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DE EROFUNDIS.

GIVEN INSURATIONALLY DY MRS. CORA L. V. DANIELS, A THE CLOSE OF A LECTURE IN CONCERT HALL, PHILA-DELPHIA, SUNDAY EVENING, OCT. 4TH, 1868.

Reported for the Banner of Light.

Throbbing down through the mystic spaces, Like the wind o'er the midnight waters sobbing. Like beating stars in their orbed places, Beating with plumed hearts of fire. Restless with throcs of untold desire, Heaming in light from the planet's faces-

Swelling, rising from out the ocean, Oradled with Neptune-God of Waters-Rising when Phœbus his fire-darts scatters, Rising and heaving with deep emotion,

Heaving and bending the white waves lowly. Bowing the snow-crasted waves so hely-In swelling surges of pure devotion !

Rending, dividing the mailed thunder, Dividing with lightning sword so flashing. Lightning and thunder madly crashing, Till armored clouds are shattered asunder, Shattered and torn, the blue vault gleaming Beyond the chasm, like heaven in dreaming Revealed to a mortal's rapturous wonder!

Bursting in beauty from every flower, Beautiful reselips proclaiming its presence. Roses and lilies all telling its pleasance, Tolling it, violets, every hour, Hours and moments of summers all golden-Summers swift-winged, like love-ties beholden-Swift-winged, fleet-footed, but thrilling with power!

Floating, breathing from rare exhalations, Trembling, breathing in musical numbers, Perfumes of music, dreams of earth's slumbers. Shining rovealed in blest incarnations, Revealed in morning's purpureal splender Purpureal, golden as thought, and as tender. Grand, golden and glorious inspirations!

Throbbing still, this all-giving sweetness Spaces feel it, and answer fully, Worlds and systems obey it wholly, Obey and respond to its wondrous meetuess. Wondrous in spirits of men and of angels, In spirits and men, its chosen evangels, De profundis est Dei — Completeness !

The Becture Room.

What is Spirit? Reported for the Banner of Light.

Dr. J. B. Ferguson, of Tennessee, lectured on Sunday afternoon, Oct. 18th, at Music Hall, Boston, on the above topic. The occasion was the

opening of a second course of Spiritual Lectures,

under the management of Mr. Lewis B. Wilson. The lecturer remarked, in commencing, that he was about to ask and discuss a question common to this age and to all ages and times-a question which, in one sense, he said could not be answered: 'What is spirit?" He presumed he was addressing an audience of those persons commonly denominated Spiritualists—a name which had a different signification now than it had three or four hundred years ago. At least the majority of those present might be regarded as such, and the rest were interested in the consideration of the subject. The fact that they were before him was proof of that. He intended to discuss the question he had presented, above and beyond the signification generally attached to it by even Spiritualists themselves. This question had been brought out before the world in a higher form than ever before, by modern Spiritualism, and its discussion was, therefore, of the deepest importance. What is spirit? What is meant by it? The expression was in the mouth of all priests; it was the pabulum of literature; it was at the basis of all thought. Now what did it mean? By spirit was it intended to convey the idea of some phantom born of a false state of mind, or the conditions surrounding the body; was it purposed to represent some apparition from a roaring hell (the audience must pardon such language-it was our sad inheritance, not our choice,) or did it picture to the mind an idea of some immortal, eternal state of being

Spirit was Divinity. What then was Divinity? Divinity was Power. What then was Power? Power was something which was at work at all times, making itself manifest in all things, everywhere. That was God.

which every human heart sometimes acknowl-

The lecturer was not about to discuss anything on arbitary authority, still he would assert that the highest idea of Christianity was centered in God as Spirit. The philosophical minds before him had probably, ere this, decided on the utter impossibility of defining this question. And some very philosophical minds, (and he said this not then was the cruel law of eternal wrath, where sarcastically,) by swinging a little too far in their new-found freedom from restraint in belief, had Let those false guides who teach of an angry touched the materialistic side of the question and decided that there was no such thing as spirit. By such a statement Nature was bereft of God; but he (the lecturer) would not hold up holy hands in horror at this assertion, for the God he feebly worshiped could afford to be denied by the honest doubter without damning his feeble children for-

Spirit could not be defined because it was the definition of everything else. It was the philosophic answer to all queries, and he who studied it thoroughly would find it the solution of all mysteries. It was undefinable, not because it came | than God. Life was a mockery without this condown to us from Levitical records, not because its | sciousness, and should any dare to' presume it existence was kept a secret, for the knowledge of lost by reason of acts done in the body? He (the which the neophyte was called upon to pass initiatory years, but because it was the definition of everything else. There was not a motion of the hu- | tion of his hearers. man frame, the plants beneath our feet or the rolling orbs of heaven, neither was there an emoation or thought of the heart, or anything which logically the same-if upon the tangible plane could be accounted for on the basis of cause and | man seemed to be alike everywhere, why did he effect, which did not acknowledge spirit as its in- raise the instrument of death against his brother?

course of all. Socrates had said, and truly, that highest hymns of praise were dedicated to the burdened, but they were free to follow the path of his now being, made by the mind of man to throw was an Infinite it could not be defined. Why? Behim. However they might measure him, when they lost the consciousness of his immeasurability the thought of his Godhead was blasted. God was infinite; the finite, therefore, or the defined, was less than God.

In support of this proposition, that to define was to confine, the lecturer related an incident occurring during a conversation be once had with a high dignitary of the Protestant Episcopal Church, wherein they agreed to forget that they were ministers for the time being, and to talk as men. The Bishop asked, "Do you believe in the Apostle's Creed?" to which the lecturer replied that if he were to meet one of his (the Bishop's) churchmembers in the street, and was asked the question by him he should, in all probability, (if in a hurry,) answer, " I'cs," but under the present circumstances he would answer the Bishop of the State, 'No." "What part do you disbelieve?" inquired the Bishop, and he proceeded to recite with reverence the creed, "I believe in God, the Father Almighty, Maker of heaven and earth," asking, "Do you believe that?" "No," replied the lecturer. Then," said the Bishop, "I have no exclamations to make at this assertion; you evidently believe something more. Tell me what you do believe." The lecturer then stated to him that the man who wrote that creed-which for the sake of argument he would allow might have been an apostle, (although he did not believe, it,) and have been under the highest inspiration, when he wrote it-evidently thought the sky over our heads and the earth under our feet were all God's universe; but he (the lecturer) believed in a God, the Makeriof boundless worlds and suns, and why should he mutter—with that truth in his heart the conformatory "Shibboleth" of the church?

Spirit/could not be defined because it was the definition of all. Now how was this to be shown by tangible proof? If he lifted his handkerchief, how was spirit exhibited in the act. - The physiologist would say the brain movedathe nerves, the nerves the muscles and hones, and the handker-chief was lifted. Then what the handker-The mind-that was spirit. Thus you must go back to spirit, after all. There was not a motion, even, without spirit.

Perhaps some person before him might deny the existence of God. He would prove that existence. To such an one he would say, You believe in birth, do you not? Its evidences are senttered around you; you yourself are an exemplication of the fact. You also believe in death, or the passing out of the interior essence from its material covering-the ceasing of man's body from the earth? That you see daily occurring around you. Now all that precedes birth and succeeds death is spirit. God, Nature, Eternity, all express the same idea—the non-defined because never confined. Herbert Spencer would say "the thought is unthinkable."

The human mind was able to apprehend what it could not comprehend. The question was not What is God, but What is He not? When this question should be answered, all the systems of the past would totter to their eternal fall. Did any one believe in a Devil? The spirit animating such a creation must come from God. Did any one believe in the total depravity of the human race? All this evil must come from God, or he was not omnipresent. Define your God as you would; place him on a gorgeous throne, surround him with all the glories of oriental imagery, and that moment when he was clearly pictured you would lose him. That which located and defined all things was the spirit. Spirit was immeasurable; every soul drank at that fountain. This was no abstract idea—he would give nothing for anything considered in the abstract-it was an overarching certainty, and one which concerned all. Then where was to be found the idea that any should be excluded? It was impossible, for none could be excluded. The power which worked through all must have all to work through-it was a part of us; each individual was an atom of the grand total; thus in the freedom of his own heart he could say as truthfully as did the Nazarene, "I and my Father are one." Nature was speaking this in its own language; should not we in

In failing to define spirit we found what we sought-God! In connection with this proposition there came another. We had found that God was spirit and could not be defined. Now if God was spirit, then all spirit was of God. Where the deserted son of a universal and loving Father? deity answer this question. Where was the forsaken son or daughter of humanity, when it had been shown that nothing could be done, nothing exist without spirit, which is God? But some might say, there are the bad ones, the devils, the prostitutes, the murderers. Yes; their existence was a fact, and be had no apologies to offer for their acts, but he could not see that these crimes had power to cheat an immortal soul of its birthright. If spirit was above form, right was above wrong, and must ascend above and triumph over all that is less than itself-less than spirit-less lecturer) would not answer the question, but would leave it for the consideration and delibera-

If all spirit was of God, if man was alike all over the globe-formed anatomically and physicterior power. From spirit to spirit—this was the Yet such was the case even at our day. The dead were more living than the living; we were. I am sorry to see that in the great effort which

no man was fitted to be called a scholar even, fame of those who were great in the field of car- progression throughout an illimitable futurity. much less a teacher, who had not learned one nage-the conquerors of mankind. This question The lecturer stated that while the majority of thing-that there was an Infinite. Now if there he would answer, but not in this lecture. If God | Spiritualists denominated all angel visitants as

In this connection he (the lecturer) would make breathed. another assertion: Spirit as it ascends holds subordinate all conditions through which it passes. This could be demonstrated on the tangible plane to which he proposed to limit the present lecture. He was once an infant, and in that early stage of being the spirit within could but poorly express itself, and give only a faint show of power, such as some movements of the hand, &c. By-and-by childhood came on, bringing with it a power in addition to that of the infant, while it did not take away what it found on its arrival; consequently the child could do all the infant did, and more. Then he reached the period of adolescence, receiving additional powers beyond childhood; thus being able to do what the infant and child performed and more still. After the state of adoescence came that of manhood, the culmination of physical growth, and brought the capability of doing all the preceding stages of being were able to accomplish, together with its own inherent powers born of higher conditions. Who should bar the progress thus attgined, and declare that another state in man's existence should rob him of all that had gone before? The manifestations n all these cases were of the same spirit but different in degree. If, for the sake of argument, it was allowed that a man died, but was immortal in a spiritual sonse, would the dead man have less power than the living? Would be not rather have more capabilities at his dominand? It was the result of these causes combined, which, centered in spirit-life, was demonstrating that the dead man was more powerful than the living, and produced those physical manifestations which to day were astonishing the world. There was no reason for the surprise so manifested; the key was to be found in the facts he had just stated, or in the idea conveyed by the words of Aurora Leigh: "My dead father is greater than the living Casar." There was no man dead who was not more powerful than the so-called living.

What was the great difference between the ides of the nineteenth century and those of pro-ceding ages? It was a grand rick to which such a question called up—how we knowled by steam and talked by electricity; how the broad fields of Nature and art gave up their treasures to the seeker as never before. But these were not the distinguishing features of our age. The true charectoristic was that we had learned that the subtle was the great. If we looked back through the shadows of time, we should find that in the past man's idea of power was centered in size and immensity. Thus to the Jews the high, "big" hills were the mountains of God, but the little ones were of no account whatever. Historians of those days loved to record the numbers of the ject to the laws of what is called matter, but still | Look abroad and behold her in all the departarmies, or the slain in battle; "so many" was | subject to laws, the nature of which we are just | ments of life; first, the fashionable lady, prostituttheir standard of power. But the science of the beginning to investigate upon a scientific basis, nineteenth century had demonstrated that the and by the inductive system. subtle was the great; that the electricity in the mountain was greater than the mountain, as was

proved not long ago in South America. If we could conceive of a dead man coming into contact with a knowledge of those principles by which flesh, bones, bodies are made, and thus being able to make a body for himself at pleasure, we should have a faint idea of the nowhad studied the subject of Spiritualism in all its bearings for twenty years, and his belief was founded on indubitable proof. Spirit was power, account for the wonderful phenomena every day occurring—such as the placing of iron rings around the necks of media when the diameter of the ring was less than that of the head over which it passed; or the removing of clothing from the person when the subject was so securely tied as to preclude the possibility of movement on his part? t was true, and could not be denied with success, that spirit ascended, and that in its ascension it commanded all the subtle agents of Nature. As man rose in the scale of knowledge in this particular he should find it still the same—the bulky commanded by the lesser. The time might come when we should learn that caloric, electricity and magnetism were only different names for the same thing. For aught he (the lecturer) knew, the privilege of being born on this earth and passing through the grosser plane thereby involved, might bring with it to the spirit the privilege of being all over this earth when we passed from the mortal form. If we could see by electricity as we now do by light, we could see into China as readily as we now looked across the hall. Who should say such was not possible in the world of spirit?

Spirit was divinity, undefined, undefinable We were parts of that divinity, and possessed of a spirit which was continually ascending. We could learn by the record of ages that that spirit lost nothing of power by passing on, but rather received additional force by the transition

Such were the propositions he offered for the consideration of all. Above and beyond political or social teachings shone the fact, " Lam," which gave the assurance of a power greater than the individual. Science demonstrated that nothing was annihilated in the world of matter-why should it be so in the world of spirit? If the shadow of Socrates stretching down the ages could reach to Boston and enter Music Hall, as the mention of his name called up the material record of his earthly existence, should not the real Socrates have a like power? Was the substance less than the shadow? Was it possible for man to perpetuate a name and not the spirit? Did any suppose that while the record of Isaiah, Mahomet, Jesus, lived on earth, their real selves | prehensible a thing is to them, the sooner they did not also live with added power? No; the adopt it as an article of faith.

was spirit, then spirit was of God, and the practi- spirits, he preferred to denominate them as intelcause to telle was to confine. No man or set of cal result of this was that there was hope for ligences in spirit. Spirit was as universal, and men and ever defined their God without lesing energy human being.

What could be more unreasonable than the unnatural condition of the faith of the Church today? Its teachers, failing to progress with the times, still labored to inculcate that superstitious dread which led many to whistle, while passing a graveyage in the dark, to keep up their courage. This same Church declared to-day that if any had lost father or mother, sister or brother-they whose last breath on the mortal shore was expended in blessings on their sorrowing loved one -and such relatives should return bearing messages of love from the blessed realm of immortality, they should be rejected as demons, and their communications as the offspring of the devil. Yet in a few years, all, whether churchmembers or those without the fold, would become those very spirits which they so much feared.

The soul had an allied power; there was not a thought or motion of the mental machinery which had not a corresponding power. If science had taught the correlation of forces in the natural universe; if it was true that every particle of blood and bone was related to every other particle, so it was also true that thought was related to thought. Hence, all thought was spiritual; we could not think without a consciousness of

Man, universal man, was the child of the eternal; an infant, constantly ascending to a greater capability of reception of spiritual truth; and all our thoughts were in the form of a dialogue, in which higher influences held converse with our earthly powers. The past, therefore, was ever in the present, and the present with the past.

The lecturer closed with an eloquent passage, summing up in brief the facts already stated: that spirit was universal and undefined; that man was a part of it, ascending forever to new, powers; and that no child of God would ever be deserted, but that as time advanced and man was able to appreciate it by unfoldment, he should recognize the great truth of a universal brotherhood under God the universal Father.

Original Essays.

WHAT IS SPIRITUALISM?

BY C. BOYNTON.

The following is my idea of what Spiritualism is, or if embodied in any creed or set of rules, 1st, Spiritualists believe that, connected with

all material organisms, be it a man, a tree, or even a crystal, is another spiritual organism, not sub-

2d, The operations of these occult laws have been noticed in all ages, and their manifestations have been wondered at by thinking men, and seized upon as a foundation for all of what are called the "religious" of the world. The selfishness of man has made them subservient in controlling the ignorant, and in building up systems of priesteraft, which, like the scientific theories ers of the emancipated spirit. He (the lecturer) | before Bacon's time, have prevented a reasonable inquiry into their real nature, and all that the world now has to show for the immense amount of bloodshed and every other evil connected with and could command form. How else could we this priestcraft is a few doubtfully authenticated accounts of the manifestation of these laws at various times in its history.

3d, Not until within the last twenty years have these laws been studied on a basis of rational scientific inquiry; and this study is the science of Spiritualism.

Throwing aside all authority, except what is based upon well authenticated fact, the Spiritualist commences like a schoolboy to learn his lessons, and goes on step by step studying the natural properties of spiritual matter just as we have heretofore studied the natural and all other properties of physical matter. Whoever is doing this is a Spiritualist; and he may be a neophyte who has not yet found out for certain that such a thing as spiritual matter exists, or he may be a doctor of the laws which govern it. I presume, however, there are but few who are yet worthy of a degree in any department of spiritual science.

It is, therefore, in my opinion, folly to attempt to embody the doctrines of Spiritualism in a creed, as much as it would be for Prof. Agassiz, for instance, to publish a creed on natural history, or Lyell on geology. I presume either of these men know more facts in their particular departments of natural science than any Spiritualist knows in relation to his science. A creed is of no use unless it embodies all truth; and who knows all truth? It is a blind and a snaro if perchance it contains a lie. As it has taken the world many centuries to learn that most of all the old creeds are lies, and will take many decades yet to make those that do know it acknowledge it, do not let us after this experience try to fasten the beliefs of man within the bounds of the present, no matter how much they have been enlarged.

A spiritual convocation should be conducted apon the same principles as a scientific Convention. If any one has a new fact to present, let him bring it forth, and let all others consider carefully the basis upon which it rests. In this way only can a religion be built up that will give any satisfaction or comfort to the future mind of enlightened men and women.

There are many people in the world who have a natural faculty for believing. The more incom-

off its old shackles, thousands who have turned their backs upon the rush-lights on the church's altars, and have gone out into the darkness, are chasing ignes fatui through the swamps and quagmires. Instead of this, let usefix our eyes upon. the sturn, and patiently watch their courses, till we have discovered what is immutable and uncliangeable.

All that is necessary for man to know (that is an honest man) as a system of moral duty, I hold to be a matter of self consciousness. Nearly all of Christ's teachings were efforts to get men to throw off the jacket of the Church, and open their : liearts to a perception of what was in themselves alone. Confucius and Socrates and Christ in this respect stand on the same ground, but Christ taught one other fact, as a matter which lie knew to be true, and that was the immortality of the soul. Beside this he taught nothing which cannot be found in every teaching of every age. But this was a great fact, and the chief object of Spiritualism during the present age will be to verify it. Not one-fourth of those who are called "professors" of Christ's religion yet believe it, or rest upon it, or act in any way as though they know it is true—this life after death,

It is generally conceded that mankind has already mastered most if not all the great principles of physical science. Nothing more can be done but to polish up, as it were, the rough diamonds dug out by the great delvers, and if man's mind is not to become inactive he must have new worlds to conquer.

Spiritualism is opening a new world, as yet obscure, but still accessible—so we believe—and to study its laws, its geography, its natural history, and every other science connected with it, is our business, after knowing all there is to be known about this, and obeying what we do know of the laws governing our relationship to-both.

So let Spiritualists come as students to such fountains of light as may be opened for them, and while imbibing freely, never let them say. We have enough, let us now go and build us a creed in which we may live forever."

WOMANHOOD.

BY ELVIES P. THORSDIRE.

Events more important than any that have graced the theatre of American affairs are just beforeus, sounding the knell of a greater than African slavery; that which comes nearer this people and takes a stronger-hold upon the institutions of the land; a slavery that is polluting every avenue of civilization and dragging humanity down to the level of animal life, without its natural and normal condition. It is none other than the degradation of woman, the mother of the race, the fair pillar of our republic, lying prostrate in the dust, shorn of her bright proportions and serving only as a stumbling-block to bar the progress

ng her God-given attributes upon the shrine of folly and show; then contrast with her the overworked daughters of toil, then the poor, degraded child of crime and sensuality. But, it may be asked, are there no honorable women, wives and mothers, over all the land, to redeem this fearful picture that hangs like a pall upon the walls of our American structure? Ah, 't is of these we would speak to day! Are they filling the true place designed by the great Architect of the universe? Wives they are, 't is true; mothers they must be per force, not often by their own free will or what means the fearful crime that follows so closely on these relations? for it is alarmingly prevalent in so-called married life, and not confined, by any means, to those outside of conventional marriage.

This is the most vital question of the age. Womanhood is offered an unhallowed sacrifice to the demon, licentiousness, that is walking forth today, in all the panoply of power, within Church and State, desolating shrines where innocence and purity dwell. It is a disease whose accumulating force has been the work of centuries, a leprosy before whose scathing influence humanity pauses spell-hound and paralyzed. We say womanhood is sacrificed, because she is emphatically the victim, and the cause originated with the license of priesthood, far back in the past. Mahometanism and Mormonism are the hot-beds where swarm and fester the emanations of the hydra-headed monster whose magnetic radiations are permeating all nations and peoples. Silently but surely it takes hold on every department of human life. Let us eat, drink and be merry, for to-morrow we die," is the language of Christendom to-day, not to go abroad for multiplied proofs of this fearful malady. Woman, then, is the doomed and helpless instrument to transmit the curse to all generations, through that which was intended as the most sucred and noble mission conferred upon the human family. When will ye awake, oh, downtrodden daughters of humanity, to a true appreciation of yourself—the leader, not the led, the dictator and guardian of true motherhood, made sacred alone by its own inherent demands, based on natural laies, governed by reason and intuition, those unerring guides to which all else must be subser-Arise, then, oh woman, and dare be free! Up-

on your decision must rest the fate of Empire. Man's aggressive and propelling spirit has wrought for you no flowery bed of ease; his protection has legislatured you into imbecility, above whose vortex you are being launched into a whirlpool of despair and horror, where you must awake to the cries of your suffering ones, appealing to you at last for succor. And this comes by intrusting your God-given right and heritage to your brother, regardless of the mandate, "Be true to thy-Our nation has just passed through a bloody war, where your dear ones have been offered upon its altar. And what have you gained

by the sacrifice? Look around, oh, woman, and

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time

answer the question. Survey the two great political parties that are leading the nation on to anarchy. What are the principles won by your suffering and penance for others' sins? Ask yourselves, before God and your own womanhood. what are you doing for yourselves and your children. The same answer comes that has been heard from women in all the past: "We are looking for others to do our work! content to be subordinate when God is speaking to us, through untold anguish, to intrust our work to no unskilled hands." Does your brother still offer protection! Point him to your down-trodden sister, and bid him lift her up to woman's high estate; lead him into the dens of poverty, and ask him to throw his protecting arm around her there; accompany him within the marts of trade and competition, and there see woman sacrificed and bleeding upon that bloody altar. " Where has not woman been led, content, alasi to follow out the programme engendered within an ignorant and adulterous age, whose turbid and rejentless waters are deluging this fair heritage of our fathers, upon whose parchment-scroll stands, like mockery, the words, 'All Governments derive their just power from the consent of the governed "?

"A greater than Daniel has come to judgment," and will be heard. Yes, above the clamor of party strife and the senseless cry of demagogues, is heard the" voice that spake as never man spake"; "Ye are weighed in the balances and found wanting." " Prepare ye, for the day of God's vengeance is at hand!" "Inasmuch as ye have done it unto these, my little ones, ye have done it unto me!" Behold! I am leading this nation through troublons times! the seed has been sown; wonder not at the fruit of the harvest-time. Do men gather grapes of thorns or figs of thistles? These, little ones whom ye despise will, in turn, lead you forth, oh, wicked and perverse generations!" Already anointed are they for the work, and ye must give way. Blessed are they who have their lamps trimmed and burning to light up the nation's darkcharacters of fire the history of to-day, written by the pen of inspiration, thrown backward over scenes the mind shrinks now to contemplate. But fear not, oh chosen ones, for the result; thy work will culminate there, and other times and other peoples will do thee homage. Be inspired to meet the demand that is calling thee with nolgentle voice to the altar of sacrifice. Be calm, trusting and reliant. We know thy power and will guard thy way, though it lead to the cannon's mouth or up the steeps of Calvary.

DR. HALLOCK ON ORGANIZATION.

MESSES. EDITORS-On my return to the city, Oct, 9th, I attended the morning session of "The Unitarian National Conference." Its missionary from India had the floor when I entered. During a slight pause in the subsequent proceedings, a gentleman remarked, in a modest way, that it would be a good time to raise one thousand dollars for their inission in India; whereupon, in something less than thirty minutes, about two thousand five hundred dollars extra was raised-that is to say, over and above the annual contributions from the local societies-for the purpose of sending-nothing, carefully edited and beautifully bound, to the waiting Indians of Calcutta, who, by authority of several gentlemen who did n't know, are thirsting for its reception, and eager to pay for it as soon as it arrives. Its missionary, sent to spy the nakedness of Europe, reported that he found the vesture of Protestantism there most disqualingly thin, and concluded his report by a resolution calling upon the conference to take immediate action, with a view to the establishment of a contral missionary church in the capital of France; pursuant to which and by way of initiatory step, one gentleman offered one hundred dollars per annum for five years in succession, for the charitable purpose of covering the aforesaid thinness of Protestant opinion in Europe with the mantle of Unitarianism.

I left that organic body of earnest workers, full of the thought that its zeal was worthy a better simply proposes to bring the aid of numbers to cause. It means work. It aims at the conversion of the world; but to what? Why, in the voluminous-repertoire of sectarian Protestantism, Unitariahism itself is the thinnest and most undefinable in the whole catalogue. The best statement that it can make as a distinct effort at doctrine is, that a certain individual, born about eighteen hundred years ago, " was not God, but was-wasthat is, (in a cortain inconceivable sense) was not exactly man." All that Unitarianism claims as peculiar to itself, beyond that luminous statement, of doctrine, it has stolen from the common progress of mankind.

Contrast that inconsequential ambiguity with the solid fact and broad philosophy which Spiritualism reveals, compare the untiring energy to spread it over the world, on the part of that Unitarian Organization which I have briefly and only in part outlined, with the modest efforts of the Fifth National Convention of Spiritualists to organize a broader diffusion of the realities of fact and doctrine, which lie not in the doubtful and obscure suggestions of history and scholasticism, but in the bosom of our own experience.

Pondering this contrast, the first paper that met my eye on my return home was the Banner of Light of October 3d, and the first article I read was your editorial on "The American Association of Spiritualists." Its effect, under the circumstances, was not unlike that of a douche bath. It sounded like an echo of the "States rights" doctrine of our politics, which politicians themselves have in a good degree outgrown-a doctrine which I fear will prove as mischievous to Spiritualism as experience has shown it to be subversive of patriotism. It is for this reason, among others affecting our relations to what we profess, that I ask for a little room in your crowded columns for a brief consideration of your objections to this "National Organization of Spiritualists."

