

# BANNER OF LIGHT.

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## Original Essays.

### CRITICISMS.

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

Examined and criticised by a Spiritualist of no pretensions, save the right to investigate every subject independently, and to speak his convictions fearlessly—having the great example before him of "De Just to all Men," subscribes himself JUSTICE.

TO THE EDITORS OF THE BANNER OF LIGHT: DEAR SIRS—In the BANNER OF LIGHT of the 4th of May I read with deep interest the letter of a prominent popular lecturer, L. Judd Pardee, 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, 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 the latter's inquiry—will be personally present with us, as it were, or will be, by a representative in the material, "by his special medium," personating the man Jesus, the Nazarene, in all his prerogatives of power and authority, accumulated by the experiences and progression of the eighteen hundred or more years since he in the body disappeared from the view of mortal eyes. This view is assuming, at least in appearance, that Jesus having a body natural as other men had, it perished as others do, and he could not therefore assume it again to return to earth as he promised, to fulfill his mission, and must needs select and occupy a human temple not his own, through which to return, for all the purposes of wisdom embodied in the great plan of the divine will. The answer of Dr. Channing, as we presume, (no disclaimer being entered to such a conclusion,) is in effect a denial of his non-humanitarian belief while in earth-sphere, 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 law than is common to every other man.

With these two palpable denunciations before me, and going out into the world as a dragon of destruction, I feel it to be my duty at least to do what I have never attempted before, by giving my convictions and some of my reasons, derived from a close investigation and study, and reflection and communion with the spiritual and celestial spheres for more than fifteen years, for adoption and fully and firmly believing that Jesus of Nazareth was in the conception and birth more divine and differently begotten from any other before or since his birth upon earth. This is the question in the two communications cited above that I propose to meet at this interview—leaving the collateral ones therein contained to a future interview or otherwise, as this shall or not find acceptance by you.

From these communications, although adverse to my belief in this particular, I derive deep consolation in that they bring the touching evidence of the nearness of the time of the reappearing of the heavenly visitant, the Great Master, with all that glory of his chariot planet and the hosts of the attendant train and escort, soon to dawn in our horizon as promised, and when the sleeping humanitarians will be aroused from their slumbers by the din of the watchmen thundering, "the bridegroom cometh, go ye out to meet him," for the wedding feast is at hand, and who shall be ready with "lamps trimmed and burning," as one worthy to welcome him? One of the prominent signs, as recorded, of the dawn of this great event, was the full coming of Anti-Christ, which now is so universal, both in the form and in the spirit which is unprogressed, and still hanging about earth's sphere. So prevalent has it become that we see, as in the case of the "Sincere Inquirer," a Minister of the Gospel" above quoted, that doubts are raised in his mind, and he may be ready, upon the strength of spirit Channing, to adopt the same very plausible view, through all of which I have waded in mire to my very chin, until at length I have emerged into the crystal waters and rest upon the rock which cannot be shaken. And as Channing, out of the form, expresses his belief, based upon his researches and experiences among the ancient spirits who were in the form at the birth, and during the life of Christ, so may I express my belief, based upon my researches and experiences, by my spirit in the form, among not only spirits of men who lived at the same period, but who were spirits before Mary, his mother, was conceived, and who were present at the council that did conceive the plan by which he was to be brought forth—which was all foretold of him before he was begotten—and he did come in accordance with and in fulfillment of the plan so formed, and therefore I believe that, in further and ultimate fulfillment of that plan, so in wisdom conceived, and by the authority of the said council, whose consecrated powers permitted it to be given to me, as it was said, every knee shall bow, and every tongue confess, whether in the body or in spirit out of it, that he was the embodiment of the Godhead revealed in the human, and that he is now waiting the day and the hour of preparation when his glory shall be revealed and mortality be quickened into that new life which will enable him to establish, as promised, his kingdom upon earth, as and in fulfillment of his godly mission. As the intensified fire or the electric flash fuses everything in nature, so shall the intensity of his presence and the fire of divine essence purify and dissipate the corruptions of humanity, by the heavenly bathing which the Master and his hosts will bring.

O ye lovers of self and worshippers of men, who do penance to the fashions of the world and chide

by the light external, look within the chambers 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 Christ—for 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 power and workings of spirits in our day, prophesying future events, or referring to circumstances in the past, thereby recording the proof of intelligence, and the power to transmit it to mortals, through mortals, and moving them in mysterious ways—so we must believe that whatever of error may have crept into the ancient record through 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 assert the foretelling of Christ and all the prefiguring and attendant circumstances which were to transpire, were so recorded and preserved that the evidence on that score is sufficient for our base of proof of his conception, birth, life and death.

If we discard all such professedly under the light of communications said to be from spirit intelligences in our day, what evidence have we that spirits ever did or do communicate with mortals? Or what better foundation do we stand upon with the skeptic who denies the spirit authenticity of all that is given through the most pure and artless media? Does not the whole fabric fall together to ground, the delusion and faith returned void? Of course, we look upon all such as the class denounced "as fearing to come to the light, lest their deeds should be reproved"; therefore let us not be as they, nor destroy the power and beauty of present revelations of spirit truth and influence, by discrediting the revelations 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 child, whose name should be called Emmanuel, which, being interpreted, means God with us. And from the beginning it was written that "the seed of the woman should bruise the serpent's head, and he, the serpent, should bruise his heel, the seed of the woman's heel." This I find to be the most ancient record and intimation of a plan, simultaneous with the first historical record of the creation, and in due order of the world's progress, as developed by its need, to neutralize the effect of the first transgression of man, as in all Nature the bane and the antidote are provided in close proximity.

