There seems to be no law to reach his case. A large portion of the clergy sympathize with him, many secretly, a few openly. The theological wars are raging in all denominations. It is the battle of Gog and Magog-selfishness against selfishness; and lesser heresies in juxtaposition with greater. Free thinkers admire this war of ideas. Buch dissentions and theological batteries, let loose, are comparable to those rushing winds that purify the atmosphere.

Conjugial Relations.

Invited, we were privileged, on New Year's Eve, to publicly announce, in the fine residence of the alster, Mrs. Spackman, West Philadelphia, what we trust had previously been registered in heaven, the marriage of Dr. Henry Slade, Jackson, Michigan, and Mrs. Alcinda Wilhelm, M. D., of

The gathering was large, joyous, imposing, the music inspiring, the refreshments choice and plentiful, and the harmony a beautiful prophecy of those celestial matings in the heavens of wisdom, where soul is consecrated to soul in a union as perfect as eternal. Speakers and media were well represented. Among them were N. Frank White, Dr. H. T. Child, W. F. Wentworth and Mrs. Katie Robinson, the latter offering an invocation, entranced by "White-Feather."

From a long and pleasant acquaintance with Dr. Stade, we feel justified in saying that, for different phases of spirit-communion, for test-mediumship and capabilities as a healer, under spiritguidance, he has few, if any, superiors.

As an able and eloquent speaker, the name of Mrs. Wilhelm became, years since, nationalized. All the city societies have been thrilled and edifled with her practical discourses and excellent ministrations. Though entering this new arrangement in life, she stands pledged not to leave the reform-field.

This promise we shall hereafter exact from our sister speakers before voicing the marriage-cere mony. This marrying out of a wide field of usefulness into a narrow solitude, next to non-entity, is no longer to be tolerated! "Is it any of your business?"

Certainly, most certainly! Whatever relates to the highest interests of humanity is legitimately a portion of our business. Understand this, oh, ye selfish brothers of ours!

Capital Puulshment. Human life, God's gift to man, is inviolate.

Victor Hugo said, a while since, in his impressive atyle:

"If Louis XVI had abolished the death penalty as he shollshed the torture, his head would not have fallen, '93 would have been disarmed of

not have failen, 93 would have been disarmed of the covperet, there would have been one bloody page the less in history; the fatal date of Jan-uary 28 would not have been.

For who, in the face of public conscience, in the face of the civilized world, who would have dared to rebuild the scaffold for the King, for the man of whom it could be said, it was he that overthrow.it?

Yes, I declare against that remnant of savage pensities, that old and unintelligible law of tall-on, that law of blood for blood, I have combat-ed it all my life—all my life, Gentleman of the Jury—and so long as there shall remain a breath in my bosom, I will combat it, with all my efforts as a writer, with all my acts and all my votes as a legislator, I declare it [M. Victor Hugo extended his arm and pointed to the image of Christ at the end of the court-room above the tribunal] before that victim of the death penalty who is there, who looks upon us, and who hears us!

sand years ago, for the eternal instruction of the generations, the human law nailed the law divine!"

Capital punishment, a relic of barbarism, as a governmental policy, is at once mistaken, ruinous and unwarranted. The history of criminality proves its inefficiency to secure the results desired; and, moreover, every sympathetic prompting of our nature inclines us to intercede in behalf of the unfortunate murderer, that he may live out his natural life. A prison punishment, disciplinary and reformatory, is not only more efficacious for good, but infinitely more in keeping with the gentle spirit of Jesus and the humane tendencies of the age.

Ignorance, false training, corrupt associations, deranged temperamental organizations and unfortunate examples are generally the active agents in producing crime; therefore, penalties should be graded and inflicted in the spirit of kindness and charity. The following, upon the death penalty, from the Hen. M. H. Bovee, of Wisconsin, to Gov. Geary, of Pennsylvania, asking that the death sentence should not be enforced against Alfred Alexander, in Moyamensing Prison, has the ring of the true reformer: .

"It is not my province, at this time, to inquire into the causes which induced the commission of this great crime which is charged upon Alfred but quickly to their misfortunes.

Alexander, for the deliberate killing of one human being by another is, indeed, a great crime. So says the State of Pennsylvania through her Penni laws, and to illustrate the truthfulness of what the Communication is a superior of the communication of the commu what the Commonwealth declares,

A second and the second second

what the Commonwealth declares,
DELIBERATELY REPEATS THE CRIME
By murdering the murderer; forcibly reinfluding
one of the temperance lecturer who traveled in
company with his inebriate brother, whom he introduced in the lecture room in an intoxicated condition as a frightful example of the evils of intemperance. The parallel is complete. Government judicially and shockingly murders the criminal as a frightful example of the evils of compiliting the crime of murder.