You consider it premature. You say, "Time is an element in the spiritualization of humanity,' I think time is an opportunity for that work, rather than an element in it; and although, as you say, past history shows that every great revolution of ideas has been the result of slow growth," our experience shows as conclusively that the revolution of ideas is proceeding during these years with a rapidity unknown to history; that even current literature falls behind the actual progress of the age; that thought marches to a. "quick step," and that even " the mills of the gods" grind faster, as well as more exceedingly small, than ever before. Five years in our time (and it is to be remembered that this organization is the work of the Fifth National Convention) are more than equal to fifty in their richness of results, looking backward from only fifty years ago. In the light of this recognized rapidity of thought, I think we must leave events to determine whether or not this particular movement, after five years of incubation, is premature. The only event that can prove it to have been born before its time will be a want of interest on the part of professed Spiritualists in the principles which they accept and

which it proposes to disseminate. You object "That the time has not yet come for the establishment of a Central Burcau, either for

revising manuscripts, publishing books, collecting libraries, or even for the institution of a liberal college." I am not aware of any claim on the part of the most sanguine organizationists that it has come. But you will not deny that" the time' naturally suggests the propriety of thinking about these things; and the Fifth National Convention was but zealous to organize a labor which should go on from year to year and from generation to generation. It did not anticipate a completion of its work this fall. If you will consult the pamphlet published by the Trustees, you will find in the second section of the articles of association adopted by the Convention, that one of its objects is " to encourage the establishment of at least one National College for the education of both sexes,

on terms of equality, free from sectarian dogmas. Now, is it premature to encourage the establishment of such an institution? As it seems to me. it is one of the pressing needs of the present hour. The twaddle that passes for profoundest learning, the dogmas which are inculcated as the essentials of true religion, the doctrine of caste, enforced by precept and example-these form the staple of highest instruction in every institution of popular note throughout the land; and our children call at our hands for speedy redemption from them.

You say," It is the paramount duty of every true Spiritualist to sustain, exclusively, with their voices, their pens and their funds, the local organizations." I cannot impose upon the space I ask for, by an answer to your objection against the American Society having anything to do with their sustenance, on the ground of perverting their funds to premature if not useless objects. But, striking out the adjective, paramount, and the adverb, exclusively, in the sentence quoted, you will see that we are with you in word and work. The namphlet, aforesaid, closes with an effort to aid in the formation of such organizations. And it is also the aid of our missionaries. I think you have not well considered the application of these two "parts of speech," because, directly following ness) On the scroll of after years will appear in the article under consideration, after naming certain spiritual papers, you say, "Paramount to everything else, these papers should be fully sustained." But if it be the paramount duty of every true Spiritualist in the land, as you say, to sustain exclusively, with their brains and their funds, the local organizations, it cannot be paramount to everything else to sustain these papers. The American Association of Spiritualists looks upon these, with other great instruments of use, not as paramount or exclusive, but as coordinate. Its aim is to so treat them. It is not ambitious to be their dictator or their master; it would be their servant. Take one example: On the right-hand corner of the little pamphlet, (which, as to its internals, in the light of your editorial, is an incendiary document that its authors ought to have known better than to have put forth,) and at the very top of the page, is flying, "The Banner of Light, a weekly journal, devoted to the Spiritual Philosophy," etc., which this body, reputed as of little wit and of unfledged zeal, would thereby commend to every mortal whom the twenty thousand copies of its document may reach.

We must rise, if possible, above sectionalism and jealousy of every kind. Our religion has no Jerusalem. The organization to which you object is not an organization of faith, but an organization for work, and for work alone. The only power it has, or ever can have, is the power of love and wisdom, truth and righteousness. I think, had you been present at the Convention which originated it, you would have felt, as I did, that, substantially, what it has done was expected and virtually demanded of it. It is not an unthought of experiment, prematurely sprung upon the notice of Spiritualists by that Convention of its own motion, but; rather, an orderly results however imperfect, of a long felt, widely spread and yearly growing conviction of practical duty. I have never been counted among the advocates of organization heretofore, for reasons not necessary here to state: but what little power of work and what good will there is in me I cannot withhold, in all conscience, from an organization which my individual efforts in a field of labor which has claimed my most thoughtful attention for the last fifteen years: and I think, Messra Editors, when you shall have widened your thoughts a little, neither can you.

INFANTS IN SPIRIT-LIFE.

In the beautiful poem, "Yesterday, To-day and Forever," y Rev. Edward Henry Bickersteth, of England, occur the following charming passages bearing upon the future life of infants in the spirit-world, and the meeting of parent and

A babe in glory is a babe forever A base in giory is a mane borseer. Perfect as spirits, and able to pour forth. Their glad hearts in the tongues that angels use. These nurslings, gathered in God's nursery, Forever grow in loveliness and love.

They have never fought the fight Nor staggered underneath the weary cross.

But straightway, Or ever I could utter words of praise. Voices familiar as my mother tongue Fell on me; and an infant cherub sprang, As springs a sunbeam to the heart of flowers, Pather, dear father; and clasped My knees and faltered the same name of power.

The one who, nestled in my breast, had seen All of earth's year except the winter snows— Spring, summer, autumn, like sweet dreams had smiled On her. Eva—or living—was her name; A bud of life folded in leaves and love;

A bud of the folded in leaves and love;
The dewy morning star of summer days.
The golden lamp of fireside happy hours;
The little ewe-lamb nestling by our side;
The dove whose cooling echoed in our hearts;
The sweetest chord upon our harp of-praise;
The quiet spring, the rivulet of joy.

The storm

The storm
Fell without warning on our tender bud,
Scattering its leaflets; and the star was drenched
In tears; the lamp burnt dimly; unawares
The little lamb was faint; the weary dove
Cowered its young head beneath its drooping wing
The chord was loosened on our harp; the fount
Was troubled, and the rill ran nearly dry;
And in our souls we heard our Father saving. Was troubled, and the rill ran nearly dry;
And in our souls we heard our Father saying.

Will ye return the gift?! The voice was low,
The answer lower still, 'Thy will be done.'
And now, where we had often pictured her,
I saw her one of the beautified;
Eva, onr blossom, ours forever now,
Unfolding in the atmosphere of love,
The star that set upon our earthly home
Had risen in glory, and in purer skies
Was shining; and the lamp we sorely missed
Shed its soft radiance in a better home.

And none who looked on her could choose but say Eva, sweet angel, God be blessed for thee!"

LADIES SHOULD READ NEWSPAPERS.—It is a reat mistake in female education to keep a oung lady's time and attention devoted to the fashionable literature of the day. If you would qualify her for conversation, you must give her something to talk—give her education with this actual world with its transpiring events—urge her to read the newspapers and become familiar with the present character and improvements of our trade. History is of some importance, but the past world is dead, and we have nothing to do with it. Our thoughts and our concerns should be for the present world—to know what it is, and to improve the condition of it. Let us have intelligent opinion, and be able to sustain a conversation concerning the mental, moral, political and religious improvements of our times—see that each other's feelings, and thoughts, and ac-tions are pure and true; then will our life be such The wide pastures are but separate spires of grass—the sheeted bloom of the prairies but iso-

Children's Department.

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

Wa 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 MUNT.

UNCLE SILVER'S SUMMER.

"Did you ever think, children," said Mr. Silver, how much of the good that comes to us comes from pleasant little surprises and joys that cost others nothing? I remember one of the gloomy days last fall, when I felt all the chill of a great disappointment, that a flock of snow-birds lighted on the leafless branches of our elm out there. They twittered and fluttered about, satisfied in the sweet joys that came to themselves, not caring for me or my happiness or grief, and yet full of their own gladness, they all became so many little preachers to me.

I remembered how, almost two thousand years ago, the good and great teacher was looking also at some sparrows, and their glad, free life spoke to him, and he saw in them the testimony of the love of the great Father. 'Are not two sparrows sold for a farthing? and yet not one of them shall fall without our Father.'

The snow-bird is a species of the sparrow, and comes to us with its friendly advances and its oyous life, very much like a sunbeam through the clouds. It is known as Fringilla Hadsonia. I often see it on the borders of the road, hiding itself under the low bushes, crossing my track with a timid, hesitating movement. As the cold weather approaches, it comes nearer to our dwellings. It will alight on the fences near the door. and with a little coaxing it becomes quite familiar. Its body and wings are a dark slate, and the lower part of the breast is pure white.

They are remarkable prophets of the weather, for if you see them fluttering about, and very full of active life, you may be quite sure of a storm." "Now, Uncle Silver," said Seth, "you don't suppose they know anything about the weather. do you? My father says it's all nonsense that birds can tell more than we can."

"If you and I found that our breakfast dependal upon the state of the atmosphere, we should be pretty careful to note all its changes. Now this little bird wants a full stomach when a storm is coming on, and so, feeling the change in the air, he bestirs himself to be ready. He finds it better to hurry in his supplies than to be left without any. I beg those of you who live in the country to notice the signs that these little birds

And now I am going to weave one more story for you out of the web of memory."

"Goody good!" said Linnie.

"Baddy bad!" added Esther, "because he says one more, just as if he was going to stop." "And so I am, for the present, for two reasons:

I am going away on a journey, and shall have to leave off story-telling for a time, and my other reason is this: I want to find out how much real interest you have had in what I have told you. I want you to collect as many forsaken nests as you can, and make minutes of the places where you found them, and when I come back I will help you to distinguish each one as the residence of some one of our little favorites.

And now for the story. It all winds about that little text that I repeated, of God's care of the sparrow.

Down over that hill, there used to be a little brown cottage. A snug little place it was, though very humble. Everybody that had ever seen it. remembered it, because it made such a pretty picture in the landscape, with its smoke rolling up to the clouds, and its two open windows that never were shaded by curtains, but looked like open, friendly eyes.

Little Ruthic Summers was born in that house a tender-eyed, winsome little thing, with a simple mind and a loving heart. People used to say she was daft, so queer was she in all her ways. She em to know how to do anything, but just to breathe God's fresh air and live in his sunshine.

When she was six years old her father and mother both died, and there was only left her grandfather, an old feeble man, who sat in the corner, and sung old songs in a low. humming tone. Everybody said that Ruthie and her grandfather must go to the noor-house, and so they told him. For years he had seemed to have no ideas, save those that came with the morning and noon and evening meal. Give the old man his breakfast, and there was nothing more to be done for him until dinner. A cloud settled over all his senses, just as you saw the mist hang over the mountain this morning.

But when they said 'poor-farm' to him, the word struck on some nerve that led to his pride, and he raised his eyes from the ground and shook his head, that was all. But when he and Ruthie were alone he moved his hand toward her and she came up to him. She laid her little delicate, thin hand in his-a little hand that had never done any work, and had only served her simplest

'Ruthie,' said he, 'I've been asleep a long-time, most ever since you were born-hey, Ruthie? Well, I've waked up. I know you; you are my

own daughter—my Ruthie.' 'No, grandpa. I am your grand-girl.'

'Hush! hush! Ruthie. I know.' 'Yes, you know, grandpa.'

Well, then, Ruthie, you and I are here all alone, are we? Yes, grandpa.'

'And we are both hungry?'

Yes, grandpa.' And we don't know anything about supper's being ready?

'No, grandpa.' 'Well, I tell you somebody does.'

'Does there?' 'Yes, sure, and I'll tell you who it is;' and he bent his face down to her ear and whispered.

'I'm glad,' said Ruthie. 'Then you just do all I say. I've been in this chair about fifteen years, nigh all the time, and I've dreamed miles of dreams. But I remember

way back behind them all, to when you was a little girl.' That was my mother,' said Ruthie.

'Hush, child! don't I know? Well, the Lord took care of us then, and won't he now? I remember, Ruthie, all about it. You take the little basket with the handle and go out, away off; don't stop around here-remember that, childor they will tell you of the poor-house. Did you ever see a little sparrow, Ruthie? Well, the good Father in heaven takes care of them all, every one. He don't forget one that hops on our doorstep, or flies off into the wood; and if he takes such good care of the sparrows, will he not take care of my Ruthie?"

Ruthie looked straight up into her grandfather's face and heard every word, and when he closed his eyes she went to look for the basket.

The old man sank again into his long sleep. He had wakened to preach a beautiful sermon of faith, and to set a light before the path of the little one that was to travel alone the clouded way of uncertainty. And when they found the old man next he was breathing his last breath, and then the house was left desolate.

But little Ruthie had gone. Hearing her grandfather's last words she took the basket and went out. She left the broad road and went into a little by-way, as if to seek the path her grandfather had pointed out. Here she saw little birds eating the ripe blackberries, and she remembered her grandfather's words and stopped and picked them, and then she traveled on. She came to the woods, and her eyes danced with glee at sight of the fresh moss, the green shrubs and the scarlet partridge berries. On, on she went, as if, indeed, there was a light before her. But there was no way for her out of the forest. Continually the pretty pictures of ferns, hanging vines, and leafy grottoes, repeated themselves, and new pleasures continually tempted her little feet.

'This must be the way grandfather meant,' she thought, 'for it must be that the good Father takes care of everybody here, it is so pretty, and here are all his birds.'

-And so when the shadows crept through the thicket, she laid herself down in perfect trust and fell asleep. It was early morning when she awoke, for the birds had roused her by their morning concert, and she knew not even that a night had passed. She ate some of het berries and began again her journey. She had no hesitation as she followed the birds, for did not her grandfather say the good Father cared for them all? All day long she kept on her way, finding the sweet berries, resting on the cool grass, drinking the fresh water, and when night came she laid down to sleep with ever the same dutiful thought that she should return to her grandfather after a little rest.

Thus she passed six days and nights. There was no one to look for little Ruthie, or care for her now; no one but the good Father that cares for the sparrow. Yet how gently his angels cared for her, and led her on day by day, and put their sheltering arms about her at night. The stars even seemed to think they had something to do, and shone every night undimmed, and the sun rays seemed to know that she must not be chilled, and they sent down their brightest beams to warm her. And the little birds cheered her, and the cows looked gently on her, and the horses in the pasture turned their heads to watch her gentle steps.

On through the green pastures where the blackberries ripened, into the woods green with mosses. over the hills that looked off to some land vet nearer to the blessing she was seeking, down into restful valleys, went the feet of little Ruthie, and everywhere the angels of the Father watched over her and guided her.

On the seventh day Farmer Knight was going through his pasture to look after some sheep, when he spied little Ruthie getting her breakfast off the blackberry vines beside the wall.

'An early start you have, my little one; who sent you out in the dew and wet? 'I'm going to grandpa; he wants something to

'And where does your grandpa live?' ' Just under the hill there.'

'And what is the name of the town? I don't think you belong hereabouts. I know every girl in town.

'Grandpa lives just under Blue Hill, and I'm after his breakfast.'

'Blue Hill! Why, that is sixty miles from here;

you must be daft!' They say I am,' said Ruthie.

The good farmer looked into that sweet, young face, and his heart was touched. He took her home to breakfast.

'Now, wife,' said he, 'you know you and I have prayed to know if we ought to take some child into our home, and here she is. She has walked all the way from Chester, on those two dear little hands, face and body, and patted so loudly that feet, and the angel of the Lord went before directing her way.'

Little by little they learned the history of that journey, and how some loving power always brought the little one safely through all her dangers, to the beauty and comfort of her new home; for the good farmer and his wife took Ruthie to live with them, and cared for her as they would have cared for one of their own. Her queer ways seemed sweet and natural to them, and she lightened up their house with new joys. After a while she told how her grandfather had talked to her of the sparrows, and the good Father who took care of them.

'Bless the little one's heart!' said the farmer; and bless the Lord for this sweet lesson of faith. Truly the God that cares for the little sparrow will forget none of his children.'

Ruthie is now one of the most useful and kindhearted of women; always ready for acts of love, and waiting to be led into the paths whither the Divine Spirit bids her enter.

And now, children, I must go, for I have many

things to do to prepare for my journey." "Oh, Uncle Silver, what can I do without you?"

"You will not be without me, for if you remember only a little that I have told you, in the work Thave given you to do, you will feel as if you were near me. You must collect all those pretty nests and find out all you can about the builders, and the time I am away will seem short for all you have to do. And how do you think that I shall find myself near you while I am gone? I shall be seeking to get some good to lay up for you. In all I see I shall find some lesson that will seem to me like a beautiful gift that I can lay up for you. Let me tell you something that I have learned about these good things that we gather, these lessons from all that is around us: if we lay them by they grow rusty and tarnished. like a piece of silver set up in a closet; but if you seek to give forth those lessons for the blessing of others, you keep them fresh and bright and gleaming with their own radiance. Now I must leave you, for Mrs. Silver will have many things to say to me before my departure."

ANGELS AND THE SUMMER-LAND.

What myriad angels throng the azure sky, And oh how bright and beautiful they seem! If these are dead, 't is beautiful to die ! No more of shrouds nor coffins will I dream. Immortal life will be my future theme. And those bright mansions, where love's anthems swell Pervaded by a power that is supreme Unlike the Christian's heaven, unlike his hell. Are those bright spheres where the departed dwell.

The angels call their home the Summer-Land. It is so bright, so beautiful and fair : Their spheres, ascending, brighten and expand, Which, like eternity, no limits bear,

We'll shake the shining hands of angels there, If with our fellow-kind upon time's shore We seek with loving hearts our gifts to share, And seek with them God's wonders to explore Aspiring on and upward evermore.

There is no good in preaching to the hungry.

Spiritual

Physical Manifestations in Portland, Me.

MESSRS. EDITORS-If you deem it worth while o present to your readers a few extracts from my diary of the doings of the invisibles during my recent visit to the Forest City, in company with Charles H. Read, the celebrated physical medium, you will please find a synopsis of events in that line:

The steamer "John Brooks" landed the writer and the medium on the wharf in Portland, at daylight, on Sunday morning, Oct. 11th, and from thence we proceeded to the residence of Edwin Dow, Esq., 31 Brown street, the home selected for us by James Furbish, Esq., President of the Spiritual Association holding meetings in the Temperance Hall, and a home it proved indeed, both Mr. Dow and his helpmeet striving to make our stay pleasant and agreeable.

Our first introduction to the public took place in the forenoon, and again in the afternoon, at Temperance Hall, when Mr. Furbish made a slight mistake, supposing the writer to be S. H. Morse, Esq., of the "Radical," and announced the fact. I beg leave to assure the gentlemanly proprietor of the Radical that I felt much flattered by the error, and conducted myself as well as I knew how until I had an opportunity to correct the misunderstanding.

Sunday Evening, Oct. 11th .- Our first scance took place at the house of Mr. Blanchard, United States Pension Agent, and was attended by a very pleasant company, who were greatly mystified and surprised at the strange doings of "Samson and his Confreres." The tying up was done by myself, supervised by the entire company, and the rings and other articles were used as have been described in former articles. I noticed one individual, who kept close to my side during the entire seance, of whom I shall have occasion to speak hereafter.

Monday Evening, Oct. 12th .- The Mechanic's Library Room was the scene of our labors this evening, and we gave very good satisfaction to the audience; but on Tuesday evening, in the same place, it was objected to my tying Mr. Rend, and as soon as the audience was seated, I called for a committee to perform that duty. Three persons came forward, among them the individual whose pertinacity in sticking to me at Blanchard's house I mention above, and Mr. Thompson, and Mr. Douglas, from Cape Elizabeth. After twenty-five minutes arduous exertion, the committee retired, with the exception of Capt. Marr. Before he left the little stage, I called the attention of the audience to the fact that twenty minutes had elapsed since the committee commenced the tying; and I then asked Mr. Marr if he was satisfied with the tying. To my surptise, he anwered, "No, I am not."

Mr. Read then desired me to untie him, and get some one to the him who would be satisfied with his own work. On this, Mr. Marr sneeringly said, "Oh, if it makes any difference, I will say that I am satisfied."

During the process of tying, Mr. Read states to me that this individual made the most insulting remarks, solo roce, to him, such as, "Oh you are smart! nobody can tie you so you cannot get out. How nicely you have got your ropes

greased," and other like insinuations. These served to excite the medium, so that no manifestations took place, and then Mr. Read was untied, and stood up in what is called the holding position; and here let me state that while parties stand up with the medium, every time a touch is felt from spirit hands, a corresponding touch is felt by the medium, so that he frequently requests the visitor to remain silent

while he describes the events which take place. In every instance where he has done this, every one of his statements has been verified, on the spot; yet Mr. Marr stood up and denied that he felt anything, while Mr. Read was touched on the the sound was distinctly heard ten feet from the

platform. Very indignant, Mr. Read ordered him to tak his seat, and from that time to the close of the seance, from the rear of the hall, came a continuation of slurring fremarks, evidently emanating from the personal admirers of the very conscien-

Still the spirits soon went to work, and demol-

ished the skepticism of the audience; but on the whole, the matters went more slowly than usual. At the close of the scance, I invited all who felt dissatisfied to step up and receive their money back. Not one came.

.The next afternoon we gave a scance to the ladies, at Mr. Dow's house, and there we had the pleasure of seeing John Neal (he objects to the Esq.") and his son, John Pierpont Neal, who were delighted with the manifestations; and on the following dayithe former came again, bringing his wife, daughter and another young lady, with Mr. Hurlburt, of the New York World, and at this séance the spirits made their hands and arms visible, while bearing the instruments around the

Our nextIscance took place at the rooms of Dr. Newton (at Falmouth House) who was on a flying visit to Portland to see some of his old patients, and a most interesting evening it proved, the great healing medium serving as a perfect magnetic battery, while his genial welcome to those who came with us made everything most perfectly agreeable.

The following afternoon, while seated at home, we were visited by two young gentlemen of the medical profession-Dr. Green and Dr. Gerrish. The former had, I am told, filled the professorship of Surgery in a college in Massachusetts, and he proposed to pay ten dollars for a scance. His earnestness carried the day, and the sitting was had, and it was as amusing to us to see the surprise manifested by them, as it was to them to observe the changes made by the invisibles.

The next day Dr. Green came again, with his lady and a young gentleman, his brother. It was at this visit that Dr. Green asked and obtained permission to place adhesive plaster around the fingers of the medium. This made no difference with the manifestations. If any change took place, it seemed as if everything was done with more than usual rapidity. At this scance, too, the hands and arms were visible.

Our next scance was held at the residence of S. A. Nash, Esq., a Custom House officer. A very numerous company assembled, including Mr. Foster, of the Portland Press, the former partner of J. B. Hall, Esq., whose articles concerning the "magnetic transfer" in the case of the boy medium, "the Allen Boy," have attracted the attention of the readers of the Banner of Light during the controversy concerning his mediumship, some time since. If I remember right, Mr. Marr was the person who blackened his hair and the musical instruments used at the Allen Boy's séances, and Mr. Foster and John Neal had a great deal to say on the subject; in fact, I think the latter gentleman was the one who decided the case against the medium. I send you the letter ena.

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Read's manifestations:

To all whom it may concern: Believing that good comes of investigation, I have to say that after witnessing, year by year, for many years, what are called spiritual manifestations, I have/come to the conclusion that, after making a large allowance for delusion and knavery, there are phenomena which cannot be explained by any known; law in physics; that I believe these phenomena are the result of intelligence, and may be justly termed spiritual, or immaterial, and that they are only to be gainsayed by a materialist, which I am not.

Received the conclusion that, after making a large allowance for delusion and Knavery, there are phenomena are the result of intelligence, and may be justly termed spiritual, or immaterial, and that they are only to be gainsayed by a materialist, which I am not.

ate two large, separate and distinct National Organizations? Each organization must be legal, or it is of no account. What interests are connected with Lyceums, which this movement seeks to unfold, that every Spiritualist in the world is not only in favor of but would gladly aid in ad-

Why may not the Lyceum interests be discussed and fully considered in a National Convention of Spiritualists, as well as the project of a National Association, and the establishing of a National College? Why may not a National Convention discuss the national and general interests of the Lycoums, as well as a State Convention consider and discuss the interest and well-being of Lycoums in the State? As Chairman of the Business Committee in our late State Convention in Cleveland, I found no difficulty nor the least opposition in bringing the Lyceum question before the Convention the first thing after it was called to order and committees appointed. And when the business committee re ported, the first day of the Convention's session, "that the consideration of the Children's Lyceums would be the next order of business, (not for one hour or two hours, but to be continued until disposed of,") it was received with evident pleasure by the Convention. Why not in a National Convention? Will some one answer this question? It has not been answered yet by those who propose to separate the

Societies and Lyceums! But I deem the most important question to the workers in this cause to be. Is it practical? No hasty reply can an swer a question of such moment. It involves the working of a system, concerning which experience alone can furnish an intelligent response. And yet, without experience in organizing Lyceums, there is a practical, business view to the question, which it seems to me will appeal with convincing force to every Spiritualist with a business turn of mind. It is this: Two separate and distinct organizations, State and National, will certainly double the expense! To say nothing about the time and expense for State organizations, let us see what it will cost the Lyceums of Ohio to send delegates to the Convention at Philadelphia, according to the "Call." There are ten Lyceums in the State. Every one has over fifty members, so each would be entitled to three delegates. If furnished with return tickets, car fare alone would be about \$20 each, from Cleveland. For thirty delegates the cost would be \$600. Then as many delegates as Representatives in Congress-10 more; for these, car fare would be \$380; in all, \$1,180. If the other Lyceum should be represented as fully—as most of the delegates would have further to go than from Cleveland-the cost of travel alone would not fall short of \$15,000.

Friends of the Children's Lyceums and of Spiritualismfor they are both one-can we afford to spend that money for a two days' meeting in Philadelphia next month, when the most of us were so recently, together in Rochester, and es pecially when money is so much needed in other directionssupporting missionary work, already begun, and spiritual papers, some of which have just been established? it not be far better for the Lycoums, and for the children, to give what it would cost to go to that Convention and back to Mrs. Brown and Mrs. Kimball, so they could make the Lyceum Banner a weekly paper, and send it to all the children in the different Lycoums who are not able to pay for it? Let the children vote on that question, and see where the money would go to. I vote with the children, for the budding souls of these angels of the household, crying for the sunshine of knowledge, tell me this would aid the Lyceums

A. A. WHEELOCK, Ohio State Missionary.

Bishop,Lee of Delaware says, "A minister is not ordained to be master of ceremonies, to value the cut and color of garments, and to bow down in foolish pantomime."

The Anceum.

Questions and Auswers.

The following are some of the answers given to the Lyceum and Group questions, by the members of the Children's Progressive Lyceum meet-LYCHUM QUESTIONS.

witnessing, year by year, for many thank, counter of the conservation that, after making a large all lowance for dejution and knawary; there are filled to the control of t

we can to others, and surely happiness or heaven will be our reward.

A.—By William E. D.——, Temple Group: Heaven is a condition of mind that gives happiness, a relation that gives harmony, an association that loves and is beloved; when and wherever this condition, relation, or association exists, is heaven. Some have imagined heaven to be a particular place somewhere in the universe, where the good gather together; and if they could only get into such a place they are safe. We think heaven is progression from one condition of mind to another more pure, charitable and lovely. It is very well represented by the spheres of spirit-life. The spirit-world, Mrs. H. B. Stowe says:

"Lies around us like a cloud,
A world we do not see,
But the sweet closing of an eye
May bring us there to be."

It is supposed to be comprised of concentric spheres outlaying each other from the earth. Whenever there is an advance to purer desires, more spiritual love, less of material, the spirit extends outward from the earth. Progression from one sphere or condition to a better, is heaven; while retrogression would produce unhappiness. Therefore "sal-vation only through progression" is the motto of the spirit-world.

"Beyond these chilling winds and cloumy skies."

"Beyond these chilling winds and gloomy skies. Beyond death's cloudy portal. There is a land where beauty never dies. And love becomes immortal.

Oh land unknown! oh land of love divine!" Father, all-wise, eternal, Guide, guide these wandering, way-worn feet of mine, Into those pastures vernal." GROUP QUESTIONS.

O.—Stream Group: What makes little children happy?
A.—By Berlie L.—.: To be kind and good.
Q.—Why should we love flowers?
A.—By Galen S.—.: Because they are beautiful.
Q.—Lake Group: What do Flove?
A. Bu Cordie F.—.