Now this seed of the woman must be dwelt upon sufficiently to show its importance as the foundation of the great plan and the fundamental principle, which has nowhere been manifested save in the conception peculiar to Mary, and the birth of Christ as its fruit, a male representative, as denoted in the quotation, that "the serpent should bruise his heel, the seed of the woman's heel," being both masculine gender and singular number. This, therefore, seemed to be a part of the programme, in the creation of man, as one of the primal laws which was to govern the Universe by God's appointment; hence the development of the divinity, or the Godhead, into human form by the singularly mysterious process, was not a violation of God's law, it being laid down at the beginning specially to this end. The Gods being then, as said, in council, determined to form man in their own image—and they also determined that the seed of the woman, meaning one who should in due time be developed and brought forth, should bruise and finally destroy, neutralize, all evil. Mark, it is the seed of the woman, not women, and this was brought about through long ages of watchful care in the unfolding, through many generations, of the plant, or pair, refining and purifying by every change up to the pair Joseph and Mary, who had been duly fitted for the ultimatum of the plan of externalizing the divine essence.

It is well known to all that every plant or animal bears a seed, or generating substance, peculiar to itself—female as well as male. It is also well and generally understood that each is surrounded by an atmosphere peculiar to itself. Some atmospheres of individuals blend in beautiful harmony, while others are unlike and repulsive, and still others are intensified by an unexpressed sympathy, which seems to draw the very existence or life element of the other, without arousing the least animal desire. Some may testify to its experience—all will in due time—and will then comprehend the true attitude of the Father in the fullness of true soul love. This I conceive to have been the relation which Joseph and Mary bore to each other at the time of the overshadowing—Joseph furnishing to Mary the surrounding harmonious atmosphere of celestial love and sympathetic affection necessary to perfect all outward conditions to the perfect control by the invisible powers at work in the magnetic currents, connecting her mental and physical forces with and subjecting them unto the Divine will. The seed of Mary (the woman) was quickened by this overshadowing power of Infinite Wisdom that conceived the plan, as it were, seemingly to her, by an intense longing, gratified to her by the electric spark of the overshadowing spirit forces, thereby bringing all the powers in her natural body into subjection to her own mind and will—the preparation was complete for the climacteric shock from the altar of Divinity, which may also have been effected through a volition brought to her mind, as it were, of her own will. The perfect atmosphere now

needed for the growth of the plant, and the development and perfecting of its fruit, was furnished in the abiding love, ever present, of Joseph to Mary—although, by this process of non-commingling of seeds, the fruit was deprived of the animal matter and the germinating principle which should reproduce itself; and wherein it or he differed from all other men, as the history of his life clearly proves—otherwise the bud of Divinity would have been destroyed, causing corruption to follow at his death, as all matter is perishable, he embodying only that more refined material of the woman, leaving it to be fulfilled in the full unity of the Divine after his death.

Many things appear to be at variance with the laws of Nature, because we do not yet understand the moving power or the divine principle which is above and superior to Nature, as we comprehend 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 against 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, animal, vegetable or mineral? We acknowledge different 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 still, how shall the finite mind comprehend infinity, even so well as the new-born babe may comprehend mathematical principles?

Now let us trace some of the incidents in the growth and product of this unnatural seed, but planted by an unerring hand in a peculiar and fitting soil, nourished by the atmosphere always at just the right temperature, with sun and moisture always perfectly adapted to produce its fruit in highest perfection.

Seven hundred and sixty years before the maturity of this fruit in the birth of Jesus, we find 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 Emmanuel."

Seven hundred and fifty years before the culmination 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, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin;" records v: 2, as follows, "But thou Bethlehem Ephratah, though thou be little among the thousands 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 angel 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 Jesus the Christ has returned to earth to fulfill his mission in all its promised glory—yes, greater glory than the Jews expected or still expect, or the most enthusiastic can imagine—and shall have pronounced 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 the personation, or to be as one worthy to represent the purity and the love of that essence of the Divine, intensified by the progress and the yearnings of the ages? who, of all the would-be person-

ating representatives of this infinite love combined with all power, hath ever been prophesied of, except to themselves, through themselves; or who hath, at any time, heard the voice of the angel proclaiming, This is my beloved, in whom I am well pleased; hear ye him? Or who so refined or etherealized that he dared attempt to walk upon the waters? Or who so imbued with the powers of the Divine as shall be able to stay the fury of the winds and the waves, or to do the works of healing such as he performed even while yet in the body?

Hath a planetary orb been born to dawn over one of these, or hath it been told to any one that it would be so provided, to denote the place and time of his birth, in accordance with pre-intelligence, as in the case of the star in the East, that 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, depict 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 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 example 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 pure and despised and forsaken by his fellow man, the nearer to his Heavenly Father and the kingdom of heaven—being denied 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 seraphim" against any attacking foe.

This Star of Bethlehem was a stranger in our solar system, a visitor to our realm 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 from his birth, to nourish and develop by all its powers the will of the Infinite in the child. This Star of the East was a stranger. It had no local plane of travel, no alliance with the earth or the system to which the earth belongs, but its home 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 ever will; while the nation of Israelites, the Jews, to whom he was promised and foretold, and to whom he was present and addressing his sayings, 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 argument 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 triumphantly 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 spiritual, to which at first their material eyes, with all other materialists, humanitarians and Anti-Christians, will be blinded, but will wall, terror-stricken at the convulsions of Nature, variously manifested, to bring forth the second birth of the Divine Spirit, the forerunner of which is the Spiritualism now developing and spreading over the world, adding to spiritualize all that will in the

body. The dismay of many will succeed the waiting, by reason of the forebodings 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 last sight, after the first birth of the divine wrath 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 medi-unistic instruments in the historic record, so faithfully delineated, 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 he came to fulfill the law and the prophets, shall deny his divinity, in a sense not attributable to all other men? or that he is to earth's humanity the embodiment of wisdom, the center soul, or solar light, that shall beam upon us in glory transcending all limitations, 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 hath 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 infinite will and use.

