

BANNER OF LIGHT.



VOL. XXII.

(\$5.00 PER YEAR.)
In Advance.

BOSTON, SATURDAY, NOVEMBER 9, 1867.

(SINGLE COPIES.)
Eight Cents.

NO. 8.

[OFFICIAL REPORT.]

FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

Held at Cleveland, Ohio, September 23, 24th, 25th and 26th, 1867.

(Reported for the Convention by Henry T. Child, M. D., the Secretary.)

THURSDAY EVENING SESSION.

Convention met at 7 o'clock. Song by a member of the Bailey Quartette. An original poem was read by Hudson Tuttle, of Berlin Heights, Ohio.

POETICAL ADDRESS BY HUDSON TUTTLE.
Eternal Spirit of the world, unseen,
Thou Great Unknown, whose potent thoughts
are laws,
Thou Fount of Life from whom all being flows,
Vast, Infinite, Eternal Cause,
The soul, as its shrine, to thee ascends,
To break its limits on its misty shore,
To bask in light, eternal and serene,
And realize its God forevermore.

As worlds in space on different pathways move
Around their central orb, yet so combined
That all are woven into a perfect whole,
A unity of will and force combined,
So we here, meeting, forge the golden chain,
Link within link, of Love, around our hearts,
And rise to nobler purposes and aims,
To act in unison our various parts.

From granite New England to the far Golden Gate,
From the lakes to the Mexican waves,
And over the blue of Atlantic's wild crest,
Where its billow an elder waves,
We have traveled for many a wearisome mile,
Like pilgrims of old to a shrine,
And the dust of our journey is still on our feet,
As we marshal us here into line.

From war with the world the scarred veterans come—
I never could speak of their fames;
Their hair has grown white while campaigning there,
And its lordlings have spat on their names;
The priest, he has pointed the finger of scorn,
And thundered God's woeful wrath,
A fountain of gall trickled off from his tongue,
And watered the thorns in your path,
Some weary with battle, and others yet fresh,
And ready to war to the knife—
God grant the old veterans fresh life and deep peace.

When they come to the end of the strife,
And others are newly enrolled in the ranks,
With voices as feeble as yet,
But some go down on the blast of the strife.
In tones earth shall never forget.
Speak on, glowing hearts; let your tongues scatter fire.

And light the slow down into day;
You cannot turn back, and you cannot retire,
Though planning and willing alway,
The car of the ages rushes on in its track,
We are atoms that ride where it will,
Aught we do, what we say is of little avail,
For its motion a Deity wills,
Who wrenches our efforts, our failures and faults,
To uses and purposes always its own,
And though we may think we are losing for naught,
We shall find that our failures successful have grown.

We know that our car rushes on to the dawn,
That the New is to battle the venerable Old;
That the fight will be fearful, bloody and long,
And the day more glorious than prophets fore-
told;
The day when thought shall be free as air;
When a viper-creed shall not sere and blast,
And poison the founts of our purest lives,
Till they wither like leaves in a furnace cast;
And the soul shall cry in its deepest ire,
"You may shackle these limbs with cankering chains,
But I must be free through gibbet and fire
I walk to my freedom and your vengeance dis-
dains!"

Entranced, that day I saw break through the night,
The earth lay in the blackness of despair;
By Ignorance, Tyranny, Bigotry,
Three fiends, tortured, distracted, torn,
Ignorance (profane mother of all woes)
Was reverenced as high priestess,
Her wrinkled brow was wreathed with midnight shades;
An idiotic smile played on her lips,
Illuminating her half-shut, leaden eyes;
Her pride was fatuous as her conceit;
Though knowing nothing, she all things professed;
In folly boasting that she could not see,
She scoffed at learning as a worthless toy;
The sages scorned as wizards plotting ill;
The wisest men were fools in her conceit,
And 'gainst them she her savages arrayed
To quench the fires of science with their blood.

I saw the tyrant in the sullen gloom;
His viperous eyes were bloodshot; on his brow,
Low and retreating, fell his cringing locks;
Around his bloated limbs a crimson robe,
Blushing for shame, was loosely thrown, its folds
Polluted by the blood of myriads slain;
His hand of iron grasped a mire-stained lash,
And never ceased to beat the crowd of slaves
Who wore his manacles. Strown at his feet
Were chains and legal scrolls, laws made for right,
But giving all the power to might; unjust
To all except his kindred, sharks and wolves;
Hereditary patents, titles, deeds,
Contracts and laws of every shade and hue,
On which he looked with haughty pride. His rack
And gibbet in the distance loomed, scarecrows
Of death, with guillotine and dungeon vaults,
By which he strove to keep mankind at bay,
And crush beneath his feet the rebel, truth.
Last, Bigotry, most cursed of this trinity,
Blind-eyed, decreed, and with venomous breath,
More withering than breeze by Upas kissed,
She preached and prayed, and called on God for help.

To stun her hands with useless martyrs' blood,
She crushed her victims 'neath the horrid wheel,
Or bound them, quivering, in the fagot's flame,
Then asked Jehovah's blessings on her acts!
Her creed became a jargon of conceit;
God was evil, reason a decoy,
Natur was a fiend, and Satan was her God,
Friend against friend she turned; home against home;
Child against parent; nation against nation;
War and corruption feasted in her veins
And rankled in the church her craft had reared;
With dripping sword aloft in air upheld,
Her gory talons fished in those brave hearts
Who dared their manhood's sacred rights assert,
She hoarsely cried, "Believe me or be damned!"
The rulers had misquoted on their strength,
Time does not carry from the needy world
Its master mists; they only pass from view,
The dark, thin veil of death, like iron wall,
Excludes their spirit-forms from mortal eyes;

But as with anxious gaze, they watch the world,
They are not idle, but above the war,
They gather, leading on to victory,
When death withdraws the mighty mind from view,
A loyal people defy his name;
He tries to receive their suppliant prayers,
More potent than in life.

And as I gazed in abdicating terror,
A light broke through the blackness, and I saw
Forms in the mist descending, and I heard
Voices like harmony of celestial spheres:

"Brothers, arise from torture to the light!
No longer shall the new war with the old;
No more the earth be stained
With the red glory of the martyrs' blood;
No more the hero dragged before the throne
Of Pilate by the mob."
The light increased; the hills rose flushed;
Into the deepest valleys stole its rays,
And chaos chanted "Liberty."

Liberty! thou art the nation's hope!
For thee they rush into the jaws of war,
Upon thine altar immolate their braves,
And let grim Want and Pestilence devour
Them piece by piece, unmoored as Spartan youth.
Thy praise is anthemed on Creation's harp;
The warblers chant; 'tis whispered by the wind;
The sea e'er speaks it to the sounding shore;
It beams in light, and twinkles from the stars.

As man's crushed heart beats out the march of life
With low and muffled beats, he hears thy voice.
His frenzied brain his nerveless arm inspires
To crush the tyrant's throne. Thy name,
The magic word, the essence to harmony.

'Tou bid'st the nations "rise!"
Men leave the plow in furrow half complete,
The shop, the factory, the harvest field,
Thy voice transmuteth the tiller of the soil
Into a fearless warrior, (the plow
Into a sword, engines into cannon,
Steam into powder, iron into ball.)
And sends him like a blazing meteor,
Rushing to death or victory. The thrones,
Reared on the prostrate form, are overthrowed;
The robber-rulers welter in their gore,
While high above the mingled cries and groans,
The clash of swords and cannon's boom,
Thy name is shouted to the smoky skies.

And then I knew forevermore was blent
The world of spirits with the world of men;
Forevermore was past the trine reign.
No more depraved, man became a god.
His reason was God's reason, and his love
Was God's eternal, all-embracing love.
Simple his creed: The Fatherhood of God,
The Motherhood of Nature, the Brotherhood of man.

Then in the golden glory of the light,
A spirit-taught glory of things spoke,
Exquisitely of spirit-life and destiny:

Creation is my own. Each atom world,
Suns, planets and the clustering fleets of stars,
Out of a chaos fierce and hurled,
Belong to me. And as through the bars
Of night I gaze into the ether deep—
As though I trembled on a dizzy steep—
I feel a longing for my former home;
For I have dwelt on every star of space,
Through every fathom of abyss have flown,
And tarried suns in each new found place;
Venus and Earth, and dully flaming Mars,
And those remoter planets from the sun,
The myriad galaxies of blazing stars,
And comets which their swifter courses run.

Before the earth I sang in measured strains,
I was, I am, existing evermore;
I felt the world-births in my swelling veins,
I felt the whirling suns within my brain—
Not theirs, but mine, the 'vantage and the gain.
Ere then I was of force, but now of sense,
Breathed in a convulsed and upheaving world,
So have I willed to win the recompense,
And find myself in life and mind unfurled.

Why restless gaze I at the stars in tears?
Why trembling gaze, like bird confined by bars?
I but express my love for my compeers—
The atoms of myself the pulsing stars.
I own creation. Thus I claim my own,
Not manacled by flesh, nor tortured here
By every adverse breath a whither blown,
A prey to home-sickness and childish fear,
I gaze afar and only heave a moan.

On each world atom I have run a course
To life and spirit from a primal force.
The scale, the tooth, the white and flinty bone,
Which toll of monsters of the ages flows;
Teeth which would tear, scales for a safe de-
fence.

Strong fins for flight, and stronger to pursue,
Or finless forms, with wings for recompense;
Huge bones, like broken columns, thickly strewn
With debris of the world the wondrous page
Annealed in rock. All these were mine;
Not only mine, but in that early age
I was the fish, the Saurian of the slime;
I was the winged reptile of the sea.
I was the flower which bloomed in early prime,
I was the grass that waved upon the lea.

Arising from these forms, to which I feel
As heavenly spirit, who, with joyful gaze
Its body leaving where its veins congeal,
I love to gather from the rocky maze
The Saurian tooth, the thick enameled scales;
The huge Titanio bone, the rocky mail;
For once they served me, once they were my
friends.
I scorn them not, nor think my being bends,
For hence I am, what I incarnate am,
Ere I had been a farce, and but a sham
The system we call Nature. I arose
Through all this pulsing dust, and am of all.
The harmony of Nature, her repose,
Her strife, her agony, her life, her pain,
Each finds an atom in me of its own.
The light of suns, the sea by tempest blown;
The genial Spring, the seasons that appal;
The whirlwind's war, the zephyr's gentle moan,
On chords responsive in my being fall.

I understand, because a part of all;
The laws of Nature are writ in my soul;
The birth of suns, of worlds—Life's rise and fall,
Exist in thought before in form they roll.
I am the real, and all else are dreams—
Substance is fleeting, and not what it seems.
I am eternal. Shadow is the rest,
I only I, can claim to be the real.
I am the type of Nature, her Ideal.
When Alps dissolve, and world shall fade
away,
When suns go out, and stars no longer blaze,
I scarcely shall have reached my primal day.

Thus are we cheered to nobler tasks and aims,
To work, although our labor seemeth naught.
The spirit-sphere is with us in its might—
The essence of the world its deepest thought.
And may we part refreshed to battle on,
In the wild war coming to our time,
With fervent trusting that that higher power,
Truth's banners will unfold in waves sublime,

All things are wrong to what they might be made,
We see them righted by angelic aid;
Then with a shout we cry, "The wrong is righted,
And for thy knell alone we rattling clay,
All have their day,
And fade away,
Like evanescent rainbow's lurid play.
The right, triumphant over dying might,
The victory already loudly cries,
And through the fog we see the dawning light;
See golden glories gild our spirit-sky,
The coming soon,
And ere its noon,
We'll live to love each other, not alone.

Henry T. Child, M. D., of Philadelphia, read the following Essay on

THE RELIGION OF THE SPIRITUAL MOVEMENT.
The religion of the spiritual movement is the culminating thought of the age. It surveys all the fields of the past, and garners up the sheaves of Truth, that have been gathered by all classes of minds, and deposited along the beaten track in which humanity has walked for ages. It goes back beyond all written history, and even the most ancient traditions, and finds in the deep interior of each human soul that which had awakened it to a dim consciousness of its own existence, and of something superior to itself, which it first learned to feel and understand more emphatically God. The term Religion (from re, again, and ligo to bind) was the natural expression of the soul, feeling that in everything in which it approximates the Divine, it binds itself again to its original Source. Looking back upon the rude progenitors of the race, we see them going outside of themselves to the crude, coarse forms of nature around them, to find those things by which they might gratify their offering of allegiance or worship. They embodied their ideas of a Supreme Being, or Power, in rocks and stones, serpents and hideous monsters, storms and earthquakes, and stars and suns; and while we may revolt at some of these repulsive objects, and the materiality of all of them, we cannot fail to see that the impulse which led mankind to select these as types and objects of worship, was similar to that which in all ages has led them every where to reverence something which they supposed to be more powerful than or superior to themselves. And always in the character of the objects selected we have a key to the standard of humanity, a measure of its growth; every where the conditions of mankind are indicated by the gods they worship. The old declaration that "An honest man is the noblest work of God," is not more true than its quaint paraphrase, "An honest God is the noblest work of man." For every individual forms an ideal of God, and the conditions of his life in the past give evidence of the fact that mankind have ever embodied either real or supposed power in the objects to which they have rendered adoration. Divested of the crudeness which resulted from their conditions, we cannot see how the idea very far from that which to-day prompts mankind to offer reverence to the SUPREME, the All-Father and Mother of the Universe, our ideal God. It was necessary to trace out the multitudinous forms of expression which these grand, universal and culminating ideas of human nature have given to the world at various times, and under different circumstances and conditions. We claim that in its ultimate analysis it will always be found to be based most profoundly in the spiritual nature of man, and will ever be an index and expression of that nature; and hence all these forms of the religion of the spiritual movement, and the questions which they teach, are advancing as the race progresses and becomes more fully unfolded.

Spiritualism teaches that all truth is divine, and that no truth ever has been or ever can be lost, and all that remains of the past belongs to us. When we look at it and see the sombre clouds of ignorance and superstition which have covered with so much gloom all the religious systems, we may see beneath all these there has been a continuous line of living truth, hurried very often under lifeless and unmeaning forms; and while we will not discard them, as many have done, under the opprobrious titles of Paganism, Heathenism, Idolatry, &c., neither will we select any of their dead forms, and endeavor to build out of them a system of theology based upon the crumbling ruins of the past. But mounting on the pedestal of human development, Spiritualism, seeing occasion to discard them, has these dark clouds, Franklin-like, has sent its kites into them, and the sparks have come to us over the wires of spirituality, we feel and know that it is the same living fire that has burned upon the pure atoms of every human soul in all times, however varied may have been its expressions. The lessons of the past are full of deep and profound significance and warning. The human soul is ever yearning after truth, and when any great truth has been presented to mankind they have been to some extent satisfied, and disposed to sit down and compass the newly discovered mountain, often declaring that there are none beyond this.

The ancient fable of Atlas bearing the world upon his shoulders is not entirely devoid of truth. All human beings are Atlases bearing the world on their shoulders when they move forward, and holding it back when they stand still or retrograde. The East and the Egyptian, the Israelite and the Christian, each tell us in the most emphatic manner that they have the whole inspiration of God's truth embodied in their special sacred writings, and the followers of each system are educated to accept their own and reject all others. Still, among all classes and conditions of mankind there exists dissatisfaction, a feeling that there must be other truths beyond these which in their loftiest moments of inspiration have been received. This feeling is perhaps one of the most important that influences the human mind. Mr. Ferguson has well said, "This is a universal and unmistakable evidence that man is greater than the grandest special truth that he has ever grasped after in the loftiest flights of his most towering aspiration." And we may add, man is above and beyond all the institutions—social, political or religious—that have ever existed. The religion of the spiritual movement teaches that while we may temporarily compass any mountain of truth, and dwell happily within its sacred precincts, we may ever hear angel voices echoing from the far-off land, "Thou shalt compass this mountain no longer. Arise and go forward; for behold, other mountains, with more sublime heights, are ever before thee." And as we

obey the command, we carry with us the rich treasures of the past, and we gather up the fragments of truth that may be found in the vast storeroom of Nature.

Our religion goes with science in its most profound analysis, and in its deepest researches, where it has cast out its lines and found no soundings. This goes beyond, and declares that all force has its origin in the deep spiritual fontaines of the universe. Not content with the rich discoveries of the teeming present and the fruitful past, Columbus-like, Spiritualism sends forth its agencies to discover not only a new passage to the Indies of the after-life, but a hitherto unknown continent—a new world—and these have returned freighted with the rich jewels and magnificent treasures found upon the beautiful shores of that "far-off near land" of immortal life. But it may be asked, What has this to do with "the religion of the spiritual movement"? We reply, that if there be an Infinite Fountain of Truth, and the mission of religion to bind us again to it, then every portion of truth that we may find and be able to treasure up in the cabinets of our own experience, is a part of the great religion which is to save us from all that is to be feared, IGNORANCE and ERROR. The religion of the spiritual movement being designed to reach the entire man, the moral, the intellectual and the physical, and all things in the universe which bear upon any of these, being its life. Wisdom and knowledge, purity and virtue are the pillars of the grand temple of spiritual religion, while spirituality is the door of entrance to its inner court. There has been an effort to divorce religion from science and philosophy, to separate by a wide gulf the spiritual and the material; but now we know that these are linked together, and those who have garnered the most wisdom and knowledge have the surest basis for the only true and saving religion. Since the infancy of modern Spiritualism there have been various modifications of most of the theological systems. The ideas of an angry God, of original sin, eternal punishment, a literal and material hell of fire and brimstone, are fast passing away and giving place to more refined views and happier feelings, and it is the beautiful dawn of spiritual light upon the world of humanity that has revealed these glorious truths to thousands, many of whom do not realize the source from whence they come.

