

# VOL. XXII.

# {83,00 PER TRAR,}

# BOSTON, SATURDAY, OCTOBER 12, 1867.

# {BINGLE COPIES, Eight Cents.

# NO. 4

# Original Essays.

# CRITICISMS.

L. Judd Pardee's Letter, and the Answer of the Spirit of Dr. Channing to a "Minister of the Gospel,"

Eramined and criticised by a Spiritualist of no pre-iensions, save the right to investigate every subject independently, and to speak his convictions fearless-ly—having the great example before him of "Be Just to all Men," subscribes himself JUSTICE.

TO THE EDITORS OF THE BANNER OF LIGHT: DEAR SIRS-In the BANNER OF LIGHT of the power and workings of spirits in our day, proph-4th of May I read with deep interest the letter esying future events, or referring to circumstances of a prominent popular lecturer, L. Judd Par- in the past, thereby recording the proof of intellidee, who is yet in the material sphere-also the answer from the spirit-world to questions propounded by "A Minister of the Gospel" to Dr. Channing, who is supposed to be in that sphere, may have crept into the ancient record through touching the almost " universal testimony of communicating spirits concerning the mere humanity of Jesus "-" in other words, they nearly all seem to be humanitarians."

The letter of the first proclaims the nearness of the time when the Great Master-the subject of assert the foretelling of Christ and all the prefigurthe latter's inquiry-will be personally present ing and attendant circumstances which were to with us as it were, or will be, by a representative | transpire, were so recorded and preserved that in the material, "by his special medium," persona- the evidence on that score is sufficient for our ting the man Jesus, the Nazarene, in all his pre base of proof of his conception, birth, life and rogatives of power and authority, accumulated by death. the experiences and progression of the eighteen hundred or more years since he in the body disap- light of communications said to be from spirit inpeared from the view of mortal eyes. This view is telligences in our day, what evidence have we assuming, at least in appearance, that Jesus hav- that spirits over did or do communicate with ing a body natural as other men had, it perished as others do, and he could not therefore assume it upon with the skeptic who denies the spirit again to return to earth as he promised, to fulfill authenticity of all that is given through the most his mission, and must needs select and occupy a pure and artless media? Does not the whole human temple not his own, through which to re- fabric fall together to the ground, a delusion turn, for all the purposes of wisdom embodied in and faith returned void? Of course, we look upon the great plan of the divine will. The answer of all such as the class denounced "as fearing to Dr. Channing, as we presume, (no disclaimer being come to the light, lest their deeds should be reentered to such a conclusion.) is in effect a denial of his non-humanitarian belief while in earthsphere, and an acceptance and confirmation of the spiritual doctrines so prevalent in all the "communications from spirits concerning the mere humanity," and denying to Christ in his conception and birth any other divinity or operation of Nature's laws than is common to every other man. With these two nalpable denunciations before

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me, and going out into the world as a dragon of child, whose name should be called Emanuel. destruction, I feel it to be my duty at least to do which, being interpreted, means God with us. what I have never attempted before, by giving | And from the beginning it was written that "the my convictions and some of my reasons, derived seed of the woman should bruise the serpent's from a close investigation and study and reflechead, and he, the serpent, should bruise his, the tion and communion with the spiritual and celesseed of the woman's heel." This I find to be the tial spheres for more than fifteen years, for adopt- most ancient record and intimation of a plan, siming and fully and firmly believing that Jesus of ultaneous with the first historical record of the Nazareth was in the conception and birth more creation, and in due order of the world's progress, divine and differently begotten from any other as developed by its need, to neutralize the effect before or since his birth upon earth. This is the of the first transgression of man, as in all Nature question in the two communications cited above the bane and the antidote are provided in close that I propose to meet at this interview-leaving proximity. e collateral ones therein contained to a future Now this seed of the woman must be dwelt interview or otherwise, as this shall or not find upon sufficiently to show its importance as the acceptance by you. foundation of the great plan and the fundamental From these communications, although adverse principle, which has nowhere been manifested to my bellef in this particular, I derive deep consave in the conception peculiar to Mary, and the solation in that they bring the touching evidence | birth of Christ as its fruit, a male representative, of the nearness of the time of the reappearing of the as denoted in the quotation, that "the serpent heavenly visitant, the Great Master, with all that | should bruise his, the seed of the woman's heel," glory of his chariot planet and the hosts of the at | being both masculine gender and singular number. tendant train and escort, soon to dawn in our hor-This, therefore, seemed to be a part of the proizon as promised, and when the sleeping human- gramme, in the creation of man, as one of the itarians will be aroused from their slumbers by primal LAWS which was to govern the Universe the din of the watchmen thundering, "the brideby God's appointment; hence the development of groom cometh, go ye out to meet him," for the the divinity, or the Godhead, into human form by wedding feast is at hand, and who shall be ready the singularly mysterious process, was not a viowith "lamps trimmed and burning," as ones lation of God's law, it being laid down at the beworthy to welcome Him? One of the prominent ginning specially to this end. The Gods being signs, as recorded, of the dawn of this great event, then, as said, in council, determined to form man was the full coming of Anti-Christ, which now is in their own image-and they also determined so universal, both in the form and in the spirit that the seed of the woman, meaning one who which is unprogressed, and still hanging about should in due time be developed and brought earth's sphere. So prevalent has it become that | forth, should bruise and finally destroy, neutralwe see, as in the case of the "Sincere Inquirer, a ize, all evil. Mark, it is the seed of the woman, not Minister of the Gospel " above quoted, that doubts women, and this was brought about through long are raised in his mind, and he may be ready, upon ages of watchful care in the unfoldment, through the strength of spirit Channing, to adopt the same | many generations, of the plant, or pair, refining very plausible view, through all of which I have and purifying by every change up to the pair waded in mire to my very chin, until at length I Joseph and Mary, who had been duly fitted for have emerged into the crystal waters and rest the ultimating of the plan of externalizing the unon the rock which cannot be shaken. And as divine essence. Channing, out of the form, expresses his belief, .It is well known to all that every plant or based upon his researches and experiences among animal hears a seed, or generating substance, pethe ancient spirits who were in the form at the culiar to itself-female as well as male. It is also birth, and during the life of Christ, so may I exwell and generally understood that each is surpress my belief, based upon my researches and exrounded by an atmosphere peculiar to itself. Some perlences, by my spirit in the form, among not atmospheres of individuals blend in beautiful only spirits of men who lived at the same period, harmony, while others are unlike and repulsive, but who were spirits before Mary, his mother, and still others are intensified by an unexpressible was conceived, and who were present at the counsympathy, which seems to draw the very existence oil that did conceive the plan by which he was to or life element of the other, without arousing the be brought forth-which was all foretold of him least animal desire. Some may testify to its exbefore he was begotten-and he did come in acperiebce-all will in due time-and will then comcordance with and in fulfillment of the plan so prehend the true affinitude of the Father in the formed, and therefore I believe that, in further fullness of true soul love. This I conceive to have and ultimate fulfillment of that plan, so in wisdom been the relation which Joseph and Mary bore to conceived, and by the authority of the said couneach other at the time of the overshadowingcll, whose consecrated powers permitted it to be Joseph furnishing to Mary the surrounding hargiven to me, as it was said, every knee shall bow, monious atmosphere of ecstatic love and sympaand every tongue confess, whether in the body or thetic affection necessary to perfect all outward in spirit out of it, that he was the embodiment of conditions to the perfect control by the invisible the Godhead revealed in the human, and that he | powers at work in the magnetic currents, connectis now awaiting the day and the hour of prepara- | ing her mental and physical forces with and subjecttion when his glory shall be revealed and mortal- ing them unto the Divine will. The seed of Mary ity be quickened into that new life which will en- (the woman) was quickened by this overshadowable him to establish, as promised, his kingdom | ing power of Infinite Wisdom that conceived the upon earth, as and in fulfillment of his godly plan, as it were, seemingly to her, by an intense mission. As the intensified fire or the electric longing, gratified to her by the electric spark of , flash fuses everything in nature, so shall the in- the overshadowing spirit forces, thereby bringing tensity of his presence and the fire of divine es- (all the powers in her natural body into subjection sence purify and dissipate the corruptions of hu- to her own mind and will-the preparation was manity, by the heavenly bathing which the Mas- | complete for the climacteric shock from the altar. ter and his hosts will bring. of Divinity, which may also have been effected Oh ye lovers of self and worshipers of men, who through a volition brought to her mind, as it were, do penance to the fashions of the world and shine of her own will. The perfect atmosphere now | ings of the ages? who, of all the would be person-

of your own soul and lift the bushel from the light which is ever burning upon its altar there, and by its light, through the divine light, be attracted unto him, and be made to see the divine in Jesus, even the Ohrist-for lo he comes quickly -Anti-Christ is ripening-the hour is at hand. I have given a faint view of my convictions, I will now add some few of my reasons: As man by his mind, which becomes his will

controls the actions of his body, which moves in strict accordance as by volition, so the interior or spiritual universe has ever and does control the outer or material universe, and as we see the gence, and the power to transmit it to mortals, through mortals, and moving them in mysterious ways-so we must believe that whatever of error translating and otherwise, the spirits then controlling had power to externalize their wills, and to cause a record to be made of events which they wished to be preserved as evidences of their plans and power in the fulfillment. Hence, we

If we discard all such professedly under the mortals? Or what better foundation do we stand proved"; therefore let us not be as they, nor destroy the power and beauty of present revealments of spirit truth and influence, by discrediting the revealments of the past.

First, then, our reason for believing in the divinity of Christ, Jesus of Nazareth, as distinguished from other men, is that his lineage was foretold before Mary existed; that it was then said a maid should conceive and bring forth a

by the light external, look within the chambers | needed for the growth of the plant, and the devel- | ating representatives of this infinite love com- | body. The dismay of many will succeed the wailgling of seeds, the fruit was deprived of the animal angel proclaiming, This is my beloved, in whom matter and the germinating principle which I am well pleased; hear ye him? Or who so rediffered from all other men, as the history of his upon the waters? Or who so imbued with the embodying only that more refined material of the | in the body? woman, leaving it to be fulfilled in the full unity of the Divine after his death.

> it making all subservient unto its almighty will. As for instance, the growth of a plant in water, excluded from its parent earth in a vessel of glass, is seemingly sgainst Nature, yet do we see it budding and blooming in perfection; and others suspended in air, reaching out their strong roots into space below, and sending up luxuriant foliage above; adorned with the most exquisite beauty and variety of petals to 'excite the wonder and admiration of finite wisdom. Truly was it written that "with God all things are possible." And who shall attempt to define the cause of the varied tint of the pansy, all produced from the same root? Or for any of the marvelous phenomena of Nature in any of its kingdoms, anidifferent grades of intellect, by attainment at least, in man, and usually acknowledge an intelligence superior to and controlling man-the finite by the infinite. Man attains superiority over his fellow-man by study, investigation, labor; and by development may at some period have progressed to the infinite. But till then, how shall the finite mind comprehend infinitude, even so well as the new-born babe may comprehend mathematical principles?

Now let us trace some of the incidents in the rowth and product of this not unnatural seed. but planted by an unerring hand in a peculiar and fitting soil, nourished by the atmosphere al-ways at just the right temperature, with sun and moisture always perfectly adapted to produce its fruit in highest perfection.

Isaiah vii: 14, as the media, recording a sign communicated "to Ahaz by the Lord himself," viz : 'Behold a virgin shall conceive and bear a son, and shall call his name Emanuel."

Seven hundred and fifty years before the culminating of the event indicated by Isaiah of the virgin. Micah. a medium who denounces the priests who teach for hire and the prophets who divine for money," but says of himself, iii: 8, "But truly I am full of power by the spirit of the Lord, from his birth, to nourish and develop by all its and of judgment, and of might, to declare unto powers the will of the Infinite in the child. This Jacob his trangression, and to Israel his sin"; Star of the East was a stranger. It had no local for the soul or "innermost" can only speak the Ephratah, though thou be little among the thou-system to which the earth belongs, but its home soul to soul. sands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." In the record of St. Matthew, we find a historical account of the fruit of this seed of the woman. and the generations through which it ascended to its development in the perfection and purity of the Virgin Mary, and the child to be called Jesus. as the angel that appeared to Joseph in a dream said unto him. St. Luke begins his record by declaring that having had perfect understanding of all things from the very first, it seemed good to him to write unto Theophilus that he might know the certainty of the things wherein he had been instructed." Then follows the account of the visit of "the argel Gabriel to the city of Nazareth, to the Virgin Mary who was espoused to Joseph," and "the angel said unto her, Fear not, Mary; thou shalt conceive and bring forth a son, and shall call his name Jesus. He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Mary rejoices, saying, 'How shall this be, seeing I know not man?" The angel informs her how it should be, and "that the holy thing born of her should be called the son of God"; and then informed her that her "cousin Elizabeth had also conceived a son in her old age." (a circumstance equally strange according to our ideas of the laws of nature,)" who was called barren, nothing being impossible with God." Mary hastened to her cousin Elizabeth: and what passed between them, and subsequently happened to both, as appointed, predicted, and made known to both, through Mary and Zacharias. (the history of which, as recorded by Luke, 1st chapter, will well pay the perusal, as of the transfiguration, in the ninth chapter,) is in every sense confirmatory of the great plan as portrayed by the seed of the woman at the first, (which proved to be Mary,) and by the ancient prophets in the facts as well as the symbols, and by the angel of visitation to Mary and to Joseph, and the birthplace at Bethlehem, and the career and record of works, fully justify the belief that no man or power can personate that divinity upon earth, (however divine in time to come men, becoming first spirits by dropping the flesh, may attain to,) until lesus the Christ has returned to earth to fulfill is mission in all its promised glory-yea, greater glory than the Jews expected or still expect, or the most enthusiastic can imagine-and shall have prononneed in divine person his work finished and complete, in the establishing of his kingdom on earth as it is in heaven-when all shall be, as he was, transfigured into the angelic presence of the angel hosts. Who, dear friends, humanitarian or Spiritualist -who dare come forward and say he is equal to | en at the convulsions of Nature, variously manithe personation, or to be as one worthy to represent the purity and the love of that essence of the vine Spirit, the forerunner of which is the Spirita-Divine, intensified by the progress and the yearn-

opment and perfecting of its fruit, was furnished bined with all power, hath ever been prophesied in the abiding love, ever present, of Joseph to of, except to themselves, through themselves; or Mary-although, by this process of non-commin- who hath, at any time, heard the voice of the should reproduce itself; and wherein it or he fined or ethercalized that he dare attompt to walk life clearly proves-otherwise the bud of Divinity powers of the Divine as shall be able to stay the would have been destroyed, causing corruption to | fury of the winds and the waves, or to do the works follow at his death, as all matter is perishable, he of healing such as he performed even while yet

Hath a planetary orb been born to dawn over one of these, or hath it been told to any one that Many things appear to be at variance with the it would be so provided, to denote the place and aws of Nature, because we do not yet understand time of his birth, in accordance with pre-intellithe moving power or the divine principle which is gence, as in the case of the star in the East, that above and superior to Nature, as we comprehend dawned over Bethlehem, attracting thither the wise men in pursuit of the holy visitant expected by them, and there found, attended by circumstances which confirmed to them their heart's most ardent aspirations?

Astrologers tell us that our destinies are controlled by that planet in our solar system which is ascendant at the time of our birth, which, though seemingly strange, has many devotees to its belief, as any proficient in the science, or art if you prefer it, will, with astonishing accuracy, deplet the life course of experience in any case submitted to him, giving full knowledge of dates and the precise hour of birth. It is a well defined fact at least, that each planet affects and helps to hold in control the others in their motions, and all mal, vegetable or mineral? We acknowledge | regulated by the controlling centre, the sun. And, if so, why not affect by their influence everything within the atmosphere surrounding, as does the sun, when brought into focus, give the life-touch to vegetation? This Star of Bethlehem, appearing, as it did, to welcome the child Jesus, is, of all, to me the most convincing evidence that the entire arrangement of the plan which was to externalize the embodiment of the Godhead, the divine essence into form, for the good of man, as an ex-

ample to be looked upon and to attain unto--(and where otherwise have we an example or standard of virtue and unselfish love?)-as the means of securing the greatest amount of happiness, and to prove to them that the attainment was not one of birthright but within reach of all humanity, and that the more poor and 'despised and forsaken by his fellow man, the nearer to his Heavenly Fa-Seven hundred and sixty years before the ma-turity of this fruit in the birth of Jesus, we find the externalities of life, he would seek, by necessity, the heaven and the spirit-kingdom within himself, to learn that he may be monarch there, well guarded by "cherubim and scraphim' against any attacking foe.

This Star of Bethlehom was a stranger in our solar system, a visitor to our realms upon the occasion of the royal birth, as the witness and servant of the Infinite Father, provided in the great plan, to be ever attendant upon the Prince Jesus was the vast universe, sent forth by the great central embodiment of all wisdom, to course through his boundless dominions as the companion of the new-born prince, that he might appreciate, by visiting, the extent of his inheritance! What more befitting emblem than this orb visitant to earthly view could there be of the divinity of the mission of the child, whose birth it heralded, and whose tarry upon earth it symbolized by the brief period it remained a guest within our solar system? Can any mortal or being, not divinely empowered, command such an escort as this? Now let us inquire what hath become of "the Star of Bethlehem" since it fulfilled the mission of denoting to the wise men the birthplace of the Saviour, as they were pleased to call him-the child Jesus. The said Jesus, having passed but a few years on earth, also disappeared from the view of mortals, as he said, to prepare a place in his Father's kingdom for those who believed on him, and verified their belief by following his example, (and many we fear will be the unoccupied tenements provided there,)-promising to return in due time to establish his kingdom upon earth. That Christ did come, when Jesus of Nazareth was born of Mary, is believed and accepted, as the Godhead, by hordes of religious sects, and by many of no sect at all-in which particular and fundamental principle they are as one, and for once agreed. And while many of these believe that he will, and expect his return in fulfillment of his promise, some do not; asserting that, by the pouring out of his spirit, as the Comforter, he has returned already as fully and as visibly as he over will: while the nation of Israelites, the Jews, to whom he was promised and foretold, and to whom he was present and addressing his savings, did not accept him as their Messiah or king, and do therefore still look for him to come (though almost despairingly,) in fulfillment of the record by which he was prophesied to them. But he must come as of their order, and with pomp and power, or he would be again denied. Could one of the would be personators assume these prerogatives, it may be they would accept such, provided he should bear their secret and treasured symbols. But their firm adherence to this faith, through so many centuries, is to me a most cogent argu ment in favor of my conclusion that, although he did come as accepted by the many, he will come again, or return, glorified in body, and "glorious in his apparel," and will establish his kingdom triumpliantly on the earth, and that he will still be a stumbling block to this people for a season, because both he and his kingdom will be SPIR-ITUAL, to which at first their material eyes, with all other materialists, humanitarians and Anti-Christs, will be blinded, but will wail, terror-strickfested, to bring forth the second birth of the Dialism now developing and spreading over the world, alding to spiritualize all that will in the I there is a conflict going on within, not of races as

ing, by reason of the foreshadowings of glory which shall attend the birth, because of their blindness to the cause of such wonderful phenomena.

Where now is that star of which we lost sight. after the first birth of the divine wrant in the material? Has it been annihilated? That would not be in accordance with our conception of the laws of creation. We therefore conclude that it is still on duty, performing its mission of escort ever eastward, and that, having traversed the circuit of the dominions of its princely charge, will ere long appear again in our solar system, and be seen in our western horizon; and drawing nearer and still-more near, it will now be hailed as the star of the west, the new star of Bethlehem, the dawn of perpetual day, the herald of the second birth to earth, as it was the guide to and guardian of the first. And who shall gainsay it? or who shall dispute the testimony of the devout mediunistic instruments in the historic record, so faithfully delincated, preserved and handed down? And who, in the face of such and many corroborating proofs recorded, clearly having reference to no other, backed by his own declaration that be came to fulfill the law and the prophets, shall depy his divinity, in a sense not attributable to all other men? or that he is to earth's humanity the enbodiment of wisdom, the center soul, or solar light, that shall beam upon us in glory transcending all imitations, as our resplendent orb of day doth its satellites? The sun and its planetary orbs we are already permitted to behold and measure the contrast, but it bath not pleased the wisdom of the Infinite author to delineate to us mortals of earth the specific operation of their creation to produce the contrast, but the facts stand out, as the result of a power, the law of whose control is within his being-a law, unto himself, and subservient unto his jufidite will and use.

Can this, our glorious central orb of power and beneficent influences, delegate its mission to other orbs? Neither can the son of righteousness, Jesus the Christ, his divinity or his prerogatives, which in contrast with all other men, by the glory with which his conception, birth and pilgrimage surround him, stands out as unrivaled amid the galaxy of examplary and worthy mortals before or since his birth, as our sun exceeds all other orbs within the scope of mortal vision. And as the sun warms and quickens Nature from its wintry sleep into new life, so shall we who are worthy be quickened, transfigured into his presence while yet in the body, (as he was to Moses and Elias on the mount ero his death,) by the baptism of his holy rays. In that day, when the wedding feast is announced, at the marriage of heaven and earth by and in the return of that promised divine visitant, so long delayed, that every "jot and tittle of the law" of the prophets may be fulfilled, preparatory and necessary to the full establishment of his kingdom on earth-the glory of which hath not, cannot be portrayed by mortal, neither by spirit through mortal form, nor by the language of earth, While I commend all who would personate or imitate the powers and example of the Nazarene. for a desire so laudable. I do receivo it as an evidence at least that they do not attempt to discredit the record of the spirit-communion of the past, and that they appreciate his mission to earth to be more than that attributed to other men, and that they do not consider his mission fulfilled by his former personal presence. While, also, those spirits in the form and out of it, who are anti-believers in his divinity and mission as such, are realizing to me the evidence of the authenticity of the Scriptural record, both prophetic and historic, by their very denial of him, Jesus, who was begotten by the will of the spirit that he might abide in its purity, while we are begotten by the will of the flesh, that we may live in the material. to, fulfill the mission of man in multiplying, replenishing and subduing the earth unto the purity of the spirit, being thereby co-workers with the spirit of all truth in the preparation for his kingdom, now so clearly dawning. Watch, therefore, and be ready, that when the door opens ye may enter in, as worthy to wear the garment of purity and righteousness, without which none can remain at the feast; for though one may chance to pass the portals, the inspector, ever vigilant, quick discorns the blemish, and straightway hurls it to its like condition. Notborrowed plumage, nor tinsel tawdry can find acceptance there, but each a stone befitting, must be polished to reflect the light and splendor of the bridegroom.

New York, May 23, 1867.

# THE PEACE MAN.

#### BY LYSANDER S. RICHARDS.

Somehow in the mind of many, a peace man is meek eyed, milk-and-water, ay, a very clever little fellow. Spunk, not much-the snap and fire of a live man but little-in short, a sort of plaything is he for Tom, Dick and Harry to tumble about. Such may be the popular idea of a pence man, but of a genuine thorough-going peacereformer I cannot call to mind one thus miserably made up; but, on the contrary, all with whom it is my fortune to meet are resolute, determined, uncompromising and thoroughly alive to the demands of the moment. A peace man must necessarily be a live man, for no one is more closely watched-his every action daguerreotyped. In war, his spiritual nature active and his animal enthusiasm for one side or the other, held in complete subjection. Courage must be his to withstand the scorn and derision of the multitude. Pluck, if it may be called such, in the sacrifice of his life for principle, whether in the disobedience of the Consoription Act, the muster call for State militia drill, or a street attack, where to die is better than to kill. In the development of the peace man,

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Fred Douglass wittily remarks of himself, but of houses have been lost, whereas this of mine renatures-a struggle between the higher and the lower, the animal and the spiritual. The fight is severe at times; old Dog Tray bristles up and bellows out, " Pop him over; self-defence is Nature's first law," while the man spiritual cries in turn. "It is your first law, for animals are not endowed with reason, while with the man spiritual, he was given reason, intellect, conscience to settle disputes and differences; else what need of this priceless boon-without it nothing is left to distinguish the two. If I give in to nature and allow the body to rule the soul, instead of the soul to rule the body, as well might I turn with you on all fours, use paws and teeth, bullets and jackknives as the highest means of defence." Thoreau says, " Nature is hard to be overcome, but she must be overcome. What avails it that you are not purer than the heathen, if you deny yourself no more -if you are not more religious. Blessed is he," he says," who is assured that the animal is dying out in him day by day, and the divine being established."

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An argument in defence of the principles of peace it is not for me to tire man with, for every one with but a moderate share of humanity within must freely acknowledge the truthfulness of the principles enunciated and the blessings that would flow therefrom could the world be brought up to the standard: but as it is, it is said, we must fall in with the majority and wait the adoption of the principles by all ere we can pledge our support to the cause. Well, now, suppose we stop and look at facts with our eyes open. If I was about to erect a brick edifice, should I lay one brick at a time, or wait until the walls could be reared with a single dash? Suppose there is one among us who will stand firm to these principles, " sink or swim, live or die?" Now suppose another follows in his wake, are we not that much nearer the universal acceptance and practice of said principles? and do not minorities merit a degree of respect? But suppose all who willingly endorse these principles but dare not advocate or practice them, since the majority have not reached that plane, suppose, I repeat, all such take it upon themselves to be true men and women. and stand steadfast to the highest principle, whatever may he the action of the majority, how long think you ere that majority would make for right, and sound with greater emphasis and less hypocrisy those golden words, "Peace on earth and good will toward men." It is this waiting another's motion for majorities, waiting for the people to come up to a certain standpoint that the object desired is so rarely attained.

How is it with any great reform? One looks about him. "Humanity is outraged!" he exclaims; "there must be a reform in such practices and customs!" A second observes it. "My heart," he cries, " revolts at the sight, friend! I'm with you. This evil must be removed!" Where is the third? Knowing full well that no good can be obtained until each one individually puts his own shoulder to the wheel, the third is ready. Where the fourth? The principles, it is said, are all right, and their practicability unquestionable, would the people but come up to the standard. Who then is the fourth to bring this about, and can it be brought about without the fourth man or woman?

Where lies the fault? If the people fail to come up to the standard, should you, reader, refuse to stand as the fourth, fifth, sixth, twentieth or one hundredth, steadfast to these principles, as willing to practice as to endorse them? Those already in the bonds of peace but choose to keep it to themselves and act alone-a word or more with them: As true men and women, should not the aim of us all be to bring about that which will promote the greatest good in the shortest time? Start a rail track across the continent, which will accomplish the most, a party of hundreds acting together in concert, or one individual acting alone for one and the same end? To hasten the accomplishment of any great or general good, the greater the force we bring to bear upon a given point, the more speedy a success. Few enough there are, take the aggregate of true peace friends! This pet idea and that pet notion as to the mode of action should not stand in your way or mine in uniting our efforts with those of others, providing principle is not sacrificed thereby. In union lies strength, and to this end a movement was set on foot some eighteen months since, to assemble the friends of peace and agree upon some general plan of action. A Conference was held in Boston in December, 1865, a Convention in March and one in May at Providence, where, to make the movement more permanent, a Society was organized, adopting the name of the Universal Peace Society. Branch societies, as auxiliary to the "Universal," have already been established in Pennsylvania, Massachusetts, Rhode Island and New Jersey. The radical peace element has thus taken some shape; the concentration of forces just fairly begun; and of the influence already exerted by the movements, Lucretia Mott says: "The effect of the various meetings already held could be seen in a moderation of violence. The abolition of slavery had been effected before the entire people were thoroughly imbued with the anti-slavery spirit, and so," thought she, " will be the results in introducing the moral element into the settlement of all difficulties, even before the whole world is led into the adoption of radical meace principles." The time then to make peace on earth and good will toward men practical is at hand, and every -soul must alone stand responsible before God -heaven, hell and humanity, for his or her procrastination, however great the delay of his friend or meighbor. Look to the battle-field and behold man-the grand master-piece of God's creationhutchering his fellow man and the thousands lying at your feet groaning, dying, dead.

mains, makes me apt to suspect that they were only lost being guarded. This gives au enemy both an invitation and color of reason; all defence shows a face of war. Amongst so many garrisoned houses, I am the only person of my condition that I know of, who have intrusted mine to the protection of heaven without removing either plate, deeds or hangings. I will neither fear nor save myself by halves."

Pass through life, stand to the principles of love, a part of which is to "die rather than kill, suffer an injury rather than commit one," and who that approaches the outlines even of a man, can harm, injure or insult-you?

Mr. Marsh, of Mosul, relates of an Armenian named John, that when living at Constantinople. he was hired by the persecuting Armenians to strike a watchmaker. The latter upon receiving the blow, nobly prayed, " May God bless you." This answer was effectual. "For," John said, in allusion to the affair, "I could not strike again, and at night said to the money, 'Instead of my eating you, you will eat me.""