Can this, our glorious central orb of power and beneficent influence, 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 exemplary 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 from his worthy be quickened, transfigured into his presence while yet in the body, (as he was to Moses and Elias on the mount over 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 "dot 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, for the soul or "innermost" can only speak the whole truth, in true reality, by the vivid flash of soul to soul.

While I commend all who would personate or imitate the powers and example of the Nazarene, for a desire so laudable, I do receive 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 discerns the bluish, and straightaway hurls it to its like condition. Not borrowed plumage, nor tinsel tawdry can find acceptance there, but each a stone laying, must be polished, to reflect the light and splendor of the bridegroom.

New York, May 23, 1867.

## THE PEACE MAN.

BY LYMAN S. RICHARDS.

Somehow in the mind of many, a peace man is a 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 peace man, but of a genuine thorough-going peace-reformer 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 daguerretyped. 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 Conscription 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, there is a conflict going on within, not of races as



Fred Douglass wittily remarks of himself, but of nature—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 belows 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 price-less 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."

An argument in defence of the principles of peace is it 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, "a 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 be 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." Is it 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, "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 unifying 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 peace 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 neighbor. Look to the battle-field and behold man—the grand masterpiece of God's creation—hurling his fellow man and the thousands lying at your feet groaning, dying, dead.

"You murder one—the gallows is your fate. You murder many, and you see the State. A robber, if some small misdeeds you do. Commit gigantic crimes—a hero you! Tell me, ye moralist of exalted station, Where, where begins the splendid transformation?"

Is it for man or woman to possess a very angelic, Christian-like spirit, to stand face to face with deliberate determination and forethought 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 Gospel. 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

houses have been lost, whereas this of mine remains, makes me apt to suspect that they were only lost being guarded. This gives an ominous 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 entrusted 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, sir!" Finding threats were of no avail, they 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 was placed 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 home ward he was 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-resistance 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 tied 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 army-wagon, and in company with his friends, was dragged to Gettysburg, when, finding they could not be made to serve their purpose, they were at last released."

"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 halcyons patter about his ears, the whole hemisphere appears to be in a storm and tempest; like the ridiculous Saroyan who said, very gravely that if the King of France had managed well, he might in time have come to be the 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 prop it up.

Do Touqueville say, "Force is never more than a transient 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. Helena, looked back into that terrible past, and left as the result of his great and sad experience, these words: 'The more I study the world the more I am convinced of the inability of brute force to create anything durable.'"

Let the government be founded on the principles advanced by Christ. Are they impracticable? Do we hear much of their impracticability? 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, give progress full sweep; bullets deaden the religion and send the operator to the murderer'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 devotion to God and humanity.

## 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 hearts, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." (LIONEL HOWE.)

### (Original.) NELA HASTINGS.

CHAP. II.—WINTERGREEN BERRIES.

There was a great commotion in the quiet village 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!" "Isn'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 didn'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 watching 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 Nela 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 village 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 light her face grew brown, and she looked like the ripening berries and nuts.

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 hard exposure of the winters gave her strength and vigor, and her cheeks rounded out and hardened, and her lips were full of red blood, and the light of health and gladness shone in her eyes. 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 Prue, to her constant visitor, Mrs. Jones, "if you want a plump child that will be worth anything, you must see 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 don'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 easy-going 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 ain't 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 tailor 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 Prue 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

to have known her son was to go so far from her; but she was now glad, and told him so, telling him also that she would take excellent care of Nela, and that he might prolong his stay as long as he wished.

Now she was indeed happy. Nela 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 sitting-room, and then you may have a little play with Lucy."

"But, grandma, I have a great big pile of patch-work 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—"

"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 afternoon for work."

Nela was only too glad to break away from her self-imposed labor, 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 ain't 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 hands down, and feel 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 best thing in the 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 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. 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 after Wintergreen berries, and I kept thinking 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 berries made nice necklaces; and that makes me think of a story about a necklace that I will tell you. It will prove to you what I said, Nela, this morning, that everything we do has some good purpose in it, if we are striving for the right."

I remember that it was a lovely day in the spring—such a day as this—when I went out to gather the Wintergreen berries, and I thought to string them like coral beads, and put them around the neck of my little baby brother. 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 I soon found it was a real necklace—a real coral one with a golden clasp. I can't tell you how delighted I was. At first I never thought of its being anybody's but mine. I tried it on; I rubbed it to see it shine; I put it about my wrist, and then tried to fancy how it looked about my neck. But all at once it seemed as if some one said to me, 'Whose is it?' I think it must have been the inward voice that we call conscience. Do you suppose I answered? No. I hid the necklace as quickly as I then I was not quite satisfied and tied it up in my handkerchief and put that in my pocket, and then I ran home as fast as I could.

But I did not go up to my mother as usual, or stop to kiss the baby, but went up into the attic and opened my treasure and looked at it. Why do you suppose I did this? Because something was speaking within me besides my good monitor. It was my selfishness and vanity. I wanted the chain to wear myself, and yet I knew it was not mine.

I looked at it a long time, and finding a bit of a broken looking-glass, I looked at myself as held the chain to my neck. But I remember just as well as if it were yesterday how red my face was. I think the coral was not brighter than my cheeks.