Yet too many still having their night-mare dreams upon the unyielding bed of religious creeds, and have drawn the thick curtains of sectarianism so closely over the windows of their rooms that only a few feeble rays of light can enter their apartments, and they are consequently unable to see

These cannot know whether the light cometh; they must wait until they have awakened from the sleep of old theology, and its dull impress has passed away. But what is the religion of the spiritual movement? Man has been defined to be a religious being. The object of religion is to elevate him on every plane of his being, literally to bind him again to the God within him and to his fellow man; for the necessary element of his being the divine spark of deity is inherent in him—it is not good for man to dwell alone." And just in proportion as we understand and appreciate each other in all the various conditions and expressions of our being, do we realize that true religion that helps and elevates us. The questions, what and where is God? have often agitated the human mind, and while that which is finite in man is more active than that which is infinite, we can never solve these questions. We hold that the central soul of man is infinite, God-like; that its manifestations in this life are through the intellectual and physical, which are finite.

The religion of the spiritual movement opens a broader field for the reception of the evidences of the existence and attributes of Deity than any other system, because it leaves the mind unfettered and free to take in evidences from every source. The volume of Nature, God's great book of inspiration, is open before us with its multitudinous forms of expression; and as we study it without prejudice or fear, we shall learn much of the character and attributes of Deity. But we are not confined to this, the greatest of all books, and while we drink from its exhaustless fountains, we are not deprived of any of the various inspirations which have come through seers and prophets, and holy men and women in all ages of the world; though we do not accept any book, whether called sacred or otherwise, as specially divine in its origin and infallible in its teachings, we find in many of these grand revelations of truth which belong to humanity, and hence to the religion of the spiritual movement.

But this religion does not rely entirely upon any or all these revelations, and however important a knowledge of the Divine Being may be, it must be fragmentary and imperfect in the present state of humanity. It is in our relations to man, both here and in the future, that the great superiority of this religion manifests itself; for while other forms of religion teach their followers to walk by faith in all things relating to the future life, we plant ourselves upon the rock of knowledge, based upon clearly demonstrated facts. Let us refer to a few of these, and then recapitulate them briefly.

First, the position that was enunciated by the writer of the book of Job, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Long afterwards a similar idea was presented by the great seer and medium, Emanuel Swedenborg, that "Man is a spirit now while he dwells in these outward temples, though he is ignorant of this fact." This truth, accepted by the few followers of this grand and good man, has been received and fully believed by millions of believers through the influence of the spiritual movement. Like all great discoveries of truth, it required this general dissemination to render it of practical value to humanity.

Second, that as a spiritual being, man holds intimate relations with all spirits everywhere, and the two worlds—sometimes, though improperly, called the natural and the spiritual worlds, (for they are both natural)—are closely allied to each other. This grand truth was never so well appreciated as it has been through the influence of the spiritual movement. The religions of the past have many of them culminated in sects, that have deemed it a part of their duty to persecute those who differed from them, and have failed to establish the universal brotherhood of man on earth. The religion of the spiritual movement not only declares this as a fundamental principle here in reference to the thirteen hundred millions of human beings who are now living in the form of this globe, but reaching forth into the vast spheres of the inner life, enunciates the grand and sublime truth, that all the children of our Father and Mother God who have lived upon this world and upon ALL other worlds in all time, are, by virtue of their common parentage and their consequent immortality, members of one great universal brotherhood, having common interests and a common destiny. Such an idea lifts the human soul into a sphere which it had never known before, and in accepting it it breathes the celestial air of a freedom which no other religion can give. The religion of the spiritual movement having rendered practical the idea that man is a spirit now, and a member of the great universal brother-

hood of the family of God, naturally awakens a profound interest in the conditions of this brotherhood everywhere. From the awakening of this desire through the development of the spiritual movement, many persons have come into such close and intimate relations with the interior life, that they are enabled to reveal to this world many of its conditions. A prominent part of the religion of the spiritual movement is to trace out these conditions, and thus to learn all that we can of the great future that lies before us—the "mansions in the Father's house" of which Jesus spoke. The limits of this essay will not permit us to go far in this direction. The great law of progress so generally manifested in the external universe is still more apparent in man's spiritual nature; and however far any human being may stray from the true orbit of his life, there is a limit beyond which he cannot go, and that limit is always within the line of progression, so that no aberration can ever take man out of the sphere of this saving influence. We hold, in distinction to most of the former theological systems, that no soul can be lost; that the wheel of progress is turning, ever turning, and will sooner or later bring all up from their present conditions, however low they may be. Finding the inner life peopled with spirits in all the different conditions which are possible to the external world, it is highly gratifying to know that amid all these various states there is not and cannot be one of "fixity," either of evil and remorse, which is irremediable, or of an imaginary heaven equally unchangeable, which would be little if any better, but that in all conditions, motion, change and progression are the universal law, and that the freedom which is necessarily narrowed down to so small a circle for the newborn child of earth, is designed to be constantly widening in this life, and in ALL the after conditions, just in proportion as man's faculties and powers are unfolded in a proper and legitimate manner.

Another distinguishing trait of the religion of the spiritual movement is the embodiment of a thought which had been dimly seen by some of the more advanced and liberal minds of the past—the religion, in its broadest and most comprehensive sense, is not confined to man's moral or spiritual nature alone, nor to the intellectual in comparison with the material, but that it reaches and overshadow the entire man, physical, mental and moral. It has long been known that the intimate relations which subsist between these render their influence mutually powerful, and that the violations of the physical laws have cramped the intellect and perverted the moral nature of man. This religion, having in view the harmonious development of mankind, demands, for its complete unfoldment, the proper exercise of all the faculties of the religion of the spiritual movement being based upon facts and knowledge, is AFFIRMATIVE in all its positions, and teaches

First, That man, as a divine idea, is always a spiritual being, however gross an external form he may have.

Second, That all parts of his nature are divine in essence and in ultimate result.

Third, That he is related to all other spirits in the universe.

Fourth, That each one is responsible for his or her actions, in accordance with his or her capacities.

Fifth, That the change at death reaches only the external form, and leaves the spirit unchanged in all things save the basis of materiality.

Sixth, This religion teaches that there are no specially holy days or consecrated places, but that God's temple is the universe, "its choir the winds and waves" and all the multitudinous voices of Nature, its highest altar the human soul, and the increase of the true worship to which all are called ever rises from noble deeds as the result of pure lives.

Seventh, That the requirement of knowledge and the development of the faculties in any condition of life will be a blessing in all succeeding conditions.

Eighth, That each advanced condition retains a consciousness of all the former conditions.

Ninth, That there are conditions in this life which enable man to realize, with more or less clearness, the inner or spiritual life; and, as a result of this power and these conditions, we have modern Spiritualism, with all its facts and phenomena.

Tenth, That the spirit-world is not only around all worlds on which there are human beings, and of whom are spirits, but extends throughout all the infinity that we, as spirits, can conceive of. That which is termed "the Summer-Land" is an immense belt or ring, in which spirits pass into the various degrees and conditions of the inner life. Death, by dissolving mortals of their external forms, intrudes men into the more conscious conditions of spirit-life, but their progression in this religion depends upon interior growth and development.

Eleventh, That as in the Divine economy no atom of matter can be lost, so no human soul can be blotted out of existence.

Twelfth, That the human spirit is, and ever must be, in all its conditions, subject to the laws of progression, and hence there can be neither a fixed and unchangeable heaven nor hell, as many systems of theology have taught.

Thirteenth, That the most important relations between man and man are spiritual.

Fourteenth, That we accept, as in accordance with the clearest deductions of reason and the highest perception of the spiritual nature, that there is one Central Source of Power, which may be termed God, or the most emphatic and concentrated form of good.

Fifteenth, That there is no authority except TRUTH and no interpretation of this that is binding upon us, save that which results from the convictions of our reason and our highest intuitions; hence in all our declarations and statements the individual authors alone are responsible, and each person is bound to accept only that which carries conviction with it, and leave all else, from whatever source it may come, for future investigation.

Sixteenth, Hence this religion, which numbers millions of believers, presents the singular fact, never before known in reference to any religious body, great or small, of having no leader or founder; it is "of the people and for the people"; it comes from all classes of spirits, and reaches all conditions of humanity, and each individual is responsible alike for his belief and his notions.

Seventeenth, That the keystone in the arch of this religion of the spiritual movement is the important fact, which has been demonstrated to the satisfaction of millions, that under proper conditions spirits can identify themselves to mortals. And that in the inner-life there is a blessed reunion of all those who are bound together by the ties of love and sympathy; and that all those loved ones whom we have mourned, will prove beyond a doubt that they are not lost, but gone before to a brighter and better condition, where we shall join them, and move on in the great work of life, the broken threads of which seem to be lost, as the curtains of earth are drawn over our mortal lives.

An original song was improvised and sung by Mrs. Martin, a medium.

Education should consist much more than it does in learning to do, to act, to perform.

Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 59, Station D, New York City.

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

NELA HASTINGS.

CHAP. VI.—DESTINY.

"I'm sure it happened very funny," said Nela, as she soused her hands up and down in the warm water, from which her arms emerged looking as white as the sea-foam, while on her face glowed a smile, half of satisfaction and half of triumph.

"It was truly a very excellent plan for you to stay, that we might keep Lucy a little longer, for her cheeks begin to look as rosy as yours; but what was it so very funny that happened?"

"Why, that I should have put on my old dress when I went over there, just as if I was going to work; if I had n't, why, I should n't have thought it was best to stay, and then who knows what would have happened?"

"Sure enough, my little wise one. Who knows? None of us. Do not forget this, Nela. Nothing happens; but every event is a little thread twisted into the golden cord that binds us to the All-Perfect and All-Good. It may be a very little, a very trifling thread; but it is a part of it. Now we have all done with our forenoon's work, and with Mrs. Jones's, too, and you must be ready for your little excursion; though I don't exactly like to have you go alone."

"And we do n't exactly like to; but I'll take ever so good care of the girls."

"And who'll take care of you?"

"I'll put on my little thread as you told me, then nothing can happen, you know."

The three girls had planned for an afternoon's walk into the woods across the brook to gather Azalia blossoms. It was a day as fair as glows in heaven. Not a cloud but of silver whiteness shut out the smallest portion of the deep blue sky. So clear was the air, that the distant mountains showed all the roughness of their surface, and the forests at their base revealed their different tints of green and the varieties of their foliage as if one stood near them.

There is in such days a peace, a pervading repose, a serene beauty that enters the spirit, and gives it a quiet gladness.

The three girls found an abundance of pink Azalias, and gathered arms full. Nela fairly embowered herself in the fragrant blossoms. They were eager to return home and decorate the house with beauty.

"Won't grandma be pleased?" said Nela; "if we could only coax her away and not let her know, and then trim up the whole house. Or if we could get her to sleep and build a bower over her. Let's try."

And so they hastened their steps. Nela proposed that they should go home a shorter way, and cross the brook further up. "It's such fun to cross on the log, and to look down and see the clear water."

But Lucy could not see the fun, and when they arrived at the place of crossing, her lips fairly trembled with anxiety.

"Oh," said Nela, "I'll help you, and Rosa is n't afraid, and then grandma says we ought to know how to climb, and to walk on high places."

Just at this spot the stream made a sudden turn through a sort of ravine, and the banks on either side were quite high. An old chestnut tree had fallen directly across the banks, and had lain until it had become overgrown with moss. It formed a beautiful rustic bridge, and was perfectly safe to a courageous foot like Nela's. She crossed it in a moment, and called to Lucy to venture next.

"I can't, indeed I can't," said Lucy. "Rosa, you go, and I'll go carefully down here and cross on the stones."

"What a cooey," said Nela; "is n't she, Rosa? Why it's nothing. I'll come back and take hold of your hand. There, now, put one foot down so, then the other."

Lucy could not bear reproach, but her cheeks grew as white as the fleecy clouds, while her hands trembled with fear. Nela had neglected to put down her bunch of Azalias, and consequently her hands were burdened. She stepped forward with firmness, but Lucy trembled more and more, and at last her feet refused to go.

"Oh, Nela, I would if I could," she said.

"Of course you can," said Nela; "have n't I been across a hundred times?"

Lucy took a step more, but her foot slipped, her head was dizzy, and she slid from the log. Her dress caught in the branches that still clung to the old log, and she hung in a most dangerous position. If Nela's arms had been free she would have saved her; but her great anxiety to keep fast hold of her clusters of beauty, made her almost powerless. Rosa stood in bewilderment. Nela threw down her blossoms, and they floated down the stream. She tugged at Lucy's dress, and tried her best to get hold of her arm, but she could not reach it. She saw Lucy growing paler and paler, and she did not speak or try to save herself.

Nela had not screamed at first, but felt fully equal to the emergency. But now she gave a loud call. It was a cry of terror, and pierced the air. It brought help in an instant. A lad of twelve years old came with nimble feet, and with a courage and daring in his men that inspired Nela in a moment. He saw at a glance the danger. He gave Nela directions what to do. She was to lie down on the log, and reach down her hand to try and cut the garments that were caught, while he went below and stood in the stream and lifted up her head, and then she would slip upon her feet.

In a moment all was done, and the dash of cold water upon Lucy roused her from her fainting condition. They led her to the bank, and Rosa held her arms about her, while Nela took off her own apron and tried to dry her garments a little.

The boy looked on with a smile of satisfaction, and yet with a timidity and awkwardness quite unlike his first appearance on the scene. He was large for his years, and a noble looking fellow. His eyes were blue, but so large and deep that they seemed of dark color. His light brown hair clustered about his forehead, and his mouth betrayed gentleness and firmness.

"I think I will go now," he said timidly.

"We are so glad you came," said Nela. "And I wish I could tell grandma your name."

"My name is Simonton Graves, but they all

call me Tony, and I am staying with my uncle, Mr. Graves, and I was out hunting the sheep, but I stopped to play a minute by the brook, or else I should have been way off. Good-by. I must run now to make up for lost time."

Nela hurried Lucy, and they went as rapidly as possible over stone walls and fences, through the fields and meadows. It took them but a minute to tell their story to Aunt Prue, who had no reproofs for them, but many words of sympathy. Now that the anxiety was over, Nela's courage gave way.

"Oh, grandma," she said, "I was so unkind to make her go, and I called her a cooey, and I felt real vexed with her, and it was all my fault."

"Well, I suppose I was a cooey; so do n't cry," said Lucy. "I can't tell what made me afraid, but my head went round and round like your wheel, auntie. I could n't tell where to step."

"No, no, dearie, I know you could n't."

"How lucky that Tony heard us," said Rosa.

"If he had n't been there perhaps we should all have died."

"I guess I should n't," said Nela. "I'm ashamed I did n't help Lucy all myself."

"Well, my little pets, you have now a proof of the truth that nothing happens but is a beautiful link in the chain of our lives. That boy playing a moment by the brook seemed to be going his own way, but some good power was surely leading him. You know that a sparrow cannot fall to the ground without some good and wise purpose, and every step of our lives has its attending angel."

Aunt Prue had not been idly talking, but had got Lucy warm clothes and a cup of hot water with a little peppermint in it, and was now rocking her as gently as if she was a baby. Nela set herself about the preparations for tea as if nothing had happened, but a little look of sadness was on her face. She felt she had been in the wrong, and she could not shake off the sorrow of it.

But Aunt Prue was preaching to herself another sermon on destiny; "Nothing ever happens. How lucky all this is. It was only this morning that I was wishing we had a boy in our party. If boys need their mothers and sisters, girls need their brothers and fathers. I was trying to contrive some way to round out our little party by the introduction of some brave, noble spirit into it, and here it all is arranged for me." She continued aloud:

"Nela, I would indeed like to thank the quick-witted boy that helped you so readily. Put on your things and run over to Mr. Graves's and ask him to tea; and Rosa, you set the table with the best china, and take down the can of jelly. Lucy will wake by-and-by, and will remember her terror only as a dream, and we will have a merry time. Be spry, Nela, and bring Simon with you."

A merry time they had at the tea-table. Nela tried to atone to Lucy by every possible act of kindness, and Rosa's face was beaming with gladness at the happy end of their troubles.