A .- By Cordie F. "I love the sunshine:
Like kindness or like mirth,
Upon a human countenance,
Is sunshine on the earth."

A .- By Nellie Ch-"I love to always speak the truth.

And will commence now in my youth." -By Josie C-: I love father and mother. -By Carrie T-: Ilove my home. -Fountain Group: What did I see at the picule that I

A.—By.——: The dancing. Q.—River Group: What do we learn by coming to the A .- By ---: We come to teach each other of the spirit-

d.
—Lake Group: What is the object of the Lyccum?
—By Herman Ch—: To learn us to do good.
—By Cora S—: To make little children good.
—By George C—: To learn us to be kind, and do good

Q .- Shore Group: Of what use are the gymnastic exer-

ses?

A.—By Emma A. F.—: To develop strength and muscle.

A.—By —: To give us health and strength, and prolong

Spiritualists?

A.—By Lizzic Q.—: It is our duty to practice those truths taught us by Spiritualism, and while we freely give our opinions and experiences, our duty requires us to respect the opinions and experiences of others; to practice charity toward all, and assist in promoting the happiness of

LYCEUM QUESTION FOR THE PIRST EIGHT GROUPS. Q.—Who are those called angels in the spirit-land?
A.—By ——, River Group: Those who lived a good life

A.-By ---, Glen Group: Those who do good in this Ilife.

A.—By Emma A. F.—, Shore Group: The spirits of those who once lived on earth.

A.—By Warren D.—, Lake Group: Those who try to lead good and useful lives here on earth.

A.—By George.—, Lake Group: Our friends and parents that have gone before us.

A.—By Herman Ch.—: The peacemakers.

A.—By Edward F.—: The kind friends that have gone to neaven.

Q.—Sea Group: Why do we call God our father? A.—By ——: Because he is the creator of all spirits. LYCEUM QUESTION FOR THE OLDER GROUPS.

LYCEUM QUESTION FOR THE OLDER GROUTS.

Q.—What is Spiritualism?

A.—By Lizzie Q.— Union Group: "Spiritualist" is a term applied to those who believe that we live after the change death, and that we can and do receive communications from departed friends. It discards creds; it premotes and gives scope to thoughts; it invites honest criticism from all inquirers after truth, and while it seeks to benefit all, it enlarges the sphere of woman's usefulness, and elevates her to her proper position in society. It is the embediment of that greatest of Christian graces, charity.

A.—By Lottic II— Temple Group: Spiritualism is a belief in a continued individual existence of men after the body dies; also a belief in their ability to return, and, through certain conditions and persons, hold converse with their friends and others in the body. It is a science, a philosophy, and a religion, or a scientific religion. The means used develop science; the principles advanced excite philosophic study and research; the knowledge of the continued existence, by the return of the loved ones "who have passed from our sight with the boatman pale," develops our religious nature. These combined make it a scientific religion.

A.—By Hillie S. F.— Banner Group: Spiritualism is

gion.

A.—By Willie N. F.— Banner Group: Spiritualism is the great idea which has been struggling for recognition ever since the birth of Jesus of Nazareth, and I do not know but before that ora. 'I has at last feen recognized in the last few years. Its object is to communicate with the spirit-world, by means of different kinds of media, according to what stage of progression they are in. Under the banners of Spiritualism Lycouns are formed, under the name of "Children's Progressive Lycoun," by which we try to imitate those in the Summer-Land.

GROUP OURSTION.

GROUP QUESTION.

Q.—What ought we to do to make the Lyceum attractive? A.—By Willie S. F.—, Banner Group: We should be kind and social to each other, listen to the instructions of the leaders, be attentive and orderly in the Lyceum, preparapieces for speaking or answers to the questions, invite our friends to join, and do all we can to make it a place of pleasant instruction.

Written for the Banner of Light. WHERE IS HEAVEN?

BY ELIZABETH GIVEN.

Is there a state of happiness? Of pure, unsulfied joy?
Where no conflicting elements Can o'er our peace destroy? Is there a rest for weary souls, Here tempest-tossed and driven

Hy circumstances' seeming fate? Faith answers, "Yes, in heaven," Where is it, then-that blissful state? I fain would seek and know. I see all o'er this beauteous earth Dark scenes of crime and wee. Brother doth shed his brother's blood

In cruel wars and strife; The widow's wall, the orphan's cry. Are scenes of daily life.

Not only these, but in our midst, Where peace doth most abound, Injustice, cruel wrongs and hate, In different grades are found: All of one human family,

Sharing one Father's care. Yet so at variance, it seems That sin is everywhere.

dmittance to obtain?

What then? Have I to dose my ayes.
And dream of bliss above, Where angels bright are chanting o'ev The strains of heavenly love? Must I if sorrow toll and sigh That heavenly rest to gain. Hoping in some mysterious way

Faith bids me take a brighter view . It sees rich blessings given, And tells me, even here on earth We may find rest and heaven, These human hearts, so given to wrong. By truth may yet be saved; There dwells in all a germ of right.

However much deprayed, When Nature's laws of harmony Are fully understood, These evils that we here behold Will all give place to good; Then peace and joy will fill the earth And righteousness obtain; Man will have learned obedience Through suffering and pain.

That state of perfect llappiness, So long by mortals sought, Must first begin within the mind, In pure and peaceful thought. Love and good will, to all expressed. Will love and good will bring; Heaven must within our own hearts dwell Ere Love is crowned king.

Henven reigns not where there's avaries Or vain and haughty pride; All selfish passions of the mind At once must be denied With due regard for others' rights, We each should seek our own; For good by right belongs to all, And not to one alone.

Heaven's brightest gem is charity, That seeks all ills to cure By deeds and words and looks of love With motives ever pure. And thus we 're fitted here to live: To let our light so shine, That others, seeing our good works,

May learn the way divine,

Then, as we daily lift our hearts.

And pray "Thy kingdom come," We'll see and feel and realize God's will on earth is done. It is not, then, for us to sigh For bliss in yonder skies, But take the blessings God here gives And make our paradise.

The Indian Question.

IMPORTANT PROCEEDINGS OF THE UNITED STATES INDIAN -- COMMISSION. A meeting of the United States Indian Commission, an organization formed for the purpose of protecting the Indians within the limits of the United States from the cruelty and fraud to which they have been so long subjected, was hold in New York on Monday and appointed committees to attend to the business of the Commission. These committees comprise some of the best known and most philanthronic citizens of New York, such as Peter Cooper, Henry Ward Beecher, Rev. Drs. Chapin, Crosby, Tyng, Armitago and Washburn, Mr. Henry Bergh, Mr. Jackson S. Schultz, and others. The President, Rev. Dr. Crosby, presided, and the following memorial to Congress and address to the people were adopted, after addresses by Rev. Drs. Bellows, Osgood and Washburn, and Bishop Kemper of Wisconsin:

MEMORIAL.

To the Senate and House of Representatives in Congress

assembled:
Your memorialists, on behalf of the general committee of the United States Indian Commission, beg leave to call the attention of your benorable bodies to the condition and treatment of our Indian tribes. We are the more encouraged to make this appeal by the humane split which has been so distinctly manifested in your recent legislation. The appointment, amid the excitement of impending hostilities, of the Peace Commission, and the gratifying results of that Commission in averting an apparently inevitable and general Indian war, one year since, affords assurance of a deep desire to de justice, and a willingness to make sacrifices for that end, which it gives us the most sincere pleasure to acknowledge. It has long been the conviction of the humane among us that our aboriginal inhabitants have been the victims of great wrongs, cruelities and outrage; but it is only recently that the particular nature, the atroclous character, and the frightful results of these crimes have been brought distinctly before us. The recent reports of the Indian Peace Commissioners, and of the joint special committee of the two houses of Congress, have in some degree disselect the transport of the special committee of the two houses of Congress, have in some degree disselect the transport of the special contents of the property of the special contents of the property of the special contents. dian Peaco Commissioners, and of the joint special committee of the two houses of Congress, have in some degree disclosed the nature and sources of them; and the disclosure
is at once so painful and humiliating as to call for the most
prompt and vigorous measures of redress and remedy, for
the reason that it concerns alike the honor and the interests
of the nation. We stand charged before the civilized world,
by the testimony of our own witnesses, with intying been
"uniformly unjust to the Indians;" and it is stated by Gen.
Sherman and his associate commissioners that this injustice
has been the cause of all the wars which they have waged
against us. Among the chief causes of these wars, which
have entailed the loss of many lives and have been the pretext upon which the people of the United States have been
robbed of millions of hard carned treasure, we enumerate
the following:

the following:

1. The dissatisfaction of the Indians in consequence of having sometimes been betrayed into the cession of their land by pretended treaties.

2. The constant failure of the Government to fulfill in good faith its treaty obligations with the tribes.

3. The frequent and unprovoked outrages and murders of Indians by soldiers and white critizens.

4. The impossibility of obtaining justice in local courts, or of punishing white criminals, for the reason, that the testimony of Indians is not allowed in those courts.

5. The unlawful occupation by the whites of lands not ceded nor treated for.

6. The shameful fact, that of all the appropriations madely Congress for their benefit, but a small part ever reaches them.

0. The shameful fact, that of all the appropriations made by Congress for their benefit, but a small part ever reaches them.

It is also affirmed, by the same authorities, that the Indian race is becoming not only morally degraded, but also physically undermined, by the most localisome disease which infests one civilization; that one of the finest physical types of man has already become seriously enfeebled; and that tribes, originally comparatively pure, are fast sluking into a grossbess of view which threatens their utter extinction. This latter cvil, in all its destructive extent, seems to be an inevitable attendant of the presence of our troops in the Indian country. All these, and many other disgraceful facts, are attested by respectable officers of the Government, by a large number of Indian chiefs, and by many trust-worthy private citizens. The unprovoked butchery of several hundred peaceable Indians, chiefly women and children, by Colonel Chivington, as detailed in the official evidence above referred to, is enough to brand with lasting infamy any mation that could suffer it to pass unpunished. Our community was shocked by the action of the British authorities in India, in blowing from their gaust to prisoners of war whom they had captured, but their deeds of blood pale before the incamous murders by Chivington, perpetrated under the authority matin the name of the United States? It is not our purpose to dwell unnecessarity upon these siekening recitals, not to express any double of the dealer of Congress to inamous murders by Chivington, perpetrated under the authority and in the name of the United States? It is not our purpose to dwell unnecessarily upon these sickening recitals, not to express any doubt of the desire of Congress to deal justly with the feeble remnants of the powerful tribes that once owned and occupied the fair fand which we now enjoy. But we respectfully submit that it is our national-duty to make an hyporelism as shall insure the faithful performance of our national obligations. No nation can safely disregard the just claims of even the hundlest class of its citizens. The promise made by General Sherman to the Indians, that their rights should be respected and that they should be justly compensated for the necessary infringement of those rights, found an echo in the hearts of all honorable men. No nation is more sensitive to the claims and obligations of justice than our own; and we are sure that—when the true history of the Indians' wrongs is laid before our countrymen, their united voice will demand that the honor and the interests of the indians wrongs is laid before our countrymen, their united voice will demand that the honor and the interests of the instance of unscrupulous men. The good intentions of Congress toward the Indians have be great measure been frustrated by the want of honest and faithful agents with sufficient power to control the rapacity of frontier practice. It is the object of the Association which we represent, to array on the side of justice and humanity the influence and support of an enlightened public opinion, in order to secure for the Indians that treatment which, if in their position, we should demand for ourselves. To this ond we believe it may be necessary to enlist the services of capable and reliable men, Independent-of-political or party bias, who shall not be remunerated from the public opinion, in order to secure for the Indians that treatment which, if in their position, we should demand for ourselves. To this one we shall not be remunerated from the publ

honor, we desire respectfully to commend them to the wisdom, the patrictism and the justice of Congress.

APPERL TO THE PROPIE.

The following address has also been issued:

To the Prople of the United Statex—The United States Indian Commission has been established in the name of justice, and humanity, to defend the Indians within the limits of the United States from cruelty and fraunt, and equally to defend our country from a policy and practice toward the red men, that must bring a fearful retribution upon us. The Commission is not composed of, nor has it any connection with office-holders or office-seekers, and it receives nothing from the public treasury. It is simply an organization of citizens determined to use every effort to inform and arouse public sentiment, to bring to light the secret crimes of unprincipled contractors and speculators, and in every way, through the people and the Government, to act as counsel for the Indians and make their feeble voice heard. We do not deay that the Indian is an unevillized man, and that many of his practices toward his chemics are cruel and revolting, but we affirm that to civilize, and not to destroy him, is the righteous and noble policy of a magnantmons mation. We moreover affirm that the civilize, and not to destroy him, is the righteous and noble policy of a magnantmons mation. We moreover affirm that his cruelties are exaggerated by the cunning of interested whites, who themselves, with all their enlight unnent, often rival the Indian in deeds of blood. We still further assert that the Indian in deeds of blood. We still further assert that the Indian has been reached. Unfortunately, the Indian has been first met by those who rought to debase him and not to civilize him. He has been made a drunkard and rothed of his self-respect, and then the false degma has been a reached. The first mately, the Indian has been first met by those who rought to debase him and not to civilize him. He has been made a drunkard and rothed of the self-respectators prey upon the indi APPEAL TO THE PEOPLE.

zens, from Maine to California, to feel their responsibility in this matter, as well as their power to reverse the sad and shameful picture. We ask them to help us by mass meetings, auxiliary societies and the voice of the free press in every town; so that, under the mutterings of this thunder of righteousness all around, the guilty shall tremble and ily to their holes, and this great sin be purged away from among us. There is no question so important before the nation as that of our Indian policy. Let us see to it that it be, in God's name, a policy of truth and honesty—of kindness and fraternity. So shall we magnify and perpetuate the great power which the God of nations has graciously bestowed upon us.

LIST OF LEGTURERS. . PUBLISHED GRATPITOUSLY EVERY WEEK.

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

occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.]

J. Madison Alern, East Bidgewater, Mass. C. Fannie Allyn will speak in Cambridgeport, Mass., during November; in Vineland, N. J., Jan. 3 and 10; in Brooklyn, N. Y., Jan. 17, 24 and 31; in Rochester, N. Y., during February; in Syracuse during March. Address as above, or Stoneham, Mass.

Mass. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, 111.

Mey. J. O. Barrett, Sycamore, III.

Mey. J. O. Barrett, Sycamore, III.

Mey. J. O. Barrett, Sycamore, III.

Mey. Sarah A. Byrress will lecture in Rochester, N. Y., during November; in East Boston, Mass., during December and March; in New York (Everett Hall) during January; in Salem, Mass., during Pebruary. Permanent address, 57 Spring street, East Cambridge, Mass.

Mas. A. P. Brown, St. Johnsbury Centre, Vt.

Mas. H. F. M. Brown, P. O. drawer 5956, Chicago, III.

Mas. Anny N. Brennie, St. Johnsbury Centre, Vt.

Mas. H. F. M. Brown, P. O. drawer 5956, Chicago, III.

Mas. Anny N. Brennie, St. Johnsbury Centre, Vt.

Mas. Nellie J. T. Butofian will speaker, 27 Metropolitan place, Boston, Mass.

Miss. Emma F. J. A. Brilense, 151 West 12th st. New York, Mas. Nellie J. T. Butofian will speak in New York (Evrett Rooms) during November; in Philadelphia during December; in Washington, D. C., during February and March.

Address, Eim Grove, Colerain, Mass.

HENRY BARSTOW, inspirational speaker, Duxbury, Mass.

Miss. Nellie L. Browsow, 15th street, Toledo, O.

Mas. M. A. C. Brown, box Randolph, Vt.

WARRECHARE, 54 Broodway, New York.

Mas. Acursta A. Currier, box 815, Lowel, Mass.

Albert E. Campente will speak in Philadelphia during November; Address, care for Danforth, 929 Mount Vernon of the Agent should send in their calls early: Address, care of Bannier of Light, Boston, Mass.

H. L. Clarks Kneeks in Thompson, O., the first, in Lercy the second, and in Willoughby the third Sunday of

MRS. M. J. COLBURN, Champlin, Hemsepin Co., Minn. Miss Emma Gilladweck, inspirational speaker, Vineland, N. J., box 272.

MRS. J. F. Coles, trance speaker, 737 Broadway, New York, Mrs. J. J. Clark, trance speaker, will answer calls to lecture and attend funerals in the vicinity of Boston. Address, 1100A8 Cook, Berlin Heights, O., lecturer on organization. Mrs. D. Chabwick, trance speaker, Vineland, N. J., box 272.

DR. James Coopers, Belledontaine, O., will lecture and take subscriptions for the Banner of Light.

Mrs. Marietta F. Cross, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross, Mrs. Carrie M. Cushiman, trance speaker, address during November and December, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton street.

Mrs. Eliza C. Clark, Eagle Harbor, Orienns Co., N. Y. Charless P. Crockri, inspirational speaker, Fredonia, N. Y. Mrs. Larka Clepty, San Francisco, Cal. J. B. Camprell, M. D., Cincinnatt, O. Mrs. Cora L. V. Daniels's address during November, Philadelphia, Pa.; during December, Washington, D. C.; during January, Boston, Mass.

PROF. WM. Denton, Wellesly, Mass.

MISS Lizzie Horser, Pavillon, 57 Tremont street, Boston. Hessey J. Durgin, inspirational speaker, Cardington, O. George Detton, M. D., Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Walland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Dunn, Rockford, Ili., Mrs. Agnes M. D. Rutland, Vt. Dr. E. C. Du

J. Spettigue.
Mrs. E. Dellamar, trance speaker, Quincy, Mass.
A. C. Edwiyds, lecturer, Newton, Iowa.
198. H. E. Ehery, lecturer, South Coventry, Conn.

Andrew Torioss, Manchester, N. H. Miss Eliza Howe Fullen, inspirational speaker, San Fran-

Journal.
CHARLES S. MARSH, Semi-trance speaker, Address, Wone-wor, Junean Co., Wis.
Prov. R. M. W. Corn., Centralia, III.
EMMA M. MARTIN, inspirational speaker, Wirmingham, Mich.
JAMES B. MORRISON, Inspirational speaker, will lecture in
Ashland, N. II., Nov. S. Address hox 373, Haverhill, Mass.
THOWNS L. MOON, inspirational speaker, 29 Howard street,
Boston, Mass.

JAMES B. MORRISON, INSPIRATIONAL Speaker, Will Jecture in Ashland, N. H., NOV, S. Address, hox 378, Haverhill, Mass. Thoras E. Moon, inspirational speaker, 29 Howard street. Boston, Mass.

Mes. TABOTISE Moorie will answer calls to lecture. Address, se Revere street, Boston, Mass.

Mes. Masy A. Mitchella, clarivoyant inspirational speak or, will answer calls to lecture. Address some Apolia, Onording to N. New York State. Address some Apolia, Onording to N. New York State. Address some Apolia, Onording to O. N. V.

Mrs. Lauga L. Mouse, trainer speaker, Alstead, N. H. Die, W. H. C. M. MILLE, Interference speaker, Alstead, N. H. Die, W. H. C. M. MILLE, Interference speaker, 38 Rutland Square, Borton, O. W. MASCU, Trainer speaker, 38 Rutland Square, Borton, Mass. H. M. W. MILSAID, trainer speaker, Gswego, H. L. Leo MILLE, Diriposes speaking the fall and winter in the East, and will respond to institutions to speak in New England and New York State. Address, Mount Mortis, N. Y. Dir. Journ MAMILLA, Ja. Grance and Empirational speaker will be ture and attend amerias. Address, Boston, Mass. Miss. HASSAII Monst., trainer speaker, Joliet, Will Co., Ill Miss ASNAIM, Middlia moor, Laure speaker, Bridgeporf, Conn. Miss. Sarau Hille, Matthiws will make engagements bettle full and winter. Address, care Dr. Roundy, Quincy, Mass. J. W. MATHIRWS, beturer, Herworth, McLeon Co., Ill. A. Le. Nasu, lecturer, Herworth, McLeon Co., Ill. A. Le. Nasu, lecturer, Rock ster. N. Y. P. Nouwon, Otlawa, H. Impirational speaker. J. W. M. V. Nouwer, Marker, Monroe, Mich. W. M. Odds, Salem, 1d. Glorod, A. Philoft, Inspirational trainer speaker, P. O. hox 87, Authurn, Me. In addition to last practice, healing sick and milling people in places in may visit, will be pleased to answer calls to lecture. His thems pertain exclusively to the gospol and philosophytol Supplication.

Mes. E. N. Palemin, trainer speaker, New Albany Ind. A. R. Powell, I. Court Court, Nove, A. A. Powel, Granter, Lorier Court, Nove, New Albany Ind. A. A. Powel, inspirational sp

J. L. POITEE, traine speaker, La Crosse, Wis., care of E. A. Wilson.

1. ph. Ann Pransall, inspirational speaker, Disco, Mich. Dr. S. D. Pari, will misser cally to lecture on Spiritualism Address, Port Hursh, Mich.

Mis. J. Putter, trainer speaker, South Hanover, Mass.
Dr. W. K. Rielly, Fondord, Mass.
A. C. Rominson, III Fulton street, Brooklyn, N. Y.
Dr. P. B. Ranforden, care how 3.252, Boston, Mass.
Mrs. Jenser, S. R. dd., Bernald street, Providence, R. L.
Rey, A. B. Randath, Appleton, Wes.
J. H. Randall, inspirational speaker, Upper Lisle, N. Y.
Mrs. Frank Reld, inspirational speaker, Vipper Lisle, N. Y.
Mrs. Frank Reld, inspirational speaker, Kalamazoo, Mich.
Mis. Patina, Reld, inspirational speaker, Springfield, O.
Miss. E. B. Rose will answer call to lecture and attentioners, Address, Providence, R. J. (Injan Bridge,
C. H. Rinys; Inspirational speaker, Springfield, O.
Miss. Saldoner Right A, Inspirational speaker, North Levert, Mass.
Miss. Saldoner Right A, Inspirational speaker, North Levert, Mass.

MISS. SALOHE AREAS, Woodstock, Vt.
AUSTEN E. STIMONS, Woodstock, Vt.
DR. H. B. STORER will becture in Salem, Mass., Nov. Lanin Philadelphia, during January, Address, 56 Pleasar,
Beston

83. in Philadelphia during January, Address, 56 Pleasan, street, Boston, E. R. Swachemaner, 128 So. 3d street, Brooklyn, N. Y., E. D. Dir, E. Spragove, inspirational speaker, Schenectady, N. Y. Miss, Fankie Dayle Smith, Millord, Miss, S. E. Shehtt, 13 Emerald street, Boston, Mass., will answer calls to lecture.

Miss, Camue A. Scott, trance speaker, Eimira, N. Y., will answer calls to lecture.

Miss, Camue A. Scott, inspirational speaker, Union Lakes, Rice Co., Minn.

answer calls to becture.

Migs. L. A. F. Swans, inspirational speaker, Union Lakes,
Rice Co., Minn.

Migs. C. M. Stowe, San José, Cal.

Migs. S. J. Swasky, normal speaker, Noank, Com.

Migs. Admia. W. Smith, 35 Salem street, Portland, Mc.

Annan Smith, Esq., inspirational speaker, Sturyls, Mich.

Migs. Many Lotts. Smith, 17 Annee speaker, Toledo, Q.

Miss.M. S. Sterfeyant, trance and inspirational speaker
12 Chapman street, Roston, Mass.

J. W. Staver, inspirational speaker, Byron, N. Y., will an
swer calls to lecture or attend funerals at accessible places.

Migs. C. A. Sherwins, Townsend Center, Mass.

Migs. C. A. Sherwins, Townsend Center, Mass.

Migs. M. E. B. Sawyen, Flitchburg, Miss.

Migs. M. E. B. Sawyen, Flitchburg, Miss.

Miss. Nellie, Shith, Impressional speaker, Sturgls, Mich.

Steam Van Sigkie, Greenbush, Mich.

Miss. Mattie, Thwing will answer calls to lecture. Address, Commy, Mass.

Migs. E-ther N. Talmader, trance speaker, Westville, Ind.

P. Brett Thomas will answer calls to lecture throughout

Maine and New Hampshire curring November. Address, North

Attleborol, Mass., box 641.

JAMES Trans, Iccurrer on Spiritualism, Kenduskeng, Me.

Hudson Tuttle, Berlin Heighis, O.

RESJAMIC Toup, Sar Francisco, Cal.

Miss. Shami M. Thomyson, Inspirational speaker, 161 St.

Clair street, Cleveland, O.

J. H. W. Toolier, Providence; R. I.

Mass., P. O. box 322.

N. Frank White, can be addressed for the present care Ban

ner of Light, Boston, Mass.

Mas. Chanlotte F. Taber, trance speaker, New Bedford, Mass. P. O. hox 392.

M. Frank White can be addressed for the present care Banner of Light, Boston, Mass.

E. V. Wilson, Lombard, III.

B. S. Wherler, inspirational speaker, Cleveland, O. Miss. M., MacGhier Wood will speak in Leominster, Mass. Nov. 29 and Dec. 13; in East Boston during February. Address, II Dewey street, Worcester, Mass.

F. L. H. Willer, M. D., 16 West 21th street, near Fifth avenue Hotel, New York.

Mass. S. E. Warner, 298 South Morgan street, Chicago, III., Herny C. Willer, care Banner of Light, Boston, Mass. Mass. E. M. Wolcott, Danby, Va.

F. L. Willer, and Banner of Light, Boston, Mass. Mass. A. Willelm, M. D. Inspirational speaker, can be addressed during November, Houlton, Ne.; during December, box 5678, New York.

N. Willert, Inspirational speaker, will answer calls to lecture on the philosophy and religion of Spiritualism. Address, care Banner of Light, Boston, Mass.

Lois Wassinooker, can be addressed at Carthage, Mo., cartof Colby Harrington.

William F. Willert.

deethe on the philosophe and rengion of Spiritualism. Address, care Homer of hight. Boston, Mass.

Lois Waisbirocker on hight. Boston, Mass.

Lois Waisbirocker on the addressed at Carthage, Mo., care of Colby Harrington.

William F. Wentworth, trance speaker, Waukegan, Ill., care George T. Ferguson.

Miss. Mary J. Wilconson will lecture in Springfield, Ill., during November. Address, care J. Spettigue, 192. South Clark street, Chicago, Ill.

Miss. Mary E. Wither, 182 Elm street, Newark, N. J.

Dr. R. G. Wells, trance speaker. Address till Nov. 1, 14

Brown street, Prescot, Capporation, Lowell, Mass.

Miss. S., Willis, 75 Windson street, Cambridgeport, Mass.

A. B. Whitho, Albion, Mich.

Miss. Elvila Wireklock, normal speaker, Janesville, Wis.

A. A. Wheelock, Toledo, O., box 643.

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

Dr. J. C. Wilsey will answer calls to lecture on Spiritualism of Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.

Rev. Di. Wherelock, Inspirational speaker, State Centey, Ia.

Warren, Woolson, trance speaker, Hastings, N. Y.

Mrs. Hattie E. Wilson will speak in Mariboro', Mass., Nov. 22: In Putnam, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffulo, N. Y., box 144.

J. G. Whittsky, Inspirational speaker, Leslic, Mich.

Gilman R. Washbern, Woodstock, Vt., inspirational speaker.

A. O. Woorneter; Battle Creek, Mich.

Mass. Julitte Yeaw will speak in East Boston, Mass., Morthboro', Mass., Mrs. Fannet T. Found, trance speaker, care Banner of Light, Boston, Mass., Mrs. Fannet T. Found, trance speaker, care Banner of Light, Boston, Mass., Mrs. Fannet T. Found, trance speaker, care Banner of Light, Boston, Mass.