Well, after awhile I heard a stir down stairs, and I hid the necklace behind a large chest up there and went down.

"How bright my daughter's cheeks are," said 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 had—busy 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 some visitors up from the city. They had some little girls with them, and Mrs. Wirey hired 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, though her mother'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 necklace that belonged to one of the girls. It was one of their uncle brought to them. They have heaps of rich relations, and—"

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

"Oh, 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 her?" exclaimed my mother indignantly, and rising from her seat she half angrily said, "And what then?"

"Why, they sent her home in disgrace, and

she's half dead with fright, they say, and has a real burning fever, and is half out of her senses. It's real pitiful to hear her go on, saying, 'I did n't! I did n't!'

"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 up 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 sorrowful a look, that I felt as if I had done the meanest thing possible, but she said nothing. She got our shawls and bonnets, 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 the pillow crying out, 'I did n't! I did n't!' She 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 in those steps that shall bless and serve others."

"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 have kept the necklace anyway."

"There's no knowing, child, what I might have done. Perhaps if I had not gone down as I did, and heard what Mrs. Hatch said, Susan would 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 our fire to be kindled. I'm glad I came; I feel 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 don't stay dreaming longer, Lucy; you look as if you saw an angel instead of the cloud."

"I wish I could," said Lucy.

[To be continued.]

### The Lyceum Convention.

As it is quite probable that a Convention of the Lyceums in New England will soon take place, I have a few words to say to those who may be members of the Convention, and which will also apply with equal force to all interested in the prosperity of Lyceums generally.

It is a well established fact that the system of Lyceums is not a success; that, in fact, it falls far short of what we have a right to expect. I know there are a few Lyceums in the country which may be said to prosper exceedingly well, but they are the exception, not the rule.

The reasons of the failures are many, and of course may differ in different places. I wish to suggest a few that have come under my observation. The experience that I have had with Sunday schools and Lyceums, has convinced me that it is vain to attempt to interest the majority of children in such things while their parents and other grown people manifest an utter indifference. And this is too often the case. They act as though they had prepared something for the benefit of the children, and that it would be belittling to themselves to join them in practicing gymnastics, wearing badges, carrying flags and marching. They forget what a zest it adds to the sport at home when they lay off their dignity and join in the fun. If they would only enter as fully into the Lyceum movements, it would at least double the interest and in many cases the number of members.

Another very important point is the selection of officers and leaders. "Influence" is thought to be a nice thing in this connection, because it will make us more respected in the eyes of the community. This is all well enough if you can combine it with some other things which I deem of more consequence than wealth. A conductor, especially, should be a person who possesses the magnetic forces in abundance. He should be of 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 sending off electrical sparks which are sure to hit somebody. They pride themselves on being plain-spoken, and blurt out what they have to say in an 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 justice; more tenderness and less harshness; a kinder 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 cannot be denied upon those between the ages of fifteen and twenty-five. How many Liberty groups are full? And yet, wherever there is a Lyceum, there are enough young people to fill at least three such groups. But they have been taught by the action of those still older to look upon it as a children's affair, and of course they are too big to be called children.

Speaking pieces is a feature which was not designed alone for those of twelve years and under; but it is seldom we see young men and women engaging in it. Some inducement should be held out by which those of all ages will be brought to participate in this exercise.

Most children consider a good library as a chief 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 here.

But first of all let the love principle predominate in the heart of each one. We should try to make ourselves better before we embark in the special business of correcting others. Get as near right as possible ourselves, and an influence must go out 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 doing good." Let us imitate his example.

Chilcope, Mass.

JAMES G. ALBEE.







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### The Religion of Positivism.

A London paper speaks of the formal inauguration of a new religion in that city. The new religion is that of Positivism, founded on the philosophy 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 and aspirations.

The London lecturer and apostle of this new religion is Mr. Richard Congreve, long known as a fervent exponent of Comte, although he has only now taken steps to found a church, with a building and regular services. Among the most constant attenders have been Mr. G. H. Lewes, author of a "History of Philosophy," and his wife, the authoress of "Adam Bede," while such names as Lord Amberley, Lord Houghton (late Mr. Milnes), and others, can be mentioned as those of occasional hearers.

Mr. Congreve has announced that a church will shortly be built, and regular services instituted 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 Comte's own, that the religion of the future must consist of these scientific truths alone, and the practice of the moral precepts thence derived.

"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 absurdities of the old "evangelical" theology, should excite a temporary enthusiasm.

Comte, sincere and gifted as he undoubtedly was, was one of the most wrong-headed of mortals 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 an 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 primitive error."

That is, a man is expected to make a martyr of himself, after you have deprived him of all motives of faith and a lofty morality.

This worship of "humanity" must always have in it more of the farcical than the reverent element. A French writer, Edgar Quinet, who has ably analyzed all existing religions, has well said of this one which Mr. Congreve and his associates would commend to our nineteenth century: "Well, they say to me, worship humanity. A curious fetish, truly! I have seen it too close. What! kneel before that which is on its knees before any triumphant force? Crawl before that beast crawling on its myriad feet? That is not my faith. What should I do with such a god? Take me back to the blazes and necklaces of the Nile."

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

"To educate men we preach the Gospel of Indifference, and to the list of beatitudes we mentally add, *Blessed are they that see, for they shall never make fools of themselves by enthusiasm*. We introduce men of culture, not to the Bishop of London, but to Mr. Comte and his two distinguished disciples, Mr. Mill and Mr. Bain. These gentlemen will make you quite easy about the other world. Starting from a few senses, nerves, instincts and optical delusions, they show with amazing success how the false fabric of human 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 is 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 doubtful. There is no proof that men live after they have lost the power of thinking, 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 Sadducees are well found to mean, if the hints that it gives, the likings that it shows, and the assumptions that it makes, are brought into one system and carried to their logical issue."