"My little ones," said Aunt Prue, "I want you should always remember that every little thing you do may be of some importance to yourself or others, so do not do anything ill. A little moment may be a golden time. To make you remember this better I'll tell you a little bit of a true story, and after that I order for you all a good game of 'I spy'; it will do Lucy more good than a dose of composition, and will make you all sleep with sweet dreams."

"Tell tell!" said Nela.

"When I was a good many summers younger than I am now, quite a young woman, I had a great fancy for roaming in the woods, and picking every wild flower that I could find. Sometimes I put them in books and pressed them, and sometimes I put them in little bunches or wreaths and let them dry. Well, one day I went out and I did not pick a single flower, but kept roaming about until all at once I came to the sweetest little vine you ever saw, with dear little pink flowers on it that looked like the work of fairies. I afterwards learned that it was called Linnea borealis. I gathered a handful and let the delicate clusters hang over my hand, trailing their beauty on the ground."

So glad was I in this sweet, fresh life of the flower, that I called in to our good friend's, Mrs. Seaver, who always shared every good thing with me, and to whom it was a delight to carry any pleasure of mine. I filled a white china vase for her, and hung it up in her window and let the delicate vines hang down. I thought of the dear angels that let their sweet gifts fall to beautify our lives, and those flowers seemed to me to have a peculiar beauty. I loved them as I never loved flowers before."

Well, the next morning a stranger called at Mrs. Seaver's, inquiring for some person formerly a resident there. His eye caught the flowers, and rested on them with delight. He would go miles to find some, he said; could he be directed to them? No one could tell where they grew but myself, and so the young stranger made an inquiry at our door that bright morning, and I answered it with my checked apron on, and my face glowing with the exercise I had been taking with my broom and duster. Some months afterwards, another inquiry was made of me from the same person; but the latter was not at the doorway, but under the crimson leaves of a maple just at sunset, as we were standing looking at the western glory."

"What could he have wanted then?" said Nela; "not flowers? Perhaps he wanted the gold that lies where the sun goes down."

"He wanted me to be his wife. And that was your grandfather, Nela; and it was beautiful that flowers brought us together, for our life together was blooming with beauty."

"Oh, grandma, how queer it was. Do tell us more about it."

"I should spoil the game of 'I spy'; if I should tell you of the budding and blooming of our love; but I wanted you to see how little a thing changed all my life, and brought me into a path just suited to me, and in which I have walked with perfect content. It was only a flower, and yet it opened the golden gate to a useful, happy life."

"You tell as beautiful stories as my grandpa," said Tony, "only he tells them about the sea and ships and great storms. I wish he was here. I'll ask him to come over some day."

"So do," said Aunt Prue. "Now, run to your play; and, Tony, I leave the girls in your care. Do n't let them be too wild with their fun and frolic."

[To be continued.]

A SUGGESTION TO SCHOOL COMMITTEES.—Dr. Hermann Kohn has just published at Breslau a curious work, giving the result of the examination of the eyes of 10,860 school children. He found 1730 of them—17.1 per cent.—short-sighted. None were short-sighted who had not been at school more than half a year. There were four times as many short-sighted children in the town as in the country, and the evil obviously increased in proportion to the amount of study exacted from the children. Dr. Kohn attributes the evil in a great measure to the bad construction of school benches, which force the children to read with their heads close before their eyes, and with their heads held down.

Original Essays.

POWER AND PURPOSE OF CHARITY.

BY A. B. CHILD, M. D.

The courses of the civilized world, though professedly directed to, have practically and substantially drifted from the precepts and practices of Christ. So the practical power and the uses of Christianity are not known to men.

The message of Christianity is the gospel of charity, brought to the people, to the nations, to the world, for government, guidance, security and happiness in all the affairs of life.

But there is tumult, turmoil, conflict and war in the world.

These come from the non-acceptance of Christianity, from its outward profession and inward rejection.

Christianity does not take a stand against the sinfulness of the world, as the churches have taught. If it did, sin would increase by its coming, as the sincere labors of the churches have proven.

It does not take one side on the battle-field of right and wrong, but both. If it took only one side it would be fractional, not integral, its power would be constrained to a party, not extended to the rule of a world.

Christianity is founded in an element old in precepts, but unknown in practices. It is unselfishness, liberality, passiveness, thoughtfulness, feeling, sympathy, compassion, kindness, generosity, not to self, but to the world. In one word it is charity, and in another word it is unselfish love. It forgives all the sins of all men; it counsels no penalties, no punishments, and turns away from the resistance of that which man calls evil, and sees evil as a necessity to him who produces it. It is a development above the desire of sinful acts. It is an opening of the sight to see the unseen truths that lie around us.

No man can be a Christian until he sees himself as others see him; until he is able to see another as another sees himself; until he can justify another's deeds as all men justify their own.

No man is a Christian who sees the faults of others to tell them, disapprove them, condemn and combat them.

No man can be a Christian while he goes against sin, war and the devil. He who goes against sin is a sinner. He who goes against war is a warrior. He who goes against the devil will find the fiction in himself.

War will exist on its plane forever. But a Christian has passed it, and stands superior to its uses, and sees its necessity in its conditions.

A Christian will forgive all the offences that all men have committed, because he sees that in the condition of offences the penalty of every offence is needed for the good of the offender, to bring him to the development of charity by suffering. In the onward and upward progress of the soul every man must come to charity, "charity that believeth all things, and thinketh no evil." In other words, every man, in his progression by the forces of the natural world, must come to the precepts and practices of Christ.

The power of charity and its uses for the moral government of man, is a mystery, is an unsolved problem, to say the least, is a question to the rulers of the people, the governors of the earth, who deal in war and punishment and think them a necessity.

Ask the people if charity, which is Christianity, has all power in the moral world, and men will leer in their arrogance, look wise in their ignorance, and say, "Thou fool! knowest thou not that charity has no power to rule the wickedness of men?"

Until the coming of Spiritualism, so little has been preached and written of the power and uses of charity, that but little in all the books of the world can be quoted. Three men are nearly all who can be quoted, and they are most powerful in history, viz: Christ, Shakespeare and Paul. It was their charity that made their power, and that makes them live in our memory and in our hearts.

Man desires to be great, good, useful and powerful. They seek, but they do not find what they seek, for they do not go in the direction of charity. Millions would lend their efforts to change the morals of men from bad to good, and still are ignorant that the only power which can govern the morals of men is the power of charity. But the people will be slow to believe it.

There was a time when the people did not know that steam had in it great power of usefulness. But the world goes forward, and now they know it, and their work proclaims it. With the power of steam man can blow up all the arsenals of war and all the meeting-houses that give them succor and support. While with the power of charity man can do a greater work; he can dissolve and banish from the heart every cause, intent and purpose of war.

As God possesses all power in the spiritual universe of hidden mysteries, so charity possesses all power in the yet hidden mystery of the moral government of man.

As the attraction of gravitation rules the material world, so the attraction of love must rule the moral world.

The sceptre of all power is held, obscurely yet, in the hand of charity. The garments of all loveliness charity wears. All knowledge is her fountain of wisdom. It is all power, all wisdom, all love. "It never faileth."

"Charity beareth all things; endureth all things; believeth all things; rejoiceth not in iniquity, but rejoiceth in truth."

"'Tis the mightiest in the mightiest."

All that the Church has done with its commandments, all that the State has done and can do with its laws for the safety and well-being of the people, when set down by the side of charity's power will count nothing.

But as the time has come in the practice of men when the power of steam has superseded the power of human hands, so the time will come in the practice of morals when the power of charity will supersede the necessity of human enactments, and all the wars they produce.

It is true that trine god of human government, viz: the statesman, the churchman, the warrior, have power, but their power is no wider than the limits of their liberality. Their power is weakness, for they are all bigots.

Liberality widens as men grow in charity. Bigotry is narrow; it goes not beyond selfishness. It is bondage, it is weakness; not power, not liberty.

The moral power of man is measured by his charity.

The bigot sees only his own rectitude. Charity sees the rectitude of all.

The outer man is moved by force, while the

inner man is held to and moved by attraction, which is love.

The inner man is the real man.

It is the beating heart that shapes human destiny, not the reasoning head.

Purposes may be thwarted, but feelings are never changed by opposition.

Through long centuries of sorrow and darkness, charity has been faithful to her mission, gently rapping for entrance at the door of every heart; asking modestly for admission to every throne and rule of power; pressing her utterance upon every religion; breathing her holy pathos into every fervent prayer; and in all human deeds, in all the rule of men she has been rejected. She has been an outcast to all the operations of mankind. The rostrum, the desk, the pulpit, the press have rejected her. All human commandments have rejected her. All the laws of men have rejected her. The nation, and even the social hearth have rejected her. So that the experiences of the world can bear no testimony to her rule of power, to her melody of life, to her spotless purity, to her unutterable loveliness.

And thus the sensuous world sees no power in charity, no melody, no loveliness.

But her pleadings are not in vain.

The silent whispers of holy angels have for ages plead with human hearts for charity, so that even all, at times, have wished that all sins of all men might be forgiven.

The whispers of angels are never lost to the memory of the soul.

"God so loved the world that he sent his only son" to open the doors of earth for charity to come in, to establish her rule and reign of power among men. His voice has sweetly sounded through the long period of many bloody centuries, and still sounds fresh and sweet in our ears, saying to men, open the door and the king of glory shall come in.

Awful changes must be, and charity shall come in. But no longer shall charity plead with humanity, an outcast and a wanderer.

No longer do angels unseen whisper to human hearts in silence, pleading for charity.

Not again will God send his son on an errand of mercy to be crucified.

But by God's command the spiritual world comes forth to our sight and hearing to break the bonds of bigotry and cruelty, and to institute the rule and reign of charity.

"The day begins in the drowsy hour of night, And spring from the embrace of winter comes, Meeting the beautiful summer in its arms. So doth the day of our new life begin In these night halting voices from the tomb."

Christ was charity's first, and Spiritualism is her second messenger, obedient to her commands, directed by her wisdom, protected by her power. And the new government that Spiritualism institutes, will stand so wide apart from all the governments that have been, that not a timber of the old will be needed in the structure of the new. It will be the government that Christ brought. The government of charity needs no prisons, Court Houses, State Houses, Gun Houses, Meeting Houses, no organization, no resolutions, no preachers, no lecturers, no congress of men or nations.

As the sun's light and heat bring forth the rich harvest for the good of man, so charity in the new order, spontaneously shining in all the acts of life, will bring forth a rich harvest of morals and religion for the good of man. Charity will be to the moral and religious world what the sun is to the vegetable world. Shut out the sun from the vegetable world, and it is in the house of death. Cast out charity from the morals and religions of men, and they are in the house of death, where Spiritualism finds them.

The magnetic currents of Spiritualism will stimulate the heart to new life and new action. The liberality of Spiritualism will unbind men and raise them from littleness to greatness, from weakness to power, from discord to concord, from childhood to manhood, from ignorance to knowledge, from death to life. When its power and uses are recognized and acknowledged, when its fruit begins to ripen for usefulness, every hand will be stretched out, every heart will yearn for the supreme blessings it brings, for the fruit of charity which the earth has not produced.

Spiritualism, unspoken, swells in the hearts of the people so fully that in the nature of things it omens to the world a sign, a promise that it will become powerful in the rule of the nations, in all human governments, for it is the heart, not the head, that moves the world. Spiritualism appeals to feelings, not philosophies. Charity's throne is in the heart, not the head; in the power of human feeling, not in the weakness of human reason.

If you have not observed you may justly ask what evidence there is that Spiritualism is the messenger of charity? Its existence is brief, its work is hardly begun, but even now there is a great deal to show us that charity is its work. All the communications counsel forgiveness, not revenge for injuries received, carefully avoiding any revelation that would lead the criminal into the hands of revengeful punishment; they pray for mercy, for the forgiveness of others' trespasses as we would have our trespasses forgiven. Spiritualism goes with and reaches for all the children of God, beggars, drunkards, wretches, rebels, culprits, felons, degraded, outcast women, especially for all who are outcast, rejected, left destitute, forsaken and condemned by man. No one child of earth, child of God, does a medium turn away from, reject, condemn, despise or revile, but with magnetic words of brotherly, Christian kindness with heart-throbbings of sympathy, with generous looks of compassion, with a cent or two for present hunger, the true Spiritualist meets his fellow, his brother, man. And thus by the hand of Spiritualism the drops of charity begin to fall on charity's lawful objects.

Good repute and bad repute are earthly garments which charity takes no notice of. Her work is with the hearts of men, not with the garments they wear.

Spiritualism is liberalism, or rather spirituality is liberality. Who that has observed has not seen that liberality is as inseparable from charity as weight is inseparable from matter. The first evidence of charity is liberality.

Spiritualism goes into all the churches with a platform for all the denominations of the world, not by force or argument, but by its powerful magnetic influence of charity. It is not a creed, for all creeds are its possession; it believes all creeds. It is not a sect, for all sects are on its platform. It is not a party, for it is united to all people, it joins with all parties. It rejects and opposes nothing. It believeth all things, it endureth all things. It is not puffed up, it vaunteth not itself. It goes among the lowly, and it is the lowly that walk first in its holy, humble pathways.

It has dropped the panoply of war and the burdensome, useless garments of reputation. It clothes the naked. It feeds the hungry. It lessens the pains of sickness, and lights the soul through the dark valley, the shadow of death. It opens the heavens, and redeems the halls.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

The Duke of Argyll, said lately that he attributed Cobden's success to his never speaking a harsh word of any one.

Spiritualism has its foundation on the rocks, in the hills, and its superstructure rises into the pure ether of the highest heavens. Jesus Christ is the architect of its temple, charity is the inmate. Love, sympathy and compassion are the elements of its life. God gives it light, and wisdom gives it direction and support.

But men must abide their time, and nature make their progress. As the green apple, hard, bitter, repulsive, clings to its parent stem till in time the sun has turned it to ripeness, mellowness and sweetness, so shall man, green, hard, bitter and repulsive, cling to our present institutions all stained with human blood, till the sun of charity ripens his manhood, mellows his being, sweetens his life.

The Christian man must come to say and feel with Christ, "Thy will, oh God, not mine be done," and thank God for the institutions of the past, which have proclaimed charity, and practiced war with sin. Thank God for the institutions that are to be, which will produce charity, and in the product proclaim it. Thank God for the hard and cruel hearts that have been. Thank God for the same hearts, turned by charity's holy influences. Thank God for the green fruit, though it was small, sour and bitter. And thank God for the same fruit, large, ripe, mellow and sweet.

SPIRITUALISTS, ATTENTION!

BY I. CARVER.

It seems to me that Spiritualists generally are laboring under a great mistake in regard to the institutions known as Children's Progressive Lyceums. Particularly is this true of small towns and villages where there are but few Spiritualists, and consequently means limited and circumstances seemingly unfavorable.

There seems to be a very general idea that in order to carry on successfully a Progressive Lyceum a large hall is first necessary, then badges, banners, flags, targets, etc.; and because these cannot be obtained, it is useless to do anything. The result is this: there is scarcely a theological Sunday school in the land that has not among its members children of Spiritualists.

This is a mortifying state of things, and ought to be remedied at once. Spiritualists, are you conscious of the wrong you are doing your little ones and humanity? The time has come for you, one and all, to show your true colors. Theology has cramped, mentally and spiritually, (and tried, too, physically,) souls enough already; and will you continue longer to encourage them? Will you lend your assistance by sending your children to their schools? No! Be true to yourselves and to the interests of those entrusted to your care. Remember that "as the twig is bent the tree's inclined," and be careful with what influences you surround your little ones. The idea that you cannot have a Lyceum, unless you have all that Mr. Davis suggests as being necessary, is very wrong.

It is very well to have a large hall in order to march well, banners and badges for symbols, etc., and friend Davis is entitled to much credit for his labors, and thousands will "God bless" him for it; but, friends, while these symbols make the Lyceum more attractive and beautiful, we must not forget that there is something besides marching and wearing emblems that constitutes a true Progressive Lyceum. It is well, I repeat, to have all these beautiful things, if we can, providing we do not lose sight of the soul of the institution, as I fear too many do; but, if we cannot do as we would, let us do as we can.

Spiritualists, everywhere where there is no Lyceum, begin to work in earnest. Don't say can't, but unite your efforts and begin the work of regeneration. If you cannot get more than twelve children, BEGIN; call them together in some suitable place—private house it may be—procure some Manuals, and let ALL, old, middle-aged and young, meet together Sunday after Sunday, and enjoy that flow of soul which theology cannot furnish.

This can be done everywhere. Because you do not have lectures and are not very numerous, is no reason why you should merge yourselves into some other church or Sunday school. Come out from that element, so detrimental to human progress and your individual spirit's welfare, and congregate by yourselves. You are a power, and can be felt. It is a duty required of you by the angel-world, who work for humanity's redemption only through human means. Do not longer delay. Much valuable time has been wasted; let the future be one of earnest work.

Since 1863, when Mr. Davis organized the first Lyceum in New York city, about one hundred and twenty, I think, have been organized. Let the number be doubled immediately. IT CAN BE DONE. There is work for Spiritualists to do, and this feeling of disinterestedness is far from being commendable. If Spiritualists were as zealous in their work as churchmen is in its, how glorious would be the result.