Miss Clair R. Drevers, inspirational speaker. Address Ill Nov. 10th, Newport, Mc.; after that, Chicago, 111., care Boston, Mass.

MR. & MRS. WM J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory. J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG. EEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light

BOSTON, SATURDAY, NOVEMBER 7, 1868.

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

WILLIAM WHITE & CO..

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

All business connected with the editorial department paper is under the exclusive control of LUTHER COLAY, in letters and communications should be addressed.

The Indian Question. For conturies our Government and people have

blundered in an attempt to solve that great question, and even at this late day a number of our prominent officers, with quite a large army, are in . the field hunting down a few thousand Cheyennes, Arapahoes, Comanches, Kiowas and Apaches, waging against these Indians a most unjust and dishonorable warfare, which a little common sense and love of justice could easily have prevented. Even the keeping of a promise would have secured this much desired result. But certain parties demanded an Indian war for speculating and political ends, and it seems that these men are to be accommodated at all hazards, even at a fearful loss of life and treasure, and what is of more value. the honor and good name of our beloved country, These same Indians met the Indian Peace Commission in council at Medicine Lodge Creek, Kansas, early in October of last year, and concluded a treaty, which they seemed to have faithfully kept until violated on our part, and even then, until-as shown in our leader of last weekthey could do so no longer, being compelled in absolute self-defence to go upon the war path. At the Medicine Lodge Council, the Cheyennes, some four hundred warriors, were the last to come in to meet the Commissioners, they alone having previously been engaged in a war upon the plains against us. Hearing their story, and the evidence of some of our own people, the Peace Commission exonerated them from all criminality, it being found that they had, after the burning of their village by Hancock, good cause for war. The other Indians had, during this conflict with the Chevennes, remained at peace; hence, it will be seen that a large majority of the above mentioned Indians, now declared to be at war with the United Stales, were disposed to remain at peace, and had done so up to that time. If they had desired war, as some are foolish enough to allege against them, why did they remain at peace while the Sionx up north and the Cheyennes south were in the field gaining the advantage in every encounter with our troops and people?

The Commission did not meet the hostile Sioux in council until the present year-a treaty not yet ratified by the Senate of the United States-yet the Sionx nation, numbering in the aggregate some thirty thousand souls, are at peace, and congregating on the territorial reservation set apart for them on the Missouri river, north of the State of Nebraska, over which General Harney, U. S. A., is in command. Some of these Indians have since last June removed from near the base of the mountains to this reservation, nearly a thousand miles in an easterly direction-selected their land, put up houses and made preparation for winter. Gen. Harney has already completed a school-house for them, in addition to several buildings for the storage of merchandise, &c., the money for which was appropriated by Conthe money for which was appropriated by Congress as late as the last of July, and reached Gen.

Harney early in September. The reason of success in the north, and apparent failure in the south, is in the fact that within a few months after a treaty with the Sioux the money was in the horde of the proposed of the money was in the horde of the proposed of the money was in the least that within a few months after a treaty with the Sioux the money was in the bench of the proposed of the money was in the sand Creek massaere, our most infamous atrocky. the hands of the proper officer and the provisions. of the freaty complied with; while in the south, the Indians, after waiting nearly a year, were then, in the case of the Cheyennes and Arapahoes, denied a portion of the annuities promised them. In the case of the Kiowas, Comanches and Apaches, the Government failed to comply with an agreement to supply them with subsistence in payment for the vast tract of land and hunting privileges surrendered or sold by these Indians. Their aunuities have not yet been delivered to them; their agent has been away. Gen. Sheridan has ordered them to remove at once to Fort Cobb, and informed them that they should not have the arms and ammunition the Government had promised. Gen. Hazen refused them means to hunt game to enable them to keep their women and children from starvation, and offered them" tobacco"; of course these Indians, proud spirited as they are, were enraged, and justly, too, at such conduct on the part of those who represented our Government, and having no other resource left them decided to go upon the war path, and as remarked by a member of the Indian Peace Commission, during its recent session in Chicago, "they did the best they could under the circumstances."

A broken promise, perfidiously persisted in, has involved this Government in an Indian war, costing already the lives of nearly a hundred of our own people, and we know not when it will end. In such a crisis the Indian Peace Commission refused to make another effort for the peace of the plains and the preservation of the honor of the republic, surrendering everything to the war and mob spirit of the border, by adjourning sine die. Let these men, to whom the Government entrusted this great cause for an honorable and permanent adjustment, answer why they abandoned it in such an extremity as the present, and why they refused to make another effort for

It is frequently asked, how it is "that in Canada they have succeeded for so many years in keeping peace with the Indians, while we have had so much trouble? How is it, while during the last fifty or sixty years the United States have expended nearly a thousand millions of dollars in Indian wars, that the English Government for more than a century have not expended one shilling? Simply this, and nothing more: Here the Indian is, to all intents and purposes, an outlaw, an outcast and a vagabond, with no other tribunal for a redress of grievance than that of war, retaliation and revenge. In Canada he has the same protection under the lawfas other subjects of the crown; there the law is made his shield and buckler, more potent than the fabled armor of Achilles, for it is invulnerable in every part-a surer safeguard than a fortress bristling with cannon and garrisoned by an army; it is also a temple within whose sacred shrine the Indian can obtain the highest culture and civilization, with no one to say may and retard his advancement. Their allegiance is secured because protection goes with it. No armed conflicts, no shedding of English [or Indian] blood, no wars

among themselves, or with the whites. Order was long ago established and peace maintained. Equality under the law is the secret of it all, if an eternal principle, a truth that fills the universe and is everywhere expressed in nature and in history, can be considered a secret. Equality under the law is peace, liberty, civilization, everything, and cannot produce any other result; a simple truth; yet American statesmanship has not yet attained the height to comprehend its nenot yet attained the height to comprehend its necessity as a condition of peace with the Indians. We do not adopt a policy to govern events, but permit events to control and dictate our policy. An outbreak on the plains; immediately the extermination of men, women and children, is the ery, and suggested in high (if any place can be high where such an infamy is tolerated) and low places as the only remedy. The black flag is displayed in the Indian country, the torch of the incendiary is applied to an Indian village, the dagger of the assassin destroys the life of the Indian child. Extermination thank God, proves cry, and suggested in high (if any place can be Indian child. Extermination, thank God, proves a failure, and cannot be a success. The people are discouraged—other means are resorted to. Commissions meet the Indians and make treaties; suggest certain legislation, in order to place the Indian under the Indian and make treaties; suggest certain legislation, in order to place the Indian under t the Indian under the protection of our law. Peace exists for a time, and nothing is done, except treaties are again violated by the whites; no one is punished; another war and all its attendant evils. The Indian to-day is an outlaw; a price is set, upon his head; no law for him or his; and so it Indians the mental and the resolution of the protection if they repeat seenes which have taken place, and which only served to rouse into the ladign to-day is an outlaw; a price is set, upon his head; no law for him or his; and so it. Indians themselves; and if not, we should only war on the upon his head; no law for him or his; and so it. has been for years. Gov. Harrison, in a message to the Indiana Legislature, as early as 1807, declared "that the utmost efforts to induce them (the Indians) to take up arms would be unavailing if one only of the many persons who have committed murder upon their people could be brought to punishment." The same is true now, and no one

The Cheyennes, while in camp under our protection and in our employ are attacked, and some hundred and twenty men, women and children are assassinated and mutilated in the most horrible and disgusting manner; and to this day our law has not punished the author of this infamous crime. He still lives, and the Chevennes are at war, after several attempts to remain at peace with us. They have a right to demand the punishment of Chivington, which if refused, they have certainly an excuse for being avenged in their own way, and we cannot limit the number they shall destroy of our own people in retaliabury the hatchet and remain at peace as long as the "grass grows and water runs." But if we violate the treaty and refuse compliance with its stipulated agreements, the Indian is released, and he original cause of the war still exists with him. A reference to the Sand Creek massacre recalls to mind the noble example of Moketovah, for a dozen years the sworn friend of the whites, to whom he often rendered the most important serfound on the plains destitute, this red man supplied their wants, sheltered them when sick, and in many instances provided them with ponies to reach their destination-all done by the Cheyennes, under the leadership of the celebrated chieftain, Moketovah, or as we translate it, Black Kettle, Chief of the Cheyennes, to whom Mr. Wendell Phillips, in a letter to the Anti-Slavery Standard of a few weeks ago, referred in the following manner:

"Black Kettle' was encamped under the American flag, at the request of military officers, to watch the roads for them. Of his one hundred and fifty warriors, two-thirds were absent—many of them specially to notify stages and families of their danger. Suddenly, without notice, six hundred United States troops surround his camp, and shoot down in cold blood his two unarmed brothers. The Chief had at that moment in his camp three white guests, one wearing the United States uniform. Turning from the dead bodies of his brothers, he said to these visitors, 'It looks as if you had come here as spies to see how few we were. But I have no proof of it. So go, John your fellow white men before the fight begins.' And these three white guests, passing by the bodies of the stealthily assassinated Indians. the Sand Creek massacre, our most infamous atrocity."

This fight lasted seven long with a loss to Chivington of ten killed and fiftytwo wounded. About twenty afterwards died of their wounds. His ammunition was exhausted, and he could not follow them for two days, and the Indians escaped.

When the French first settled in what is now Canada, they sent their missionaries among the Indians to teach them agriculture and some of the mechanicarts, preparatory to teaching them theology, always respecting the religious belief of the red men and rarely, if ever, making fun of or denouncing what they considered the true worship of the (to them) "Great Spirit." They preferred to wait and convince the Indian by example and argument, by manifesting an abiding interest in their temporal as well as in their spiritual welfare: hence their success. Protestant missionaries have generally followed a different course and been rewarded by failure.

At the time of the conquest of the country by the English, the French, in their articles of capitulation or surrender, stipulated that the Indians should be protected under the law the same as other subjects of the "Crown of England," which was accented, and in 1740 the following order was

ent to all the governors from the king: Forasmuch as most of our colonies do border upon the Indians', and peace is not to be expected without due obser ance and preservation of justice to them, you are, in our name, to command all governors that they at no time give just provocation to any of the said Indians that are at acceptable.

These governors were also commanded, by royal mandate, to secure the same protection for the Indians as afforded to other subjects of the Crown which from that day to this has been faithfully carried out. There white men can be punished for offences against the Indians; here they cannot, or have not, and that simple fact explains the reason of peace in Canada; and frequent and continual Indian wars in the United States

In this connection we desire to call the atten tion of our readers to a letter of Bishop H. B. Whipple, a gentleman of the highest culture, who has resided among the Indians of Minnesota and Dakota many years, and by whom he is much beloved and trusted. He has always been their friend, counselor and benefactor, often compelled to confront mobs in the vindication of their cause; has frequently and almost constantly, for many years, held important and responsible positions in connection with Indian affairs. The Bishop was in Chicago during the recent session of the Indian Peace Commission, to whom he addressed the following communication upon the subject of our treatment of Indians:

"TREMONT HOUSE, Oct. 7.

GENTLEMEN—I write to you freely, as to a Commission appointed by the nation to examine and redress the wrongs which have been inflicted upon the Indians, who are the wards of the Government. Your Commission was appointed at the earnest request of Christian men who have valuly attempted to secure justice to the Indians. To you we all look, and of you the nation will require a strict account. I feel the more keenly this history of shame, because it easts a foul blot on the nation's honor—because I believe God is just and will require that we shall reap exactly what we sow. The sad experience of a century ought to teach us that The sad experience of a century ought to teach us that where robbery and wrong is the seed, blood will be the har yest. I am aware of the fearful clamor of vengeance which

treaties are ratified, as with all foreign powers, by the high-est authority in the nation.

You know, every man who ever looked into our Indian affairs knows, it is a shameful lie. The treaties are often conceived in fraud, and made solely to put money into some white man's pocket. We then send them agents, knowing at the time we send them that they must steal—that they cannot and will not live on the pittance of salary. The agent and employes are appointed as a political reward for party service. Then follow fraud in contracts, pilfery in an-nuities, violations of selumn pleages, frequent removals: the ay of difficulty. But I do know that if we give God the wil Indians themselves; and if not, we should only war on the guilty. The people know that it is cheaper to feed than to fight the Indians. There is a great heart in the Saxon race which, although slow to act, will redress wrongs. The Indians can be taught to labor; they can receive the Gospel. I know of no histories among our own race of greaten fidelity than some of these poor Indians during the war. I will not detain you longer. If you will allow me, I will forward to you in writing the details of the history of the Sloux war, and the operations of the Indian system in Minnesota, which I made verbally to-day. Permit me to assure you of the I made verbally to-day. Permit me to assure you of the sympathy, the aid and the prayers of many who pity the helpless, and who believe their cry ascends to God. Yours respectfully, H. B. Whitple."

The record on Indian affairs is black with infamy, and one reading it is likely to conclude that Machiavelli's "Prince" is the text book of American politics and the creed of the American church. Such unparalleled outrages upon the wards of the nation, such diabolical atrocities as often perpetrated upon them by those who have escaped punishment, States and Territorial legislatures often encouraging the assassination and mutilation of Indians by offering bounties for scalps, unrebuked by the people. Interminable wars and massacres for a long period of tion. They make peace upon certain conditions, years-for centuries-which still continue to our and express themselves satisfied-are willing to disgrace and shame; it surpasses belief, it baffles every attempt of the mind to compass such ignorance, cowardice and cruelty, it outrages every sentiment of honor and courage in the heart of man, and it commends us to the eternal execration of posterity. We should have learned ere this that justice to all-red, white and blackis the highest statesmanship, the greatest political economy, the safest foundation of a government, the surest guarantee of peace, liberty, provices. When in the years 1859-60 disappointed gress, civilization and order, the grandest congold-hunters returning from Pike's Peak were cention and most sublime action (as it should be the greatest pride) of a free people. Even now, some of our prominent military chieftains are moving an army against the Cheyennes, Arapahoes, Apaches, Kiowas and Comanches, and the great question is, have these generals drawn the sword of justice for the preservation of the peace of the prairies and plains of the great West, the maintenance of the plighted faith of the republic and the impartial enforcement of its laws? Have they done this? or have they drawn the dagger of the assassin for the extermination of a race? That's the question; a question in which we are all interested, and which we should all determine, for it is the imperative duty of every citizen to constitute himself a special and vigilant guardian of the life and honor of his country, neither sleeping at his post nor going over to the enemy, permitting nothing to justify silence, when either is, in peril. To this service we are all called by the threatening exigencies of the

> Is it possible that in this enlightened and progressive age a free people, numbered by tens of millions, are waging an unjust and dishonorable war upon a few hundred half-clad red men? Is it rossible, we may well ask, for this nation, with its experience of the last few years, to attempt to revive the horrible and detestible maxims of Machiavelli as the soundest political wisdom, and recognize perfidy, treachery and massacre as legitimate weapons in war? Let all for an answer turn their eyes toward the setting sun and contemplate the situation and movements of the army at the present time, penetrate the veil of secrecy that our commanders have attempted to place upon their actions by silencing the telegraph and the press. Crime fears comment, criticism and censure, so it cowers in secret, and the nation is compromised.

hour, and the unavoidable necessities of the

The Nail hit on the Head.

In his very persuasive and wholly logical preface to his little monograph on "Smoking and Drinking," Parton states the exact fact which is the central one in this question of abstemiousness, when he says that the real advantage of breaking off a bad habit lies in the discovery of an inner power of self-control. There is where men generally miss of the meaning of this matter. It is glorious to feel the increasing power of a man over himself. The sense of freedom that is born of the struggle is worth all the applause and commendations of one's friends a thousand times over. It is all very sweet and pleasant, no doubt, to be spoken of so favorably by those whose regard we ought chiefly to desire, but that is secondary altogether, if, indeed, it is not a false feeling as compared with the genuine satisfaction that grows out of a knowledge of our own inalienable power. That is a possession which none can take away from us. We may suffer it to decay ourselves from disuse, but that is nothing to others Every day that we practice abstinence, from any and all kinds of indulgence, we grow stronger, purer, greater. Is it not worth while to try the experiment for the sake of the added power? What possible objection can a person have to make the very most of himself that he can?

Jesse Shepard's Concert.

Mr. Shepard, the male soprano, will give another concert at Mercantile Hall, Sunday evening, Nov. 8th. His last concert in the same hall, two Sunday evenings ago, was a great success, and many were unable to obtain admission. He offers an interesting and varied programme, as will be seen by referring to our advertising columns. Of course the hall will again be filled to overflowing.

The Children's Lyceum Convention.

The New England Lyceum Convention held a session in this city Oct. 28th and 29th, which was well attended and a lively interest manifested in the movement. We shall report the proceedings in our next issue,

The school population of the United States is 5,-000,000, requiring 20,000,000 books.

Music Hall Meetings.

Dr. J. B. Ferguson addressed a large audience at Music Hall, Boston, for the second time, on Sunday afternoon, October 25th. There was a perceptible gain, as to the number in attendance, over that of the previous Sunday. The lecturer delivered an exceedingly interesting discourse, in his usual brilliant style, some of the principal topics of which were Liberty and the Allied Power of the Soul. The utmost attention was preserved, and frequent applause given by the ssembly. We shall give a full report of the speaker's remarks in our next issue. We regret exceedingly that this popular, able and entertaining lecturer's engagement closed last Sunday afternoon. His work here has been a good one but the spiritual field is wide and the harvesters therein are few, therefore we must at present keep all our forces in motion, and not hope to confine them to any particular locality. We bespeak for Mr. Ferguson a friendly welcome and an appreciative audience wherever he can be secured to lecture.

The singing on the above occasion, by the Quartette Club, was excellent, and called forth the universal commendation of the audience. Whisper it Softly," "Something Sweet to Think Of," and "Homeward Bound," were rendered in a beautiful and touching manner. The last named piece is a spiritual production, given through the organism of Mrs. J. H. Conant. by Birdie" (Anna Cora Wilson), set to music by a little spirit called "Lottie." It is published in the Spiritual Harp."

THE NEXT LECTURER.

The admirers of Mrs. N. L. Bronson, one of our she is announced as the next speaker in the present course. Her lectures are given in a clear, distinct voice, while she herself is in an unconscious trance. She is immensely popular in the West, and her lectures in Music Hall, in this city, last winter, delighted all who beard them.

A Decline Admitted.

One of the preachers at the late Methodist Congention, held in this city, made confession to the fact, which he of course lamented after the customary manner, that true spiritual life was fast declining in the denomination, that the old spirit was rapidly dying out, that simplicity of faith and habit was no longer in the fashion, and that they were all come at length to a stand beyond which they could not pretend to see their future. It is by no means a hopeful look to take of matters. When the public preachers and the leaders of a religious organization boldly come before the assemblages of their followers and state that the light and life is going out, and that they can neither account for it nor advise how to prevent its total extinguishment, it may be reasonably inferred that there is a fundamental, interior cause for such a change of things, which it is well worth

the while to ferret out and bring to the surface. Nor do we entertain any great doubt that the cause is practically discerned by them, even while in the act of making the confession. It all means this: that they have pursued the form and lost sight of the substance; that there has been too much consideration paid to the outward organization, while the life itself has been left to take its chances; that the world has successfully prevailed against the spirit, and the love of power has crowded down the devotion to truth in its simplicity; in fine, that the people have been fed upon the husks when they should have had the kernel. Spiritualism teaches another way than this, and a far better one.

State Convention at Worcester.

It should be remembered that the Massachusetts Spiritualist Association is to hold a two days' Convention at Horticultural Hall, Worcester, on Thursday and Friday, November 12th and 13th. This is a central point, and it is earnestly desired that all the towns in the State, where meetings have been held but are now discontinned, or where even one person resides who desires that Spiritualism should be presented publicly in that town, should be represented at this Convention, as well as the towns where organized

The State Agents, Bros. Carpenter, Storer, and Mrs. Davis, will be present, and so far as possible all the officers of the Society.

The Society was never before in as vigorous a condition as now, and it is worthy of the perfect confidence and most cordial sympathy and cooperation of every Spiritualist in the State. Its methods of usefulness are simple and direct. easily understood, and its capacity for doing good capable of being indefinitely increased. There will probably be a large attendance.

Mrs. Abby M. Burnham, the Lecturer

The society and friends before whom this lady has regularly lectured since last spring—the First Christian Spiritualist Association, formerly hold ing services in Springfield Hall, but now at Hall No. 8 Boylston street, in this city, propose, as a matter of common justice, to give her a benefit entertainment at their new hall, on Wednesday evening, Nov. 4th, to consist of vocal and instrumental music, speaking, supper and a sociable. Under the ministrations of this lady the meetings of this society have so steadily increased in numbers and interest as to involve the necessity of securing a larger and better hall in which to hold their services. The dedicatory exercises through Mrs. Burnham, on last Sunday, were deeply interesting and profitable, and were attended by as many as the hall would hold. Let whoever feels disposed to aid a most worthy, deserving and talented speaker, one who is unselfishly devoted to the cause of spiritual enlightenment, attend the occasion of her benefit.

The Fraternity Lecture.

On Tuesday evening, Oct. 27, we listened to a ecture by Mr. Wendell Phillips, at the Music the spirit. It is good. It is full of light and life. There Hall. He announced his subject as " After Grant, what?" In the course of his remarks he referred to our mismanagement of Indian affairs in comparison with the policy of the English in Canada; spoke of the Sand Creek Massacre by Chivington, and incidents of that great atrocity. He referred to a little Cheyenne girl, Em-muneski, who sat upon the platform, as the only survivor of a family assassinated at Sand Creek, now attending one of our public schools in this city—the war still in progress against the Cheyennes, Sherman and Sheridan on the war-path, destroying women and children; an unjust and cruel warfare, because we have not kept our faith with the Indian. In our next we intend to refer more at length to this subject.

Pennsylvania.

We learn that the Pennsylvania State Society of Spiritualists have appointed Dr. H. T. Child and Mrs. Stearns missionaries for the State. Mrs. S. is now ready to make arrangements to speak in any part of the State. The doctor will confine his labors to localities not very far from Philadelphia. Address Dr. Child, 634 Race street, Philadelphia.

New Publications.

Lee & Shepard have The Illustrated Annual of Phren. OLOGY AND PHYSICONOMY, by S. R. Wells, editor of the Phrenological Journal. It contains some fifty portraits of distinguished characters, with a sketch of those to whom they belong. On the special topics to which this annual is devoted, it is full and instructive to a very great degree.

The Boston Provident Association have issued their Dr. RECTORY for 1868-60, together with their Seventeenth Annual Report. The Central Office is at No. 7 Temple Place.

"Dorry Diville Our West" makes still another of this ost charming series of little juveniles, from the inventive pen of Sophie May. It sets "Dotty" in the cars and takes her far out on her world's travels. The pictures add to the attractiveness of the book. Published by Lee & Shepard.

THE LITTLE SPANIARD; or Old Jose's Grandson, by May Mannering, is the fourth of the "Helping-Hand Series," which has proved so popular. It is well worthy of its predecossors-"Climbing the Rope," "Billy Grimes's Favorite," and "Crulse of the Dashaway." Illustrated bountifully. Published by Lee & Shepard.

SYDNIE ADRIANCE; or, Trying the World-is Miss Douglass's latest story, not bulky in point of size, but full of motion, thought, description, and character. She is always aithful to the nature which she studies with so attentive a spirit. Her moral teachings are clevated and inspiring. Each of her books is an advance on its predecessor, and we think she betrays developing powers that will yet command very wide and permanent recognition. Published by Lee & Shepard.

A THOUSAND MILES WALK ACROSS SOUTH AMERICA, by Nathaniel H. Bishop, is the title of a pleasant and instructive book of travels across the lower half of our American Continent, to which Mr. Samuels, of the State House, has prefixed a timely and appreciative introduction, thus bringing the author personally more clearly before us. When young Mr. Bishop undertook this journey he was but seventeen years of age. A love of natural history excited him to this enterprise, in which he persevered against obstacles best female mediums, will be pleased to hear that that would have appalled many a strong and resolute man. His observations are recorded in a remarkably mature style, and show an eagerness to learn which is not likely to be satisfied but with his life. Published by Lee & Shepard.

"The Harvester".

Is meeting with warm approbation from all quarters. The Revolution compliments it thus:

"The Haryster: for gathering the ripened crops on every homestead, leaving the unripe to mature. By a Merchant. Boston: William White & Co. Banner of Light office, Now York: 544 Broadway. A right pretty little book of a hundred and fifty, pages; printing, binding, excellent, and had our 'Merchant', been a mipister, it is doubtful if he had done his work any better, if so well. A modest page of preface begins thus:

'The following pages are the result of a constant and laborious study into the history of the rise, progress and introduction to the world of the various arts and sciences; and also a comparison of the history connected with the

and also a comparison of the incidents connected with the prepriences of men who have advanced beyond their age in the dayslepunity of the resulting of the state development of literature or art, religion, politics or

trade.'
That the book emanates from the office of the Spiritualists should in no sense prejudice the public against it. The author, too, admits that he 'has had' no other experience but that of a mechanic and trader'; but he certainly has, with a deeply honest and religious spirit and purpose, given the world a book worthy the reading and study of all classes who aspire to high attainments in knowledge and wisdom in things workly or divine."

Spanish Affairs.

A telegram from Madrid, Oct. 27th, states that the Provisional Government has issued a manifesto concerning the administration of the kingdom. After passing in review the various reforms decreed by the late Central Junta, they proceeded to argue in favor of the decentralization of the administrative power, and conclude by promising to render a faithful account of their doings to the Constituent Cortes. Some Spaniards, of advanced liberal ideas, advise the sale of Cuba to the United States, as the most direct and speedy method of solving the question of the abolition of slavery.

Mrs. J. H. Conant's Reliability as a Medium.

We clip the following question by a correpondent, and answer by the editor, (Hudson Tuttle, Esq.,) from the Ohio Spiritualist :

"R. B.—Is Mrs. Conant, of the Banner of Light, reliable? If you mean whether she is a truthful, honest, reliable medium, we answer most emphatically, Yes. We answer from personal knowledge, having received several of the most startling and convincing tests through her mediumship. She is a true and noble woman, above the least deception, and esteemed by all who know her."

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 necessities of the case.

Movements of Lecturers and Mediums.

Dr. P. B. Randolph has for a brief period relinjuished his office practice for the purpose of visting the West. Dr. R. will make his headquarters at Berlin, Wisconsin, whence he will accept ecture and medical engagements for three months from Nov. 15th. He will visit any Western State that calls for his services. As a speaker and clairvoyant, Dr. R. is too well known to need commendation at our hands. His permanent address will be as heretofore, Boston, Mass.

Spiritual press in the West will confer favor by publishing this announcement.

Miss Susie M. Johnson is too ill to fill her engagement at Oswego, N. Y., in November. She is at present at Cleveland, Ohio, 111 Superior

Mrs. Ferree's New Pamphlet

Is meeting with favor. The following note, from a well known literary lady, will be read with in-

Prospect Cottage, Monday Evening MY DEAR MRS. FERREE-I have read your little book, The Spirituelle," with interest and advantage-especially where it treats of the nourishing, educating and developing are few in this world so wise, good or happy, that they may not become wiser, better and happier by its perusal. Would that it might reach the hands of all.

Affectionately yours, E. D. E. N. Southworth.