The same writer, while timely 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 spiritualism, 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 dilatory critic. This is the old slang again of Faraday and Felton: "I may trust 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 accustomed 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

been the vital element in all the religions of the past, can alone, under the purifying appliances of modern science, freedom and thought, vitalize and reconstruct the religion of the future. Comte and his followers may criticize 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 be faithfully complied with. The commissioners 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 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 mere statement of the fact, that they did not get their regular annuities, that the white men's goods went safely up the rivers, while they waited vainly in expectation of their own, and that they only wanted help to carry them through the winter to another season of green corn, was so pathetically forcible, that it told briefly where and what all the trouble was.

Gen. Sherman took until the following day to make answer to them, and he told them that what they said had been carefully considered. As far as their complaint went, that the railroads 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 soundings whose thievery brought about all the trouble—the Indian traders, official or otherwise—keep up a fusillade 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 and thieves to rouse their resentment by practices worse than anything in savagery.

### Dickens's Vision.

In a recent number of his Journal Dickens gives an account of a vision which he had, and to which he does not hesitate to ascribe a supernatural character. It occurs in a note which he appends to an article from a contributor who has a theory to propose concerning spectral appearances. His own story is as follows: "We dreamed that we were in a large assembly and saw a lady in a bright red wrapper, whom we thought we knew. 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-communication 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.

### 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 Philosophy. His spirit-friends have given him positive proof of their continued existence in the spirit-world, 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 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 evening Henry C. Wright, who never fails to deeply interest an audience, will deliver a lecture.

### 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 Annals 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 recognized by them as perfectly truthful, and are desirous of hearing from her again.

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 5th, and that the communication is in the main 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 test-message 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 Hinsdale, N. H., the truthfulness of which is vouched for by an intimate acquaintance, in a letter to Mrs. Hayes, of this city.

### Warren Chase as a Lecturer.

It seems a pity that your local editor in this city is either deterred in observation, or perjured in the favorable notices he bestows upon particular public 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 and powers to collect and bring before the public, books and to Europe, filling the orders of those seeking spiritual knowledge, and supplying his numerous daily visitors with desired information, &c., yet without some better explanation than any given, we must feel that some of our speakers do not get that notice taken of them to which they are justly entitled.

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 country, and to Europe, filling the orders of those seeking spiritual knowledge, and supplying his numerous daily visitors with desired information, &c., yet without some better explanation than any given, we must feel that some of our speakers 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 several 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 uttered philosophy.

I. G. Arwood, 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 ablest workers in the field of reform.

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 Philadelphia are indeed gratifying.

### 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 October to carry the position lately so well filled by Bro. E. E. 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 are all as familiar with, and none can fail to appreciate its high and noble purposes. To carry out and make practical these grand objects, the active assistance and cooperation of all the friends of the cause of spiritual progress are needed.

It is earnestly desired that the friends in different places will interest themselves in this matter, and forward letters as early as possible to the Agent, informing him of arrangements that 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 Agent's services.

Friends! I desire to be kept busy while in the field, and I sincerely hope you will not allow me to lack opportunities to dispense our blessed Spiritual Gospel to the anxious thousands who are waiting to receive it. Address, A. E. CARPENTER, Care Banner of Light, Boston, Mass.

### Meetings in Washington, D. C.

The Spiritualists of Washington have organized a 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. Schickling, 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 2 o'clock, on the Spiritual Philosophy. Mr. Forster, as is 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 be in that city within four weeks. Those wishing her services can address her father, M. M. Ellis, at Syracuse. From thence they will go further West.

### Dr. J. R. Newton at Syracuse.

Dr. Newton, the renowned healer, is at the Empire House, Syracuse, N. Y., (not Rochester, as inadvertently stated in our last issue), where he will heal the sick a few weeks longer.

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 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 vast amount of good the doctor is doing for suffering humanity.

James S. B. Norton, Farmington, Maine. Bad sciatica 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 feel himself for five months.

Mrs. Anna Marion, Newburyport, Mass., cured of a felon.

Mrs. Dana Morse, Marlboro', Mass., dyspepsia and general debility four and a half years, vomiting, perfectly cured with one treatment.

Mrs. J. H. Higgins, East Boston, rheumatism sixteen years, cured with one treatment.

Isaac Small, Harwich, Mass., perfectly cured of epilepsy with one treatment.

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 crutch, walked off three miles without crutch.

Edward Marston, Provincetown, lame back for several years, caused by a fall, perfectly cured with one treatment.

Mrs. G. W. Prescott, City Point Hotel, South Boston, female weakness and general debility, cured with one treatment.

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 limbs for three years, cured.

Mrs. E. Brooks Merritt, Scituate, Mass., loss of voice for two years, cured with one treatment.

Joseph Pearson, 24 Anderson street, hip disease, cured with one treatment.

Mrs. Abby W. Buffum, Leominster, Mass., cured 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, inflammatory rheumatism, cured instantly.

Mr. Charles Fisk, Lexington, Mass., cured of lameness with one treatment.

Miss Grace Lovis, South Boston, Mass., chronic rheumatism four years, cured in five months.

O. M. Sabies, Chelsea, Mass., blind with one eye, cured instantly.

Benjamin Green, South Boston, fever sore, cured with one treatment; son also cured of chronic pleurisy.