It is a beautiful thing to know that our loved ones do return, and consoling and grand is the positive knowledge of our immortality; but if we consider this the "ALPHA and OMEGA" and all there is of Spiritualism, we are much mistaken. We must work! work! work!

Plymouth, Mass., 1867.

Treasures at the Falls.

The Louisville Courier of Oct. 2d gives, with the above heading, the doings of Mr. Atkins, a clairvoyant, who is at work at the falls of the Ohio, below Louisville. The Courier says:

"Mr. Atkins claims to have made the discovery of the exact location of sunken wrecks, safes containing valuables, and other treasures lost within the last fifty years. These subliminal explorations are being conducted with the aid of diving bells, and ample apparatus for raising the wreck and heavy machinery. Many of our readers will remember the loss of two government locomotives which were being crossed over from Jeffersonville to this city on flatboats during the war, designed for the Nashville Railroad, to facilitate

ARE THE CHILDREN AT HOME?

BY MISS E. STUART PHELPS.

Each day when the glow of sunset fades in the western sky...

Alone in the dear old homestead that once was full of life...

"Yes, love!" I answer him gently, "They're all home long ago..."

Home, where never a sorrow shall dim their eyes with tears!

Sometimes, in the dusk of evening, I only shut my eyes...

With never a cloud upon them, I see their radiant brows...

A breath, and the vision is lifted away on wings of light...

And still as the summer sunset fades away in the west...

SPIRITUALISM AT THE CAPITAL.

For several weeks past the Spiritualists of Washington have been much occupied and interested in the preparation of a hall...

Nobly and well have they worked, heart with heart and hand in hand...

Bright and glorious dawned the morning of the long-looked-for Sunday, Oct. 6th, 1867...

The hall is seventy-five feet long, twenty-five feet wide, neatly but handsomely decorated in fresco by our brother Steinsberg...

After the address a collection was taken to aid in liquidating the balance of outstanding liability...

We feel now that Spiritualism is an established fact in the city of Washington...

arrive to take their places. Altogether, the fittings and adornments are highly appropriate...

The services were commenced by an appropriate introductory by Bro. Dolbear...

An address had been anticipated from Bro. Thomas Gales Forster, also, who has labored with us throughout all our efforts...

The President of the Society then addressed the assembly, and congratulated them on having met together on so interesting and important an occasion...

There is a religious element in man which must have its expression; but, while it has oral expression in our meetings...

Our religion is not based upon books, but upon the teachings of the Divine Mind, as written by his own hand on the ever unfolding pages of the great Book of Nature...

Bro. R. was followed by an aged brother, Dean of Massachusetts, formerly a Methodist clergyman—in a very interesting strain...

At the close of the conference the choir sang "Loving Voices." Mrs. Susie A. Willis, of Lawrence, Mass., delivered a short but beautiful address...

After some discussion relative to the exercises of the day, the programme for the forenoon was announced as follows: general conference until ten o'clock; after that, regular speaking.

At the suggestion of the Chair, the Secretary passed among the audience, and obtained the names of public speakers.

Remarks were made in conference by Dr. Salisbury, Mrs. C. M. Burt, D. Clark, Dr. Ripley and C. Barnes.

After some remarks by various persons, adjourned until half-past one P. M.

At two o'clock the regular business, which was the adoption of the Constitution, came up.

At half-past three o'clock Mrs. M. E. Withee, of Newark, N. J., addressed the Convention in a profitable manner for nearly two hours.

At eight o'clock Dr. W. K. Ripley, of Foxboro, Mass., delivered a very profitable and interesting lecture of about one hour in length...

REPORT OF PROCEEDINGS

OF THE NEW HAMPSHIRE SPIRITUALIST CONVENTION, HELD AT BRADFORD, N. H., SEPT. 24TH, 25TH AND 26TH, 1867.

(Reported for the Banner of Light.)

The Convention assembled pursuant to Call, and was called to order by Dean Clark.

On motion, Hon. Harvey Huntoon, of Unity, was chosen President pro tem.

On motion, a Committee of five was appointed by the Chair to nominate permanent officers for the Convention. The Committee reported as follows:

For President—Harvey Huntoon, of Unity. Vice-Presidents—Reuben Porter and Joseph Currier, of Warren; Wm. Marshall and Joseph Harvey, of Sutton; Elisha Glidden, of Unity; Stephen Anstin and Mrs. Sam'l Bates, of Bradford; Mrs. Matthew Williamson, of Newbury.

Report of the Committee on Organization adopted. On motion, a Committee of three was appointed by the Chair to draft a Constitution or Organic Law...

On motion, a Committee of three was appointed by the Chair to draft a Constitution or Organic Law for the government of the New Hampshire Spiritualist Association...

Remarks were made by several persons from different sections. On motion, by Mr. Hornbrooke, to devote one or two minutes to silent or oral prayer...

A very interesting lecture on the subject, "United we stand, divided you fall," was delivered by Mrs. M. F. Cross, of Hampstead.

Dr. Ripley, of Foxboro, Mass., was called on by the Chair to address the Convention, which he did for a few moments in his usual happy manner.

Bro. R. was followed by an aged brother, Dean of Massachusetts, formerly a Methodist clergyman—in a very interesting strain...

At the suggestion of the Chair, the Secretary passed among the audience, and obtained the names of public speakers.

Remarks were made in conference by Dr. Salisbury, Mrs. C. M. Burt, D. Clark, Dr. Ripley and C. Barnes.

At the close of the conference the choir sang "Loving Voices." Mrs. Susie A. Willis, of Lawrence, Mass., delivered a short but beautiful address...

After some discussion relative to the exercises of the day, the programme for the forenoon was announced as follows: general conference until ten o'clock; after that, regular speaking.

At the suggestion of the Chair, the Secretary passed among the audience, and obtained the names of public speakers.

Remarks were made in conference by Dr. Salisbury, Mrs. C. M. Burt, D. Clark, Dr. Ripley and C. Barnes.

After some remarks by various persons, adjourned until half-past one P. M.

At two o'clock the regular business, which was the adoption of the Constitution, came up.

At half-past three o'clock Mrs. M. E. Withee, of Newark, N. J., addressed the Convention in a profitable manner for nearly two hours.

At eight o'clock Dr. W. K. Ripley, of Foxboro, Mass., delivered a very profitable and interesting lecture of about one hour in length...

At half-past three o'clock Mrs. M. E. Withee, of Newark, N. J., addressed the Convention in a profitable manner for nearly two hours.

At eight o'clock Dr. W. K. Ripley, of Foxboro, Mass., delivered a very profitable and interesting lecture of about one hour in length...

At half-past three o'clock Mrs. M. E. Withee, of Newark, N. J., addressed the Convention in a profitable manner for nearly two hours.

J. H. M.

Choir sang "Come, Darling, Come."

D. Clark read a poem of Mr. Hamana. Mrs. S. A. Horton delivered a telling address of an hour, after which choir sang "Something sweet to think of."

Some remarks were made by several persons. Mrs. Horton explained I regard to the new Spiritualist paper in Vermont.

The following resolutions were then passed: Resolved, That we, as Spiritualists of New Hampshire, sympathize with the movement in the world...

Remarks were made by Mrs. Albertson, Mrs. Chappell, D. Clark, and several others; after which the Convention adjourned sine die.

All Spiritualists of New Hampshire, and all public speakers in the cause of Spiritualism in all the States, whose names are not appearing in the Constitution adopted in Convention at Bradford, Sept. 23th, are requested to forward their address to R. B. Porter, North Sutton, N. H., so that their names can be attached, and they become members of the Association.

The report of proceedings of the Convention, together with the Constitution, &c., will be published in pamphlet form, and forwarded to members of the Association in due time.

Please send your names as soon as may be. R. B. PORTER.

A Night with Glasgow Spiritualists.—Their Annual Soiree.

The Third Annual Soiree in connection with the Glasgow Association of Spiritualists was held on Thursday evening, in Acelli's Rooms, under the Trades Hall, Glassford street.

The Chairman delivered the usual introductory address. In the course of his remarks he said the object of the Association was to encourage members and inquirers in their investigation of the facts and teachings of Spiritualism...

The Association had been attended by several hundreds of individuals, and which showed, as it were, the seed that had been sown, or the abundant harvest that might be reaped in future years.

Mr. A. Cross accordingly read the second annual report. At the beginning of last season, he said, the prospects were not bright.

The Association had held upwards of thirty public meetings, in addition to other private meetings, which had been attended by several hundreds of individuals, and which showed, as it were, the seed that had been sown...

The musical and literary programme was then entered upon. We should perhaps refer more particularly to a song which was given in the first part by Miss Chapman, a young lady from Huddersfield.

Another interesting item of the programme was an address by Mr. Nisbet on the "Progress of Trance Painting." The story which Mr. Nisbet had to tell, related altogether to the wonderful trance painting of a working cabinet-maker in this city...

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

On another evening he produced a representation of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result.

lessons in drawing would do the painting medium a great deal of good. One night the medium was moved by a spiritual artist, who declined to give his name, but said a picture of his would be painted by which they might learn who he was. The medium accordingly painted a waterfall and landscape, the execution of which occupied only four hours; but none of those present knew who was the painter of the original, although the initials "J. R." were observed in the left hand corner of the canvas.

The address on trance painting was followed by one or two more songs, and then came an interval which was devoted to fruits and conversation. A picture executed by the painting medium was handed round the company, and naturally attracted much attention. It could not be considered in the highest style of art, but, assuming it to have been done by a man with his eyes shut, it was certainly a very astonishing piece of work.

Here follows a synopsis of the address, which consisted of glimpses of the "Summer-Land," with a description of the seven spheres.

Lancaster, O. Spiritualism in Lancaster is, to a very great extent, a thing of the future; though older residents of the town than myself say that a year or two since there was quite an interest awakened among the citizens of the place by the visits of different mediums; and that it drew forth that barometer of the advance of Spiritualism, the obloquy and denunciation of the Orthodox pulpit.

It has always seemed to me a remarkable fact in the history of Spiritualism, that though its believers may be few in a place, yet they will be found in almost every village of the land—a little heaven dropped among every gathering of men, which may leave the loaf. An immense responsibility thus devolves upon every believer in our philosophy; the more alone he is, the greater it is.

So it is that we find the faithful few here; nor do those few allow their zeal and good will for the cause to become dampened by the religious darkness of their surroundings. As proof of which, we may note the fact that one of our number, Mr. W. S. Deaty—who has had most excellent success as a healer by the Christ method, in a limited field—has informed us he intends to take the field soon as a healer, and devote himself to allaying disease.

Lecturers or mediums passing near Lancaster, are cordially requested to stop, if convenient, though if not for more than a day, and all expenses incurred in consequence will be met.

The Message Department of the Banner of Light. MESSRS. EDITORS—I have been disposed to send the Banner a pittance for some time. As I take the most interest in the Message Department, you may appropriate it to that.

CONNECT YOUR ERRORS.—People say they shall pass, when they unshell them; that they hawk corn, when they unhook it; that they dust the furniture, when they unhook it; that they ask a calf when they unhook it; and that they scale fishes when they unhook it. I have heard many men say that they were going to weed their gardens, when I thought their gardens were weedy enough already.—E.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 9, 1867. OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR. For Terms of Subscription see seventh page. All mail matter must be sent to our Central Office, Boston, Mass.

All letters and communications intended for the Editor and published in this paper should be addressed to Luther Colby.

Spiritualism—What is It and Whence is It?

The world has sought in vain, as yet, to know from whence so-called Spiritualism originates. Many have conjectured and sought in many ways to account for its varied manifestations; but hitherto no very satisfactory method of accounting for them has been set upon foot.

That Spiritualism is every day gaining votaries to its cause is evident upon every hand. And wherefore is this? The reason evidently originates in the fact of the physical manifestations which its votaries can adduce in support of its positions.

Whither the Christian Church has been unwilling to admit the fact of the manifestations; but, as proofs of the manifestations begin to accumulate, that position must be surrendered. What, then, is the last and only resort of the Church of Christ? Why, evidently, admit what is most clearly prophesied will take place in the latter day.

Now, how are they characterized; that is, what will be the distinctive teachings of this class of beings? "Speaking lies in hypocrisy, and forbidding to marry." Now, is not this one of the distinctive characteristics of modern Spiritualism? Do they not very lightly esteem the marriage relation, and are not their communications through their papers characterized by every variety of opinion upon every subject within the range of human thought?

But Paul, in 2d Thessalonians, is more graphic in his description of the same phenomena. He declares that immediately after the "Man of sin" is revealed (which undoubtedly refers to papacy), then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

That Spiritualism is outspokenly infidel cannot be denied. They persecute Jesus Christ with a bitterness which even infidelity has not as yet manifested. They make no scruples in declaring that he was but a man, and quite an imperfect one at that. They have no scruples in declaring that the body of Jesus was never raised and shown to the disciples as his real body, but was made to appear by a psychological effect upon their minds.

Now, who cannot see in all this an anti-Christ, an absolute opposer of the whole system of salvation by grace? But the most important question is this: How shall we meet the issue? how most successfully oppose this Goliath of Gath who has defied the armies of the living God?

A work has recently appeared, called "The Powers of the Air, or Spiritualism—what it is and what it is not." The author labors to show that the facts of spirit-manifestation are undeniable; that a class of spirits, called by the Apostle Paul the powers of the air, is the source of all; that they control, in a greater or less extent, the minds and bodies of most men; that they operate sometimes by impression upon the mind, and sometimes by actually controlling a hand to write or the vocal organism to speak; that this is done by a spirit just as it is done by men when they have a subject under mesmeric control; that the same law that will allow one man to gain over another mesmeric control will allow a disembodied spirit to do the same; that if a man is controlled by a devil, then possession of devils is a fact; if by a spirit of divination or fortune-telling, then the woman at Philippi, as well as modern women, may be controlled to tell fortunes, that is, tell something that has passed, and guess at what may yet be to come.

The author labors to show that modern Spiritualism is identical in fact with possession of devils or demons of our Saviour's day; that this power was only manifest to any appreciable extent among the Jews after the lapse of some five hundred years; that physical and intellectual training under the Mosaic system; that by this training the nation was rendered the more physically and intellectually sensitive, and thus brought more directly in contact and under the control of evil spirits; that when the Jews were scattered among all nations the manifestations from evil spirits ceased, because they, as a nation, relapsed into physical as well as intellectual grossness. But now, after a lapse of some eighteen hundred years, the Gentile, by the refining and elevating power of the Gospel, has been brought up to the same degree of physical and intellectual sensitiveness that the Jew had attained to in the days of Christ and his apostles, consequently manifestations from evil spirits must at the present time appear for the same reason that they appeared among the Jews in the days of Christ.

The above article, from one of the leading Presbyterian journals of the country, is a noteworthy sign of the times. It will be seen that the writer admits the great essential point for which Spiritualists are contending, this, namely, that the position of the Christian Church (and, we might add, of science also), in denying the manifestations, "must be abandoned." Once admit that these phenomena are genuine, and produced by spirits, and you may form what theory you please as to the character of the spirits. We do not fear but that the admission that there are bad spirits will draw with it, in irresistible sequence, sooner or later, the conviction that there are also good spirits.

That the Church needs the ventilation which Spiritualism is giving it, may be inferred from the following stanzas, contained in the same number of the Christian Herald from which we quote the foregoing article, and in which the old heathen notion of the subsidence into annihilation or inaction of the thinking principle after death, until the consummation of the ages, reappears. It is not remarkable that the Church makes so many skeptics in regard to the continued existence of the soul after this life, since a doctrine so absurd and pernicious as that of the suspension

of the soul's life, and the resurrection of the natural body, is made one of the articles of the theological creed of evangelical Christendom. We here give the stanzas, referred to above. They contain the Orthodox notion in regard to the state of the soul after it leaves the mortal body: "Lovers and friends I've seen sink in the silent grave, No more to rise till time shall end, And Christ, our everlasting Friend, The rising ensign wave. To call us from the tomb, To join with angels bright, When Christ in pomp comes down His saints with joy to crown In everlasting light."

Here the principle that sinks into the tomb, and is to remain there till Christ (like a man at a railroad crossing) shall wave a flag, is the Ego, the individualized I. "Lovers and friends" (not their visible bodies simply) sink into the grave.

Truly it is time that some such power as Spiritualism should come to dissipate the fog in which these false theologians would wrap the souls and the hopes of mankind, stifling those spiritual instincts which give the lie to the monstrous hypothesis. That evil should come with the good in this spiritual intrusion that is going on, is not to be wondered at, seeing that when we cross the line of this life the laws regulating our free agency are continued into the next stage of being. If, in its work of demolishing this hideous old error, Spiritualism makes havoc with other parts of the dominant creeds, so much the better for humanity. The essential truths of Christianity, in harmony as they are with the loftiest visions of goodness of the saints and sages of all time, Spiritualism will leave untouched.