Moral force in the ultimate is the safest. But why talk so much of safety? Be fearless in well doing, and leave the coward to watch his own kennel. Pluck-genuine, thorough-going, honest pluck-is a noble attribute of a true man. That pluck my neighbor, an intimate friend, gave proof. when conscripted into the army some three years since. Refusing to perform military duty, his life was threatened by the commanding officer. "Take it," said he; "my conscience forbids my fighting. I can die for principle's sake. Shoot, Finding threats were of no avail, they sir!" lashed him to a cart-wheel, and there with his toes barely touching the ground, he hung from morn to night, and when on the following morning they were about to lash him again to the wheel, in response to an inquiry whether he would be a good soldier and perform military duty, in solemn accents he muttered, "I cannot." They again tied him, much exhausted from the first day's trial. After remaining lashed a few hours. the officer, finding torture of no avail, released him. The prison was his next abode, and there, shackled with other prisoners, two by two, he prayed for a Court Martial. If he was to die, he desired to meet his fate at once. And while swinging between eternity and life here below, a message came swiftly to the camp for his release and homeward was he sent at once, with a parole for an indefinite period. Thus pluck, thorough, honest pluck, pledged to the highest principle, gained the day. Others of us with him pledged most

solemnly before God and man to stand the test should we be called upon. Die! bayoneted! ay, cut to pieces, sooner than forsake conscience and turn traitors to our non-resistant principles in the most critical hour of its trial.

In North Carolina there were twelve Friends conscripted into the rebel army, who refused to serve. "They came to Philadelphia," says Mr. Love, and the following facts are true: "Forced into the ranks, muskets were offered, but they refused to touch them. Every conceivable outrage was heaped upon them. They were fied up, starved and whipped, and then the muskets were strapped to their bodies. Still they remained firmly attached to their conscientious convictions. On one occasion the officer in charge, being lawless and brutal, ordered one of these men to be shot as an example. A file of soldiers was called out, and he was placed within twelve feet of them, when, raising his eyes and hands to heaven, he cried out in a loud voice, 'Father, forgive them, they know not what they do.' Instantly came the order to fire, but instead of obeying it. the men dropped their muskets, declaring they could not kill such a man. This so enraged the officer that he knocked his victim down in the road, and then strove repeatedly to trample him to death under his horse's feet, but the noble animal, true to his instincts, refused to even step over the prostrate body. He was then tied to an was dragged to Gettysburg, when, finding they could not be made to serve their purpose, they were at last released."

# Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

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

(Original.) NELA HASTINGS.

CHAP. II .- WINTERGREEN BEBBIES.

There was a great commotion in the quiet vilage of Adams, when Aunt Prue arrived with little baby Nela. Everybody was asking questions and wondering, and before she had time to untie her bonnet strings, a half dozen neighbors had gathered about her.

"Well, I declare!" "Is n't this fun!" "Do see the little thing; it looks like a wilted morning glory." These were some of the exclamations that greeted the little unconscious stranger, while Aunt Prue proceeded calmly to unfasten the embroidered cloak and the frilled cap of her helpless little charge.

"You see," she said, "that it was certain the little thing must die, or else come up here. It was just as I thought, and they did n't know the first thing about babies. They had the blinds all shut up, so that not a bit of the blessed sunshine could shine on her, then they had her arms all naked, and her dress tied down with ribbons, till her hands were as blue as skim milk, and she was drinking something they called cream and water, but I thought it was a little worse than nothing; and so I made up my mind just to take her up here, for the sake of seeing what could be done with a little common sense and a good deal of air and light."

In half an hour's time the baby had off its rich dresses, which were carefully laid in a drawer. never to be put on again, and was rolling about on the floor in Aunt Prue's sitting room, watching the sunlight dance through the leaves of the old elm, which partly shaded one of the western windows. It was a pretty picture, and Aunt Prue forgot her weariness in her delight, and fancied herself young again, and her own baby boy waiting for her loving embrace. The result of those thoughts was to make her go and hug little Nela. who laid her head in so loving a way upon the dear old lady's shoulder as to prove what Aunt Prue had said, that grandmothers are ordained of the Lord to look after the babies.

But they were not all sunny days to the grandmother, for little Nels had to struggle through months of weakness, and sometimes it seemed as if her little life was flickering like a candle, and that the least rough wind would stop its burning. But Aunt Prue never lost her patience, or her hope. She believed in the everlasting power of loving care, and in the God-ordained strength of sunlight and fresh air.

And little Nela at last emerged from her babyhood with more strength than any one could have hoped, and with so sweet and winning a look of tenderness in her eyes, that every one was charmed with her. She had already more friends in the little willage than many a woman could claim for her whole life.

Aunt Prue determined that the best gift to childhood should be hers, namely, happiness; and so she resolved wisely that she should seem in no way different from the children about her. She dressed her in little brown and red frocks, and put on her feet strong shoes, and sent her out to grow familiar with the sand and stones, the flowers and the grass.

Her little toddling feet soon learned the way to the clean pile of sand by the back door, and her little fingers to grasp the clover blossoms and the buttercups before the second summer of her little life had passed; and in the fresh air and glowing army-wagon, and, in company with his friends, light her face grew brown, and she looked like he ripening berries and nuts.

to have known her son was to go so far from her, she's half dead with fright, they say, and has a but she was now glad, and told him so, telling real burning fever, and is half out of her senses. him also that she would take excellent care of n'ti I did n'tl''' Nels, and that he might prolong his stay as long as he wished.

Now she was indeed happy. Nels was more truly her own than ever before, and she could so train her body and her mind before the return of her parents that she should fear but little anything that might come to her. Nela was now six years old, and as bright and active a little maiden as could be found in the whole country.

"Run, Nela, and bring the potatoes," said Aunt Prue, one spring morning, " and when you have washed them nicely, you can dust the sittingroom, and then you may have a little play with Lucy."

"But, grandma, I have a great big pile of patchwork to do, and the chickens to feed, and the eggs to hunt, and then it will be dinner time, and there 's the table to set, and-and-"

" You little busy-bee, I'll call you every sweet name I can think of, and bake you and Lucy a cake to pay you for your care and thought of me. You are a dear child, and I am as proud of you as I can be."

Nela let a glad smile linger on her face for a long time, and set herself about her work as merrily as if it were all play.

"There comes Lucy, child, this very minute; now you two just take your little dishes and run out and see if you can't find some Checkerberries. Lucy needs a little fun, and we shall have all the | the pillow crying ont, 'I did n't, I did n't.' She afternoon for work."

Nela was only too glad to break away from her self-imposed labors, and she and Lucy were soon up on the hill-side hunting with eager eyes for the pretty red berries hidden under the red and brown leaves.

"I think we'd better go up here," said Lucy; it's such a pretty place."

"But there aint half as likely to be berries. Get the berries first and then find the pretty places."

"But how fast you go," said Lucy. "I'm all tired out."

"What makes you? I ain't tired a bit." "I do n't know, unless it 's washing dishes."

"That don't tire anybody. I think it's great fun. I love to souse my bands down, and feel in those steps that shall bless and serve others." the warm water. I tease grandma to let me do it every day."

But you don't have great piles and piles of them. My mother says it's the hest thing in the have kept the necklace anyway." world for little girls to stand at the sink and wash dishes, but I like to look out of the window better and see the clouds, or go to the barn and get the and heard what Mrs. Hatch said, Susan would eggs. I wonder why little girls like to play better than work?"

"I don't," said Nela, "only sometimes. But there comes grandma. I wonder what she wants. | our fire to be kindled. I'm glad I came; I feel I'm so glad she has come! She'll tell us where the Checkerberries are."

"Now, children," said Aunt Prue, "after you'd gone I began to dream about the time I went don't stay dreaming longer, Lucy; you look as if after Wintergreen berries, and I kept thinking you saw an angel instead of the cloud." and thinking of it, till I wanted to come too, and be a little girl again."

" How nice," said Lucy.

"Do tell us about your being a little girl," said Nela.

"When I was a little girl we used to think these morning, that everything we do has some good prosperity of Lyceums generally. purpose in it, if we are striving for the right.

spring-much such a day as this-when I went short of what we have a right to expect. I know out to gather the Wintergreen berries, and I there are a few Lyceums in the country which thought to string them like coral beads, and.put may be said to prosper exceedingly well, but they them around the neck of my little baby brother. are the exception, not the rule. As I was hunting in among the pretty red leaves, what should I see but something bright and beautiful. I thought it a whole cluster of berries, but suggest a few that have come under my observa-I soon found it was a real necklace-a red coral tion. The experience that I have had with Sunone with a golden clasp. I can't tell you how de- day schools and Lyceums, has convinced me that ras. At first I never being anybody's but mine. I tried it on; I rubbed children in such things while their parents and tried to fancy how it looked about my neck. But And this is too often the case. They act as though all at once it seemed as if some one said to me, they had prepared something for the benefit of the ward voice that we call conscience. Do you sup- selves to join them in practicing gymnastics, wearpose I answered? No. I hid the necklace as ing badges, carrying flags and marching. They quickly as if I had stolen it. I put it first in my forget what a zest it adds to the sport at home pocket, and then I was not quite satisfied and when they lay off their dignity and join in the tied it up in my handkerchief and put that in my fun. If they would only enter as fully into the pocket, and then I ran home as fast as I could. stop to kiss the baby, but went up into the attic bers. and opened my treasure and looked at it. Why the chain to wear myself, and yet I knew it was not mine. was I think the coral was not brighter than my cheeks.

It's real pitiful to hear her go on, saying, "I did

"And she did n't,' said my mother. 'I'll venture the child is innocent. I'll go over there this minute.'

I did not stop to hear another word, but ran un stairs as fast as I could, and brought down the necklace.

'I found it! I found it!' I cried. ... It was in the pasture where the Checkerberries grow.

'I do declare!' said Mrs. Hatch. 'I always said like enough they 'd find it somewhere. I don't wonder you thought Susan was innocent,' said Mrs. Hatch, with a jerk of her whole body.

My mother stepped directly in front of her. 'I never knew of the existence of such a chain till now,' and she took me with a calm, dignified manner from the room. In a few moments I had told her all-how I had wanted to call the chain my own, and how I hid it because I knew it was not. My mother looked into my eyes with so sorrowfal a look, that I felt as if I had done the meanest shawls and bonneis, and took me by the hand and led me down to Susan's home.

'You shall know first that the chain is found,' she said to Susan, and then she bade me tell just where I found it.

Susan's eyes looked like two great balls of light as she saw the chain, and then she fell back on was very ill for two weeks, but recovered at last, and everybody loved her better than before.

My mother would not let me go up to Mr. Wirey's, and I was glad, and I ran home as fast as I could go, and kissed my baby brother as if I had been gone a month. That night my mother said to me:

'My dear child, have you thought to bless the good God for leading you out of temptation, and for letting you be such a blessing to another. Do not forget, my child, that there is a power that guides our steps, and will always lead us aright if we seek to go in the paths of righteousness."

I have never forgotten what she said, and the Wintergreen berries always make me pray that I be not tempted to evil, and that I may walk ever

"Oh, grandma," said Nela, sitting down beside her and putting her arm in her lap, "I'm so glad that Susan got well; and I don't think you'd

"There's no knowing, child, what I might have done. Perhaps if I had not gone down as I did, have died before I should have really known what I was doing, and then I should have been miserable indeed. But come, Nela, it is time for young again in sight of all this beauty. See the mountains there, and look at that cloud like an angel's hand spread out to bless the earth. But "I wish I could," said Lucy.

[To be continued.]

### The Lyccum Convention.

As it is quite probable that a Convention of the Lyceums in New England will soon take place, berries made nice necklaces; and that makes me I have a few words to say to those who may be think of a story about a necklace that I will tell members of the Convention, and which will also you. It will prove to you what I said, Nela, this apply with equal force to all interested in the

It is a well established fact that the system of I remember that it was a lovely day in the Lyceums is not a success; that, in fact, it falls far

The reasons of the failures are many, and of course may differ in different places. I wish to thought of its it is vain to attempt to interest the majority it to see it shine; I put it about my wrist, and then other grown people manifest an utter indifference. "Whose is it?" I think it must have been the in- children, and that it would be belittling to them-Lyceum movements, it would at least double the But I did not go up to my mother as usual, or interest and in many cases the number of mem-

You murder one-the gallows is your fate. You murder many, and you serve the State. A robber, if some small misleeds you do. Commit gigantic erimes-a hero you! Teit me, ye moralist of exaited station, Where, where begins the spiendid transformation?"

Is it for man or woman to possess a very angelic, Christian-like spirit, to stand face to face with deliberate determination and aforethought and send a bullet or sword through the enemy which that honored Nazarene taught us to love? Wellington, the hero of Waterloo, well said, "Men who have nice notions about religion have no business to be soldiers." Look at the scaffold and behold the State-heralding the teachings of Christ-wringing the neck of a penitent Christian upon whom professed Christian teachers have labored days, weeks and months to convert to the true Gosnel. A new law is given to us: Christianize the rascal, then hang him. If the convert is not a convert, and still refuses to repent, by what right have we, through the teachings of Christ, humanity, goodness, or aught else, to assume the terrible responsibility of sending this soul so unprepared, to its unwelcome abode beyond? "But," cries one, "the public safety demands blood at times." Take an individual case-pass through the "Five Points" in New York and resent every insult, give blow for blow, bullet for bullet; or, on the other hand, resent no insult, deal kindly with all, and tell me in which procedure lies your greatest safety?

Montague says: "That so many garrisoned

"Meek-eyed saints!" Does it not require more true courage to face scorn, contempt and ridicule, than the bullet on the field of battle? True pluck is that which can smile at derision, give kindness for scorn, and challenge the most searching criticism of our aims and purposes.

The depth of unpopularity is reached in opposing war at home. But the fact is rarely noticed that all wars have generally the same end in view-the defence of home and country. Perfectly natural, to think our own wars most justifiable; but other nations, struggling for nationality and a so-called liberty, believe their own conflicts above all others, unavoidable. Now suppose we look at that motto-the motto of one party or both in every war-and find what that word-the key-note of the soldier's enthusiasm, "Liberty"-means. Liberty? Is it the enjoyment of all rights and the pursuit of happiness? a clean title to life, conscience and a heap of clay? or is it to turn happiness into hell, families separate, conscription acts pass to drag a victim to the battle-field, and there at another's bidding a target stand for others to shoot at? The stronger party wills that I must fight; it consults not my wish, but demands the sacrifice of my body to its own ends. This patriotism is simply selfishness

nationalized. A French writer says: "One asking Socrates of what country he was, he did not make answer ' of Athens,' but ' of the world.'" Having an imagination rich and expansive he

embraced the whole world for his country, and extended his society, his friendship and his knowledge to all mankind—not as we do who look no further than our feet. To him that feels the hailstones patter about his cars, the whole hemisphere appears to be in a storm and tem pest; like the ridiculous Savoyard who said very gravely that if the King of France had manage well, he might in time have come to he steward of the household to his master the Duke. The fellow could not, in his shallow imagination, conceive that there could be anything greater than a

Duke of Savoy. When every soul learns the fact that "the world is our country, and our countrymen all mankind," less wars and fighting will among us be practiced. Government we want, but let it be full grown one that can stand alone without the bayonet to pronit un.

De Tocqueville says," Force is never more than a transfent element of success; a government which should only be able to crush its enemies on the field of battle would very soon be destroyed." And "so Napoleon, solitary and alone in his exile at St. Helens, looked back into that terrible past, and left as the result of his great and sad experi-ence, these words: 'The more I study the world, the more I am convinced of the inability of bruke force to create anything durable."

Let the government be founded on the princi-ples advanced by Christ. Are they impractio-able? Do we hear much of their impracticabil-ity? And do they teach force or love? Better pronounce them a lie, and support a government of force, or endorse them and accept none other than a government of love—for God is love. Ideas best serve him; bullets, evil. Ideas reform the man, gives progress full sweep; bullets steal the victim and send the operator to the mirderer's grave. Ideas then for bullets; pen for the sword love for revenge; good for evil; for these, and only these, will serve our spirit in establishing within a kingdom of good will and a thorough de., votion to God and humanity.

She had one great pleasure in the visits of

Lucy, Mrs. Jones's oldest child, who had seen only four summers, but looked like a maiden of six, with her soft womanly brow and her thoughtful eyes. She tended Nela as if she were her appointed nurse, and cared for her little wants so wisely and well that Aunt Prue did not feel half the burden of care that she otherwise would.

As Nela grew older, Lucy led her into all kinds of childish sports, and taught her the healthy plays that make childhood such a gymnastic school. She could climb the fence and balance herself on the high post before she was three years old, and she could swing on the drooping boughs of the elm, and cradle herself on the stack of hay, and hide in the tall grass, when she seemed little more than a baby.

All the active life of the summers and the hardy exposure of the winters gave her strength aud vigor, and her cheeks rounded ont and hardened, and her lins were full of red blood, and the light of health and gladness shone in her eves. Aunt Prue began to instruct her early in all the old-fashioned occupations. She had her little squares of patch-work, and could sew a seam while her fingers were not much larger than Narcissus buds, and she could dust a table before she was out of her high-chair.

"I tell you what it is," said Aunt P ne, to her constant visitor, Mrs. Jones, " if you want a pippin that will be worth anything, you must set the little tree right first, and then you must begin to bend it and train it as you want it to grow. If you want it to be a good hardy tree, then let it have plenty of what it likes best, and do n't trim it too much, only carefully see that it don't get crooked the wrong way.'

"That's just so," said Mrs. Jones. "There's my Lucy, she loves to sit and sit, and think and think. but I say she ought to be wiping the dishes and running of errands; but her father is an easygoing sort of a man, you know, and he will let her have her own way,"

"And why not, if it's only a good way?" said Aunt Prue; "children aint all alike, more than apples. Your Lucy is about the sweetest little thing I ever set eyes on, and her goodness is just like a summer day, it brings its sweetness along with it. Don't try to warp and train her all out of shape. There's Nela, she' takes naturally to work. To see her sew and cut, you'd think she was the daughter of a tailoress or a dressmaker; but your little Lucy, with all her winning ways, and all her sweetness, is n't a bit given to such things; but you wait a bit till you find which way she is growing before you offer to turn a leaf of

her tender branches. If she goes wrong then bend her about; but wait a bit, wait a bit."

Aunt Prus had reason to be proud of the achievement she had made; she felt truly that Nela belonged to her, for had she not given to her her health and strength, and fitted her for a little of the hardships of life that come to all? But she was always dreading lest her father should send for her, and was greatly rejoiced when a letter came announcing his intention to spend, with his wife, several years in Europe. It would at any other time have been a great grief to her

there and went down.

my mother. 'They look as fresh and scarlet as the Wintergreen berries."

'I'm very warm,' said I, and looked out of the window; but I could listen if I could not see what. was passing in the room, and I was soon all attention. Mrs. Hatch was sitting by the fire, and she was one of the most busy neighbors we hadbusy telling all the news in the town.

'I suppose you've heard the news?'

'No,' said my mother. 'I hope it is good.'

'Far enough from that. Why you know Mr. Wirey has had some visitors up from the city. They had some little girls with them, and Mrs. no knowing what folks will do, thetigh her moth-

necklace that belonged to one of the girls. It was participate in this exercise. one that their uncle brought to them. They have Most children consider a good library as a chief one that their uncle brought to them. They have eaps of rich relations, and-

'But how do they know Susan stole it?' said my mother.

'Ob, it's very certain, because what else could have become of it?

'There are a plenty of ways for a necklace to get out of the way,' said my mother.

Well,' said Mrs. Hatch, 'Mrs. Wirey accused Susan of taking it, and scolded and scolded her, and threatened her in every way, but it was of no use, and then Mr. Wirey whipped her."

Whipped herl' exclaimed my mother indignantly, and rising from her seat she half angrily said. And what then?

'Why, they sent her home in disgrace, and

Another very important point is the selection of do you suppose I did this? Because something officers and leaders. "Influence" is thought to be was speaking within me besides my good moni- a nice thing in this connection, because it will tor. It was my selfishness and vanity. I wanted make us more respected in the eyes of the community. This is all well enough if you can com-

hine it with some other things which I deem of I looked at it a long time, and finding a bit of more consequence than wealth. A conductor, a broken looking glass, I looked at myself as especially, should be a person who possesses the held the chain to my neck. But I remember just | magnetic forces in abundance. He should be of as well as if it were yesterday how red my face | that nature which draws others to him, instead of repelling them. Some men are formed in just such a manner that they are almost always send-Well, after awhile I heard a stir down stairs, ing off electrical sparks which are sure to hit someand I hid the necklace behind a large chest up body. They pride themselves on being plain-spoken, and blurt out what they have 'to say in an 'How bright my daughter's cheeks are,' said unpleasant manner, wounding the sensibilities of those who hear them, and gaining nothing except the loss of friends.

What is required by those holding the first position in the Lyceum, is more love and less jus-tice; more terderness and less harshness; a kindlier feeling toward all; an equality in spirit and deed; a building up instead of tearing down; speaking words of consolation instead of reproof; a disposition to reclaim the erring instead of driving them from us. And these requisites are equally necessary for all the officers and leaders as for the

conductor. The uncertain interest manifested by grown people in the Lyceum, tells with a force that can-not be denied upon those between the ages of fifteen and twenty-five. How many Liberty Wirey bired Susan Leach to go and help her. Now I always thought Susan was a real clever girl. I never believed harm of her; but there's no knowing what folks will do there ber moth.

no knowing what folks will do, the tigh her moth-er's pious and a real Christian woman, and Susan has had all the good training any girl could have.' 'Well, do tell us what happened,' said my mother, a little impatiently. 'Well, the long and short of it is, Susan stole a 'Well, the long and short of it is, Susan stole a 'Well, the long and short of it is, Susan stole a

incentive for them to attend Sunday school. In many places where Lyceums have been unable to procure a library, some of the children will go to other schools, because they can get a book to read. I hope this matter will be taken into consideration by the Convention, and a committee appointed to select a list of books suitable for Lyceums, as it will prove a great aid to the Lyceum interest itself.

But first of all let the love principle predomimake ourselves better before we embark in the make ourselves better before we embark in the special husiness of correcting others. Get as near-right as possible ourselves, and an influence must go ont from us that' will be felt and heeded by others. This is the great secret of social success: to be good and do good. Jesus "went about do-ing good." Let us imitate his example. Chicopee, Mass. JAMES G. ALLDE.

# OCTOBER 12, 1867.

#### [OFFICIAL REPORT.]

# FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

Held at Cleveland, Ohio, September 8d, 4th, 5th and 6th, 1867. (Reported for the Convention by Henry T. Child, M. D.,

the Secretary.]

TUESDAY EVENING, CONTINUED. REMARKS OF MRS. MARY F. DAVIS.

The Chairman introduced Mrs. Davis, who spoke

as follows: I am to speak to you a few moments, friends. brothers and sisters, on the Spiritual Idea of Ed-

the first spiritual manifestations that were known in the United States. In fact, we have reason to believe it was far from the case. The spiritual manifestations had been known before, as such. And we had many reasons for believing that the avenues were opened between the two worlds before those raps were heard in Rochester. We know that a broad ocean of spiritual influx had been for many years descending from the spheres above upon the hearts and homes of the children Now I say, let us have this true education of above upon the hearts and homes of the children

was that education must commence anew in many directions. Our feelings were, that we were wrong directions. Our feelings were, that we were wrong in our theological views, and that education must commence among us. That the people must all be educated, for at once great ideas began to de-scend to us from the skies, through the raps and through other manifestations, showing that we were wrong; that we were in error; in many, per-haps, nearly all our theological opinions. Therefore educated. See what a work has been accom-plished during the last twenty years. See how this spiritual ocean of feeling and of though thas aroused the people from atheism in the churches and out of the churches, until to-day we see baptized the American continent! How it has aroused the people from atheism in the churches and out of the churches, until to-day we see gathered in this city, which was one of the first to take cognizance of this great revelation, a body of men and women who represent those who have accepted these truths, though a very small portion of the great hody of Spiritualists through-out the United States. We are told that the Spiritualists are counted by millions. They have been reached a purphering from size to also been reckoned as numbering from six to eleven millions

Thousands have been rescued from the dark sea of atheism, and thousands have been rescued from the worse darkness of religious bigotry and intolerance.

The seed was planted in the heart of humanity by the incoming of Spiritualism, which has grown up and produced what may be compared to a large tree, and coming out of that tree has been

and on the branches of this tree, whose is full is for the healing of the nations. When we see, dear friends, how the children are treated; when we see how childhood has been neglected; when we listen to the tales of suffering, of the deprivation of children of their rights, of the abuse which has been practiced upon the children, we almost feel that a fearful epidemic has broken out in this country and in other countries, from the cruelty to childhood that we hear of. Step-fathers and step-mothers torturing their children for some slight misdemeanors, or for none at all; sometimes it would seem but to satisfy the instinct of cruelty.

Yonder, in Western New York, we hear of a minister of the gospel whipping a child four years old to death because he would not say his prayers. That precious, that darling child was malmed and beates until the breath left his little body, in order to save his soul. Shall we as reformers as lovers f children, and lovers of truth, over allow circumstance as that to occur again. Shall we not labor and pray that such a system of theology may be swent away from the earth, a system that

any be swept away from the earth, a system that can subject the infant form to such brutality? Nor is this all. The infant soul is tortured and maimed like the body. Yes, the children of Spir-itualists have been neglected. While we have been listening to the great teachings that have come to us from the spheres, we have allowed our children to go away into the theological insti-tutions and Sunday schools, and imbibe those beloved children, are thus left to sume for want that ideal in flesh and blood? Is not that really of the bread of life, while we are glorying in the truths which we are receiving from day to day, and from hour to hour, from the spheres above us. At last we have come to realize this, and we of the art of any man or woman now on the platask the question, what is the idea of spiritual ed-ucation? or what is the spiritual idea of educaucation? or what is the spiritual idea of educa-tion? In the first place we will inquire what is the spiritual idea of man—of the child of every human being? We believe, as has been stated here so eloquently this evening, that in every hu-man being is wrapped up infinite possibilities. The presence of every child is the beginning of a divine revelation; it is the beginning of a life that none should dare to thwart, or fail to speed one up-ward motion of. Then how reverently should we have are apped up infinite possibilities. approach childhood; how reverently should we approach childhood, how reverently should we have received in childhood. We know the bitter regard each little being that appeals to us for toying protection! How dare we refuse to give the light of life and love to that immortal being? How dare we by coldness, by neglect, fail to pro-ists, if from no other motives, we should not subnote the upward movements of all those tenden-inctes wrapped up in those immortal natures? Spiritualism teaches—and we believe and know that it is true—that education is the unfolding of the nature, and that to educate a child, we have that it is true, and that to educate a child, we have but to assist in the unfolding of its nature in all departments. First, in the physical; second, in the intellectual, and third in the spiritual. The physical nature, we believe, should be first per-fected and unfolded. When the child appears in fected and unfolded. When the child appears in the solution of this life, and I say that we have no right to subject the young soul to such influences as will compel it to go through the processes that have presence to be educated physically, we do bone and blood and brain, and hence we must adapt our means to the condition of the child. Nature has formed their beautiful physical pro-portions, and all we have to do is to clear away the obstruction to the natural, free and healthy development of these beautiful forms, and they will come forth. In the intellectual nature it is the anne. We have not to stow away intelligence in the brain of the child; we are not to crowd these faculties, for we see at once, if we will but watch the child-nature, that these faculties are implanted there by the Divine hand, and that we have but to clear away the obstructions to the free access of truth and light on these subjects. We see by the questions which the children are constantly asking of us, that these faculties are there, and need only to be expanded by kind and loving treatment. So it is with the spiritual facultics, as has been truly said: The spiritual na-ture in man is linked to the Divine Nature, and to the world above us. What have been the teachings of theology in regard to this nature? We have been divorced from the Divine Nature. We have been left to feel that we were allens and strangers to the Divine Nature. Worse than this, that we are totally depraved; that not a spark of the Divine finds lodgment in our hearts; that even those tender infants-beautiful angels-are thus depraved from the crown of the head to the sole of the feet the crown of the head to the sole of the feet without the parental love and care of the Divine Father and Mother. Spiritualism restores this link, and declares that all children are subjects of the parental care of our Father and Mother. God. What vast fields does this open unto us! What infinite hope may we have, as we under-take to unfold the spiritual faculties of the child. We have but to clear away the rubbish of error from its mind, or at least not to go near that deli-cate mind with any impurity. We find the crys-tal streams of inspiration bubbling up in the greatest purity in those who are nearest the Di-vine Fountain. The child feels that it is related to the angel world, to the divine infinences of the take to unfold the spiritual faculties of the child. We have but to clear away the rubbish of error from its mind, or at least not to go near that deli-cate mind with any impurity. We find the crys-tal atreams of inspiration bubbling up in the greatest purity in those who are nearest the Di-vine Fountain. The child feels that its related to the angel world, to the divine infinences of the Heavenly. Parent, to the beautiful, which is an expression of the infinite, as it outrolls in stars, and suns, in grasses and flowers, and in all the multitudinous beauties of the vegetable world, and the beautiful songs of birds that fill the air to the beautiful songs of birds that fill the air multitudinous beauties of the vegetable world, and the beautiful songs of birds that fill the air to be read bere. I want to bring up a resolution, and the beautiful songs of birds that fill the air to be read here. I want to bring up a resolution, with melodious notes. The child feels that all That this world must be redeemed from its present.