DIFFERENCE BETWEEN THE STATE AND THE CRIMINAL.

The criminal, who fluds himself confronted with the gallows, is rurely able to understand the

with the gallows, is rarely able to understand the distinction between his own crime and the crime. which the State proposes to commit in strangling him to death. To us there is a great moral difference, and that difference is not in favor of the State; for while the criminal may attempt to justify or excuse his crime by various pleas, how-over puerile or specious they may appear, the State can offer none in justification of her brutal act. The criminal may plead drunkenness in ex-tenuation of his crime, but the State, in hanging him, can make no such excuse, for the State never gets drunk. The criminal may plead love of money in palliation of his guilt, but the State can make no such plea, for the State is rich. He may plead reakness in extenuation of his conduct, the State can offer no such excuse, for the State is strong. He may plead ignorance as a mitigating circumstance of his crime, but the State can make no such plea, for the State has wisdom and knowledge. The criminal may plead the inability of his moral power to control, for the time being, the baser propensities of his nature, hence his crime. Will the State of Pennsylvania admit that her sense of moral right is ever overborne by the passion of revenge?
WHY ALEXANDER'S LIFE SHOULD BE SPARED.

I have no official or personal acquaintance with you, nor do I know the person whom your laws have condemned to death. I am the resident of a State a thousand miles distant from the spot where your law, through its chosen officer, is dent of a State a thousand miles distant from the spot where your law, through its chosen officer, is to strangle Altred Alexander unto death. He may be guilty, poor, degraded, friendless, home-less; he may be despised, and even abhorred for the crime which he is said to have committed, but to me he is a human soul in misery; his life is threatened, and to save that life, poor and worthless though it may seem, how gladly would I perform a pilgriunge to his cell, walking the whole distance, with peas in my shoes, to save the life of Alfred Alexander; not that his life would be of essential value to himself or his friends, but I would save his life that I might thus save your people from the responsibility of committing this great crime against humanity and against the Christian religion.

I would save his life that I might thus as and contributions may be sent to E. H. Herwood, Worderza, or H. Sax-roy, "Workingmon's Institute." No 3 Trampal Pow.

Christian religion.

I would save his life that I might guard your people against the commission of fatal mistakes.

I would save his life that I might thereby repress the brutal lesson which an execution always inculcates. I would save his life that I might protect the virtuous and good from the terrible as-saults which they ever receive through these exhibitions of cruelty. I would save his life that humanity may not be outraged by a solemn mockery of justice. I would save his life that the Executive of the State may never have occasion, in future years, to repreach himself for 'lost opportunities' of doing good,"

Father Ellis's Departure.

Exceedingly beautiful is Spiritualism in sorrow, sickness, death. The subject of this notice, Russel Ellis, Esq., of Hammonton, N. J., a real father in our spiritual Israel, passed to the Summer-Land scenes of the heavenly life just as the old year was waning—dying into the life of 1869.

He had long been an earnest believer in spiritcommunion, which belief he exemplified in a practical, well-ordered life. His kindness to the poor was proverbial, and though his years were more than those usually allotted to man, his zeal in behalf of Spiritualism remained unabated to

Having no "sting," he contemplated death only as a pleasant journey to the embrace of loved ones awaiting him on the thither shores of immortality. He rests from his labors, and his "works" of goodness and benevolence follow

Bro. J. G. Fish delivered an able and logical discourse to a large and deeply interested audi-

Anderson Artists.

True to the voices of those higher controlling intelligences, Mr. and Mrs. Anderson, so widely known in this country, and Europe even, are still engaged as spirit-artists, bringing the images of the loved in heaven to the eyes of mortals. Perfeetly harmonious, they frequently both work upon the same picture.

Bro. Anderson desires us to say he can receive no orders or applications for pictures by mail until further notice. He is mostly engaged on large work-the full form. At present they are at work on the spirit likeness of Ahraham Lincoln. When finished it will be copyrighted, and the photographs sold for the benefit of an invalid worker. If Spiritualists ordering pictures would take and pay for them when finished, those gifted in this art would feel more encouragement to persevere.

Musical Prodigy.

When in New York we were privileged with listening to the music of that young genius, Max Brownold, a lad twelve years of age, residing at 249 West 39th street. His musical education has been mostly conducted from the spiritual side of life. Though formerly entranced, he is now normal, yet highly inspired. A brilliant future lies before him. He is at present under the tuition of the great planist, Mills. As an appreciation of Max's genius, Steinway & Son have just presented him one of their finest instruments of music.