Mrs. Elbester Moor, Heath street, Roxbury, chronic rheumatism four years, cured.

Miss Della Cook, Roxbury, heart disease, cured with one treatment.

Mrs. W. J. Chase, No. 4 Ohio Place, Boston, inflammatory rheumatism. Cured with one treatment. 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 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 during October. He can be addressed at No. 111 Fulton street, Brooklyn, N. Y.

Mrs. E. 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 a 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 literature.

### The Two Meetings in Boston.

It will be seen by the notice of the spiritual 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—weather permitting—on Wednesday, Oct. 9th, as above. This grove is a charming place of resort, on a direct line of the Fitchburg Railroad. Fare to the grove, time of starting, etc., may be ascertained by reference to the doctor's card in another column.

### ALL SORTS OF PARAGRAPHS.

Friends, don't be surprised if many of your contributions never see the light in these columns. It isn'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 than ours could not contain them.

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 experience of each will be beneficial, and lead to a more uniform system in conducting the New England Lyceums.

Bound volumes of the Spiritual Reporter.

The Mercantile Library Course of Lectures commenced at Music Hall in this city, last Wednesday evening. A very large audience listened to Dr. I. I. Hayes. The next lecture will be by Rev. A. A. Willets.

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 entertained at his home.

KANSAS.—F. P. Thomas, M. D., writing from Lawrence, assures us that Spiritualism is making a forward movement in that young and rapidly growing State, and all that is now wanted are public halls and earnest speakers to ensure its rapid spread. The doctor regrets that at present he is not able to devote more of his time and efforts in such a laudable work, but hopes at some future time to do what he can.

The Jaffa colonists desire to return to the United States, but have not 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 defoul! And one, or all of these by turns. Tob man of his divildest down!—[Holland.]

A landman 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 23d volume. The editor says: "Ten years and a half of incessant toil and perplexities innumerable will the BANNER, notwithstanding the many storms and conflicts it has passed through, during that time, still fearlessly wades at the head of the good ship BRITANNIA."

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 Lyceum Banner.

Truth, which is eternally the same, has nothing to fear from the operations of conflicting opinions.

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 'entring 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 cannot be beyond it. As well talk of super-infinity! Space is infinite—then what is beyond it? Nature is all in all—then what can be super-Nature? 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 soldier laughing at her. She stopped to reproach the wretched fellow. "Why, look here, ma'am," says he, "you have given me a tract on the slip of dancing, when I've both legs shot off."







## Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by mortals are answered by spirits who do not announce their names.

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

### The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. 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 attended 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 thee. We believe thou art everywhere, and wherever thy children are there art thou 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 were wrong to-day, finally thou wilt set us right. Amen. Sept. 3.

### Questions and Answers.

CONTROLLING SPIRIT.—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 séance at the BANNER 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 question reveals the greatest simplicity, but 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, quite recently, that he was a Mason, in a Masonic 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 statute and civil law, and the spirit answered: "Ostentatiously it does not, but really it does."

Ans.—The controlling spirit responded as follows:

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 often-times 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 in 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 physical is perceptibly increased, the atmosphere is charged with gases, which often prevent the lights from burning, and small par-

ticles of earth and rock are observed to fall from the 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 magnetic and electric forces during nighttime. A certain 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 to every soul, and as souls generally remain very near the earth and its laws, until they have gained a 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 become lessened by the constant drawings made upon it? and if so, how is the deficiency supplied? 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 characteristics 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 aid yourself, both physically and spiritually; for you live, as spirits and as mortals, in a magnetic atmosphere. Sept. 3.

### Edward Revere.

Experimentally I know nothing concerning this method of control. I have theorized upon it, as thousands have, but have never participated in it myself till the present time. By the kindness of one whose acquaintance I made shortly before we 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 night 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 ideas—they 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 me a lecture concerning the possibility of a return, and I have sought earnestly to come over the bridge ever 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, 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 is ordered in wisdom, no doubt. I bring along with me my Brother Paul, who was colonel of the

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 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 requires more care and a great deal more skill to amputate the limb of bigotry and superstition, than to take off a limb of the human body, and if 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 the glorious movement you have so nobly inaugurated. It is grand, and is receiving the help of those in the spirit-world who have dear friends 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 out of 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 not know. I may be setting down wrong figures to it, but these figures I understand it to be. Now as I would not 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 before—if I was drunk, I was drunk on somebody's else make from mine.

But as it happens I was not drunk. I am here to defend myself, not because I care the whiff of a cigar, so far as I am concerned, for what has 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 better one than I ever expected to occupy; and I expect to come into a still better one, for they say here, there is never a place so good but there is a better one, and that everybody has a legitimate and God-given right to get just as high as he can. We may get just as much heaven as we can, and I mean to crowd myself with all I can get.

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 Johnny 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 not 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 shall care much. My father did not like to talk about dead folks; and he did not like ministers, and he did not like them folks what is priests, and he told my mother if he ever caught 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 don't. My mother wanted me to come, and I shall. She is looking for me. I'm a heap better off here than I was there, and I should not 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 don't care for him. I don't like him. He thrashed me, and 't was not need for it. He says I want 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 not say nary a word 'fore father, for he'd shoot him if he did, and he said he'd be mum as a church-mouse. 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 not say who you are if the old man's round. Sept. 3.

Séance was opened and conducted by one Joseph Lowenthal, of Jewish faith; closed by Randall Ryder.

### 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 divine 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 footsteps 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. Sept. 5.