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these are the expressions of the Infinite Nature, which it must love. Now shall we shut away from our children this beautiful knowledge?

BANNER

I will tell you, friends, that the Lyceum system in a particular manner would cultivate this physi-cal nature of man, by teaching that we should have a healthy body in which to nourish a healthy soul. The peculiar mission of the Lyceum is, to culture the entire nature, to bring out those heautiful spiritual faculties, to give every child an op-portunity to ask those great questions which he-wilder the child's nature, but which it constantly longs to ask freely in order that it may be taught. Iongs to ask reely in order that it may be taught. It was perhaps opportunely said by one of our lecturers, even in opposition to the idea of form-ing Lyceums, "Why should we undertake to teach our children in regard to those great theo-logical questions, when we know nothing of them ourselves?" I feel that we ought to know what

ucation. I will speak briefly in order that others present, who have thoughts on the same great subject, can have an opportunity to offer them. In the first place we might inquire, who are to be educated? Nearly twenty years ago the tiny raps first came to this continent, though perhaps they were not the first spiritual manifestatious that were known the first spiritual manifestatious that were the deep and the first spiritual manifestatious that were the deep and the first spiritual manifestation the first s

holy. Now I say, let us have this true education of above upon the hearts and homes of the children of men. But when these manifestations came, the first emotion that we felt, after the gratification of our spiritual faculties by the knowledge we received, matching the direction of this idea of spiritual education, while it is confined to one or two hours in the week. It must be expanded and extended natural guardians and teachers of their children, properly educated. They know the wants of these little ones better than any one else; therefore let woman be educated first. Instead of woman's education being secondary let it be paramount to everything else. There must be an improvement in the condition of woman; she must have oppor-tunities to expand all her powers, physically, intunities to expand all her powers, physically, in-tellectually and spiritually. Upon woman rest fearful responsibilities; first, as the mother, and then as the natural guardian and teacher of the young. I will say more than this: Let woman be educated in all the laws of her being. She is the mother of the race; let ber know and feel her re-sponsibilities. Roman Catholicism, wiser perhaps then Protestumt sects has worshined a pure than Protestant sects, has worshiped a pure, saintly woman as the mother of God.

up and produced what may be compared to a large tree, and coming out of that tree has been the wakening of a new idea in regard to educa-tion. Not only are the men and women to be gath-ered into halls and lecture-rooms, to listen to these great truths that are coming down to us, but we have at last begun to consider the question of education of the children, and that is the blos-som on the branches of this tree, whose fruit is for the health of the patient whose f are often pointed, dear friends, to that ideal being whose picture is here, (pointing to a picture, Ecce Homo.) We love to dwell upon the saintly char-acter of that elder brother, even now as Spiritual-ists, emancipated from the slavish worship of that being, emancipated from the superstition in re-gard to his human nature, still we love to contemplate the perfection of that man; we love to idol-ize him; we love to think of him as beautiful in his physical nature and proportions, beautiful in mind and still more beautiful in the intuitions which link him to the Divine. Shall we dwell thus in the ideal of the past, and neglect the pres-ent and the real? Shall we neglect to clothe woman and man alike with those perfections? with that physical health and strength, with that intellectual power, with those Godlike attributes, and with the moral strength which will make men and women fathers and mothers of a nobler race of beings than has ever yet dwelt in the flesh? When we look abroad upon the great family of

humanity, let us as Spiritualists no longer rest satisfied with our present attainments. Let us unite as one, and lay our shoulders to the wheel, and labor for the incoming of a higher and bet-ter education for all mankind.

DR. R. T. HALLOCK, OF NEW YORK, was then introduced. He said:

Are we as men, as fathers, and you my sisters as mothers, to be contented forever with the faithful form of life? I have to say in reference to this matter of edhave received in childhood. We know the bitter compel it to go through the processes that have been so painful to us. Now what are the facts? Do you suppose my good fathers whose heads are whitening for the other life, and you, mothers, who have passed beyond the meridian of your lives, do you suppose that when you send your sons and daughters into the schools and colleges of the country-almost every one of which is strictly un-der the shadow of that theology-that they will escape from that which has cost us so much suffering?

# condition. The determination to do this, will be principles, viz: Confession of sin, sacrifice, commuthe most efficient means for the accomplishment of the work; let us place the lever of the Child-ren's Lyceum under this, and with earnest and persistent efforts labor on, and we shall realize the accomplishment of our desires.

OF

LIGHT.

REMARKS OF E. S. WHEELER, OF BOSTON.

There is one thought which it seems to me is There is one thought which it seems to me is urged upon us with double force: that we educate ourselves, in order to become teachers of others. I am painfully aware how little of thoroughness there is in the spiritual republic. In regard to Spiritualism itself, it is absolutely necessary, and becomes a duty, that we have a conception of the method of Spiritualism. To many of us, Spirit-ualism is simply a class of phenomena! Now, all the world is full of phenomena, and we learn our Spiritualism through if a bhenomena. If we wish Spiritualism through its phenomena. If we wish to learn Astronomy, we study it through its facts. If we study Chemistry, we do so through its facts. So we take up the facts of Spiritualism, and extend the powers of analysis before we beand extend the powers of analyze before we be-gin to form our science. It seems to me, that it becomes us, not only to analyze our facts, but to form our scientific methods. First, then, we have chaos, afterward knowledge; then it grows into classification, when it takes the scientific form of right; but John was not called to organize, that we shall call the philosophical phase of existence. development Science, and philosophical religion, unfold as naturally as the flower. And here I wish to give expression to that connection of thought which will lead us to form our system, first, upon facts; and then to go forward and build up a grand temple of science; roof it with philosophy, and send up its turrets to plorce the very heaven of heavens. What is religion? The world has amused us with its attempts at a definition and driven itself to despair to solve this problem. Re-ligion is a recognition of the Divine, of God, of the true and beautiful in the Universe! Out of this springs all possible conception of Delty; all forms of morality; all forms of goodness. Re-ligion springs from a conception of the good, the true and the beautiful, and of our relations to the and the good, and appreciate our relations to the same. And in proportion as we perceive the true and the good, and appreciate our relations to these, do we know God. To know man, we must understand the relations between ourselves and him. This is religion. How are we to learn re-ligion? Not by some spasmodic convulsion in a revival meeting! It is a scientific thing, and we are to grow into it by polysteling stems comare to grow into it by pains taking steps, com-mencing here on this solid earth, and tracing the footsteps of the Creator in its formation. We stand upon the pyramid of our nature, and ask all things around us and about us to give us knowledge of the eternal truths of the Infinite! This is Spiritualism, and we must understand all we can of it. Nothing else will enable us to stand before the children—with little holies, but mighty souls, who are so near the fountain of the Infinite, that they confound us with their profound questions-and meet their demands. I urge upon you all to prepare for the reception of that grand idea, that universal system of education, of which we have heard this evening—that alone will answer for the world's redemption.

Mr. Toohey said he was glad that we had had such practical views presented to us. He did not think it wise to be up in the blue so much, and he trusted we should continue to present our facts in a practical manner. Then we will surely accomplish something. Adjourned to Wednesday morning.

### Grove Meeting at Yates City, Ill.

The Spiritualists and Progressionists in this region, resolving it was time to ascertain how much force they had been silently gathering of late, ad-vertised a grove meeting and basket picnic, to be held in the grove a mile or two south from this place, on the 20th inst. It only required the first novement to be made by the enruest few who have always to commence these things, before it was not by the hearty coöperation of others, and the result has surpassed all we expected. The friends turned out from the surrounding towns the meeting was well attended, the number- indi-cating most significantly our growing strength. The morning opened cloudy, and a light shower fell, deterring, unfortunately for them, some in the more distant towns from joining us; but before the hour of meeting, the skies cleared, and we finally had one of the finest, pleasantest summer days on record, with just enough sunshine flicker ing down through the thick leaves above us to warm the other wise rather cool atmosphere.

Dr. H. P. Fairfield, of Galesburg, was with us by invitation, and the morning address given through him by the invisibles was eloquent and inspiring, equaling anything ever spoken through human lips. Every word fell on listening ears, and awakened and answered many an inquiring thought thought

Mrs. and Miss Foster, of Framington, with one or two gentlemen friends, favored us with some very sweet vocal music; the "Spirit Rapping" song was beautifully sung, as well as others in theological errors that have cost us so many years effort of the painter to put this ideal picture on the course of the day. And then came the un-theological errors that have cost us so many years effort of the painter to put this ideal picture on the course of the day. And then came the un-the source of the day. And then came the un-picture of the day of the well-filled baskets, and the lively, at least so far as pertains to future suffering or beloved children, are thus left to suffer for want that ideal in flesh and blood? Is not that really belowed children, are thus left to suffer for want that ideal in flesh and blood? Is not that really doubt, all combined to give relish to the excellent | earth, also disproving the Bible injunction, secondthings spread before us. All were fed from the abundance, and though we may not have taken up twelve baskets of fragments, there was still enough and to spare. The afternoon time was devoted to general conference. Dr. Griggs, who was present, made a few good remarks, and several gave interesting accounts of their own experience, reasons for their belief in and knowledge of their faith and philospublic on this theme, declared themselves advopublic on this theme, declared themselves advo-cates of its truths, and others again expressed a desire to believe, and a readiness to investigate. It was the first meeting of the kind ever held among these silent groves and prairies, but it will not be the last. The gentle teachings of Nature, so long unheard and unheeded, have found audi-ble voice and expression in the sublime utterances of unitible and immortal entities, human voices f invisible and immortal spirits; human voices have caught the strains of angels; the woods, hile, dales and plains, are becoming vocal; their echoes shall never cease till all the arches of the Universe ring with the grand harmony. Before closing, it was resolved that this be con-sidered the first of a series of grove meetings to take place annually; our next to be held at about It's all a humbug!" Mr. Tower asked the spirit the same time next year. After more singing the to inform him of his name, which was given as meeting adjourned, and we dispersed refreshed and Hornee Bratt and proved to he an old schoolmate happy, all conscious that it was good to have been there. O. L. SMITH.

nity of property, and perpetual chastity. On these four corner stones that spiritual building has stood seventy-five years without a schism, the fruits of which are the admiration of the world. On these foundation principles all other spiritual communities must be based, otherwise they will prove a failure as much as the building of the tower of Babel did.

ORIGIN OF SPIRITUALISM.

Where do modern Spiritualists date their origin? To the Bochester rappings in 1848? Show us the To the Rochester rappings in 1848? Show us the origin of true Spiritualism, and we will show you the origin of God. It existed long before Christi-anity. The Rochester rappings were only the origin of a particular tangible form of manifesta-tion to the world, preparatory to the reception of the second coming of Christ, spiritually, like John the Baptist in Christ's first appearing, who was a "burning and shining light, and many were will-ing for a season to rejoice in that light;" and so it is with "modern Spiritualism" at the present day. There are many noble souls of both sexes "Spiritualists," they are not called to organize, that "Spiritualists," they are not called to organize, This was evident from the discordant elements thrown into their National Convention, Their work is to prepare the way of the Lord, make his paths straight, for a more perfect work which is to follow and which is close at hand; for Spiritual-

follow and which is close at hand; for Spiritual-ism has gone about as far as it can go without a change in its phenomena. When we are asked the question by what authority we unite with the Spiritualists, we answer: "Modern Spiritualism," whence is it? from heaven, or of men? If they say it is from heaven, why do you not helieve in it? If they say it is of men, they fear the people, for the "voice of the people is the voice of God." They see that Spiritualism is spreading extensively throughout the world, and "they cannot tell, neither do we tell by what authority we do these things;" but "suffer it to be so now, for thus it becometh us to fulfill all rightoousness."

JAS. S. PRESCOTT. North Union, Sept. 18, 1867.

Written for the Banner of Light, TO THE MEMORY OF FRANK L. DEARBORN.

#### BY BLIZA M. HICKOK.

Gently, softly touch the lyre, One more soul has gone up higher; Ming a song of mournful gladness, Though our thearts are filled vitus sadness. Hard it seems, this cruel rending, Heart from heart in friendship blending; But the boatman, noisciens, ever, But the boatman, noisciens, ever, Bears across the mystic liver,

Those we would have ever near us, Whose dear faces always cheer us; And we cannot see the portal To the hand of the immortal; And we gaze, with eyes all tearful, Anguished hearts, all ead and fearful, When the last fond look is given, And the earthly the is riven!

Then in gloom we weep and sorrow, We can see no bright to-morrow; Denth hath eruelly bereft us-Our dear, cherished ones have left us, Lot a whisper, soft yet thrilling; Comes, our hearts with music filling; Sorrow not, they still are near thee; Let the thought have power to cheer thee."

Frank, we miss thee, oh so andly, Frank, we miss thee, oh so andly, Gone from mortal sight forever, But we shall forget thee never. Firm and true, and steadfast ever, Few so upright in endeavor, Guile and error formed no feature Of that noble, generous nature.

Of it we feel we must regret him ; Who that know him will forget him ? Yet he does not wish. I know, That his friends should sorrow so, While his soul, the bright immortal, Gone heycond the unyeen portal. On and upward still is pressing, And by Truth's clear light progressing. In the hearis of those who loved him, Who by friendship's test had proved him, Let his memory live forever, Death cannot true friendship sever. No, with hearts subdued by sorrow, liope from grief we'll strive to borrow, As we gently touch the lyre For the noble soul gone higher.

# Spiritual Phenomena.

#### Identification of a Spirit.

We are all alike interested in the spread of the truths of Spiritualism, and the establishment of the same, that the skeptic world may have some evidence that goes to show the true condition of the spirit in the higher life, and that their concep-

New York. But Mr. Tower's statement that he had not thought of the matter for thirty years precludes the idea of his dropping a thought that would lead to such conclusion. The other alternative is the only correct solution of the matterthat the spirit of Horace Pratt was there and did control the medium, and then and there exhibit the same characteristics that he possessed forty years before in his school-boy days; thus renewing the friendship that had for years been severed, triumphing over the grave and establishing beyond all question the fact that the departed are in a conscious and communicative state of being; that they can and do return to the friends of earth upon every convenient opportunity, bearing messages of love to cheer earth's weary pilgrins through this vale of tears; also assuring us that when called to pass the narrow stream we need not fear, for they have crossed its waters and are waiting with willing and loving hands to lead us across to the bright summer-land - our future home. Yours for the cause of Spiritualism, La Crosse, Wis., Sept. 22, 1867. J. L. POTTER.

Still Another.

The following facts were communicated to me by Mrs. William H. Gore, of McGregor, Iowa, who was an eye-witness to the occurrences:

In the town of Hampton, Wisconsin, there lived a young man by the name of Martin Cary, who could neither read or write. He became a medium both for speaking and healing. He was controlled by the spirit of Elder Fredericks, a Baptist preacher, who was known to some of the circle, while in the form, at Binghamton, N. Y. The medium would, while under his control, read whole chapters in the Bible, explaining the same to the circle and otherwise identifying himself. Also when under the control of the spirit that examined disease, he would draft charts of the human system, locating the nerves and organs correctly, giving the technical names thereof. The above Mrs. Gore affirms to be true, and she is a lady of respectability and influence where she resides. Respectfully. J. L. POTTER.

#### Tests of Spirit Presence.

Are the Spiritualists generally aware of the mediumistic gifts of Miss Barbara Allen? She is an unselfish, modest little woman. Her powers are varied. She is clairvoyant and clairaudient, symbolic and prophetic; gives names, personates and sings-improvising the words, and weaving into them startling incidents, as tests. Some of the most convincing proofs of spirit presence which I have ever received came through her orgalism. Permit me to relate one or two facts: She accompanied a few friends to Lindenwood, where she became entranced while sitting near a group of graves. She said she saw an officerwho was both a Captain and Colonel, who died in battle, fighting for our country-standing beside one of the ladies. She said he seemed to be sending messages, and quoted the closing para-graph of one of his last letters. She then gave the name of a young soldier boy, who died in camp, the only son of the same lady. She put her hand upon the left breast and with a shudder exclaimed, "There is blood; if the ball had passed through the body it would have been better, as it had to be extracted." Said he had a short sick-ness, died of a wound inflicted by his own hand, and the body was brought home and burled some. and the body was brought home and burled some-

where near by. The facts are these: The young man was wounded at Alexandria by the accidental dis-charge of a pistol, which he was cleaning to take out on picket duty. The ball passed through the left lung, lodged near the spinal column, was removed by a surgeon; mortification succeeded, and the body was brought home for burial. The officer was at that time a Captain in the 5th Regiment, who took a kindly interest in the suffering boy, and consoled the mother by daily sympathizing letters, describing his condition, symptoms and prospect of recovery. He was afterwards promoted to the rank of Colonel, and was killed

promoted to the rank of Colonel, and was killed in active service, in front of Petersburg. As we sat chatting familiarly one afternoon, Miss Allen inquired, "Did you ever know Mr. N-, of the Olive Branch? He is here, and says he was your pastor in days gone by," And then followed a correct description of his personal ap-pearance and peculiar characteristics. I attended his meetings nearly forty years ago when he was preaching in Malden, and was quite well ac-quainted with him. At another time she inquired, "Did you ever

Nearly all of them are visited by ministers, and their ideas are inculcated. How common is the practice among Spiritualists to send our children to these schools, because we want them to have the advantages of an education that can be at-

tained in that manner. Some of us would not send them to church, but are willing to send them to schools that are under the shadow of the church, where they are taught the same blight-ing theology In all our colleges they are in-structed in these theological errors, which before they can be free men and women must be eradi-cated from their minds, and to do this a tremendous struggle must take place. To do this is a part of the work before us now. My sister ala part of the work before us now. My slater al-luded to the necessity of collecting the children who are neglected at home. Those who do not have access to the families of the poor in cities know nothing of the condition of children—you cannot conceive the condition of the children that are born in the city of New York. We have a society for the suppression of cruel-te to entropy here the condition the suppression of cruel-

ty to animals. I say that the crueity to animals is nothing to that which is inflicted upon the child-ren of the poor in our cities. It comes from the fact, that the mothers and fathers, in the Roman Catholic Church, are taught that if they believe what the priests say, and perform certain cere-monies, their salvation is secured; they are with-

### Yates City, Sept. 21, 1867.

#### Shakers and Spiritualists-Spiritualism Confirmed.

We have been holding meetings with the Spiritualists during the past summer, and as yet have had no cause to regret such meetings, with only nad no cause to regret such meetings, with only one exception. They went off harmonlous and prosperous, and no doubt will result in greater you will have to cure me!" Mr. Tower made sevgood to the greater number. But our public meetings closed for the season last Sabbath. On account of outside reporters placing us in rather an unfavorable attitude before the public, in conan unfavorable attitude before the public, in con-nection with the Spiritualists, we propose to re-port ourselves, in a series of short communica-tions, on the other side of the question, helieving we can give a true version which the public mind

we can give a true version which the public mind is prepared to receive and appreciate. We do not endore all that is going under the name of "modern Spiritualism," but in the gen-eral movement, so far as it goes, to reform the world from licentiousness and sensuality, secta-tion blockers and supervision for the dots. rian bigotry and superstition, from the dead past to the living present and growing future; so far as it goes, to establish the fact that "departed spirits" do return and hold communion with those spirits as return and note communion with those in the form, we are with them, for we have had the same manifestations among us, years before they went to the world, and we were told then by the spirit of prophecy, that after they had gone through every Society of ours in the United States, they would go to the world in a form and place they would go to the world in a form and phase adapted to the world. The prediction is fulfilling

to the letter. The world needed tangible evidences to convince them of the immortality of the soul, and the certainty and reality of a future state of existence beyond the grave; we did not need such evidences, for we were believers already. We call ourselves the United Society of Believers in Christ's Becond Appearing, spiritually. First, through a distinguished female instrument, horn First, through a distinguished female instrument, born in Manchester, England, in the year 1736, mani-festatior, in full in 1770, came over to America in 1774. The first organization was in 1702, at Mount Lebanon, Columbia county, State of New York. That was the first body of "Spiritualists" in America, dut of which has grown seventeen other communities like unto it, founded on four great

bliss, and their unconsciousness of events here on ed by materialists, both Christian and non-Christian," The dead know not anything."

In the face of all this I submit the following facts, that were witnessed at the house of Mr. M. P. Caldwell, in the town of Burns, Wisconsin, by some twenty responsible witnesses, as follows: We met for the purpose of getting communications from those who had passed from among us to the higher life, through such media as might be present at the time. We formed our circle as is the usual custom for such gatherings, and sang several songs, when a spirit took possession of a Mr. Draper-an honest, unassuming farmer of the town aforesaid-giving at first a pantomimic manifestation that we could not understand. The spirit getting more perfect control, the medium Horace Pratt, and proved to be an old schoolmate of his some forty years ago. Mr. Tower then asked the spirit to give him some test by which he could identify him, whereupon the medium was made to pull off his coat, and take a pugilistic attitude, saying to Mr. Tower, "I can whip you! damn you!" The medium then made several motions toward Mr. Tower as though he was boxing, when eral passes down the medium's arm, when the spirit said, " Do n't you remember the feruling we got for sliding down hill on boards, after the master had forbidden it? and how he blistered my hand?" Mr. Tower held some conversation with the spirit, relating to what had transpired, after which the control left the medium.

We then asked Mr. Tower if he understood the communication. He said he did. We then asked him to state to the circle the facts. Whereupon he said, "I used to know Horace Pratt in New York State. He stammered, and a man came along claiming to cure stammering, and said he would cure Pratt for a certain sum. After paying over the money Pratt stammered as much as before, and the man had left, and his psychology, too." As to the fight, he said he and Pratt had such a fight going home from school, and he struck Pratt on the shoulder, as stated, nearly breaking the bones, and Pratt said at that time, 'Now you will have to cure me!" As to the feruling they got it for sliding down hill on boards after the master had forbidden them doing so. He said it was correct, and that the communication was true to the letter, but that he had not thought of those things for thirty years.

The question naturally arises, Who told Draper

At another time she inquired, "Did you ever have a friend killed on the cars?" She saw a train approach, stop, and a middle-aged man into a room near by to die, describing accurately the fate of a man who had lived in our family. I have given these few items, selected from many, in justice to Miss Allen, that her powers and labors may be rightly appreciated. Stoneham, Mass. P. GERRY.

#### Lectures in Providence.

Our meetings were resumed the first Monday in September, and have been very well attended. The year seems to be opening auspiciously. Dur-ing the month thus far we have been minister al., to in divine things by Prof. J. H. W. Toohey, who delivered a course of lectures on the human tem-peraments which were received with much favor. The course consisted of five lectures, and during their delivery the attendance augmented in such a manner as to indicate that the subjects were atdiences listened with fixed attention, apparently desiring to understand the subject. Sunday night, Mr. Toohey having closed his labors, the following resolutions were presented by me and unanimously adopted:

Mously Buopuen: Whereas, We have listened with great interest to the sci-entific lectures of Professord. II. W. Toohey, on the human it im-peraments, their health and derangement, the whole being fundamental to character and is scientize adaptation of tem-perament in marriage: therefore, *Resolved*. That we, the First Congregation of Spiritualists in Providence, hereby expression convictions that our public teaching should embrace to a certain extent, scientific topics, especially those in imately related to individual, social and national weifare.

especially those in imately related to individual, social and mational welfare. *Resolved*, That the lectures of Professor Toohey. Illustrated as they are by charis and diagrams, present the subject of the temperaments and their adaptations in a lucki manner, and in a way which interests a popular sudience? and we therefore recommend our sister congregations throughout the country to accure his or equivalent services, to present this and kin-dred topics, so vitally connected with the improvement and progress of the race. *Resolved*. That the Recretary of the Congregation he re-quested to forward these itesolutions to the publishers of the taxware or Lignt, and request that the ame may be published.

SANNER OF LIGHT, and request that the same may be published in that paper.

aper. Fraternally thine, W. FOSTER, JR., Secretary First Congregation of Spiritualists. Providence, R. I., Sept. 24th, 1867.

Growth of Spiritualism in Galesburg. How delightful and transporting is the wespect before us! It is hardly a year slice the Kast spir-itual lecture was given in the city of Calesburg, and but a few short months since we formed an but a few short months since we formed an and but a lew short months since we formed an organization for holding Sunday meetings half of the time. But the good work of reform has pro-gressed with unusual rapidity. Of a truth the spiritual sun has arisen upon us, and the errors and dogmas of creed-makers are gradually receding before this light divine.

Ing before this light divine. You know there is a power for good in the sim-ple doctrine of spiritual communion with our de-parted friends, which no limitation-dogun, can withstand. Wherever this gospel of the spirit is proclaimed in the beauty of its truthfulness, it removes all the erroneous ideas of total depravity and confessions of faith, which the sage doctors of the obwerb have labored to establish in the of the church have labored to establish in the minds of men. It delivers us from he thralldom of tormenting fears and doubts, and inducts us into the enjoyment of moral, intellectual freedom, and rational, happiness.

I have spoken here the Sundays of September to large and increasing audiences, and shall continue, bg request, to speak the Sundays of Octo-ber. I will answer calls to becure whereven my services are wanted, after October. Address, Dr. H. P. Fairfield, Galesburg, Ill., Box 1003. Galesburg, Ill., Sept. 25, 1867.

#### BANNER OF LIGHT.

# **OCTOBER 12, 1867.**

ALL SORTS OF PARAGRAPHS.

Friends, don't be surprised if many of your lucubrations never see the light in these columns. It is n't because we do not desire to print the majority of them, but because the matter arriving daily from various quarters for publication is so large that a paper four times larger

In another column will be found the call for a New England Lyceum Convention, to convene at Worcester on the 29th of October. We hope every Lyceum will be represented. Such a conference for the mutual exchange of the experiences of each will be beneficial, and lead to a more uniform system in conducting the New

commenced at Music Hall in this city, last Wed-

J. Flagg Parker, an enterprising and intelligent citizen of Stoneham, passed to the spirit-world Sept 13th, in the fifty-first year of his earth-life. He has long been a firm believer in the Spiritual Philosophy. Some of the early lecturers on Spiritualism will remember the cordial manner and generous hospitality with which they were enter-

KANSAS.-F. P. Thomas. M. D., writing from Lawrence, assures us that Spiritualism is making forts in such a laudable work, but hopes at some

States, but have n't the means to do so. Consul Hale has been writing letters to the New York press in their behalf.

The postal law of Congress forbids the opening of newspapers by a person not addressed or authorized, under a penalty of \$20 fine; stealing the same is punishable by imprisonment; enclosing letters of memorandum therein, or writing thereon, \$5; publishers, or their agents, for sending papers or periodicals unpaid to other than regular subscribers, \$50 fine.

The greed for gain, the thirst for power, The lust that blackens while it burns: Ah! these the whitest souls deflour! And one, or all of these by turns. Rob man of his divinest dower!-[Holland.

A landsman once said to a sailor, "Where did your father die?" The sailor replied, "On the sea." "Where did your grandfather die?" "On the sea." "Are you not afraid to follow the sea as your business, seeing that it has proved so fatal to your ancestors?" "Well," said the sailor, and where did your father die?" "In his bed." And where did your grandfather die?" "In his bed?" "Astonishing! Are you not afraid to go to bed, seeing it has proved so fatal to your forefathers?" The wisdom of this world may see force in these questions.

When it takes three young men to hold each other up in the street, it is a fine illustration of the maxim, "United we stand, divided we fall" -and into the gutter decidedly, if they did fall.

Statistics show that cows in good condition require about thirty pounds of hay per day.

There will be no fifteen cent currency notes issued, but the ten-centers will be retired as soon as possible, when the specie will have to come out, as the five cent pieces have done.

The BANNER OF LIGHT commences this week its 22d volume. The editor says: "Ten years and a half of incessant toll and perplexities in-numerable! yet the BANNER, notwithstanding the many terms and condition these messed through during the terms

IF The Banner of Light is issued and on sale been the vital element in all the religions of the past, can alone, under the purifying appliances of modern science, freedom and thought, vitalize Banner of Light. and reconstruct the religion of the future. Comte and his followers may criticlse and condemn the plan of the universe; but true wisdom must ever consist in bringing ourselves into harmony with that infinite and unerring plan.

# The Indian Commission.

The indications certainly are that the Indians are generally ready to cement a firm bond of friendship with the whites and the government as soon as the terms shall be fairly laid before them, with the solemn assurance that they are to nized by them as perfectly truthful, and are debe faithfully complied with. The commissioners sirous of hearing from her again. appointed by Congress, at its last session, have traveled long distances to meet the chiefs of the different tribes and have " talks" with them, and at length Spotted Tail, Turkey Foot, Big Mouth, Pawnee Killer and Swift Bear, secured the desired interview, and made their respective speeches, which the commissioners replied to through 5th, and that the communication is in the main General Sherman. They recited their grievances, and related their needs. Their tale was told in a style of simple eloquence calculated to touch the feelings. No special complaint was brought against dishonest traders, yet the more statement of the fact, that they did not get their regular annuities, that the white men's goods went safely np the rivers, while they waited vainly in expectation of their own, and that they only wanted building and regular services. Among the most help to carry them through the winter to another senson of green corn, was so nathetically forcible that it told briefly where and what all the trouble wife, the authoress of "Adam Bede," while such W88.