Dr. J. B. Ferguson's Book, Entitled "SUPRA-MUNDANE FACTS," contains a

large amount of valuable information which every seeker after truth should possess.

THE RELIGIO-PHILOSOPHICAL JOURNAL contains a very laudatary notice of our efforts the past twelve years in behalf of the cause of Spiritualism. Bro. Jones, the honor belongs not to us, but to the spirit-friends whose humble instrument we have no hesitation in acknowledging we are. True wisdom dictates that we speak but little of the injuries we have received or the good deeds we have done.

We congratulate you, Bro. Jones, in having secured on your editorial staff the services of that able and indefatigable worker, E. V. Wilson, Esq.

Massachusetts savings banks have 350,000 depositors and \$80,000,000 invested in national bonds. The depositors are composed mostly of mechanics, laborers and factory girls.

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ALL SORTS OF PARAGRAPHS.

By reference to our Spirit Message Department it will be seen that a Jew presided June 29th. The message of Michael Connelly, who was formerly in the employ of our associate, Mr. White -then State printer—is true in every particular. The medium knew nothing of the facts therein contained, which is a satisfactory test of the return of the spirit of the person known in the earthlife as Michael Connelly.

We have just issued a new edition of that popular work, "Errors of the Bible, demonstrated by the Truths of Nature," by Henry C. Wright. The book has been out of print for some time. We can now supply all orders.

Mrs. A. C. Latham, 292 Washington street. medical clairvoyant, is constantly receiving letters from patients whom she has cured, living in the remotest sections of our country, thus proving that distance is no hindrance to her success. She has also an abundance of like testimony from people in this city and vicinity to whom she has revived a benefactor.

American Crisis, and Gist of Spiritualism. Sent by man for 22.0. Complete works of Thomas Paine, in three volumes, price 65: pessange 90: cross sending us \$10 in one order can order the ful amount, and wo will pay the postage where it does not expected a benefactor.

They are always safe, as are registered letters under the new law. proved a benefactor.

Theodore Parker's works have been translated into Swedish.

A clerical diner is so addicted to scripture texts that he invaribly orders, "Roast beef, well done, good and faithful servant."

The friends of women's rights have called a National Convention, to be held at Washington in December. It is expected that Mrs. Stanton, the Miss Anthony, Lucretia Mott and Lucy Stone and other advocates of the movement will attend.

Queen Victoria and Premier Disraeli think women ought to vote, if they wish.

England is only four hundred and twenty-six miles long.

Fifty years ago William Lloyd Garrison learned the art of printing in the office of the Newburyport Herald, in which paper, not long after, Whittier began to publish his youthful yerses.

Vieuxtemps, the famous violinist, who visited this country some ten years ago, will return here again next season.

A new Catholic college, to cost two hundred thousand dollars, is in course of erection at Chicago. The St. Ignatius College will be located in the building.

An old lady on a steamboat observed two men pumping up water to wash the deck, and the captain being near her she accosted him as follows: "Well, captain, got a well abroad, eh?" "Yes, ma'ath; always carry one," said the polite captain. "Well, that's clever!" said sho. "I always dislike this nasty river water."

Lady Franklin, now eighty, has returned from Asia to France.

PULMONABIA.-Having had a very severe cough for several weeks, a friend advised us to try Dr. H. B. Storer's pulmonory syrup. We procured a bottle of this medicine, and after using it one week we were entirely cured. Having thus thoroughly tested its curative powers, we cordially recommend it as a grand specific for pulmonary complaints. Address 56 Pleasant street.

The free schools in Spain have been reopened.

L'Unita Italiana says that deserters from the Pontificial army are continually passing through Verona. The majority of them are Germans and Protestants, and they return to their country more Protestant than ever.

Manufacturers have for years been looking for a substitute for rags, as a material for paper. It is said to have been found at last in Esparto grass. Paper made from this grass is much used in England. The London Times is printed on it.

Marble has been discovered in-Wirginia.

Victoria's physicians say she must not live in

A sporting man remarked of a belle, in the habit of wearing low-necked dresses, who carried off a matrimonial prize in the shape of a rich old widower, that "she won the race by a neck!"

"No man in England thinks of blacking his own boots," said an Englishman to Mr. Lincoln. "Whose boots does he black?" Mr. Lincoln quietly asked.

Dr. Joseph Jones, of Nashville, has discovered human remains, pottery, vases, shell ornaments and stone idols in the Tennessee mounds which he has been exploring.

-Europe owns \$983,400,000 worth of American railroad, State and Government bonds.

In Charleston, S. C., the trade of this season is three times as heavy as that of any other season since the termination of the war. The jobbing merchants wear smiling faces.

There is no doubt entertained in Cuba that some speedy action on the subject of slavery will result from the change in the Government of Spain. Opinions on this subject are governed by what people believe to be their own interests. The owners of slaves hope that time enough will be left them to perfect some other labor system.

It is said that there are negotiations between the American and Atlantic Telegraph Company of New York and foreign capitalists, to lay a cable to Belgium, and that a contract may be zations and colleges, and give them our millions made for \$2,500,000.

Gas has been introduced into the cars on the New York and New Haven railroad.

Dr. Holland, writing from Scotland to the Springfield Republican, remarks: "Loch Katrine is a beautiful lake, but no more beautiful than a thousand lakes to be found in the length and breadth of America. The Highlands are picturesque and fine eminences; but there is nothing about them more beautiful than about those one sees from the steamer's deck, as he sails up Lake

DIVORCE.-The Protestant Episcopal Convention, now in session at New York, recently adopted a resolution concerning divorce, as follows:

"No minister of this Ghurch shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

Marriage is a civil institution—a legal contract and the priesthood should exercise no authority whatever in regard to it.

A Good Test Medium.

The object of this notice is to call the attention of the public to a newly developed medium, in at taking the life of a snake or burning a bit of the person of Mr. Arthur Hodges. He has given paper torn from a Holy Bible with supposed me the best test, with names and personations of spirit friends, that I ever received from any medium. He also described my place of residence and its surroundings. I should advise the public | would give it up to the church which teaches that to give him a call, at 16 Salem street, Boston. C. E.

New York Department.

BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY.

WARREN CHASE.....LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE. Very Large Assortment of Spiritualist Books

Very Large Assortment of Spiritualist Hooks.
Complete works of A. J. Davis, comprising twenty-two volumes, inieteen cloth, three only paper: Nature's Divine Revelations, 30th edition, just out. Svois... Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (26 discourses, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Manual, Arabuila, or Divine Guest, and Stellar Key to the Summer-Land—Inst two just Issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

Four books by Warren Chave—Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$200.

They are always safe, as are registered letters under the new law.

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

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

"Young England." Is sold, but we have another rare and remarkable English book, Calibriusics, on Pestalozzian prluciples, by Henry of Realers, showing every position of the human body, in two thousand figures (only one copy, price \$5,00). Teachers of gymnastics, if not in possession of a copy-of this book, would find it obsyreat value; but as a libiary book it is not valuable for reading, as its lost large pages are mostly taken up with the engravings.

Unitarianism.

We copy the following brief extracts from a well written letter of Rev. A. D. Mayo in the Liberal Christian of Oct. 24. The first and last extracts contain something on which we have a few words of comment to make:

few words of comment to make:

"But the eyes of Christian Liberalists, in and out of all the churches, are looking with dally increasing interest and longing to our Unitarian Church. To them it represents the most practical and comprehensive form of organizing a Liberal Christians faith. Every body of Liberal Christians recognize the same. The violent disputes among the Universalists in respect to us, the fervent ciloris of the Spiritualists and reform organizations to work under our national organization and avail themselves of our historical prestige, point to the same fact.

The thoughtful and religious people of the United States already know several things about the Unitarian denomination in this country.

The thoughtful and religious people of the United States already know several things about the Unitarian denomination in this country.

First, they know the names of its noble array of preachers, leaders and workers.

Second, they know that the Unitarian Church means liberalism in politics and invincible particitism.

Third, they know that the Unitarian body is identified with our national system of free schools and unsectarian Christian education in our universities. Every religious body in America, save the Unitarian, is piedged to the system of sectarian education. The Unitarian body has pefsistently wrought at the development of the people's free schools. In about every Western city the free school owes its development and organization greatly to our Unitarian clergy and laity.

Fourth, they know that the Unitarian denomination is all alive with practical humanitarian zeal.

Fifth, they know the Unitarian Church, as represented in its National Conference, is the broadest Christian Church over known in Christendom. It has no creed, save a general profession of Christianity, and it permits every man to give his own conscientious interpretation of the meaning of discipleship of Christ and the duties of the Christian name. It offers to receive delegates from every church in the Reventle that the Christian Church with the teach the Christian Church of the light of the teach is the state of the Christian name.

discipleship of Christ and the duties of the Christian name. It offers to receive delegates from every church in the Republic that calls itself a Christian Church. It offers to liberal thoughtand life every opportunity of expression through its pross, pulpit, platform, and is doing its greatest work, not for self-aggrandizement, but for the masses of people outside its limits. The only thing it persists in refusing to do, is to permit societies and organizations which will not bear the Christian name to send delegates to its Conference, who honestly must attempt to make it an unchristian body. The thoughtful, progressive Christian people of the United States, know too well the demands of a genuine Christian freedom to reject the Unitarian National Conference because it respectfully declines to zempit suicide in behalf of spirit.

t respectfully declines to compit suicide in behalf of spirit nal liberty." If Bro. Mayo thinks the Spiritualists are auxious to come under the Unitarian organization with its Christian voke on its neck, and thus again put the heads of its members into sectarian bondage, he will be mistaken. They may invite or

command us, as Mahomet did the mountain, but like it we shall not move in that direction, and we are sure to fulfill its prophecy. It will come to us, at last, by easting off its Christian shell (name), which alone makes it sectarian, and keeps Spiritualists and liberal reformers out of its organization and working harness of reforms. When they can recognize the nobler teaching

of Parker, that man is by nature a religious being in his normal condition, and may by education be trained to accept the religion of the American Indian, the Hindoo, the Persian, the Mahometan, the Jew, or the Catholic, Orthodox, Unitarian, or any other branch of the Christian sect of religious worshipers; when they can realize that Christianity is sectarian, and that to become truly liberal and rationally religious they must abandon this sectarian name, and have a world-wide philanthropy and a world-wide religion, to be found in Nature, and cultivated and unfolded therenot in the name of Christ, nor Mahomet, nor Confucius, nor Calvin, nor the Pone, but of God. in man, in all men-then the barriers will be removed, and their organization will take in Spiritualists and all practical, liberal reformers; and our religion will take them in, and we shall join in removing the evils! that afflict the race, and unfolding its powers in true harmony with natural law. We shall all recognize the Godhood in MAN universal, as the Church does in Christ. When this Church unchristianizes itself and thus unsectarianizes itself, the new religion will spiritualize and vitalize its organization.

We opine that not till thus united will the Unitarian work of progression be accomplished. Every year we see them coming nearer and nearer to this consummation, and patiently we wait their action which shall give us their perfected organiof converts, and vital truths fully demonstrated of the continuation of life and work after death and the communion of souls. With these united powers we can move the world out of its sectarian wheel-ruts, which Unitarianism has been constantly filling up but still following. Trusting and hoping these brethren will get off the track of the "old Mother Church" some day and free itself from the sectarian name, as it has from the creeds of other churches, we patiently wait the events that hang in the heavens for the future, when we can greet Bro. Mayo and all Unitarians as religious humanitarians and not Christian sectarians, as they yet choose to call themselves, and by which they keep aloof from the great body of the Spiritualists.

Religion-What is it?

Bro. Seaver, editor of the Boston Investigator, says he defines it " as the faith in, and worship of, supernatural or unearthly or supermundane beings," and that it is derived wholly from education. That these forms of superstition, with all their creeds and ceremonies, are educational, we do not doubt, as in the expression of the human conscience, which may be so trained as to murder a fellow being without reproof, or to be horrified words of God on it. To us this does not embrace religiou, even if it can be counted as belonging to it at all. If this were all there is of religion, we it is foreign, and taught and introduced first by God himself, and next by his Son, and last by the

Holy Ghost, and the priests; and Bro. Seaver claiming it is wholly educational and never innate, and denying the origin given it by the church, afternoon and evening for the friends in New. must suppose it was taught at first by those who Haven. Their organization is now in a flourishwere never taught, and how they got it we know ing condition, having received a decided impetus, not and care not, since we do not believe in any- and much interest created among all classes, thing or any power that is supernatural, and can-through the able lectures of Mrs. Anna M. Mid not remember any time when we ever did, and dlebrook, during the past summer. yet we claim to be religious though not Christian, as we are not a believer in the Christian religion as taught by the Orthodox priests. Some who have been branded as athelsts we claim as emissionally in favor, and only lacks a full set of Lynently religious, and we have yet to find the first ceum equipments to perfect its organization. nation in history or the first individual in life which is not religious. To us religion is in no wise necessarily connected with fear of punishment or hope of reward, and may be entirely void of all knowledge of or belief in a future state of existence and of supermundane beings. We believe that ideas are sometimes innate, and religion always natural to human beings alone, and although we may teach a parrot to say a prayer or to swear, no one would find a religious parrot | with or without education.

Among the first and simplest expressions of what we call religion, is a sense of right and try are invited to send or bring to the National wrong, or a power to decide and a conscience to Town (town the power to decide and a conscience to Town (town the power to the national wrong). determine, the expression of which may be warped into any extreme of action by education, but education does not furnish the germ; and although it can make any act appear right or wrong, it cannot give the power to appreciate that there is a right and wrong. This faculty is purely human, not existing in animals, and is natural, and we term it religious, and it is not always connected with fear or hope.

There is also another religious faculty manifest in the natural regard for, respect for, admiration of, and sometimes veneration for parents and superiors, and this in manhood often rises from parents to some real or imaginary superior or Supreme Being, and becomes veneration, and Is so very susceptible of cultivation and education that it is by strong and designing minds used both in political and religious institutions to-bind weaker minds into servitude, and here is where Bro. Seaver finds it, and attributes it all to education, because it is taught and twisted into the various creeds, dogmas and ceremonies of the popular religions of the world. The germ, like the mind itself, is not given in the education. The seed was there, or education could no more have made the Christian or Infidel than Nature could the tree without its seed, and to us this germ is religion, innate and natural, and if cultivated by education or not, will have an expression weak or strong in all individuals in accordance with the organs of the brain through which it acts. To us the Hindoo worshiper of Juggernaut is as much a religious worshiper as the dignited and educated pensation in Fairhaven, Vt. Yours for truth, Episcopal Bishop of our country; and the conscienious cannibal may be as religious as the burners of Servetus and Rogers. Religion often howls in our own country for want of an education that would make in the worshipers more musical

Christianity is idolatry gone to seed. THE SPIRITUALISTS AT THE EVERETT ROOMS.—We attended the Spiritualist meetings at the Everett Rooms on the two last Sunday evenings, and wish to say that the crowded audiences of most attentive and infelligent listeners to Mrs. Allyn were only a well deserved compliment to her wondrous power as a trance speaker. Subject were prepared to her on sling of paper by jects were presented to her on slips of paper by the audience like ballots, and numerous enough to secure an election had the desk been a ballotto secure an election had the desk been a ballot-box and polling booth, all of which she wove into discourse or poem in most mysterious manner. The closing poem last Sunday evening was on Death and Resurrection, which she improvised into dialogue form, and delivered with surprising dramatic beauty and power. We devoutly wish-ed New York's half million of adult inhabitants could have heard it. Next Sunday, morning and avening concludes her present onca general.—You evening, concludes her present engagement.— New York Revolution.

not make it-at least so we understand the subject.

Note from the Davenport Mediums.

DEAR BANNER-Before leaving Europe rumors from time to time reached us from this country that many of the American newspapers, taking the cue from their equally truth-loving brethren of the English press, were representing us as having "given up all pretensions to being Spiritualists," and that we simply claimed to be Hull and W. F. Jamieson, editors. For sale at skillful jugglers. Now these statements, as ridicu- this office. Price 20 cents single copy. October ulous as they are false, we treated with slient number now ready. contempt, thinking them unworthy of notice.

We did believe that our career as mediums for the past fourteen years was sufficient answer to all such reports, but we find that these states all such reports, but we find that these states the control of the past fourteen years was sufficient answer to all such reports, but we find that these states are the control of the past fourteen years was sufficient answer to all such reports, but we find that these states are the past fourteen years was sufficient answer to all such reports, but we find that these states are the past fourteen years was sufficient answer to all such reports, but we find that these states are the past fourteen years was sufficient answer to all such reports, but we find that these states are the past fourteen years was sufficient answer to all such reports, but we find that these states are the past fourteen years was sufficient answer to all such reports, but we find that these states are the past fourteen years was sufficient answer to all such reports, but we find that these states are the past fourteen years was sufficient answer to all such reports, but we find that these states are the past for the past fourteen years was sufficient answer to all such reports. ments, which are being daily repeated by the press, taken in connection with the treacherous and disgraceful conduct of certain physical mediums, are having an influence not only with the general public, but with many simpleminded Spiritualists. It is singular that any individual, skeptic or Spiritualist, could believe such statements, after fourteen years of the most bitter persecution and violent opposition. culminating in the riots of Liverpool, Huddersfield and Leeds, where our lives were placed in imminent peril by the fury of brutal mobs our property destroyed, and where we suffered a loss of seventy-five thousand dollars, and all because we would not renounce Spiritualism and declare ourselves jugglers, when threatened by the mob and urged to do so. In conclusion, we have only to say that we denounce all such statements as base falsehoods. IRA ERASTUS DAVENPORT.

WM. H. DAVENPORT. WM. M. FAY.

Buffalo, N. Y., Oct. 23, 1868.

Yarmouth. Me.

The best manner for stockholders to increase their capital in the great bank of Progress, is by encouraging and sustaining efficient laborers. those who combine a well-directed zeal with practical teachings, and are calculated to sustain the interest in a community and build up and strengthen the society for which they labor. Eminently gifted in that respect, through her earnest controlling intelligences, is Mrs. Almira W. Smith, as her success among the stanch souls of Yarmouth demonstrates. Coming among us at a time when the spiritual influx was at low ebb. with many obstacles to surmount, she has labored with us for two years, and as her inspirations have grown more and more glowingly beautifulso has her audience increased in numbers and in terest; and that there is no diminution in the appreciation of her worth as a woman, and ability as a speaker, the full house that listened breathlessly for more than an hour to the flow of eloquence from her lips on the marriage question. Sunday evening, Oct. 25th, will abundantly testify.

Mrs. Smith requires, and is richly fitted for, a large field of labor, and although we shall deeply regret the loss of her, still we cordially recommend her to those societies that are securing their speakers for the coming lecture season, as one who will enlarge their borders and lift them morally and spiritually upward.

In behalf of the Society, MRS. SUSAN GREENLEAF, Cor. Sec.

Yarmouth, Oct. 26th, 1868

Bridgeport, Conn.

OF LIGHT.

DEAR BANNER-On Sunday, the 11th, I spoke

They have a fine hall, where are held each week social gatherings, sowing society, &c., &c.

The Children's Progressive Lyceum is gaining

Mr. A. French, a gentleman of energy and sterling integrity, has been recently elected President of the association

They invite correspondence with speakers, who can address the President, No. 37 Green street, New Haven, Conn. Most fraternally,

H. H. CRANDALL. Bridgeport, Conn., Oct. 19th, 1868.

- A Card.

Musical directors and friends of the Children's Progressive Lyceums throughout the entire coun-Lyceum Convention, all the music, either original or selected, that they think suitable for a Music and Song Book for the use of Lyceums. We want suitable music for every song and hymn in the Manual, and as many more if equally good. The National Lyceum Convention intend to publish a Music Book for Lyceums, and need all the assistance the musical directors and friends can render. It is one of the great necessities of the Lyceums. If you cannot come, send your manuscript by mail to M. B. Dyott, 111 South Second street, Philadelphia. Do not be backward, but send your suggestions; they will be thankfully M. B. Dyorr.

October 21st, 1868.

Still the Light is Breaking.

EDITORS BANNER OF LIGHT-W. K. Ripley, of Foxboro', Mass., has lectured here for three Sundays, and one Saturday evening. The lectures were of the highest order and well attended from all the different denominations in the place, which are seven. The doctor made an impression here which will be lasting. At his last lecture there was a clergyman; I afterwards asked him how he liked the doctor's discourse. His reply was: It was good, and founded upon reason. Before the doctor came here Spiritualism was " a humbug," but before he left it was thought differently of. He was even followed to the depot and urged to prolong his stay, or at least promise to return again to us. So ends the beginning of a new dis-

WARREN ALLEN.

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

SUNDAY AFFERNOON, AT 21 O'CLOCK, sounds. Education disciplines religion, but does and will continuo until next May, under the management of

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Nov. 7.—188

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Some men there are, I have known such, who think. That the two worlds—the seen and the unseen. The world of matter and the world of spirit—Are like the henrisphere upon our maps.

And louch each other one at a poted.
But these two worlds were not divided that, save for the purposes of common speech.

They form one globe, in which the parted seas. All flow together and are interningled.

While the great continents remain distinct.

"The spiritual world

Lies all about us, and its avenues.

Are open to the uncen feet of phantoms.

That come and go, and we perceive them not save by their influence, or when at times.

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Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually-progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they forceive

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

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Invocation.

The earth is full of thy glory, oh Lord! Thy creations do forever chant thy praise. The mountains call unto the valleys, and the valleys answer to the mountains. The waves of the ocean, with their ceaseless restlessness, do murmur praises to thee. The twinkling stars, like eternal fires burning upon eternity's brow, do forever sing a grand prean of praise in honor of their Maker; and, oh Lord, our souls, in unison with all these voices, would praise thee most truly, would worship thee most devoutly, and bringing our choicest gifts, our best thoughts, our highest our choicest gifts, our best thoughts, our highest aspirations, our deepest and divinest resolves to the altar of thy great soul, we would lay them thereon, knowing that thou wilt bless them. Our Father, thy life filleth our lives, and somewhat of thy greatness thou hast bestowed upon us. The vibrations of thy great mind become that which constitutes human minds, and the breath from thine infinite soul filleth all space, permeateth all forms and maketh thyself a living presence everywhere. Thou dost shut out death from life; and, though thou art perpetually changing every form. though thou art perpetually changing every form, yet none dieth; for there is no death. Since thou art everywhere and thy name is Life, there can can be no death.

Oh Infinite Jehovah, while we look back over nast ages and are able to belief thy glory that has shone even in the darkness of the past, we can but rejoice with great joy, and praise thee with renewed praises for the light of the present. Thy holy spirit seems to be baptizing thy children everywhere, and the knowledge of the great hereafter seems to be entering every soul. after seems to be entering every soul. Thy mes-sengers are knocking at the cottage-door and finding admittance. They are knocking also at the palace of kings. They are entering the halls the palace of kings. They are entering the halls of glate. They are ministering in politics, in religion, in all phases of life, to thy children who still remain on the earth, and the morning of a newer and diviner and holier dispensation seems to have dawned upon the earth. We praise thee, oh Lord, that it was our privilege to behold the first great light of this glorious morning ere thou didst call us to the summer-land of the bereafter. We praise thee that our souls were guided to the unsnown future by the glory of that star of faith that is ever ready to guide every soul that seeks for it. Oh, we praise thee for thy many gifts that are being shed throughout the earth everywhere. Then dost bless thy children beyond all blessing, yet, as the soul reaches out, asking for more and still more, the supply seems to be exhaustless, for forever comes the answer in the blessing.

Our Pather, may it be our holy privilege to stand close by the side of those parting souls who fear to cross death's tide, cheering them by words of peace, giving them hope concerning the hereafter, and assuring them that the real life lieth beyond this present state of being. Oh, may we uplift the down-trodden, give strength to the weak and hope to the weary; and when our mission shall be done with earth, may we hear the approbation of those better than ourselves, for deeds well done, duties well performed. Amen.

Questions and Answers.

Controlling Spirit.-I am now ready to consider your queries.

QUES.—How are we to understand this passage of St. Paul: "Who shall deliver me from this body of death?"

Ass.—Every human soul has at some time of its earthly existence—provided it has arrived at years of maturity—doubtless propounded the same question to the Infinite. But we never hear that God ever answered the soul except through Ans.-Every human soul has at some time of his manifestations as seen in Nature and Nature's laws. The body of death I conceive to be the human body, that which is subject to all the various laws of human life, that to which the spirit is bound for a season that it may gain certain earth-ly experiences. "Who would be able to deliv-er me from this body of death?" cries St. Paul. or me from this body of death?" cries St. Paul. Doubtless he was at that time passing through some severe earthly experience, and he felt the clog which the body was to the soul most severely. Hence in his sorrow he cried out, "Who shall deliver me?" It is very possible that he contemplated suicide—we do not know that he did not—and not liking to deliver himself he calls to know who shall deliver him. We do not learn that God answered him in any other way than he answers every soul. The answer is found in Nature and every soul. The answer is found in Nature and Nature's laws, and nowhere else. And this God of Nature is always able to deliver us from the body of death, and always will, when the proper time comes. He never mistakes any one of us, and however much we may suppose that he has ceased to care for us, or has forgotten his duty to-ward us, that cannot be. When our proper time comes to be delivered, we shall be, whether we

Q.—Is the transmigration of souls, spoken of here the other day, the same thing as the process known to us as≱he over shadowing of conception

by the spirits of departed human beings?

A.—No, I do not so understand it. I believe that the soul, as an entity, has always existed, and I also believe that it is dependent upon form for its method of expression, therefore I am under the necessity of believing that it has always ex-isted in form. But I cannot say that the form has always corresponded to the present human

CHAIRMAN,—The following question presup-poses an affirmative answer to the preceding, but I will read it: Are spirits who thus renew their lives, as it were, by projecting themselves into newer forms, confined to the inhabitants of this

planet, or are they inhabitants of different planets?

A.—I believe there is a law of gravitation which belongs to the soul, as there is one which belongs to the body. And I believe all souls will pay absolute obedience to that law. They will not, they cannot deviate from it. I also believe that it would be impossible for me, as a spirit, to gravitate to the planet Mars, and there find a body through which I should act for a season. I believe that the law of gravitation which belongs to me, as a spirit, is within the sphere of earthly life, and nowhere else. If I express myself through form at all, I express through the law of grayform at all, I express through the law of gravitation which belongs to me as a spirit. The earth produces certain forms with which we become familiar by contact, by use. All the forms that the earth has produced obey the law of earthly gravitation. And what is true of the forms that the earth has produced is equally true of the spirits that belong to certain forms. I may go to distant planets and find a temporary life there, but I do not believe it can be permanent. I may take a ball and throw it up into the air. It remains there till the momentum or force is exmains there till the momentum or force is exhausted, then the law of gravitation asserts its right, and it falls to the ground. So it would be with regard to my spirit. I should travel up to distant planets and remain a certain time, but by-and-by the law would force me back to my proper place.

-Has matter always existed, or was it cre A .- It is my opinion that matter has always ex-

isted, in some kind of form, if not in that in which we find it at present.

Q.—Is there any increase or decrease in it, or will there ever he?
A.—I believe that matter is constantly change ing, but I have no evidence that it is increasing or decreasing in bulk.

June 25.

Florence Wilbur.