Beecher on Free Labor.

In his recent oration, at the close of the Fair of the American Institute, Mr. Beecher said of labor, that "work is coming up, and the workman rises higher and higher in the estimation of the ages, and work with us is one of the grandest titles of nobility." That is putting it with more or less fervor of imagination, but it cannot be denied that, by dignifying labor and making idleness disreputable, we of this country have virtually wrought a revolution in the entire social system. When it was the sign and token of aristocracy to employ serfs and slaves, then labor was degraded. As soon as labor becomes free, that moment it wears a robe of dignity and lifts its face to the heavens. We Americans, thus far in our remarkable career, have taught the world that nothing can be done without labor, that labor is honorable above all things, and that to be indolent and useless is a stigma which no man can efface from his character. In fact, so busy are we all, we have no idle class among us that possesses any influence. Labor rules, as it overcomes all things. It has the upper hand in our system. It has vanquished the continent, and it is yet to shape and direct the national character.

No man actually knows what and where he is; no man, in fact, has really got a secure footing until he knows what he can do and how to do it. Emerson says in some of his lectures, that when a new man comes into a company the first inquiry that passes round concerning him is, What is his business? In other words, What can he do? That simple question puts to rout at once the notion that he could command the common regard and still know how to do nothing. Labor, capacity in active employment, the evidence of something either begun or done, these are the quarterings that belong on the escutcheon of our modern aristocracy. Look around you in any direction and you will find that the list of rich men is composed almost altogether of those who owe their success to their own endeavors. Each for himself, and a chance for all, is the motto in this free country.

Said Mr. Beecher, in continuance of his thought on this subject which we have taken up as suggested by him, "While we are speaking of labor-saving machines for the abridgment of man's toil, if there is one machine which ought to be invented, it is that which teaches them how to work and what to work at." Such numbers go drifting and blundering about, wasting time and energy, because they have never sat down deliberately with themselves to discover what they are good for, or to understand what is the best way to perform the service they have chosen in life. A clear comprehension of these points is above all things essential. Many a person gets along half-way through life before he actually discovers that he has missed his true calling. Better rectify his mistake even then than to push on through obstacles which it will have done him no good to overcome. It is an unhappy thing for an individual that he has fallen upon an occupation in which he feels no interest. We can conceive of no servitude that is more unendurable to an intelligent and awakened mind. It is only when we work in our callings for the love, as well as the need of it, that they yield us the full fruits of an abiding satisfaction.

In this country it happily lies within the power and province of every man to bring upon his work as much honor as he chooses and can. A blacksmith may make his occupation an honored one by bringing to it a character which all around him are compelled to respect. It is the same in every other pursuit. It is thought that elevates and ennobles all occupations; and in that realm there is but one highway which all men are free to travel.

How to Take the World.

It will never do for us to dilaetize on a theme that so clearly invites that style of treatment, for fear we should not be read. Yet there are plain truths about it, to be plainly stated, that everybody ought to pay earnest heed to. The homely suggestion—"Never cross the bridge until you come to it"—is perhaps the first maxim worth regarding in this connection. It includes so very much of what is to be said afterwards. For by not borrowing any trouble to begin with, we find ourselves rid of much of the actual trouble which would crowd up and offer to pay our borrowings. If we are of a melancholy strain of temperament, we must study out and apply the corrective to its manifest evil; there is as wide a margin for cultivating the nature as for cultivating soil, or breeds of horses and cattle.

In seeking to lay hold on the world, as it is called, for the distinct purpose of applying to it the reforms which we believe it stands in need of, we can do no better than adopt the rule not to try to force things. No one is made wiser, or better, or worse, against his will. Only what is seemingly suggested from within, is what finally makes itself known on the surface. That is one way to take the world—to let it appear not to be taken by us at all. As human nature is made up, that is the part of wisdom simply; not of policy, but of something deeper and broader. Another way of taking the world is to appear indifferent, to a certain extent, to its regard for what you have to present, or even for you. By being too anxious for the fate of your theories, or precepts, you show that your own confidence in their soundness and efficacy is not what it ought to be. Say what you have to say, after your highest and best method,

putting your whole heart and life into it, and leave the results alone. It is not for you to work with the elements of men's nature, however powerfully you may work upon them.

Then, again, Nature in all her arrangements suggests alternation—action and rest. All work leaves no time to regard and compare results, so as to know what work really effects. There are some persons who think that nothing is doing unless they are all the time in motion; as there are likewise others who do not believe that anything comes of talk and conversation unless they can drive a hammer-and-tongs argument right through it. Such persons would make much more headway, or do it with ten times the ease, to leave off pushing and laboring a part of the time, that the seed they have sown may have a chance to germinate. With their constant activity, however, they are like persons who plant beans and potatoes, and keep digging them up to see if they have sprouted. Leave them to Nature and time, and the quality of the seed sown will inevitably tell its own story.

Too much speculation, too much introspection—these are among the radical faults of the time, and should be corrected as soon as possible. For by getting all obstacles of this sort out of the way, the machine will run much easier. Overwork causes over-anxiety. Fretting is the friction of the machine. When we have performed our plain duty, by obeying a healthy and sound conscientiousness, we have done all there is for us to do; beyond that is a realm where we cannot rightfully claim admittance. Common sense is a good friend in this business, and it will repay one to take it into his confidence. By pursuing this easy manner, in one sense, we accomplish far more downright work, and at the same time save ourselves for the future instead of spending all upon a single effort. There is need for those who give their very selves to the world for its benefit to practice all the little economies of force which are the practice of the highest Creative Power.

Mercantile Hall Meetings.

On Sunday evening, Oct. 27th, Rev. Edward C. Towne, of Medford, delivered his second address before the "First Spiritualist Association." The hall was completely filled with eager listeners. The subject of the lecture was, "Recent Appearances of Anti-Christ, with some notice of the treatment of Rev. Rowland Connor by the Universalists." In his introductory remarks, Mr. Towne spoke of the recent appearances of anti-Christ, and took some illustrations from the recent history of the Christian world to show what he meant by the term. In order that his hearers might better understand what he meant by anti-Christ, he first defined, by way of contrast, his conception of Christianity. The view which he took of the Christian religion was that it had one great living and central principle—the spirit of love. All true religion is at the root but one thing. If, then, men in their folly and ignorance have set up another thing than the spirit of love, or to take the place of it, they have set up what is false. This very properly may be called anti-Christ. Men, and even those professing to be Christians, have set up anti-Christ in two things—first, the church, and second, the creed. Catholics and Protestants have been equally culpable in this respect; and even the altars of Christendom have been desecrated by this false spirit.

In proof of this assertion, the speaker proceeded to take three or four instances of recent occurrence. First, he alluded to the controversy between Bishop Colenso and the Established Church of England, which led to the final dismissal of that eminent divine from its communion and fellowship. He next spoke of the change which had taken place in the Unitarian denomination, and then turned to the recent movement of the Universalists toward anti-Christ.

In this connection Mr. Towne spoke of the treatment of Rev. Rowland Connor by the Convention of Universalists which lately assembled at Milford, and remarked that there was not in the whole circle of religious denominations a more bigoted or dogmatic sect, or one more sold to the spirit of anti-Christ, than that of the Universalist Church to-day. He had wondered, at one time, why the Unitarians did not harmonize and affiliate more with the Universalists than they did; but subsequently, when he found out the cause of the want of harmony, he was not surprised. What has been, he asked, their treatment of the young man who came to Boston as the junior pastor of the School-street Church? Mr. Towne then reviewed at some length the recent dismissal. Mr. Connor, he said, came to this city under the Providence of God; not under the Providence of Dr. Miner or the deacons of his Society. He came as a young man, with a young head upon his shoulders, and therefore he did not bring old opinions with him. He replied to the invitation of the Society when asked to become the colleague of Dr. Miner—"You do not want me; I will not suit you." But in spite of objections, and in consequence of the urgent solicitation of Dr. Miner, he was at last prevailed upon to accept the place. A formal compact was then entered into, which the speaker considered was hardly less binding than that between man and wife at the marriage altar. This was disregarded, and the junior pastor was dismissed. After speaking of the injustice of this course, Mr. Towne next proceeded to discuss the soundness of the doctrines held by Mr. Connor. One charge brought against him has been that he was unsettled in his belief, but who, the speaker asked, has dared to say that he was in doubt in regard to the four great cardinal principles of religion—belief in God, in human nature, in immortality, and in eternal blessedness? No one, he repeated, has dared to intimate that Rowland Connor was unsettled about these things. In their dismissal of Rowland Connor from fellowship, the Universalists have set up—as has not been set up before in New England—the very throne of anti-Christ.

In some remarks following upon the Winchester Confession, the speaker mentioned the very pertinent remark of a person at the time of its adoption who said to one of its signers, "You think it is a very small calf now, but you will feel its horns by-and-by." He hoped that the time would come when Universalists will not submit to any creed, but will be joined only by the holy spirit of God. In closing, Mr. Towne spoke of the manner in which Spiritualism had been received by the churches, and said that it was the fact that all through this controversy the spirit of anti-Christ has confronted Spiritualism, although Spiritualism has shown so largely the spirit of Christ.

The Children's Lyceum belonging to this Society is gaining in numbers quite fast, and making fine progress with their exercises.

Mrs. M. S. Townsend speaks in the above hall next Sunday evening.

Important, if True.

It is said our Government has received information that the President of Mexico will declare all treaties existing between that country and the European powers engaged in, or indirectly favoring the pretensions of, Maximilian, abrogated, and no longer binding upon the people of Mexico.

Music Hall Meetings.

The success of the course of lectures on Spiritualism, in Music Hall, Sunday afternoons, thus far, is unprecedented. The audiences have largely increased each Sunday, and on the 27th of Oct., at the closing lecture, by Thomas Gales Forster, nearly two thousand persons were present, making a respectable and intelligent looking audience as one is in the habit of seeing in the "Athens of America." The lectures given by Mr. Forster during the last three weeks, would be sufficient to establish the reputation of any speaker—but he previously held an enviable position as one of the most profound thinkers of the age, as all his discourses give evidence.

It was a pleasing scene to witness the children of the Lyceum surrounding the speaker on the platform, and to note their smiling and happy faces while listening to the melodious strains of the organ. The presence of children at our meetings should always be a prominent feature. Many of them comprehend more of the lectures than older heads are willing to concede. The seed of truth planted in young minds is sure to grow and ripen unto a golden harvest. Neglect our duty to the children, and what hope have we of the next generation?

Mr. Forster's subject for his closing address was one that just suited the majority of his hearers, namely, the Biblical objections brought against modern Spiritualism. By a clear and logical deduction of facts, clinched by numerous Scriptural quotations, he conclusively proved that modern Spiritualism was not only not antagonistic to the Bible, but wonderfully analogous to it. He made several strong points by instituting a comparison between the many marvelous occurrences spoken of in both the Old and the New Testaments, and the similar facts developed by modern Spiritualism. He cited many wonderful points of resemblance in the manner of spirit intercourse, maintaining that if the spirits in the olden time could commune with mortals, they possessed the same power to do so today, as the laws of God were necessarily eternal and unchangeable.

A beautiful illustration of spirit-communication was then manifested. The spirit controlling the speaker said "there were several bright spirits of children present, who wished him to transmit their messages of love to their parents. Among them," he said "was one (Anna Cora Wilson) whose entrance to spirit-life took place nine years ago this day, [a true statement, of which Mr. Forster had no previous knowledge] and she bids me say to them"—Here the speaker gave a beautiful and touching poem, breathing the warmest sentiments of filial affection for her earthly parents, so unmistakably characteristic as to be readily recognized. Then the spirits of two younger children, whose parents reside in Cambridge, addressed their mother, who was present and at once recognized and accepted her darlings' messages of love. These practical illustrations of spirit-communication very sensibly affected the audience, and many an eye was moistened with tears—not tears of despair—but of joy and hope, which such knowledge of the future gives.

We have a photographic report of this lecture, which we shall print at an early day.

Mrs. A. A. Currier follows Mr. Forster. She is a well known favorite speaker.

Mental Phenomena.

With the above heading the New York Tribune of Oct. 25th pays a merited tribute to the gift of mediumship possessed by Mr. Charles H. Foster, who is doing a great work in convincing the skeptical world of the reality of spirit communion. His rooms are thronged with anxious souls who desire earnestly to communicate with their loved ones across the river, and do; as well as with those who visit him as mere curiosity-seekers. But all retire well satisfied with their visits—the former thanking God that the gulf between the mortal and the immortal is bridged; and the latter, wiser and better, for their curiosity leads to serious investigation and eventually culminates in the firm conviction of the actual return of the spirit after death. The writer in the Tribune, a skeptic, thus discourses:

"In that quest of novelty which is the mission and duty of Journalism, the writer of this paragraph found himself at the residence of Mr. Charles H. Foster, at No. 20 West Fourth street, in this city. Mr. Foster is a professional 'spiritual medium,' and the phenomena that he exhibits are very singular. It may not be conceded that they demonstrate the truth of the theory of Spiritualism; but they, certainly, show Mr. Foster to be possessed of powers of clairvoyance, so remarkable as to make him eminent among the professors of that art. Many experiments witnessed by the present writer have convinced him that Mr. Foster possesses these powers, and is, therefore, an important representative of certain mental phenomena that are worthy of intelligent study and searching investigation. Science has been accustomed to thrust this order of intelligence aside—to greet it with distrust and derision. That policy is a mistake. Whatever new truth may offer itself, in respect to the human mind, its powers and its susceptibility, merits, at least, thoughtful attention. Referring to the case of Mr. Foster, in order that those among our readers who may wish to investigate this class of mental phenomena may have their attention directed to a remarkably gifted man. Mr. Foster employs no mechanical accessories, but labors in evident good faith; and the disclosures that he makes—by whatever mysterious correspondence of mind they are obtained—are always interesting, and are sometimes astonishing. It is the theory of the artist that his intelligence is derived from spiritual beings; and very often its singular activity, as in descriptions of the departed, lends a color of truth to this assumption. The old Miltonic idea that

"Millions of spiritual creatures walk the earth, Unseen, when we wake and when we sleep," is not an unpleasant one, however little it may be susceptible of demonstration. Whether Mr. Foster proves it or not, he clearly proves that it is possible to exercise faculties, of a spiritual order, the very possession of which has generally hitherto been denied to the human mind. Much good might come, we should think, from the utilization of such powers in the great cause of education and religion, rather than their scolding condemnation."

Emma Hardinge.

We are frequently asked, by letter and otherwise, "Have you heard direct from Emma Hardinge since her return to England?" To all such inquiries we answer, that we have received no communication whatever from Mrs. H. since her departure. The reason is, we presume, that nearly her whole time is occupied in preparing her new work for the press, "Spiritualism in America." Many of the friends would, however, be gratified to hear from her through the Banner, if it would not tax her time too severely to write.

David Holmes and Charles Scofield.

Having accidentally met these mediums in New York city recently, we had occasion to test their healing powers, and from personal knowledge we recommend them as healers of more than common merit. Possessing, as they do, positive and negative magnetic powers, they cure acute, nervous and chronic diseases without the use of medicine. Their office is at No. 6 Fourth Avenue, near Cooper Institute.

Peace on the Plains.

Treaties are making with the several tribes of Indians by the Commissioners, and all things promise to be peaceful in a short time. Dispatches to the daily journals convey the satisfactory intelligence of amicable meetings having been held, at which free discussions were had respecting the Government proposals, and the Indian chiefs expressed themselves satisfied with what was offered them for reservations. Thus it is found that the red man is actuated by a sense of honor equally with the white. It is to be remembered, too, that during the interval between the first and second meetings with the Commissioners there have been no Indian raids or "massacres," and that the Pacific Road has progressed with no interruption. The Indians pledged themselves that this should be so, and they have kept their faith. Some few of the chiefs appear to desire additional arrangements to those already made by the Government for their future subsistence, and they were promised compliance with their wishes so far as possible. We sincerely believe that, with good and honest management, we have seen the last of these Indian troubles, and that a permanent state of peace is before us if we are resolved to keep our word.

An Omaha dispatch, of Oct. 30, says that a messenger has arrived at Fort Laramie with thirty Sioux warriors who favor peace. The head man promise to be at Fort Laramie on the 10th of November. Chief White Cloud has sent word to Gov. Hunt, of Colorado, that he will treat upon liberal terms, relinquish all claims to the plains, and remove to the extreme North. Gov. Hunt will go to Fort Laramie by way of White Cloud's Camp and endeavor to make terms with him.

The New York State Convention.

Following in the wake of other States, the Spiritualists of New York, we are pleased to know, have called a Convention, to be held in the city of Rochester, on Thursday, Nov. 7th. We sincerely hope the attendance will be large, and that every town in the State will be represented. If the delegates go into the Convention with honest hearts and open hands, determined to spread the Gospel of Truth broadcast throughout the State, they must not only talk, but act—and act promptly, by at once raising a fund sufficient to permanently maintain missionaries in the field. When this is done, it will be an easy task to send speakers into the towns and villages where they are most needed. And, above all, select agents possessing energy, honesty and ability.