> Gen. Sherman took until the following day to make answer to them, and he told them that Hinsdale, N. H., the truthfulness of which is what they said had been carefully considered. As far as their complaint went, that the railroads | ter to Mrs. Hayes, of this city. were being pushed through their reservations, they were assured that other lands had been set apart for them, nearer the rivers up which their goods could be more easily transported. He told them the government was resolved to have peace with them, and that it meant to deal justly by them in the proposed removal. This council was held on the 19th and 20th of September, at North Platte. In a little more than a month, the commission is to meet these chiefs again, when it will receive their reply.

We quite agree with the New York Tribune in its remarks, that "meanwhile, the scoundrels whose thievery brought about all the trouble—the Indian traders, official or otherwise-keep up a fusilade of misrepresentation, and hardly a day passes that does not bring us by the swiftest telegraph some 'horrible Indian massacre,' or something akin thereto. This has its due effect in fanning the hatred so prevalent against the red man, and when the slow coaches of the Overland Mail Line bring in the real facts, and show that the outrage was some unimportant scrimmage of no more consequence than a common dog-fight, very few remember the original falsehood."

We do not doubt that, when the commission again meets the leading chiefs of the Sioux tribes, some sort of a settlement of these troubles will be effected. But there can never be anything like permanence to such a settlement, until the whole system of agency and trader swindling is broken up. If the Indian be the savage such men persist in representing him, that is no reason why this government should permit these cheats | ablest workers in the field of reform. and thieves to rouse their resentment by practices worse than anything in savagery.

#### Dickens's Vision.

This worship of "humanity" must always have in it more of the farcical than the reverent ele-In a recent number of his journal Dickens gives ment. A French writer, Edgar Oninet, who has an account of a vision which he had, and to which ably analyzed all existing religions, has well said he does not hesitate to ascribe a supernatural of this one which Mr. Congreve and his associates character. It occurs in a note which he appends would commend to our nineteenth century: "Well. to an article from a contributor who has a theory they say to me, worship humanity. A curious fetish, truly! I have seen it too close. What! kneel to propose concerning spectral appearances. His own story is as follows: "We dreamed that we before that which is on its knees before any triwere in a large assembly and saw a lady in a umphant force? Crawl before that beast crawlbright red wrapper, whom we thought we knew. ing on its myriad feet? That is not my faith. Her back being toward us, we touched her. On looking round she disclosed a face that was unknown to us, and, on apologizing, said pleasantly, I am Miss N---,' mentioning a name, not the name of any friend or acquaintance we had, although a well-known name. The dream was unusually vivid, and we awoke. On the very next evening we recognized (with a strange feeling,) coming in at the open door of our room the lady of the dream, in the bright red wrapper. More extraordinary still, the lady was presented by the friend who accompanied her, as Miss N-, the name in the dream. No circumstances, near or remote, that we could ever trace, in the least accounted for this. The lady came on the real, common-place visit, in pursuance of an appointment quite unexpectedly made with the lady who introduced her, only on the night of the dream. From the latter we had no previous knowledge of her name nor of her existence." These occurrences are the topic of large comment, with the customary expressions of wonder attached when they befall certain persons of note; but coming as they do to believers in spirit-communion almost continually, the press is not disposed to make so much of them. But they are equally interesting and impressive in all cases, and are as worthy of serious attention as often as they present themselves.

### Verification of Spirit Messages.

In the BANNER of Sept. 14th we published a message, given through the mediumship of Mrs. Conant, purporting to come from the spirit of Abby Green, addressed to her friends in Williamsburg, N. Y. In the same issue we requested any one who knew if such a person ever lived in the form, to send us the material evidence. In response, we have received two letters from different persons giving us the desired information. One is from Mrs. S. A. Hanford, 125 Ainslie street, Brooklyn, an intimate friend of Mrs. Abby Green when a dweller on the earth. She and all the family of the deceased say the message is recog-

Henry Fleming, of Brooklyn, also writes that he has ascertained that the statements made in the message of Abby Green are all true.

Dr. A. S. Hayward, of Somerville, informs us that he is a relative of Lowell Wood, whose message was published in the BANNER of October perfectly true. Wood's exit to the spirit-world was caused by a railroad accident. Mr. Peebles, spoken of in the message, officiated at the funeral. Mr. Hayward says the wife of Mr. Wood is a medium, and the day the message was given at the BANNER circle she was intending to go into the country, but an irresistible influence induced her to change her mind and visit the circle room instead. Being an entire stranger to the medium, she was gratified in receiving a satisfactory testmessage from the spirit of her husband, and so expressed herself at the time.

In the BANNER of August 17th we printed a message from the spirit of Sophia Doolittle, of vouched for by an intimate acquaintance, in a let-

#### Warren Chase as a Lecturer.

It seems to us that your local editor in this city either derelict in observation, or partial in the favorable notices he bestows upon particular pub-lic speakers. Whether the course he pursues in such matters arises from modesty, or from the fact that he is constantly exerting all of his time fact that he is constantly exerting all of his time and powers to collect and bring before the public, books and all other matters pertaining to Spirit-ualism and its philosophy, I leave your readers to judge.

I am aware that, owing to his having built up a large business at No. 544 Broadway, he is constantly engaged in sending off large packages of spiritual literature, &c., to all parts of the counspiritual interactive, see, to all parts of the coun-try, and to Europe, filling the orders of those seeking spiritual knowledge, and supplying his numerous daily visitors with desired information, &e., yet without some better explanation than any given, we must feel that some of our speak-ers do not get that notice taken of them to which

they are justly entitled. Now, Mr. Editor, our society (the Society of Progressive Spiritualists, of New York,) on sev-eral occasions during the past season has been favored with lectures from the Hon. Warren Chase, and it is not only due to him, but to your many readers and the public, to state in what light our Society and the attendants estimate him

As a lecturer. His lectures have not only attracted intelligent and appreciative audiences, but have exhibited much profound thought and deep reflection, characterized by well matured philosophy. J. G. ATWOOD,

#### Secretary of Society.

No. 1 St. Mark's Place, New York, Sept. 1867. It gives us great pleasure to place upon record the above just tribute to one of our oldest and

Mr. Chase lectured before the Spiritualists of Philadelphia, Sept. 30th, to a large and appreciative audience. Indeed, we learn that his address was listened to throughout with the closest attention. A gentleman present (not a Spiritualist) was heard to remark at the close, that if the Spiritualist lecturers were all as close reasoners as Bro. Chase, he could not wonder at the rapid spread of Spiritualism. "I came to this hall," he said from mere curiosity. I shall go from it an investigator."

These evidences of the appreciation in which our associate is held in New York and Philadelnhiu are indeed gratifying.

#### Dr. J. R. Newton at Syracuse. Dr. Newton, the renowned healer, is at the

#### We have before us a long list of names of those who were treated by the doctor some time ago, who have called on him, or otherwise reported than ours could not contain them. that they were cured and continue to remain in good health. For want of room we condense as much as possible. There is no gainsaying the

James S. B. Norton, Farmington, Maine. Bad scrofula humor all over head and body, perfectly cured and his skin made perfectly clear with one treatment; he was so bad that he could not feed himself for five mosths. Mrs. Anna Marion, Newburyport, Mass., cured of a felon. England Lyceums. Bound volumes of the Spiritual Reporter. Mrs. Dana Morse, Marlboro', Mass., dyspepsia The Mercantile Library Course of Lectures and general debility four and a half years, vom-iting, perfectly cured with one treatment.

#### Mrs. J. H. Higgins, East Boston, rheumatism sixteen years, cured with one treatment. nesday evening. A very large audience listened to Dr. I. I. Hayes. The next lecture will be by Isaac Small, Harwich, Mass., perfectly cured of Rev. A. A. Willetts. Daniel Willis, Keyport, N. J., unable to walk for four years, brought in a chair; walked off

Well and left the chair. Mrs. W. A. Kilburn, Woburn, lame three years, given up by all physicians, cured without treatment, walked off three miles without crutch. Edward Marston, Provincetown, lame back for several years, caused by a fall, perfectly cured tained at his home.

# Abby J. Thornton, Greenville, R. I., female weakness and general debility, could walk but little for six years, cured with one treatment. Mrs. Caroline Hinckley, Hyannis, Mass., spasms in stomach and limbe for threa rule and space. Mrs. Caroline Hinckley, Hyannis, Mass., spasms in stomach and limbs for three years, cured. Mrs. E. Brooks Merritt, Scituate, Mass., loss of

future time to do what he can. The Jaffa colonists desire to return to the United

John H. Wilson, Mill Hill, Pa., cured instantly of a stiff hand. Mrs. G. W. Prescott, City Point Hotel, South Boston, female weakness and general debility,

voice for two years, cured with one treatment. Joseph Pierson, 24 Anderson street, hip disease,

cured with one treatment. Mrs. Abby W. Buffum, Leominster, Mass., cured

Empire House, Syracuse, N. Y., (not Rochester, as

inadvertently stated in our last issue), where he

vast amount of good the doctor is doing for suffer-

will heal the sick a few weeks longer.

ing humanity.

of a felon.

well and left the chair.

with one treatment.

of a tumor as large as a person's head. Mrs. Eunice A. Brown, West Roxbury, Bourn street, cancer on eye fifteen years, perfectly cured,

one treatment. Mrs. Sarah F. Young, Malden, Mass., could not raise her hand to her head for thirteen years, cured instantly. Eugene T. Sherman, 224 Washington street, in-

flammatory rheumatism, cured instantly.

Mr. Charles Fisk, Lexington, Mass., cured of ameness with one treatment. Miss Grace Lovis, South Boston, Mass., chronic

hiccough for nine months, cured in five minutes. O. M. Sables, Chelsea, Mass., blind with one eye, cured instantly. Benjamin Green, South Boston, fever sore,

cured with one treatment; son also cured of chronpleurisy.

Mrs. Elbester Moor, Heath street, Roxbury, chronic rheumatism. four years, cured. Miss Delia Cook, Roxbury, heart disease, cured

Miss Denn Coort, Louis, Louis, Louis, and With one treatment. Mrs. W. J. Chase, No. 4 Ohio Place, Boston, inflaminatory rheumatism. Cured with one treat-ment. Called at office since, perfectly well.

### Movements of Lecturers and Mediums,

Mrs. A. C. Latham, clairvoyant and healing medium, 292 Washington street, continues to administer to the wants of the sick and suffering. in the same office she has occupied for years, and her practice is constantly increasing, which is the best evidence in the world that she is doing good to the afflicted.

Dr. J. K. Bailey and his excellent wife, who is also a lecturer, have done a good work in Adrian. Mich., the past summer. They were instrumental in organizing a Society there, and have done much since to keep it in good running order. Mr. and Mrs. B. are devoting most of their time in Southern Michigan and Northern Indiana. They are both good lecturers and zealous workers in the cause of Spiritualism, and should be kept actively engaged in a position they are so well qualified to fill.

E. S. Wheeler appears to be a favorite in Cleveland, O. The Society of Spiritualists there are desirous of keeping him through November, thus

What should I do with such a god? Take me back to the ibises and necklaced serpents of the Nile."

4

Colby.

and aspirations.

thence derived.

primitive error."

every Monday Morning preceding date.

BOSTON, SATURDAY, OCTOBER 12, 1867.

OFFICE 158 WASHINGTON STREET,

ROOM NO. 3. UP STAIRS.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther

The Religion of Positivism.

A London paper speaks of the formal inaugu-

ration of a new religion in that city. The new

religion is that of Positivism, founded on the phi-

losophy of Auguste Comte-a philosophy which

would exclude all notions of deity and a future

life from the human mind, and make it receptive

only of facts pertaining to its mundane interests

The London lecturer and apostle of this new

religion is Mr. Richard Congreve, long known as

a fervent expounder of Comte, although he has

only now taken steps to found a church, with a

constant attenders have been Mr. G. H. Lowes,

author of a "History of Philosophy," and his

names as Lord Amberley, Lord Houghton (late

Mr. Milnes,) and others, can be mentioned as

Mr. Congreve has announced that a church will shortly be built, and regular services insti-

tuted for promoting the new creed which is to

regenerate humanity. With these disciples of

Comte, no other philosophy or explanation of the

universe is possible except such as can be got

through science, by observation and experiment;

but the majority, including such men as Mr.

Lewes, stop short of Mr. Congreve's doctrine,

which was also Counte's own, that the religion of

the Future must consist of these scientific truths

alone, and the practice of the moral precepts

" It is quite marvelous," says the London paper

referred to," to witness the enthusiasm with which

the new doctrine is taken up and preached." We

do not think it marvelous that any doctrine that

offers a way of escape from some of the absurdi-

ties of the old "evangelical" theology, should

Comte, sincere and gifted as he undoubtedly

was, was one of the most wrong-headed of mor-

tals in some respects. One of his arguments

against the existence of a God is that the celestial

system is very badly established or arranged (le

système céleste est fort mal établi). He showed au

equally superficial knowledge of human nature

in maintaining (after depriving man of God and

a future life,) that a man should not marry after

a separation from his wife; that the marriage tie

should be indissoluble, &c. "If this condition,"

he says, "should seem rigorous, man ought to

accept it, first, in consideration of the general order

of things, and then as a just consequence of his

That is, a man is expected to make a martyr of

himself, after you have deprived him of all mo-

tives of faith and a lofty morality,

excite a temporary enthusiasm.

those of occasional hearers.

An article in a late number of Fraser's London Magazine represents the Positivists as holding language like the following:

"To educated men we preach the Gospel of In-difference, and to the list of Beatludes we men-tally add. Blessed are they that sneer, for they shall never make fools of themselves by enthusiasm. We introduce men of culture, not to the Bishop of London, but to M. Comte and his two distinguished disciples, Mr. Mill and Mr. Bain. Those gentle-men will make you quite easy about the other world. Starting from a few senses, nerves, in-stincts and ontical delayions, they abow with stincts and optical delusions, they show with amazing success how the whole fabric of human error has been reared. A Supreme Maker, did you say? Well, the existence of a Supreme error has been reared. A Supreme Maker, did you say? Well, the existence of a Supreme Maker is still an open question, though, rather more than a century ago, our brilliant John the Baptist, M. de Voltaire, had the honor to inform his patrons, the ladies and gentlemen of France, that he had condescended to settle the point in favor of the creeds. A Soul? That's an old idea; we can do without a soul; what you mean by a soul is only a bundle of sensations, perceptions and reflections, tied together by a string which is cut by death. Immortality? That, too, is doubt-ful. There is no proof that men live after they ful. There is no proof that men live after they have lost the power of dining, and there is good reason to believe that the notion of a life beyond the grave springs from the absurd sentiment which prompts us to leave a big estate, in order that, two or three hundred years after we are dead, some Marquis of Clanricarde or Duke of Hamilton may be placed above the need of humble but honest work.

Perhaps no single Sadducee would subscribe that creed: nevertheless that is what Sadducee ism will be found to mean, if the hints that it gives, the likings that it shows, and the assumpons that it makes, are brought into one system and carried to their logical issue.

The same writer, while timidly showing up the positivists, says of Spiritualism, "We may laugh at the Spiritualist doctrines of the new sects." -(What new sects? We claim Spiritualism as a scientific fact, not a sectarian dogma.)-" and say that people would not take the fancy of a disordered brain for a proof that its owner held communion with the unseen world, if they applied the same kind of test to a theory of spiritrapping, as scientific men apply to a dynamical theory of heat. Still, thousands of honest and cultivated men believe as firmly in mediums as in their own existence. Finally, we may think that when the American people get that solid education which the study of science alone can give, they will smile at the nonsense by which they are now deluded, and settle down to a life of robust common sense."

" Honest and cultivated men " believe in Spiritualism, but they lack "a robust common sense," according to this dilletante critic. This is the old slang again of Faraday and Feiton: "I may trast my senses, but you must not trust yours."

Positivism, by ignoring and rejecting what is positive in Spiritualism, limits itself to a circle which can no more content the soul of man. than an underground treadmill could content the pedestrian lover of nature who had been accusstomed to ascend mountains and traverse with loving eyes the seashore or the plain, and look up to the starry firmament.

The great facts of Spiritualism, as they have | terest an audience, will deliver a lecture."

#### The Truth has made him Free.

Peter Hollen, of Girard, Mich., who for fourteen years was a member and deacon of the Dutch Reform Church, having become fully convinced of the truth of Spiritualism, has renounced his former belief in the doctrines he has heard preached so long, and avows his firm belief in the Spiritual Phi-used Gospel to the anxious thousands who are waiting losophy. His spirit friends have given him positive proof of their continued existence in the spiritworld, and of their power to return and communicate with mortals. Joy and happiness now take the place of uncertainty and fear. In order to help others to so glorious a boon, he has built a good sized hall, in which to hold spiritual meetings. He offers it free to spiritual mediums and liberal speakers. It is situated near the centre of Girard, Michigan, about six miles north of Coldwater. He invites speakers traveling that way to call assuring them that the friends there will do the best they can for them.

#### A New Speaker in the Field.

James G. Allbe, of Chicopee, Mass., has entered the lecturing field. He is a young man of ability, and has an excellent reputation. He takes a deep interest in Children's Lyceums, of which he has been a Conductor, and can organize the same. He says he is willing to go anywhere where a on the Spiritual Philosophy. Mr. Forster, as is speaker is wanted, in small or large places. He spoke in Masonic Hall in New York City the second Sunday in September. He has some timely suggestions in regard to Lyceums, in another part of this paper, which should be heeded.

#### Mercantile Hall Meetings.

The Children's Lyceum meets in the forenoon. No meeting in the afternoon, In the brening Henry O. Wright, who never fails to deeply in-

#### Another Missionary Worker.

The Massachusetts Association of Spiritualists have put another worker in the field-Mr. A. E. Carpenter-in place of Mr. Wheeler, who has been called to labor in the West. Mr. Carpenter is well known in our ranks as an excellent and able lecturer and a true man-earnest and zealous in the cause of Spiritualism. By the following card it will be seen that he goes out as Agent of the State Association, and we trust he will meet with the hearty cooperation of our friends wherever he goes. He will lecture and receive donations in aid of the objects of the Association.

MASSACHUSETTS SPIRITUALIST ASSOCIATION. Having been appointed, for the month of Octoher, to occupy the position lately so well filled by Bro. E. S. Wheeler, as Agent of the Massachusetts Spiritualist Association, I am prepared to answer calls to lecture in any town or place in the State where regular meetings are not now being held. The only condition required is that some place be opened to accommodate an audience.

The objects of the Association all are familiar with, and none can fail to appreciate its high and noble purposes. To carry out and make practical bese grand objects, the active assistance and cooperation of all the friends of the cause of spirit-In progress are needed. It is earnestly desired that the friends in differ-

ent places will interest themselves in this matter, and forward letters as early as possible to the Agent, informing him if arrangements can be made for lectures in their respective places.

A supply of handbills announcing the lecture will be forwarded to those who apply for the

to receive it. Address, A. E. CARPENTER, Care Banner of Light, Boston, Mass.

#### Meetings in Washington, D. C.

The Spiritualists of Washington have organized society, and have secured a new hall in which to hold their meetings, in Woodworth's Block, between Ninth and Tenth streets, on Pennsylvania Avenue. The hall was publicly dedicated last Sunday to truth and humanity. Thomas Gales Forster and Mrs. S. A. Horton were the chief speakers. Dr. John Mayhew is President of the Society, and George White, Vice President; K. Meyenberg is treasurer of the Lyceum, Dr. Schücking, Secretary. [A notice that the dedication was to take place came too late for our last issue.]

#### Music Hall Meetings.

Thomas Gales Forster, of Washington, lectures in Music Hall next Sunday afternoon, at 21 o'clock, well known, stands at the head of the list of spiritual lecturers. The great organ will be played half an hour before the speaker commences. Season tickets to the course secure a reserved seat.

#### Physical Manifestations.

Laura V. Ellis, "the child medium," is now in the vicinity of Syracuse, N. Y., and will probably | sort, on a direct line of the Fitchburg Railroad. Emperor for causing the arrest; and the fact that be in that city within four weeks. Those wishing, Fare to the grove, time of starting, etc., may be it was made while French troops were held in her services can address her father, M. M. Ellis, at. ascertained by reference: to the doctor's , oard in readiness for immediate dispatch to Rome, are Syracuse. From thence they will go further West 4 abother column.

extending his engagement three months,

A.S. Hayward, magnetic healer, of this city, has gone to New York City, where he will remain a few weeks. He will treat the afflicted while there. He can be addressed care of BANNER Branch Office, 544 Broadway.

A. C. Robinson, of Salem, is engaged to lecture in Brooklyn, N. Y., during November and December, and would like engagements in that vicinity | ions. during October. He can be addressed at No. 111 Fulton street, Brooklyn, N. Y.

Mrs. S. E. Warner has been lecturing in Winona and Rochester, Minn., for the last two months, and reports that the cause of Spiritualism is prospering throughout the great Northwest. Mrs. W. speaks in Geneseo, Ill., during this month.

#### New Publications.

The "Diamond" edition of LITTLE DORRITT makes the eighth volume of Dickens in this compact and elegant style, from the incomparable press of Ticknor & Fields. This nearly completes two-thirds of the series of Dickens by that enterprising firm. As Dickens is so soon to be in this country, it is a good thing for all who will see and hear him to be familiar with his stories. They form a library in themselves. In this beautiful diamond form they are readily slipped into the pocket, crowded into the traveling bag, tucked away in' the trunk, and carried anywhere one wishes so genial a companion. They are exactly adapted to the popular want, both in size and clearness. Although the type is small, it is of remarkable clearness and beauty. So low-priced volumes are rarely offered to tempt people to buy and read. Only \$1,50 illustrated, and \$1,25 plain,

The ATLANTIC MONTHLY for October contains list of excellent papers, from authors and writers well known to its regular readers. Our limits do not allow us this week to go into an extended notice of the same, but we must content ourselves with giving our customary monthly endorsement to a leading magazine in modern liter-

meeting in Music Hall and the one in Mercantile Hall, that they are so arranged as not to interfere with each other-one being held in the afternoon and the other in the evening, thus enabling our friends to attend both, and listen to the able speakers engaged at each place. This is as it should be, and we are pleased to note the harmony and good feeling which exists in relation to the two meetings. We wish our friends in other large cities would act in like harmony.

#### Ho! for Walden Pond Grove!

Dr. Gardner's Indian Summer Picnic comes off

ing the many still fearlessly waves at the masthead of the good ship SPIRIT-CALISM."

No wonder the BANNER lives! it could not die if it would, with one brave little woman and four strong men as editors; and then the people have too much sense to let their guiding Star of the East go down .- The Luccum Banner

Truth, which is eternally the same, has nothing to fear from the operations of conflicting opin-

The Chinese are Spiritualists, and, counted as such, the believers in spiritual manifestations are more numerous than any other body of religionists in the world.-Boston Investigator.

It is related that the clerk of a rural church in England recently made the following announcement to the congregation: "You are desired to attend a meeting in the vestry, at four o'clock, to consider on the means of 'eating the church and digest other matters.'

The poetry of motion, like other poetry, is the result of hard labor, the only difference being that in one case the head, in the other the heel is exercised.

An exchange says: "A poison of any conceivable description and degree of potency, which has been swallowed, intentionally or by accident, may be rendered instantly harmless by swallowing two gills of sweet oil. An individual with a very strong constitution should take twice the quantity. This oil will neutralize every form of vegetable or mineral poison with which physicians or chemists are acquainted."

"SUPERNATURAL!"-There is no such thing, or element, or quality. Then why such a word? All that is or was or can be, is in and of Nature, and annot be beyond it. As well talk of super-infini-Space is infinite-then what is beyond it? Nature is all in all—then what is beyond MNature is all in all—then what can be super-Na-ture? If Spiritualism, pure and simple, be a fact, it is a manifestation of natural law, as much as a whirlwind. A God, outside of Nature, would be like gravitation outside of Nature .- J. M. Beckett.

Idlewild, N. P. Willis's old home on the Hudson, has been converted into a school for young ladies.

When is the best time to read the book of nature? When autumn turns the leaves.

Mrs. Betsey P. Eastman, of Salisbury, the oldest person in New Hampshire, died Sept. 30th, aged one hundred and five years. She leaves two sons-Hon. Joel Eastman, of Conway, and Gilbert Eastman, of Salisbury.

During the war a lady passing from cot to cot through the wards of a hospital was shocked to hear a soldler laughing at her. She stopped to reprove the wretched fellow. "Why, look here, ma'am," says he, " you have given me a tract on , the sin of dancing, when I've both legs shot off."

It is evident now that the arrest of Garibaldi by the Italian Government was made under the de--weather permitting-on Wednesday, Oct. 9th, mands and threats of Louis Napoleon. The fact as above. This grove is a charming place of re- that the Pope has officially thanked the French a mail proofstate start beits gift another 1999-12-51 1.500

ature. The Two Meetings in Boston. It will be seen by the notice of the spiritual OCTOBER 12, 1867.

#### BANNER LIGHT. OF

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set. \$24. Four books by Warren Chase-Life Line; Fuglitve Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00. mplete works of Thomas Paine, in three volumes, price

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t. His Relations. The great book by S. B. Brittan. Man and His Relations. The great book by B. B. Brittan. Price \$3.00; postage 40 cts. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex ceed book rates. Ford post-office orders when convenient. They are always safe, as are registered letters under the new

Woman's Secret. New and rich. Price \$1.75; postage

24 cts. Hierophant, \$1; postage 12 cts. Juan of Arc, \$1; postage 12 cts. Queen Mab, 75 cts.; postage 9 cts. Seventy-five varieties of covered pamphicts.

Popular Medicines.

Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathle Balaam all continue to bring words of approbation to our of fice. Ring's Ambrosia for grey hair is also on our shelves.

#### "God is Law."

Some years ago an able clerical writer, if we recollect aright, of the Calvinistic school, set forth this idea of God to our mind, most clearly for a theologian, for we have been accustomed to finding subjects more and more befogged and muddy the more they wrote or talked upon them.

If we ignore a personal God, of course we acknowledge no personal accountability of finite beings to any Jehavah, Jesus, judge, or tribunal, and expect no trial by judge or jury at or after death for the "deeds done in the body," nor for moral or physical actions. This system sets aside Christianity entirely, its God and atonement, judgment and rewards, regeneration and resurrection, and substitutes for them all God in the LAW of creation, existence and change.

In the physical world the Law is absolute and man accountable to it, with no power to violate to represent them. We hope and expect a pleas it, and finds no God who, by entreaty or his own free will, can suspend it or interfere by especial providences. Even the Christian's God had to submit to law and die on the cross as other men die, and the Jewish God could not resist the charlots of iron, &c.

In our bodies the fire burns the same, whether we go in voluntarily, by accident, or are thrust in by force with resistance.

We all recognize in the outer world the infinity of Law and its absolute power. Not less complete is its authority in the soul. In the outer life it governs our hodies, in the inner life it governs our souls, and its throno and power is in us. The conscience is its judge-sometimes in error like other judges, and not unfrequently has its judgments set aside.

Poverty inflicts its consequences upon us, whether we have recklessly squandered a fortune or never had one. Drunkenness degrades us, whether we inherit it or acquire it by long trials to overcome a purer taste; and so does the use of tobacco or any other filthy habit. Lying or stealing may be inherited or acquired, but the poor soul is alike a liar or thief. God is the Law, and knows no mercy, has no forgiveness, and only "helps those who help themselves," and works in the working soul. When we willfully injure ourselves we sin against the "Holy Ghost," which is the soul within us, and there we are held to account, and judgment is rendered against us with sure penalty. To us God or Law seems to be the essence of which all individual forms are the substance, and subject to the control of the Infinite Essence with-

winter, since which time he retains and uses the power. We know the doctor well as one of the active and efficient Spiritualists of Rock Island, and rejoice at his further development.

#### Books! Books!

Autumn has come, and the evenings are already quite long. Now is the time to send for books and use the evenings in improving the mind,

learning more truths from the experiences and observations of others, and at the same time cultivate a better social feeling by having one person read aloud to a family or company. Remember we can furnish a large amount of reading highly instructive and interesting, for a few dollars; and if you leave the selection to us, we will guarantee your money's worth, either in pamphlets or bound books. Please say which we shall send, or if both, and send us one dollar, or ten-if ten, we will pay the postage, or express them free. We have a very large assortment of pamphlets, and the best assortment of spiritual books in the world.

Send also by your merchants when they come to the city to huy goods. Sheet music will also be sent by mail on receipt of price. The beautiful sentiments so elegantly set to music and published by Ditson, should be on the instrument of every family that has one.

#### Aid Him.

Our old and tried friend and faithful brother. P. B. Jones, artist, of Davenport, Iowa, we are sorry to say, has been burned out of house, home and picture gallery, with not one dollar of insurance. The merciless flames swept away in a few hours all he had accumulated in years, taking even his and his family's clothing. He is well known to many of our brethren in the West. and we hope that generous spirit for which the West is distinguished will not be wanting in this deserving exigency.