### Questions and Answers.

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

Q.—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 is best, I believe, to gain an experience concerning the unfolding of all the characteristics of human life. Those who are deprived of gaining certain experiences lose just so much of what they should have gained in this earth-life; but, as all things are to be evenly balanced sometime, all these seeming deprivations will be taken account of according to the stature and needs of the individual—will all be weighed in the balance, and whatever is found wanting will be supplied.

Q.—On earth to a great, if not absolute extent, we are bound in the channels of phenomenal or hereditary bias—often of a very unfortunate character. Does death remove these restrictions and confer the freedom to expand in all directions, not continuing man, as here, an exile from many beautiful arts and accomplishments, because the 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 Dispenser of all events has taken care of this. All the steps 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-land—it 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-by, 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.

Q.—Can those whose lives have been a failure return to earth, become reëmbodied, and, with their experience, try to make a success of a second trial.

A.—There are many who tell us they retain a positive and perfect knowledge of a prior existence upon earth. They tell us they have dwelt upon earth for a certain length of time, then have passed to the spirit-land and have returned again to become dwellers upon earth and to participate in the experiences of human life. We are not to determine that these tell us falsely, because we have not been blessed with such an experience. But if really wise ourselves, we should seek earnestly to know whether they are deceived or whether they are stating what is absolutely true. For my own part, I believe as spirit progresses by a continuous round of experiences, human and divine, 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 of this truth in the vegetable, in the mineral and in the animal creation. Everywhere we see

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 element—happiness.

Q.—Is there any truth in the theory of planetary 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 I 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 earth-plane 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 beyond 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 no evidence of it. All their ceremonies are dead to life. Only the absolute return of the spirit who has tried the realities of the land after death can give any knowledge concerning that condition of life. Since I learned that I could return I have sometimes come very near to some of the children of earth, so called, some who believe in the return of the spirit, some who have a fixed faith that amounts almost to absolute knowledge, and I have wondered how they could prize so lightly this best of all God's gifts; I wondered why they have not been found thanking God every moment of their lives for this marvelous revelation; I have wondered that they could hold the gem so carelessly when it was of such great value, when it was worth more to them than all of earth's jewels, and 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 happy. 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 oh, 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.

### Col. Jesse Gove.

By the kind assistance of our noble chaplain I find myself once more a dweller of the earth and a communicant through mortal organism. Like my brother-in-arms, who has just left, I died in ignorance of these things. But those who wish to return, seeking their own happiness and the happiness of those they may come in contact with, can do so in spite of the ignorance they bear away with them from earth. I had supposed before death that the soul was borne away from the conditions of earth-life as soon as it was free from the body, and you may judge of my wonder and surprise when immediately after my change I found that I was but about two feet above my mortal form, and I was able to take cognizance of what was passing on the battle-field. So I thought, very naturally, I was not dead, but that by some strange freak of the law of nature, I was thrown outside of my own body and should return again. But very soon I gave up the hope of return, and turned all attention to investigating my surroundings. 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 deep well-spring of my own being, and I began to realize where I was, and I began to weigh myself in the balances, and I have labored very hard







# Banner of Light.

## 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 or communications for publication in this Department, etc., should be directed to J. M. Peebles, Local Editor, at the Western Department, and long articles intended for publication, should be sent to the BANNER OF LIGHT, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to mark them. Persons writing as 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 its spiritual attainment incipient to fruiting. The leaf is not only for shade and ornament, but is an inspirational function—a breathing apparatus 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 expulsion. 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, predeceasing, accept the cast-off garments as from 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 Fenian do 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 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 upon his functional relation to society. It is unwise and abortive to success to be incongruous in religion. Why attempt to unite repelling elements, error with truth, the old with the new? When a house gets leaky in the roof, patchwork makes it worse. An old codfish, 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 or 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 or 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 appling is the necessary duty of the fence-ministers generally. Spice, 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 alkali 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 believe 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 papulum 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:

#### ARTICLES 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 PROGRESSIVE 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, privileges and immunities of the Association, and shall be a full member, entitled to one vote at every election held by the same; and every additional twelve dollars subscribed and paid as aforesaid shall entitle the member so subscribing to an additional vote.

**Article III.**—The officers of the Association shall be elected on the first Sunday in every May, and shall hold their offices for one year. They shall consist of a President, Vice President, Secretary, and Librarian. Full powers are hereby delegated to them by the Association to transact any and all business that may be by them considered necessary.

**Article IV.**—The books and accounts of this Association 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

given prior to all business meetings of the Society.

Ninety-six names were at once entered upon the Treasurer's book, and the list has been gradually increasing ever since. A certificate of incorporation was obtained, and at the expiration of the first month, the Treasurer's report in our little Monthly Record proved highly satisfactory. Arrangements were made with an efficient instructor to teach a class of our young people the rudiments of music, and to assist them in furnishing us with singing at our Sunday lectures; and in these efforts we were greatly encouraged by the presentation of a fine grand piano, by Mr. Oliver E. Finney, a friend of progress not belonging to the Society.

Previous to our reorganization and consolidation, 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. Williams for August, and we are at present enjoying the terse reasonings and logical deductions of Miss Susie M. Johnson, while speakers for the remainder 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 one hundred and fifty volumes to five hundred and forty-three, and our Monthly Record grown into quite a good sized paper. During the hot months the Lyceum has not been quite 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 furnish abundant evidence of the mental, moral and physical progress of our children.