It is a glorious idea this, that the spirit-world has inaugurated in our day and generation, namely, that the heavens have been opened to mortality, never again to be closed; that our loved ones who have passed on, can return to bless and lead us up higher in the scale of wisdom and truth. Press on, then, friends, in every State. The work before you is one of vast importance, not only to the people of earth, but to the inhabitants of the spirit-world as well.

The Eddy Brothers.

We are pleased to see that wherever these mediums have exhibited their wonderful powers, during their present tour, they have been noticed fully and favorably by the press. Here is a specimen from the Albany Knickerbocker:

"The spiritual phenomenon, as developed by the Eddy mediums, is indeed wonderful. We have participated with them at two private sittings, and must acknowledge that we have been convinced."

At one, Sunday evening, the demonstration made was not only wonderful, but fearful. Notwithstanding the fact that the mediums were securely tied hand and foot to the chair on which they sat, still the instruments were lifted from the table, sent around the room in a circle over the heads of the circle of spectators, the strings being fingered as they moved. Occasionally the guitar would stop in one corner of the room, when notes as soft and sweet as those of an Arabian harp would emanate from it. Then again the instruments would be picked up and thrown about the room with fearful force, endangering the heads of those sitting in the circle. They were also lifted and put on top of bookcases, several feet beyond the reach of the mediums. These things, we say again, are truly wonderful, and how they are accomplished is indeed a mystery to us. Our readers should attend a séance of the Eddy mediums, and satisfy themselves on the subject."

Spirit Paintings by N. B. Starr.

Mr. Peebles, in the Western Department, notices the public that our friend and brother, N. B. Starr, intends spending the present month in Fall River, Mass., where he will be used to place on canvas those spirit friends' portraits whom their relatives on earth desire to have.

We now learn from Annie Lord Chamberlain that she has twelve specimens of Mr. Starr's work, which were some time since painted at the West. One of the portraits is recognized as "Little Mayflower," an Indian spirit girl, who is Mrs. C.'s constant attendant, and very much attached to her. At the earnest solicitation of friends, Mrs. Chamberlain proposes to exhibit these spirit-pictures in Boston, in the course of the present month, and will duly notify the public through the Banner where and at what time they may be seen. Consequently the friends of the artist in this State will have an opportunity to scrutinize his wonderful performances.

The Romish Question.

According to late dispatches from Europe, Garibaldi with ten thousand men was marching victoriously on Rome, and the citizens were ready to revolt and join him on the opportune moment. In the meantime the French are concentrating a large force at Civita Vecchia, a seaport twenty miles distant, for the purpose of aiding the Papal troops to whip back the Garibaldians, if possible, into Victor Emanuel's territory, when they are to be disarmed by the Italian troops. France justifies her intervention on the ground that Italy has failed to protect the Pope in his lawful and time-honored rights, and M. Moustier states that the agency of France will go no further than is necessary to crush armed rebellion against the Pope, and drive out hostile soldiers from his dominions. When that has been accomplished, the French troops are to be withdrawn and a European Congress called to definitely settle the Roman question.

Vindication of Theodore Parker's Character and Teachings.

It gave us great pleasure on reading the announcement in the Boston daily papers that the talented Unitarian minister, Edward C. Towne, of Medford, had determined to give a course of six Sunday afternoon lectures in Mercantile Hall, Summer street, commencing Nov. 3d, and finishing Dec. 8th, in vindication of the life and teachings of Boston's eminent liberal preacher, Theodore Parker. Mr. Towne has made a careful study of Mr. Parker's writings, and has prepared the discourses which are the result of his investigations, with the utmost regard to a fair, candid and kindly spirit. Truly may old theology tremble at the rapid furrows liberal ideas are making among all classes of our people. Every body should listen to Mr. Towne's discourses.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY, (Opposite the American Museum.)

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

Ireland and the Irish.

The Fenian excitement, which rises and falls as irregularly as the thermometer, has of late brought Ireland and the Irish more prominently before the public mind and up for discussion and review by the press, than they have been for many years.

They are a free people, squirming and turning under every oppression, and ever ready to "lick the hand just raised to shield their blood," if it can be made to desist.

They are always ready in scores, hundreds or thousands, both male and female, for any great work we have to do, and ready, too, to take the poorest pay and poorest places to live.

We believe the heaviest burden the Irish nation has carried, without reward, compensation or benefit, has been and is the Roman Catholic Church; and we believe it is the one that has crushed, impoverished and degraded them more than all others.

At a regular meeting of the Spiritualists' Association of this city, the following delegates were chosen to represent the Society in the State Convention, to be held at Rochester, N. Y., on the 7th of November next.

Spiritual Books.

Our friends who wish for Spiritualist books, should be careful and send direct to us, either by letter or by friends visiting the city, as we have found instances of some heavy dealers too proud or prejudiced to send to our office for books we are never out of, and that are never out of print.

Wind Shifting.

Any person who watches the trimming of sails in the New York Herald and other papers made to serve as moultheaps for popular opinion, can see the coming grand division of the people into two great parties on religious subjects, Roman Catholic and Spiritualist—one of forms and ceremonies, and the other of substance; while Protestantism, which has been popular and had its day, is already struck with death so surely that such time-serving papers do not fear to attack and ridicule it as they do Spiritualism, supposing it still to be the weaker of the two.

There is, no doubt, to be a great contest in this country for the moral, social and religious supremacy, but not for the control of the Government, as any attempt of that kind would prematurely destroy the Church by at once opening the eyes of too many of the people; but the control of education and the schools is the object sought,

and these are to be used as the instruments of power to sway the whole country. Our colleges and academies are to go one way or the other, to Catholicism or Spiritualism. The middle ground cannot be occupied much longer.

Satisfactory Tests.

We hear of Mrs. E. Marquand as giving some excellent and very satisfactory tests in public circles and private sittings, in Williamsburg, Brooklyn, Morrisania and Greenpoint, and are glad to find an interest awakening all about this great God of business and excitement.

The Koran.

We can now supply the calls for copies of the Koran, at \$1.50, and postage 24 cents, as a new edition has again supplied our shelves. This work contains also the life of Mahomet, and is a valuable library book.

Mrs. C. Fannie Allyn in New York.

DEAR BANNER—Permit me to give vent to the admiration and gratification experienced by myself and the good people of this city who worship in Masonic Hall, on hearing the discourses delivered through the mediumship of Mrs. Fannie Allyn. At first her address did not strike us favorably, but before she reached the middle of her discourse, the inspiration emanating from the unseen living fire within, darting through her eyes and features, sent repeated electric shocks through my being that brought tears of joy and conviction, silent, though from the heart.

Delegates to the State Convention.

At a regular meeting of the First Society of Progressive Spiritualists of the city of New York, held at Masonic Hall, Oct. 27, 1867, the Hon. Warren Chase, E. F. Garvin and J. Winchester were appointed delegates to the State Convention of Spiritualists for the State of New York, to be held in the city of Rochester, Thursday, Nov. 7, 1867.

Laura V. Ellis in Keene, N. H.

A correspondent sends us the following brief account of the séances of Miss Ellis, in Keene, N. H., which we with pleasure transfer to our columns: "Oct. 21st, 22d and 23d, I witnessed three marvelous exhibitions of spirit-power through the mediumship of this girl of fourteen years of age, some of which were loud and distinct talking and whistling, while the medium and also Mr. Ellis were gagged with blocks of wood one inch and one-fourth square.

Movements of Lecturers and Mediums.

C. B. Lynn is sowing the good seed in the West. He is a fine trance medium, and deserves all the aid the friends can bestow. He speaks in Toledo, Nov. 17 and 24.

Massachusetts Spiritualist Association.

In his official capacity, the undersigned has had the pleasure to receive the following voluntary offer in behalf of the State Association. The letter speaks for itself. He congratulates not only the Association but the Spiritualists of Massachusetts, especially those who in accessible places hold no regular meetings, for this truly liberal offer from so popular, efficient and self-sacrificing a laborer in the great Spiritual Vineyard.

Books Received.

Books Received.—The Northwestern Farmer, a monthly magazine of agriculture and horticulture, for October: T. A. Bland & Co., Indianapolis, Ind. The Western Farmer's Annual and Rural Companion, for 1868: T. A. Bland & Co., Indianapolis, Ind.

Gone to the Higher Life.

Robert Dale Owen is writing the "Life of Abraham Lincoln." He that can keep his temper is better than he that can keep a carriage.

The Executive Committee of the Mass. Spiritualist Association.

A meeting of this Committee will be held, by permission of the publishers of the Banner of Light, in their Circle Room, Wednesday, Nov. 6th, at two P. M. A full attendance is urgently requested.

ALL SORTS OF PARAGRAPHS.

Mr. J. Keith, of Lowell, is informed that his MS., which the crowded state of our columns alone prevented us from printing at the time it was received, and which he was anxious should be returned because he did not see it in print at once, was duly mailed to his address, as he requested through a friend, his statement in the Investigator to the contrary notwithstanding.

Just as we were going to press, we received a line from a friend in Worcester, who says: "We have had a glorious Lyceum Convention—glorious! An account of the proceedings are in course of preparation for the Banner."

Several political papers head their leaders, of late, "The Line of Duty." According to present indications that line appears to be getting pretty badly snarled up.

The Rev. Wm. S. Heywood, formerly of Hopdale, and a son-in-law of Rev. Adin Ballou, was installed as pastor of a Liberal Christian Church at Slaton, Mass., on Friday, Oct. 11th. He is a believer in the Spiritual Philosophy.

France is spending \$12,000,000 in fortifications. A pert miss was reading the parable of the wise and foolish virgins, when she suddenly paused and began laughing. "Well, what did they forget?" asked the teacher, encouragingly. "They forgot their kerosene," promptly replied Miss Five-year-old.

The London Spiritual Magazine informs us that Rev. T. L. Harris, who left England for this country, Aug. 10th, has recently published three new works, viz: An Exposition of the Apocryphal, The Method of the New Breath, and The Great Republic—a Poem of the Sun.

Intelligence has been received from China that a great battle had been fought between the rebellious army of invasion and the Tartar forces of the Emperor of China. The Imperialists were defeated. The battle took place within thirty miles of Peking, and that city was in great danger of falling into the hands of the victorious rebels.

Some women's tongues never cease running, consequently "perpetual motion" is no myth. "Pa," observed a youngurchin of tender years to his fond parent, the deacon, "does the Lord know everything?" "Yes, my son," replied the expectant sire; "but why do you ask that question?" "Because our preacher, when he prays, is so long telling the Lord everything, I thought he was n't posted."

There is an immense immigration of Mormons into Salt Lake just now.—Exchange. Rather a damp locality, we should imagine.

An indiscreet friend is worse than an open enemy.

A GOOD DEED OF A GOOD MAN.—The Jaffa colonists recently arrived at Alexandria in a destitute condition, when Mr. Beach, the proprietor of the New York Sun, on learning the facts, generously drew his check for three hundred pounds sterling, which amount was sufficient to secure their passage home.

Rome has a population of 215,573.

Books Received.—The Northwestern Farmer, a monthly magazine of agriculture and horticulture, for October: T. A. Bland & Co., Indianapolis, Ind. The Western Farmer's Annual and Rural Companion, for 1868: T. A. Bland & Co., Indianapolis, Ind.

GONE TO THE HIGHER LIFE.—Seth W. Fowle and Frederic Brown, well known druggists, in this city; Joseph A. Pond, President of the Massachusetts Senate; George Wilkins Kendall, founder of the New Orleans Ploayune.

Robert Dale Owen is writing the "Life of Abraham Lincoln." He that can keep his temper is better than he that can keep a carriage.

The Rev. John E. Todd's Central Congregational Society, in this city, dedicated their new church, on Thursday week. Its cost is nearly \$300,000. The pews are appraised at from \$50 to \$2,000 each. Not much show there for a poor man.

The First Annual Convention of the Pennsylvania Peace Society is advertised to take place on the 7th of November, at Franklin Institute, Philadelphia.

DEATH OF EX-GOVERNOR JOHN A. ANDREW.

Most of the Boston dailies on Thursday morning of last week contained appropriate notices of this eminent public man, who passed to spirit-life from his residence in this city, Oct. 30th. The Journal truly says: "This record of the termination of a life carries with it a pang which will touch the hearts of every lover of human freedom, and the circle of those who will feel that a noble man has passed away will embrace not only our own citizens and our own countrymen, but thousands in other lands who justly regarded him as the representative man of the progressive spirit of this country." Gov. Andrew was born in Windham, Me., May 31, 1818. He graduated at Bowdoin College in 1837.

When a man proffers gratuitous advice, "as a friend," repudiate him, for, rest assured, his motives are none the purer. Disinterestedness don't crop out in that kind of soil.

OCTOBER HARVEST SONG.

We gather them in, the mellow fruits, From the shrub, the vine, the tree, With their russet, and golden and purple suits, To garnish our treasury. And each has a July treasure stored, All beneath its painted rind, To cheer our guests at the social board, When we leave our cares behind.

Miss Currier, the musical medium, residing in Haverhill, Mass., is really a wonder to skeptics. We do not wonder for she plays difficult tunes upon the piano she knows nothing of in the most artistic manner while in the trance state.

The Second Adventists are about making their advent into the South, missionarying.

Several political papers head their leaders, of late, "The Line of Duty." According to present indications that line appears to be getting pretty badly snarled up.

The Rev. Wm. S. Heywood, formerly of Hopdale, and a son-in-law of Rev. Adin Ballou, was installed as pastor of a Liberal Christian Church at Slaton, Mass., on Friday, Oct. 11th. He is a believer in the Spiritual Philosophy.

France is spending \$12,000,000 in fortifications.

A pert miss was reading the parable of the wise and foolish virgins, when she suddenly paused and began laughing. "Well, what did they forget?" asked the teacher, encouragingly. "They forgot their kerosene," promptly replied Miss Five-year-old.

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. W. C., SAN FRANCISCO, CAL.—The letter sent to our care, and addressed to L. F. Farnsworth, was delivered to his care. Please inform us whether the gentleman has answered it, or not.

G. W.—Yes, we will do as you request, if the Journal will conform to our rules. See our prospectus.

H. MATHEW, TIRRELLA, ILL.—\$2.00 received.

J. K. B.—Can't tell till we recite. Send it along.

Business Matters.

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

Mrs. E. D. MURPHY, formerly Mrs. E. D. Sisson, Clairvoyant and Magnetic Physician, 3160 Broadway, between 27th and 28th streets. N.Y.

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

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any address upon the receipt of 30 cts.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. GARDNER, M. D., the discoverer of the first Solution, and also Ventilating Tar. Send for circular, No. 8, over Messenger & Co.'s, 462 6th Avenue, between 28th and 29th streets, New York.

THE ANTIDOTE FOR NEURALGIA, nerve-ache and all other painful nervous diseases, is DR. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL. This fact has been admitted by our leading physicians, who regularly prescribe it in their daily practice. This medicine stimulates the nerve force, is the primary cause of these diseases. Apothecaries have it. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

THE BUSINESS WORLD.

In the business world a dull Some doth scarce; Business, they will say, is dull Everywhere.

For the time, gloomy state of things There's a snarl. Those who are within the "rings" Better pause.

But to FENNO'S in DOCK SQUARE, Boys still go, When they want new "CLOTHES" to wear— He sells low.

Special Notices.

The special attention of the reader is called to an article in another column, headed, "The Corner-Stone of Spiritualism." If properly managed in the beginning, it will be a constant source of revenue to the possessor, with comparatively little trouble or loss of time. The price to Agents, Druggists and Physicians have also been reduced, and in all cases Prof. Spruce pays the express and the postage, whichever way the Powders are sent. Send for New York City to Prof. PAYTON SPRUCE, Box 5817, New York City.

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

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

DR. GEORGE W. HADCOCK successfully treats the various diseases of the Hair and Scalp, Loss of Hair, Premature Greyness, Itchiness, &c. His pamphlet and circular are obtained free upon application. Parties at a distance are requested to write for a pamphlet and circular, and they will be forwarded by mail or otherwise, free of expense. No charge is made for consultation, whether in person or by letter. American Dermatological Institute, Arcade Building, 28 Winter Street, Room 8, Lower Floor, Boston. OIB, N9, 30, 31A.

Every town, city, village and neighborhood in the United States should have an Agent, male or female, for Mrs. Spruce's Positive and Negative Powders. It is particularly desirable that women should engage in the sale of this invaluable preparation. Those who do not desire to make a business of it, can at least supply their own neighborhood. Those who desire to do so can obtain the Sole Agency of one or more Townships. With the extended reputation and increasing popularity of the Powders, the Sole Agency even of one township, if properly managed in the beginning, will be a constant source of revenue to the possessor, with comparatively little trouble or loss of time. The price to Agents, Druggists and Physicians have also been reduced, and in all cases Prof. Spruce pays the express and the postage, whichever way the Powders are sent. Send for New York City to Prof. PAYTON SPRUCE, Box 5817, New York City.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

MRS. A. S. ELDRIDGE, of Watertown, Test Medium for Business, has taken rooms at Harvey 1st, No. 82 West Washington street, Springfield, Mass. The public are invited. Nov. 9.