#### Notice.

A State Convention for the State of New York will commence in the city of Rochester, N. Y., on Thursday, Nov. 7, at ten o'clock A. M., in such hall as shall be designated in the city papers of said city, and hold two or more days. All societies in the State of New York, entitled to representation in the National Organization of Spiritualists, are requested to send the same number of delegates to this Convention to which they are entitled in said national organization; and the friends of the cause in localities where there are no organizations are requested to meet and appoint some one ant, useful and profitable meeting.

WARREN CHASE, Vice President for New York.

## -

#### Spirit Message.

The following message was given at our free circle on Monday, Sept. 30th, with the request that it be printed in advance of its regular time: SAMUEL JEFFERS.

Perhaps I have come too soon, but I was not told it would make any difference about how well I should succeed, whether I came ten years after death or ton hours. My object in coming is to reach a brother I have in New York. I died on Saturday evening, at Galveston, Texas, of yel-low fever, they said. And I am here to warn my brother against going there to attend to my af-fairs, un'il after the fever has subsided in that locality entirely; for he has a family dependent up on him, and if he was taken it might not be as well. [Do you wish this message printed in ad-vance of the time?] I should like to have it. I am Samuel Jeffers. My brother is William Jeffers. I know his impetuous spirit-I know he will think he must go right there, and I want him

magnetizing people, but of your Spiritualism I did not know much. I was said to be a powerful magnetizer by those who had been brought under my control. Those who are ready and those who my control. Those who are ready and those who are not ready are taken. I suppose if I had been consulted in this matter of change, I should have said to death, Wait awhile, till I can straighten out my affairs, and then I will be ready. But I was u't consulted at all, so they are left rather unsettled. Simply say everything will be safe except his going now. That won't be.

#### A Capital Inducement to Subscribe for the Banner.

the Banner. Until Dec. 31, 1807, we will send to the address of any person who will furnish us new sub-scribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Soul Affinity," or "A B C of Life," by A. B. Child, M. D. "For new subscribers, with \$0 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase. For new subscribers, with \$0 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of

of "Arcana of Nature;" "Incidents in My Life," by D. D. Home: or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant. For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures." For new subscribers, with \$15 accompanying we will send to one address one copy of "Supra-mundane Facts in the Life of Rev. Jesse Bab-cock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Pretenatural Phenom-ena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage. The above named books are all valuable, and bound in good style.

bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscrib-ers-not renewals-and all money for subscrip-tions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

#### Call for a New England Lyceum Convention.

Having learned that the officers of the different Lyceums in New England are unanimously in favor of having a Convention for the purpose of mutual acquaintance, and comparing notes, de-vising the best means to promote the interests of the Lyceum, business, organization, and, also, being informed that a majority of said officers are In favor of Worcester as a place of meeting, we have decided to issue the following Call:

A Convention of the officers, members and frieuds of the different Lycoums in New England will be held in Horticultural Hall, Worcester, Mass., on Tuesday and Wednesday, Oct. 29th and 30th, 1807, commencing at ten o'clock in the and 30th, 1807, commencing at ten o'clock in the forenoon of the first day. Although this is called a New England Convention, a cordial invitation is extended to Lyceums in other States to come and take part in our deliberation.
A. E. CARPENTER, Patham. Conn., DR. A. H. RICHARDSON, Charlestown, Mass., F. R. FULLER, Worcester, Mass.
It is desired that notice may be given the people

It is desired that notice may be given the people in Worcester of the number of delegates from each Lyceum, so that arrangements can be made to entertain them as far as possible.

Address E. R. FULLER, Box 671, Worcester, Mass.

## To Correspondents.

#### [We cannot engage to return rejected manuscripts.]

I. C. H., SANDUSKY .- It would be a capital idea to have such a paper as you designate, but it requires a large capital to carry on the printing business Better support the papers now in existence more liberally than they are, therefore, before attempting new enterprises.

IF MR. O. H. YOUNG, who writes to us from Dayton, Aug. 26th, 1867, will inform us *where* he wishes the paper sent, we will forward it. The money order was received Aug. 20, 1867.

L. W., CEDAR VALLEY, IOWA .- Pretty soon.

### Business Matters.

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

THE RADICAL for October is for sale at this office. Price 30 cents.

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

DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

MRS. L. F. HYDE, Test and Business Medium, 462 6th Ave., between 28th and 29th sts., New York. 82801

# FOR THE CHILDREN. URD. RUIIILEI & CLARD, Wild have been performing so many remarkable cures at the AnntAND HOLDN. Arch street, Philadelphia, Pa., during the past few weeks, have removed their office to No. sits theatnut street, where they will continue their practice for several months to come. A few of their wonderful cures: Mirs Haussier Jones, Diamond Alley, Zanceville, Ohio, who was brought to Ibre. Rurtsry & Evaxs, at the Beencer House, Clincinnal, Ohio, deaf, dumb and paralysed for thir-teen years. Paralysis and deafneas perfectly cured by three treatments, and speech restored as as to be saily understood. Reference may be had to Dr. J. W. Blondy, of that city, who personally examined this case, and reported it through the public press. WILLIAM WALLEN, P. O. address, St. Clair, Schuylkill County, Fa. Aro Siyears, Had been simost entirely deaf for many years. Was perfectly restored. Will reply to any in-quiries. ANDERW BOONSY, Belmont, Schuylkill County, Pa. Lame **NEW PARLOR CAMES** FOR THE MOLIDAYS.

#### OLIVER TWIST.

A NEW and elegant Parlor Game for any number of Players, based on the celebrated story of the same name by Charles Dickens. 60 cents. This new and auperb parlor game differs from any hitberto published, and is extremely fascinating and interesting in its method of playing. It can be engaged in by any number of persons, and a forts an exhaustless fund of entertainment for the Home Circle and the Social Party I toonsists of skry cards, twenty-six of them being illustrated with engravings of the loading characters, the whole inclosed, with full direc-tions, in a handsome flox, richity embosed in Blue and Gold, and printed in Carmine.

## THE SHAKSPEARIAN ORACLE.

A NEW Game of Fortune. 50 cents.

And when I ope on point of the second second

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A VERY Merry Game for one person or three. 30 cents." This may be termed a merry solitaire; and though no skill is required in playing it, it will serve as an anusing and con-stantly-varying pastime for one or three persons. Any num-ber may at the same time act as lookers on or listeners, he in-terested in its developments, and convulsed with laughter over its results. over its results.

#### MATCH AND CATCH.

A MERRY Picture Game for the young folks at home. 30

cents. Designed for the youngest of the young folks, and can be played by those who cannot read—the playing being guided by the pletures, which are fantastic and annusing. It will prove to be always attractive, and will keep a party of little ones pleasantly employed for hours. WHISKERS.-DR. LAMONTE'S CARROLA will liad heads. Never known to fail. Sample for trial sent for 10 cents. Address, REEVES & CO., 78 Naissau at., New York. Oct. 12 - fin 0 centa Autoritation Oct. 12.-0m

#### SQUAILS.

THE New English Game. 30 cents.

We offer a people's edition of this new and popular English Game, capable of affording as much entertainment as the higher cost sets — The prices heretofure have ranged from one doilar to five doilars. Full directions for playing, with Defini-tions of Terms employed, accompany each game. Oct. 5.-3w WILLIAM DENTGN. GONNAU DISPISION CAN be CUIPERL. THE THER INDEX AT LAST DISCOVERD. UPILAYA FREEN MEAT CURE. - Prepared from the formula of Prof. Tronssrau, of Faris, cures Consumption, Lung Diseases, Bron-childs, Dysneppia, Marasuna, General Debility, and all morbid-conditions of the system dependent on deficiency of vital force. It is pleasant to task, and a single bottle will convince the most skepitcal of its virtue as the great healing remedy of the mage. 81 hottle, or six bottles for 53. Sent by express. Nold by 8. C. PPHAM, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars scut free. GLOEGE C Guognwin & Co., Agents, 38 Hanoverstr. et, Boston. Det. 5.-12w

For sale at the BANNER OF LIGHT office. Oct. 12. AMEBICAN

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In experience of give skined and junctions having in all cases. No charge for consultation, either in person or by letter. The terms for remedies and treatment will always be stated in ad-vance before any expense is incurred. His Pamphiet and Circular FAEE upon application. Parties at a distance are requested to write for a Pamphiet and Cir-cular, and they will be sent by mail or otherwise free of ex-pense. Octl2,Nov2,Dec7. THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of sthose DRINK, and given a REMEDT that takes away all desire for it. More than Eight Thous-sand have been redeemed by its use within the last seven years. If you cannot call, send stamp for Circular, and read what

# SPIRITUAL MEETINGS.

THE HALL of the **HOLY APIRITM**, No. 244 York street, will be relipened on the sixth day of October, at 10:30 o'clock, on which occasion Mr. Barlow, of New York, will read an

Original Poem. The CHILDREN'S LYCEUM opens at the same place at 2:30 o'cloca, r. M. A full attendance of leaders and pupils is requested

2:30 °cloca, r. w. A full attendance of leaders and pupils is requested. During the senson it is expected that an unusual degree of interest will be manifested. Nome very popular speakers have given assurance of their assistance. Our sents are all FREE, and no box sent round "to take up a collection." Ladies and gentlemen are cordially invited to attend. They will then have an opportunity of Kowwine what is Truth, and of witnessing the working of that light which "lighteth every one that conclusion the working. JOS, DIXON. Jerrey City, Sept. 21st, 1867. Oct. 12.

ORTHODOXY: ITS TRUTHS AND ERBORS.

BY JAMES FREEMAN CLARKE, D. D.

subject to the control of the Infinite Essence within. Finite intelligence is in us-infinite intelligence in the Law. The infinite intelligence knows no finite being, and hence regards none. Tornadoes, pestilence, persecution, pride or fanaticism run riot with man, and he takes the consequences, whether he prays or swears, weeps or laughs.

One great error in our popular religion is in making a distinction between moral and physical law, when there is none. Christians separate religion from life, and make it consist in belief. prayers, confessions and ceremonies, when it should consist in eating and drinking-not the should consist in eating and drinking—not the Lord's supper alone—but at all times. It should be in words spoken in our daily intercourse and all our dealings, for God is the Law in that as well as in the aspirations of the soul. We should love one another, instead of sending our love, through the church post-offices, by messages to some far-off God who never receives it, or, if he does, never replies to it.

Forms are ephemeral: essence eternal. All finite beings are changeable: Law immutable. We never break nor violate it. It ever holds us to its effects in absolute power. We are endowed with will, and it has a power of motion and loca. Dec. 1, PROF. WM. DENTON, of Massachusetts. Dec. 8 and 15, MRS. EMMA F. JAY BULLENE, with will, and it has a power of motion and locomotion, and may push us in the fire or water, and we burn or drown as if we fell in by accident; it may push us to swear or steal, and the Law takes us the same as in the physical to its penalties.

#### Human Nature.

The September number of this lively magazine. by our co-laborer in London, J. Burns, is at last on our counter. It starts off with a blographical sketch of Dr. Mary E. Walker, whose services in our army gave her a medal, and whose valuable services, still continued in this country and Europe in dress reform, entitle her to a more valuable medal from woman. We have known Dr. Walker many years, and are glad a popular journal in London has boldness enough to tell some of the truth about her without those characteristic flings at every innovator, so common in the press of this country.

Ideal Attained is continued in this number, and we shall soon be able to supply a few complete this literary enterprise. This is number six of the magaziue, and we can supply the set complete to date, on receipt of \$1,50.

#### A Physician turned Medium.

Mrs. L. E. Dow, of Davenport, Iowa, a very successful clairvoyant and healing practitioner, writes us that Dr. A. J. Grover, of Rock Island, Ill., who has been over twenty years in regular practice as a physician, has become developed as a healing medium, and is now in successful practice by spirit direction and magnetic agencies, added to his medical knowledge. These powers were suddenly developed in him while treating Mrs. Dow in a severe and dangerous sickness last to hold it up.

#### Sunday Afternoon Lectures in Music Hall, Boston.

The Spiritualists of Boston and vicinity have Philosophy in America have been secured, as follows: Oct. 13, 20 and 27, THOS. GALES FORSTER, of

Washington, D. C. Nov. 3 and 10, MRS. AUGUSTA A. CURRIER, of

Massachusetts. Nov. 17, WM. LLOYD GARRISON, of Massachu-

Nov. 24, MRS. NELLIE J. T. BRIGHAM, of Mas-

Dec. 8 and 10, MRS. EMMA F. JAY BULLENE, and Dr. R. T. HALLOCK, of New York. Dec. 22, and Jan. 12, To be announced. Jan. 19. PROF. S. B. BRITTAN, of New York. Jan. 26, Dr. F. L. H. WILLIS, of New York. Feb. 2, 9, 16 and 23, MRS. ALCINDA WILHELY, N. D. of Philadalphia

March 2, J. M. Deebles, of Michigan. March 2, J. M. Peebles, of Michigan. March 9, ANDREW JACKSON DAVIS, of New

Jersey. March 16, S. J. FINNEY, of Troy, New York. March 23 and 30, and April 6, 13, 20 and 27, To be

announced, The above vacancies will be filled by the best

talent that can be secured. THE GREAT ORGAN will be played half an hour preceding each lecture by the distinguished organ-ist, W. Eugene Thayer, whose services have been secured for the season.

Tickets for the season, (28 Sundays, from October to May.) \$4 each. For sale at the office of the BANNER OF LIGHT, 158 Washington street, Room No. 3, up stairs, at BELA MARSH'S, 14 Brom-field street, at HORACE B. FULLER'S, (successor to Walker, Faller & Co.) bookseller, 245 Wash-ington street, and at DR. E. R. YOUNO'S, 66 Pleas-ant street. Season tickets secure a reserved seat.

Services will commence at 21 o'clock P. M.

#### Picnic Excursion.

The Indian Summer Picnic of the Spiritualists The Indian Summer Picnic of the Spiritualists of Boston and vicinity, will be held at Walden Pond Grove, Wedneeday, Oct. Oth. Cars will leave the Fitchburg Railroad Depot, Boston, for the grove at 9:35 and 11 o'clock A. M., and at 2:15 P. M.; returning, leave the grove at 5 o'clock P. M. Fare to the grove and return \$100. The friends from Fitchburg and vicinity will be ticketed to grove and return at one fare. H. F. GANDNER, M. D., Manager.

N. B.-No extra charge for dancing. If it rains shall go the next fair day without further notice. Boston, Oct. 2d, 1807.

True spiritual power needs no carnal weapons

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and seut to any ad-dress upon the receipt of 30 cts.

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Preëminent over all the remedies for the cure of CHILLS AND FEVER, stands the GREAT SPIR-ITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Read the eight cures reported in another column.

#### AUTUMN I

Autumn stares us in the face, Winter's coming on apace, Times are hard; what shall we do? Some are feeling rather blue. Listen to us, if you 're wise-Take a word of kind advice: Very careful be indeed-Only huy what you may need; Buy where you can huy the best; Trust to Providence the rest: If your loys need clothes to wear. Buy of FENNO, in Dock Square.

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#### J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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Our terms are, for each line in Agate type, wenty cents for the first, and Afteen cents per line for every subsequent insertion. Payment nvariably in advance.

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# DR. J. R. NEWTON

Will Henl at SY HACUME, N. Y., until October 20; then in NEW FORT, B. I., until October 20; then in NEW FORT, B. I., until Nov. 25; then in NEW ORLEANS. tr-Oct. 12. JENNIE W. DANFORTH, (from Beston,) Mag-entizes in the trance, and cures Acute and Chronic Dis-entizes in the trance, and cures Acute and Chronic Dis-entizes in stat 33d street, between 1st and 2d Avenues, New York. Will Henl at W-Oct. 12. FOR SALE, or Exchange, two of the best lots In Bricksburg, New Jensey, 12 acres each. B. FRANK-LIN CLARK, 1 FARK PLACE, New York. M. Wyork. WORLEANS. C. MYERS, Medical and Business Clair-and Jith streets. New York. TO LET.—Pleasant Lodging. Rooms, with mod-oct. 12. Oct. 12.

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the prices of which are at least one thira tower than investigation ordinary publisher. A full descriptive catalogue furnished on application, and any book on the list sent FREE on receipt of price. A discount of the sent FREE cent made to clergymen of every denomination. Tracts illustrating the Unitarian faith giren freely to all the apply. Applications by mult to be addressed to, AMERICAN UNITARIAN ASSOCIATION, NONTON, MASS. 3w-Oct. 12. MASS.

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Oct. 12.

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A NEW Scientific Wonder for Changing Gray Hair to a Silky Brown or Black Color. Prof. Exmernilo's Pellatite is prepared from the juice of the fruit of the Brazilian Shrub Anthenis Pyrethum. It combines a link Color Itestorer and an Elegant Dressing. It imparis its color to the liuman flair only, will not stain the skin or clothing Contains no miner-als nor chemicais. Free from sediments, is perfectly harmless. Rend for circular to DR. GLOVER, No. 62 West 28th street, New York. 4w-Oct. 12.

#### MRS. E. D. MURFEY, FORMERLY MRS. E. D. SIMONS,

FURMERLY MID. E. D. SIMUNE, CLAIRVOYANT and Magnetic Physician, 1162 Broadway, New York, with her cicar Clairvoyant sight prescribes for and with her powerful magnetic powers continues to treat the sick with marked success, giving vitality and like to those who have been given up as incurable by our leading Physi-cians. We know full well manetism from the inestinustible source from which mediums draw when in the deep trance-sleep can give life to the body and strength to the mind when all medicines have failed to reach the sufferer. PATIENTS UPARER TO CALL will be visited at their residences.

CANER TO CALL will be valide at their residences. Oct. 12.-4w WANTED-AGENT'S-\$75 to \$2000 per month, everywhere, male and female, to introduce throughout the United States, the GENUINE IMPIOVED COMMON NENNE FAMILY SEWING MACHINE. This machine will entice have a stronger, mere beautiful, or more clastic seam than ours. It makes the "Einstic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tear-ing it. We pay agents from \$15 to \$200 per month and ex-pennes, or a commission from which twice that amount can be made. Address. CAUTION.-Do not be imposed upon by other parties paim-ing of worthless cast-from and these and relive prices and cherwise. Ours is the only genuine and relive practical cherwise. Ours is the only genuine and relive practical cherge machine manufactured.

## Circles. With Rosebuds in my Hand; or, "Birdie's"

e Notritual Me

5

DRS. RUTTLEY & EVANS,

that his hearing was perfectly restored. Will reply to any in-quiries. ANDRAW BOONRY, Helmont, Hehuyikill County, Pa. Lame from fractured limit. Came to the Public Hall on crutches. After one treatment carried his crutches away on his should-ers before an audicuce of five hundred people. Mus. FRENKY, P. O. audreas, Five Points, or Belmont, Rehuyikill County, Pa., who had been bedridden for eighteen years-had not walked a step for that length of time-was brought to the Public View of Pottaville, Pa., on a bed. Was cured by two treatments. Walked up and down stairs, and was made a healthy woman. Reference is made to the lady herself, or to Mr. Lindenmuth, proprietor of the Union lited, Pottaville, Pa. JAMES HY County of Schuyikill County, Pa. After one treatment his sight was perfectly restored. Could read ordinary print with case in two days after the treatment.

treatment. **P. 6.**—Those wishing reference to any of the above cases from Schuytkill County, Pa., are referred to the permons themseives, or Mr. A. F. Sister, proprietor of the Town Hall, Pottsville, Pa. Oct. 17.

C. B. ROGERS,

138 MARKET STREET, PHILADELPHIA, WHOLESALE Dealer in Clover, Timothy, Orchard, Herd and Kentucky Bine Grass Seed, Seed Wheat and Oats den Seeds. Oct. 12. Oct. 12.

WISHING to engage me to lecture on Geology or other tuples, can direct to Wellesley, Mass. Oct. 5.--3w\* WILLIAM DENTON.

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The notice for others. The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS M. D., No. 670 Washington street, Boston, Mass. 4w-Sept 28.

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Spirit Song (with Chorus).

BDITL SONG (With Chords). Pretry composed in split-life by Anna Cora Wilson, (dedi-cated to Mr. and Mrs. L. B. Wilson,) and readered by Miss Lizzle Doten. Music by John P. Ordway, M. D. "With roschuds in my hand, Fresh from the Nummer-Land, Father, I come and stand Close by your side. You cannot see me here, Or feel my presence near, And yet your Birdle' dear Never has died." Fries 35 cents: postage free. For sale at this office.

Frice 35 cents ; postage free. For sale at this office.

Come, Darling, come to the Spirit-Land.

long and chorus. Poetry and music by John PrOrdway, M. D.

- ind chorus. Foury and most of volta.
   in in the spirit-in 1, my child, Happy in thinking of you;
   i'm with you now in spirit, darling, Angels are with you too;
   Angels watching, angels singing, Come, darling, come to the spirit-land;
   Flowers of gold we now are wreathing, Come, darling, come to the spirit-land.

### Something Sweet to Think of.

Song and chorus. By John P. Ordway, M. D.

Romething aweet to think of in this world of care, Though dear friends have left us, they bright spirits are; Nomething sweet to dream of-hark : the angels ray : Call them not back again, they are with you every day." els (ay ; The above beautiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-psid. For sale at this office.

O'er Graves of the Loved Ones Plant Beautiful Flowers.

Song and chorus. By John P. Ordway, M. D. Price 50 cents.

Praise to God.

Written by George W. Birliseye, to the music of the cele-brated American Hymn by M. Keller. Price 35 cents: postage free. For sale at this office.

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WE HAVE received a supply of the following beautiful ballads, composed by Ar. Whiting: "Sweet be thy Dreams, Alda," "The Wind is in the Chesnut Bough," "Me-dora," "She was a Rose," "When e'rr in Sheet the Eyr-like (Love, "Oh hear my Parting Sigh," "Apirit of Light, Love and Beauty," For sale at this office. Frice 55 cents each. June 27.

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House, 18 Webster street, Bomerville. April 20

#### BANNER OF LIGHT.

# Message Department.

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Each Message in this Department of the BAN-NER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality

#### 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 sphero in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not au-We ask the reader to receive no doctrine put

forth hy Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

#### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs.) on MONDAY, TUEBDAY and THURSDAY APTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Donations solicited.

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

All proper questions sent to our Free Circles for answer by the invisibles, are duly attend-ed to, and will be published.

#### Invocation.

All-Wise and Ever-Present Spirit, we believe in thee as our Father, and in ourselves as thy children. We believe in thy oneness and in thy perfectness. We believe in thy power. We believe in thy love. We believe that thou hast so clothed the earth and the heavens with beauty, that thy children may learn they are of theo. Wo believe thou art everywhere, and wherever thy children are there thou art to protect them. We believe thou canst feed the ravens, take note of falling sparrows, and watch over all the footsteps of thy children. We believe that finally thou wilt gather all thy children into the Paradise of thy love, when they shall have become free from all sin, and become perfect in grace and in holiness, by contact with the experiences of time and eternity. Oh Lord, if we are mistaken in our belief, do thou set the rocks and the flowers, the ocean and the dry land, all the beauties of earth, and all the jewels of the heavens as our teachers, leading us in the way of right, and chiding us gently when we are wrong. We will worship thee devoutly, wherever we understand that thou art manifesting thyself. We will love thee supremely, even if we find thee amid the sorrows of human life. Oh Lord, our Father, we feel that thou hast us in thy keeping, and that thy greatness and thy love will protect us; and if we are wrong to-day, finally thou wilt set us right. Sept. 3. Amen.

#### Questions and Answers.

CONTROLLING SPLAT.-Mr. Chairman, in accordance with your usual custom, we are now ready to consider whatever questions you may desire answered.

The following paragraph, taken from a secular paper, was read:

SPIRITUAL - At a spiritual seance at the BAN-NER OF LIGHT rooms, the other day, the highly spiritual question was asked by one Perry Ashley, if Jeff. Davis and other prominent leaders of the rebellion would not have been hanged had they not been "Royal Arch or High Masons?" The "spirits" answered it very gravely, naming Masonry as " superior to the American government!' -that "it has a larger power, and more subtle force is exerted from its centre than ever has been exerted from the centre of government, or in all probability will be exerted." This is something new to us, but more surprising the fact that the "spirits" should admit that Jeff. Davis was a Mason at all. We saw it denied, guits recently, that he was a Mason, in a Masonie journal, and take that to be better than the invisible authority. He is not a Mason, and the spirit should not have lied about it. The same Mr. Ashley then asked if Masonry did not override and subvert all stat-ute and civil law, and the spirit answered: "Os-

tensioly it does not ANS .- The controlling spirit responded as folthe tops of the drifts or drives. Will the intelligence give us some information on the causes? A .- Geologists believe that this kind of phenomena is the result of a peculiar combination of magtain class of geologists believe that the centre of the earth is in great activity when it is night. Your speaker has no knowledge concerning such cases. Q .- Do children who leave this earth-plane in infancy progress in stature the same as if they

had continued to live on earth? A .- The law of physical life determines concerning the stature or external form that is given | requires more care and a great deal more skill to to every soul, and as souls generally remain very amputate the limb of bigotry and superstition, near the earth and its laws, until they have gained a than to take off a limb of the human body, and if certain amount of experience which can be gained from no other plane than the earth-plane, they are under this law and do grow in stature precisely the same as they would had they remained on earth to mature age.

Q.-Assuming that "spirit" as a principle has always existed and becoming individualized on the earth-plane-always after retaining that individualization-does not the original principle be- the glorious movement you have so nobly inaugucome lessened by the constant drawings made upon it? and if so, how is the deficiency supplied? those in the spirit world who have dear friends or will it all become individualized in the end, and cease to exist as a principle?

A .- All individuality, in the absolute, is perpetually changing. An individuality that is yours to-day will not be yours to-morrow. Individuality is but the characteristics of a person. Nothing more, nothing less. And you are all aware that you are changing your characteristics continually. No one need fear that they shall lose themselves or the internal part that constitutes themselves. No one can ever take from God or add to God, and as these indwelling souls are members of the one great God, they are ever perfect and intact, and by contact with the experiences of time or eternity you cannot add to them, you cannot take from them. It is in the external surroundings, the characteristics, if you please, the individuality, if you please-whatever term you see fit to give these manifestations of the soul-it is this that changes, not God in the soul.

Q .- Would a snake, or any other animal, injure any one who had the love principle fully developed in them?

A .- Snakes are snakes, and doves are doves. Snakes being snakes they possess the quality and characteristics of snakes. Doves being doves they possess the quality and characterics of doves, and will always exercise those peculiar characteristics, unless you by superior power prevent their so doing. However, it is only by the exercise of superior power that the exercise of their characteristics is prevented, not because they are any the less snakes or any the less doves. The love principle exists everywhere, and when exercised properly, with wisdom at the head, can accomplish much; but it has a law of its own, and it acts in accordance with that law. You cannot use it outside of law. You may abuse it, but use

it outside of law you cannot. No, we do not believe that simply the exercise of love will ever prevent the snake from stinging you. Q.-I wish to know whether the great creative and over-ruling intelligence, called God, can take

any cognizance of human thought or action. The way and manner it can or cannot, is desired to be understood. A .- God is thought, and thought is God. You

cannot think apart from God-God cannot be apart from your thoughts. God knows all our thoughts.

Q-Can other than animal magnetism be collected similar to electricity? If so, could it be applied to the human system with beneficial results?

A.-Everything possesses its own magnetic life. There is vegetable magnetism, mineral magnetism, animal magnetism, spiritual magnetism. and atmospheric magnetism-all these different classes, and many more, possess an infinite variety of classes also in themselves. And from every distinct class, from every possible degree of magnetic life, you may gain something by which to to defend myself, not because I care the whiff of aid yourself, both physically and spiritually; for you live, as spirits and as mortals, in a magnetic Sept. 3. atmosphere.

ticles of earth and rock are observed to fall from | Regiment, He laid down his, life about a year after I did, and I was then in pretty good trim to give him quite a little bit of information concerning this return, and he has been more earnest to return than I, but there is much to do, so I am netic and electric forces during nighttime. A cer- | here first. He is doubly anxious because he has left here a wife and two little ones, and he says he would build a bridge so near their hearts that there should be no division between them. I would do the same, but the experience of others has taught me that there is some work to do in this coming back business. It is a great deal harder than the study of medicine or surgery. It

you do not every one of you come to that conclusion when you get here, I shall be very much mistaken, and happily disappointed. I am deeply indebted to you, sir, for the kind

way you have provided for such wanderers as myself to return. Rest assured if I can do anything for you or serve you in any way, I shall be sure to, for I feel a deep interest in rated. It is grand, and is receiving the help of on the earth whom they are interested to meet. God bless you. Good-day. Sept. 3.