Our Healers.

Great is our faith in the wisdom of the cultured and exalted spirit physicians of the Summer-Land. The soul unclogged of earthly material and vision unscaled, approaching a mortal organism, they, spirit physicians, see the obstructions and the inharmonious movements of the vital forces, and seeing, can the better administer remedial agents, either magnetic or medicinal, Among the many faithful workers in this department is Mrs. Jeannie Waterman Danforth, 313 East 33.1 street, New York. From many souls rise songs of gratitude to Dr. Clark, the controlling intelligence.

New York Branch Office.

The neatness, energy and thrift manifest at the Banner of Light office, 544 Broadway, New York, under the supervision of Warren Chase, are worthy of great commendation. Were comparisous not so odious, we should say, in point of order at least, it excels the office at 158 Washington street, Buston. Wm. White & Co. will be kind enough not to read the above lines. Both offices are doing a vast amount of business, boxing and packing books, pamphlets and papers for all, parts of the world.

J. G. FISH, WESTWARD.—This devoted worker in the field of Spiritualism commences a six months' engagement in Buffile, N. Y., the first Sunday of February. Blessings upon speaker and people.

A Note from St. Louis.

Spiritualism still-lives, in this great smoky city, and presents among its advocates some glorious, noble souls. Its Lyceum is prospering, feeding the children with the bread of life which has saved so many older ones from starvation. I am to serve as their speaker during the month of

Illinois Missionary Bureau.

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

Mrs. Julia N. Mursh, Secretary.
Dr. S. J. Avery, Treasurer.
Missionaries at Large—Dr. E. C. Dunn, Rockford Ill., P.
O. box 1000; W. F. Jannleson, editor of The Spiritual Rostrum, drawer 5008, Chicugo, Ill.
Buclotles wishing the services of the Missionaries should address them personally, or the Secretary of to 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

Labor Reform in New England.

The abolition of chattel slavery being an accomplished fact, and the demand for impartial suffrage to all classes, irrespective of race, sex or past condition, advancing irresistibly to general acceptance, the American people are now interrogated by an issue which more than any other, perhaps more than all others, involves, in its solution, the welfare and destiny of human society—the labor question. While few dony the abstract proposition that labor is entitled to its carnings, and as the creater of all values equitably vendible should overrule and determine the minor claims of property rent, exchange, money, interest and taxation, the rule of right is yet so far nullified, in practice, that even in our most civilized States the laboring classes are the poorer classes, wealth centralizes into the hands of a few, woman is held in wretched pecuniary servitude, poverty and crime are deen ed to be "necessary evils," and government, the pulpit, the press, literature, political sci-

Labor Roform League. Communications and contributions may be sent to E. H. Heywood, Wordester or H. L. Saxton, "Workingmon's Institute," No. 3 Trement Row, Boston, "A strong array of speakers will be present. Particulars hereafter.

E. H. HEYWOOD, E. D. LINTON, MBS. E. L. DANIELS, of IRA STEWARD Arrangements. GEORGE E. McNigl,

Married.

Dec. 23d, 1868, by Rev. A. J. Fishback, Mr. Simon H. Landis and sirs, Julia E. Wise, both of sturgls, Mich. May peace and prosperity attend them.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hail, \$25 summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Dunck-lee, Treasurer. The Children's Progressive Lyceum moets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary. 51 Pleasant atreat.

Music Hall.—Services are held every Sunday afternoon, at 23 o'clock, under the management of Mr. L. H. Wilson. Engagements have bern made with able normal, trauce and inspirational speakers. Season tickets (securing a reserved seat), \$2,00; single admission, 10 cents. Tukets obtained at the Music Hair office, day or evening, and at the Hanner of Light office, 158 Washington street. Speaker engaged:—Mis. Cora L. V. Datlels, Jan. 17, 24 and 31.

Springfield Hall.—The south End Lyceum Association have encretainments every Thurssay evaning during the winter at the hall No. 80 Springfield street. Children's regressive Lyceum meets a very Bunday at 104 A. M. A. J. Chase, Conductor: J. W. McGuiro, Assistant Conductor; Mis. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritualist Association hold meetings every Sunday in Union Hall. Broadway, at 10, 3 and 75 o'clock. Mr Keens, Fresident; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Bociety of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday at 1 and 7 r. M. Heulamin Odiorne, 31 Lexington street, Cor. Hec. Speakers engaged:—Mrs. Fannie B. Felton during January; Mrs. M. Macomber Wood during February; Mrs. Sarah A. Byrnes during May.