MRS. H. A. CASWELL, Medical Clairvoyant, 10 A. M. to 5 P. M. Nov. 9.—47

MRS. COTTON, Magnetic Physician, 451 3d Nov. 9.—50w

THE CORNER-STONE OF SPIRITUALISM.

The Catholic Bishops of this country say that there are eleven millions of Spiritualists in the United States. I believe it, and at the same time I believe a fact which is of more importance than that. I believe in the great fact which made these eleven millions of Spiritualists, and which will yet sweep the whole earth, and make eleven hundred millions more. I believe that unseen intelligences can and do put themselves in conscious relations with us, in such ways and by such means that we are made conscious of the relation. I believe that "Spirits do communicate." This is the great fact of the age. This is the cornerstone of Spiritualism. Around it the phenomena of all phases of mediumship cluster, and contribute to its establishment upon a basis that can never be overturned or shaken. The facts of physical mediumship, the facts of seeing mediumship, the facts of hearing mediumship, the facts of writing mediumship, the facts of impressions mediumship, the facts made manifest through every phase of mediumship, all converge and concentrate upon this focus, making it bright and clear to eleven millions of people in the United States, that "Spirits do communicate." Then the unseen intelligences to whom we are related, have moved the world with facts, and facts must continue to be the levers with which they carry on the work of human elevation.

A little more than three years ago I became the external instrument to present to the world a spiritual fact, or rather a spiritual power—a producer of facts, the vast magnitude and importance of which, I myself, but dimly perceived at that time, and of which Spiritualists generally had as imperfect a conception as the world had of the original Rochester rappings. I refer now to the Positive and Negative Powders—the great additional remedy for diseases. In the brief space of three years that spiritual power has attained colossal proportions, spreading its facts and radiating its influence from Florida to California, and from Maine to Texas. I now see clearly, what I did not see three years ago. I now see that the Positive and Negative Powders, with all their marvellous healing and curative powers, are not intended simply to heal the sick. With ten thousand thousand tongues they are to advocate Spiritualism. They are to enter every household as an ever present spiritual power, eloquent witnesses to the truth, so convincing that none can resist them, so persuasive that none will rebel against them.

It is not Spiritualists alone that go to Newton to be healed, nor is it Spiritualists alone that write to me in confidence for the Powders. Underlying all outward show and profession of skepticism and incredulity, there lurks a deep faith, a faith which cannot be stifled, that there is a spiritual power among us. Hence the applicants to me for relief are not only Spiritualists but Christians, members of Churches and even "Ministers of the Gospel." In the reports which I receive of cures by the Powders, I often find expressions like this: "You will be surprised when I tell you that I am not a Spiritualist." Nevertheless, I know that their own cure, through a spiritual agency, is to them a fact which, in spite of themselves, puts them in such a relation with the other facts, the phenomena and the literature of Spiritualism, that they must sooner or later yield to the force of evidence, and become one with us in the belief that "Spirits do communicate"—do relate themselves to us for our good. When the great cornerstone of Spiritualism (the belief in the fact that "Spirits do communicate") is thus laid in their minds, then all other things will be added in due time, that is, so much of the philosophy, the science and the religion of Spiritualism as they are capable of understanding.

With these convictions I continue my labors with more enlarged purposes and wider hopes and aims. My aim is to heal the body and convince the mind—to multiply and extend a power which shall give strength, vigor, elasticity and health to the body, and in so doing, remove the mind from the bondage of error, and the pining valley of ignorance and vice. It, free and strong, face to face with Nature and the principles of Nature.

In this work I ask the cooperation of all earnest advocates of the truth of Spiritualism. This phase of Spiritualism, the Positive and Negative system of curing disease, should have a representative and an advocate in every town, village and neighborhood in the country—some one who can supply the increasing demand for the Positive and Negative Powders, which is springing up in all parts of the United States.

I therefore earnestly request that all those persons (whether male or female) who feel disposed to thus lend their cooperation, will forward me their names and address, with the view of obtaining the terms upon which they will be desired to act. More especially do I make this request of those who have some knowledge or experience of the great and good work which the Powders are doing for humanity. In making this request I will further state that I do not ask "something for nothing." I have so arranged my terms of cooperation that those who join me in the work, and that as far as possible everything shall contribute to their pecuniary remuneration. ADDRESS: PROF. PAYTON SPRUCE, M. D., Nov. 9. Box 5817, New York City.

LOOK AT THIS!

\$1.50 WILL PAY FOR THE MONTHLY NEW ENGLAND FARMER from this date to January 1, 1868!

14 Months for only One Dollar and Fifty Cents—in advance.

48 Pages of reading in each number, handsomely illustrated, and largely composed of original contributions.

588 Pages of valuable and interesting Agricultural and Horticultural reading in the volume for 1867.

40 and upward extremely Liberal Premiums offered for new subscribers.

1 new name for our list will entitle you to a premium.

3 cent stamp pays for specimen and circular.

34 Merchants' Row, Boston, the place of publication, and all letters should be addressed to R. P. EATON & CO., Publishers N. E. Farmer.

17 Any paper copying the above and calling attention to it shall receive the numbers for 1868 without charge. Nov. 9.—40w

SOMETHING NEW.

DAY'S INDIA RUBBER PROPELLING PENCILS,

WITH INDELIBLE LEADS,

A CONVENIENT substitute for Ink, very valuable for Clergymen, Lawyers, Physicians, Merchants, Salesmen, Travelers, Editors, Clerks, Shoppers, Expressmen and all others who want to write permanently with a pencil instead of Ink. The Marking Pencil is just the thing for Fruit Growers for MARKING TAGS FOR FRUIT TREES, VINES and PLANTS, as well as for many other uses.

For Sale by Stationers Generally. AGENTS wanted in every Town. Samples sent by mail on receipt of the price, \$1.25 and \$1.50 (two sizes), with terms for any quantity desired.

N. B.—Each Pencil has a box of leads free. Address, J. P. SNOW, 41 Liberty street, New York. Nov. 9.

The DAY OF DOOM!

Or a Poetical Description of the Great and Last Judgment, with other Poems, by REV. MICHAEL HIGGELWORTH, of Malden, 1862. Also a Memoir of the author, autobiography and funeral sermon, by REV. GEORGE MATTHEW. One of the most popular books in New England for a century and a half. Price \$1. AMERICAN NEWS CO. NEW YORK. Nov. 9.—4f

DR. W. H. COLLINS.

PHYSICIAN and Herbalist, who has formed a practice. Cures in most cases without the use of medicines, through natural laws, by the laying on of hands. Those not able to pay, treated free. Patients visited at their residences if requested. Office, 19 Pine street, Boston. Terms moderate. Nov. 9.—2w

MRS. S. D. METCALF.

CLAIRVOYANT and Medical Physician. Also able for Spirit Communications, and delineations of character. Her patronage is extensive. All are invited to call at her residence in Winchester, N. H., Parker street, No. 8. Nov. 9.

DRUNKARD'S GUBBER!

FOR SALE AT 27 SOUTH 11TH STREET, PHILADELPHIA, PA. PRICE \$3.00 for two bottles. Also healing by laying on of hands. Nov. 9.

WANTED.—By an honest, trustworthy American young man, a good situation. Is used to most common kinds of business, and will perform his work with care and regularity. He desires a situation where he can get on his feet, and a gentleman's premises, or store, or a light watchman in some large retail store, or reference can be had. Address, EDWIN S. HARRIS, care this office. 1w—Nov. 9.

TO LET.—Pleasant Lodging Rooms, with modern improvements, at 41 Indiana Place. 3w—Nov. 9.

C. P. L.

THE MANUAL FOR CHILDREN'S PROGRESSIVE LYCEUMS. BY ANDREW JACKSON DAVIS.

SIXTH EDITION. NOW READY. 60 cents per copy—8 cents postage. 65.10 per hundred.

THIRD ANNUAL BOOK OF THE LYCEUM MANUAL. 45 cents per copy—45.10 per hundred.

LYCEUM EXERCISES on hand and for sale as desired. Address, HENRY MARSH, Publisher, 14 Broadway St. Boston. Oct. 12.—60w

Message Department.

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

Mrs. J. H. Conant, while in an abnormal condition called the trances. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil.

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, (upstairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

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.

Our Father and our God, we feel the breath of thy divine inspiration flowing in upon us through the glory of this autumn day. We feel thy life as Nature feels it, and we listen to thee as Nature listens to thee. We would come into thy laboratory of wisdom and truth, and we would learn concerning ourselves and our relation to each other and to thee.

Question and Answer.

CONTROLLING SPIRIT.—If you have prophecies, Mr. Chairman, we are ready to hear them. QUES.—Can the spirit of a child three years old return? And is there no course to pursue to get one to return? If so, how? ANS.—Many such little buds have returned, and have given unmistakable evidence that they have returned.

Oliver Fiske.

I used to tell my folks before I died that I did n't know but what I was going to live on the earth long enough to be satisfied without coming back, but I do n't see as a long life makes any difference. We are glad to travel the old road again if we get the opportunity to. I lived here eighty years. That is a pretty long time. But when I look back over it it seems to me as if I might have learned a great deal more than I did.

I never knew you when I was here, but I had heard about this place, and I had an idea that when I died—if I did n't stay too long on the earth so as to get sick of it—I thought I should come here. And now I am here to throw in my poor testimony in favor of modern Spiritualism; to tell you myself it is true—though there is a great deal mixed up with it that will be purged out by-and-by.

Well, well, I am happy in my new home, tell my folks. I am not disappointed, although many things are different from what I expected; yet take it as a whole, I felt very much at home when I got into the spirit-land; because I had heard so many reports from it, that I had made up my mind as to what kind of a place it was where I was going to gravitate, and I knew pretty well that I had got home when I had become free from the body.

Well, now, a word of encouragement from an old man. I was old when here, but I hardly want to take old age upon myself now, for that belongs to the body, but as a mortal, I was old; so I would say to the dear friends I left, the advice of an old man is, Seek earnestly to find out the right way; and when you find out what you are satisfied is right, stick to it. That is what I used to tell you when I was here.

Summer Paine.

Feeling a natural attraction for the home of my earthly life, I have followed the crowd, and obtained permission to send a few thoughts to my people. I am not at all accustomed to these things. It is quite new to me. Although I have watched the return of thousands, I may say, since I have been in this spirit-world, yet I have had no experience in that line myself.

Georgiana Higginson.

I tried to go to my brother without going in this public way, but I have failed everywhere, and so I was obliged to come this way or not at all. My father was killed during the war, and my mother died of grief and sickness. My brother was in the war with my father, but he remains on earth. My mother was a Massachusetts woman. My father was from Kentucky, but I was born in Virginia.

good and use to every body else. I heard a great deal about Yankee selfishness, and a great deal about the Yankees every way, but I always remembered that my mother was a Yankee. She was Massachusetts born. She was a Yankee, she said, and old New England soil was very dear to her, and when my father went against it—when my father and brother took up arms against the North, so as my mother could n't help it, her heart was very heavy, and I think it was the cause of her change.

(To the Chairman.) Good-day, sir. I thank you very kindly for the way you have prepared for our return. Sept. 23.

Fannie Seward.

My desire to return, giving positive evidence of my identity, has become so altogether absorbing, that although many obstacles were in the way, I was compelled to return, asking that the friends I have left, and particularly my father, will allow me to identify myself and give evidence of my power to return to him through a gentleman in New York, I believe, known as Mr. Mansfield.

I am not well acquainted with this method of return, but I am striving to make myself acquainted with the laws, and hope, not entirely for my own good, but for the good of those I wish to come into communication with—hoping my father and other dear friends—but my father in particular—will heed my call, even if it is heeded only from curiosity.

I am Fannie Seward, daughter of Secretary Seward. Sept. 23.

Séance opened by Wm. E. Channing; letters answered by Anna Cora Wilson.

Invocation.

Oh ye countless throng whose robes have been cleansed by the bitter experiences of human life, draw nigh this hour unto these souls in mortal, and lead them out of the valleys of superstition and fear unto the mountain-tops of knowledge and truth. Do thou come near unto those souls who mourn; do thou lead them so near unto the kingdom of the hereafter, the glorious land of spirits, that their souls shall catch the echo of angel voices, and they shall say, "It is well."

QUESTIONS AND ANSWERS. QUES.—Will the intelligence explain who that white-headed man was, spoken of in the 13th, 14th and 15th verses of the first chapter of Revelations, as follows: "13. And in the midst of the seven candlesticks one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

ANS.—It is believed that this vision of John had particular reference to the different mental states of the Churches. Each member of the body represents a distinct Church, or phase of religious activity. Certain attributes contended—and they seem to have a certain amount of understanding with regard to the vision—that it was given to the seer that he might, under the inspiration of the giver, become a teacher unto those who had need of being taught, namely: the Churches.

Every distinct characteristic of the figure shown, may represent some prominent feature of some distinctive Church. Well, this is as good an explanation, perhaps, as we could give. It may have meant that, or it may have meant something entirely different. For ourselves, we do not know positively what the inspiring power did intend to convey by presenting the vision.

Q.—Where does the spirit of Mrs. Conant remain while another spirit takes possession of her organism? A.—Sometimes she remains in a dormant state within her own physical life.

A.—And at the same time retains its identity. The body is but the medium of the spirit, and although it is better adapted to the spirit that has dwelt with it from its natural birth, yet it can be used also by any spirit who understands the laws governing in such cases.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

Q.—How can we tell the difference between an embodied and a disembodied spirit? A.—Absolutely there are no disembodied spirits. The spirit, if it manifests at all, must manifest through a different body—it matters not whether a spiritual or a physical body.

be heard, tables will be tipped, and all the various phenomenal manifestations will occur. It makes no difference whether the voice of Judge Edmonds or of Jesus Christ cries out against it; if God says, Go on, the car will roll on. Well, I have done for the present. George A. Atkins.

One word more: I want my dear friend, Dr. Gardner, to remember me as I remember him. Kind acts are never lost; and I am forcibly carried back to the day when he interposed between the undertaker and my poor, cast-off body. The undertaker said: "This body cannot be carried out of the house till my bill for the coffin is settled." Think of it—at this day! All the better feelings of my dear Brother Gardner were roused, and he said: "What is your bill?" He was told, and he paid it himself, and, at the same time, took the undertaker by the collar, and I could see an earnest desire in him to use the foot at the same time in helping him out of the house. And I was then not so far developed beyond the material and antagonistic plane but what I was sorry he did n't do it. But I have changed to-day, and I should say to-day, if called to make a speech upon the subject: Let the wickedness of this world and all other worlds work itself clear. Let the selfishness of every human heart work itself clear. It will die of itself. It is not immortal. There is no need of kicking it out of doors or of speaking largely against it. It will die, whether you say a word to it or no, because the march of the human intellect is onward, and every soul knows it is better to be just than to be unjust. By-and-by, when the surroundings of souls here on the earth are changed, when the soul is able to peer beyond the dollar and the fine clothes, to the truth and robes of simple purity, then selfishness will be one of the owls that will take its flight. It cannot live where the sunlight of truth shines. So the more you advance the truth, the sooner those bats and owls will begin to flee away, and you will be entirely rid of them. Now I am going. Good-day. Sept. 24.

Ruth Kilburn Chase.

I am coming back to tell my children that there is a world beyond this one, and that the door is not shut between the two. I have two sons and a daughter, and I have several grandchildren and great-grandchildren. I was baptized as Ruth Kilburn. After marriage my name was Chase. I was born in Watervliet, New York State, but I died in Brownsville, Missouri, with my son. I stayed here ninety-two years, and I got very tired of staying. I was so glad when the time came for me to go.

My daughter believes in the doctrine that if a child dies in infancy it is not immortal, and she wonders if the same can be true of old age. She thinks perhaps it is, and I thought I'd come and tell her it isn't so. I saw the greatest crowd of pretty children in the spirit-world I ever saw in my life, and I know they are alive, and I know they have lived on the earth, too. And I want my daughter to instruct her children differently, better. I want her to teach them that there is a home for them, as well as for people that are grown up. When they die they live, I want her to tell them. It makes me unhappy to see her telling them what she does. I don't like it. I can hear it, and I don't like it.

I am glad my name was given to Cyrus. I am very glad of it, tell them, because his son bought it and gave it to me. He brought it home to me, and there was silver rings on it, a silver ring on the bottom, a ferule they called it; and I am glad they gave it to Cyrus. It had my name on it in letters—the initials to my name.

Now, seeing as I can come back here, I want them to—I want them to set down among themselves and let me come there. I think their oldest daughter is a medium, and I should like to come and use her, if they are willing—not without they know of it.

Good-by, Mr. Chairman. Don't forget to tell how old I was. Sept. 24.

Charlie Storey.