I died by the accident to the "Evening Star," and I come here to day, hoping to be able to send some message to a sister I have in New York. I knew nothing of these things before death except what I had heard, and I sometimes doubted the existence of any hereafter. I was strongly in-clined to believe that after the death of the body there was nothing more; that our thoughts were the results of the action of the body, and nothing more. My sister always said she should like to think so, for she could not think of the hereafter with pleasant feelings, she was very sure, if it was what the Church had pictured it would be in heaven; and if they were true with regard to heaven they might be with regard to hell, and so

ere was a fearful risk to run at best. I have been able to see that her mind has been very much agitated on the subject since my death, but I have never been able to do anything like communicating with her till to day, and I hope to be successful in this method. Florence Wil-bur. My sister's name, Harriet C. Wilbur. The experience I have had since death does not differ materially from the experience of many thousands who died under similar circumstances and lived a similar life. I experience no hell such as church people talk about, nor have I experienced the joys of any heaven except such as I carry with myself. I was fearfully disturbed when I first awoke to consciousness here, and found that I had passed to the other life, and that there was another life. I did not know what was before me-I only knew what was behind me. I did not know much of my surroundings. I did not know where I was bound and I scarcely had faith enough to recognize any supreme controlling power. But I was ministered unto by kind loving spirits, who always wait upon the soul overlook Nature, and are led to mistake her grand manifestations for something entirely different. I have no wish to speak of my early life nor of the associations connected with it. I was liber-ally educated, and received many of the blessings which are common to human life. By-and-by the thorns and thistles, the briars and brambles and rude experiences.

I have a strong desire to speak with my sister, and as there are ample facilities in New York, I desire that she seek some of them and I shall certainly come. My years on earth numbered twenty-seven. Good-day, sir. June 25.

Michael Cramer.

It is all the same whether we are Irish or whether we are American; whether we are Catholic or whether we are Protestant. It seems to

a talking about things on the other side that I didn't know anything about. Somehow or other I was always having a kind of looking to the other side. Now, you see, in my country there was such things as "spooks." You know what they are? [Yes.] Well, sir, I am one myself, when I am outside of this body—a spook, an apparition. My mother was one of the people what could see those things, and I was sort of gifted in that way myself. But then I thought it was some particular gift of some patron saint, you know. I had no idea of what it was—of the general idea of the thing. Mr. Van Dyke would say to me, "Michael, what the devil are ye standing there gawping at?" Well, the truth was I would try to persuade myself that I was mistaken, that I was under some kind of a delusion, because it was—well, I don't know. The truth was—well, I'll not say anything about it myself, anyway. But I thought I'd just like, as I could come back this way, to tell him about it. And the very last time he spoke to me in that way, the spirit—that's what I call it, you know, the right wame—the spirit I saw was Mr. Van Dyke's father. And how do you suppose I saw him? I saw him hanging up by the neek; yes, sir, Well, I did n't know, of course, how it was at all. I saw him hanging up by the neck; yes, sir. Well, I did n't know, of course, how it was at all, some holy hanging by the neek that looks like you," he would have known what it was. But I never said any such thing. I was afraid. I did n't know about it—kept it all inside of me, locked up and choked down. The first thing I saw when I come from the battle-field—for that was my birth-place, where I was born the second time well, when I come from there and I got my senses straightened out, this old man comes to me again, straightened out, this old man comes to me again, and he upbraids me for not speaking about it to his son. But I did n't know about it, you see. Well, I promised the very first chance I got I'd help the thing along on this side, yon know. And it's all the time that old man has been hauuting me to come back. I learned of this place, and I come as much for him as for myself.

Now six thay tell me I'm to watch this thing.

come as much for him as for myself.

Now, sir, they tell me I'm to watch this thing—this letter—that it's going to be put in the paper, and that I am to watch it and get Mr. Van Dyke—to influence him to get the paper and to read it. And that's the way the thing is to be brought about. And I tell you it's quite an undertaking. It's worse than being porter for him—a great deal worse than that. It's what I call working after hours 'canse you see I'm get to working after hours, 'cause, you see, I've got to take him when he's away from his business. I'll charge him accordingly—make him pay up well when he gets on this side. He used to say to me sometimes, "Michael, what's this for?"
"Oh, sir, I worked after hours that time." "Oh, you did, and so you charged so much?" "Yes, sir." "All right," he'd say, and pay it. A pretty good man to work for. I haven't no fault to find at all. Wish averabedy was as good as My Yes. at all. Wish everybody was as good as Mr. Van

Well, sir, I hope now the old man's spook will be satisfied, and I shall be gratified if he is. Now the first step is taken, and the second has got to be taken, and the third, and the Lord knows how many more. And when it's all done I shall bless my stars, I tell you. Yes, sir. Good-day to you. [Are you in a hurry?] Oh, no, sir, no hurry at all. Comfortably situated, I tell you. [Will you give your age?] My age? You wouldn't ask a woman that. If I was here I might say I was younger than I was. Well, sir, I suppose, according to the earthly reckoning, I was turning forty-one; pretty good looking, too—yes, sir, for an Irishman. And if you want a good smart brush to get stirred up, well, just take a hand with me. [I don't practice that way much.] All be taken, and the third, and the Lord know with me. [I do n't practice that way much.] All right. The better for you, then. [This message will not be printed for about three months.] So will not be printed for about three months.] So I was told. Oh well, I'll have a rest that time—be looking round. [You can go to him.] Oh yes, I'll be round, getting him soft, you know, so I can get the ideas in. Takes time, you know, to I have the ideas in. June 25.

Annie Tykyndhall.

[How do you do?] I am well now. I come to go to my mother, if I could. I am from Jackson-ville, Miss. My father was killed at Harrison's He was a soldier in the Confederate army. Bend. He was a soldier in the Contederate army. He was first a lieutenant, then he was a captain, and last he was a major. [Just before his death?] Yes. My name is Annie Tykyndhall. My father's name, Alexander Tykyndhall. My mother is very unhappy. She has been to Nashville, in Tennessee, with her sister. My mother come from Tennessee. My mother was born there. Father and I come here to-day to tell mother that we want to speak with her and that we live.

that we want to speak with her, and that we live together, and that we are able to come to earth and see her and help her, and that she must not feel that she is alone. [You want her to go to some medium?] Yes; but there is n't any there.

York?] Yes. [She will find plenty there.] Then I will tell her to go to Cincinnatior New York, and there she will find plenty of these persons

and there she will find plenty of these persons that we can come to.

[How old were you?] Nine years old. [Can you not mention some incident by which your mother will know it is you?] Yes; the day before I died, my mother received from my father a piece of money, gold money, which was taken from a Yankee that had died, and my father sent it to me, and there, was a hole in it. It was a three dollar piece, and my mother put it round my neck. It came from my father. I don't know who it belonged to. I am sorry Idon't, because I don't like to steal. I don't like to take things that don't belong to me. [You should ask things that do n't belong to me. [You should ask your mother to send it to the owner.] Yes, I should; but I do n't know, and my father do n't know. It was a dead private. One of his men found it, and gave it to him. My mother has a Bible, too, that was taken from a dead soldier, and there was a bullet in it, too. And I don't know who that soldier was, because his name was not in the Bible. That come before I was sick. Good-by, mister. [Does your father wish to send any word? He wants to talk with my mother. Eliza is her, name. Mine is Annie. [Have you a middle name?] No. June 25.

Scance conducted by T. Starr King; letters answered by George A. Redman.

Invocation.

Thou Infinite Spirit, whose life eternal hath watched over our souls from all past eternity, thou who hast no special form and claimeth no special dwelling place, thou who art our life and the life of all that ever was, that is, that ever shall be we would bring thee our holiest thoughts, and decreat desires for truth and laying them. whenever it needs assistance; and I very soon learned that this spirit-world which I had been ushered into was but a step beyond this life—that it was made up of the conditions of this cearthly life. Whatever our earthly lives had been four spiritual lives were the outgrowth of Simple indeed, but glorious, too. So sublimely simple are all Nature's manifestations, that I do not wonder that while here surrounded by the hard, dark conditions of earthly life, that we overlook Nature, and are led to mistake her grand manifestations for something entirely different. grasp, forever thou art beyond us, above us, for-ever thou dost defy our human senses. Yet, oh Lord, we can worship thee, we can serve thee, we can adore thee, we can love thee, but we cannot fear thee. For perceiving thine infinite goodness and wisdom, we have lost all fear of thee. Though thou art great and mighty, though we do Though thou art great and mighty, though we do serve thee day and night, though our every attribute is called into action in our worship of thee, yet we do not fear thee. We bring thee our offerings of thoughts, and we lay them upon the altar of life, fearlessly confiding in thy love, expecting thy wisdom will deal well with us. It seemeth to be thy pleasure to lead us sometimes through darkness but as night in the handwaid of day to darkness, but as night is the handmaid of day, so sorrow may be the handmaid of joy. And per-chance in thy wisdom thou dost know that our souls could scarcely well unfold in thy presence, without the deep shadows through which thou be that this circle is open for everybody. And the man who was subject to hard conditions when he was here, is just as welcome as the prince that rode in his carriage. [Just as welcome.] The most liberal platform that I ever knew of.

Well, sir, I am Michael Cramer, and I am, or was, Mr. Van Dyke's porter, Broadway, New York. Very glad I was wise enough to lay down the boxes and shoulder the musket. I was a sort of strange fellow when I was here. I was always wilt finally change our ignorance to wisdom; a talking about things on the other side that I a talking about things on the other side that I thou wilt finally cause us to grow and expand in didn't know anything about. Somehow or other all those higher beauties that belong to the soul's

the manifestations spoken of. He asks to know if there are no spirits who abode in the Jewish faith when here. He hears not of their returning, but his ears seem to be dull, fashioned of lead. It is a clear fact that many Jews have returned, ex-pressing themselves at this place. That they live, as all other souls live, is a fact beyond questhere it was; the old man wanted to come to ms son—and he wants the same now—and so, seeing that I was one of these folks, he took that method, and if I'd just said to Mr. Van Dyke, "I see somebody hanging by the neek that looks like somebody hanging by the neek that looks like you," he would have known what it was. But I longs to that class himself, being of the Jewish you," he would have known what it was. But I longs to that class himself, being of the Jewish truths: he has of late passed from unbe Jewish truths; he has of late passed from un-der the priestly shadow, and is endeavoring to grapple with the light of the present, endeavoring to see how much of light and how much o ness belong to his ancient creed. And all good angels rally to his rescue; there are none who are unwilling to aid him in his search after truth. Say to your correspondent, the Jew lives in you der life, and returns to earth perhaps as frequent-ly as any of all the other faiths that are known

n earth. Q.—Is the centre of our solar system inhabited by beings of intelligence, living in conformity to law and order, as on this planet?

A.—There are certain minds who have made large researches in various directions, both in the sphere of mind and matter, and such inform us that the centre of the solar system is inhabited by an intelligent class of beings, and that their intelligence corresponds in very many respects to the intelligence that is known by you.

Q.-Various opinions are entertained of the character of Jesus Christ. Some contend that he is the very God, others that he is not God exactly, but something approximating to it; that he was not born into the world as human beings are Another class still hold that he was a very good man, possessing large mediumistic powers. I would like the opinion of the spirit on this subject.

A .- Your speaker agrees most emphatically with the latter class, denying for Christ all claims to divinity except such as all can claim.

Q.—Have you any knowledge of where his spirit is? whether he is operating in this present movement for the redemption of mankind?

A.—This man, who seems to have been a moral teacher here, is continuing his moral teachings in the spirit-world, having attached himself to a class of beings whose purpose is to define all things properly, and while he labors in the moral vineyard, he seeks by his divinity—for such he has—to overthrow all erroneous ideas concerning himself and all other gods, or all other beings that were worshiped as gods in human life. Q.—Have spirits the power to visit other plan-

A.—They certainly have, Q.—And do they? A.—They do.

Q.—And return to this planet? A.—They do. Q.—Are the intelligences there informed like

those of this? A.—Many of them, we are told, are very well informed. Some are in advance, in many points, of the children of earth. Upon some planets the

arts and sciences are many steps in advance of what you have here. It would be very egotisti-cal to suppose, in the present state of intelligence, that this small earth were the only one of the ce-lestial bodies that was peopled by beings who were intelligent, who had passed out of the baby-hood of the race and entered the manhood and womanhood of it.

Q.-In visiting other planets, have spirits the same ability to enter the external sphere of the planet as they have of the earth sphere?

A.—I have been told that they meet with many A.—I have been told that they meet with many difficulties in such expeditions, but that they are all successfully overcome by the persevering Q.—Is there any truth in what is called the

A.-I believe the story of the Fall of Man to She is in Nashville, and I do n't know any me-diums there. [Can't she go to Cincinnati or New more. I do not believe in man's fall, any more

than I believe in the creation of woman out of the man's rib. They are monstrosities, not facts, having no claim upon Nature; none at all. All Nature proclaims unmistakable truths. These are falsities. The time is close upon you when all intelligent minds, all minds that are ready to come out of the darkness of past superstitions, will begin to perceive these myths in their true character. Your story of the serpent, and of his beguiling the woman, has been gathered from ancient mysticisms. The symbol of your cross, to which all the Christian world bows, has been gathered from the ancient myth, and the symbol represented the four winds of heaven-nothing more. A certain class of ancients believed that there were four gods, and that each one was situated at one of the cardinal points, and that each dispensed pleasure or pain as they saw fit. So these ignorant priests would give offerings to propitiate the one, and offer prayers and praises in honor of the others. The cross is but the symbol of those mythical gods, and you bow down in holy reverence before it. Oh, ye idolators! ye forget the spirit, and worship the wood and stone just as the spirit, and worship the wood and stone just as much now as did those poor, ignorant children of past ages, whose intelligence was far beneath your own. No, I do not believe in any one of these monstrous stories. They are libels upon your God and upon my God, and libels upon our human natures also.

Q.—Does the relationship existing between husband and wife continue in the next world?

A.—Not always. There are many marriages that are marriages of the hand, not of the inner-life. These are dissolved at death, if not before. Those that are of the inner life continue beyond

the vale of death.

the vale of death.

Q.—How may mankind know how to make marriages of the inner life?

A.—It is only by kard, persistent study that man can know aught concerning himself or the laws by which he is governed. You cannot grasp the whole, but you can take in a part. You cannot understand, perhaps, in one year, or ten, or in a life-time, what is best for you, or how to choose that which is best for your highest good, but you can do as well as you know how to do. And if you make a mistake, why, you will not be eternally cursed for it, as many suppose. "Seek," says your sacred book, "and yeshall find." Knock at the door of wisdom, and it shall be opened unto you. This to me means that if you continue to seek through all the various avenues of life you shall through all the various avenues of life you shall learn from them all, and by-and-by become master of all. But till you are, they will constantly be turning to rend you for the mistakes you make.

Daniel Saunders.

Pretty long time to wait I've had, since the year 1853. My name, sir, when I was here, was Daniel Saunders. I went to California with a party of friends in 1852, and died of the fever peculiar to the climate of Chagres in 1853, the following year. During the winter before going out to California I got somewhat interested in the movement, which was then rather young. I refer to the spiritual movement, called, then, the Roches-ter knockings. I, for one, was quite thoroughly convinced that there was something in it beyond what many were disposed to claim for it—hum-bug. I really felt that there was a power of intelligence moving the articles of furniture that I saw moved in my presence at that time. I really be-lieved that an intelligence made the raps and an-swered the questions. But the most of my friends who were looking into the subject with myself were disposed to ridicule it. But, however, they all agreed to return; those who should die first were to return to those left, right away—just as quick as possible. I said, "If the thing is true, if duck is possible. I shad, in the thing is true, it is should die to-night you may look for me back to-morrow morning, bright and early." But you see it sometimes happens that those who think they can do most, do the least. I died in 1853, and I have fought my way through I cannot tell how thing that was against me; so I was obliged to retire and wait for circumstances that would favor my coming. I had well-nigh begun to despair of ever redeeming my promise.

I believe there are now only three, perhaps four,

have kept me back, and conditions over which I had no control whatever. But here I am now, Take me as I am. I don't know as I 've gained a great deal, but I have something; have lost a good deal of my old prejudice—was tinctured when here in a good many different ways with preju-lice, but have got out some ways on the ocean of life since that time. And I have learned that the life since that time. And I have learned that the simplest things, which we are apt to reject because of their simplicity, contain often the brightest jewels of wisdom. So it is not safe to reject anything, but look at everything—even old Orthodoxy itself; examine it, cut it up, dissect it, analyze it, see what it's made of. If it's worth anything make use of its if it is n't worth anything make use of its if it is n't worth. thing, make use of it; if it is n't worth anything, after you have searched into it, lay it aside.

after you have searched into it, lay it aside.

Having learned the way, and having thus far overcome the obstacles which always present themselves to the returning spirit, I shall be very likely to present myself again. [Give your age?] Thirty-four when here. [Where was your home?] Dear old Boston, where I am now, I suppose, [Yes.] If you ask if I have a family to communicate with, I shall answer, had I been able to come here a few years ago I should have had, but they have joined me. Good-day.

June 29.

Sally Cook.

I lived here eighty-six years, and I have been away nine years in August. I was christened Sarah Ann Carter, but I flied as Sally Took. I was born in Belfast, Me. I have two sons and adughter too, that that paper that they had so much trouble about and never found, was in the pocket but she did n't know anything about. I had the paper, and supposed I had put it away with my other things. I was never in the habt of carrying such things in my pocket, but some body came in, and it was not convenient to put it away then, so I put it in my pocket, and you see I did n't live but the next day. I was taken sick and died. I have been very anxious to come back, not because I cared about the paper—I only speak of it to prove that I know about things here, and that I am the same, that their mother is alive and a conscious being, just as much as she ever was. The paper related to some property in Charlestown, Mass. I don't know about thingshere, and that I am the same, that their mother is alive and a conscious being, just as much as she ever was. The paper related to some property in Charlestown, Mass. I don't know about thingshere, and that I am the same, that their mother is alive made and a conscious being, just as much as she ever was. The paper related to some property in Charlestown, Mass. I don't know about thingshere, and that I am the same, that their mother is alive fall the paper was of value? No; I don't thing shere, and that I am the same she was much as she ever was. The paper related to some property in Charlestown, Mass. I don't know about thingshere, and that had been with me a good deal, a very kind, honest person. Her name was Perry. She was from the East, and I have no belief that she was from the East, and I have no belief that she was fount the paper was anything but an honest person. They might

seek her out and make inquiries. It would not do any harm. [Is she on the earth?] Oh yes. [The absence of the paper did not hinder your children from obtaining the property?] No; but it made a great deal of trouble, and some persons were accused of stealing it, which was worse than all. My niece was. That was why I was drawn back to try my very best to look into it. Poor child! she suffered a great deal on account of it. Oh, I felt so sad, and tried so hard to get to it, you see. The property was obtained, but there was always a sort of a stain cast on her. You know how it is when anybody is once suspected—when any a sort of a stain cast on her. You know how it is when anybody is once suspected—when any such thing is laid to them. It casts a sort of a shadow on their lives; and there's always been hard feelings ever since. I don't wonder at it. [I hope this will clear it up.] I hope so. She had no more to do with it than you had. This old bombazine dress was given to this woman with some other things, and the spectacles she sent back, but didn't know anything about the paper. I want to clear my niece, you see. It is a late day to come, I know, but I should have come before if I could. My son that I expect to reach is in the West, engaged in an oil speculation. [Where?] I think in Ohio; I don't know how it is, but I feel that he will get my message sooner than anybody a else. It seems to me, somehow, that he is in comthat he will get my message sooner than anybody else. It seems to me, somehow, that he is in communication with people that know about these things. Oh, tell him that he was wrong in supposing that my niece had got that paper, won't you? [Yes.] There! I shall be happier in the future than I have been since I died—can't saver tell how unhappy such little things makes never tell how unhappy such little things make you. No use talking about getting rid of unhappy feelings when you die. Don't believe in that story if anybody tells you—don't believe it. Things follow you, whether you want 'em to or you Good day. not. Good day.

Thomas Weld.

I would like to have you say to my mother, Mrs. Charlotte Weld, of Richmond, Va., her son Thomas, who was killed at Fort Fisher, has returned here, at this place, and desires to communicate with her. Say also that her husband, who lost his life at Rich Mountain, desires to speak with her. And it is should that all notions with regard to the propriety of returning at this place will be laid aside. Since this platform is free to all, it is natural that all should take advantage of it. .

Good-day.

June 29.

Michael Connelly.

Well, Mr. White, how do you do? [You seem to know me. Who are you?] Well, sir, I suppose when I was here if you had asked me what my name was, I should have said, Michael Conmy name was, I should have said, Michael Connelly. [Did you know me?] Yes, sir, I knew you in Spring Lane. I believe you were there some time. [Yes.] Do you remember employing an Irishman, carrying books and doing the like? [Is this the same Michael?] Well, I expect it is, and I tell you what it is, I am happy to come back. I do n't know as you will remember anything about it, but I had a cousin come to this country who stopped in New York, got a good situation there, and sent for me to go there. [You did n't stop with me long.] 'No; perhaps eight or nine weeks. [I have forgotten. I had another Michael there.] What was his name? I think I know who you mean, but I can't call his name. [I can't recall it at this moment.] Keep any books at the old place? [Yes.] I think you will find me on your hooks.

When the war broke out I went, and that was

When the war broke out I went, and that was When the war broke out I went, and that was the end of me. [Did you go from New York?] Yes, sir. And I got married after I left you—was going to say I got a wife and child in New York, but it's a mistake, because she's not my wife now, but another man's. [Changed the responsibility.] Yes, sir, changed the responsibility.] Yes, sir, changed the responsibility altogether. You see, I'm a free individual, and she is not. That's the difference. What a stir it would make if I could come back in my own holds. The divorce that death give*do n't amount. body. The divorce that death gives do n't amount to much after all. I suppose according to the laws of this world it's divorce enough, but those many obstacles, to come back to my friends here in the States. I have repeatedly visited your place here, and long before you came here. I met with you at other places, but always found somehing at all to do with the spirit, nothing at all. Well six I thought I'd just drop around at all. at all. Well, sir, I thought I'd just drop around here and send a word to my cousin in New York,

with you at other places, but always found something that was against me; so I was obliged to retire and wait for circumstances that would favor my coming. I had well-nigh begun to despair or over releeming my promise.

I believe there are now only three, perhaps four of the party left. Some of them have joined us, two of them have joined me through the process of the war; and one, I believe, has been fortunate enough to manifest in some way to some of his friends in New York. So, you see he was more fortunate than I was, though he was one of the number that denounced it. One of our party, who I believe is not more than a thousand/finies from I believe is not more than a thousand finies from I believe is not more from I believe is not more from I believe is not more from I believe is n things. [Did you expect to see me here?] Oh yes, I knew you was in charge of the—the return post-office, or whatever you call it. I heard about post-office, or wintever you call it. I heard about it, you see. That's one of the things that made me very fast to come back. I will tell you the very last piece of money that you paid me. I suppose you won't remember anything at all about it. I remember very well what you said to me about it. It was a five dollar gold piece, and you said, "There, Michael, there's something for you to keen till you are hard up." Faith and I you to keep till you are hard up." Faith, and I did keep it a long time. Yes, sir, I always remembered it. [I have a vague recollection of making that remark to some one.] Well, sir, I know very well you made it to me, because it made a deep hole in my memory you see, and I would n't be very likely to forget it. Good-day,

> June 29. Séance conducted by Rev. Joseph Lowenthall, of Jewish faith; letters answered by H. Marion Stephens.

The Lord bless you in all your good works.

MESSAGES TO BE PUBLISHED.

Oblinaries.

Nor DEAD, BUT GONE BEFORE."-Passed on, from Mont-

"Not DEAD, BUT GONE BEFORE."—Passed on, from Montville, Geauga Co., O., Aug. 19th, Mrs. M. P. Austin, aged 59 years 3 months and 11 days.

She was a devoted wife, a kind mother, and an affectionate sister: and was highly esteemed and beloved by a large circle of friends. She embraced the beautiful philosophy of Spiritualism when it was first agitated here, and remained a firm believer in its truths. As a medium she often held sweet. Intercourse with loved ones who had gone before to that beautiful land beyond the river. Her disease was paralysis; the kind attention and loving care of her family were of no avail in removing it, but she patiently awaited the angel messengers to bear her freed spirit to the Summer-Land, there to join her children and other dear friends in that higher life from whence she had so often seen the beautiful light shining. Her funeral was attended by a large concourse of people, and an appropriate discourse was delivered by O. P. Kellogg to an attentive audience. Dear sister, the memory of your virtues shall be treasured by those you have left behind, till our emancipated spirits-shall be called to bloom with yours in eternal youth in that flowery land beyond the mystic river.

A good man, Eserel Gould, of Ontarlo, N. Y., moved to his

A good man, Eserel Gould, of Ontario, N. Y., moved to his

A good man, Eserel Gould, of Ontarlo, N. Y., moved to his spirit-home Oct. 11th, 1888, aged 64 years.

Mr. Gould has been a very prominent man all the days of his cartily life. He was for many years deacon of the Raptist Church at West Walworth, N. Y. The ministry' and Church were then pro-slavery, and opposed all liberal, pragressive principles. Mr. Gould was anti-slavery, and liberal in all his views; his soul was stirred with the highest and purest emotions of love and good will for suffering humanity. He was an earnest advocate of the temperance cause, and among the first to receive and enjoy the blessings of Spiritualism, for which the Church closed her doors against him. But his good manly influence rolled on and on like a wave of the sea until he had innished his earthly work, and then a door was opened in heaven and his dear wife and father and mother, who had gone before, said unto him, "Come up hither and be blest in heaven." 'T is good to attend the funeral of such an one. The writer addressed the large congregation present. Rochester, N. Y., Oct. 17th, 1868. DR. H. P. FAIRFIELD.

Passed on to onjoy the higher life, from Huron City, Mich., Oct 7th, 1868, a noble woman, Mrs. Amanda Hubbard, aged

News one of those pure and spiritual-ininded women that everybody appreciates. She leaves a kind husband and three dear children, a father, mother, brothers and sisters, who lament her early departure. But she promises to give them spiritual comfort. Her earthly remains were brought to Rochester for interment at Mount Hope. Funeral services were held in the chapel at Mount Hope by the writer, who was induced to give the truths and blessings of the spiritual gospet to all present. This is the third funeral to which I have been called to minister for this month. Let the Spiritualists everywhere employ their own ministers and doctors; let us recognize our own moral, social and intellectual ability.

Rochester, N. Y., Oct. 19th, 1868.** Dr. H. P. FAIRIELD.

Left the earthly form, Aug. 27th, 1868, at the home of her par-

Left the earthly form, Aug. 27th, 1863, at the home of her parents, in West Windsor, Vt., the spirit of Sarah E. Warren, daughter of B. F. and E. I. Warren, aged 18 years.
For years her gentle presence brought happiness to their quiet home, but ere they were aware that danger was near, her loving spirit winged its flight to a brighter clime, where purer joys awaited her upon its silvery shore. She was dearly loved, and will be deeply mourned by a large circle of friends. Although we miss her earthly prosence, and hear no more her pleasant voice, let us feel confident other spirit presence, bringing a penceful rest to the sad heart, such as only the loved and departed can bring. The writer, by the sid of invisible power, spoke words of consolation to the mourning circle, where friends and neighbors mingled their tears, and expressed their sympathy for the sorrowing friends.

Mrs. Abbite W. Tannen.

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Passed to spiritalife, from Chicago, Ill., Sept. 21st, 1868, Mrs. Sally Leavitt, in the 68th year of her age.

This sister, a most excellent woman, had been a firm Spiritalist for fifteen years. She found in it comfort in sickness, and divine consolution in the hour of departure. The juneral was attended by Robert Collyer.