At first, we held this Convention on the first Sunday of the month, but a change has been made, and "The Record" appearing a week in advance of "Convention day," now held on the second Sunday 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 the Lyceum has yet held. Good order reigned throughout the session. The "Lyceum Critic" was ably edited, and beautifully read by one of its editors, a young lady in "Liberty Group." There were few recitations, but most of them gave good satisfaction; and a marked improvement in all the musical exercises was noticed, the young people showing the effects of cultivation, and the older ladies showing the timidity which was at first a cause of many sad failures; and as they gain confidence, they do themselves and their parents and teachers great credit. Little girls from four to twelve, walking up gracefully to the rostrum, making their notes clear, ringing out, and singing with purity and earnestness, or performing instrumental pieces upon the piano, independent of the assistance of older people, cannot fail to win the admiration and esteem of all appreciative spectators.

The Lyceum is fast rendering obsolete the common expression, "backward boy," by associating the pupils, both male and female, according to the "gentler sex," and accustoming them to frequent appearances in public as speakers, declaimers and essayists. We have many juvenile gentlemen among our ranks, in whose propriety of behavior, manly bearing, and achievements in literature and oratory, we have reason to take pride.

"The Lyceum Critic" is quite a feature of our Lyceum. It is a little manuscript paper, instituted for the purpose of kindly correcting faults and commending virtues in the members and their exercises. Two editors are selected from the older groups, and, singing with their mates 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 in short written criticisms, which the editors are at liberty to accept or reject, according to their judgment; and while one editor copies the accepted articles, with such comments as he or she may see fit to add, preserving the whole with a short editorial, the other sums up the paper in a "criticism upon the criticisms," in which both accepted and rejected articles are noticed with proper criticism, advice, reproof, commendation 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 of good.

I think that all parties are benefited by the consolidation. Parents and guardians look upon the Lyceum as the nursery of the Society, and are interested in whatever concerns it. Children feel that in belonging to the Lyceum they have an interest in everything connected with the Society; and thus the little members of the Society are blended in a more perfect, harmonious whole. Thus far we have been obliged to hold our Lyceum sessions 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 have our Lyceum sessions 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 lecture, which would be a great advantage, and 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 my meals as best I can, and retire completely worn out with the labor of the day, and with no 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 weariness induces peevishness, indifference and neglect of duty, and often proves a great demerit. As a member of the Society, deeply interested in its Lyceum, I sincerely hope that we may follow the example of our Philadelphia friends, and change the hour of our Lyceum session 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 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 synopsis of Miss Johnson's Sunday evening lecture, headed with "Startling Propositions," "Bitterness toward Christianity," "Satanic Preference."

As a Spiritualist, I sincerely thank the reporter of that lecture for giving such a truthful embodiment of Miss Johnson's reasonable, logical, common-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 be to whom investigation does not prove a key to adoption. We are not at all troubled by the wholesome reproofs, the vindictive abuse, the deserved and undeserved ridicule that is being poured upon us. It will do us good, and it is a conclusion upon the heaven is working. Spiritualism can afford to be buffeted and assailed, criticised and scoffed at. It is not one of those selfish, exclusive institutions that would fain wall itself in with aristocratic power and arrogance, holding itself aloof from the intrusion of the masses. It is a religion of the people, and it is a religion that is being spread by the practical, beautiful belief; and narrow-minded, bigoted and blind indeed must be to whom investigation does not prove a key to adoption.

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St. Louis, Mo., Sept. 12, 1867.

Mrs. CHARLES A. FENN.

Jamesville, Wis.

Our Society is small, but steadily increasing. Much interest is manifested by many of the Orthodox faith. The good seed is sown, the germ has sprouted, and now faithful workers are needed to bring to maturity the coming harvest. We are often favored with words of cheer from Miss

Elvira Wheelock, Mrs. N. W. Miles, J. S. Loveland 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 all around.

At the last annual meeting of the First Society of Spiritualists of Jamesville, 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, Treasurer; Mrs. N. W. Miles, G. H. Hicks and Jonas Trumble, Trustees. Wm. E. Jones, Sec.

### Corry Mass Convention.

The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Pennsylvania 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 and reformatory questions. Selden J. Finney of Troy, N. Y., Alcinda Wilhelm, M. D., of Philadelphia, and other able speakers are expected to be present. All communications should be addressed to Mrs. W. H. Johnston, Cor. Sec.

By Order of Committee.  
Corry, Pa., Sept. 20, 1867.

**Quarterly Meeting.**  
The Quarterly Meeting of the "Northern Wisconsin 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. Every body is invited to be present. J. P. GALLUP, Sec'y.

Oaksho, Wis., Sept. 23, 1867.

### SPIRITUALIST MEETINGS.

**Boston.**—The First Spiritualist Association hold regular meetings at 10 A. M. on Sunday, at 10 A. M. on Tuesday, and at 10 A. M. on Thursday. The Children's Progressive Lyceum meets at 10 A. M. on Sunday, at 10 A. M. on Tuesday, and at 10 A. M. on Thursday. The Children's Progressive Lyceum meets at 10 A. M. on Sunday, at 10 A. M. on Tuesday, and at 10 A. M. on Thursday. The Children's Progressive Lyceum meets at 10 A. M. on Sunday, at 10 A. M. on Tuesday, and at 10 A. M. on Thursday.

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usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

**TOLDOO.**—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 11 A. M. and 7 P. M. All are invited free—no charge for children. The Progressive Lyceum meets at 10 A. M. on Sunday, at 10 A. M. on Tuesday, and at 10 A. M. on Thursday.

**CLEVELAND.**—The Spiritualists of Cleveland hold regular meetings at 10 A. M. on Sunday, at 10 A. M. on Tuesday, and at 10 A. M. on Thursday. The Children's Progressive Lyceum meets at 10 A. M. on Sunday, at 10 A. M. on Tuesday, and at 10 A. M. on Thursday.

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