Ida was here the other day, and I got permission to come to-day. I am Charlie. And I come to tell the folks about our Lyceum. I am a scholar and I am a teacher in our Lyceum, both. I want to tell our folks about the Miss Sprague who used to live here, that used to be a lecturer and a poetess. She has come to our Lyceum, and she talked to us in poetry, and she is coming to the earth, and she is to find a medium, and it is to be Miss Doten, (if she can catch her just right, she says,) for she has a gift, and she is to inspire her to give a poem, so the folks here in the Lyceum can have it. And it is beautiful. It tells how our Lyceum acts upon the Lyceums here, and how your Lyceums here act upon ours, and it tells a great many other things too, and—and I thought perhaps the folks here would like to know it. Mother would, and father would, and I thought all the rest would. I was—I was some homesick when I first came here, and Ida was, too, but we would n't go back now. We are happy now, and we can do a great deal more good here where we are now, and I should be willing to have the diphtheria over again if I could get into the spirit-land by having it. It is a hard way to come, but I would be willing to come even that way, if I could n't come there any other way. Ida said I'd have to have the diphtheria over again if I come here, but I learned to come, and I said I'd come if I did have it.

(To the Chairman, Mr. Crowell.) I know three of your little children, sir; two of them is in our Lyceum—the other is in the Intermediate Lyceum, and next she will come into ours. She is the same name of my sister. No, it isn't the same, but it is close like it. I mean what her name was here. That is n't her name now. It was Eva. My sister was Ida. Her name now is Grace. She gave it to herself. She liked it, she said. I think my sister's name is prettier than hers—do n't you? [What is your sister's name?] Rosebud. [Yes, I remember. That is very pretty.] But then she selected it for herself, so she can't blame anybody. [What do they call little Fannie there?] She is Fannie, just the same; she wouldn't have it changed, she says, "My name is Fannie," and she would n't have any other name. She is a spiteful little thing. [Is she?] She was pretty "spunky" here.] They were going to call her Lilybud, but she said, "No lilies here," and she was n't going to have that name, and so they let it go Fannie. [Why do n't they come back?] They are afraid they will be sick. They do n't like to have diphtheria over again. I know your little boy, too. He is bigger than I am. [What is he doing there?] Oh, he is studying. He is a smart little fellow. He do n't care anything about coming back. He do n't seem to remember a great deal about it. Oh, but we have nice times in our Lyceum, and we have nice times after we get through, too. [Do you?] Yes, we do. There ain't no fear of getting sick, and you do n't have to—you do n't have to dress as you do here, and—and you can have just the jolliest times. Oh, I would n't go back—we would n't any of us. [Is Eva here this afternoon?] Yes, she is a delegation from the Lyceum here. [Ask her if she wants to send any word to her cousin Ida.] Yes, she says tell her how much

Banner of Light.

WESTERN DEPARTMENT:

J. M. PEERLES, EDITOR. We receive subscriptions, forward advertisements, and...

Chinese Wisdom—Their Maxims.

The well established literary character of the Chinese, is a very important point in the history of that ancient nation.

That wise maxim, called the golden rule, ascribed to Jesus, was taught by Confucius more than five hundred years before the Christian Era.

What is high time that we introduce into our services music and words adapted to our glorious faith and hope.

It is high time that we sing as well as speak our faith, and I rejoice that you, with Bro. Barrett, have the work in hand to furnish us with something fit to sing.

These suggestions of this writer, Bro. Cowles, are good. Certainly this great army of progressives, usually denominated Spiritualists, needs new words, new music, and a new literature generally.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

Those who respect themselves will be honored; those who think lightly of themselves, will be held cheap by the world.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

ians, is the same as the old Jewish Jehovah of Israel—fierce, jealous, blood-thirsty and warlike, smiling on a few special favorites, and "angry every day" with a world of sinners.

The Wants of Spiritualists.

A NEW HYMN BOOK. One of the greatest wants among Spiritualists at present, is a suitable collection of hymns and music for public services.

It is high time that we introduce into our services music and words adapted to our glorious faith and hope.

It is high time that we sing as well as speak our faith, and I rejoice that you, with Bro. Barrett, have the work in hand to furnish us with something fit to sing.

These suggestions of this writer, Bro. Cowles, are good. Certainly this great army of progressives, usually denominated Spiritualists, needs new words, new music, and a new literature generally.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

When mandarins are pure the people are happy. When in the company of women guard well the thoughts of your hearts.

the Divine Mind ever instituted laws that he subsequently repealed? Does Nature show any such change? If the laws of Moses had a divine origin, (as theologians contend they had), they were limited to the favored nations of the Jews and Israelites.

SPRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday morning at 10 o'clock.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

LECTURERS' APPOINTMENTS AND ADDRESSES.

TO BE USEFUL, THIS LIST SHOULD BE RELIABLE. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Adrian, Mich. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M.

Mrs. ABRAHAM HILL, inspirational speaker and psychometrist, will receive calls to lecture in Worcester, Mass. Mrs. E. B. HOLLAND, inspirational speaker, No. Clarendon, Vt. CHARLES HOLY, Columbus, Warren Co., Pa. J. D. HARGREAVES, D. D., will receive calls to lecture in Wisconsin, Wis. MISS ESTHER M. JOHNSON will speak in Geneseo, Ill., during November. Permanent address, Milford, Mass. Mrs. S. A. HORTON, 12 Albion street, Boston, Mass. W. H. JOHNSON, Corry, Pa. DR. P. T. JOHNSON, lecturer, Tylardale, Mich. W. T. JOHNSON, manager of the Spiritualist, care of the Spiritualist, P. O. Drawer 625, Chicago, Ill. S. S. JOYCE, Esq., address is 12 Methodist Church Block, South Clark street, Chicago, Ill. HARVEY A. JOYCE, Esq., can occasionally speak on Sundays for the friends of the Society of Spiritualists, in and out of the Spiritualist Philosophy and reform movements of the day. ABRAHAM JAMES can be addressed at Pleasantville, Venango Co., Pa., box 34. O. P. KELLOGG, lecturer, East Trumbull, Ashabula Co., O., will speak in Monroe, Mich., on Sunday, in Andover, second Sunday, and in Thompson the third Sunday of every month. GEORGE F. KITTRIDGE, Buffalo, N. Y. CARROLL L. LEWIS, Esq., can occasionally speak, will lecture in Adrian, Mich., on Nov. 10, 11 and 12. Would like to make further engagements in the West. Permanent address, 507 Main street, Charleston, Mass. J. S. LOWLAND will lecture in Rochester, Ill., during November and December. Address as above. Mrs. E. K. LADD, trance lecturer, 118 Court street, Boston. Mrs. F. A. LOGAN will answer calls to awaken an interest in and to establish Children's Progressive Lyceums. Address, 118 Court street, Boston. Mrs. H. T. LONARD, trance speaker, New Ipswich, N. H. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, Hampton, N. J. MARY E. LONARD, trance speaker, 60 Montgomery street, New York City, N. Y. JOHN A. LOWE will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. MISS MARY M. LYONS, inspirational speaker—present address, 95 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture. Address, care of box 22, Chicago, Ill. MISS MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 22, Chicago, Ill. JAMES H. MORRISON, inspirational speaker, box 778, Haven, Mich. MISS M. MILLER is permanently located in Chicago, Ill. and will answer calls to speak Sundays within a reasonable distance of that city. Address, P. O. box 2226, Chicago, Ill. DR. JOHN MATHEW, Washington, D. C., P. O. box 607. DR. O. W. MORRIS, Jr., trance and inspirational speaker, will answer calls to lecture in Chicago, Ill. Address, 118 Court street, Boston. LOUIS MORTON, Malden, Mass. Mrs. ANNA M. MIDDLEBURY, box 778, Bridgeport, Conn. Mrs. SARAH HELEN MATTHEWS, East Westmoreland, N. H. Mrs. E. M. H. MILLER, Elmira, N. Y., care W. B. Hatch. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES S. MARSH, semi-trance speaker. Address, Waukegan, Waukegan Co., Wis. DR. H. H. MASON will receive calls to lecture. Address, 113 Windsor street, Hartford, Conn. DR. T. M. MANN will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y. Prof. R. H. M. CORN, Centralia, Ill. DR. JAMES H. MORRISON, inspirational speaker, Chicago, Ill. A. L. E. MANN, lecturer, Rochester, N. Y. C. NORWOOD, Ottawa, Ill., inspirational and inspirational speaker. J. W. VAN NAMAN, Monroe, Mich. GEORGE A. PRINCE, inspirational trance speaker, box 47, Auburn, N. Y., will answer calls to lecture. Mrs. PIRE lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ"; "The Holy Ghost"; "Spiritualism"; "Democracy"; "Prophecy"; "The Good and Evil of Time"; "The Kingdom of Heaven"; "Progress and Perfection"; "Soul and Sense"; "Introduction of Abnormal Inspiration"; "The Seven Spheres"; "The Word and the Earth." Address, Mrs. Pike, St. Louis, Mo. L. JUDY PANDER, Philadelphia, Pa. Mrs. J. PUFFER, trance speaker, South Hanover, Mass. Mr. J. H. POWELL, (of England), will answer calls to lecture. Address, 200 Spruce street, Philadelphia, Pa. LUDIA ANN YEABALL, inspirational speaker, Disco, Mich. MISS NETTIE M. PEARSE, trance speaker, Detroit, Mich. Mrs. ANNA M. PETER, M. D., lecturer, Adrian, Mich. A. L. PETER, trance speaker, West Salem, Wis. J. A. PETER, inspirational speaker, North West, Ohio. DR. W. K. RIPLEY, box 85, Foxboro, Mass. A. C. ROBINSON will speak in Brooklyn, N. Y., during November and December. Address, 111 Fulton street, Brooklyn, N. Y. DR. H. B. RANDOLPH, lecturer, care box 3352, Boston, Mass. J. T. ROSE, normal speaker, box 28, Beaver Dam, Wis. DR. W. ROSE, inspirational speaker, Springfield, Mass. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. Mrs. FRANK REID, inspirational speaker, Kalamazoo, Mich. ADRIAN E. RICHMOND will speak on Sundays in Montpelier, Vt., during the session of the Legislature. Address, Woodstock, Vt. H. B. STOREY, inspirational lecturer, will speak in Salem, Mass., Nov. 10. Address, 56 Pleasant street, Boston. Mrs. A. T. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn. Mrs. ALMIRA W. SMITH, 35 Salem street, Portland, Me. Mrs. C. M. STONE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. Mrs. H. T. STREAN will speak on Nov. 10, N. J., during November. Permanent address, Vinland, N. J. E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. BRYAN VAN SICKLE, Greenbush, Mich. Mrs. M. E. B. SACKETT, Baldwinville, Mass. ANNA SUTHER, Esq., inspirational speaker and musical medium, Sturges, Mich. Mrs. MARY LOUISA SMITH, trance speaker, Toledo, O. DR. W. H. SALSBURY, box 1313, Portsmouth, N. H. DR. W. H. BIDWELL, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass. Mrs. ANNE DAVIS SMITH, trance speaker, Sturges, Mich. MISS KELLIE SMITH, inspirational speaker, Sturges, Mich. MISS MARTHA S. STURTEVANT, trance speaker, Boston, Mass. J. W. SEAR, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. Mrs. M. S. TOWNSEND will speak in Mercantile Hall, Summer street, Boston, during November; in Worcester during December. Address, 42 Cambridge street, Boston. J. H. W. TOOTHY, 42 Cambridge street, Boston. Mrs. CHARLOTTE F. TABB, trance speaker, New Bedford, Mass., P. O. box 392. LAMAR TRASK is ready to enter the field as a lecturer on Spiritualism, in Chicago, Kansas, and elsewhere. Address, Hudson Tuttle, Berlin Heights, O. BENJAMIN TODD, San Francisco, Cal. Mrs. SARAH M. THOMPSON, inspirational speaker, 56 Bank street, Cleveland, O. DR. J. VOLKLAND, Ann Arbor, Mich. N. FRANK WHITE will lecture in New York during November, in Springfield, Mass., during December, in Troy, N. Y., during January; in Providence, R. I., during February; in Williamsport, Conn., during June; Applications for week-end lectures promptly returned. Address, 118 Court street, Boston. Mrs. M. MACOMBER WOOD will lecture in Salem, Mass., Nov. 11 and 12. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., 29 West Fourth street, New York. Mrs. S. E. WARNER will lecture in Chicago, Ill., during November. Will answer calls to lecture at any place in vicinity of Sunday appointments. Address as above, of box 14, Berlin, Wis. E. Y. WILSON, Babcock's Grove, Du Page Co., Ill. ALONZA WILHELM, M. D., inspirational speaker, can be addressed during November. P. O. box 88, Dayton, O., during December; P. O. Drawer 18, Toledo, O., during January; 3422 Lancaster avenue, West Philadelphia, Pa., during February; 677 Parkside street, Philadelphia, Pa., during April, care of Dr. Mayhew, Washington, D. C. E. S. WHEELER, inspirational speaker, will be at the Ohio State Convention, at Clyde, the 1st of November. Letters may be sent to him at the above address at any time. Permanent address, care of Banner of Light, Boston, Mass. Mrs. N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. WADSWORTH, permanent address, 399 South Morgan street, Chicago, Ill. DR. C. W. WADSWORTH will answer calls to lecture. Address, care of Mrs. Marsh, Boston. Mrs. E. M. WOLCOTT will speak in Essex, Vt., Nov. 10; in Winokil, Nov. 16; in Rockingham, Dec. 1. Will make engagements for Sundays and weekday evenings. Address, Danby, Vt. Mrs. MARY J. WILCOXSON will speak in Chelsea, Mass., during November; in Worcester, during December; in Springfield, Mass., during January; in Hartford, Conn., Nov. 3 and 10; in Stoughton, Mass., Nov. 17 and 24; in Stoughton, Dec. 1. Would be pleased to make engagements for the winter. Address, East Cambridge, Mass., for the present. ELIJAH WOODWORTH, inspirational speaker, Leelle, Mich. will lecture in Goldwater, and vicinity, during December. GILMAN W. WADSWORTH, Danvers, Vt., inspirational speaker, will answer calls to lecture. DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride from home. FEARL W. WHIFFLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O. A. W. WHELOCK, Toledo, O. DR. W. WHITING, Albion, Mich. MISS ELVIRA WHELOCK, normal speaker, Jansenville, Wis. WARREN WHITTON, trance speaker, Hastings, N. Y. MISS L. T. WHITTON, organizer of Progressive Lyceums, will be at 422 Syracuse, corner of Fourth street, Milwaukee, Wis. ZERAH WHIFFLE will answer calls to lecture. Address, Mytic, Conn. MISS A. W. WILLIS, Lawrence, Mass., P. O. box 471. MISS N. E. WINTERS, trance speaker, 182 Elm street, Newark, N. J. C. WOODRUFF, Battle Creek, Mich. MISS H. MARIA WORTHING, trance speaker, Owego, Ill. will answer calls to lecture and attend funerals. S. H. WYMAN, conductor of the Buffalo Lyceum, will be at the city of his home, Boise City, 1640 Territory. Mrs. S. J. YOUNG, trance lecturer, 55 Pleasant street, Boston, Mass. Mrs. FANNIE T. YOUNG, Address care of Capt. V. A. Whiting, Hampton, N. J.

Politicians talking Spiritualism.

The "Cincinnati Commercial" reports the Hon. D. V. Voorhes as recently closing a speech in Mozart Hall thus:

"Cyrus! More lustre lingers around his name than all his victories themselves; Scipio and Pericles the same, and Washington the same. I say the graves of the dead appeal to you; but more than that, their spirits from the other world talk to you. They have met upon the plains where no battle rages, where all are at peace; where the Ohioan and the Kentuckian walk together; where the bright-eyed, pale-faced boy, that went from his mother's hearth-stone from Ohio, walks with another bright-eyed, pale-faced boy, that went from Virginia."

A Heathen's Opinion.

The Missionary Herald awhile since contained the following: "A priest of Slam once asked a Missionary 'how long his God tormented bad men in a future state?'"

The Divine Mind ever instituted laws that he subsequently repealed?

Does Nature show any such change? If the laws of Moses had a divine origin, (as theologians contend they had), they were limited to the favored nations of the Jews and Israelites.

Does Nature show any such partiality? And who made Nature? Is it righteous to believe that God would breathe forth thoughts to a select few on earth, with the intention that those thoughts should be universally believed, and leave the distribution to be governed by the thousand contingencies controlling all circumstantial things?

The Benighted Heathen.

There is perhaps no subject on which those termed "Orthodox" are so sensitive as the criticism, even in a fair and kind spirit, of the "Holy Bible." How few amongst them who ever dare do it!

Use the best language in your common conversation at home, and you will soon acquire the habit of using it on all occasions.

SPRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday morning at 10 o'clock.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.

SPRITUALISM.—Music Hall. Lecture every Sunday afternoon at 2 o'clock. Mrs. Augusta A. Phelps speaks Nov. 3 and 10.