My mother passed from sorrow and suffering to a higher and better life, Oct. 16th, 1868. 8. M. WILDER.

Call for a National Convention of the Friends of the Children's Progressive Lyceums.

Friends of the Children's Progressive Lyceums.
At the Fifth National Convention of Spiritualists, held at Rochester, N. Y., Aug. 25th to 28th, 1808, composed of delegates from fifteen States, the District of Columbia and Canada, the following resolution was unanimously adopted: Resoluted, That we recommend to the Children's Progressive Lyceum to form State Associations, and from these a National Organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter.

In pursuance of the objects of the above, the committee have decided to call the First National Convention of the friends of the Children's Progressive Lyceum to file the Hortleuitural Hall, (Broad street, above Spruce.) in the city of Philadelphia, to commence on Thursday, the 26th day of November, 1808, at 10 o'clock in the morning, and continue in session two days.

We therefore invite each Progressive Lyceum on this continue of the continu

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

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

M. B. Dyort, 114 South 2d street, Philadelphia; Many F. Davis, Orange, N. J.;

WARREN CHASE, 544 Breadway, N. P.;

A. E. CARPENTER, Boston, Mass.;

H. F. M. BROWN, P. O. Drawer 5030, Chicago, Ill.

The days will be devoted to business; the first evening.

The days will be devoted to business; the first evening, 26th inst., the Children's Progressive Lyceum will give a grand Exhibition, and upon the evening of the 27th a Sociable, the proceeds of which are to be devoted toward defraying the expenses of the Convention.

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

until the 5th of December.

Convention of Mediums and Speakers.

dums and speakers at Lycelin Hall, corner court and rearrestreets, Burfalo, N. Y., on Wednesday and Thursday, Nov. 11th and 12th, commencing at 10 o'clock.

A cordial and fraternal invitation is extended to all embraced willin this call to assemble in harmonious counsel, to discuss the important interests pertaining to our heaven-born philosophy and religion, and to receive the pentecostal baptism awaiting us from the angel world.

The well known inspitality of our Buffalo friends will doubtless, as heretofore on similar occasions, he extended to those in attendance.

Byron, N. 1., Oct. 1, 1868.

Massachusetts State Convention. The Massachusetts Spiritualist Association will hold a two ays Convention in Horticultural Hall, Worcester, on Thurs-sy and Friday, Nov. 12th and 13th. A large attendance is de fred. William William William, Pres. GRORGE A. BACON, Sec'y.

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Where, or sent by
Washington street, Boston, and 54 Broadway, New York.

Jan. 4.—cowl;

HOOFLAND'S

GERMAN TONIC!

A PERFECT

RENEWER OF STRENGTHI A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS.

and all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

s composed of the pure juices (or, as they are medicinally termed, Extracts) of the Roots, Herbs and Barks, making a preparation high-ly concentrated. It is the most AGREEABLE and PLEASANT Remedy to take ever offered to the public. Being composed of the luters of the Roots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion, byspensia, Nerrous Debili-its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, ELATULE SCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PITOF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE DIMNESS OF VISION.

CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND EYES, PAIN IN THE SIDE, BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he gations and inquiries posfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectuage ally cure Liver Complaint, Jaundice, Chronic or Nervous Debility, Dyspepsia, Chronic Diarrhoa, Disease of the Kidneys, and all Diseases arising from a Disordered Liver, Stomach or Intestines.

DEBILITY.

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

Induced by Severe Labor, Exposure, Hardships, Fevers, &c.,

is speedly removed. A tone and vigor is imparted to the whole system; the appenite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion, becomes sound and healthy; the yellow tingo is cradi-cated from the eyes; a bloom is given to the checks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE.

And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the Toxic a

NOTICE.

Convention of Mediums and Speakers.

Arrangements have been made to hold a Convention of Mediums and Speakers at Lyceum Hall, corner Court and Pearl streets, Buffalo, N. Y., on Wednesday and Thursday, Nov. 11th and 12th, commencing at 10 o'clock.

A cordial and fraternal invitation is extended to all embraced within this call to assemble in harmonious counsel, to discuss the important interests perialning to our heaven-born philosophy and religion, and to receive the pentecostal baptism await will prove invaluable in these cases.

TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes

PHILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TONIO IS a good remedy, useful in diseases of the digestive organs, and of great beneat in cases of Debility and want of nervous action in the system. GEORGE W. WOODWARD. Yours truly,

Hon. James Thompson, Judge of the Aupreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866.
I consider Hoofland's Greman Tonic a valuable medicin in cases of attacks of Indigestion or Dyspensia. I cortify this from my experience of it.

Yours truly,

From Rev. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia. Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackson-Dean Sir: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all the stances, and particularly in my own family, of the use of fulness of Dn. Hoofland's Berman Tonio, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it me fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes. suffer from the above causes.

Yours very respectfully, J. H. KENNARD, Eighth, below Coates street.

CAUTION.

HOOPLAND'S GREMAN TONIO is counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

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GERMAN MEDICINE STORE,

No. 631 ARCH STREET,

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CHARLES M. EVANS, Proprietor,

Formerly C. M. JACKSON & CO.

PRICES.

HOUFLAND'S GERMAN TONIC IS | ut ap in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50.

Do not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekeepers and Dealers every where, or sent by express on receipt of the money.

AURA HASTINGS HATCH, Inspirational

MRS. J. E. KENYON, Clairvoyant and Test Medium, delineates character by photograph; sees spirits and describes absent iriends, and also prescribes for the sick, absent or present. No. 62 West Cedar street, Boston. Hours from 9 to 12 M., 2 to 5 P.M.

MARY M. HARDY, Test and Business Medium, No. 93, Poplar street, Boston. Mass. Nacional Section 19 (1988).

dium, No. 31 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2,00 and two red stamps. Circles Thursday evenings.

NOTICE.

Pand teacher of the same, Cures all Diseases that are

Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communi-cations, \$1,00; written examinations from lock of hair, \$2.00. Office No. 4 Jefferson place, from South Bennett street, be tween Washington street and Harrison avenue, Boston, Mass. Office hours from 9 A. M. to 4 P. M.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HARRISON AVENUE, ROSTON.

AT NO. 226 HARRISON AVENUE, ROSTON.

THIORE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and ago.

MRS. A. C. LATHAM.

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 11/22 Washington atreet, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, discases of the Langa, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Oct. 3.

MRS. S. GREEN,
TRANCE and Healing Medium, has taken rooms at No. 124
Harrison Avenue, where she will be pleased to receive
calls from those who wish to consult her. Terms moderate.
Oct. 31.—4w*

TLECTRICIAN and Magnetic Physician, 1001 Washington liw-Sept. 26.

NELLIE STARKWEATHER, Writing Test Medium, No. 4 Newton Place, Boston, Mass.

MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1605 Washington street, Boston. Sept. 26.—13 w MRS. R. COLLINS still continues to heal the sick, at No. 18 Pine street, Boston, Mass.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Oct. 3. MRS. JOSEPH BOSWOPTH, Examining Medium, 146 Court street, Boston, Mass, 2w-Oct. 24. MRS S. J. YOUNG, Medical Clairvoyant and Bushness Modlum, 56 Pleasant street, Boston, Mass. Oct. 3.—13w

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

MRS. ARMSTEAD, Test, Clairvoyant and Business Medium, No. 3 Winthrop place, leading from 1819 Wahington street, Boston Highlands. 4w*-Oct. 24. MISS M. E. COBB, Healing and Trance Medium, rear 233 Gold street, South Boston.

MRS. EWELL, Medical and Spirit Medium, Oct. 24.-13w*

MRS. E. A. HOWLAND, Clairvoyant, Psychometric, Reading and Magnetic Medium, has returned to Boston and taken rooms at No. 16 Salem street.

Oct. 24.—4w*

Miscellancons. ORGANS.

THE BEST! THE CHEAPEST! THE LOWEST IN PRICE!

THE MASON & HAMLIN ORGAN COMPANY have now such reat-facilities and resources that they undertake to offer not . ily the best and cheapest instruments in the greatest variety us to enpacity and style, from plain to very eleg' ., Iso the lowest priced organs of good quality which can be produced in America. They now manufacture three grades of organs, viz:

THE MASON & HAMLIN CABINET ORGANS

The Standard of Excellence in their department, acknowle and cure of Cholera, both the Positive and Negative Fowdeged the best instruments of their general class in the world;
whiters of OVER SEVENTY HIGHEST PREMITMS in
America, and of the FIRSTCLASS MEDAL at the recent
WORLD'S EXPOSITION IN PARIS, in competition with the
best makers of all countries. As to the excellence of these
instruments, the manufacturers refer with confidence to the
musical profession generally, who will, almost with unanimity, testify that they are UNEQUALED. Every one hears on
its name-board the traie mark, "MASON & HAMLIN CAUits name-board the traie mark," MASON & HAMLIN CAUits name-board the traie mark, "MASON & HAMLIN CAUits name-board the traie mark," MASON & HAMLIN CAUits name-board the traie mark, "MASON & HAMLIN CAUits name-board the traie mark," MASON & HAMLIN CAU-NET ORGAN." Prices fixed and invariable, 8110 to \$1,000 THE GREATEST FAMILY MEDIeach, from which there is no discount to churches or schools.

THE METROPOLITAN ORGANS.

A new series of organs of great power, fine quality and much variety of tone. Elegantly and thoroughly made in every particular, and in general excellence second only to the Mason & Hamlin Cabinet Organs. Each one has the trade mark, "METROPOLITAN ORGAN." Prices \$130 to \$400 each. A liberal discount to churches, elergymen, &c.

III.

THE MASON & HAMLIN PORTABLE ORGANS.

Very compact in sizes the interior always of the very best quality, but cases quite plain. Each one bears the trade mark, MASON & HAMLIN PORTABLE ORGAN." Price 875 to \$125 each, fixed and invariable.

VALUABLE IMPROVEMENT.

From this date, (October, 1868,) we shall introduce in several styles of our Cabinet Organs a new and very beautiful invention combining several recent patents. It will be known as

THE MASON & HAMLIN IMPROVED VOX HUMANA OR FAN TREMOLO,

And excels every other attachment of this general class in the beauty of its effects, the perfect ease with which it is operated, its durability and freedom from liability to get out of order.

1. In connection with the Automatic Swell, (exclusively used in the M. & II. (labinet Organs) it produces the nearest approach to the peculiarly sympathetic, rich and attractive quality of a fine human voice yet attained in any reed instru-

2. It is operated by the ordinary action of the bellows of the instrument, and requires no separate pedal, being played by the same motion, and as easily as an instrument without it.

3. It has no clockwork or machinery, and is entirely free from liability to get out of order, and as durable as the instru-Circulars and catalogues with full descriptions and illustra

tions free. Address the MASON & HAMLIN ORDAN CO. 154 Tremont street, Boston, or 536 Broadway, New York.

MRS. H. A. EMERSON, (Late Mrs. Cuswell,)
has returned from the country, and will give Clairvoyant Examinations of disease at the residence of G. H.
Davies, 42 Spring street, East Cambridge, where she will remain until sultable rooms can be procured in Boston. MRS. MARY LEWIS, by sending their auto-ions of character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., ill. June 20.—20w*

AT San Francisco, Cal., DR. J. M. GRANT heals the sick by laying on of hands. No medicines given. Office 410 Kearney street. 13we-Sept. 12. ROOMS TO LET, for transient or permanent DREWS, No. 1061 Washington street, Boston. Oct. 31.—11w*

Mediums in Boston. New Nork Adbertisements. New Nork Adbertisements. BEHOLD

PANORAMA!

AM overwhelmed! There is nothing, ancient or modern, to compare with it-nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me. For four years the uninterrupted stream has continued to pour in upon me, daily increasing in volume and power. Here comes a letter from II. A. Tatum, of Aberdeen, Miss , telling me of the cure of Consumption, Chills and Fever, Billous Fever and other diseases, by the POSITIVE AND NEGATIVE POWDERN; and here comes one from N. Church, of Oskaloosa, Iowa, taying that the NEGATIVE POW-DERS have cured a child of Deafness of six years duration. There is a letter from A. Idlebrook, of Matagorda, Texas who rejoices that the POSITIVE AND NEGATIVE POWDERS have cured his child of Cholern Morhus his wife of Chills and Fever and Enlarged Spicen, and his neighbor of Neurnighn; and there is one from Mrs M. Calvin, of Danby Four Corners, Vt., Informing me that the GREAT SPIRITUAL REMED'S, the POSI-TIVE AND NEGATIVE POWDERS, have cured her husband of Jaundice and of that unmanageable disease. Diabetes, her daughter of Erystpelus, and herself of Neuraigin. In one case it is a lady in Sacramento, Cal., who is cured of Catarra by the POWDERN, and who straightway administers them to others and "cures up Spasms, Fevers, Meastes, and fairly routs everything "; in another case, as reported by Mrs. P. W. Williams, of Waterville, Me., it is a lady whose eyesight is restored from a state of Blindness caused by a shock of Patey two years before. Away off In-Maryaville, Cal., Thomas B. Attkisson, who has, the Chille, buysabox of MRS. SPENCE'S POSITIVE AND REGATIVE POWDERS of a passing tin peddler. and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm"; and John Wreghlt, nearer by, at East Walnut Hill, Ohio, has a great and unexpected wonder worked on him by the POWDERS," they cure him of a Rupture of twenty-five years duration, to say nothing of his cured Rheumatlam. From the east, Mrs. N. S. Davis, of West Cornville, Me., reports that the doctors declare that Mrs. Melvin Lincoln must die in three days, and thereupon she takes the POWDERS, and in four days is sented at the breakfust table, with her family; from the West, C. L. Child, of Decor,Q, lowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to himself cured his wife of Kidney Complaint, and his grandson of Croup. On the one hand, Nelson S. Woods, of Swan City, Neb., shouts that the POWDERS have "knocked his rheumatism higher than a kite"; on the other, a neighbor of II. Webster, of East Pembroke. N. Y., declares that he will not take one hundred dollars for bihalf box of Powders, because with the other half he cured his Cough and Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wis., has his hearing restored; and Jacob L. Sargent, of Plainview, Minn., has his sore Hos of fifty years duration cared by a single box of the POSITIVES. But enough. The panarama is endless. The stream flows onward, a living, moving demonstra tion of the power of spirits and their mission of mercy to hu-

manty.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neumatism, Bendache, Earache, Tothache, Rheumatism, therebas Roy THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gost, Colle, Pains of all kind; Cholera, Diarrhea, Bow el Complaint, Dysentery, Nausca and Vomiting, Dysepesta, Indigestion, Flatilinee, Worms, Suppressed Menstruation, Paliful Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, llydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pex, Measles, Scarlatina, Eryshelas, Puermonia, Pleurisy; all Inflammations, acute or chronic, such as inflammation of the Lungs, Kidineys, Womb, Bladder, Stomach, Prosente Giand; Catarrh, Comamptiof, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sieceplesaness, &C.

thoi, Bronchitis, Coughs, Colds; Scroftin, Nervousness, Micepheanness, &c.

THE NEGATIVE POWNERS OWNE Parallysis, or Paly; Amnurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalenay; all Low Fevers, such as the Typhoid and the Typhois; extreme Nervous or Muscular Prostruction or Relixation.

For the cure of Chaits and Fevers, and for the prevention and cure of Choicea, both the Positive and Negative Powners are mostled.

CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Sever, the Positive and Negative Powders know no such thing as fall.

To AGENTS, male and female, we give the Sole
Agency of entire counties, and large, and liberal profits.

PHYNICIANN of all schools of medicine are now using
the Positive and Negative Powders extensively
in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession,

"Truthe Powders." Try the Powders." Printed terms to Agents, Physicians and Druggists, sent

free.

Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the Pawders to use, and how to use them, will please send us a brief description of their disease when they send for the Bowders. Mailed, postpaid, on receipt of price.

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk. OFFICE, 371 St. MARKS PLACE. NEW YORK.

Address, PROF. PAYTON SPENCE. M. D., Box 5817, New York City. For sale also at the Banner of Light Office No. 158 Washington St., Boston, Mass., and by

DR. WILLIAM CLARK'S SPIRIT MAGNETIC VEGETABLE REMEDIES.

IVIS Magnetic Syrup eradicates humors, mercury, and I all impurities from the system.

His Magnetic Dysentery, Cholera Morbus and Cholera Cordial releves and cures the most severe cases.

His Magnetic Nervine strengthens and equanzes the nerves and circulation.

His Magnetic Pulmonary and Bronchial Syrup clears the alreels and cleaness the membranes from unhealthy mucus collections.

Price \$1.50 per bottle, each kind, sent by express.

His Magnetic Ponic and Strengthening Powders enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition; are invaluable in all cases of Digitality and Wrakkers of the BLOOD; in COSSUBTION, Digorsy, long continued Acte, Onstructed Messes, &c.

Price 50 cents per package. Sent by mail postage paid.
Address, HON. WARREN CHANE, General Agent, Banner of Light Office, 341 Broadway, New York, or Dr. Wim. Clark's inedium, JEANNIE WATERMAN DANFORTH, Clairvey and and Magnetic Physician, 313 East 33d street, New York City.

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WRITING PLANCHETTE.

Holmes's Alphabetic Planchette,

MADE of material sulted to the magnetic currents of the human system—given to him from spirit-land—will answer mental or oral questions by writing or spelling the answers. Any person can work them, even a little child. Every progressive mind should own one. Manufactured and Sold by Holmes & Co., 146 Fulton street, New York.

140 Fulton street, New York. Either kind sent by express, securely packed, with full directions, on receipt of post-office order for \$1,50; or by mail, prepaid to any part of the United States, on receipt of post office order for \$2,00. Where post-office order cannot be obtained send registered letter. Nov. 7.

DR. J. P. BRYANT Heals the Sick at his Residence, 325 WEST 34TH STREET.

New York City.

c. II. FOSTER, 29 West Fourth street,

NEW YORK. Oct. 3. NEW YORK. Oct. 3.

NO EXCUNE FOR DRUNKENNENN.

ALLOU'S WHISKET DISSIDENTIAL A tried and unfailing remedy. Will be sent by mall on feech to f \$5,00. Call on or address it. S. BALLOU, 907 Broadway, New York.

Sept. 26.—8w*

Divorces legally obtained, desertion, drunk-enness, &c., sufficient cause. No publicity, no charge until divorce obtained. Advice free. M. HOWES, Attorney and Counsellor at Law, 75 Nassau street, New York. Aug. 72.-13w*

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

Oct. 24.-68*

MRS. R. L. MOORE'S Clairvoyant Prescrip-stamps and lock of line, with age and sex of patient, care of Wainer Chase, 34 Broadway, New York. 8w-8ept. 19. N. B. MRS. J. COTTON, Magnetic Healer, 451 3d avenue, near 33d street, New York city. Office bours from 9 A. N. IIII 8 P. N. 22w-Aug. I.

MRS. E. B. FISH, Clairvoyant Physician, 13
Third avenue, opposite Cooper Institute, New York.

ONE OF THE FOX SISTERS holds circles every Tuesday and Friday evening, at the rooms of D. Doubleday, 551 Sixth Avenue, New York. 2w'-Oct. 21.

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SPIRITUALISTS PROGRESSIVE MINDS.

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LYCEUM. No. 1—Pin—For Spiritualists.

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Washington street, Boston, and 544 Boodway, New York,
Sent by mall, postpaid, on receipt of price.

Washington street, hoston, and 544 Broadway, New York, Sent by malt, postpaid, on receipt of price.

THE CERRITATED NATERAPATHE PHYSICIAN FOR NATURE THE ATTENTY OF DISEASE, without the use of Poisonous Drugs, has by request located at 44 E-898.8 STREET, Boston. Chronic Diseases only Treated. He was born with Natural Curative Powers, and for years past has been practicing the healing art with such success that he has stonished the Nation; and during which time has performed wonderful cures. Much exchement provaled in the numerous cities and towns the Boctor has visited. The Doctor has testimonials from many honorable citizens testifying to his superior method and skill of treating disease. Dr. Gridley possesses a romarkable Gift of Biscovering the Character and Location of Disease, also for prescribing a remedy. The Doctor's object is to cure the stek and heat the afflicted, and, like our Saviour, freely scatter the leaves of health from the tree of life for the leating of the nations. If The Theodor's chief were not been successfully; how he has acquired such is unknown, but the fact he has established, and every new case adds laurels to his reputation. The Doctor feels comblent in stating that Re can render cures of all diseases fish is left to, if they are of a curable nature.

257 Terms for Treatment—Persons pay in proportion to property or theeme. Consultation and Examination one dolar. Office hours from 19 a. N. to 5 p. M.

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New York Eclectic Medical Society, WHO has made an almost life-long study of the Constitu-tion of Man, the Philosophy of the various forms of Dis-case and Professional Treatment on Natural and Physiological principles, is now established at

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

Special attention given to all phases of Organic Discase, Physical Weakness, Functional Inharmony, and Decay ofth; Vital Powers peculiar to the Female Constitution.

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

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8. B. BRITTAN, M. D. Oct. 17.—8w

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THE estate of the subscriber in Watertown, at the corner of Arsenal and Eim streets, consisting of a large home with sixteen rooms, including a both room and appartenances, sted and a born with stalls for four horses. The whole in perfect order and repair. The house is "back plastered" and otherwise thoroughly built and finished. There is a force pump in the kitchen; a durance in the cellar, the floor of which is laid in cement and the top celled. Gas place are carried into every room and entry. There are two and a half acres of land well stocked with trult and shade trees and various small truits. The house is half a mile from the lirighton station on the Boston and Albany railroad, and about one eighth of a mile from the horse, cars to Boston mid the station of Gooch's crossing on the Watertown borner of the Fitchburg railroad. The estate can be viewed on application to the subscriber at his office, No. 30 Court street, between the hours of H A. M. and 2 P. M.

Aug. 29.—41f

SOUL READING. TO BE LET FOR A TERM OF YEARS.

SOUL READING, SOUL READING,
Or Psychometrical Belinention of Character.
M. AND MRS. A. B. SEVERANCE would respectfully
M. amounce 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
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to be successful; the physical and inential adaptation of those
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Full delineation, 82,984 Brief delineation, 81,00 and two 3
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In the form of four page Tracts, prepared expressly for
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PERSONAL. G. P. Andrews will the wants of suffering humanity where Rheumatina and all other pains are the cause, by the laying on of hands, at his place in Southerst, Mass., during the Fall and Winter months, on Thursday, Friday and Saturday of each week. If the patient is not benefited, no charge, Terms reasonable. The most free.

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MEN. S. D. METCALF.

MEDICAL Chirroyant. Examinations and prescriptions promptly attended to by letter Remarkable success in humors, liver, lung and kidney complaints. Address, euclosing \$1, Winchester, N. H.

A. S. HAYWARD, "Healer," will visit the disease. Letters addressed, East Somerville, Mass. Oct. 3.

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MAGNETIC PHYSICIAN,

HAS REMOVED FROM 161 COURT STREET TO

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Office hours from 9-a. M. to 4 r. M. Other hours will visit the sick at their houses.

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GRIDLEY & CO., A CTIONEERS, appraisers, and real catate agents. Offic No. 50 School street, Boston. T. M. Guidley. GRORGE K. DANIELL.

MAGNETIC Physician. Office hours from 9 A. M. to 3 P. M. Special attention given to Rheumatism, Neuralgia and Paralysis. Office No 91 Harrison Avenue, Boston, Mass. Oct. 3.—9w*

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Fox sale by A. WILLIAMS & CO., 100 Washington street, 4w0-Oct. 24.

Western Bepartment.

INDIVIDUALS subscribing for the BANNE or LIGHT by mail, or adecting books, should send their letters containing remittances direct to William White & Co., 158 Washington street, Boston, Mass. Post-Office Orders, when sofit, should be made payable to William White & Co., and not to J. M. Perenta. This course will saye much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for as should be directed to J. M. Perenta. Persons writing us in November and December will direct to St. Lew. M.

Liberal Clergy. - Revs. Collyer and Knowlton.-Their Positious.

There's a matchless charm connected with the word." liberal." It is the key-note of the present. century. The masses make for it as shadow-flow-

ers for the sunshine. The new "Unity Church" just opened by the Unitarians, of Chicago, is nearly completed. The style of the architecture, French Gothic, renders it exceedingly handsome and attractive. Its lecture-room received the first audience a few Sundays since. Nearly one thousand were present. We clip the following from the first discourse of Rev. Mr. Collyer, there delivered, and published in the Chicago Tribune. It contains many beautiful gems. "Free" will certainly be an addition to the name of this recently erected church edifice.

to the name of this recently erected church edifice,

"Two fearfal 'mistakes the Church has made in her dispensation of religion. She has made her part of it a mystery
and a luxury. If she will take the great place in the time to
come that she has had in the past, she must make her teachings as true as daylight, and as free. Our voluntary system
must be true to its name. We read for our lesson: Ho,
every one that thirsteth, come to the waters, and let him
that has no money come; but if he has no money wo never
ask him to come again. The poor have the Gospel preached
to them if they can pay for it. But one thought has filled
my heart as our Church has risen into beauty and order and
strength, promising to be the most beautiful and perfect, as
I think, in the whole. West when it shall be finished, and
that is, that we should try to see whether we cannot add
one more word to its name, and call it the Unity Free
Church, and make it free. I do not know that this is possihie; I only know that if it can be it will be the noblest and
most glorious thing that could be done for the truth we hold
and the humanity we believe in. Free churches are not uncommon things, to be sure. We have all seen them standing away in nocks and corners—small, shabby and ill-served
kitchen churches for kitchen folk—to which we send the
broken meats of the ministry, and expect the poor to come
and take the dry bones and be thankful. I shall be forzetkitchen churches for kitchen folk—to which we send the broken meats of the ministry, and expect the poor to come and take the dry bones and be thankful. I shall be forgetten, and you, and our dust will rise and live in the life of the new time, and cloud-capped towers and gorgoous palaces and solemn temples will ifse and fale. Ambition and pride will faunt itself in the face of the sun, and then hide in the dust and be companion of the worms. But the ages will come only to witness the worship and praise, and pass away to the past, to the sound of prayers and anthems. The greatest of all things is true worship, and the deepest creeds change, tongues change, nations change, churches change, the world changes; new-inventions and discoveries glide in and glerify and bless the new time."

In this discourse, replete with poetic excellencies, Mr. Collyer expressed no opinion relative to a future state of existence, the condition of the tian y do for the world during its first two de-'dead," and their ability or inability to communicate with the living, either in trance or vision, by impression or inspiration. This he did, however, with great distinctness in a sermon delivered in the city last winter. Here follows a portion of the discourse, as reported in a Chicago paper at

"The speaker chose for his text the dying words of the Re-deemer: 'Father, into thy hands I commend my spirit.' 9 3 % Most men believed in some sort of hereafter, but fre-quently the view was very obscure, and the Promised Land

quently the view was very obscure, and the Promised Land lay in the distance undefined.

Men would ask: 'What proof have we that there is a life to come? None. Not a word has come to us; not a sound have we heard.' \$ 0 0 if men expected ocular proof of a hereafter, it would primarily become necessary to change their whole being, to make men, in other words, very gods. He had heard that spiritualistic phenemena stood in proof. For himself, he could say that it was no proof. But this was not all. He believed that if revelations from the other world were possible it would destroy this life—take from it all that was worth living for. He had conversed with Spiritualists, and discovered, from their own words, that those who believed that they received signs from the other world were entirely useless to this. Such would simply fold their hands, look upon this life as merely a waiting or ante-room and sit here listlessly, screnely, waiting their turn for an audience."