### Ezra Hunter.

I am Ezra Hunter, of Weldon, East Tennessee The last time I was here in the state to talk through my own body - the last thing I remember was losing half my head, and as the other half was no good, I concluded to vacate the premises. They said a shell rushed in quite near proximity to me, and I should think it did. At any rate, I seemed to have the full benefit. I came across into the spirit-country in 1863, and as I have got two boys and a wife, besides a great many other friends and acquaintances, on earth, I am pretty anxious to learn the way to come back. Since I have been able to look around and see how matters were with me and with those I have left, I find that the little truck that was mine when here, has been sadly stirred up since I left. So much so, that it is hardly possible to straighten anything out, and I, for one, am not going to undertake it for it is not

worth it. But what I shall undertake is this: To get into the understandings of those I left here a knowledge of these matters-this coming back. I want them to know first that I can come and then I want them not to be afraid of me, and that I have not gone very far away, at no time, but have been able to look around considerably. I was at one time engaged in the manufacture of whiskey, in Pennsylvania, but I want you to clearly understand that I was not a whiskey drinker myself. I make this statement because some of my enemies have made a statement that did not suit me very well. It was this: that when I was killed I was out of line of duty, and I was out of line because I was drunk. No greater falsehood could have been told. If I had been drunk I should say so here; and if I would not say so, there are plenty who would say so for me. But as it happens I was not drunk, and was not off duty. So my friends need not feel at all uncomfortable about the way I went. I died as a soldier should die. I was no deserter and no drunkard, but I was in the honest discharge of my duty as a soldier. I was forty years here on

earth; and fifteen years experience in the whiskey line, in the manufacture of whiskey, did not serve to engender a love for it on my part, particularly, unless I made it myself, for I would as soon drink a glass of arsenic or strychnine as I would drink a glass of whiskey made by anybody I did n't know. I may be setting down wrong figures to it, but these figures I understand it to be. Now as I would n't be very likely to have a large stock of whiskey of my own manufacture when I was in the army, and when I was out of the manufacture for a long time beforeif I was drunk, I was drunk on somebody's else make from mine.

But as it happens I was not drunk. I am here cigar, so far as I am been said, but I care for those I left. They are rendered unhappy by it. If I died drunk, they think I am out of heaven; but it is not so; I am in quite as good a place as I ever hoped to be, a bet-Experimentally I know nothing concerning this ter one than I ever expected to occupy; and I ex-We may get just as much heaven as we can, and I mean to crowd myself with all I can get.

### Invocation.

Oh God, thou Spirit who filleth the heavens and the earth; thou who hast so tenderly guarded and guided our footsteps through human and dirine life, we would worship thee without fear. And as we bow before thy shrine, we would learn of thee from thy manifestations in the heavens and in the earth. Thou hast tenderly led us out of darkness into light, out of the sorrows and shadows of time into the joys and sunlight of eternity. Praises from us thou dost not need. The deepest utterances of our souls cannot add to thy greatness, cannot add to thy perfectness, but they can lift us to a nearer consciousness of thee. They can bear us away from the disturbances of our own being to the quiet and peace of thy life. Our Father, we bear unto thy throne of love all the desires of thy children who have gathered here. Let the angel of love lead them gently out of darkness into light, and let all their footstens be guarded and guided by thy ministering angels of love. Yet there is no need that we pray unto thee in their behalf, for thou wilt remember them, and thy loving smile will be an ever-present reality unto their souls. About them in their outer experiences may lie deep shadows, but in their inner lives the sunlight of truth shall ever beam upon them. Oh thou spirit, who guardeth all life, and knoweth every form of it, accept our utterances, simple and humble though they may be, and bless with thy own power of blessing all the aspirations of thy children everywhere. We thank thee that the sunlight of thy truth is beaming into all the places of human life. It is on the mountain tops; it is in the valleys; we find it in the workshops; we find it in congressional halls; on the throne and in the cottage. Everywhere, oh Lord, thy power is being made wonderfully manifest. We will love thee; we will serve thee; we will render unto thy most holy existence the choicest offerings of our souls, forever. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT. - Your queries, Mr. Chairman, we are now ready to consider.

Sept. 5.

QUES .- Does the physical body, so often defective and deformed and so much more perfect in some than in others, decide the condition-as to stature, symmetry, &c.-of the spiritual body? or after death do all have equal advantage in this respect, or each permitted according to their idea of perfectness to possess the form realizing their ideal?

ANS.-Every soul, I believe, possesses within itself a distinct desire to unfold itself in some special form and as all soul desires are legitimate, therefore in accordance with the will or law of the individual, I believe that the desire will be gratified, and every soul will possess a form according to its own native desire. Deformities that exist in human life exist in part by virtue of ignorance—ignorance of the laws of life. Perfect symmetry, perfect beauty belongs to the soul, and unless the soul in its desires or aspirations is thwarted, it will unfold itself symmetrically, beautifully, perfectly. But if its laws are infringed upon by external conditions, then deformity comes as a natural result; but thanks be to our loving Father, all these deformities that exist in human life belong alone to physical life and not to the internal spirit.

Q.-Will a life of celibacy be unfortunate in its effects upon us in spirit-land, as finding us lacking in some needed knowledge or discipline, or do those denied marriage obtain an equivalent experience in some other way?

A .- It is best, I believe, to unfold the physical and spiritual in all their various departments. It realities of the land after death can give any knowlis best, I believe, to gain an experience concerning the unfoldment of all the characteristics of human life. Those who are deprived of gaining certain experiences lose just so much of what | ed, some who believe in the return of the spirit. they should have gained in this earth-life; but, as some who have a fixed faith that amounts almost all things are to be evenly balanced sometime, all these seeming deprivations will be taken ac. | they could prize so lightly this best of all God's count of according to the stature and needs of the | gifts; I wondered why they have not been found individual-will all be weighed in the balance, thanking God every moment of their lives for this and whatever is found wanting will be supplied. marvelous revealment; I have wondered that

OCTOBER 12, 1867.

things repeating themselves. The seasons come and go, and again they come and go. All things seem to be born of the soul, and they seem to revolve perpetually around that soul forever and forever for aught we know.

Q .- Can the pure and sinless, as infants, appreciate and enjoy heaven as highly as those who have known life's conflicts and trials?

A .- Well, the infant's heaven is just as perfect a heaven as the heaven of mature age. The infant can enjoy just as large an amount of heaven, according to its own life, as mature age. It is only a different, condition of the same elementhappiness,

Q .- Is there any truth in the theory of planeta. ry influence on the destiny of man, by understanding which we can modify or avert the calamities of life?

A .- Yes. I believe that there is a great truth underlying the theory of planetary influence, for L believe that we are inseparably connected with everything that is, or ever was, or ever will be. We act upon all things, and all things in turn act upon us, and so far as we understand that by which we are surrounded and that which acts upon us, just so far shall we be enabled to avert the so-called calamities of human life.

Q.-The controlling intelligence informs us that the Orders of Free Masons and Odd Fellows originated and exist in spirit-life. Of what use are such Orders there? Do spirits need protection from other spirits? and how can any secret remain such if one intelligence in spirit-life can read the mind of another?

A .- You seem to forget that all thought belongs strictly to spirit-life. Whether it revolves in the human machine, the body, or whether it acts outside of that machine, it is thought, and therefore belongs to spirit. And the thought concerning Free Masonry belongs just as much to spirit-life as to earth-life. The manifestations may be different in the spirit-land, according to the needs of that spirit-land, yet the thought remains the same. There is as much need of Free Masonry in the spirit-world as there is need of it in earth-life. Sept. 5.

#### Major Henry Howe.

The question, "If a man die shall he live again?" seems to be fully answered in this age, for the thousands of returning spirits who daily, hourly, and perhaps momentarily visit the earthplane give ample evidence that death does not reach the spirit; it only deals with the body. When called upon to surrender up my own body I was satisfied with the death I was dying, but I was not perfectly satisfied concerning the life-if such there was-beyond. I hoped there was a future state. I had a certain faith in a future life, but I had no positive knowledge concerning that life. And because I had not, a shadow fell over me as I changed worlds. Though one may not fear to die, the universal instinct shudders at the possibility of annihilation. The gift of the knowledge of spirit-return, the power to believe in a return of the spirit after death, seems to me as heyoud all price. It should swallow up everything else, and it should be the star that all should seek to behold, that they may be guided by its rays to the birth-place of absolute knowledge. They may be ever so religious, may worship God ever so fervently, yet if they have not had absolute tidings from the world of mind, after death they can know nothing concerning that world.

The Bible gives no evidence of it-none whatever. Our Biblical teachers give not evidence of it. All their ceremonials are dead to it. Only the absolute return of the spirit who has tried the edge concerning that condition of life. Since 1 learned that I could return I have sometimes come very near to some of the children of earth, so callto absolute knowledge, and I have wondered how could hold the they would do more for them than all the possessions of earth could ever do. We seek for the riches of this world, vainly hoping they will make us hapbeautiful arts and accomplishments, because the py. But a knowledge concerning the spirit-world, to which every one must go, there is no perhaps about it-every one must go there-and a knowledge concerning it seems to me to be worth everything else. And ob, were I here on earth again, believing in the glorious faith of modern Spiritualism, I would try, God being my helper, to appreciate the gift. But I am removed from the earth, and I was removed without the gift. Still I am satisfied, for I believe in the All-wise Power that does everything right. I was attached, Mr. Chairman, to the Nineteenth Massachusetts Regiment. I was known here as Major Henry Howe. I lost my body and gained a knowledge of the spirit-world at Glendale, and I am here to-day, hoping, by the blessing of the great Spirit who never withholds his blessing from those who seek it earnestly, to reach those I left and to open a way of communion between them and me, that shall result in happiness upon both states of life. This is my first trial in the execution of these modern manifestations, and I am very glad to be able to do even as well as I am doing to-day. I ask that the friends I left will meet me at some one of the many places that are open for our reception, that I may tell them of the home I have found, and of my own condition there. Sept. 5.

lows: Mr. Chairman, the writer of the article in question has charged the intelligence who addressed you on that occasion with falsehood and ignorance. If it would well become the intelligence who answers the questions to-day to respond in the same spirit, it might in all truthfulness be done. The writer admits that he is ignorant concerning Masonry-and those who stand outside and beyond earthly Masonry know that he is ignorant. The intelligence controlling on that occasion did not presume to affirm that the self-styled President of the Confederate States was a Mason, notwithstanding it might have been done in all truth. The question was answered in a general way, because it demanded a general answer. Your querist desired to know if Free Masonry did not exert a large influence throughout the land, and he who answered the question determined that it exerted a much larger influence than your querist ever dreamed of; but because many of these questions are answered outside and entirely beyond the limits of the wisdom of those who question, they are oftentimes disposed to set down the answers as falsehoods. Your earthly courts determine that no criminal can be convicted until he has been proved guilty. If your correspondent believes the intelligence on that occasion controlling guilty of falsehood, let him prove it to be so. That is the only clear and straightforward earthly method that we can prescribe.

Q.-I have seen it stated that French physicians aver that hair restoratives and hair dyes have a tendency to produce insanity, &c. Can the spirits give us some information on the subject, and the use and proper treatment of the hair?

A .- Medical men inform us that the use of all such articles as will have a tendency to restore the hair to its youthful color, have also a tendency to arrest the natural course of the fluid forces of the brain, therefore they must be injurious.

Q .- Would our bodies live-at least until food or nourishment be required to build up the body -if all the blood could be drawn from one vein, and at the same time introduce through another vein the same amount of water of the same temperature of the blood, and continue the process until all, or nearly all, of the blood be extracted, and the water be allowed to course in the place thereof?

A .- That would be an absolute infringement upon the laws governing physical life, therefore physical life could not exist as such under those circumstances.

Q.-It is a curious fact connected with deep diggings, or mines, that from the hours of eleven at night till three in the morning, the disturbing influences lin the bowels of the earth obtain increased activity. At this period of the night it is observed by miners that water falls from places where none is observable during the day. The volume in the wheel, is perceptibly increased, the 10:14 ារ នៅខ្ល o **iķik**ista konstruktor

### Edward Revere.

method of control. I have theorised upon it, as pect to come into a still better one, for they say thousands have, but have never participated in it here, there is never a place so good but there is a myself till the present time. By the kindness of better one, and that everybody has a legitimate one whose acquaintance I made shortly before we | and God-given right to get just as high as he can. both changed our states of existence, I am enabled to speak this afternoon through a body that is entirely at variance to the body I used to occupy. I was told quite a number of times during the last few years of my life, that this thing could be done, but I had no belief in it myself. But like all wanderers who cross the bridge and leave friends behind, we are very glad to take the first plank thrown across to us to come back again. In Sept. 1862, the 17th day, I was called upon to yield the stewardship of my-of what is called my own body. The battle was raging fiercely; the dead were all around me. In the capacity of surgeon I was doing all in my power to relieve those under my care, when I was suddenly called away myself, and I almost expected it, for I could hardly hope to ever leave such a deadly fire in company with my body. I was shot, as nigh as we are able to determine concerning it, about an hour after the kind officer in the sharpshooters attached to our regiment, who has aided me in coming here. I was saying I was shot myself about an hour after. He was the

first to rally me when we were free from bodily infirmities, and if I remember right, the ideasthey were not in words, for words are not used with us-the ideas I received from him were these, in substance: "Surgeon! Is it possible you are here, too?" My first thought was, as I remembered I had been badly wounded, that I was in the hospital. Then I remembered next that the thought had come to me on being wounded, that it was mortal, and it was the last I knew. After shaking me up in a very natural and kindly way, this good officer commenced to read mea lecture concerning the possibility of a return, and I have sought earnestly to come over the bridge even since, about which he gives me very kind help, and I am succeeding admirably. How well I shall succeed in reaching the friends I have left, remains to be seen. Many a poor fellow has returned with a sorrowful face from your side because the doors were closed upon him. But I made up my mind if they were closed upon me, I would come again and again till it was a settled fact that I could come, and then I thought the door would be open.

You must know me by the name of Edward Revere. I was assistant surgeon, attached to the 20th Massachusetts Regiment. You will find a record of my honorable discharge at the State House. No doubt I have friends here in Boston, dear friends. I am the son of Joseph Revere.

I little thought that I should return, to make the most of the "delusion" modern Spiritualism-but it atmosphere is charged with gases, which often | is ordered in wisdom, no doubt. I bring along seph Lowenthall, of Jewish faith; closed by Ranprevent the lights from burning, and small par- | with me my Brother Paul, who was colonel of the som Byder.

My love to my wife and children. I have an earnest desire also that they may call me at home. Good-day. Sept. 3.

# Johnny Garland.

I reckon I can talk, if I try. I am from Garland's Ranch, I am. I lived in California. My name is Johuny Garland. I am ten years old now, I am. My mother wanted me to come here. We used to live in Missouri. I was sick, and they could n't get the doctor quick enough, so I died I have been dead since February, but my mother said I must come here and talk. My father will swear like fury about it, but I reckon I shan't care much. My father did n't like to talk about dead folks: and he didn't like ministers, and he did n't like them folks what is priests, and he told my mother if he ever cotched her keepin' one o' them critters over night, he'd shoot her-'cause folks comes along to our house sometimes, and aint got nowhere to sleep, and my mother takes 'em in, and he said if she ever took in one o' them critters, he'd shoot her.

But she got to know about these things down in Missouri, before we went to California. She got to know 'bout these things, about our coming back. She told my father, and he told her never to say nothin' about 'em to him. I don't care 'bout him. He used to thrash me, and I don't care for him, I do n't. My mother wanted me to come, and I shall. She is looking forme. I'm a heap better off here than I was there, and I should n't come back any way if I could. I am going to have a heap better place for my mother when she gets here, than she's got now-I am. But my father, he can make his own place. I do n't care for him. I do n't like him. He thrashed me, and 't wan't no need for it. He says I wan't a good boy, but I's better than he was. My mother, she took in one o' them preachers what preaches about these things. She told him he must n't say nary a word 'fore father, for he'd shoot him if he did, and he said he 'd be mum as a churchmouse. And so he was. No danger of my father's reading about my coming back. My mother will though. I'm nice here, and I shall help her all I can.

That is all, sir; I am going now. My mother would like to see you if you go there, but you must n't say who you are if the old man's round. Sept. 3. وه بر در از بر وه ۲۰۰ در <u>از ۲</u>

Seance was opened and conducted by one Jo-

Q.—On earth to a great, if not absolute extent, we are bound in the channels of phrenological or was of such great value, when it was worth hereditary bias - often of a very unfortunate more to them than all of earth's jewels, and character. Does death remove these restrictions and confer the freedom to expand in all directions. not continuing man, as here, an exile from many power or gift for their acquisition was not in the germ at birth?

A .- Man slowly acquires a state of perfect freedom. If he were suddenly ushered into a state of perfect freedom in the spirit-land, he would not know how to use it; therefore the Universal Disposer of all events has taken care of this. All the stens in life are gradual and well proportioned. You must press every round in the ladder of progress in order to be fully rounded in the physical. in the mental and in the spiritual.

Q.-Are all souls in spirit-life satisfied with the prospect of a boundless, eternal existence, or do some desire oblivion there, as misery makes some seek it here?

A .- As happiness and unhappiness belong strictly to the spirit-to the thinking power of the individual, so this condition of happiness or unhappiness it carries with it to the spirit-landit is part of its possessions there. Therefore, there must be some souls who would desire oblivion if it were possible to be bestowed upon them. There are some who are so miserable in the spirit-land that they would fain curse God and die. But even these unhappy souls are not outside the law of progress, and by-and-bye, when they shall be made able to perceive that there is

a better way, and that the way is open for them to ascend from their hell and enter heaven, as for all others-if they can perceive the truth of this, they will embrace it and rapidly ascend out of darkness into light.

return to earth, become reëmbodied, and, with ignorance of these things. But those who wish to their experience, try to make a success of a second | return, seeking their own happiness and the haptrial.

positive and perfect knowledge of a prior exist- with them from earth. I had supposed before ence upon earth. They tell us they have dwelt death that the soul was bornd away from the conupon earth for a certain length of time, then have ditions of earth-life as soon as it was free from passed to the spirit-land and have returned again | the body, and you may judge of my wonder and to become dwellers upon earth and to participate surprise when immediately after my change I in the experiences of human life. We are not to found that I was but about two feet above my determine that these tell us falsely, because we mortal form, and I was able to take cognizance of have not been blessed with such an experience. what was passing on the battle-field. So I thought, But if really wise ourselves, we should seek very naturally, I was not dead, but that by some earnestly to know whether they are deceived or strange freak of the law of nature, I was thrown whether they are stating what is absolutely true. | outside of my own body and should return again. For my own part, I believe as spirit progresses by | But very soon I gave up the hope of return, and a continuous round of experiences, human and | turned all attention to investigating my surrounddivine, that it is possible and altogether probable that the soul, after existing in the spirit-land, can return again to earth and become incarnated again in human form and live out again the experiences of human life. I believe in the doctrine of reincarnation, for to me it seems to be founded upon absolute truth. And truth is mighty as God himself. We perceive certain croppings out deep well-spring of my own being, and I began of this truth in the vegetable, in the mineral and to realize where I was, and I began to weigh myin the animal creation. Everywhere we see self in the balances, and I have labored very hard

#### Col. Jesse Gove.

By the kind assistance of our noble chaplain I find myself once more a dweller of the earth and a communicator through mortal organism. Like Q.- Can those whose lives have been a failure my brother-in-arms, who has just left, I died in piness of those they may come in contact with, A.-There are many who tell us they retain a can do so in spite of the ignorance they bear away ings. And my first really well-defined thought concerning myself and my true condition was brought about by coming into "rapport" with our chaplain. I perceived his thoughts. They were these: "Our Colonel is dead. I am sorry he possessed no knowledge of a hereafter before coming." Then I began to think. His thoughts stirred the

#### BANNER OF LIGHT.

to gain a clear understanding of these things. I had never been able to gain much headway till I shook hands with our honored Chaplain on this side. Then he put me on the right track, and, thanks to his kindness, I am here to day. It would be impossible for me to give the true state of my feelings with regard to those I love-those who do not know I can return. Suffice to say, they are held like sacred jewels in my soul, and when I shall hail the day I can meet them on understood ground it will be a joyous day to me. To my much esteemed friend, Colonel Tilton, I would say, "Have faith. If your great, earnest soul can, for a moment, overcome the prejudices by which you are surrounded, come and let me talk with you, and I will soon make you understand my identity, and show you more, in thought at least, of the home I have gained here." Mr. Chairman, you may know me as Colonel Jesse Gove, of the 22d Massachusetts. Sept. 5.

Jesse Gove, of the 22d Massachusetts. Sept. 5.

#### Mrs. Sally Risden,

I do not believe it is possible to possess too much knowledge concerning the hereafter. And so I think perhaps I may add somewhat to the knowl-edge my friends possess already in these modern manifestations. I came here to-day, partly for the purpose of learning how to come, and to come well, and partly for the purpose of informing my son John concerning myself. I want to tell him that I am satisfied with the disposition he has made of what I left, and I shall be quite satisfied with the impress on I can make upon him with regard to all future disposition, so he need not fear that he shar't do right. Tell him that his knowledge concerning the hereafter. And so I .years. fear that he shan't do right. Tell him that his brother Henry helps me here to-day, and he hopes to be able to communicate with him soon himself. The next time I come I shall no doubt be able to do better. This is my first coming in this way. You know it is experience that makes perfect in everything, so when I have more experience I shall do better. Sally Risden, to her son John. Good-day. Sept. 5.

### Samuel J. Hilton,

I am well now, and as straight as anybody. My name was Samuel J. Hilton. They always called me Sammy. My father came to this spirit-world before I can remember. He was drowned. My mother and I lived together till I was taken from her, which was fourteen years. I was fourteen. When I was nine years old I fell, and they say I broke my back, but I do n't know. I think I did not break it, but I injured me so had that a great bunch grew out between my shoulders, and I was not able to walk except with help. I was sick all the rest of my life. Just a few months before I died I used to put my hands on the table for amusement and get the rappings and get tabletippings and such like, but I did n't know whether it was true or not. But I told my mother when I knew I was going to die that if it was true I should come back. And she wanted to know where she should come to see me, and I did n't know about this place, so I could n't tell her. But when I come dead I learned I could come here, and I found plenty to help me. And I am never any more sick, and I am just as happy as I ever ought to be. I met my father, and though I did n't know him he knew me, and said he had been watching over me ever since he was able to come into-into -into-well, into "rapport" with me. My mother will be very glad to know that I am well-I know she will-and that I am straight, and that I can go to school now. And J shall learn very fast, and when she gets here I do n't think she will be ashamed of me. She never was here, but she used to cry sometimes because I could not go to school, and had n't the advantages that other boys had, because I was a cripple. But I am all right here. And please tell mother that I don't care for the watch now. She will understand it, I for the watch now. She will understand it, I used to think if I only had a watch it would be a great deal of company for me, and I could make myself very happy with it. Mother said she was only sorry she could n't get it for me. But it is all right now. I got what is better than that. I got a straight form, and am well and every way hap-py. I only heen here since—it is a year in July since I came—and I have got ahead very fast. I don't know how I died at last, but they said it was consumption of the bowels, but I do n't know.

Passed from earth to spirit-life, Sept. 5, 1867, from Washington Village, South Boston, Mr. Daniel Saidmore, aged 84

**Obituaries.** 

Passed from this to the higher life, September 14th, 1867, in

Passed from this to the Jitgher life, September 14th, 1867, in Bethel, Vermont, George M. Rogers, aged 77 years 3 months. Father Rogers has been in poor health for the past forty years, and for the last tweive years nearly blind, from the weakening of the optic nerve. He was brought up strictly in the faith of the Metho dist creed, and for years walked ac-ceptably with them. He was among the first to believe the Spiritual Philosophy, and enjoyed much happiness in the communion of spirits. Although his natural eyes were dim, with the set of faith he could see his way clear to the bright Summer-Land, and auticipated a happy meeting with his spirit friends in the other sphere. He did not fear to die, but he dreaded the last struggle. Illis discave terminated in dropsy in the chest, which caused a great amount of suffering, but the father has goue to strengthen the ties that draw the living to the better land. His work all done, and well done, he is pathered to has fathere at a good pid age. May the living lay it to heart, and be ready to strike hands with him on the other spine. J. F. McCOLLUM. *Brandon, Vi., Sept. 24th*, 1867.

Tracy Bingham, of Woodstock, Vt. Capt. Bingham was a worthy citizen, good neighbor and true friend. After his hair had whittened with age, he became a firm believer in Spiritualism, which glorious truth lighted him through the bridge whose toll is the mortal dust. Anoth er light shines on us from the upper spirers M. S. TOWNSEND.

Passed over the river to the bright Summer-Land, from Cambridgeport, Mass., on Saturday, September 27th, the

Subtraction of the state of the

#### Universal Peace Society.

A general meeting of the Branch Societies and all friends of radical peace principles, will be held in Boston, at the Melonaon, (Tremont Temple,) October 9th and 10th, (Wednesday and Thursday,) 1867, commencing at 10; o'clock, A. M. – Animated by the purest particitsm and a world-wide philanthropy, we would remove the causes and the conditions of war. It is high time to re-nounce legalized and premeditated man-killing, and "break every voke and let the oppressed go

was consumption of the bowels, but I do n't know. | have a hearing even if differing from us, as time and good order will permit, that we may forward the truth, and from any who cannot attend, letters and contributions will be thankfully received. and contributions will be thankfully received. Deeply interested speakers from abroad have

# Mediums in Boston. DR. MAIN'S HEALTH INSTITUTE. THE AT NO. 230 HARRISON AVENUE, BOSTON. AT NO. 230 HARRISON AVENUE, BOBTON. THOSE requesting examinations by letter will please en-close 51.00, a lock of hair, a return postage stamp, and the address, and state sex and age. I3w-Oct. 5. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM 292 Washington street, Boston. Mir. Latham is eminen-ly successful in treating Humors, Rheumatism, discases of the tungs, Kidneys, and all Billous Complaints. Partice at a dis-tance examined by a lock of hair. Price \$1,00. 13w-Uct. 5. **IRRESISTIBLE ARMY** WITNESSES

TO THE SUPREMACY OF THE GREAT SPIRITUAL REMEDY. LAURA HASTINGS HATOH, Inspirational Medium, will give Ausical Scances every Monday, Tues-day, Thursday and Friday evenings, at 5 to 8 o'clock PHECISE-LY, at her residence, a Kittredge place, opposite #5 Friend at., Boston. Admission 25 cents. 4w\*-Oct. 5. MRS. SPENCE'S 4w°-Oct. 8. **POSITIVE AND NECATIVE** SAMUEL GROVER, HEALING MEDIUM, No. B DIX PLACE, (opposite liarvard street.) 13w-Oct. 5. POWDERS. MRS. R. COLLINS still continues to heal the

> During the past three years I have laid before the readers of the BANNER, an immense mass of testimony and evidence which leaves not the shadow of a doubt that the Great Spiritual Remedy is without an equal in the whole field of medical science and practice. Of this I am fully convinced. In presenting that testimony and evidence I have been actuated by but one desire. I desire that others shall know the Positive and Negative Pewders just as I know them. I desire no exgeration of their merits, being fully convinced that the simple truth and facts, as I know them to be, are more than sufficient, not only to convince the people, but also to overwhelm and break down the skepticism and opposition of the entire medical profession. For this reason, my publications with regard to the efficacy of Mrs. Spence's Positive and Negative Powders, have consisted mainly of the voluntary statements of disinterested parties-either the statements of the patients themselves, whom the Powders linve cured of all manner of diseases, almost miraculously at times; or the statements of honest and liberal physicians, who have used them in their practice, with the same marvelous and unexpected results. Being still actuated by the same slugle, carnest desire that the public shall know the truth, the whole truth, and nothing but the truth, as fully and as clearly as I could make it known, were I upon the witness-stand before a court of justice, I shall continue the course that I have pursued thus far, of presenting the stubborn facts about the Powders, through the unsolicited testimony of disinterested witnesses. I shall continue to introduce to the public, from time to time, fresh witnesses to the great and good work which Mrs. Spence's Positive and Negative Powders are doing. In all parts of the United States and Territories.

Muskootink, Chisago Co., Minn., June 29th, 1867. PROF. SPENCE-My dear Sir : The following is our experience with the Powders.

My husband was sick for more than two months. He was extremely debilitated and had a must racking Cough. He would cough the whole night, often without closing his eyes in sleep. I gave him variour lldngs which did not benefit him. I concluded to send to you. I described his case, and also the case of my son who was suffering from Erystpeins, his face being terribly swolien. You sent the Positive Powders for both, with general directions. The Powders came in the evening, and I gave my husband one on going to bed. It immediately quieted his Cough, and he slept all night. He continued to take the Powders for two or three days and was well. If e never coughed after taking the first Powder.

My son took the remainder of that box for his Eryspeins. nd they acted like a charm on his swolten face. The next case was that of my neighbor, Mus. FURNAN-1

very severe attack of Neuralgia. She had been a terrible sufferer for nearly three weeks@night and day. from my little store of Positive Powders I administered to her. They cured her in a day and a half.

The next case was that of Mn. BROOKS from Superior. He vas on his way from St. Paul to Superior. Being taken sick with Lung Fever, he could go no further, and stopped at ur house. The patis in his side was very severe, and his Cough very bad, constantly raising blood. The Positive Powders stopped his Cough hud the raising of blood, and he was well in a few days.

A little child of Mr. Laudons of Sunrise City, was also cured by the Positive Powders, of Lung Fever, in one day and a half.