Webster Hall.—The First Forester C. Speakers engaged:—Mrs. Fannie B. Felton during January; Mrs. M. Alacomber Wood during February; Mrs. Sarah A. Byrnes during May.

Webster Hall.—The First Progressive Lyceum Society unid meetings every Sund

T. Freeman, Conductor; Mrs. Martins S. Jenkins, Guardian. Brook. Jrn. N. Y. — Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 74 F. M. Children's Progressive Lycoum muets at 10 J. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room,—The First Spiritualist Society nois meetings every Sunday at the Cumberlan i-street Lecture Room,—The First Spiritualist Checture Room, near De Kalb avenue. Circle and conference at 10 J. o'clock A. M.; lectures at 3 and 73 F. M.

Battingburg Mrs.—Savaton, Hall —The Wister Spiritualist

BATTIMORE, MD.—Saratoya Hall.—The "First Spiritualist Congregation of failimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner (taivert and Naratoga streets. Mrs. F. U. Hyzer speaks till furtier notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

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

BUFFALO, N. Y.—The First Spiritualist Society hold meet time in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10 A. M. and 1% F. M. Jumes Lewis, Presiding Trustre; E. G. Cooper, Treasurer; H. D. Fitzgerald Secretary. Children's Lyceum meets at 2% p. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

Battle Creek. Mich.—Meetings are held in Wakelee's

Conductor; Mrs. Mary Lane, Guardian.

BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Nunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.

CHABLESTOWN, MASS.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2% and 7% P. M. Dr. A. H. Richarlson, Corresponding Necretary.

Washington Hall.—The Children's Progressive Lyceum No. 1 hold their seasions every Sunday at 10% A. M. at Washington Hall, No. 16 Main street, near City Square. (). W. Bragdon, Conductor; Mrs. Mary Murray, Quardiau.

CUBLEA, MASS.—Fremont Hall.—The Children's Progress-

Conductor; Mrs. Mary Murray, Quardiau.

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

Winnisimmet Division Hall.—The Bible Christian Spiritualists noid meetlings every Sunday in Wlonisimmet Division Hall, at 3 and T. P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Reats freo. D. J. Ricker, Sup't.

CAMBEDGETORT, MASS.—The Children's Progressive Lyceum meets every Sunday mording at 104 a. M., in Williams Hall. M. Barri, Conductor; Mrs. D. W. Bullard, Quardian.

Chiloaco, Ill.—The First Society of Spiritualists hold meet

Hall. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.
Chioago, ILL.—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10½ a. M. and 7½ r. M. Children's Progressive Lyceum meets immediately after the morning service. Sprakers engaged:—A. B. Franch during Jahuary; Dr. H. P. Fairfield during April and May.
CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the murning, after Lyceum session. Lecture at ½ r. M., by E. S. Whee'er, regular speaker, Lyceum at ½ a. M. George Rose, Conductor; Mrs. D. A. Eddy, Guardian; T. Lees, Secretary.

DER MORIES LOW.—The First Spiritualist Association with

Eddy, Guardian; T. Lees, Secretary.

DES Montes, Iowa.—The First Spiritualist Association willmeet regularly each Sunday at Good Templar's Hall (West
Side), for lectures, conference: and music, at 10% A. M. and 7
P. M., and the Children's Frogressive Lyceum at 1% P. M.

FITCHEURG, MASS.—The Spiritualists note meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall.
The Children's Progressive Lyceum meets at same place at 10%
A.M. Dr. H. H. Brignam, Conductor; bars. Wm. H. Simonds,
Guardian; Fred. W. Davis, Secretary.

FOXBURO', MASS.—Meetings are held every Pabbath in Town Hall, at 14 P. M. Progressive Lyceum meets at 10 a. M. Maj. C. F. ifoward, Conductor; Miss Addie Summer, Guardian. Lyceum paper published and read on the first Sabbath of each munth. Lecture at 14 P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A.M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 p. 8 J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 22 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. Houlton, Mr.—Meetings are held in Liberty flati (owned y the Spiritualist Society) Sunday afternoons and evenings. Lowell, Mass.—The First Spiritualist duciety hold a general conference every Sunday at 23 P. 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. Greenleaf, Cor. Sec.

Cor. Sec.
LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hall, Market atreet. Children's Progressive Lyceum meets in the same hall at 10% a. m. William Greenleaf, Conductor; Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor Sec. Speakers engaged:—Isaac P. Greenleaf during January; Dr. H. B. Storer during February. LEOMINSTVE. MASS —The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall Speaker engaged: —Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec. Go slowly to the entertainments of thy friends, texular meetings every Sunday at 10 clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

Morribania, N. Y.—First Bociety of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ p. M.

street. Services at 3% p. M.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large half of the Everett Rooms corner of Brondway and Thirty-Fourth street. Lectures at 10½ a. M. and 7½ p. M. Children's Progressive Lyceum at 2½ p. M. P. E. Farnsworth, Secretary, P. O. box 8679.