The Rev. I. C. Knowlton, New Bedford, Mass., writing the Gospel Banner-Universalist paper, of Maine-says sorrowingly:

"Swedenborg and the Spiritualists tell us that the next life is very much like the present; but the libble is embarrassing-ly silent on the subject."

Embarrassingly silent !"

preachers and writers! Is not Horace Seaver, of the Boston Investigator, equally as "liberal"? Is this the "feast of fat things" to which a

doubting, deistical world is invited? Are these the watchmen upon Zion's walls whose trumpets were to give a "certain sound"? Are these the legitimate successors of Paul, who, because of "trance," "visions" and other spiritual manifestations, could say, " For we know * * * that we have a building of God, a house not made with hands eternal in the heavens"?

It is honorable for public men to squarely avow their convictions, to openly express their doubts. " All things to all men" may be Pauline, but it is utterly unworthy any mortal loyal to his own soul's highest ideal. We are glad these "liberal" clergymen present themselves in their true light. Unitarians know where to place Mr. Collyer, and surely Spiritualists hereafter need not be at any loss in this respect.

All over the country there are liberal preachers, so called, who, feeling the pressure of Spiritualism from the believing masses, but knowing the "respectable" loathe it as an innovation, meddlesome as was primitive Christianity to the Jewish Pharisees, coat their sermons with sugar to capture unwary Spiritualists. But the fidelity of , these proselyters is nauseating to the moral stomach. "I would thou wert cold or hot; but because thou art lukewarm I will spue thee out of my mouth." After they have well psychologized such Spiritualists, who, in fact, constitute the only live element of their churches, they are quite sure to follow success by falsifying Spiritualism and its defenders, to awaken a counter action of prejudice. This accomplished, then what? Churchmembership! Universalists or Unitarians, as the case may be!

We have frequently been told by our friends, Spiritualists, who are also his friends and supporters, "Why, Mr. Collyer is just as much a Spiritualist as you are. I have heard him say he believed in continual inspirations, revelations and communications." Mr. Collyer in the above report has spoken for himself. He says: "The silence of the two worlds has never been broken!" Is this Spiritualism? We fail to see the consistency of the oft-repeated asseveration in Chicago that Mr. Collyer is a Spiritualist. His is an emphatic and unmistakable denial of oracular communications from spirits. Enough of this twaddling to popular churches, this galvanizing of conservative ministers into radical life. "Let the dead bury their dead." "Ye cannot serve God and Mammon." "Be ye not conformed, but be ye

If the support which Spiritualists tender the churches to "garnish the tombs of the fathers;" if their extra strains to be popular under ecclesiastic pavilions, were all withdrawn, as heaven demands, and faithfully centered in one tremendous focus of practical work, there would be no chance for our plotting enemies to say, "The Spiritualists wait their turn in an ante-room for an audience!" There can be no greater infidelity to our truth than to transfer it to priestly supervision. It will be returned to us bread; but bread poisoned! From all priesthood, good Lord, deliver us! No one can be a reformer and re-

transformed."

Better be martyrs than prisoners of war, in times devotional in tendency. like these.

fearful import of Mr. Collyer's position. Read his | blessings be and abide with them. language: "What proof have we that there is a life to come? None! Not a word has come to us; not a sound have we heard!" Never before did we realize how gloomy is the atheism of the Church, city of some ten thousand people, nearly all of and how frozen is its heart. Do the clergy expect to feed the people on these dead husks?

The genius of the age calls for living, men-burning thoughts. Thinking people expect clergy- ing been once blown down with cannon by commen to tell them what they know; not what they mand of Judge Lecompte, and afterwards sacked believe or vaguely hope for. The combat deep- and burned by the infuriated Quantrell and party. ens. Those liberalists who deny the spirit mani- The edifice rebuilt is large and imposing in apfestations of to-day are on the slavery-side, fight- pearance. But a massive pile of bricks constitutes ing the only power that will regenerate our neither a hotel nor home. creed cursed and darkened humanity.

tions from the other world were possible, it would division of the Union Pacific Railroad) is across destroy this life; take from it all there is worth the river in North Lawrence. There is a railroad living for!" Here is a flat denial of any revela- running south from the main city thirty miles, detion from the other world. What does he do with signed to connect with the Texan railroads direct his Bible, out of which he preaches every Sun- to Galveston. day? Were all those Hebrew prophets imposties? Did those apostles have no revelations? clasping the hands of but few of the friends. He says, "If revelations from the other world | were possible, it would destroy this life; take valids and reformers. He treats the sick very away from it all that is worth living for."

Bible times, will be maintain their revelations sophical subjects, and preparing a work for publihad an evil tendency? All Christendom has cation. clustered its hopes here; and what has Mr. C., for support, if he denies? He is philosopher enough to admit that what occurred once can tory is continually repeating itself; that the presancient but discard the modern? If so, it illy becomes him to talk about "present life," "present work." How does it happen that Christians abjure the only tangible evidence of their faith in immortality?

What means this atheistical tendency of the churches, which tears even its Bible into shreds and leaves only the anathematized Spiritualists to defend all the soul there is in it? Well, let the "Church" crystallize and decay.

sepulture," is written on its portals. To the charge that Spiritualists, as a body, fold their hands and wait in ante-rooms, doing nothing for the good of this world, we take exceptions. As a movement of this radical age, Spiritualism is but twenty years old. How much did Chriseades? It only whirled the religious world into seeming ruin. The Alexandrian school hardly noticed it, while cultured Neo-Platonists looked with disdain upon its pretensions. For the first three centuries Christianity did not enter into a single well-defined constructive movement. It has taken eighteen hundred years for it to place itself in its present position; and now that it is popular, its soul has departed, and its devotees deny the very revelations and inspirations that made it formerly a power of good to mankind. Spiritualism has as yet accomplished but little in the line of construc-

tion. Thus far it numbers but "eleven millions' of believers; comprises the solid masses, the strong-minded thinkers and reformers; supports but a few presses; owns but a few churches; is enriched with only a few hundred Societies and Lyceums, and fosters but a thousand or two of bold and determined lecturers. It has cost us so much sacrifice to emancipate ourselves from church prisons, we have only had time to feel about us for a basis of support amid the general wrecks of Christendom,....We confess the spirit of the iconoclast is yet rampant to smite the images of worship. This unavoidably involves angular conditions among the workmen, which, by the conservatives, are construed as blasting infidelities, but by inspiring spirits as incipient to a new order of civilization. As a whole, then, Spiritualists are moving heaven and earth, and bringing to the surface all secrets, that even fashionable

worshipers may see themselves in a glass. That Spiritualism, as a phenomenon and a leavening philosophy, is moving through the Ravenna, Mrs. A. A. Wheelock, Toledo, and Lyworld with astonishing rapidity, we know. Give us twenty years more, gentlemen!

Finally, aiming to be right and do right, toiling in all reform movements, seeking work with all true workers, exercising a tender charity toward those who conscientiously differ from us, we sincerely hope that our liberal brothers, patterning T. Starr King, John Pierpont, Robert Dale Owen, and hosts of others, starry with fame, will more thoroughly examine the claims of Spiritualism, that they may know of immortality, and knowing, teach with a mightier power.

Springfield, Ill.

Nestling within a rich prairie enclosure of eight square miles, surrounded by a broad avenue, partially fringed by maple trees, lies Springfield, the capital city of Illinois. It is dotted with elegant edifices, has fine public buildings, and abounds in prophetic signs of a prosperous and golden financial future.

The Universalist church is standing unoccupied. The Spiritualists, sadly in want of a better hall, are in a harmonious and flourishing condition. The Lyceum, with Mr. B. A. Richards for its able Conductor, Mrs. E. G. Planck excelling as Guardian, together with its efficient leaders, is well officered. The children are now being trained for an exhibition during the holding of the Illinois State Convention of Spiritualists. Some of these children really excel in oratory.

This Lyceum, originally organized by Mrs. Planck, started with twenty-five children, a majority of whom were not connected with Spiritualist families. It is noble to gather in the children from the street and train them to unfold naturally and harmonially. It was exceedingly gratifying to see Prof. A. H. Worthen, the State geologist, exercise and march with the children. Noble example! Prof. Worthen is President of the Society and a member of the choir. Such integrity to religious, convictions and principles, though in high official positions, exhibits the true nobility of human nature. The records of such men reach the spirit-world before they, unfleshed, pass the shadowy into the upper kingdoms of light and love.

THE SPIRITUAL HARP ECHOES. While yet speaking in Chicago, we received a letter from that earnest worker in behalf of Spiritualism, Bro. Richards, saying, "Send us a dozen Spiritual Harps; we want to get up some fine music for our fall and winter meetings." Such letters are musical with meaning. The first Sunday of the month several other copies were procured by the friends, and the audience united with us in silver-chaining the echoes in word and song, selected from the good and great of all ages. It was the Progressive Lyceum method on a larger scale. The readings were interspersed with singing. We have continued these each with singing. We have continued these each Sunday. The effect is exalting, harmonizing, spiritualizing. Even casual spectators thought doctor's bill stuck in my face."

A young physician, asking permission of a lass to kiss her, she replied, "No, sir; I never like a doctor's bill stuck in my face."

main in a false hearted, fashionable Church! the silver chain service beautiful in influence and

Our home was exceedingly pleasant in the ex-What a chill comes over us as we ponder the cellent family of Mr. Richards and lady. Angel

Lawrence, Kansas.

Tragically classic is the record of this stirring whom were originally from the Eastern States.

Reaching the place in late evening-time, we stopped at the Eldridge Hotel, historic from hav-

The principal portion of the city is on the south He reiterates the same old story, "that if revela- | side of the Kaw river. The depot (of the Eastern,

The Spiritualists of Lawrence have an organitors? Did no angels visit them? nor Mary? nor zation, and meetings each Sunday. This is right. the shepherds? nor Jesus? nor John or Paul? Often home talent is preferable to that imported Did the spirit of Jesus never return to his apos- from a distance. Lack of time prevented our

Dr. Tenny's Hygiene Institute is a home for in-

successfully. At his residence we found Judge If he allows angels did reveal themselves in W. A. Boardman. He is lecturing upon philo-So far as our observation extends, three things

seem indispensable to a healthy advancement of Spiritualism in the more Western States-organioccur again, conditions being the same; that his- zation, energy and liberality; otherwise expressed, concentration of effort, a divine enthusiasm, ent-interprets the past. Does he then accept the coupled with open pockets, willing hearts and hands.

The prominent news-dealer informed us that he sold a large number of the Banner of Light each week, and the call for them was continually increasing. The West is famous for free thought and earnest investigation.

Leavenworth, Kansas.

This is a thriving city of thirty-three thousand souls, situated on the slow-rolling, muddy Missouri. The fort is some three miles distant from the city. The Spiritualists-that is, the outspoken are few in number, and without organization or regular meetings. Bro. E. V. Wilson has spoken to the citizens once or twice, giving excellent satisfaction. Out of fourteen tests he gave before the audience thirteen were recognized at once. Bro. A. C. Nichols, a resident of the city, is a clear thinker and deeply interested in the progress of the Spiritual Philosophy. Mrs. Nichols has fine medium powers. Mrs. Currier, a clairvoyant physician, is healing the sick and giving proofs of the inner sight and the interior life. Leavenworth calls for good, sincere mediums for tests.

The Unitarians have a small congregation, ministered to by Rev. G. W. Skinner. Unitarianism, so delicately indefinite, is not adapted to the Western mind.

Western Topographical Surveys.

It was our good fortune to fall in company at Leavenworth with Col. E. J. Smith, chief Topographical Department, of the U.S. Geological Survey. In connection with the party he is gathering information and drawing maps showing the geological and topographical characteristics of the country through which the Pacific Railroads pass. These valuable maps are to be completed by next

The Colonel, a very genial and intellectual gentleman, is deeply interested in the spiritual philosophy, and its dissemination in the world. Information of the Western country, diagrams, sketches, or mineral specimens, would be received by im thankfully. Address box 547

Officers and Missionaries of the Ohio State Association of Spiritualists.

A. B. French, Clyde, President; O. L. Sutliff. man Peck, New Lyme, Vice Presidents; Hudson Tuttle, Berlin Heights, Rec. Secretary; Emma Tutile, Cor. Secretary; D. U. Pratt, Cleveland, Treasurer; C. Bronson, Toledo, and - Brainard. Ravenna, Committee. Missionaries-A. A. Wheelock and Mrs. Wheelock, of Toledo; O. L. Sutliff, Ravenna; O. P. Kellogg, East Trumbull; Cephas B. Lynn, Painesville; Mrs. Mercia B. Lane, Braceville; J. Cooper, M. D., Bellefontaine; J. H. Randall, Elmore. All communications in regard to Missionary work should be addressed to Hudson Tuttle, Berlin Heights, O.

SPIRITUALISTIC-Thomas Gales Forster's Lecture at Trades' Union Hall.—Last night, at Trades' Union Hall, we heard Mr. Forster, who is the Nestor of inspirational orators, and whose capabilities seem to render his brain the most facile and useful vehicle for the transmission of lessons which the mens divinior of higher spheres would give to earth's more limited intelligences, on the subject of "What and Where is God?" Last night, most evidently, the heart of some old di-vine sent back its wonted sympathies to a waiting congregation and waxed zealous, as on earth in apostrophe and exhortation. The introductory invocation was more than good, as were the range and style of language throughout, compared with the efforts of pulpit oratory in general acceptation. The grand and gorgeous vista of systems, astral and solar; the illimitable glories of creation unbounded and indefinable by finite calculation or vision; the beautiful equity of creation's laws; the blissful vision of all ethereal spheres, rising like "nimbus" above all worlds, made a picture which almost defies the Godlike gift of imagination—yet what is imagination but

the foreshadowing of possibility?
The extent and accuracy, as far as known, of the estimates and numbers given relative to the great systems of worlds made a marvel in themselves. There is no better proven axiom that "there is nothing new under the sun." Through all time have prophets, seers, and wise men been heard with a reverence that either questioned not the source of revelation or that accepted it as from their gods, each race and nation according to its own theology. Even old Homer makes his heroes, most brave in war and "beloved of Jove," o bow against will to decrees from one to whom Apollo had given gifts of prophecy." To the cotemporaries of any innovation it seems incredi-ble. But yet to the seeker after truth and light, ble. But yet to the seeker after truth and light, and the scholar who delights in knowledge, displayed in eloquence and science and unfolded in the beauties of the classics, Thomas Gales Forster's addresses offer attraction and edification, if not conviction in his theory as to his sources of inspirational power.—Washington Constitutional Union, Oct. 19.

VERY WONDERFUL AND ASTOUNDING MAN-POWERS.—Mr. Jackson's Spiritual Powers.—Mr. Jackson, from Oswego, Kendall county, Ill., has given to the citizens of St. Louis, Mo., some of the most astonishing demonstrations of physical and intellectual spiritual phenomena that have ever been brought before the public in this great city. Every one that has seen him is astonished to see that God has given such power to man.—St. Louis Dispatch.

The National Lyccum Convention—An Explanation.

DEAR BANNER-I beg leave to explain a little more fully my position regarding the proposed Convention. Bro. Carpenter, in his kindly letter, argues the utility of Lycoum Conventions. I agree with him. I believe that they are useful and desirable. To them I do not object, but to the purpose for which the National Lyceum Convention was called. This purpose I can neither assent to nor aid.

The Rochester Convention passed a resolution: "That we recommend to the Children's Progressive Lyceum to form State Associations, and from these a National organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter." Accordingly a National Convention was at once called, and "to carry out this matter" fully a National Organization must be the result. This seems very objectionable, because the Lyceum movement would then be actually, as it is now virtually, severed from its natural connection with the Association of Spiritualists, and also be most needlessly burdened with the machinery and expense of a ponderous organization.

Article 2d of the Constitution adopted at Rochester states the objects of the Association in the following definite

terms:

"Its objects shall be to copperate with State and Local Organizations, in the promulgation of the Spiritual Philosophy and its teachings, aid in the organization of Local and State Societies, where no State Association has been formed and encourage the establishment of at least one National College, for the education of persons of both sexes, on terms of equality, free Dom all sectarian dogmas, where our children may be educated in accordance with the progressive developments of the age."

Among these good and worthy aims, the Children's Progressive Lyceum should have a prominent position, whereas, perhaps inadvertently, it is not even named, nor is it adverted to throughout that entire instrument. Virtually, then, the Lyccum is set apart from the Association, and in keeping with this, a separate organization was proposed for it in the resolution above quoted. Bro. Warren Chase clearly disclaims any such intention in offering his original resolution, but that was materially changed by "amendment" before the final vote. He says (Banner of Light, Oct.

'Honce our desire to have Conventions especially devoted "Hence our desire to nave conventions especially devoted to the cause and interest of the Lyceums, in which we hoped would assemble those educated to that especial work and fitted to carry it out practically, and upon adoption of suitable plans and propositions which could be laid before the American Association, and by them also adopted and executed as far as means would allow."

This would all be very well and practicable if the Association had made the Lycoum one of its objects. But difficult as it has been for the Lycoum to obtain a full hearing before National Conventions, much more intrusive and imperlinent would be considered an attempt to lay its "plans and propositions before the American Association." on which it has no recognized claim. For the sake of the "little ones," and of the great cause of Spiritualism, I carnestly hope that this error will be rectified at the first annual meeting of the Association, by the amendment of article 2d: and it may be. if the friends of the Lyceum do not unwisely make haste to render it impossible by building up the partition walls of separate Lyceum Organizations. MARY F. DAVIS.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

Alphabetically Arranged.

Adrian, Mich.—Regular Sunday meetings at 10½ A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 22 summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Dunck-Ice, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

Springfield Hall.—The South End Lyceum meets every Sunday at 10½ A. M., at Springfield Ind., 50 Springfield street. A. J. Chase, Conductor; Mrs. M. J. Stewart, Guardian Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritualist Association hold meetings every Sunday in Union Hall. Broadway, at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall. S. & Maverick square, East Boston, every Sunday, at 3 and 7½ P. M. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Julletto Yeaw during November; Mrs. Sarah A. Byrnes during December and March; Mrs. M. Macomber Wood during December and March; Mrs. M. Macomber Wood during February; J. M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, cor Acer Orleans, East Boston, at 3 and 7½ P. M. President, S. Glenson, Vice President, N. A. Simmonds; Treasurer, O. C. Rifey; Corresponding Secretary, L. P. Freeman; Recording Secretary, M. H. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Matha B. Jenkins, Guardian.

Brooktyn, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fullon Avenue and Jay

T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardan BRONKIN, 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 r. M. Children's Progressive Lyceum meets at 103 a. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, enar De Kalb avenue. Circle and conference at 103 o'clock A. M.; lectures at 3 and 72 r. M. Speaker engagen:—Mrs. Carrie M. Cushman during November and December.

BRIDGEPORT, CONN.—Children's Progressive Lyccum meets overy Sunday at 16 A.M., at Latayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor

Conductor.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 7% P. M. James Lewis, President, E. C. Cooper, Vice President; J. Lane, Treasurer; E. Woodthorpe, Secretary, Children's Lyceum meets at 2? P. M. M. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Mary Lane, Guardam.

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

Belyiders, Lie.—The Spiritual Society hold meetings in Green's lialit two Sundays in each month, forenon and evening, at 10\frac{1}{2} and \frac{7}{2} o'clock. Calidren's Frogressive Lyccum meets at 2 o'clock. W. F. Jamieson, Conductor: S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardlan, Speaker'engaged:—W. F. Jamieson until Nov. 22.

BATTLE CREEK, Mich.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyccum between services. Jeremiah Brown, Secretary.

UHARLESTOWN, MASS.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 23 and 74 P. M. Dr. A. H. Richardson, Corresponding Secretary. Children's Lyccum meets at 10\frac{7}{2} A. M. Dr. A. H. Richardson, Conductor: Mrs. Mary Murray, Quardian. Speakers engaged:—J. C. Cluer, Nov. 8; Mrs. Fannie B. Felton, Nov. 15 and 22.

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

Fannie B. Felton, Nov. 15 and 22.
CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 112 A.M.
Conductor, Leander Dustin; Asst. Conductor, John H. Cran
don; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian,
Mrs. J. A. Salisbury; Corresponding and Recording Secretary,
J. Edwin Hunt, to whom all communications should be addressed—P. O. box 244.
Winnisimmet Division Hall.—The Bible Christian Spiritualists noid meetings every Sunday in Winlisimmet Division
Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker.
The public are invited. Seats free. D. J. Ricker, Sup't.
CAMBRIDGEPORT, MASS.—The Spiritualist, Association hold

CAMBRIDGEPORT, MASS.—The Spiritualist, Association hold nectings overy Sunday in Williams Hall, at 3 and 7½ P. M. (Close, President. Children's Lyceum meets at 10½ A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

at, Barth, Conductor; Mrs. D. W. Bullard, Guardian.
CONCORD, N. H.—The Children's Progressive Lyceum
meet in Liberty Hall, Statesman Building, every Sunday, at
9\(\frac{1}{2} \) A. M. Conductor, Dr. French Webster; Guardian, Mrs.
Robinson Hatch; Asst. 'Conductor, J. T. Kendall; Secre
tary, C. H. Robinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at 6 P. M.
Lecturers wishing to make engagements will address Dr.
French Webster.

CORRY, PA.—The Children's Progressive Lyceum meets in Good, Templare Hall every Sunday at 10 A. M. Mrs. Lang-ston, Cond tor; Mrs. Tibbals, Guardian.

ston, Cond tor; Mrs. Tibbals, Guardian.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker. Lyceum at 9½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lecs, Secretary.

CHICAGO, ILL—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10½ A. M. and 7½ P. M. Speakers engaged:—Mrs. Nettic Coburn Maynard during October; Dr II. P. Falrileld during November. Children's Progressive Lyceum meets immediately after the morning service.

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

CLIDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyccum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian. DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers

engaged.

DOVER AND FOXOROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10} A. M. E. B. Averlli, Conductor; Mrs. K. Thompson, Guardian, A conference is hold at 1½ P. M.

Firothburg, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10½ A. M. Dr. II. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

Gunrulan; Fred. W. Davis, Secretary.

Foxboro, Mass.—Meetings are htd every Sabbath in Town Hall, at 14 P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addle Summer, Gusrulan. Lyceum paper published and read on the first Sabbath of each munth. Lecture at 14 P. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

Georgetown, Colorado.—The Spiritualists meet three weilings each week at the residence of H. Toft. Mrs. Toft, lairvoyant speaking medium.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hail, Lincoln's Build-lng. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. HARTFORD CONN.—Spiritual meetings every Sunday even ing for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor. gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.
Houlton, Mr.—Meetings are held in Liberty Hall cowned
by the Spiritualist Society) Sunday afternoons and evenings.
HAMMONTON, N. J.—Meetings held every Sunday at 10½
A. M., at the Spiritualist Hall on Third street. J. B. Holt,
President; Mrs. C. A. K. Poore, Secretary, Lyceum at 1 P.
M. J. O. Bansom, Conductor; Miss Lizzie Handall, Guardian
of Groups.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2½ P. M., in Lyceum Hail, concern 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. B. Greenleaf,

LEOMINSTER, MASS.—The Spiritualist Association hold meet-LEGGINSTER, 31ASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged:—1. P. Greenleaf, Nov. 15 and Dec. 27; Mrs. M. Macomber Wood, Nov. 29 and Dec. 13; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

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

Intects at 10 clock.

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

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday at 2 and 63 P. M., at Museum Hall, corner of Elm and Pleasant streets. Daniel George, President; R.A. Seaver, Secretary. Progressive Lyceum meets every Sunday at 103 at the same hail. R.A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Quardian.

Mounisania N. V.—First Scatteriof Progressive Spiritualists.

Mornisamia, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. N.

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

Newburtyorn, Mass.—The Children's Progressive Lyceum meets in Lyceum Hail every Sunday at 2 r. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 7½ o'clock.

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

ductor.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ r. M. Children's Progressive Lyceum at 2½ r. M. P. E. Farnsworth, Secretary, P. O. box 50%. Oswxoo, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M., and 7½ r. M., in Mead's Hall, corner of East 4th and Bridge street. The Children's Progressive Lyceum meets at 2 r. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—I. P. Greenleaf, Nov. 1 and 6; Mrs. Pannie B. Felton, Dec. 6 and 13; Dr. J. H. Currier, Jan. 3 and 10. PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 102 A. M.

Sunday at 14 P. M. Progressive Lyceum at 104 A. M.

Portland, Mr.—The Spiritualist Association hold meetings
every Sunday in Temperance Hall, at 3 and 7% o'clock P. M.
James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 104 A. M. Wm. E. Smith,
Conductor. Mrs. H. R. A. Humphrey, Guardian.

Conductor. Mrs. H. R. A. Humphicy, Guardian.
PHILADELPHIA, P.A.—Children's Progressive Lyceum No. 1,
moets at Concert Hall, Chesinut, above 12th street, at9\(\frac{1}{2}\) A. M.,
on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott,
Guardian. Lyceum No. 2, at Thompson street church, at 1\(\frac{1}{2}\) A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian.
The First Association of Spiritualists has its loctures at Concert Hall, at 11 A. M. and 7\(\frac{1}{2}\) P. M. on Sundays.

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

QUINOY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

gressive Lyceum meets at 1% P. M.

ROCKFORD, I.L.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

ROOMESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzor's Hall Sunday and Thursday evenings.

W. W. Parsolls, President. Speakers engaged:—Mrs. Sarah A. Byrnes during November; C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday, at 23 P. M. Mrs. Collins, Conductor; Miss E. G. Beche, Assistant Conductor.

Saleky, Mass.—The Children's Progressive Lyceum

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

Hall.

Springfield, Mass.—The Fraternal Society of Spiritual ists hold meetings every Sunday at Failon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, James G. Allbe; Guardian, Mrs. F. C. Coburn. Lectures at 7 p. m. Stronger, Mrs. Stronger, Mrs. Frogressive Lyceum meets at 1 p. m. Conductor, James G. Allbe; Guardian, Mrs. F. C. Coburn. Lectures at 7 p. m. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10 4 a. m. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

Springfield, Ill.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner, Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

STROY, N. Y.—Progressive Spiritualists hold meetings in Har

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

scroy, N. Y.—ProgressiveSpiritualists hold meetings in Harmony Hall, corner of Third and Riverstreets, at 10\frac{1}{2}\text{ A. M. and Top. M. Children's Lyceum at 2\frac{1}{2}\text{ P. M. Selden J. Finney, Conductor; Miss Libble Maccoy, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10\frac{1}{2}\text{ A. M., and evening. President, O. B. Campbell; Vice Presidents, Miss. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12\frac{1}{2}\text{ P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 1th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committace, or of H. Witt, Secretary, 67 Fourth street.

WORCESTER, MASS.—Meetings are held in Horicultural Library and Toke Town of the Committee of Maccal To

wordster, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 p. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. Washington, D. C.—The First Society of Progressive Spiritualists meets every Sanday, in Harmonial Hall, Penn sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 73 p. M. Lecturers engaged:—Nogember, Netile Pease: December, Cora L. V. Daniels; January, N. Frank White; February and March, Netille J. T. Brigaam; April, J. M. Peebles; May, Alcinda Winchn. Children's Progressive Lyceum every Sunday, at 123 evelock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

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