I saw your Powders advertised for a year or two, without noticing them more than other medicines. My being a Spirit ualist inspired me with a confidence in their value, which has Yours respectfully, been fully justified.

LAVINIA L. INGALLS.

New york Advertisements. New york Advertisements. FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York, (NEAR BROADWAY.)

CLAIMS marked success in the treatment of all Ohronic Chains market decci in the treatment of all Chronic and Nervous Dicorders, Epilepsy, St. Vitus' Dance, White Sweiling, Paralysis, Local and General Debility, Putmonary Consumption, &c., and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System. (3)<sup>20</sup> Office Hours, for Examination, Consultation and Treatment, from 5 to 11 o'clock A. M., and from 4 to Jo'clock P. M. Patients unable to call with the science of

lo'clock P. M. Patients unable to call, will be visited at their residences. 10 Fee for Examination, \$5; for office treatment, \$2;

for visits, according to distances, \$3 to \$5, including advice. enclosing the fee of Five Dollars. Reasonable reductions made for the poor. Sept. 28.-11

INVALIDS: DO YOU KNOW IT?

WINCHESTER'S GENUINE HYPOPHOSPHITES OF LIME AND SODA. THE SPECIFIC REMEDY FOR

### CONSUMPTION, NERVOUS DEBILITY,

Scrofula, Asthma, Bronchitis, Dys-popsia, Paralysis, Loss of Appetito, Female Weaknesses, Liver and Kidney Complaints, Debility

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EP" "As SURE & BESIEDY IN Consumption as Quinine is In Intermittent Fover, and as REFECTIVAL A DRESERVA-TIVE AS Vaccination in Small Pox."-Dr. Churchill. • • "It is unequaled in Nervous Debility, and I believait is the only medicine that will cure a pure case of it."-Dr., E. V. Stryler, Turin, N. V. • • • "I would say to all who have any tendency to Consumption, TAKE THIS REMEDY, and the sooner the better."-W. W. Townsend, M. D., Union ville, Pa

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## 0F CHILLS AND FEVER, DUMB AGUE, CONGESTIVE CHILLS, FEVER AND

AGUE, AND ALL MIASMATIC DISEASES, BY

# THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NECATIVE POWDERS.**

PEOPLE wonder that Mrs. Spence's Positive and Negative Powders cure so many other-ent kinds of diseases. So do 1. It is wonderful when viewed in the light of the old systems of medicine, or in any other light. But Spiritualism is full of wonders in the light of the old systems of medicine, or in any other light. But spirit in this in is full of wordlers in every branch of its active operations; and not the least of them all is the widerange of action of the Positive a nucl Negative Providers, and at the same time their must cray over discase discase, that it, no discase whech is within the reach of medicine, but what the Positive and Segative Poweders will curve, so rapidly and so con-pletely, that it would seem as if they were designed and special-ly prepared for that special discase alone. This is true of them in Dyspepsia, Neuralgia, Rheumatian, Palas and Coldes, Asthma, Feyerrs, Discasses of Fermiters, Churrh, Diarrhean, Palasy and other discase, as have already demonstrated by the over wheming testimon y of both Physicilans and Patients, which have, from time to the positive and the Bassie of Licar. It is also in the highest decree true of the Positive and Negative Power and all controls when the present discusses of Patients, which have, from time to the over-wheming testimon y of both Physicilans and Patients, which have, from the time, published in the Bassie of Licar. It is also in the highest decree true of the Positive and Negative Powers. In fact, in these double forms of discase, with a hot stage and all other discussed heat fully discusses in fact, in these double forms of discase, with a hot stage and all other forms of Allies and the Discusses, and the com-plete adpatility of a Positive of in discusse, and the com-plete adpatility of a Positive of the discusse, and the discusse phase which the discase puts on. And hence, so completely do the Positive on and Negative of New Year of the stage the discusse phase when the discusse puts on. And hence, so completely plate which the discase puts on Negrative remery to cachy phase which the discase puts on Negrative Powelers our chese discase, and cradicate every vestige of them from the system, that, we re 11 not, for their equati-efficiency in other discusses, we would at once say that they were specially designed by some superior intel-ligence of profound insight and deep penetration, for Chills nucl Power and their kindred discases, and for them alone. alone. 'In addition to the abundant testimony already published in the BANNER, as to the efficacy of Mus. SPENCE POSITIVE AND NEATIVE POWERS in Chilles and Powers Durnts Ague, Congentive Chilles, Fever and Ague, &c. I make the following extracts from letters from both Physicians and Patients bearing upon the sime point. "A niece of mine at Little Falls was having the Chilles every day. I gave her the Negative Powders, and she had no more Chills while 1 was there." (LEANDER ETHRIDGE, Battle Creek, Mich., Aug 7th, 1867.) "The old Jody, Miss. E. Hamili, whom I mentioned in my inst letter, told me on Tuesday, that she had broken up her Dumb Agne with your Positive and Negro-tive Powders." (Miss. Sakan E. Bonn, Salem, Maron Co. Ilinois, Aug. 10th, 1867.) whom I mentioned in my "My hoy was stacked with Pever and Ague. Three of your Powders cured him." (G. M. D. TUCKER, Muslegon, Mich., Aug. 10th, 1867.) " In A gue and Chills I consider them unequalied." (A Physician of Illinois, whose name I am not at liberty to give.) "My little sister was completely cured of the Ague by the last box of your Positive and Negative Pow-ders," MAUN & CAFRIAN, South Charlestown, Clark Co., Ohio, Ang. 5th, 1867. Onto, Aug. 5th, 1867. "I let a neighbor have one of those boxes of **Positive** and Negnitve Powders, which I bought of you. A member of his family, who had been having the Chills and **Fever** since last Easter, but but one slight Chill after using the Powders. Two or three Powders cured another member of his family of the Neuralgin." (JANKS WITHERSPOON, Netport, Kentucky, May 22d, 1863. "I write you that I had the Netport, Ketticky, May 22a, 1866. "I wrote you that I had the Chills. You sent me a box of Positive and Negative Powders. I proceeded ac-cording to directions; and before I had taken half A box, the Chills were goue, and with them the pain in my side." (MRS. ANNER TINKHAM, Eaton, Pennylcania, May 8th, 1866.) (MRS. ANNIE TINKHAM, Eaton, Pennajkania, May Kh. 1866.) The day after your Fowders came, 1 went twenty miles to see a sick cousin, Mrs. Louisa Drakely, in Mailson, this Niate. The doctors had given her up to die She had the Chills and Fever, and they could not break them up. They sold, when quinne would not break the Chills, it could not be done. But the Negative Powders broke the Chills, and the Positive Powders cured her cough. When I war out thereshe coughed all the time. They are the best Cough Medichel I ever did see." (MRS. MANIA ROWAINA, Deeffeld, Dane Co., Wircomin, Feb. 22d, 1866.) As both the Positive Flowlers and the Negative Powders. Deerfield, Dane Co., nincomm. Feb. 22d, 1866.) As both the Positive Powders and the Negative Powders are required in Chills and Fergr and kindred diseases, we put up hoxes containing both kinds, that is twenty-two Pos-itive Powders, and twenty-two Negative Pow-ders in the same box, which are sold at the same price as the other boxes. The Powders will be mailed, postpaid on re-ceipt of the price.

Born into spirit-life, September 2d, Mary Alma, only child of Samuel and Vesta Burrell of South Boston, aged 10 months. Samuel and Vesta Burrell of South Boston, aged 10 months. Rweet hud, gone to unfold thy little petals where frosts and snows never hilghit nor conditions chill, to mar thy spirit's beauty. While the writer was imparting words of consola-lation to the bereaved parents, there was distinctly seen the grandmother in spirit-life, folding closely to her bosom the dear little babe, signifying in every look that the child was safe. Through the knowledge of our philosophy the bereaved parents were submissive. Who could say "Weep not" when the cold earth was to hide from the parents' sight such love-liness? We could only say, Angels, unvell your laces, and cheer them with your purest love and sweetest sympathies. Boston, Sept. 22d, 1867. Passed to spirit-life from the residence of his son, Willard Bingham, in Allegan, Michigan, on the 2d of September, Capt. Tracy Bingham, of Woodstock, Vt.

that they will meet them again. Somerville, Mass., Sept 30th, 1867.

and "break every yoke and let the oppressed go free."

MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant street, Boston, Mass. Bept. 14.-13w\* MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1.00. Aug. 24.-13w\*

A. S. HAYWARD, Natural Magnetic Healer of the sick without medicine, will visit patients. Ad-dress care of this office.

MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1605 Washington street, Boston. Bent. 14.-15w\*

Oct. 5.-13w

# Miscellaneous.

PSYCHOMETRY---MINING---CHARACTER. ANNIE DENTON CRIDGE, who has—with her brother, Prof. William Denton-devoted sixteen years to the spa clai study of **Psychometry** and its laws, having made the important discovery that it can be applied to GROLOGY, MIN 180, etc., examines and jocates

INO, etc., examines and locates **MINES**; tracing the metallerous vens, indicating the direction in which mines can be worked to the best advantage, and what **MEQUISTES:**—A specimen of rock weighing at least two ounces, as far from the surface as practicable, wrapped with inside sheet of white paper, kept from all unnecessary contact, and promptly malled. Where boring for OiL has been com-menced, a sand-pump specimen similarly prepared. **Character** delineated from hundwriting, etc., wrapped as above, aud carefully kept from contact with other writing or persons. Sometimes glimpses of the Fatture are thus ob-taind. TEKMS.—For character 2000, for oil washing. talned. TERNS.-For character, \$200; for oll, metals, etc., \$5.00. Ad-dress, Annie Denton Cridge, Washington, D. C. Aug. 17.

SOUL READING,

Or Psychometrical Delineation of Character, MR. AND MRS. A. B. SEVERANCE would respectfully mannounce 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 char-seter and peculiarities of disposition: marked changes in past and future life; physical disease, with prescription therefort what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the inlarmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what fuculties should be restrained and what cultivated. Beven years' experience warrants them in saying that they can do yhat they advertise without fall, as hundreds are will-ing to testify. Skeptics are particularly invited to investigate. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all cults or letters will be promptly attended to by either one or the other. Address. Mik. AND MRS. A. B. SEVERANCE, MIRS. MI. MN WOODI, MIRS. MI. MN. WOODI, Or Psychometrical Delineation of Character

Oct. 5.-13w MIIWAUKCE, WISCONSIL, MIR'S. M. M. WOODS, THE WELL-KNOWN NATURAL CLASHRVOYANT, will examine and preceribe for disease, answer questions on business statters, give delineation of character, and give the particular concerning your development, by the aid of her non-conductors. Terms, Lock of Hair and \$1. Adaress No II Dewey street, Worcester, Mass. Sw\*-Sept. 14. TEDE C. II. LEWISE Medium Concentrating son MRS. C. T. LEWIS, Medium for answering scal-control of the state of t Aug. 17.

MARGARET CONNIT will accept calls to heat the sick, attend functuls and lecture wherever her symnathy and services are desired. Adores, libringham. Oskiand Co., Mich. 2w-Oct. 6.

JULIETT M. GURNEY, Medical Clairvoyant and Healing Medium. Address, Rockville, Caniden, 3w\*-Oct. 5.

FACTS for Reasoning Minds-Emily B. Dick, Natural Clairvoyant and Healer, No. 711 South 8th street, Philadelphia, Pa. Terms 81 2w\*-Oct. 4.

J. A. MICHENER, M. D., CLAIRVOYANT Physician, Southwest corner of fill and Green streets, Philadelphia, (late of No. 431 Pine street.) 11w-Aug. 10.

MRS. J. J. CLARK, Medical Clairvorant, 395 Main street, Charlestown, Mass. AGENTS WANTED-\$10 to \$20 a day-to Introduce our new patent STAR SHUTTLE SEWING MACHINE. Price \$10. It uses two threads, and makes the genuine Lock STICH. All other low-priced machines make the CHAIN STICH. Exclusive territory given. Nend for cir-culars. W. G. WILSON & CO., Manufacturers, CLRXE-LAND, OBIO.

MRS. A. L. LAMBERT, Clairvoyant and Test Medium, No. 132 Harrison Avenue, Boston, Mass.

They toll us here we must tell what we died with. I may be wrong, sir. I don't know.

My mother's name, sir, is Eliza, and I believe she will be looking for me. This is Boston, is n't it? [Yes.] Do you have these people in New York? [Yes.] Well, now I have come here I can look around and very likely I can go there. I will try and tell her where she can come and talk with me. Sept. 5.

#### James Quinn.

I come here because I want you to say that James Quinn, that used to live on High street-I used to live here on High street and go to Franklin-street church-and I got a wife and two children, and I got a brother that's took a hundred and fifty dollars that ought to fell to my wife and children-that's what I'm here for. I know it aint very pretty to come here talking about money, but then folks must do what they ought to do, or be made to. I'm not going agin the rules, anyway. Now all I want of him is just this-his name is Hugh-I want him to pay that money to my wife and children, with interest. That's all. Then we be good friends when he comes here. That's to be looked after, you know. It's a bad thing to have brothers enemies to each other. He . haint done right. But blessed be God, there is a way to come back and chastise those not disposed to do right. The way is open to all of us, makes no difference who it is, whether it is Prince Albert or myself-if they can only make it go-if they can assimilate with the magnetism of the subject, as they call it. I can talk myself just as well as anyhody else. I think of a great many things I'd like to say about this world where I am, Oh, there's a heap of humbug in the world where you are-yes sir, a heap of humbug-all this folde-rol about baptising and all that sort of thing, It's all got to be-as I heard an old priest say here -it's all got to be weighed in the balance; and it won't, all together, weigh so much as a feather out of my old woman's feather bed. No sir, it won't. You go make a scale out of a spider's web and it would be plenty substantial enough for it. I got thinking about it jess before I come, and I have to speak about what I'm thinking of-I no business to, here, but then I jess thought I would. Well, sir, do n't forget where I used to live. And Hugh-he'll know. I suppose the priest will tell him it's all right, but if he don't pay, it's all wrong. That's all. It's a pretty nice thing that the dead can come back now, aint it? Yes, sir It's a pretty nice thing. Well, sir, good by to you. I'll do just as much as I can to help yourself-to pay for what you do for me. Sept. 5.

Séance conducted by John Pierpont, and he wishes you to bear his thanks to the Convention at Cleveland for their kind remembrance of himself. Letters answered by H. Marion Stephens.

#### MESSAGES TO BE PUBLISHED.

promised to be present. ALFRED H. LOVE, Philadelphia, President. LEVI K. JOSLIN, Providence, R. I., HON. GEORGE THOMPSON, England, LUCRETIA MOTT, Philadelphia,

Vice Presidents. E. H. HEYWOOD, Worcester, Mass., HENRY C. WRIGHT, Boston, ELIZABETH B. CHASE, Valley Falls, R. I.,

LYBANDER S. RICHARDS, Boston, and others, Executive Committee. LAURA BLIVIN, Providence, R. I. M. S. TOWNSEND, Bridgewaver, Vt.,

Secretaries. ROBERT. F. WALLCUT, Boston, Treasurer.



MEBSAGES TO BE PUBLISHED, Monday, Sept. 0.-Invocation; Questions and Answers; Magilton, a modium, murdered in Philadelphia; John Holling Street, Troy N. Y. 3m July

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tion, Bronchills, Coughs, Colds; Scroftila, Nervousnes, Bieeplessness, &c. THE NEGATIVE POWDERS CURE Pa-ralysis, or Faisy; Amaurosis and Deafness from paraly-sis of the nerves of the eye and of the car, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus ; extreme Nervous or Muscular Prostration or Reluxation. For the cure of Chills and Fevers, and for the prevention and cure of Chollera, both the Positive and Negative Pow-ders are needed.

ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purging, no nausea,

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CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

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MRS. A. HULL, Magnetic Physician, Psy-chometrist, Clairvoyant, Inspirational and Test Medium, No. 324 Fourth Avenue, near 24th strest New York. Aug 24-1f

Aug 24 -11 **A** TREATISE ON DEAFNESS, CATARRH, Consumption and Cancers their causes, means of spreedy relief and ultimate cure, by a pupil of the Academy of Bied loine, Paris. Rent free for 10 cents. Rerofulous diseases suo cossilly treated. DR. T. H. STILLWELL, 31 East Washing-ton Place. N Y. **A** Structure of the Academy of th

DEAFNESS CULLED, -- JAN. OR ALIGN VIEW OF COMPANY AND A CO

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For the price, and all other particulars, see my ndver-fisement in the BANNE OF LIGHT, in another column, headed, "The Irresistible Army of Witnesses, &c.

PAYTON SPENCE. Rept. 28-11

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# Banner of Light. ciets. WESTERN DEPARTMENT:

J. M. PEEBLES ...... EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. FXNELES. Local matters from the West requiring immediate sttention, and long arti-cles intended for publication, should be sent directly to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to as mark them. Persons writing us this month, will direct to Battle Creek, Mich.

#### Functional Life.

Every organ of every thing is a function, receiving and giving what is needed for mutual profit. Whilst a root is a base of support to a tree, it is a function of nutrition. The blossom is not only for fragrance and beauty, but is its spiritual attainment incipient to fruiting. The leaf is not only for shade and ernament, but is an inspirational function-a breathing annaratus for every part. A lung in blessing itself, blesses all the rest. The heart in refreshing itself with nutritive blood, refreshes all the system. Here is a perfect unity in diversity; hence a harmony.

If anything foreign, not adapted to incorporation, is introduced into the body, all the organs aid in its exputsion. A stone is poor food for the human stomach; but certain monsters of the sea need it, as do fowls, for digestion. Parties and sects progress out of their policies and creeds, but their works are left; others, more conservative, when arrived at the plane of their emancipated predecessors, accept the cast-off garments as iron mail of the right size. What is radical to-day, is conservative to-morrow. "Old fogies" were once persecuted as "seducers" and "infidels." So all get their deserts; have their mates and their group-life.

People fail in their undertakings because they are out of place, and hence out of use. What can a Feejee Islander do in civilized society? But in his own tribe, in the far South Sea, he is a respectable cannibal, for he succeeds in killing missionaries and roasting them for breakfast. What can the wild Indian do managing a steam engine? Put him in his birch canoe, and give him space on a lake, and see how he scuds. What can a sailor do at farming? On the ocean he is a professor. First find for the "unfortunate" the right group where his loves center, and he is as useful as you in your group. So a man's greatness is not so dependent upon his profession as supon his functional relation to society. It is unwise and abortive to success to be incongruous in religion. Why attempt to units repelling elements, error with truth, the old with the new? When a house gets leaky in the roof, patchwork makes it worse. An old coffin, whose body is but dust, will remain whole in the grave a long while, even when rotten; but dig it up and expose it to the air, and how quick it crumbles! Let the dead be dead. When you build, build out of sound timber.

Many, feeling the spirit of freedom, have espoused the new truth too soon. They have broken their shell ere the wings are grown, and are perishing in the cold. Not able to endure persecution, they fall back. This is right, under the circumstances; but it is very foolish to go ahead ere you know you are right. You may convert your dwelling house into a hog-pen, but not your hog-pen into a dwelling house. No whitewashing can neutralize the stench of garbage. Why retrograde? Things to use are things in function.

These days, religious splicing is the necessary duty of the fence-ministers generally. Splice, patch and compromise is their Trinity. Out of "filthy rags" they are making theological garments for the naked. Poor souls! never were tasks so great as theirs. To blend oil and water without the medium of a spiritual alkall is very difficult. When they have tried the experiment long enough, let them get into the Radical Mills, rags and all, and be ground over.

There are thousands in the church who ought to be out of it, and thousands out of it who ought to be in it. Why be an Orthodox, if you do not be-

given prior to all business meetings of the So-Ninety-six names were at once entered upon the Treasurer's book, and the list has been gradually increasing over since. A certificate of incorporation was obtained, and at the expiration of the first month, the Trensurer's report in our little Monthly Record proved highly satisfactory. Arrangements were made with an efficient in-structor to teach a class of our young people the rudiments of music, and to assist them in furnish-ing us with singing at our Sunday lectures; and in these efforts we were greatly encouraged by the presentation of a fine grand plano, by Mr. Giles F. Finney, a friend of progress not belong-ing to the Society. Previous to our reorganization and consolida-

tion, we had been favored with a two months' visit from Mrs. Emma Hardinge, under whose vitalizing ministrations we had awakened to new life and vigor, and to which we are in a measure indebted for the possession of sufficient energy, force and harmony, to enable us to combine and concentrate our efforts with so successful a result Since then we have had for lecturers, Moses Hull for May: Mrs. Alcinda Wilhelm for June Professor Edward Whipple for July; E. V. Wil Professor Edward Whipple for July; E. V. Wil-son for August; and we are at present enjoying the terse reasonings and logical doductions of Miss Susie M. Johnson, while speakers for the remain-der of the year are already engaged—Hudson Tuttle following Miss Johnson, J. M. Peebles coming next, and Andrew Jackson Davis and his excellent wife finishing up the year. Our library has increased from two hundred and fifty volumes to five hundred and forty-three, and our Monthly Record grown into quite a good

and our Monthly Record grown into quite a good sized paper. During the hot months the Lyceum has not been ouite as well attended, and at length the management deemed it best to discontinue it through August and September; still, however, keeping up the regular monthly conventions of the groups, the exercises of which are very interesting, and farnish abundant evidence of the mental, moral and physical progress of our chilof the

At first, we held this Convention on the first The Record "appearing a week in advance of "Convention day," now held on the second Sun-day of every month, which in September fell on the eighth. We were all present as usual, and were greatly interested, pronouncing it altogether the best Convention that our Lyceum has ever the best Convention that our Lyceum has ever held. Good order reigned throughout the house. The "Lyceum Critic" was ably edited, and beau-tifully read by one of its editors, a young lady in "Liberty Group." There were but few recita-tions, but most of them gave good satisfaction; and a marked improvement in all the musical ex-ercises was noticeable; the young people show the effects of cultivation, and the wee ones are los-ing the timidity which was at first a cause of many sad failures; and as they gain contidence, they do themselves and their parents and teach-ers great credit. Little girls from four to twelve. ers great credit. Little girls from four to twolve, walking up gracefully to the rostrum, making their modest courtesies, and singing solos, duets and quartets, or performing instrumental pieces upon the piano, independent of the assistance of older people, cannot fail to win the admiration

older people, cannot hat word with the second end of the second en *qentlemen* among our ranks, in whose propriety of behavior, manly bearing, and achievements in literature and oratory, we have reason to take

'The Lyceum Critic" is quite a feature of our Lyceum. It is a little manuscript paper, institu-ted for the purpose of kindly correcting faults and commending virtues in the members and their exercises. Two editors are selected from the older groups, by the Conductor and Leader, every month; so that the paper is constantly changing hands. Members who have any comments to make upon matters connected with Lyceum sessions or Convention exercises, do so short written criticisms, which the editors are at liberty to accept or reject, according to their judgment; and while one editor copies the ac-cepted articles, with such comments as he or she may see fit to add, pretacing the whole with a short editorial, the other sums up the paper in a function of the sum of the paper in a "criticism upon the criticisms," in which both accepted and rejected articles are noticed with proper corrections, advice, reproof, encouragement and commendation. We are all delighted with the result of this experiment, and are really surprised at the rapid development of the necessary talent for maintaining and improving this spicy little periodical, which is accomplishing a vast amount

I think that all parties are benefited by the the Lyceum as the nursery of the Society, and are interested in whatever concerns it. Children interested in everything connected with the society and thus both wate sources with the an interest in everything connected with the Society and thus both wate sources as the society and are interest in everything connected with the society and thus both wate sources as the society and the society and thus both wate sources as the society the society and thus both wate sources as the society the society the society and thus both wate sources as the society the society the society and thus both wate society the society the society the society the society and thus both wate society the soci consolidation. Parents and guardians look upon Society; and thus both parts, equally essential, are blended in a more perfect, harmonious whole. Thus far we have been obliged to hold our Lyceum session in the afternoon; making Sunday a very laborious day for such leaders and scholars as wish to attend the lectures. I wish that we could induce our Lyceum friends to come together at half-past nine in the morning, which would give us ample time to complete the exercises before the beginning of the eleven o'clock lecture, to which as many as desired could remain; and in this way we could all get a good afternoon's rest, preparatory to the enjoyment of the evening lec-ture, which many of our young people and chil dren would like to attend were they not so fatigued with the afternoon exercises. In my own case, for instance, if I attend morning lecture, Lyceum, and evening lecture, I must spend three hours upon the street-cars, and walk three miles, snatch

Elvira Wheelock, Mrs. N. W. Miles, J. S: Love-land and others. We have no regular place of meeting as yet, but hope soon to have a hall where the truth can be dispensed to Spiritualists

and all friends of progress. At the last annual meeting of the First Society of Spiritualists of Janesville, the following named officers were elected for the ensuing year: Joseph Baker, President; Mrs. N. W. Miles, Vice President; Wm. E. Jones. Secretary; J. Roberts, Treas-urer; Jessie Miles, G. B. Hickox and Jonas Tram-blie. Trustees. WM. E. JONES, Scc.

#### **Corry Mass Convention.**

The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Penn-sylvania will be held at Corry, Erie Co., Penn., in the Academy of Music, on the 18th, 19th and 20th of October, 1867, for the free discussion of religious of October, 1867, for the free discussion of religious and reformatory questions. Selden J. Finney, of Troy, N. Y., Alcinda Wilhelm, M. D., of Philadel-phia, and other able speakers are expected to be present. All communications should be addressed to Mrs. W. II. Johnston, Cor. Sec. By Order of Committee. Corru Pa. Sent 26, 1867

Corry, Pa., Sept. 26, 1867.

## Quarterly Meeting.

The Quarterly Netting. The Quarterly Meeting of the "Northern Wis-consin Spiritual Association" will hold its next meeting at Appleton (instead of Spring Vale), on the second Saturday and Sunday – 12th and 13th -of October, 1867. Everybody is invited. J. P. GALLUP, Sec'y.

Oshkosh, Wis., Sept. 23, 1867

# SPIRITUALIST MEETINGS.

DELISITUALIST MEETINGS. BOSTON.--The First Spiritualist Association hold regular meetings at Mercantilo liail, Summer street, every Sunday erening, at 7% o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Fro-gressive Lyceum meets at 10% A. M. John W. McGuire, Con-ductor; Miss Mary A. Sanborn, Guanilan. Speakers en-gaged: Henry C. Wright, Oct. 6 and 13; Rev. Edward C. Towne, Oct. 20 and 21; Mirs. M. S. Townsend during Novem-ber. Mrs. Mary J. Wilcoxson during December All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield Street.

SPIRITUALISM.—Music Hall. Lecture every Sunday after-noon at 24 o'clock. Thomas Gales Forster speaks Oct. 13, 20 and 27. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelas meet in No. 12 Howard street, up two flights, in hall. Sunday services, log A. M., 3 and 7 r. M.

A. M., 3 and 7 P. M. FAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverick square, every sunday, at 3 and 73 P. M. L. P. Free-man, Cor. Sec. Children's Progressive Lycenm meets at 103 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guantian. Bpeakers engaged: -1. P. Greenleaf, Oct. 13; Mrs. Fannie B. Feiton, Oct. 20 and 27.

CAMBRIDGEFORT, MASS .- Meetings are held in Washington Hall.

Itali. LowELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum session at 103 A. M. F. B. Carter, Conduc-tor, Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspond-ing Secretary.

PLTMOUTH, MABS.—(Meetings discontinued for the pres-ent.) Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock, in Lyceum Hall WORCRETER, MASS.—Meetings are held in Horticultural Hall over Number streamon and evening. Children's Progressive

every Sunday atternion and evening. Children's Progressive Lyceum meetsat 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stenras, Guardian. Mrs. Martha P. Jacoba, Cor. Sec. Npeakers engaged :--X. Frank White dur-ing October; Mrs. G. Faunle Allyn during November; Mrs. M. S. Townsend during December.

Springerstudy, Mass.-The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Hall. Progress-dve Lyceum meets at 103 A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 P. M. Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 N. M. FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. FORMORO', MASS.—Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 A. M. Quiker, MASS.—Meetings at 2% and T o'clock P. M. Pro-gressive Lyccum meets at 1% P. M.

gressive Lyccum meets at 1% F.M. LYKN, MASS.—The Spiritualists of Lynn hold meetings ev-erv Sunday, afternoon and evening, at Cadet Hall. PROVIDENCE, R.I.—Meetingsareheidin Pratt'a Hall, Wey bosset street, Nundays, afternoons at 3 and evenings at 7% O'clock. Progressive Lyccum meets at 12% o'clock. Lyccam Gonductor, J. W. Lewis; Guanilan, Mrs. Abhle H. Polter. Speakers engaced:-Mrs. Sarah A. Byrnes during November; Rev. Adin Ballou, Dec. 29.

usual hours of worship. Mrs. F. O. Hyger will speak till fur-ther notice.