Lectures at 102 A. M. and 72 P. M. Children's Progressive Lyceum at 22 P. M. P. E. Farinsworth, Necetary, P. O. Donosty. Plymouth, Mass.—Lyceum absociation of Spiritualists holidren's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Dr. J. N. Hodges. Feb. 7 and 14; Mirs. J. Pauffer, March 17; Mrs. K. J. Willis, March 14; Mirs. A. P. Brown, April 4 and 11; J. M. Peebles, June 6 and 13.

Postland, M. M.—The Spiritualist Association noid meetings every sunds in Temperance Hell, at 3 and 73 o'clock P. M. James Furbish, President; R. I. Hull. Corresponding Secretary. Children's Lyceum meets at 163 A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, G. ardian.

Philladalphia, Pa-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 93 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 J. Dyott, Guardian.

A. M. Langham, Conductor; Mrs. Mary J. Dyott, Guardian.

Purnan, Conn.—Alfettings are held at Central Hall every Sunday at 13 P. M. Progressive Lyceum at 103 A. M.

Panseyller, O.—Proyresive Lyceum at 104 A. M.

Panseyller, O.—Proyresive Lyceum meets Nundays at 10 A. M. A G. Smith, Conductor; Mary E. Dewey, Guardian.

Quincy, Mass.—Meetings at 2M and 7 o'clock P. M. Progressive Lyceum meets Nundays at 10 A. M. A G. Smith, Conductor; Mary E. Dewey, Guardian.

Quincy, Mass.—Meetings at 2M and 7 o'clock P. M. Progressive Lyceum meets Nundays at 10 A. M. A G. Smith, Conductor; Mary E. Dewey, Guardian.

Quinor, Mass.—Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M. RUBERTER, N. Y.—Mellgious Society of Progressive Spirit nalists meet in Sciltzer's fiall Sunday and Thursday evenings. W. W. Farsells, President. Spieakers engaged:—Mrs. Mary M. Wood during January; C. Fannie Allyn during February. Children & Prugeestve Lycoum meeta very Sunday, at 2 p. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Gonductor.

RICHMOND, IND.—The Friends of Progress hold meetings every Munday morning in Henry Hall, at 10 A.M. Children's Progressive Lyceum meets in the same hall at 2 P.M. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

SALKM, MASS.—The Children's Progressive Lyceum meets in Habon Hall, every Sunday, at 10½ A.M. A. O. Robinson, Co..ductor; Mrs. Harmon, Guardian; W. Scott Lake. Sec. SPRINGPIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 2 p. m. Conductor, James G. Allber Guardian, Mrs. F. C. Coburn. Lectures at 7 p. m.

Guardian, Mrs. F. C. Coburn. Lectures at 7. M. Stonenam, Mass. —The Spiritualist Association hold meetings at Harmony Hell two Nundays in each month, at 2½ and 7 r. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conduct or; Mrs. A. M. Kempton, Guardian.

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

Wheelock, Guardian.

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; Treasurer, N. G. Sylvester; Corresponding Secretary, L. K. Coonley, Children's Progressive Lyceum at 123 p. M. David Allen, Fonductor: Mrs. Portia Gage, Guardian; Mrs. Julia Brigham, Assistant Guardian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WILLIAMSBURG, N. Y.—The First Spritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings. 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt. Secr. Mass.—Meetings are held in Horticultural

Woncester, Mass.—Meetings are held in Horticultural Hall, every Munday, at 24 and 7 p. m. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Socretary. President; Mrs. E. P. Spring, Corresponding Societary.
Washindron, D. C.—The First Boclety of Prigressive Spiritualists meets every Sunday, in Harmonial Hall, Penn svivania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 73 F. M. Lecturers engaged:—January, N. Frank White: February and March, Neille J. T. Brignam; April, J. M. Peebles; May, Alcinda Wilcelin. Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2 P. M.

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Drink, "Heart Sung," The Heart and the Hearth, "Make Hume Pleasant," "hall On," "Ang-! Watcher's Rerenade," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Where the Roses ne'er shall Wither," Gentle Apritis, "I Stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious saxociation, as a choice compilation of original and eclectic songs for the social circle.

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sucus Living," "Nocial Living," "Miserly Living," "Virtuons
Living," "Chaste Living," "The Dread of Death, The
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