TOLEDO, O.-Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 11% A. M. and 74 P. M. All are invited free-up admission fee. Children's Progressive Lycum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian,

Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian, CLEVELARD, O.—Splitualists meet in Temperance Hallev-ery Sunday, at 10 L. M. and 74 P. M. Chlidren's Progressive Lyceam regular Bunday asselon at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. Becaker engaged: E. B. Wheeler, for October. Mrs. Morrist. D. 11.2... Pegular Splitualists' meetings every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. Curvouvart O. — The Splitualists of Clincinnet they accesso.

tor; Mrs. E. G. Planck, Guardian. CINGINATI, O.-TheSpiritualistoof Gincinnatihave organ-ized themselves under the law of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regu-lar meetings on Runday mornings and evenings, at 104 and 75 o'clock. The Progressive Lyceum meets immediately be-fore the morning lecture. A. W. Pugh, Conductor. CLYDR, O.-Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guard-ian.

ian. CHICAGO, ILL.-Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10% A. M. and 7% P. M. RICHMOND, IND.-The Priends of Progress hold regular meet-ings every Sunday morning in Henry Hall, at 10% A. M. The Children's Progressive Lyccum meets in the same hall at 2 o'clock P. M. Sy LOUIS. MO.-The "Society of Sciencing and Pro-

o'clock P. M. ST. LOUIS, MO. — The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three sessions each Run-day, in the Polytechnic Institute, corner of Seventh and Chest-nut streets. Lectures at 10 A. M. and 8 P. M.: Lyceum 3 P. M. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer: Sidney B. Fair-child, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged for balance of 1867:—October, Hudson Tui-tie: November J. M. Pecblos; December, Mr. and Mrs. An-drew Jackson Davis.

ADRIAN, MICH.-Regular Sunday meetings at 10% A. M. and 74 P. M. Hall in Wells's Biock, Maumee street, just below Masonic Temple. Dr. J. K. Balley, Fresident; Mrs. R. H. R. Longshore, M. D., Secretary.

LOUISVILLE, Kr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 74 P. M. in Temperance Hall. Market street, between 4th and 6th. Speaker engaged : Miss Susie M. Johnson, for October.

5th. Speaker engaged: Miss Susie M. Jonnson, for Octover. SAN FRANCISCO, CAL, -MIS, Laura Cuppy will lecture every Sunday at the new hall in Mcchanles' Institute, Post street, between Montgomery and Kearney. Admission free. SACEAMENTO, CAL. -TIN Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at 74 F. M. Children's Lycecum meets at 27 P. M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

# LECTUREES' APPOINTMENTS AND ADDRESSES.

#### PUBLISHED GRATUITOUSLY RYERT WREE. Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore be, hooves Societies and Lecturers to promptly notify us of ap. pointments, 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

Isintended for Lecturers only.]

J. MADISON ALLTN, Cliftondale, Mass., will lecture in Houlton, Me., during October. C. FANNIS ALLTN will speak in Masonic Hall, New York, during October: in Worcester, Mass., during November: in Chelsca during December: in Providence, R. I., during January: in Putnam, Conn., during February; in Mercanille Hall, Boston, during April. Address as above, or North Middleboro', Mass.

J. G ALLBE, Chicopee, Mass.

MRS. M. K. ANDERSON, tranco speaker, Taunton, Mass., P. D. box 48.

GEORGE A. PERICE, inspirational trance speaker, box 87, Auburn, Me., will answer cells to lecture, &c., &c. Please ad-dress him immediately, stating particulars, preunbary encour-agement, &c., for he wishes to make his arrangements early, for fall and winter services. Ile does not wish to be waiting, or to remain lidle in the field so needy of workmen. MRS. N. K. ANDROSS, trance speaker, Delton, Wis. DR. J. T. ANOS will answer calls to lecture upon Physiolo-gy and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms. REV. J. O. BARRETT, of Speamore, III., will speak in Pro-idence, R. I., Oct. 13, 20 and 27. Other Societies East wishing his services, can address him immediately at Sycamore, III, or as above.

MRS. SARAH A. BYRNES will speak in Salem during Octo-ber; in Providence, R. I., during November; in City Hall, Charlestown, Mass., during December. Would like to make further engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass.

Spring street, East Cambridge, Mass. MRS. A. P. BROWN will speak at the Depot Village, Wil-listen, Vt., Oct. 13 Address, St. Johnsbury Centre, Vt. MRS. ABBY N. BURNHAN, inspirational speaker. Address, Portland, Me., for the present. Will answer calls to lecture in that vicinity. MRS. M. A. C. BROWN will speak in Chesca, Vt., Oct. 13, Would like to make other engagements to speak. Address, West Randolph, Vt. Was H F. M. BROWN P. O. drawar 1995 Chicago Theorem

MRS. II. F. M. BROWN. P. O. drawer 5856. Chlcago. Ill., will peak in New Boston, 111, the four Sundays in October. She yould like to speak week-day evenings in the vicinity of New MES. EMMA F. JAY BULLENE, 151 West 12th st., New York.

WM. BurAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53. Camden P. O., Mich.

M. C. BENT, Inspirational speaker. Address, Almond, Wis. Sundays engaged for the present. J. H. BICEFORD, inspirational speaker, Charlestown, Mass.

A. P. BOWMAN, Inspirational speaker, Richmond, Iowa, DR. J. K. and SADA BAILEY will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian.

ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. Mits NELLE J. T. BERGHAM, Elm Grove, Colerain, Mass., speaks in October in Atlford, N. H.; in Springfield, Mass., Nov 3, 10 and 17; in Boston, Nov.24; is Grees Barrington, Dec. 1, 8 and 15; in Philadelphia, Fa., during January; in Washington, D. C., during February. WARREN CHASE. 544 Broadway, New York.

E. SPRACUE, M. D., inspirational speaker. Permanent st. dress, Schenectady, N. Y. SELAN VAN SICKLE, Greenbush, Mich. MRS. M. E. B. SAWIER, Baldwinsville, Mass. ABRAM SMITH, ESQ., inspirational speaker and musical me-dium, Sturgis, Mich. DEAN CLARK will speak in Braintree, Vt., during October. Societies wanting his services for the winter months will please apply as soon as possible, addressing him as per ap-MES. MARY LOUISA SMITH, trance speaker, Toledo, O.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fail. Address, box \$16,

DR. M. HENRY HOUGHTON will fecture in Flitsbury, Pa., Oct. 6 and 19; In Stargie, Mich., Oct. 20 and 21; In Battle Creek during November. Address as above MRS. EMMA HARDINGE can be addressed, care of Mrs. Wil-kinson, 136 Euston Road, N. W., London, England.

OCTOBER 12, 1867.

MIAS JULIA J. HUBBARD, S Cumston street, Boston,

MISS NELLIE HAYDEN will receive calls to lecture in Musea-husetts. Address, No. 20 Withot street, Worcester, Mana. Da. E. B. Holden, inspirational speaker, No. Clarettion, Yt. CHARLES Holt, Columbus, Warren Co., Pa. J. D. HASOALL, M. D., will answer calls to lesiare 12 Wis-onsin. Address, Waterloo, Wis.

MOBES HULL, Hobart, Lake Co., Ind.

MISS RUSIX M. JOHNSON will speak in Louisville, Ky., during October, and Genesco, 111., in November. Permanent address, Milford, Mass.

address, Millord, Mass. S. S. JONES, Esq.,'s address is 12 Methodist Church Block, South Clark street, Chicago, 111. HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Nycamore, 111, on the Spirit-nal Philosophy and reform movements of the day. ABBAHAM JANES can be addressed at Pleasantville, Ye-nango Co., Pa., box 34.

MBS. S. A. HORTON will speak in Washington, D. C., dur-ing October. Address, No. 12 Albion street, Boston, Mass., unil further notice. WM. H. JOHNSTON, Corry. Pa.

WR. H. JORSTON, CONF. FA. DB. P. T. JORSTON, Jecturer, Tpsilanti, Mich. W. F. JAMIRSON, Inspirational speaker, care of the Spir-itual Republic, P. O. drawer 5255, Chicago, Ili. O. P. KELLOGA, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month.

GEORGE F. KITTRIDGE, Buffalo, N. Y.

Chicago,

CEPHAS B. LIKK, semi-conscious trance speaker, will fec-ture in Stargie, Mich., Oct. 6 and 13; in Adrian, Oct. 29 and 27. Would like to make further engagements in the West. Permanent address, 567 Main street, Charlestown, Mass.

Mass. J. S. LOWELAND will spend the ensuing season in the West, and is now ready to make engagements for the winter and spring. Address during October, Monmouth, Ill.

Mas. E. K. LADD, trance lecturer, 178 Court street, Boston, MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lycenins. Address, Station D, New York, care of Walter Hyde.

ME. H. T. LEONARD, trance speaker, New Ipswich, N. H. B. M. LAWRENCE, M. D., will answer calls to lceture. Address, Hammonton, N. J.

JAMES B. MORBISON, Inspirational speaker, box 739, Haver-hill, Mass.

DR. LEO MILLER is permanently located in Chicago, Iil. and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 7326, Chicago, Iil.

MRS. ANNA M. MIDDLEBROOE, box 778. Bridgepost, Conn.

MRS. SARAH HELEN MATTHEWS, ERst Westmoreiand, N. H.

LORING MOODY, Malden, Mass. B. T. MUNN will lecture on Spiritualism within a reasun-able distance. Address, Skanenteles, N. Y. Prof. R. M. M'CORD, Centralia, 111.

MRS. J. FUFFER, trance speaker, South Harover, Mass. MR. J. H. POWELL, (of England.) will answer calls to lec-ture. Address, 200 Spruce street, Philadelphia, Pa.

LTDIA ANN PRAESALL, inspirational speaker, Disco, Mich.

MISS NETTIE M. PEASE, tranco speaker Detroit, Mich.

A. A. POND, inspirational speaker, North West, Ohio.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. J. L. POTTER, trance speaker, West Salem, Wis.

. D. R. W. K. RIPLER, trance speaker, West Salem, Wis. DR. W. K. RIPLER, box 95, Foxbord, Mass. A. C. ROBINSON will speak in Brooklynn. N. Y., dning No-vember and December. Will nuswerchis to lecture in the vicinity during October. Address, 111 Fulton street, Brook-lyn, N. Y.

DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Blauifestations,

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich

J. T. ROUSE, normal speaker, box 281, Beaver Dam, Wis.

DR. WR. ROSB, inspirational speaker, Springfield, Mass.

H. B. STORER, Inspirational lecture, 56 Pleasant street, Boston Mass. Mas. E. W. Sinder, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MRS. FANNIE DAVIS SMITH, Millord, Mass. MRS. NXLLIE SMITH, impressional speaker, Storgis, Mich.

MISS MARTHA S. STURTEVANT, trance speaker. Boston. Ms MBS. L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn.

Rice Co., Minn. Mas.C. M. Srows will answer callstolecture in the Pacifc States and Territories. Address, San José, Cal. Mas. H. T. STRARNS will lecture in Brooklyn, N. T., till further notice. Permanent address, Yineland, N. J.

AUSTER E.SIMMONS, Woodstock, Vt.

DE. JOHN MATHEW, Washington, D. C., P. O. box 607. DR. G. W. MOBRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

DR. JAMES MORBISON, lecturer, McHenry, Ill.

DE. D. A. PEASE, JE., Detroit, Mich.

L. JUDD PARDER, Philadelphia, Pa.

MART E. LONGDON, inspirational speaker, 68 Montgomery street, Jersey City, N. J.

JOHN A. LOWE will snswer calls to lecture wherever the friends may desire. Address, box 17, Satton, Mass. ITICHUS MAY GESIFE. AdCress, box 17, Sation, Mass. Miss MAXY M. LTONS, inspirational speaker-present ad-dress, 98 East Jefferson street, Syraense, N. J. -- will answer calls to lecture. MAS, MARY A. MITCHELL, inspirational speaker, will an-swer calls to lecture upon Spirituallum, Nundays and week-day evenings, in Hilmols, Wisconain and Missouri. Will at-tend Conventions when desired. Address, caro of box 221, Chicago, 111.

lieve in endless damnation? Your name damages your soul, as rust does the steel. Why eat from the flesh-pots of Egypt, when you can have manna fresh from heaven? Why be a Universalist, if you damn everybody to hell who differs, especially Spiritualists? Why be a Spiritualist, if you have not moral courage enough to say no to Widow Rumor when she asks you to marry her? Why be a Ritualist, when your soul is starving for the meat within the hard shell? Why feast upon a pabulum which you are obliged to curse? If you would have reputation, take leave of reputation for the good of truth. If you would convert those who are tagging on behind, be brave for the right, and they will at first admire, then aspire, then embrace the heavenly gospel. Liberty knows no reaction when souls are baptized into her spirit.

#### Spiritual Matters in St. Louis.

I have not forgotten the promise I made you in Cleveland, last week, to keep you posted upon matters connected with "the glorious cause " here; and perhaps it is as well to begin at the beginning of our young organization, or rather "consolidation," for both the Lyceum and Society were organized nearly two years ago, but have been maintained as separate and distinct bodies until last May, when they united under the "Permanent Organization" of "The Society of Spiritualists and Children's Progressive Lyceum," adopting the following "Articles of Association," by which you will observe that our basis is a financial one:

ABTICLES OF ASSOCIATION. Preamble.—We, the undersigned, Spiritualists and Friends of Progress in St. Louis, believing that by united effort we can accomplish a vast amount of good, do hereby covenant and agree together, and bind ourselves to be governed by the following Articles of Association:

Article I.-This organization shall be known as THE SOCIETY OF SPIRITUALISTS AND PROGRESS-IVE LYCEUM OF ST. LOUIS. The object of the Society shall be the promotion of moral, religious, scientific and philosophical teachings, and the general improvement of mankind.

Article II.-Any person signing these Articles, and at the same time subscribing twelve dollars to the Associate Fund—which subscription shall be binding for one year, and shall be paid in equal installments, on the first Sunday of every month, to the Treasurer, who shall receipt for the same—shall be entitled to all the rights, privi-leges and immunities of the Association, and shall be a full member, entitled to one vote at every election held by the same one over a distingt election held by the same; and every additional twelve dollars subscribed and paid as aforesaid shall entitle the member so subscribing to an ad-Article III.—The officers of the Association shall

on the first Sunday in every May, and shall hold their offices for one year. They shall consist of a President, Vice President, Secretary, (who shall also act as Treasurer,) Librarian and Conductor of Lyceum. Full powers are hereby delegated to them by the Association to transact any and all business that may be by them con-sidered necessary, Article IV.—The books and accounts of this As-

sociation shall be accessible at all times to the members. Any or all of these Articles may be modified or changed by a majority of the members voting. There shall be two weeks' notice

worn out with the labors and enjoyments of the day. Now if I could dispense with a third of this riding and walking, and devote the whole afternoon to rest and reflection, how much better it would be for me physically, mentally and morally; for *ucariness* induces peevisiness, indifference and neglect of duty, and often proves a great de-moralizer. As a member of the Society, deeply interested in its Lyceum, I sincerely hope that we may follow the example of our Philadelphia sion from half-past two in the afternoon to half-

from the recent Cleveland papers, and follow up extracts from accounts of our late Convention with comments upon Spiritualists generally, and those of St. Louis in particular. This morning's Democrat contains a very good synonsis of Miss

Democrat "ontains a very good synopsia of miss Johnson's Sunday evening lecture, headed with "Startling Propositions 1" "Bitterness toward Christianity!" "Satanic Proference!" As a Spiritualist, I sincerely thank the reporter of that lecture for giving such a truthful embodi-ment of Miss Johnson's reasonable, logical, com-monsance ideas for I know that many sensible mon-sense ideas, for I know that many sensible people will thereby be led to investigate our plain, practical, beautiful belief; and narrow-minded, bigoted and blind indeed must he be to whom investigation does not prove a key to adoption.

We are not at all troubled by the wholesome re-proofs, the vindictive abuse, the deserved and undeserved raicule that is being showered upon us. It will do us good, and is proof conclusive that the leaven is working. Spiritualism can afford to be buffeted and assaulted, criticised and scoffed at. builteted and assaulted, criticised and scotted at. It is not one of those selfish, exclusive institutions that would fain wall itself in with aristocratio power and arrogance, holding itself aloof from the intrusions of the masses. Thank Godi it does not want "to be let alone." It craves agitation, and it will agitate and be agitated, until, like every other vital principle of freedom, purified from all its dense analytica with the cravit form of from its dross, sparkling with the crystal gems of truth, it will assert itself as a true and worthy champion of all the best interests of humanity, laying no claim to perfection, because believing in eternal progression, seeking to make no proselytes, but being sought after by all, it being emphatically the beople's religion. Respectfully, MRS. OHARLES A. FENN. St. Louis, Mo., Sept. 12, 1807. people's religion.

Jancsville, Wis. Jancsville, Wis. Our Society is small, but steadily increasing. Much interest is manifested by many of the Or-thodox faith. The good seed is sown, the germ inas sprouted, and now faithful workers are need; ed to bring to maturity the coming harvest. We rre often favored with words of cheer from Miss

In the foreners. Spiritual meetings are held every Sun-day evening for conference or lecture at 7% o'clock. Chil-drein's Progressive Lyceum meets at 3 P.M. J.S. Dow, Con-

MANCHESTER, N. H.-The Spiritualists hold regular meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. R. A Seaver, President, S. Pushee, Sectetary.

PORTLAND, Mr. -- Meetings are held overy Sunday in Tem-perance Hall, at 101 and 3 o'clock.

BANGOR, MR. -Splritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same placent 3P. M. Adolphus G. Chap-man, Conductor: Miss M. S. Curtiss, Guardian.

DOVER AND FOXCROFT, ME.-The Children's Progressive Lycoum holds its Sunday session in Mervick Hall, in Dover, at 103 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 12 P. M.

Naw Yonk City.-The Society of Progressive Spiritualisis, having leased Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 A. M. and 54 P. M. The Children's Progressive Lyceum will meet in the same place at 93 A. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

Mrs. H. W. Farnsworth, Guardian. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 28th street. Lectures at 10% o'clock A. M. and 7% P. M. Conference at 3 P. M.

Der Grock A. a. and Tr. R. Contented at Jr. R. BROOKLYN, N. Y.-The Spiritualists hold meetings at Cum-berland-street Lecture Room near DeKalb avenue, every Sunday, at 3 and 73 p. M. Children's Progressive Lyccum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. K. A. Bradford, Guardian of Groups. WILLIANSBURG, N. Y.-The Spiritualist Society hold meet-ion avery Wachaselia evaning at Continuated Linearcher Society Machaelia evaning at Continuated Linearcher Society Society Society Adventure Society Societ

ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

Burrato, N. Y.-Meetings are held in Lyceum Hall, cor-ner of Court and Pearl streets, every Bunday at 104 A. M. and 14 P. M. Children's Lyceum meets at 24 P. M. E. C. Hotch kies, Conductor, Mrs. M. A. Swain, Guardian.

sion from half-past two in the afternoon to half-past nine in the morning. Our St. Louis press has caught the infection from the recent Claveland, papers and follow up 124 r. M. J. L. Pool, Conductor; Mirs, S. Doolittle, Guardian. TROT, N. Y.-- Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 10g A. M. and Tg P. M. Children's Loceum at 2g P. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Ketta, Guardian. Rochzerze, N. Y. - Religione Society of Progressive Spirit-ualists meet in Scittzer's liail Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 28 y. M. Sundays. Mrs. E. I. Watson, Conductor; Mrs. Amy Post, Guadian; C. W. Hybard, President Society.

MORRISANIA, N. Y.-First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. N.

street. Services at 3% r. M. JERSET CITT, N. J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 103 A. M., upon Natural Science and Philosophy as basic to a groune Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. Newsor, N. J.-Spiritualize and Frienda of Progress hold

speakers, upon the Science of Spiritual Philosophy. NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 23 and 13 P. M. The afternoan is devoted wholly to the Children's Progressive Lycenm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups. VINELAND, N.J.—Friends of Progress meetings are held in the new hail every Nunday at 104 A. M. Children's Progressive Lyceum holds Sunday scalon at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian. HAMONTON, N.J.—Mastimes hold sever Sunday at 103

HAMMONTON, N. J.-Meetings held every Sunday at 103 a. M. and Tr. M., at Ellis Hall, Belleview Avenue.

PRILADELIPHA, PA-Meetings are held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. J. Hehn, Conductor.

The meetings formerly held at Sansom street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting, which is held at 10 o'clock, the lecture commencing at 114 A. M. Evening lecture at 74.

the lecture commencing at 11g A.M. Evening secture at 1g., The Spiritualists in the sonthern part of Philadelphia hold regular meetingm at No. 37 Routh Second street, at 10g A.M., add 1g r. M., and on Wednesday evening at 5 o clock. 'Obmar, PA.-The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 10 A.M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups. Lecture commences at 11 A.M. Speaker, for the present,' Charles Holt.

ALBERT E. CARPENTER will answer calls to lecture and establish Lyceums. Is engaged by the Massachusetts Spirit-ualist Association for the month of October. Would like to make further engagements. Address care Banner of Light. P. CLARK, M. D., will answercalls to lecture. Address, 14 Court street, Boston.

DR. J. H. CUBRIER will answer calls to lecture. Address 199 Cambridge street, Boston, Mass.

MRS. S. L. CRAPPELL, inspirational speaker, 11 South street, Boston, Mass., will receive calls to lecture.

MRS. LAURA CUPPT is lecturing in San Francisco, Cal.

J. B. CAMPBELL, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O.

MRS. HETTIE CLARK, trance speaker, East Harwich, Mass. will answer calls to lecture or attend funerals.

DE, JANKES COOPER, Bellefontaine, O., will take subscrip-tions for the Banner of Light. MRS. MABIETTA F. CRoss, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. IBA H. CUBTISSpeaks upon questions of government. Ad dress. Hartford. Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MES. ELIZA C. CLARE, Inspirational speaker. Address. Eagle Harbor, Orleans Co., N. Y.

MRS. D. CHADWICK, trance speaker. Address, box 272 Vineland, N. J.

THOS. COOK, Berlin Heights, O., lecturor on organization. JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CBOCKER, inspirational speaker, Fredonia, N. Y.

MES. AMELIA II. COLEY, irance speaker, Milford, III. J. P. CowLES, M. D., will answer calls to lecture. Address 2 Court street, Brooklyn, N. Y., care of J. Andrews. MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont street,

Boston, Mass.

GRORGE DUTTON, M. D., Rutland, Vt.

ANDREW JACKSON DAVIS can beaddressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Quincy, Mass

DR. E. C. DUNN, lecturer, Pen Yan, N. Y.

MRS. AGEES M. DAVIS, Rock Bottom, Mass.

MRS. CLARA R. DEEVERE, trance speaker, Newport, Me. DE. H. E. EMERT will receive calls to lecture. Address South Coventry, Conn.

A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Permanent address, Manchester,

B. J. FINNEY, Troy, N. Y.

MISS ELIZA HOWE FULLER, Inspirational Speaker, will lecture in Quincy, Mass., during October. Will make further engagements. Address as above, or No. 15 Boylston Place, Boston, Mass.

DE. H. P. FAIRFIELD will speak during October for the First Spiritualist Society in Gaussburg, 11. Address at that place, caro box 1003.

J. G. FIBI will speak in Hammonton, N. J., Oct. 13; in Somerset, Ky., Oct. 37; in Ulnci. nati, O., during November and December. Would like to make further engagements in the West. Aldress, Hammonton, N. J.

MES. FANNIE B. FELTON, South Maiden, Mass. ISAAO P. GREENEAS Will speak in East Boston, Oct. 13. Would like to make engagements for the fail and winter. Address for the present, 53 Washington avenue, Chelsea, Mass.

DB. WM. FITZOIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-leinhia. Fa.

RRV. J. FRANCIS may be addressed by those wishing his ser-vices in Southern Iowa and Missouri, at Nevada, Iowa, till further notice.

MRS. CLARA A. FIELD will answer calls to lecture. A4-

MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

DB. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Princeville, III., during August and September

JOHN P. GUILD will answer calls to lecture. Address, Law-

Mas. C. L. GADE, (formerly Mrs. Morris.) trance speaker, 77 Cedar street, Room 8, New York:

N. S. GREENLEAF, Lowell, Mass.

MRS. ANNA E. HILL, inspirational speaker and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

W. A. D. HUME, Plitsburgh, Fa. Address, care Dumont D. Dake, 253 Penn street.

MR. & MRS. WM. J. YOUNG mill answer calls to lecture in the vicinity of their home, Boise City, Idaho Leritory. LYNAN C. HOWE, inspirational speaker, New Albien, N. Y. Mas. 8, J. YOUNG, trance lesturer, 66 Pleasant street, Bos ton, Mass. CHARLES A. HAYDRE, Livermore Falls, Me.

DR. J. N. HODORS, trance speaker, will asswer calls to los, Mass. ture. Address, 131 Maverick street, East Boston, Mass. MRS. F. O. HYZER, 60 South Green street, Baltimere, Md. Whiting, Hampshire, III.

DE. WM. H. SALISBURT, box 1313, Portsmonth, N. H. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend functals at accessible places. Mas. M. S. TOWNSEND will speak in Microsofile Hall, Symmer street, Boston, during November; in Worcester during December. Address, Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston. MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, fass., P. O. box 392.

JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskcag, Me. HUBSON TUTTIR, Berlin Heights, O.

BENJAWIN TODD. San Francisco, Cal.

Mas. SARAH M. THOMPSON, Inspirational speaker, 36 Bank street, Cleveland, O.

DR. J. VOLLAND, Ann Arbor, Mich.

N. Frank WRITE will lecture in Worcester, Mass., during October; in New York during November; in Npringduid, Mass., during December; in Troy, N. Y., during January; in Providence, R. I., during February; in Willimantic, Conn., during June. Applications for week-evenings promptly re-sponded to. Address as above.

MES. M. MACONBEE WOOD will lecture in Stoneham, Mass., Oct. 20 and 27. Address, 11 Dewey street, Worcester. Mass

F. L. H. WILLIS, M. D., 29 West Fourth street, New York. MRS. S. E. WARNER will lecture in Geneseo, Ill., during October; in Chicago during November. Will answer calls to ecture week-evenings in vicinity of Sunday appointments. Address as above, or box 14, Borlin, Wis.

E. V. WILSON will speak in Richmond, Ind., during Octo-ber. Will lecture or hold scances within fity miles of the above place, if required. Permanent address, Babcock's Grove, Du Page Co., Ill.

ALGINDA WILHELM, M. D., inspirational speaker, can be addressed during Octoher, care of A. W. Pugh, P. O. box 2185, Cinclunati, O. Speaks in Music Ha.l, Boston, during Fobruary obruary.

B. S. WHEBLER, inspirational speaker, will lecture in Cleveland, Ohio, through October, and intends to be at the Ohio State Convention, at Clyde, the ist of November. Let-ters may be sent to 28 Frospect street, Cleveland, Ohio. Permanent address care of Banner of Light, Boston, Mass,

MES.N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. WADSWORTH, permanent address, 339 South Morgan treet, Chicago, 111.

HENRY C. WRIGHT will answer calls to lecture Address care of Bela Marsh, Boston.

MBs. E. M. Wolcorr will speak at Williamstown during October; in Williston, Nov. 3; in Essex, Nov. 10; in Winoski, I.ov. 16; at Rockingham, Dec 1. Will make engagements for Sundays and week day evenings. Address, Danby, Vt.

for Sundays and week day evenings. Address, Danby, Vt. Mas. MART J. WILGOXSON will speak in Taunton, Mass. during October; in Chelaes during November; in Mercantile Hall, Boston, during December; in Washington, D. C., during March. Aldress, Hangor, Me. GILMAN R. WASHBURK, Woodstock, Vt., inspirational speak-er, will answer calls to lecture. DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lec-ture Rundays and attend funerals, within a few hours' ride rom home.

rom home

rom home. MRS. HATTIBE. WILSON (colored), trance speaker, will lec-ture in Lynn, Mass., Oct. 20 and 27; in itsatford, Conn., Nov. 3 and 10; in Biomeham, Mass., Nov. 17 and 24; in Bioughton, Dec. 1. Would be pleased to make engagements for the win-ter. Address, East Cambridge, Mass., for the present. PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Ciyde, O.

ELISAN WOODWORTH, inspirational speaker, Leslie, Mich , will speak in Coldwater, and vicinity, during October and December.

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

Mas. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

A. C. WOODRUFF, Battle Creek, Mich.

MISS ELVIRA WHEELOCE, normal speaker, Janesville, Wis.

Miss L. T. WHITTIRR, organizer of Progressive Lyceums, an be addressed at 492 Sycamore, corner of Fourth street,

ZERAH WHIFFLE will answer calls to lecture. Address,

MBS. MART E. WITHEE, trance speaker, 182 Elm st:eet. Newark, N. J.

MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

8. H. WORTMAN, Conductor of the Buffalo Lyccum, will ac-epic calls to lecture in the trance state, also to organize Chil-iren's Lyccums. Address, Buffalo, N. Y., box 1464. MES. JULIETTE YEAW, Northboro', Mass.

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A. A. WHEELOOK, Toledo, O.

Milwankec, Wis.

A. B. WHITING, Albion, Mich.